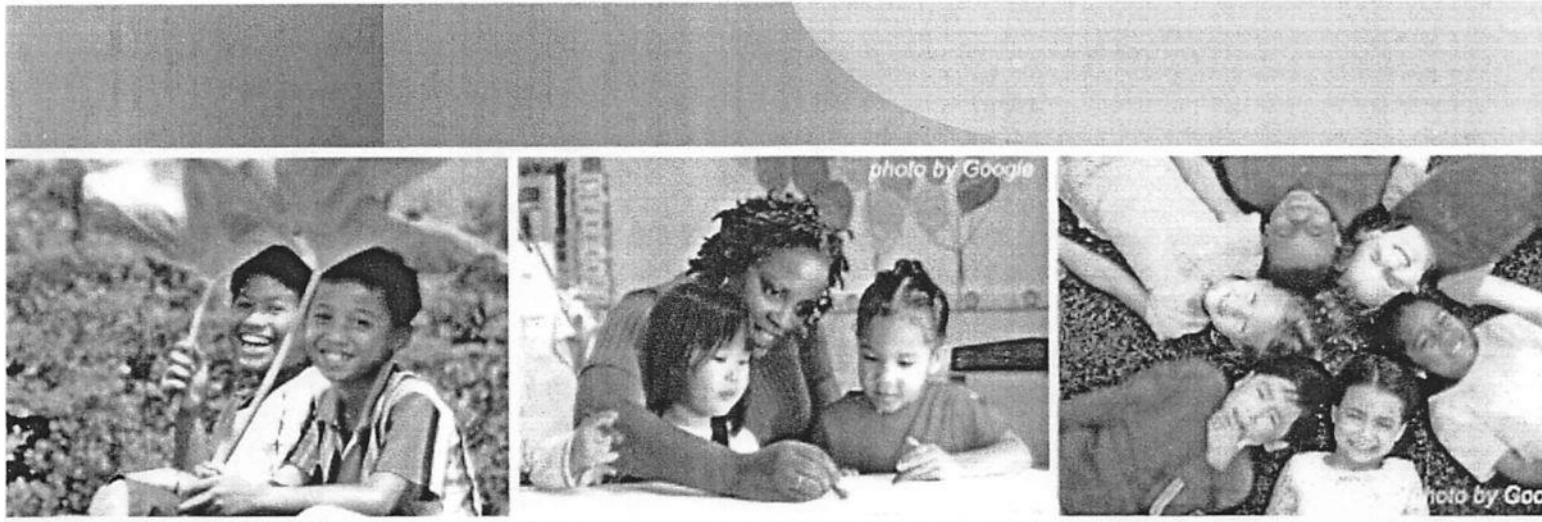


ISBN : 979-26-1819-8

Una
-msistss:



Yogyakarta State University
in collaboration with
JLICED Children, Race and Ethnicity Learning Group is
conducting an



Proceeding

International
Seminar

Early Childhood
Education

in and for

Socio-cultural Diversity

(As a Foundation to Develop Character Building)

Proceeding

International Seminar

Early Childhood Education in and for Socio Cultural Diversity (As a foundation to develop character building)

Publishing Institute
Yogyakarta State University

Director of Publication
Sugito

Chief Editor Widyastuti Purbani

Secretary
Ika Budi Maryatun

Editor
Anies Rohidayah

Lay Out
Aran Handoko

Administrator
Anies Rohidayah

Address
International Office, Yogyakarta State University

ISBN : 979-26-1819-8

(© 2010 Yogyakarta State University

All right reserved. No part of this publication may be reproduced without the prior written permission of Yogyakarta State University

Printed in Yogyakarta Uy Cili a Media

All articles in the Proceeding of Early Childhood Education in and for Socio Cultural Diversity (As a foundation to develop character building) are not the official opinions and liabilities of editors. Contents and consequences resulted from the articles are sole responsibilities of individual writers

FOREWORD

Welcome to all participants in the International Seminar on "*Early Childhood Education in and for Socio Cultural Diversity*". On behalf of the Yogyakarta State University, I extend my greetings and appreciation for all audiences who participate in this seminar. I am so happy to let you join the most pleasant and enlightened education experience during your time in Yogyakarta.

By participating in this seminar we join a lengthy and proudful tradition of inquiry and dissemination. The seminar has become a major forum for advancement of knowledge related to multicultural education.

To many seminar presenters who have traveled from many parts of the world, I extend my gratitude for your strength and willingness to participate in the seminar. Through your effort we feel confident on the continuing success of the seminar.

The topic is a very important field in our growing global society that becomes more complex and diverse. It is to be essential factor to ensure harmonious interaction among people, society and nation. It is also in line with the vision of Yogyakarta State University i.e. Autonomous, Conscientious, and Knowledgeable.

The papers in this proceeding present many topics, perspectives and methodologies that stimulate debates and dialogs, so it is resourceful for scholars and researchers who are interested in multicultural education, especially in the context of early childhood education.

I hope that you have an enjoyable stay at YSU and that you find the seminar productive and rewarding

Prof. Dr. Rochmat Wahab, M.Pd.,

M.A. Rector

Foreword of the Chairman

On behalf of the committee, we would like to welcome to all of you, at Yogyakarta State University. We are delighted to have the opportunity to host an international seminar: "*Early Childhood Education in and for Socio Cultural Diversity*" (*as a foundation to character building*). This theme is extremely relevant to conditions in Indonesia which is very diverse in his socio cultural, and to the social change which makes our life become more complex and diverse. Three main questions will be addressed, namely: what and why the need of multicultural education, how to conduct multicultural education and research method in multicultural education.

This seminar organized by Department of Early Childhood Education, Graduate Program, International Office of UNY, in collaboration with "Una" a study group which has interest and attention to the early childhood education and multicultural education, and facilitated by LSPPA Yogyakarta. Therefore, On behalf of the committee I would like express our special appreciation to: Prof. Dr. Paul Connolly (Quinn University Belfast, Ireland/ Una Co Director), Prof. Collin Tredoux (South Africa, co-chairing quantitative methodology learning group of UNA), Prof. Frances Aboud (McGill University, Canada), Prof. Dr. Rohaty Mohd. Majzub (University Kebangsaan Malaysia), Dr. Margaret Shore (Day Care, Australia), Prof. Dr. Dheviaa Bhana (University of Kwazulu, Natal, South Africa), Dr. Audrey D'Souza Juma (Aga Khan University- Institute for Educational Development, Karachi, Pakistan), Prof. Suyata, Ph. D (Yogyakarta State University), Prof. Dr. Abdul Rahman Abdul Aziz (Universiti Utara Malaysia), Prof. Dr. Siti Partini Suardiman (Yogyakarta State University), Yulia Ayriza, M.Si (Doctor Candidate, Yogyakarta State University), Sri Marpinjun (LSPPA). Hopefully, this cooperation can be enhanced in the future.

This seminar present 11 major papers, 25 complementary papers, and attended by 125 delegates from 35 public/private colleges and universities from all over Indonesia, Singapore, and Malaysia. The seminar will last for two days.

We realize that this activity could not be conducted without the help and support from all of you. Therefore, the committee thanks to your help and support Our special thanks also go to YSU Rector, and the Dean of the Faculty of Education, Director of Graduate Program for the opportunity, trust and support without which the seminar and the proceeding will not be completed. I am also grateful to all the seminar participants who have paid special attention and commitment to be parallel presenters and moderators.

We should apologize for the discontentment and inconvenience that the committee has caused you in regards to both the seminar and proceeding. I hope this proceeding will give you deeper insight about multicultural education and its application in early childhood education.

Sugito
Chairman

Table of Contents

Words from the Rector	ii
Foreword from the Chairman	iii
Table of Contents	iv
Part One	
Multiculturalism & Early Childhood Education in General	
1. Early Childhood Multicultural Education <i>Patricia G. Ramsey</i>	2
Part Two	
How to Develop Programs in Multicultural and Early Childhood Education	
2. Perspective Transformation: Making Meaning of Parenting Experiences <i>Sugito</i>	10
3. Preschool : Promoting Children's Social Competence <i>Siti Partini Suardiman</i>	18
4. Developing Self-Efficacy Beliefs of Young Children to Lessen the Influence of Gender Stereotypes on the Impediment of Career Development <i>Yulia Ayriza</i>	27
Part Three	
Educational Research in Multicultural Diversity	
5. How Gender and Race Intersect in Early Childhood Teachers' Account of South African Children <i>Dheviaa Bhana</i>	42
6. Principles of Research Methods in Early Childhood Education: Multicultural Approaches <i>Suyata</i>	50
Part Four	
Language	
7. Parents' Attitude and Approaches to Supporting Children's Biliteracy Development and Bilingualism in Australian Home Context <i>Muhammad Basri Jafar</i>	55
8. Child-directed Speech: A Way to Help Children Develop Linguistic and Social Competence <i>Titik Sudartinah</i>	68

Part Five

Parenting & Parenting Education

9. Parental Involvement of Parents Without Special Needs Children in Inclusive Education
Resnia Novitasari 75
10. Spiritual Parenting Education as an Alternative to Reduce Neglecting Behavior
Rumiani..... 81
11. Role of Parents in Multicultural Awareness in Early Childhood
Wuri Wuryandani ;..... 92
12. The. RolW of parents and Teachers iii Early Childhood Character. Building
Fi tri Lestari Issom 98

Part Six

Character & Character Building

13. Wood Baby Dolls Vs Ragnarok: The Difference in Toy Preference of Children Based on Gender Reasons *)
Arundati Shinta 106
14. School, Home and Community Partnerships in Early Childhood Character Education
Winda Dewi Listyasari..... 117
15. The 7 Habits of Highly Effective People - Character Building in Early Childhood Education
Dyah Nurwidita 125
16. Building a Nation Personality System in Cultural Diversity Through the Early Childhood Education
S. Wisni Septiarti & Mulyadi 133

Part Seven Model

17. A Compensatory Preschool Program for Children at Barak Sosial Ampera - Salatiga
Pinkan M. Indira 143
18. Negotiating "the Nationalist" and "the Islamic" Voices in Early Childhood Education
Ali Formen 151
19. Receiving Socio-cultural Diversity in Reggio Emilia's Schools (Insight from the Visit to Reggio Emilia)
Ika Budi Maryatun..... 161

Part Eight Teaching

20.	The Role of Music in Character Building <i>Yeni Rachmawati</i>	169
21.	The Child Goes Green via Traditional Games (A Part of Early-Childhood Character Building) <i>Khristianto</i>	186
22.	Utilize Play Activities during Recess/Break Time to Improve Multicultural Awareness in Kindergartens <i>Wawan S. Suherman & Endang Sulistyowati</i>	194
23.	BRAIN GYM Improving Creative Potencies in Early Childhood in Social Diversity by Traditional Culture <i>Siti Irene Astuti D</i>	200

Part Nine

Program, Multicultural Research & National Building

24.	Multicultural Values in Indonesian Primary Schools: A Case Study in Makassar Metropolitan Area <i>Mansur Akil & Amirullah</i>	215
25.	The Instilling of National Vision Through Games for Young Children <i>L. Hendrowibowo</i> *	224

Perspective Transformation: Making Meaning of Parenting Experiences

Sugito
Yogyakarta State University
kanggito@yahoo.com

Abstract

Parenting behavior is determined by the frame of reference or perspective of the parent which is learned through daily interaction in context on their socio cultural. Therefore, parenting education should be directed at the development of the perspective based on the social context. However, most parenting education programs do not pay much attention to these aspects, and tend to use cultural perspective of the program planner, both in terms of content and process. As a result, the program is less meaningful and may erode the local wisdom of the parenting. This paper will discuss a teaching model of transformation of parenting perspective based on socio cultural context.

Keywords: Parenting education, perspective transformation, and socio cultural.

Introduction

It is believed that parenting influences children development. It is determined by the pattern of beliefs and attitudes of the parents. The beliefs and attitudes determine parents-child interaction, while the process of parent-child interaction is a mediator of the influence to child development. As shown in Chen's study (2000) that maternal authoritative attitudes and beliefs positively correlated with the low power usage, including the exchange of information and arguments, and negatively associated with the high usage of power, such as prohibition and grumbles. In addition, this parenting style positively correlated to the child's participation in the communication process with the mother, and negatively correlated with deviant behavior, stubbornness, and the low response of the child. Meanwhile, authoritarian beliefs and attitudes of mother relate positively to suppression to the child and negatively associated with the use of inductive strategies. Related to children's behavior, the pattern of authoritarian attitudes is positively correlated with less attitude and protests and stubborn of child. This reality indicates that the parenting style is an individual's internal construction (Chen, 2000, Baumrind, 1996). This is in line with the constructivism

saying that the individual cognitive structure will determine the process of making meaning of the experience and the way how to interact with the environment.

Parenting style develops through informal learning experiences in the daily parenting practices (Simons, Ronald L, et al, 1992). In this process individual learn parenting attitudes and behaviors of her/his parents, and the culture such as values, norms and other artifact. This process goes continuously, and therefore, the individual acquire a number of experiences, accumulate it, internalize it, and made it as a part of her/himself. Individual, to some extent, is the sum total of his previous experiences. This experience will be an important instrument in the next learning process. When facing a new experience, the individual will use the experience to interpret and, if necessary transform it into knowledge, skills and new attitudes (Jarvis, 1992:14)

During this time, parenting education programs too emphasis on instrumental knowledge, i.e. technical knowledge related to care practices and tend to ignore the socio cultural context of learners. This program will not bring any significant change in parenting perspective, less meaningful and erode local wisdom of parenting. Notwithstanding its benefits, this knowledge was not sufficient to parenting in the postmodern era in which its change is not linear and diverse. According to Wiggins, and McTighe (Glisczinski, Daniel Joseph, 2005:13) living in the postmodern era needs perspective, empathy, self-knowledge which require learner to analyze and explain of information from variety of points of view, explain person's situation, and act on this learning in one's own life. Therefore, it needs transformation of the parenting perspective

The Importance of Parenting Perspectives Transformation

In general, beliefs, attitudes and parenting behaviors are acquired through informal interaction in the daily parenting practices and without any explanation of their underlying assumptions (Simons, Ronald L, et al, 1992). This process is unplanned, unconscious, incidental, but continuous. The knowledge and skills generally is not accompanied by rationalization and taken for granted (dogmatic), and used without understanding the underlying assumptions (tacit). This knowledge generally based on the cultural value system of the community. As a result parents do not understand the assumptions that underlie parenting behavior and attitude. This learning experience accumulated and forms schemes (Piaget, 19), or the perspectives and meaning schemes (Mezirow, 1977). Perspective and this meaning schema are to be an instrument for the individual to understand the reality. Perspectives and meaning schemes of parents are derived from the past, so it is inadequate to respond to various current problems that arise in different socio cultural contexts.

Knowledge acquired through informal learning tends to be tacit where the individual is not able to explain or abstract it (Michael Eraut, 2000), and relatively well-established (and Carusetta Cranton, 2004), so many parents do parenting mechanically and routine. As reminded by Brookfield (1998) that many adults who have lived for some decades but they are very poor of experience. They undergo regular life, from time to time, and do not change significantly. Although always face the new challenges and problems, they cope it with the old ways. Their problem-solving process is never assessed and critically reflected, so their experience will distorts the learning process.

Changes in the perspective needs deconstruction of the old paradigm and reconstruction of new modes of thought that respects the existence of self and others (Edmiston, 2005:8). Therefore, it requires the teaching process that could transform the perspective (Mezirow, 1991) accordingly, it required teaching model that can deconstruct and transform the mindset of parenting. One of the models is transformative learning. This model is supposed to be effective in helping people learn to reflect the frame of reference or perspective which is considered to be true and distorts the process of making meaning of new experiences, and transform toward a more inclusive, differentiate, open, able to change, reflective and able to integrate new experiences so that they can develop their opinions, beliefs, and act independently (Mezirow, 2000:8)

The development of the ability of parenting is only possible when there is change and / or development of perspective and meaning schema. It can be done through the process of critical reflection and make changes and / or development of the underlying assumptions of parenting practices. It means that we need teaching model that can help parents transform the values, knowledge and values into the new knowledge that is appropriate to the needs and development of children. Transformative learning emphasizes the process of helping adults to understand the psychological cultural assumptions critically, to interpret experiences in ways that enable them to clearly understand the problem, and acknowledge that the options are open so that they accept the responsibility to make decisions... Thus, the learner will realize an alternative of the meaning perspective which is appropriate to the situation, and become accustomed to it, open to it and use it to understand clearly what action to take (Mezirow, 1991)

Distortion of Perspectives

Learning is basically a process of making meaning of reality. Through this process the individual will acquire various value systems, culture of the community and the processes that accompany them, and accumulate them into structures of meaning. This process takes place on an ongoing basis in which a new meaning will

be saved and integrates into the structure of the old meaning. In the learning process, individual tend to use the already existing meaning perspectives. In this case, the individual will only accept and integrate new experiences which are suitable with the existing meaning perspective and will reject the experience that does not match with the existing meaning perspective. When facing the reality (events, objects) and the meaning perspectives is not able to interpret it or does not feel comfortable, safe or feel threatened by this reality, individual tend to ignore or refuse to interpret it. This process will take place on an ongoing basis, and therefore will strengthen and stabilize existing meaning perspectives. The more mature of the person the more solid and mature his/her meaning perspective, and therefore will be even less open to new experiences. Individual meaning perspectives will distort the learning process, and in turn hamper his/her development

There are at least three meaning perspectives that could distort the learning process. *First*, psychologically. It relates to self-image and psychological conditions of individual as a result of an unpleasant experience during early age. Treatments of parents that are not appropriate to children development and needs, both psychologically such as insults, calumny, ridicule, yelling, and physically, such as beatings, tear, slap, scold likely to cause trauma, and develop attitudes and behaviors that are not functional in the adult time, such as a sense of powerless, less confidence. *Second*, sociolinguistics. It relates to the meaning perspective that derives from value systems and norms, cultural of community, which is accepted as it is, without any critical thinking. These conditions cause the individual submerge and imprisoned in cultural thinking of her/his community, so he/she loss his/her critical consciousness which is characteristic of human life and the principal key to life humanely. *Third*, epistemic. It is derived from the view of knowledge, that are: a) the truth is something that can only be viewed and verified by empirical, b) the phenomenon which derives from social interaction can not be changed or beyond human control, such as epidemic diseases, environmental degradation, poverty, c) knowledge derived from experts or people who have authority are true, and therefore it is unquestionable (Mezirow, 1981).

The individual development will occur when an individual can make meaning of his/her experience authentically or autonomous, namely on the basis of a critical awareness of the interests, goals, action, and the assumptions that form the basis for such action. Therefore, individual need to transform the distortion of the meaning perspective.

The process of transformation will take place when individual faces a dilemma situation namely a condition in which the meaning perspective can not afford or cannot be used to interpret new experiences. This condition will cause an imbalance in the structure of meaning and encourages individual to achieve the

balance again. There are several possibilities that will be done to achieve the balance, namely, a) refuse to interpret new experiences, b) ignore the conditions and let it float where at any time will be seen again, c) adjust himself to the demands of the problems, and d) change the meaning perspective and use it to interpret new experiences. Of the four possibilities, only the fourth possibility that can lead to transformative learning process

To be able to do the transformation, the individual must make a critical reflection to the meaning perspectives, namely to make assessment of the assumption that relates to the problem. On the basis of this reflection, and then find and select another alternative of assumptions which are seen to be more accurate and reliable. The chosen alternatives are integrated into the existing structure and to be a new meaning perspective. With the new meaning perspective, individual make meaning of experience and act on the basis of the results of these meanings. Meaning and this action can develop or strengthen transformative behavior and establish a new perspective.

The action based on a new meaning perspective is emancipatory actions, namely actions that based on self-awareness and autonomy, not an action directed by other people. It could strengthen the emergence of transformative behavior in a sustainable manner. But there will still be another possibility. Individual will feel comfortable with the new meaning perspective so that he will try to defend it. If this happens then he will return to its original state. Therefore it needs the process of perspective transformation continuously.

Transformative Teaching

The essence of transformative teaching is to help people learn to recognize critically the distortion of meaning perspective and transform it into a new meaning perspective which is more open and integrative. It can be done by using three principles:

1. Reflection

Reflection is process of viewing, analyzing and assessing of the meaning perspectives, in order to face the dilemma or confusing situation, caused by the contradiction between thoughts, feelings and actions as a result of epistemic, psychological and sociolinguistic distortions (Taylor, 1998: 8). There are three types of reflection, namely reflection of the content, processes and premises that underlie problem-solving. Reflections on the contents are the assessment of the contents or description of the problem. Reflections on the process are a review of problem-solving strategies used, in order to improve problem-solving ability in the future. Reflections on the premises can include evaluating the validity of norms,

ideologies, rules, roles, paradigms, philosophy or theory which is considered true. Reflections on the content or processes relates to problem-solving process. Reflections on the premise regarding the process of problem posing, namely: problemasing something which is considered true, and to be reviewed its validity. Reflections on the contents and the process will result in changes the meaning schemes or perspectives. Meanwhile, a reflection of the premises will result in changes the meaning perspectives (Mezirow, 1991: 104-111). Through reflection on the premise, individual will be free from the shackles of meaning perspective. As stated by Habermas (1971: 208) that self-reflection is intuition and emancipation, comprehension and liberation from dogmatic dependence.

2. Discourse

Process of reflection done through discourse, namely: the process whereby individual are actively involved in dialogue with others to gain a better understanding of the meaning of experience. In this discourse the individual will do a critical assessment of the assumption by considering the supporting evidence and arguments, and examining alternative perspectives. According to Habermas (Birgit Brock-Utne) to be able to realize the discourse there are two requirements to be met, that is open to arguments of others and willing to make changes after considering those arguments, and free from the compulsion to act. Therefore, to be able to participate actively in the discourse or dialogue, individual must have the ability to understand the perspective of his/herself and share experiences that are relevant to the subject, listen and truly understand another person's perspective, ask as question to his own perspective and reflect critically on his assumptions that have been considered correct, reflect critically of views of others on the basis of knowledge and experience (Wihelmsen:2006: 243-256)

3. Based on Socio Cultural Context

The process of transformation must be based on the socio cultural context of the leaner. It is based on the assumption that: (a) the experience can only be understood and interpreted in relation to the social context of culture (Clark, 1990: 260-261), (b) the development of adult skills closely related to the adjustment process in the context of socio cultural or in other words the cognitive development of adults is a function of social context, cultural, economic, cultural society (Labouvie-Vief, 1998: 143), (c) cognitive processes are not solely psycho neurological process which is independent from the context of the social environment. The process of learning and knowing, creations and actions takes place in real situations; d) parenting is cultural action. Individual must acknowledge not only otherness in all its forms but also the plurality of his or her

own identity Only in this way can parenting local wisdom be preserved as an adaptive process and as a capacity for expression, creation and innovation (Unesco, 2001). Therefore, the learning process and knowing are not just inculturation, but also enculturation (Wilson, 1993). This is in line with the Freire's idea (1985) which stated that critical consciousness or perspective transformation cannot be achieved in a vacuum situation. Reflection process requires a media namely reality. Critical consciousness is integrated with the reality. Therefore, to develop critical consciousness, learners should be confronted with the reality (problems posing), namely through the generative themes.

Conclusion

In global society, life becomes diverse. Interaction among people increase intensively, not only among ethnic but also nations. In order to be able to parenting successfully and peacefully individual should have open perspective. It enables individual to overcome every problems that he faced. It means that parenting education should be directed at developing perspective. Transformative teaching is one model that can be used to facilitate parents develop their perspective. To be effective, it should be based on critical reflection, discourse and socio cultural context.

Reference

- Akinyela, M M. (2006). Conscious Parenting Family Circle: An African-Centered Critical Pedagogy. *Cultural Studies*. 6, (1), 155-165
- Baumrind, D. (1996). The Discipline Controversy Revisited.. *Family Relations*.45,(4),405-415. Tersedia:<http://proquest.umi.com/pqdweb>. [26 Juli 2006]
- Brookfield, S. (1998). Understanding and Facilitating Moral Learning in Adults. *Journal of Moral Education*. September, 1978. Tersedia:Proquest Education Journals. [20 Juli 2006]
- Chen, X, D., dan Liu, M. (2000). "Maternal Authoritative and Authoritarian Attitudes and Mother-Child Interactions and Relationship in Urban China". *International Journal of Behavioral Development*. 27, (4), 855-873.
- Clark, M C. (1992). "The Restructuring of Meaning: An Analysis of Impact of Context on Transformational Learning". Dalam Blunt, Adrean (ed), *33th Annual Adult education Reseach Conference Proceedings* Canada: University of Saskatchewan. ERIC: ED368856. [14 Januari 2006]
- Cranton, P., dan Carusetta, E. (2004b). "Perspective on Authenticity in Teaching". *Adult Education Quarterly*. 55, (1), 5-22.
- Eraut, Michael. (2000). Non-formal Learning and Tacit Knowledge in Professional Work. *British Journal of Educational Psychology*. 70, (1), 113-137.

- Glisczinski, D J. (2005). *Transformative Teacher Education: A Meaningful Degree of Understanding*. Abstrak disertasi pada The University of Minnesota: Tereida:[http:// wwwlib.umi.com/ disertations/ preview_page/ 3188558/1](http://wwwlib.umi.com/disertations/preview_page/3188558/1). [29 Juli 2006]
- Habermas, J. (1972). *Knowledge and Human Interest*. Boston: Beacon Press. Jarvis, P. (1992). *Paradoxes of Learning. On Becoming an Individual in Society*. San Fransisco: Jossey-Bass Publishers.
- Labouvie-Vief, G., dan Diehl, M. (1998). "Life-span Development Theories", dalam Bellak, A.S; Hersen, M (series ed) dan Walker, E (Vol.ed). *Comprehensive Clinical Psychology*. (1) ,261-296.
- Mezirow, J., dan Associates. (2000). "*Learning As Transformation: Critical Perspective on a Theory in Progress*". California: Jossey Bass.
- _____. (1991). *Transformative Dimension of Adult Learning*. California: Jossey Bass.
- _____, dan Associates. (1990). *Fostering Critical Reflection in Adulthood. A Guide to Transformative and Emancipatory Learning*. California: Jossey Bass.
- _____. (1981). "A Critical Theory of Adult Learning and Education", dalam Deakin University: *The Action Research Reader*, (143-156). Deakin University.
- Simons, R L., et all. (1992). Gender Differences in the Intergenartional Transmission of Parenting Beliefs. *Journal of Marriage and the Family*. 54, (4), 823-836. Tersedia: Proquest Education Journal. [20 Juli 2006]
- Taylor, E W.(1998) *The Theory and Practice of Transformative Learning: A Critical Review*. ERIC on Adult, Career, and Vocational Education No.374.
- Wilhelmson, Lena. (2006). Dialog Meeting as Nonformal Adult Education in a Municipal Context. *Journal of Transformation Education*. 4, (3), 243-256.
- Wilson, A L., dan Clark, M C. (1990). "Psycho-cultural Asumtion and Their Implications". Dalam.Kleiber, Pan; Tisdell, Libby: *31th Annual Adult education Reseach Conference: Proceedings*. Georgia: The University of Georgia.ERIC: ED357160. [16 Januari 2006]
- _____. (1993). "Adult Learning, Situated Cognition, and Authentic Activity: Relocating Adult Education in the Context of Experience". Dalam Flannery, Daniele (ed) *34th Annual Adult education Reseach Conference: Proceedings*. Pennsylvania : University Park. ERIC:ED368967. [14 Januari 2006]