

# **HISTORICAL EVOLUTION, INTERNAL LOGIC AND IMPLICATIONS OF POLICY CHANGES IN NATIONAL IDENTITY EDUCATION IN SINGAPORE PRIMARY AND SECONDARY SCHOOLS**

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**Abstract:** National identity is not only the basis for maintaining national unity and social stability, but also an important factor for enhancing national soft power and influence. Since the founding of Singapore in 1965, the Singapore government has taken survival and development as its goal. In the policy changes of national identity education in primary and secondary schools, Singapore has experienced the exploration stage with the keyword of "crisis survival", the adjustment stage with the keyword of "Confucian ethics", the improvement stage with the keyword of "common values" and the promotion stage with the keyword of "cultivating 21st century citizens". These four stages of change are deeply affected by deep structural factors such as educational management system, economic and cultural concepts. In each stage of development, due to the rational choice of the government and the strengthening function of the policy itself, they show strong path dependence. The macro external environment and the interest preferences of multiple actors jointly promote the continuous development and innovation of national identity education policies in primary and secondary schools in Singapore. It provides some enlightenment for constructing, shaping and strengthening national identity education in our country.

**Keywords:** Singapore, Primary and Secondary Schools, National Identity Education, Historical Institutionalism

## **Introduction**

The word Identity comes from the Latin root *idem*, meaning "the same", and its Chinese translation is often translated as "identity, identity" (Gleason, 1983). Identity is originally a traditional philosophy and logic problem, which was first introduced into the field of psychology by Freud. With the deepening of related research, it has gradually expanded to the fields of politics, culture and society (He & Yan, 2008). National identity is an individual's identification of the country's politics, culture, history, citizenship and other aspects, including loyalty and love for the country, and also includes the willingness to contribute to the prosperity and development of the country (Ji, 2016). National identity education in a broad sense is a process in which the state strengthens citizens' sense of national identity

through various educational channels and shapes citizens who share common culture, values and language. The narrow sense of national identity education refers to the national identity education in schools, which aims to help students form a correct sense of national identity and cultivate a sense of belonging to the country. As a multi-ethnic country, Singapore has firmly built a sense of national identity of "I am Singaporean" in the hearts of its citizens in just a few decades, of which the national identity education in primary schools has contributed greatly.

Historical institutionalism, one of the three major schools of new institutionalism, emerged in the 1980s. Historical institutionalism mainly studies the changes of institutions and their effects. It no longer regards institutions as static policy documents or ideas but believes that institutions are constantly changing. In the study of specific institutions, on the one hand, trace back to the source, looking for the dynamic factors affecting the institutional changes; On the other hand, the system itself is regarded as an important factor to study its influence on policy action, choice, ability and effect. The analysis paradigm of historical institutionalism includes two parts: structural view and historical view. By considering the longer historical period and macro background, the structural view provides a more extensive historical explanation for how the external environment affects the emergence and change of policies. The historical view not only focuses on looking back the development history of policies, but also studies longitudinal long periods of time. It also emphasizes the role of continuity and historical time elements on institutional change, and studies horizontal time nodes (Yao, 2022). Historical institutionalism is good at studying institutions from the meso-level. It connects the "deep structure" in structuralism with the "actor" in rational collectivism and establishes a theoretical analysis framework of "macro-structure -- meso-institution -- micro-actor" based on history and with the system as the central axis (Pan & Zhu, 2019).

The theoretical analysis framework of historical institutionalism focuses on the emergence, development and change of institutions, and analyzes the deep structure, self-reinforcing mechanism and dynamic change mechanism of institutional development from the macro, micro and micro levels respectively. Based on the above analysis, this paper will use the historical institutionalism analysis framework to study the evolution of national identity education policy in Singapore's primary and secondary schools. At the macro level, this paper focuses on the background and deep structure that affect the emergence and development of national identity education in Singapore's primary and secondary schools, and finds out the political, economic and cultural factors in the evolution process; At the micro level, it focuses on the path dependence of the development of national identity education in Singapore's primary and secondary schools, so as to better analyze the strengthening mechanism and locking phenomenon in the process of policy development; At the micro level, to analyze the driving factors that promote the development of national identity education in Singapore's primary and secondary schools.

## Literature Review

### *Historical evolution of national identity education policy in primary and secondary schools in Singapore*

#### *(1) The exploration phase with "crisis survival" as the key word*

In the early days of the founding of Singapore, the economy was in distress and ethnic disputes were constant. Public opinion at home and abroad generally held a negative attitude towards whether Singapore could survive. In addition, with its century-long history of colonization and immigration, its citizens still tended to favor their country of origin rather than Singapore in terms of national identity. In the face of this situation, the Singapore government chose the crisis survival strategy of total Westernization, encouraging the people to struggle for survival, so as to gather common memory and establish the national identity of "I am Singaporean".

In order to adapt to the crisis survival strategy, improve primary and secondary school students' sense of national identity to Singapore, and enhance their determination to work hard and contribute to the prosperity and development of Singapore, national identity education policies have been introduced one after another. First, the Ministry of Education of Singapore launched the "Citizenship Syllabus and Training Program for Primary and Secondary Schools" in 1966, emphasizing the moral development of students and the cultivation of civic responsibility in the process of implementing civic education (NLB, 2022). Second, the comprehensive implementation of the mixed-school system and bilingual teaching policy aims to break the barriers between various ethnic groups in Singapore, promote exchanges between different ethnic groups, and enable students to develop a sense of Singapore identity on the basis of national identity (Zhang, 2014). Thirdly, in 1973, in order to further promote the cultivation of students' national identity, the Ministry of Education launched Education for Life (EFL) in the primary school stage. The curriculum creatively integrates civic education, history and geography to enable students to better understand the development of Singapore and its geographical environment (BiblioAsia, 2010). The teaching process is interspersed with content on Singapore's development goals and the current existential crisis to help students better understand Singapore, recognize and understand their responsibilities and obligations as citizens, and learn the basic common norms of social behavior, social values and moral precepts as Singaporeans.

#### The adjustment phase with "Confucian ethics" as the key word

With the effective implementation of Singapore's "crisis survival" strategy, Singapore's economy has developed rapidly, and the living standards of its citizens have improved significantly. However, as a result of the overall Westernized development model, extreme individualism, money worship and other concepts have seriously influenced the thinking of the young generation, and Western values are becoming more and more popular in society. To this end, the Singapore government vigorously propagated and promoted the national identity education policy with Confucian ethics as the

core, trying to restore traditional Eastern values and build a sense of national identity on the basis of cultural identity.

In the late 1970s, Singapore launched a top-down "cultural regeneration" campaign against Western values and in defense of traditional Eastern values. In 1978, a research team led by Goh Keng Swee, then Deputy prime minister of Singapore, published the Report on the Ministry of Education 1978, which pointed out the shortcomings of life education and civic education (NAOS, 1978). In its Report on Moral Education 1979, it was emphasized that national identity education in primary and secondary schools should include personal action, social responsibility and loyalty to the country, and Eastern values should be added to the curriculum (NLB, 1979). On the basis of the Report on Moral Education, the Ministry of Education began to implement a comprehensive moral education program in 1980, and compiled two companion textbooks, *Life and Growth* and *Good Citizen*. Its goal is to establish correct moral and civic values by teaching students about social morality and national identity. In 1984, the Ministry of Education announced the introduction of Religion Knowledge (RK), which is divided into two parts: knowledge of various religions in Singapore and Confucian ethics, in an attempt to inculcate moral values in students in the form of religious education and ethics education. However, the practical operation of the curriculum caused controversy over religion, ethnicity and other issues. Faced with many conflicts, the curriculum was officially canceled in 1990 and replaced with civic and moral education. Although the curriculum was discontinued, traditional Oriental values and Confucian ethics were gradually integrated into the construction of Singapore's spiritual civilization, effectively promoting the development of Singapore's national identity.

*(2) The improvement stage with "common values" as the key word*

In the 1990s, with the experience of completely favoring Western values or Eastern values, the Singapore government decided to draw on the best of to create core values that are unique to Singapore. At the same time, through a series of national identity education policies focused on "I am Singaporean", it strengthened the sense of national identity among primary and secondary school students and made them capable and loyal "Singaporeans".

To work together to build a "Singapore for Singaporeans" in the new century to safeguard Singapore's edge and vitality in global competition. In January 1991, the Singapore Government officially released the "White Paper on Shared Values"(NLB, 1991). With traditional Eastern values as its core, the "Shared Values" formulated a set of core values that Singaporeans of all ethnic groups and religions can accept, namely "country comes first, society comes first", "family is the root, society is the foundation", "social care, respect for the individual", "consultation and consensus, avoidance of conflict", "racial harmony, religious tolerance". It is intended to foster a common sense of citizenship and national identity among all Singaporeans in the context of the transition between the old and new centuries and rapid social development. In 1992, the Ministry of Education officially replaced religious

knowledge education with Civics and Moral Education. The curriculum, which is mainly conducted in primary and secondary schools, aims to pass on values and develop skills related to civic ethics, with the aim of fostering a deeper sense of civic and social responsibility and building a firmer loyalty and identity to the country. At the primary level, five major educational themes have been developed: individual, family, school, society and State; At the secondary level, individual, family, community, nation and the world are the themes (NLB, 1991). In May 1997, the National Education (NE) program was officially launched. By educating students about Singapore's history and challenges, among other things, the programme fosters national identity, survival instinct and confidence in the future in primary and secondary school students, equipping them with the essential attitudes, values and instincts to be Singaporean (NAOS, 1997). And by providing opportunities to explore and examine their identity as Singaporeans and fostering a strong sense of belonging and identity with Singapore, it subtly leads students to think about how they can contribute to Singapore's future.

*(3) The promotion phase with the keyword "Cultivating 21st Century citizens"*

With the development of The Times, the Singaporean government's requirements for a sense of identity have gradually expanded from students themselves, the society and the country to an international perspective, and a new national identity education policy has been promulgated accordingly. The core objective of the policy is to foster a new generation of citizens with higher literacy, stronger international competitiveness, and better service to Singapore's sustainable development, with an eye on the world and a heart for Singapore.

In 2000, the Ministry of Education issued the Civic and Moral Education Primary and Secondary Curriculum, which emphasizes at the primary level the development of people who have strong moral values and can contribute to the well-being of society, the nation and the world; And at the secondary level, emphasis is placed on developing people who have integrity and are committed to the well-being and interests of others and the nation. The revised Outline in 2007 adjusted curriculum objectives and contents, integrating national values with personal values, and paying more attention to the cultivation of students' personal and civic virtues. In 2009, the Ministry of Education of Singapore revised the Desired Outcomes of Education (DOE), which specifically proposed the training goal of "making students become citizens who care about the motherland and have a strong sense of citizenship". To help students adapt to the challenges and opportunities of the 21st Century and thrive in a rapidly changing world, the Ministry of Education (MOE) has developed the 21st Century Competencies (Competencies) in 2010. The development of civic literacy and national identity is an important part of this, with the aim of giving students a deeper understanding of their country, their responsibilities to society and the country as citizens of Singapore, a strong sense of citizenship, and a sense of pride in being Singaporean (MOE, 2014). In 2014, the Character and Citizenship Education (CCE) programme was officially implemented. The overarching objective set out in the syllabus is to

develop students' moral values and sense of national identity to enable them to be good human beings and useful Singaporean citizens(MOE, 2014); The 2021 revised Syllabus further refines this into four areas of good character, resilience and social well-being, future readiness and citizenship, proposing to foster a strong sense of ethnic and national identity based on students' sense of identity and hope for Singapore.

***Institutional logic of national identity education policy changes in primary and secondary schools in Singapore***

Analysis of the deep structure of national identity education policy changes in Singapore's primary and secondary schools

The analysis of educational changes from the perspective of deep structure can more clearly show the various social forces that affect the development of education. For national identity education in primary and secondary schools in Singapore, it is mainly the reform of educational management system, the rapid development of economy and the guidance of cultural concepts.

*(1) The reform of education management system provides institutional guarantee for the change of national identity education policy in primary and secondary schools in Singapore*

In the early days of the founding of Singapore, an urgent problem was that it must have the ability to survive independently in the political, economic and international community as soon as possible. Faced with these problems, Singapore's leaders believed that the solution lay in the development of education. Education plays the dual role of providing talent for the country's economic take-off and helping to build an orderly and united Singapore society. Therefore, the Singapore government adopted measures such as the establishment of the Ministry of Education, the promulgation of a unified education syllabus and content, the implementation of unified examinations and other measures to reform the old education system, and formed a highly centralized education management system with the Ministry of Education as the core. The national identity education in primary and secondary schools in the early days of the founding of the Republic also reflected the characteristics of top-down hierarchy. Although such an educational management system was in line with the economy-centered development goal of Singapore in the early days of the founding of the Republic, it weakened the diversity and creativity of education itself to some extent. In order to change this situation, the Singapore government began to take the initiative to delegate the power of education under the premise of government leadership. In 1981, the School Committee was set up to participate in the decision-making of education. At the same time, it endowed schools with greater autonomy in personnel appointment and removal, curriculum design, etc., which enhanced the autonomy of schools and teachers in implementing the national identity education policy in primary and secondary schools. In the 21st century, under the guidance of the strategy of "Thinking School, Learning Nation", the Singapore government rethought the education management system and realized that in order to let



schools play their initiative and innovation, education reform should no longer be carried out in a top-down centralized way, but the decision-making power should be delegated to schools (Henan, 1997). In this context, the Singapore government further decentralized the power, gradually shifted from inter-intervention to indirect intervention, and allowed more stakeholders such as parents, communities and enterprises to participate in the educational decision-making, and the national identity policy of primary and secondary schools was more diversified in terms of objectives and contents.

*(2) The rapid economic development provides a realistic basis for the change of national identity education policies in Singapore's primary and secondary schools*

In the 1960s, under the guidance of pragmatism and the overall Westernization development model, Singapore embarked on the road of focusing on economic development and taking economic development as the focus of national construction. National identity education in primary and secondary schools also follows the same idea, trying to instill the concept of "survival in crisis" in students, so that students will strive to contribute to Singapore's economic development in the future. Under the background of vigorously developing industrialization and modernization, Singapore's economy began to take off rapidly in the 1970s and 1980s, and it occupies a place in the world economic development. However, along with the rapid economic development, it was the impact of Western values on the morals and thoughts of the younger generation. The young generation only blindly pursues Western pop culture and "5C", namely Career, Cash, Credit Card, Car and Condominium, lacking lofty ideals and goals. Realizing that excessive Westernization may cause the younger generation to gradually lose their "roots" and sense of national identity, the Singapore government decided to reclaim traditional Eastern values and formally proposed the "Common values" based on traditional Eastern values in 1991. Since then, national identity education in primary and secondary schools has actively integrated "common values" and systematically cultivated students' sense of national identity and moral values through the curriculum. With the advent of the era of globalization, Singapore has actively developed an export-oriented economy and put forward the development strategy of building a global city. National identity education in primary and secondary schools not only emphasizes the cultivation of students with an international perspective, but also emphasizes the cultivation of civic and social consciousness. Cultivate students' sense of national identity through a step-by-step approach to shape the whole, future-oriented "Singaporeans".

*(3) The renewal of cultural concepts has injected new vitality into the changes of national identity education policies in Singapore's primary and secondary schools*

On the one hand, in the early days of the founding of Singapore, the Singaporean government realized that only by forming a common memory among its citizens can people from different ethnic groups and cultural backgrounds be cohesive and eventually develop a sense of national identity. The slogan of "One Nation, One Nation, One Singapore" is an attempt to strengthen the national sense of

identity. At this stage, national identity education in primary and secondary schools is mostly carried out in the form of civic education, which cultivates students' sense of national identity by deepening their understanding of Singapore's history and national conditions. With the advent of the era of globalization, the development strategy of the Singapore government has been adjusted accordingly. National identity education in Singapore's primary and secondary schools extends more content around cultivating "Singaporean consciousness". Starting from the individual, it extends to the family, the community, the country and the world; From the cultivation of values to the cultivation of identity, social emotion and decision-making; And from becoming a better version of ourselves to becoming exceptional Singaporean citizens and active global citizens. On the other hand, Singapore's social ideology has absorbed Confucian ethical thoughts to a certain extent, which, combined with Singapore's social development, is conducive to the formation and development of Singapore's national identity. In addition to cultivating students' sense of national identity through various courses, social education is also an essential part. For example, the school holds a national flag raising ceremony every day and asks students to recite the national covenant; Cooperate with social forces to carry out national awareness week activities, patriotic theme education activities and National Day celebrations (Wu,2009). Convey cultural concepts imperceptibly in solemn ceremonies and social practices to enhance students' national consciousness and sense of national identity.

***Path-dependent analysis of national identity education policy changes in primary and secondary schools in Singapore***

***(1) The rational choice of the government and the change of national identity education policy in primary and secondary schools in Singapore***

In the early days of the founding of Singapore, the government realized that the multi-line parallel state among various ethnic groups, cultures and religions in the country was not conducive to the long-term stability and development of Singapore. Under this historical background, only by improving national cohesion can the survival crisis be solved as soon as possible, and the stability of the state power be guaranteed. In order to build up the "Singaporean" consciousness of the people and strengthen their sense of Singapore identity, it is a rational choice for the government to formulate national identity education policies in primary and secondary schools. With the economic development of Singapore in the 1970s and 1980s, more and more Western values and lifestyles began to flow to the young generation, and the contradictions and conflicts among various ideologies made some Singaporeans start to have a psychological identity with the country. In order to change this situation, the Singapore government proposed "common values" and the supporting national identity education policy. It is a rational choice of the government to reshape the young generation's national identity through "common values". Since the 21st century, with the emergence of more and more supranational organizations and sub-national organizations, the importance of national identity education has become increasingly prominent. In the



face of new development trends, the Singapore government has timely updated the education policy of national identity in primary and secondary schools, aiming to maintain domestic social harmony and economic growth by cultivating a new generation of citizens who are both based in Singapore and can look to the world, and at the same time continuously improve Singapore's comprehensive ability to participate in international competition. This is a rational choice of the Singapore government under the new situation. The Singapore government has always macro-controlled the training objectives, curriculum and other contents of national identity education in primary and secondary schools by promulgate education policies. If the main body of national identity education policy in primary and secondary schools is changed, the macro-control ability of the Singapore government on national identity education in primary and secondary schools is likely to be affected.

*(2) The strengthening function of the policy itself and the change of national identity education policy in primary and secondary schools in Singapore*

Historical institutionalism believes that when the system enters a certain mode and becomes fixed, learning effects, synergies and adaptive expectations will make it more and more difficult to change the system (Li, 2014). First, there is the learning effect. Looking at the national identity education policies of primary and secondary schools in Singapore since the founding of the country, the initial policies were general and formalized to a certain extent, but with the accumulation of experience in practice by the government and schools, the subsequent policies have constantly improved and optimized the educational goals and concepts of national identity. Secondly, there is synergy effect. The national identity education policy for primary and secondary schools in Singapore is a public education policy involving multiple actors, including the government, primary and secondary schools, teachers, students and society. By promulgating relevant education policies, the government achieves the goal of cultivating national identity and satisfies the country's demand for talents. With the help of national identity education, primary and secondary schools can build unique campus culture and educational characteristics, attract more students, and improve their educational quality and reputation. Teachers, schools and society can indirectly express their needs for national identity education through various feedback mechanisms to protect their own interests. The synergistic effect among various actors constantly increases the cost of policy withdrawal or change. If this pattern is broken, it will affect the innovation and development of national identity education policies in Singapore's primary and secondary schools. Finally, there are adaptive expectations. National identity education policies in Singapore's primary and secondary schools have effectively cultivated students' strong sense of citizenship and national identity. A series of national identity education policies have successfully met the needs and expectations of action subjects, enabling them to strengthen their adaptive expectations and dependence on existing policies, and ultimately strengthening the path dependence of the development of national identity education policies in Singapore's primary and secondary schools.

***Analysis of the dynamic mechanism of national identity education policy changes in Singapore primary and secondary schools***

***(1) Macro external environment changes promote the change of national identity education policy in Singapore primary and secondary schools***

The change of macro external environment will lead to the change of policy demand, and then promote the change of policy. Politics, economy and social culture are all factors that affect the change of national identity education policy in primary and secondary schools in Singapore. The first is political factor. In the early days of the founding of Singapore, in order to concentrate all possible resources to support economic construction, an authoritarian political system was formed. In the field of education policy, a "top-down" policy pattern was formed, in which the starting point and landing point of policies were usually the needs of the country. Despite the emphasis on authoritarian politics, the People's Action Party of Singapore is also actively promoting the democratization of the political system. This is reflected in the area of education policy by encouraging more actors to engage in dialogue and discussion and taking their needs into account in the policy making process. Secondly, economic factors. On the one hand, enhancing the national identity of the people will help strengthen the centripetal force and cohesion of the people and make them more willing to contribute to the prosperity and development of the country. On the other hand, the government has invested a large amount of funds to ensure the implementation of the national identity education policy in primary and secondary schools. The rapid development of Singapore's economy has provided a solid material foundation for the change of the national identity education policy in primary and secondary schools in Singapore. Finally, social culture, the soft environment for the development of educational policies, continues to provide the impetus for the change of educational policies. Singapore has actively integrated into the process of globalization and actively strengthened cultural exchanges with other countries in the world. When the two societies and cultures interact and collide, certain cultural conflicts will inevitably occur, and new cultural genes can be generated by taking the best of them. These new cultural genes, combined with the original social cultural genes of Singapore, put forward new requirements for the national identity education policy in primary and secondary schools, and promoted the policy changes.

***(2) The interest preferences of multiple actors affect the changes of national identity education policies in primary and secondary schools in Singapore***

In fact, when agents adjust their own behaviors according to policy requirements, they will form their own interest preferences. Whether it is institutional change or policy change, it is the result of conscious design and choice of agents. The change of national identity education policy in primary and secondary schools in Singapore is mainly promoted by multiple actors such as the government, schools and society. As the leading role of the national identity education policy in Singapore's primary and secondary schools, the government hopes to achieve the dual purpose of cultivating qualified citizens and

maintaining the unity and stability of Singapore by cultivating the national identity and the sense of belonging to Singapore. The change of the government's demand for talents in different periods has influenced the change of the national identity education policy in Singapore's primary and secondary schools. As the implementer of the national identity education policy in Singapore's primary and secondary schools, the school allows students to experience the history of Singapore by conducting relevant courses, festival celebrations, research trips, etc., constantly infiltrates the content of national identity education, and imperceptibly builds up students' pride and sense of belonging as Singaporeans. In the process of implementing the national identity education policy in primary and secondary schools, the school will give feedback on the areas that need to be improved in the current policy, and this feedback will affect the change of the national identity education policy in primary and secondary schools in Singapore. As the facilitators of the national identity education policy in primary and secondary schools in Singapore, the society not only bears part of the responsibility of carrying out national identity education, but mainly uses various social and family education resources to cultivate students' national identity in explicit or implicit ways. At the same time, it also represents the interests of certain social groups and constantly delivers the interest demands of various social groups to policy makers to ensure that the national identity education policy of Singapore's primary and secondary schools always meets the needs of society and the development of The Times. These interest demands also affect the changes of the national identity education policy of Singapore's primary and secondary schools.

## **Conclusions**

### ***The enlightenment of National identity education in Singapore's primary and secondary schools to China***

#### ***(1) Highlighting top-level design: policy-oriented construction of national identity***

In China, national identity education is usually implemented in the form of ideological and political lessons. Cultivating students' national identity and improving their national consciousness is not only a clear requirement of the Implementation Outline of Patriotic Education in the New Era (2019), the Patriotic Education Law (2023) and other legal documents, but also an important means to ensure the practical promotion of national identity education. A series of policy texts, such as Several Opinions on Deepening the Reform and Innovation of Ideological and Political Theory Courses in Schools in the New Era (2019) and Work Plan for Comprehensively Promoting the construction of "Major Ideological and Political Courses" (2022), have also clearly made top-level design and institutional planning for the curriculum system and teaching staff. However, in actual operation, there are some problems such as unbalanced content distribution and improper connection in the transition stage to a certain extent. Therefore, attention should be paid to following the principle of hierarchy when formulating the content of national identity education and clarifying the content of education in

each stage according to the law of students' physical and mental development. At the same time, the principle of spiraling upward should be followed to ensure the smooth transition of educational goals at each stage and finally achieve the overall educational goals (Li, 2024).

*(2) Establishing common concepts: Shaping national identity under core values*

The core values of our country at present mainly refer to the core values of socialism. Socialist core values are the embodiment of the spirit of The Times and reflect the greatest common denominator that people of all ethnic groups in the country agree to in their multi-cultural concepts. From the national level, it means "bright great morality", from the social level, it means "upholding public morality", and from the individual level, it means "strict private morality"(Xi, 2014). In order to better combine the socialist core values with the curriculum of primary and secondary schools, the basic ways of "curriculum education", "practice education", "culture education" and "management education" can be used in school education. In the aspect of "curriculum education", the socialist core values should run through the whole classroom consciously; In the aspect of "practice education", pay attention to the connection between various topics and enrich the form of practice; In the aspect of "culture education", the role of campus culture and hidden curriculum should be brought into play to create a good campus atmosphere; In the aspect of "management education", the socialist core values run through the school management(Shi, 2014).

*(3) Attaching importance to social synergy: Strengthening national identity with tripartite participation*

The cultivation of national identity is not only a matter of education, but also involves the mutual influence and role of education, family and society, which requires the joint efforts of schools, families and society to build a "smooth and silent" systematic cooperation platform. First of all, school is the main front of national identity education. The teaching of ideological and political courses should be easy to understand and gradual, combining theory with practice to strengthen students' recognition of their national identity. Other courses should also dig out the hidden national identity education resources, and imperceptibly improve students' national identity; It is also necessary to strengthen the construction of campus material culture and spiritual culture, help students form a correct national cognition, and produce positive guidance for students' values. Secondly, family is the starting point of national identity education. Parents should take the initiative to play their own role model to create a good family atmosphere; They should also guide their children to understand the history of the country and the nation, pay attention to state affairs, and stimulate their national and national consciousness. Finally, society is the practice stage of national identity education. Fully mobilize social forces, give play to the role of mass media and public opinion, and create a strong atmosphere of national identity education; At the same time, patriotic education bases such as revolutionary old sites and memorial halls are used to help students firmly identify with and be loyal to the country in practice.

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