Suggested short title

EDUCATION FOR RACIAL INTEGRATION IN MALAYSIA

Lim

A COMPARATIVE STUDY OF THE EDUCATIONAL SYSTEMS OF THE FEDERATION OF MALAYA, SARAWAK AND SABAH WITH A VIEW TO RECOMMENDING A UNIFIED NATIONAL SYSTEM OF EDUCATION FOR RACIAL INTEGRATION IN THE THREE TERRITORIES OF MALAYSIA

by

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PREFACE

A famous comparative educator says

> One studies foreign education not solely to know foreign peoples but also--and perhaps most of all --to know oneself. People wrestle with foreign ways to learn about their own roots, to atomize and thus to understand the matrix of their own educational heritage.[1]

This statement helps explain what I personally experience after having travelled half way across the world and stayed in Canada for almost two years. Accordingly, this work is an attempt to look back into the educational systems in the different territories of my homeland, Malaysia, and to examine them from a broader perspective and in terms of other systems. I hope that by this procedure I may find some solutions for the existing educational problems in my country.

Some of these problems, such as the questions of language media and of the segregated school systems, are very closely related to the social, economic and political make-up of the country, and have existed ever since the

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[1]George Z. F. Bereday, Comparative Method in Education (New York: Holt, Rinehart and Winston, Inc., 1964), p. 6.

colonial days when the plural society of Malaysia was first formed. It must be admitted that I am not the first one to touch on these problems. There have been several Malaysian educationists who have undertaken intensive research and written dissertations, books and articles on Malaysian education. Among these, Dr. D. D. Chelliah of Singapore and the late Dr. Ho Seng Ong of Malaysia are perhaps the best known. The former is the author of A Short History of the Educational Policy of the Straits Settlements, a published thesis approved for the Degree of Doctor of Philosophy in the University of London in 1940. The latter wrote Education for Unity in Malaya, also a published doctoral dissertation presented to the Faculty of the Graduate College of the University of Denver, Colorado, U.S.A. in 1949. Besides, there have been many British Nationals who have served (some of them still do) as Directors of Education or Education Officers in the Department of Education both before and after independence and thus contributed greatly to the advancement of Malaysian education. By making numerous quotations and references in this thesis, I hope to acknowledge my debt to others as well as to those just mentioned.

Now I wish to express my indebtedness to my thesis director, Dr. Margaret Gillett, Chairman of the Department of History and Philosophy of Education at McGill and

editor of the McGill Journal of Education, for her valuable suggestions and constant encouragement. I am grateful to Professor Reginald Edwards, Chairman of the Faculty of Graduate Studies and Research, for his valuable advice on thesis preparation and assistance in obtaining some of the materials.

I am also grateful to my parents and half-brother, Mr. L. C. Peh of Kuala Lumpur, and my fiancée, Miss S. K. Ng of Singapore for their assistance in obtaining and sending me nearly all the required materials for this thesis, including books, official publications and reports, local periodicals and newspapers.

Finally, I wish to thank Mrs. M. Couture for typing this thesis, Mr. T. W. Chen and Mr. N. C. Chua for their assistance in proof-reading.

--L.H.P.

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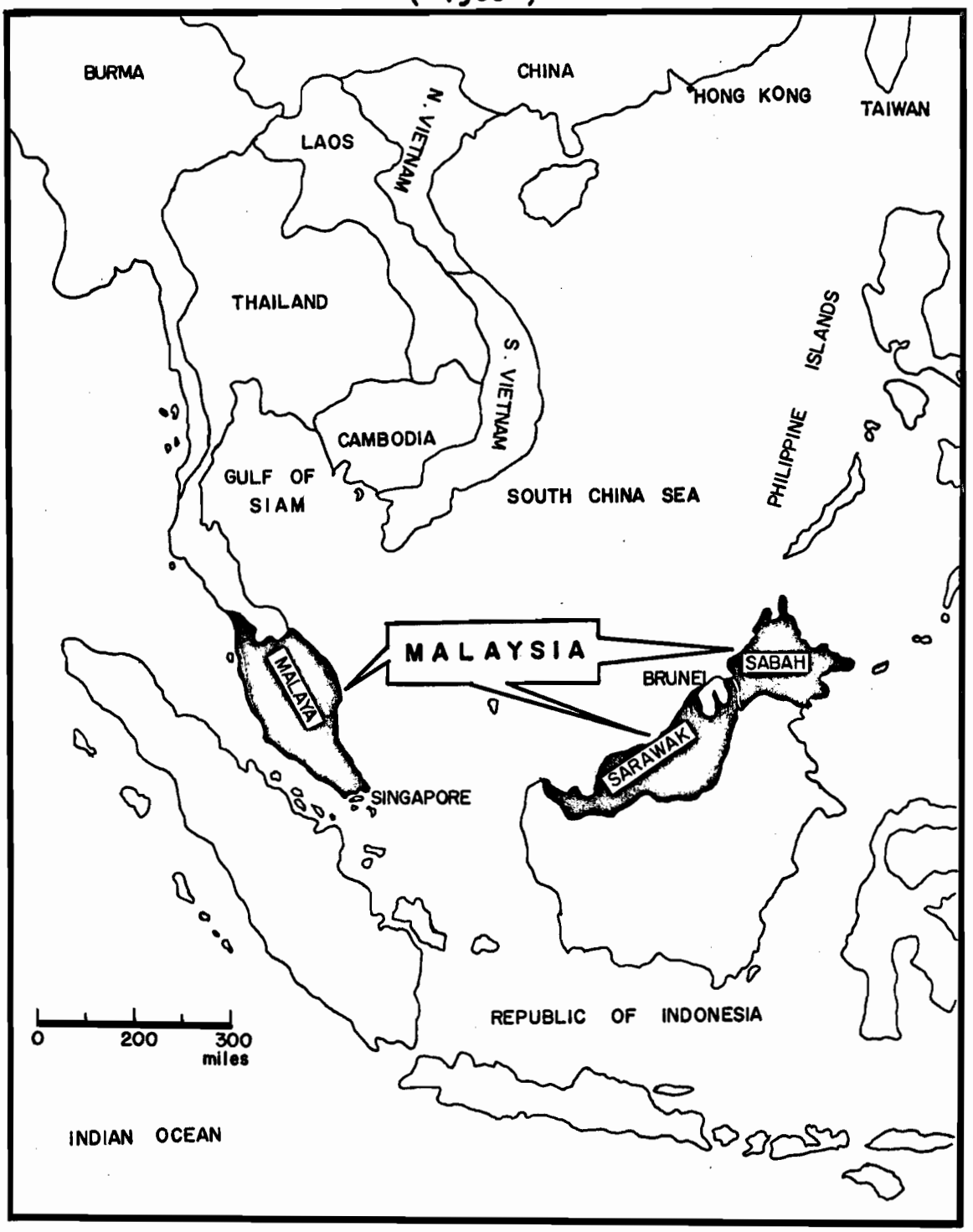

CHAPTER I

INTRODUCTION

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.[1]

In spite of the fact that the Universal Declaration of Human Rights was made by the United Nations almost two decades ago, a large proportion of the world's population, particularly the coloured peoples, are still denied basic human rights and continue to be victims of racial discrimination and prejudice. Obvious examples are the racial segregation in the Southern United States, the apartheid policy of South Africa and the current policy of Rhodesia. Undoubtedly, similar instances of racial segregation and other forms of discrimination and prejudice do occur in many other countries, perhaps on a smaller scale and thus less known. In the Southern United States, racial segregation took root in the days

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[1]UNESCO, Human Rights: Comments and Interpretations (New York: Allan Wingate, no date), Appendix III, Article 26 (2), p. 279.

of slave labour when the fallacy of race was first used to justify the economic superiority of Whites over the Negroes. Such prejudice of the racist variety has remained to the present day. However, as far as education is concerned, the solid front of segregationists had been broken. Since 1954 when the United States Supreme Court ruled unanimously that segregation of the races in public education was unconstitutional, school segregation has gradually disappeared in some of the states that previously had compulsory school segregation and some Southern states universities, too, have admitted Negro students. In the case of South Africa, the real factors of racial segregation are psychological as well as economic. Being heavily outnumbered by the Native peoples, the Whites are constantly being haunted by the fear of being politically and culturally submerged by a coloured race. This fear is shared by the Whites in Rhodesia. That is why in both countries, equal rights are denied to the Native peoples, and, in the case of South Africa, to the Coloureds and the Asians as well. Furthermore, the advocates of the apartheid policy believe that under a social system perpetuating their own superiority, "their country would benefit economically and industrially through fuller use of its reserves of non-European manpower."[2]

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[2]Kenneth L. Little, Race and Society (UNESCO, 1958), p. 25.

The racial problems in Malaysia are very different from those just mentioned. The population of Malaysia is about eight and a half millions, of which about forty-four per cent are Malays, thirty-six per cent Chinese, ten per cent Indians and Pakistanis, eight per cent Borneans, and two per cent others. The figures show that the Malaysian nation is one of several minorities. There has been a certain amount of physical separation among the various races, but the nature of racial segregation in Malaysia is very different from that of the Southern United States or of South Africa. In Malaysia, racial segregation is mainly due to a complete lack of racial and cultural homogeneity rather than racial discrimination and prejudice. The peoples of Malaysia differ widely in race, language, religion, customs, habits and standards of living. The political power rests largely with the indigenous peoples (Malays and Borneans), while economic power with the immigrant races (Chinese, Indians and Pakistanis). This feature, together with the fact that no single race is numerically dominant, has helped to establish a kind of equilibrium among the various races. At present, though the indigenous peoples, by virtue of being the "sons of the soil," are temporarily given certain special privileges, the Malaysian constitution provides equal rights and status for every citizen, regardless of race and creed. As a

whole, the various races live and work side by side in the spirit of tolerance and co-operation. It is only at times when political extremists or opportunists exploit racial feelings for their own ends and when the country suffers economic depressions that racial tensions run high and sometimes culminate in conflicts.

The popular slogan in Malaysia today is "unity in diversity." But the major problem is that when racial ties and tribal loyalties are still strong, there can hardly be a true national unity in the sense that all Malaysians feel that they belong to one Malaysian nation rather than to their own races or tribes. Perhaps this is due to the fact that Malaysia is a new nation, and that no attempt was made by the Colonial Government of the past to inculcate among the various races a common Malaysian outlook.

Before the Second World War, because of the laissez-faire educational policy of the Colonial Government, there developed four main types of school systems, namely, English, Malay, Chinese, and Tamil schools which were classified according to the medium of instruction used in each. This pattern of schooling has persisted to the present day, but the Malaysian schools must be distinguished from those of South Africa. All Malaysian schools, regardless of their media of instruction, are

open to pupils of all races, but because of language differences, each type of school (with the exception of English schools) caters mainly for a particular race. The choice of schools to which children of school age are to be sent is determined by the wishes of the parents. It is succinctly stated in the preamble of the Education Act of 1961 that "pupils are to be educated in accordance with the wishes of their parents."[3] On the other hand, the majority of educational institutions of South Africa, including some universities and colleges, are open only to the Whites, and this type of segregated education is openly supported by discriminatory legislation. In short, segregated education in Malaysia is an outgrowth of the multi-racial and multi-lingual structure of the plural society rather than the result of racial discrimination.

In 1957, Malaya, the largest of Malaysian component units, introduced a national system of education to integrate the various types of schools, but much still remains to be done. Since Sarawak and Sabah were given autonomy in education after the formation of Malaysia in 1963, these two territories have their own educational systems, policies and administration. Therefore, the most

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[3]Federation of Malaya, Education Act, 1961 (Kuala Lumpur: The Government Printer, 1961), p. 219.

urgent need in Malaysian education today is for a single national system of education which will integrate not only the educational systems of the three territories of Malaysia, but also the various school systems within each territory. It is only through a tightly integrated school system that a common Malaysian outlook can be inculcated, and that understanding, tolerance and co-operation among all racial groups can be fostered.

CHAPTER II

DEVELOPMENT OF THE PLURAL SOCIETY

Malaysia is located almost in the centre of South-east Asia, lying close to the equator between latitudes one and seven degrees north and longitudes 100 and 119 degrees east. It occupies two distinct regions, the Malay Peninsula and the north-western coastal area of Borneo. Between the two regions lies about four hundred miles of the South China Sea. Malaysia shares boundaries with Thailand on the peninsula, and with the Republic of Indonesia on the Island of Borneo. Malaysia covers an area of almost 130,000 square miles, which is about one and a half times the size of the United Kingdom. The two Bornean territories of Sarawak and Sabah (North Borneo)[1] occupy an area of about 78,000 square miles. Sandwiched between Sarawak and Sabah is Brunei, a small but wealthy self-governing state which is still a British protectorate.

The Malaysian economy is mainly agricultural--agriculture, largely export oriented, accounts for about

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[1]After the formation of Malaysia in 1963, this was changed to Sabah, an ancient name of the state.

a third of gross national product and about half of total employment. The crops of importance in terms of export trade are rubber, palm oil, copra, sago flour, timber and pineapples; and of these, rubber alone accounts for about sixty per cent of the country's export earnings.[2] Indeed, Malaysia ranks first in the world's production of natural rubber, supplying about forty per cent of the world's total. Malaysian secondary industries are centered on mining, and mineral production consists of tin, iron, bauxite, gold, ilmenite, and coal. Tin dominates the whole mining industry. In 1963, Malaysia exported M$649.9 million[3] worth of tin, forming about twenty per cent of the total export.[4] Today Malaysia still produces about a third of the world production of tin.

Malaysian development plans place heavy emphasis on public and private investment in agricultural development in the form of new planting and replanting of rubber and oil palms. In recent years, agricultural diversification is being promoted by encouraging the cultivation of additional crops such as oil palms, sugar cane and coconut. The development plans also attach great

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[2]Malaysia, Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 41.

[3]M$2.80 equals Canada $1.00.

[4]Malaysia, Annual Bulletin of Statistics 1964, p. 41.

importance to industrialization which has now become one of the main avenues for the diversification of the national economy. Under the Pioneer Industries Ordinance introduced between 1956 and 1959, a total of 252 companies had been granted pioneer status up to May 30, 1965.[5] Most of these companies are in production, comprising such industries as iron and steel milling, petroleum and sugar refining, chemical and pharmaceuticals, and textiles. The products are largely consumer goods meant for the local market.

The Peoples of Malaysia

Being centrally located in South-east Asia, the Malay Peninsula is an area of great strategic and economic importance. Since the early days of sailing boats, the Straits of Malacca have been the main ocean highway for all commerce between India and China. It has been pointed out that as far back as the seventh century before the beginning of the Christian era, Indian voyagers began coming to the Malay Peninsula on their way to China.[6] The Chinese, too, had had contact with the peninsula as early as the Indians. For centuries the Malay Peninsula had been the "cross-roads" in the sense

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[5]Gerald A. Delilkhan, "Focus on Malaysia," The Asia Magazine, V, No. 35 (August, 1965), 6.

[6]R. O. Winstedt, "A History of Malaya," Journal Malayan Branch, Royal Asiatic Society, XIII, Part I (March, 1935), 18.

that many people from different countries had arrived and settled or departed. The Indians and Chinese had come to trade; the Siamese, Achinese, Bugis, Minangkabaus, and other Indonesians had come to fight for possession of the Malay states; the Portuguese, Dutch and British had come to compete for the control of ports and territories that would promote trade and protect trade routes.

The Malays.--The earliest inhabitants of Malaya are the Negrito, the Senoi and the Jakun or Proto-Malay. According to the 1957 census, there were 41,360 of these aborigines in Malaya.[7] A large number of them has already been converted by Islam and absorbed into the Malay community. Those who have not been influenced by Islam remain pagans or animists. The Negritos are culturally the most backward. Being nomads, they live in temporary leaf shelters and live on wild fruits and animals. On the other hand, the Senois and the Jakuns are more advanced. They live in houses built on piles, more or less similar to Malay houses. They practise shifting agriculture, mainly rice, tapioca, sweet potato, plantain and tobacco, but most of them still keep to the jungles and mountains.

Many centuries ago, people from Melayu (modern

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[7]Victor Purcell, Malaysia (London: Thames and Hudson, 1965), p. 43.

Jambi) in Eastern Sumatra migrated to the Malay Peninsula. They intermarried with the aborigines, and the modern Malays are the result of this amalgamation. From the early years of the Christian era to the end of the fourteenth century, the Malay Peninsula, like other parts of South-east Asia, had been under the influence of Hindu culture and religion. Then the religion of nearly all the educated Malays was a mixture of Hinduism and Buddhism.[8] However, by the beginning of the fifteenth century, Hinduism was replaced by Mohammedanism. Then Malacca was a very important centre for the diffusion of Islam, and it was from here that Islam spread throughout the Malay Archipelago. In fact, this did not mean the end of Hinduism. To the present day, Malay literature is full of Sanskrit words and much of Hindu ritual still remains in the court ceremonial. Besides, Malacca flourished as a commercial centre for Asian trade. Merchants from India, Arabia, Persia, China and other parts of South-east Asia came to Malacca in ever increasing numbers. Purcell writes:

> Malacca in the fifteenth century had been a queen in her own right, representing a culture which was an amalgam of Hindu, Arab, and Persian influences with the basic Malay society.[9]

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[8]R. O. Winstedt, The Malays: A Cultural History (London: Routledge and Kegan Paul Ltd., 1950 Revised Edition), p. 27.

[9]Purcell, op. cit., p. 28.

Between the sixteenth and the seventeenth centuries, the Achinese from Acheh in North Sumatra, the Bugis from the Celebes and the Minangkabaus from West Sumatra had migrated in large numbers and settled in different parts of the Malay Peninsula. Since these immigrants were from the same origin as the Malays, sharing a common culture and religion, they merged easily into the Malay community. As time went on, the blood of the Malays was further blended with that of other immigrant races, notably the Pakistanis, Indians, Europeans and the Chinese.

> For centuries the Malays have intermarried quite freely with peoples who are racially akin to them, like the Javanese and the Bugis, with peoples who share a common religion with them, like the Indians, Pakistanis and Arabs, and in recent decades with peoples who have come either to settle or to work in Malaya, among whom we can include the Chinese and the Europeans.[10]

Thus, the Malays today are the result of much immigration and intermarriage. In spite of the fact that they possess different characteristics because of differences in mixture and in different localities, they belong to a community that is culturally homogeneous, with a common religion and language. In the constitution of Malaysia, a Malay is defined as "a person who professes the Muslim religion, habitually speaks the Malay language, conforms to Malay custom."[11]

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[10]Wan A. Hamid, "Religion and Culture of the Modern Malay," Malaysia: A Survey, ed. Wang Gungwu (London: Pall Mall Press, 1964), p. 181.

[11]The Malaysia Federal Constitution (Kuala Lumpur: The Government Printer, 1964), Article 160 (2), p. 103.

The Malay language spoken by a majority of the people in the Malay Archipelago belongs to the Austronesian (Malay-Polynesian) language group. One of its branches called Bahasa Indonesia is the national language of the Republic of Indonesia. In Malaysia, it is referred to as Bahasa Kebangsaan (National Language). It is a very versatile language. In the past it had been enriched by loan-words from Sanskrit, Arabic, Chinese, Portuguese and Dutch. Today the pressing demand for a vocabulary of science and technology leads to the coining of new words and the borrowing of a large number of foreign words, especially English. Since 1957, the Dewan Bahasa dan Pustaka (Language and Literature Agency) has undertaken the onerous task of devising appropriate technical terms in the National Language. So far about 50,000 new terms have been coined.[12]

The Malays occupy about forty-four per cent of the total population of Malaysia. Nearly all of them are found in the Federation of Malaya and Sarawak. Except for a small class of Malay aristocracy, the majority live in rural areas. They are peasants working on their smallholdings of rubber plantation, and growing rice, fruits and cash crops. Those who live in urban areas are largely

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[12]Syed Nasir bin Ismail, "New Words for the National Language," The Straits Times Annual for 1966 (Singapore: The Straits Times Press (Malaya) Ltd., 1965), p. 64.

engaged in the public services, and in some new transport and industrial companies.

The Europeans.--The first Europeans to enter the Malaysian waters were the Portuguese who landed at Malacca in 1509. Two years later they conquered Malacca and dominated it for more than a hundred years. Early in the seventeenth century the Dutch arrived. At first the Dutch interests were focused on the Spice Islands and later on Java itself. However, they soon saw the economic and strategic importance of the Straits of Malacca. Therefore, in 1641, they defeated the Portuguese and took over Malacca and the control of the trade route. The Dutch remained the dominant power in Malacca and its straits until 1824 when they withdrew from the Malay Peninsula and ceded Malacca to the British.

During the 130 years of their rule in Malacca, the Portuguese left very little influence on the Malays, who were Muslims. Since all Muslims were then regarded as enemies of Christ, the Portuguese Catholic mission made no attempt to convert the Malays.[13] However, the Portuguese intermarried with the other indigenous peoples and thus increased the number of Christians in Malacca. By 1613, there were about 7,400 Christians whose descendants are

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[13]Winstedt, "A History of Malaya," Journal, Malayan Branch, Royal Asiatic Society, XIII, Part I (March, 1935), 256.

most of the Eurasians of Malaysia today.[14] The cultural influence of the Dutch was less significant than that of the Portuguese. Their interests were solely invested in trade. Like the Portuguese, the Dutch monopolized trade, and it was their monopoly of the tin and spice trade that deprived the Malays of trading opportunities, caused a severe decline in Malay wealth, and, therefore, in Malay civilization. Nevertheless, the nature of a number of Portuguese and Dutch loan-words in the Malay language reflected some impact of Western material civilization on the Malays.

During the eighteenth century, Britain developed a large tea trade with China and the need for a commercial base situated somewhere between India and China that would assist China trade, led to the founding of Penang by Francis Light in 1786. Since the island of Penang was a free port, it had long attracted traders and settlers from many parts of the world. Within a few years, it flourished and became the centre of a polyglot population, comprising Malays, Indonesians, Chinese, Indians, Eurasians and Europeans, who in their racial structure reflected the Malaya of today.

Since the founding of the first British Settlement, British influence continued to expand. In 1800 another settlement, Province Wellesley, on the mainland opposite Penang was acquired from the Sultan of Kedah. In 1819 Singapore was founded by Thomas Stamford Raffles. When

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[14]Purcell, op. cit., p. 25.

Raffles landed on Singapore, there were only a small number of Chinese working in a few gambir plantations and some hundreds of Malays. But a few months later, with the influx of Chinese, Bugis and Malacca Malays, the population increased to 5,000, and it had doubled a year later.[15] Within a decade, Singapore, like Malacca of the fifteenth century and Penang of the late eighteenth century, developed rapidly into a very important commercial centre in South-east Asia. By the Anglo-Dutch treaty of 1824, the Dutch withdrew from the Malay Peninsula and ceded Malacca, while the British withdrew from Sumatra, giving up Bencoolen in exchange for Malacca. Thus a line was drawn between their respective spheres of influence, Dutch in Indonesia on the one hand, and British in the Malay Peninsula on the other.

At the beginning, the primary aim of the British was trade. Therefore, during the first seventy years of the nineteenth century, the British adopted the attitude of non-interference in the Malay states. However, by the 1870's this attitude was changing. Then the Malay states were in a state of anarchy. There were frequent clan-fights among members of various Chinese secret societies, and sometimes between the Malays and the Chinese over the

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[15]Winstedt, "A History of Malaya," Journal, Malayan Branch, Royal Asiatic Society, XIII, Part I (March, 1935), 217.

valuable tin-mining resources. Moreover, the Straits of Malacca were frequented by pirates. Therefore, in a despatch dated September 20, 1873, Lord Kimberley instructed Sir Andrew Clarke, then Governor of the Straits Settlements, to intervene in the affairs of the Malay states.[16] Accordingly, Clarke participated in the Pangkor agreement of January 1874, by which the British Government recognized Abdullah as Sultan of Perak, and by which the Sultan accepted a British Resident whose advice "had to be asked and acted upon on all questions other than those touching Malay Religion and Custom."[17] By 1895, the states of Perak, Selangor, Negri Sembilan and Pahang became the Federated Malay States, each with a British Resident. By the Anglo-Siamese treaty of 1909, the other Malay states, namely, Kelantan, Trengganu, Kedah and Perlis which had been tributaries of Thailand, were brought under the British protection. These states together with the state of Johore were commonly known as the Unfederated Malay States and each had a British Advisor. Thus the British established indirect rule in each Malay State and had complete political control over the whole of Malaya until she became an independent country in 1957.

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[16] K. G. Tregonning, A History of Modern Malaya (London: Eastern Universities Press Ltd., 1964), p. 144.

[17] Winstedt, "A History of Malaya," Journal, Malayan Branch, Royal Asiatic Society, XIII, Part I (March, 1935) 249.

The influence of the British on Malaysia has been tremendous. In the past, they had encouraged immigration from China, India and Indonesia, and with the help of these immigrant communities and of the indigenous peoples, they transformed the Malaysian tropical jungles and swampy islands of yesterday into large inland towns and bustling seaports of today. Among other things, they imported Western education which has produced most of the present leaders of the country, and introduced a democratic system of constitutional Government which has already proved to be best suited to the Malaysian society. Today, many British nationals still work in Malaysia, helping Malaysian officials to maintain administrative efficiency in the public service.

The Chinese.--From 1840 onwards, Chinese migrants from South China provinces poured into Singapore in large numbers. Between 1895 and 1927, about six million Chinese arrived at Singapore[18] from where many of them then moved to Malaya, Borneo and Indonesia. It has also been pointed out that the basic cause for Chinese migration was economic. The Chinese were mainly attracted by the profitable tin and rubber industries in the Malay States and the rich entrepot trade in the Straits Settlements. The flow of immigration from China continued until it was

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[18]Tregonning, op. cit., p. 174.

TABLE 1

POPULATION OF MALAYSIA, END OF 1961
(thousands)

	Malaya	Sarawak	Sabah	Total	Per Cent
Malays	3,616	137	-	3,753	44
Chinese	2,670	243	110	3,023	36
Indians & Pakistanis	813	-	-	813	10
Sea Dayaks	-	246	-		
Land Dayaks	-	61	-		
Melanaus	-	46	-		
Dusuns	-	-	152	716	8
Bajaus	-	-	63		
Muruts	-	-	22		
Other Indigenous	4	39	83		
Others	129	8	45	182	2
Total	7,232	780	475	8,487	100
Percentage distribution	85	9	6	100	

Source: Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), pp. 11-12.

Report on the Economic Aspects of Malaysia (Kuala Lumpur: The Government Printer, 1963), p. 100.

checked by the Immigration Restriction Ordinance of 1928, and after the Second World War, it virtually stopped.

Today the Chinese are the most predominant of the immigrant communities in Malaysia. There are about three million Chinese, forming approximately thirty-six per cent of the total population. In contrast to the indigenous peoples, the majority of Chinese concentrate in urban centres. They are economically the most important community in all the large towns of Malaysia. They are engaged in all kinds of commercial enterprises, and almost in every level of employment, ranging from highly qualified professionals to illiterate labourers. However, as a whole, they enjoy a much higher standard of living than the indigenous peoples.

The majority of the Chinese in Malaysia have originated from the southern provinces of China, belonging to a number of dialect groups, namely, Hokkien, Cantonese, Hakka, Teochew, Hainanese, and others. When they migrated to Malaysia, they brought with them their own institutions, such as ancestor worship, and the clan and family systems. However, with the revolutions in China and the influences of the West, these underwent great modification. Though the majority still persist in speaking Chinese dialects, practising the various Chinese religions and conforming to the traditional way

of life, their social organization is quite different from that of China. In fact, a large number of Straits Chinese who have settled in Malaysia for many generations speak no Chinese, but only Malay or English. There is a tendency that as more and more Chinese are born locally, the Chinese community becomes more settled and more "Malaysian" in outlook. It has been pointed out that "a large proportion of the Chinese were anxious to come to an understanding with the native peoples among whom they lived."[19]

The Indians and Pakistanis.--After the establishment of the rubber industry in the first decade of the present century, thousands of Indian labourers from Southern India were imported as short-term contract labourers in the large European rubber estates. Of these Indian labourers, a high percentage returned to India, after having fulfilled their terms of contract. Later, more Indian migrants arrived, most of whom found employment in building roads and railways. It has been reported that "apart from economic reasons, Indian immigration was also desired by British officials as a political move to counterbalance the great numbers of the Chinese in Malaya."[20]

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[19]Victor Purcell, "The Chinese in Malaysia," Malaysia: A Survey, ed. Wang Gungwu (London: Pall Mall Press, 1964), p. 197.

[20]Kernial Singh Sandhu, "Indian Immigration to Malaya, 1786-1957," Papers on Malayan History, ed. K. G. Tregonning (Singapore: Department of History, University of Singapore, 1962), p. 47.

The Indian and Pakistanis communities which together form about ten per cent of the total population, are mainly located in Malaya. The majority are Tamils from South India, and are employed in the rubber estates, in the public works and in the railways. Like the Chinese, many Indians and Pakistanis are very active in commerce, dealing in textiles and spices. Besides, many are teachers, lawyers and doctors. Most of the Indians are Hindus, while nearly all Pakistanis are Muslims. Those who are English educated, are largely Christians. Though the Indians and Pakistanis are numerically inferior to the Malays and Chinese, they play an important role in the economic, social and political life of Malaysia.

The Borneans.--British power had expanded not only in the Malay Peninsula, but in Borneo as well. In 1846, James Brooke acquired from the Sultan of Brunei full sovereignty over Sarawak. In 1882, the British North Borneo (Chartered) Company was formed. The frontiers of both Sarawak and British North Borneo had gradually expanded, absorbing much of the land of Brunei. By 1888, these two territories became British Protectorates. After the Second World War, they became British Colonies and remained so until they achieved national independence through the formation of Malaysia in 1963.

The predominant indigenous races of Sarawak and

Sabah are the Sea Dayaks, Land Dayaks, Melanaus, Dusuns, Bajaus, and Muruts. Besides, there are several smaller tribes, namely, Kenyah, Kayan, Kedayan, Punan, Bisaya, Kelabit, Brunei, Sunge, Sulu, Tidong, and Sino-native. Altogether, there are 716,000 indigenous Borneans, forming about eight per cent of the total population of Malaysia.

The differences among the various indigenous races are found in their languages and religions. Their languages are so different from one another that "a Kayan put down among Kalabits will not understand a word."[21] Of all the native tongues, Iban, a common language among the Sea Dayaks and their sub-groups, is well recognized as a native language of Sarawak; and Kadazan, widely spoken by the Dusuns and Muruts, is the most popular native language of Sabah. The "Bazaar Malay," a colloquial Malay, is perhaps the most widely used for inter-group communication.

There are many religions among the various races. Many of the coastal peoples, like the Melanaus of Sarawak, Bajaus, Bruneis, Sulus, Ilanuns and Tidongs of Sabah, are Muslims. Altogether, twenty-three per cent of Sarawakians and thirty-seven per cent of Sabahites are Muslims.[22]

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[21]Tom Harrisson, "The Peoples of North and West Borneo," Malaysia: A Survey, ed. Wang Gungwu (London: Pall Mall Press, 1964), p. 170.

[22]Tom Harrisson, "The Borneans," This Is Malaysia (Singapore: The Straits Times (Malaya) Ltd., n.d.), p. 57.

The rest of the native population are largely pagans or animists. In recent years, however, a large number of these pagans have been converted to Christianity.

Despite their differences in race, language and religion, they have much in common. "Above all, they have a common tradition of feeling for the island, its jungles of endless leech-bite and its rivers of infuriating, though exciting, rapids and porterages."[23] The majority still live in long-houses, each housing eight to twenty families. Except for the Punans who are true nomads, nearest to the aborigines of Malaya, the rest are rice planters and sago workers. The inland peoples generally practise shifting agriculture, particularly hill padi (rice), while the peoples inhabiting along the coast and on the plains largely cultivate wet padi.

Political Development and Race Relations

Between 1909 and 1941, there was much progress in the economic, political and social development in the Malay States, Sarawak and North Borneo. However, due to the presence of so many races differing in language, religion, customs and standards of living, a pluralistic society was created. Above all, the various races had irreconcilable religious differences, all Malays being

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[23] Ibid., p. 44.

Muslims, most Borneans being pagans, most Indians being Hindus, and the majority of Chinese being Buddhists. Intermarriage between the Malays and the Chinese was rare, mainly because of religious and social barriers.[24] However, intermarriage between the Malays and the Indians was common, since many Indians were also Muslims and many of their customs and habits were similar to the Malays'. As a whole, in spite of their differences in many respects, the various races lived harmoniously under the British rule.

If the First World War did not affect Malaya politically, it certainly did economically. The economic stimulus provided by the war was tremendous. The great demand for tin and rubber during the war spurred the development of rubber planting on a large scale and the increasing technical development of tin mining. During the Second World War, for three and a half years these regions were occupied by the Japanese. Perhaps the major effect of the Japanese occupation was the breakdown of harmony among the various races. Being friendly to the Malays and Indians on the one hand, and harsh towards the Chinese and Europeans on the other, the Japanese divided the communities and created considerable inter-group

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[24]R. O. Winstedt, Britain and Malaya, 1786-1941 (London: Longmans, Green and Co., 1944), p. 64.

hostility among them. Consequently, this racial friction culminated in riots and massacres immediately after the war, causing much bloodshed between the Malays and the Chinese.[25]

Towards National Independence.--After the war, the British Government announced a plan to form an amalgamation of all the Malay States into a Malayan Union. Then the Malays, whose nationalistic feelings ran high, strongly protested against such a proposal as the Malayan Union meant, above all, the removal of the Sultan's sovereignty and of the protection given to the Malays. Therefore, the Malayan Union was dissolved in 1946, and in its place a new Federation of Malaya was formed on February 1, 1948. It included all the Malay states and the Straits Settlements except Singapore, which remained a Crown Colony. After the war, Sarawak and North Borneo, including the island of Labuan, became Crown Colonies while Brunei remained a British Protectorate.

A few months after the formation of the Federation, the Malayan Communist Party rose in armed revolt. However, it was suppressed within a period of twelve years, generally known as the "Emergency." Since nearly all the Communist guerillas in the jungle were Chinese and the majority of the Government soldiers were Malays, the tension

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[25]K. G. Tregonning, op. cit., pp. 285-286.

between the Malays and the Chinese was greater than ever. Fortunately, an Alliance Party, an amalgam of the United Malay National Organization (UMNO) and the Malayan Chinese Association (MCA), was formed, and through the co-operative efforts of the leaders of both parties, the racial tension was relaxed. Later, the Malayan Indian Congress (MIC) also joined the Alliance. By 1955, the Alliance had achieved much constitutional advance for Malaya and was pressing the British Government for early independence. Eventually on August 31, 1957, the Federation of Malaya became an independent nation. Since independence, the Alliance Party has been in power.

At the time of independence, the Malays lagged behind Europeans, Indians and Chinese in education and in wealth. Hence, the constitution of the Federation of Malaya provides for a special position of the Malays. For instance, Islam becomes the national religion and Malay, the national language. Moreover, a large proportion of the posts in the public service, scholarships for education, permits and licences for the operation of any trade or business are reserved for the Malays. Because the citizenship laws passed during the British period gave citizenship automatically to Malays and other Malaysians, and to other races only on certain conditions,[26]

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[26]Victor Purcell, Malaysia (London: Thames and Hudson, 1965), p. 132.

the percentage of the electorate is very much higher for the Malays than for any other races. In 1959, about fifty-seven per cent of the electorate was Malay, thirty-six per cent Chinese, and seven per cent Indian. Thus the Malays also enjoy a priviledged position in politics. The present Malayan Cabinet consists of fifteen Malay, five Chinese and two Indian Ministers, including four Malay and one Chinese Assistant Ministers.[27]

Singapore became a self-governing state in 1959, and the People's Action Party (PAP) which formed the first State Government is still ruling the State. In Sarawak and North Borneo, members were first elected to the Legislative Councils in 1963. Both the Alliance Parties of Sarawak and North Borneo respectively won the elections.

In plural societies, like Malaya, Singapore, Sarawak and Sabah, communal or tribal loyalties play a very important part in local politics. In other words, there is little loyalty to a nation as such, but rather loyalty to a particular group. Nearly all political parties draw strength from their own racial groups. Even the Alliance Party is a federation of three or more independent political parties which are communal. It seems that is the only way to make a party appear less communal, when communal rather than national feelings

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[27] Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), pp. 24-25.

prevail. Obviously, it will take some time to educate people to vote for a candidate regardless of his race.

Formation of Malaysia

On May 27, 1961, addressing the Foreign Correspondents' Association of South-east Asia in Singapore, Tengku Abdul Rahman, Prime Minister of the Federation of Malaya, suggested that Malaya "should have an understanding with Britain and the peoples of Singapore, North Borneo, Brunei, and Sarawak" and that a plan should be devised "whereby these territories can be brought closer together in political and economic co-operation."[28] At once political leaders of Singapore, North Borneo and Sarawak responded favourably to the Tengku's proposals. These were also welcomed by the British Government, and the Tengku was invited to go to London in November, 1961, for talks.

After two years of negotiation and bargaining among the Governments of the various territories, the Malaysia Agreement was finally signed in London on July 9, 1963, by representatives of the Federation of Malaya, the United Kingdom of Great Britain and Northern Ireland, North Borneo, Sarawak and Singapore. On September 16, 1963, the Federation of Malaysia, composed of the

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[28]Willard A. Hanna, The Formation of Malaysia (New York: American Universities Field Staff, Inc., 1964), p. 7.

Federation of Malaya, Singapore, Sarawak and Sabah (North Borneo), came into being. The constitution of the Federation of Malaya was adopted as the basis for the constitution of Malaysia, with amendments and transitional provisions to meet some special requirements of the Bornean territories and Singapore. The distribution of seats in the Malaysia Federal Parliament was 104 for the Federation of Malaya, fifteen for Singapore, twenty-four for Sarawak and sixteen for Sabah.[29]

Following the formation of Malaysia, there was increasing internal and external opposition. Internally, strong opposition came mainly from the left-wing political parties, while externally violent opposition came from the Philippines and Indonesia, particularly the latter which started its policy of "confrontation" against Malaysia early in 1963. But the greatest danger came from within the new nation - communalism. There was already a racial riot in Singapore on July 21, 1964. The situation was further aggravated by political and economic disagreements between the Central Government and the State Government of Singapore. Consequently, Singapore was forced to secede from the Federation of Malaysia on August 9, 1965. In his statement to the

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[29]Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), p. 23

Malaysia Federal Parliament, Tengku Abdul Rahman gave many reasons for the separation of Singapore from Malaysia, but above all he stressed the racial issue. He said,

> There is not one problem but many, and one that gave us the most concern was the communal issue.
>
> This is the matter which concerns me most, because the peace and happiness of the people in this country depend on goodwill and understanding of the various races for one another.[30]

It is true that the communal issue has been the most crucial one in Malaysia. The flaw of this plural society is a clash of peoples, of religions, of languages and of cultures. Economically and politically there is a wide gap between the indigenous races and the immigrant races. The former are largely uneducated, unenterprising and rural, while the latter are better educated, technically able and urban. At present, while the political power rests with the indigenous peoples, the economy of the country is in the hands of the immigrant races. In the past, when political power rested with colonial administrations, there had been little conflict of interest among the various races. But after national independence was achieved, when political power was transferred from British to Malaysians, and when political parties were exploiting every communal issue to their own advantage, latent racial friction came into the open. The results

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[30] The Straits Times, August 10, 1965, p. 10.

are most unfortunate and the secession of Singapore should be a lesson to all Malaysians. Unless they are willing to sink their many differences and identify themselves with a common Malaysia, more secessions are very likely to follow and the new federation will eventually fall to pieces.

Apart from the political and economic disputes, the language issue is another aspect of racial conflicts. There have been many disagreements between the Malays and the immigrant races over this issue. The Malays insist that all Malaysians must study the National Language (Malay) and accept a cultural uniformity based on Malay characteristics. They "consider it necessary for a non-Malay to become at least partially assimilated into Malay culture if he is to do justice to his Malayan status."[31] On the other hand, though the immigrant races accept Malay as the National Language of the country, they are equally determined to preserve their own languages and to sustain their cultural identities. They argue that since a true Malaysian culture has yet to be identified, a policy of cultural pluralism should be pursued. Perhaps the main reason for their determination to preserve their languages and cultures lies in the fact that these immigrant groups,

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[31]K. J. Ratnam, Communalism and the Political Process in Malaya (Kuala Lumpur: University of Malaya Press, 1965), p. 134.

particularly the Chinese and Indians, have originated from much larger countries with longer histories and older civilizations. It is therefore very difficult for the Chinese with centuries of culture and the Indians with a very ancient civilization to break completely their ancestral ties with their native countries. Moreover,

> . . . on the specific question of language, many non-Malays remain convinced of the inferiority of Malay, not only in comparison to their own languages but (and this is particularly true in the case of the English-educated), also in relation to English.[32]

Now Malaysia has two official languages, the National Language and English. By 1967, the former will become the sole official language of the country. It is hoped that the history of language incidents of India will not be repeated in Malaysia. To avoid racial riots and bloodshed, it is the responsibility of the Government to clarify all doubts and suspicions among the various races on its language policy. Above all, the people must be assured that Malay, as the sole official language of the country, will be a tool for racial integration and a means to cultural unification, but not a weapon against other languages and cultures. As this policy is closely related to education, it needs to be further explained that while the National Language is to be the common medium of instruction in all schools, provisions will be

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[32] Ibid., p. 136.

made for the study of other languages. In short, if all Malaysians are more nationalistic and less parochial in their outlook, the language issue must be solved without involving undue racial tensions.

Summary

Malaysia has been exposed to political and cultural influences from its neighbouring countries since early days. From the early years of the Christian era to the end of the fifteenth century, Malaysia had been dominated by Hindu religion and culture. Early in the fifteenth century, Hindu influence was displaced by Islam. This was closely followed by an influx of Portuguese, Dutch and British who competed among themselves for the control of territories and trade routes. By the late nineteenth century, the British had controlled all the lands of Malaysia. The Federation of Malaya became independent in 1957, and the rest achieved independence through the formation of Malaysia in 1963.

During the first two decades of the present century, large numbers of Chinese and Indian labourers were imported into the country for the development of communications and of the rubber and tin industries. Though this succeeded in accelerating the pace of social and economic development, it created many problems. The two immigrant groups soon outnumbered the indigenous

peoples. Moreover, all the immigrant as well as the indigenous races differ widely in language, religion and general culture, and consequently a simple homogeneous Malay society was transformed into a complicated plural society. During the British rule, they succeeded in living peacefully with one another while co-operating in government and in economic and social development. But after national independence following the formation of Malaysia, racial feelings and conflicts arose, largely because of the existing imbalance of economic power between the immigrant groups and the indigenous peoples. It was chiefly because of communal issue that Singapore seceded from Malaysia. The language issue is another potential source of racial conflict. It would appear that the survival of Malaysia depends heavily on the cultural, linguistic, economic and political compromises among the Governments, and on harmony among the various races of the three remaining territories of Malaysia.

CHAPTER III

DEVELOPMENT OF EDUCATIONAL SYSTEMS

In Malaya, Sarawak, and Sabah educational practice has followed a very similar pattern in its development and problems. As these territories had been formerly under the British rule, there is still marked British influence on the administrative and educational pattern. Before the Second World War, there already evolved against a multi-racial and multi-linguistic background three main separate systems of education in each territory. In general, the present educational policy is to integrate the various systems into a unified national system in which either the National Language or English is used as the main medium of instruction. By and large, equal educational opportunities are accorded to children of all races.

Educational Systems Prior to 1941

In the early stages of British rule, education was a private rather than governmental concern. The first schools were established by individuals, organizations, and missions which "have left an indelible mark on the

pattern of education to this day."[1] The oldest existing school in Malaya is the Penang Free School, founded by the Colonial Chaplain of Penang in 1816. It was an English school and was free only in the sense that it was open to pupils of all races and religions. Later on, nearly all English schools were modelled upon this pattern. (It might be noted again that a school is classified as English, Malay, Chinese, Tamil or Native school according to its medium of instruction, not according to the ethnic composition of its clientele.)

Soon after the founding of Singapore in 1819, Stamford Raffles planned to establish an Institution "having for its object the cultivation of the languages of China, Siam and the Malay Archipelago, and the improvement of the moral and intellectual condition of the inhabitants of those countries."[2] The foundation stone of the proposed Institution was eventually laid by Raffles in April, 1823, but due to his absence and the lack of interest of his successors, his scheme temporarily failed. It was not until 1837 that the buildings were first used by the Singapore Free School which survives as

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[1] Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), p. 394.

[2] R. O. Winstedt, "A History of Malaya," Journal, Malayan Branch, Royal Asiatic Society, XIII, Part I (March, 1935), p. 218.

Raffles Institution today. In spite of the fact that Raffles' ideas were far in advance of his time and local conditions, they had tremendous impact on education in Malaya. Above all, he made the first declaration of educational policy for Malaya, which became "a sign-post to succeeding generations."[3]

At first the Government was not interested in the control of schools. However, in 1835, it began providing small grants to the Free Schools in Singapore, Penang and Malacca, and later it extended such financial grants to mission and Malay schools, aiming to exercise indirect control of the schools.[4] Measures were also taken by the administration to supervise all Government and Government-aided schools. These were seen most clearly in the creation of the posts of Inspectors of Schools in Singapore and the Federated Malay States in 1872 and 1897 respectively.

The schools in Sarawak and Sabah developed along similar lines as those of Malaya. The earliest schools were established by the Christian Missions and the Chinese communities. Education for the Malays and the

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[3]Federation of Malaya, Annual Report on Education for 1954 (Kuala Lumpur: Nan Yang Press, 1954), p. 4.

[4]D. D. Chelliah, A History of the Educational Policy of the Straits Settlements 1800-1925 (Singapore: G. H. Kiat & Co. Ltd., Reprinted 1960), p. 20.

Natives was provided by the Governments of the two territories.

Before the Second World War, the schools were classified into (a) English schools in which the medium of instruction was English, and (b) vernacular schools in which the medium of instruction was a vernacular language --Malay, Chinese and Tamil respectively. Of these, the English and the Malay and Native schools were of prime concern of the Government, while the other vernacular schools were primarily the concern of the Chinese and Indian communities, or in the case of estate labourers, their employers. In spite of Government support and encouragement, the Malays and other indigenous peoples were generally indifferent to education. Then the demand for English education among immigrant races was great, but it was then the policy of the Government to restrict the numbers receiving secondary education in English.[5] Except for a small flow of Malay pupils into the Special Malay Classes in English schools, there was little articulation among the four language streams of education. It has been pointed out that little effort was made on the part of the Government "to introduce a system that would encourage the plural communities to look upon

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[5]H. R. Cheeseman, "Malaya Post-war Policy in Education," The Year Book of Education, 1949 (London: University of London, Institute of Education, 1949), p. 546.

themselves as a single community."[6]

English Schools.--Up to the First World War the mission schools, particularly those started by the Roman Catholic Christian Brothers and the American Methodist Church, were mainly responsible for the development of English education. They were also pioneers in education for girls. The English schools were open to pupils of all races and religions. They normally charged fees, but offered free tuition to Malay and Native pupils. As nearly all English schools were located in urban centres, Chinese children generally enjoyed a numerical superiority over other races in these schools. Before the Second World War, most of the English schools were of primary grades. In 1936, there were 105 Government and aided English schools with a total enrolment of 41,480 pupils in Malaya.[7] Besides, there were several English schools in Sarawak and Sabah, nearly all of which were run by the missions.

At the beginning, the curriculum was restricted to a few courses of study with the main emphasis on the

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[6]Koh Eng Kiat, "American Educational Policy in the Philippines and the British Policy in Malaya, 1898-1935," Comparative Education Review, ed. George Z. F. Bereday, IX, No. 2 (New York: Teachers College, Columbia University, June, 1965), p. 143.

[7]J. B. Neilson, "Policy and Methods with Reference to Bilingual Problems in British Malaya," The Year Book of Education 1938 (London: University of London Institute of Education, 1938), p. 480.

three R's. However, with the introduction of Government Scholarship Examinations in 1863 and the Cambridge Local Examinations in 1891, the school curriculum had been greatly expanded and improved.[8]

In 1907 a two-year normal course for teachers was started in Penang. Later, courses of this type were made available to prospective teachers in all large centres in the peninsula. The first Malaysian institution of higher education was the Singapore Medical School founded in 1905. The name of the school was changed to King Edward VII College of Medicine in 1912. This was followed by the founding of Raffles College in 1928. After the Second World War, these two colleges combined to form the University of Malaya.

Malay and Native Schools.--Before the arrival of Europeans, there were a number of Malay Koran schools throughout Malaysia. In the Koran schools, pupils were taught to read and repeat prayers from the Koran in Arabic and in some cases a little Malay was also taught.[9] In 1871, the Government established Malay schools which entirely separated the teaching of Malay from religious instruction. As time went on, most of the Koran schools became purely secular schools and eventually developed

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[8]Chelliah, op. cit., p. 52.

[9]Ibid., p. 35.

into Government Malay schools. In 1937 there were altogether 783 Malay schools with 78,500 pupils in Malaya.[10]

The Government of Sarawak opened the first Malay school in 1883 and a second one soon afterwards. These were primary schools, staffed by Malays most of whom were trained in Malaya. The Government also established a few primary schools which catered for the Dayaks and other indigenous peoples. In Sabah, the first Government Malay school was opened at Labuan in 1907.

Despite the Government's support and encouragement, the Malays' traditional indifference toward education persisted and they were not keen to take full advantage of educational opportunities. Nevertheless, the Government was now determined

> . . . to help the Malays even against themselves, and to provide for them at least elementary education, without which they would not be able to hold their own against the other communities who were fast taking advantage of the means provided for their education.[11]

Hence, compulsory measures for the attendance of Malay boys living within a radius of two miles from the school, were first imposed in Negri Sembilan in 1900.[12]

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[10] J. B. Neilson, "Policy and Methods with Reference to Bilingual Problems in British Malaya," The Year Book of Education 1938 (London: University of London Institute of Education, 1938), p. 474.

[11] Chelliah, op. cit., p. 75.

[12] J. B. Neilson, "Education in British Malaya," The Year Book of Education 1934 (London: University of London Institute of Education, 1934), p. 836.

At this time education in Malay medium was only available up to the fourth standard in primary. Provisions were made for the Malay boys who successfully completed their Malay education before the age of eleven and who desired secondary education to be admitted into Special Malay Classes in English schools. In these classes they were given intensive training in English for two years, at the end of which they were placed in Standard IV or V, depending on their individual abilities. In 1932 there were 1,816 boys and only fifty-one girls attending these classes.[13]

In 1916, Mr. R. O. Winstedt, then Assistant Director of Education in charge of Malay vernacular education in the Straits Settlements and the Federated Malay States, was sent to Java and the Philippines to study vernacular and vocational education in these islands. As a result of his recommendations, a new orientation was given to the policy of Malay education, with greater prominence accorded to arts and crafts.[14]

In 1901, a training college providing a two-year course for Malay teachers, was opened in Malacca. This was followed by the opening of another college in Matang Perak. In 1922, these two colleges amalgamated to form

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[13] Ibid, p. 838.

[14] Chelliah, op. cit., p. 71.

the Sultan Idris Training College at Tanjong Malim.[15]

In 1905, a Malay College was established at Kuala Kangsar in Perak for the training of future Malay chiefs and administrators.[16] Since the aim of the college was to give education of an English Public school type to the Malay aristocracy, only a small number of selected Malay pupils of rank and ability was admitted. Both Malay and English were taught in this college, with the latter as the main medium of instruction.

From this brief survey it can be seen that before the Second World War, the aims of Malay education were primarily to provide a preliminary schooling in the mother tongue and adapted to local needs, and secondly to prepare a small number of brighter pupils for secondary education in English schools.

Chinese Schools.--The earliest Chinese schools were the Classic schools in which Chinese classics were taught through the medium of the various Chinese dialects. It was the revolution of 1911 in China that brought a radical reform to the Chinese schools in Malaya. Soon after 1911, schools modelled upon those in China were established by wealthy individuals and charitable

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[15]Federation of Malaya, Annual Report on Education for 1954 (Kuala Lumpur: Nan Yang Press, 1954), p. 23.

[16]Ibid., pp. 6-7.

organizations. These schools were private concerns, operated by Committees of Management whose members were elected annually from leaders of the Chinese communities. After the National Language Movement in China in 1920, the Chinese national language (Kuo-Yu) was adopted as the medium of instruction in all Chinese schools.[17] The school programme was organized into a six-year primary course, four years for Lower Primary and two for Upper Primary, which was followed by a six-year secondary course with three years of Junior Middle and three of Senior Middle. In a few schools, primary work was preceded by a two-year kindergarten class.

In the beginning, the Government was rather indifferent to Chinese education. The Chinese schools that received financial grants from the Government were those run by the missions, and there were only two such schools in 1898.[18] By 1920, the Chinese schools had increased by leaps and bounds. Teachers were recruited and textbooks imported from China. All these factors soon awakened Government's suspicion of the fact that the Chinese schools were used for the propagation of Chinese nationalism in Malaya. Consequently, in 1920, an

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[17] Ibid., p. 26.

[18] Chelliah, op. cit., p. 82.

ordinance was passed for the registration of all private and Government-aided schools, their staff and managers.[19] To tighten the control over Chinese schools, small grants-in-aid were given to Chinese schools in 1923, and an Assistant Director of Education in charge of Chinese education and an Inspector of Chinese Schools were appointed in 1924. In 1937 there were 933 Chinese schools and 80,635 pupils, about half of whom were in Government-aided schools.[20]

Tamil Schools.--The majority of Indians, most of whom were Tamil-speaking, worked in rubber estates. As they were generally imported as short-term contract labourers, many of them returned to India after having fulfilled their terms of contract. To encourage these Indian labourers to stay on in their jobs, the Government decided in 1902 to provide school facilities for Tamil education.[21] This was followed by the introduction of the Labour Code in 1912 by which an estate with ten children between the ages of seven and fourteen, was required to provide and staff a school for them.[22]

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[19] Ibid., pp. 82-83.

[20] J. B. Neilson, "Policy and Methods with Reference to Bilingual Problems in British Malaya," The Year Book of Education 1938 (London: University of London Institute of Education, 1938), p. 476.

[21] Koh Eng Kiat, op. cit., p. 142.

[22] Federation of Malaya, Annual Report on Education for 1954 (Kuala Lumpur: Nan Yang Press, 1954), p. 27.

These schools were supported and supervised by the Government. It was not until 1930 that an Inspector of Tamil Schools was first appointed. Apart from the schools established by the estates, there were a few Tamil schools run by missionary bodies. All Tamil schools were of primary level, with a basic four-year course. In 1937 there were 548 Tamil schools with 23,350 pupils.[23]

Post-War Developments

During the Japanese occupation, most of the schools were either destroyed or damaged. The Japanese attempted to enforce the teaching of the Japanese language but achieved very little success. After the war, the British Administration speedily restored the pre-war school facilities so that within a short period, the increase of children of school age was so great that the demand for schools far exceeded the supply. In Malaya, the school population had risen to 396,947 in 1946 compared with 263,354 in 1941.[24] In Sarawak it increased from 22,344 to 28,171 for the same period of years.[25] In Sabah there

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[23]J. B. Neilson, "Policy and Methods with Reference to Bilingual Problems in British Malaya," The Year Book of Education 1938 (London: University of London Institute of Education, 1938), p. 479.

[24]Frederic Mason, The Schools of Malaya (Singapore: Eastern Universities Press Ltd., 1959), p. 16.

[25]Sarawak Education Department, Triennial Survey 1958-1960 (Kuching: The Government Printer, 1961), p. 2.

were 14,052 pupils in 1947 compared with 9,412 in 1939.[26]

The war had also brought a change of parental attitudes towards education. The Malays and other indigenous peoples who were formerly indifferent to education, now realized the economic importance of education and began to demand more and better educational facilities for their children.

Malaya.--After the formation of Malayan Union in 1946, a unified Department of Education was formed and a general educational policy was introduced throughout the Union. This policy aimed at

> (i) free primary education through the mother tongue in Malay, Chinese, Tamil and English;
> (ii) the teaching of English in all schools;
> (iii) the extension of full educational privileges to girls no less than to boys.27

Perhaps this was the first step taken by the Government to introduce a system of education which would eventually integrate all races in one corporate nation. It was then agreed that English which was taught in all schools would "form an important unifying factor among the diversity of races and tongues."[28]

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[26]North Borneo, Annual Report of the Education Department for 1954 (Jesselton, The Government Printer, 1954), pp. 1 and 30.

[27]Federation of Malaya, Annual Report on Education for 1954 (Kuala Lumpur: Nan Yang Press, 1954), p. 30.

[28]Cheeseman, op. cit., p. 548.

With the change of the Constitution in 1948, a Central Advisory Committee on Education was set up to re-examine the general educational policy. It presented its first report in May, 1950, advocating a policy more or less similar to the previous one, with the ultimate aim of establishing English as the medium of instruction in all Malayan schools.[29] Seeing that education in their mother tongues would eventually be eliminated, the Malay, Chinese, and Indian communities bitterly criticized the report. They urged the Government to continue to support and improve their schools. As a result, two committees were set up to investigate and to make recommendations on Malay and Chinese educational systems. Of these two committees, the first was on Malay education under the chairmanship of Mr. L. J. Barnes, Director of Social Training, Oxford University. The Barnes Report, published in 1951, recommended that the existing primary schools should be gradually converted into National Schools in which children of all races would be taught through the medium of English or Malay (with the other as a subject).[30] The second was the Committee on Chinese Education, under the Chairmanships of Dr. William P. Fenn, United States Associate Executive Secretary of the Board of Trustees of

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[29]Frederic Mason, The Schools of Malaya (Singapore: Eastern Universities Press Ltd., 1959), p. 29.

[30]Federation of Malaya, Report of the Committee on Malay Education (Kuala Lumpur: The Government Printer, 1951), Articles 3 and 4, p. 20.

institutions of higher learning in China, and Wu Teh-Yao, an official of the United Nations. The Fenn-Wu Report, published in June 1951, strongly defended the Chinese schools and pleaded for their preservation and improvement.[31] These two reports presenting conflicting views on education provoked much vigorous controversy. After the Central Advisory Committee on Education had commented on the two reports in an attempt to reconcile the conflicting views, the Federal Legislative Council referred the whole matter of drafting educational legislation to a Special Committee. This led to the enactment of Education Ordinance in 1952. The Statutory Education system adopted from the Barnes Report the idea of the National School in which the medium of instruction would be either English or Malay (with the other as a subject), but facilities for instruction in Chinese and Tamil would be made available upon request by a sufficient number of parents or guardians.

Partly because of lack of funds and partly because of strong Chinese opposition, few of the provisions of the Education Ordinance were actually brought into effect. Therefore a Special Committee was appointed to consider ways and means of implementing the policy outlined in the

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[31]Ho Seng Ong, Education for Unity in Malaya (Penang: The Malayan Teachers' Union, 1952), p. 175.

Ordinance. The Special Committee did not recommend any change in the educational policy, but unanimously reaffirmed

> (i) that multi-racial schools are essential for the education of the future citizens of a united Malayan nation;
> (ii) that there are two official languages, English and Malay and both must be taught; and
> (iii) that there must be a single system of education and a common content in the teaching in all schools.[32]

To carry out its pledge to the electorate, the first elected Government set up in 1956 an Education Committee under the chairmanship of the first Minister of Education, Dato Abdul Razak, to review the educational policy. The main term of reference was

> . . . to examine the present Education Policy of the Federation of Malaya and to recommend any alterations or adaptations that are necessary with a view to establishing a national system of education acceptable to the people of the Federation as a whole, which will satisfy their needs and promote their cultural, social, economic and political development as a nation having regard to the intention to make Malay the national language of the country whilst preserving and sustaining the growth of the language and culture of other communities living in the country.[33]

The Razak Report was approved in principle by the Legislative Council in April, 1956. The major recommendations were enacted as the Education Ordinance 1957.

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[32]Federation of Malaya, Annual Report on Education for 1954 (Kuala Lumpur: Nan Yang Press, 1954), p. 32.

[33]Mason, op. cit., p. 33.

This educational policy was again reviewed in 1960. The recommendations of the Review Committee were accepted by the Parliament and were incorporated in the Education Act of 1961. The preamble of the latter provides a concise summary of the present educational policy of the Federation of Malaya:

> Whereas the educational policy of the Federation, originally declared in the Education Ordinance, 1957, is to establish a national system of education which will satisfy the needs of the nation and promote its cultural, social, economic and political development:
>
> And whereas it is considered desirable that regard shall be had, so far as is compatible with that policy, with the provision of efficient instruction and with the avoidance of unreasonable public expenditure, to the general principle that pupils are to be educated in accordance with the wishes of their parents:
>
> And whereas further provision is required for securing the effective execution of the said policy, including in particular provision for the progressive development of an educational system in which the national language is the main medium of instruction.[34]

Sarawak.--In 1947 and 1948 the first Local Authorities were formed and delegated general responsibility for primary education in their areas, with power to open schools under their own management. By the end of 1955, there were 112 new Native schools with a total enrolment of 6,338 pupils, directly managed by Local Authorities.[35]

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[34]Federation of Malaya, Education Act, 1961 (No. 43 of 1961) (Kuala Lumpur: The Government Printer, 1961), p. 219.

[35]Sarawak Education Department, Triennial Survey 1958-1960 (Kuching: The Government Printer, 1961), p. 3.

In areas where Local Authorities had not been established, the natives were encouraged to run their own schools.

In 1954 the Government appointed Mr. E. W. Woodhead, Chief Education Officer in the County of Kent in England, to conduct an educational survey in Sarawak. The Woodhead Report published in 1955, recommended a new system of grants-in-aid to all schools.[36] This was followed by the passing of Grant Code Regulations by the Governor in Council in October, 1955. When the Grant Code came into operation in the following year, the majority of schools applied for grants.

The general educational policy in the post-war years placed emphasis on self-help methods. Under this policy, local communities were encouraged to build, furnish and maintain their own schools. Even the Government Malay schools which had formerly been free, began to collect fees. It was pointed out that

> . . . this policy was dictated mainly by the limitations of Government's financial resources but also partly by a belief in the value of positive contributions by local communities towards the construction and maintenance of schools as compared with excessive reliance on Government.[37]

The weakness of this policy was evident. There have been two well-developed school systems, one using Chinese and

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[36] Ibid., p. 6.

[37] Ibid., p. 3.

the other English as the medium of instruction, readily available to the Chinese, the richest section of the community. On the other hand, the schools established and maintained by the indigenous peoples were inadequate in number as well as low in academic standards. Moreover, many Government primary schools hardly prepared the indigenous children for any form of secondary education. As a consequence of this unequal provision of education there has been a very wide gap in educational standards between the natives and the Chinese. Therefore, the present objectives of the educational policy are

> (1) to overcome the wide disparity in educational level between the native peoples and the Chinese by providing as rapidly as possible more and better educational opportunities for Malay and Dayak children;
> (2) to bring the different school systems which have grown up in the past into a national system, with the aim of developing among all the peoples a sense of common citizenship, brotherhood and loyalty to Sarawak.[38]

Sabah.--After the war, a Department of Education was created and the first Director of Education was appointed in 1946. He was responsible for the rehabitation of school facilities and educational expansion. The number of primary school pupils at the beginning of 1948 was 15,506, and by the end of 1954, it had increased to 35,131, the corresponding figures for secondary school

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[38] Ibid., p. 8.

pupils being zero and 920.[39] The organization and curriculum of these schools were more or less similar to those of the schools in Malaya and Sarawak.

Under the Education Ordinance of 1954, all schools, teachers and managers were required to be registered. Provisions were made for the creation of an Advisory Committee of Education which had the right and duty to advise the Governor on all matters relating to education. Later, this Advisory Committee of Education was replaced by a Board of Education set up under the Education Ordinance of 1956.[40] Since then, educational policy has been formulated by the Board of Education which has a large majority of unofficial members, representing all interests, creeds and sections of the community. The current policy of the Board is

> . . . to provide a place in school for every child of Primary school age by 1971, to extend the provision of secondary education, especially in the rural areas, to develop trade training and to extend facilities for teacher training in order to provide trained teachers for this programme of expansion.[41]

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[39]North Borneo, Annual Report of the Education Department for 1954 (Jesselton: The Government Printer, 1954), p. 1.

[40]North Borneo, The Education Ordinance (No. 16 of 1956) (Jesselton: The Government Printer, 1956), Article No. 42, p. 21.

[41]Sabah, The Annual Summary Report of the Department of Education 1963 (Jesselton: The Government Printer, 1964), p. 1.

Summary

In the first two decades of the present century, education in the territories which are now Malaysia, was mainly provided by Christian missions and Chinese Committees of Management. Though the Government offered some financial grants to Malay and English schools, they were not interested in the control of schools. Consequently, various separate school systems developed. In 1920, however, the Government first passed a school registration ordinance in an attempt to exercise direct control over all schools, but no effort was made to integrate the segregated school systems into a single unit.

However, after the Second World War, the people as well as the Governments of Malaya, Sarawak and Sabah began to show great concern over their segregated school systems and the disparity in educational level between the indigenous peoples and the immigrant groups. Hence, each territory soon advocated its own educational policy to bring about reforms in education. In Malaya, a national system was introduced with a view to integrating the various school systems. The place of English as the chief official language and the main medium of instruction has gradually been taken over by Malay, the National Language of the country. In Sarawak and Sabah, the policies of the Governments are to provide more and better educational opportunities for native children and to integrate the various school systems as is being done in Malaya.

CHAPTER IV

PRESENT EDUCATIONAL SYSTEM

Under the national system, the various language streams of education are brought under the control of a central authority in each territory of Malaysia, but the general pattern of education still remains multi-lingual, with specific emphasis on the teaching of the National Language and English. At present, a system of grants-in-aid is extended to all schools which conform to the Government policy. All teachers in Government and aided schools are similarly trained and paid under a uniform salary scheme. Although education became a federal responsibility after the formation of Malaysia, provision has been made for Sarawak and Sabah "to continue with their existing system until such time as the State Governments concerned feel that their respective systems ought to be changed to conform to the national system."[1] Thus, each territory of Malaysia retains its own autonomous educational policy and administration. It is the choice and emphasis

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[1] Malaysian Parliamentary Debates (Kuala Lumpur: The Government Printer, May 1964), Vol. I, No. 2, p. 293.

of the medium of instruction that the policy of Malaya differs most markedly from that of the Borneo territories. The former chose the National Language, while the latter preferred English as the main medium of instruction in the national system.

Administration and Finance

Educational administration is more centralized in Malaya than in the Borneo territories. In Malaya, the Local Education Authorities set up as a result of the Razak Report in 1956, were suspended four years later. Since then, all powers in educational matters rest with the Minister of Education. On the other hand, local authorities in the Borneo States are delegated with a certain amount of responsibility and power in primary and rural education.

In Malaya, at the head of the educational system is the Minister of Education. He is assisted by a Permanent Secretary and a Chief Education Adviser who are responsible for the administration of the Ministry. For each state of the Federation of Malaya there is appointed a Chief Education Officer who is the Ministry's representative in that state, and there is also a Local Education Advisory Board in each state. A National Education Advisory Board, established under the Education Act of 1961, is responsible for advising the Minister on matters pertaining to education

in general. The Education Act also provides for the appointment of a Federal Chief Inspector of Schools and a Local Inspectorate of Schools. The former reports directly to the Minister, while the latter are subject to the control and direction of the Chief Education Officer of each state.

In Sarawak, at the head of the Department of Education is the Director of Education. He is an official member of the legislative assembly and chairman of the Advisory Committee on Education. He has a number of Senior Officers and Administrative Assistants to help him in the administration of the department. The organization of the department consists of a head office in Kuching and divisional offices at the headquarters of each of the five administrative divisions of the territory. Each divisional office is headed by an Education Officer. Under the Education Officer is a body of supervisory and clerical staff.

In Sabah, the Board of Education and Local Education Committees, established under the Education Ordinance of 1956, continue to advise the Director of Education and the Government on all matters pertaining to education in the State. The Director of Education is assisted by two Deputy Directors, one of whom is specially in charge of teacher training, and an Assistant Director. At the lower

administrative level of the department are seven Education Officers, including an Internal Examinations Secretary. The supervisory staff is made up of a Home Economics Adviser, two Supervisors of Chinese Schools, five Supervisors of Malay Schools, a Woman Education Organizer for Malay Schools, three Physical Education Supervisors, two Colombo Plan Experts on the teaching of English and six Supervisors of Specialist English Teaching.

Generally, the cost of education in the three territories is met from three sources: school fees, payable by parents in the aided schools; a local contribution raised by means of an education rate or by State or local authorities; and grants paid by the Central Government. All aided schools receive grants for salaries of teachers as well as for the construction of new buildings. There is still a small number of unaided secondary schools which are maintained by the Chinese Committees of Management and the churches. These schools prefer to remain outside the national system and cater mainly for pupils who fail to gain admission into Government or aided schools. All higher educational institutions are directly financed by the Government.

In Malaya, education in all Government and aided schools is free from the primary up to the lower secondary level. No fees are charged in any Malay medium secondary

schools, but in other aided upper secondary schools fees of five dollars per month are charged. However, ten per cent of the pupils may receive free places. In the Borneo territories, primary education in all Government and aided schools will be free from January 1, 1966. Tuition fees are charged in all secondary schools. However, a scheme of local scholarships provides financial assistance to Native pupils, mainly to meet the cost of boarding.

The expenditure for 1962 totalled M$218,528,743, representing 20.4 per cent of the total expenditure of the Federation of Malaya.[2] The total expenditure for Sarawak and Sabah in 1963 was M$18,443,000[3] and M$16,317,661[4] respectively. For the Federation of Malaysia, the educational budget for 1965 totalled M$320.5 million and that for 1966, M$353 million.[5]

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[2]International Bureau of Education, "Malaya Educational Developments in 1962-1963," International Year Book of Education, 1963 (Geneva: International Bureau of Education, 1963), XXV, 237.

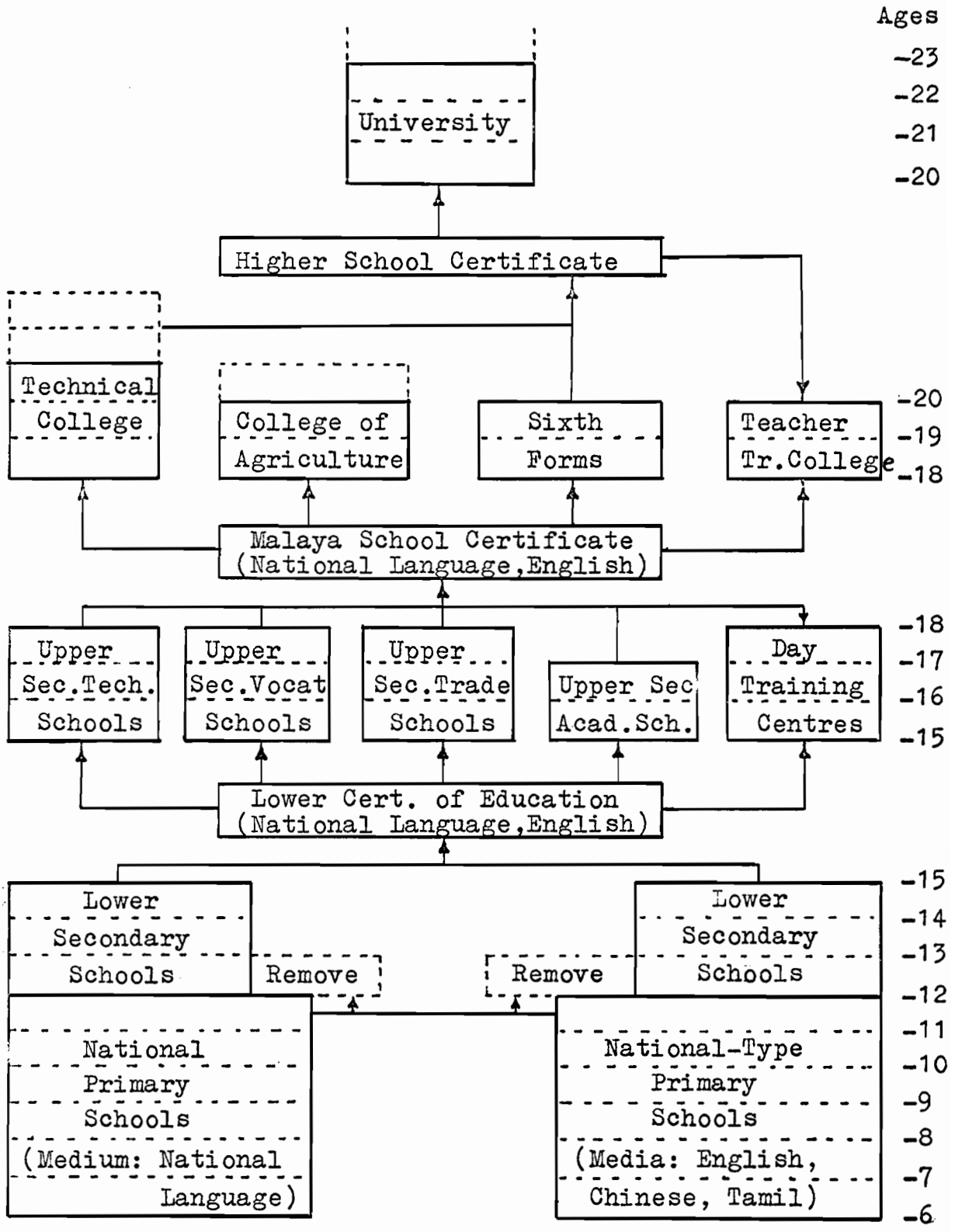
[3]Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964), p. 22.

[4]Sabah, The Annual Summary Report of the Department of Education 1963 (Jesselton: The Government Printer, 1964), p. 30.

[5]The Straits Times, December 3, 1965, p. 9.

FIGURE I

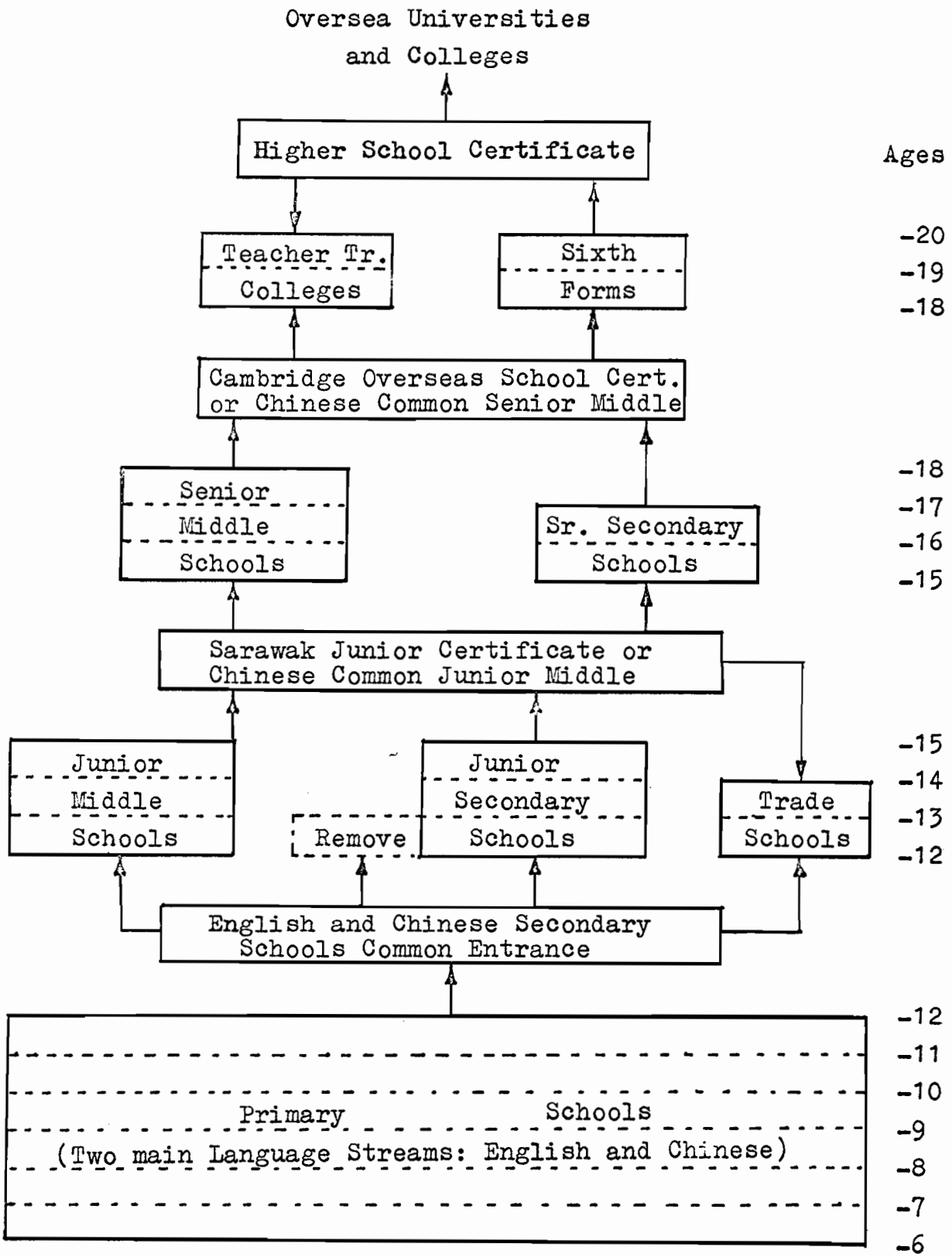
THE SCHOOL SYSTEM IN MALAYA



Source: Federation of Malaya, Education Act, 1961, and Education (Amendment) Act, 1965 (Kuala Lumpur: The Government Printer).

FIGURE II

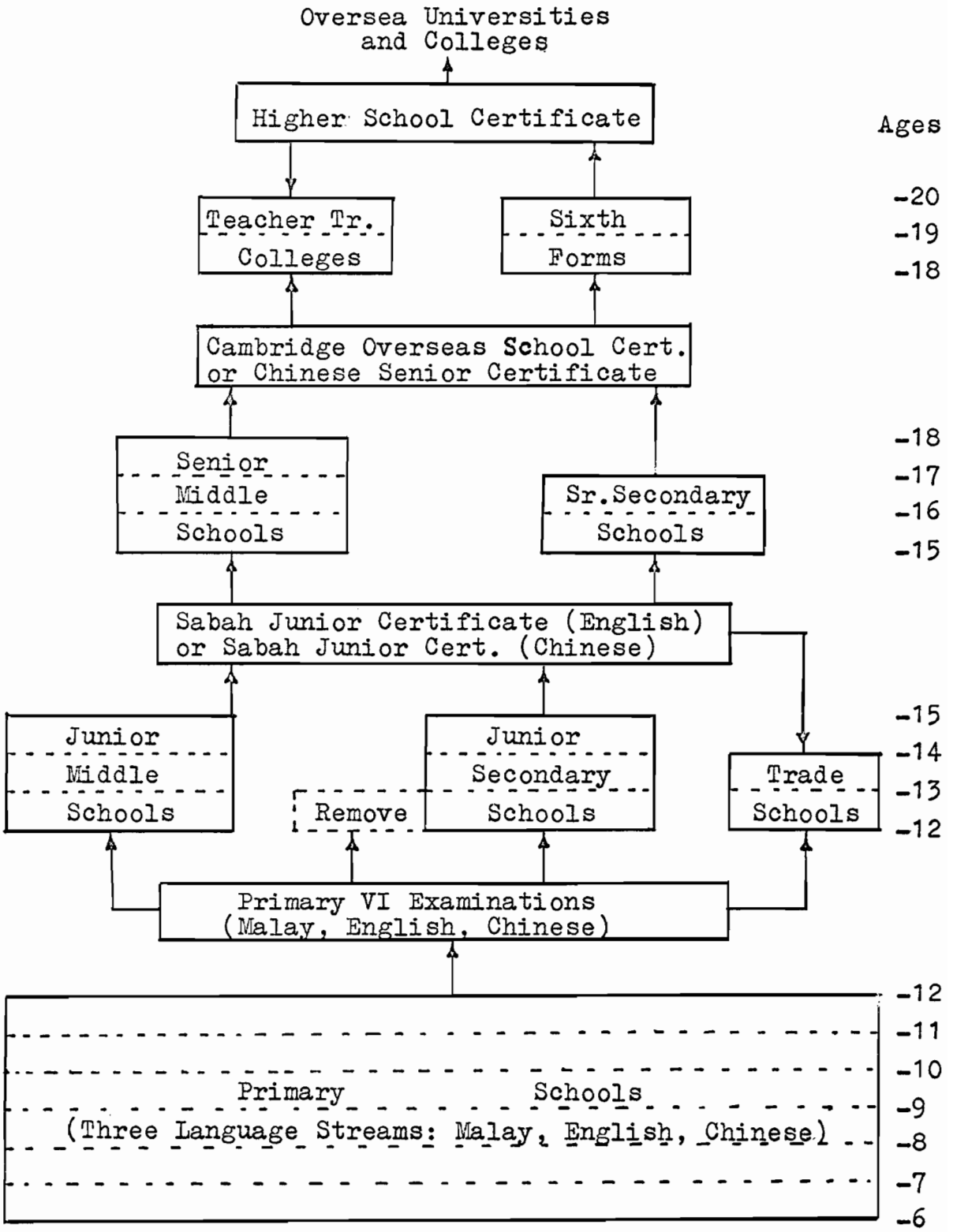
THE SCHOOL SYSTEM IN SARAWAK



Source: Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964).

FIGURE III

THE SCHOOL SYSTEM IN SABAH



Source: Sabah, The Annual Summary Report of the Department of Education 1963 (Jesselton: The Government Printer, 1964).

Primary Education

In Malaya, the four language streams of primary education, namely, Malay, English, Chinese, and Tamil, continue to function as separate units under the national system. However, there are no Tamil schools in Sarawak and Sabah. As a whole, the schools in these two territories are almost identical with those of Malaya.

In Malaya, there are only two types of primary schools in the national system, namely, the standard primary schools where the medium of instruction is the National Language and the standard-type primary schools where the medium of instruction is English, Chinese or Tamil. All these schools provide a six-year free primary education for children between ages six and eleven. Since the introduction of free primary education in 1962, there has been an enormous increase in the school enrolment. In 1963 the number of pupils in primary schools was 1,178,258 compared with 1,145,882 the previous year.[6] A parent may choose to register his child at any one of the primary schools. Though parents of all races are being encouraged by the Ministry of Education to register their children at the standard primary schools, it seems that most of them, especially those in the urban centres, still prefer to

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[6]Malaysia, Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 68.

send their children to English schools.[7] Owing to the shortage of trained teachers and school buildings, primary education is not yet compulsory. However, the Minister of Education announced in 1965 that it would be made compulsory soon. Under the new Comprehensive School System which will be discussed later, all pupils will receive at least nine years of free elementary education, including three years of lower secondary education.[8]

Although the ultimate objective of the Government's policy is to bring together the children of all races under a national system in which the National Language is the main medium of instruction, for the time being different language media are still permitted in all assisted schools. As a step towards integration, statutory common content syllabuses and standard time tables are being used in all schools, with the aim of fostering a common national outlook. The National Language and English are compulsory subjects in all schools. In the standard primary schools, the National Language is the medium of instruction with English as a subject, while in the English schools, this is

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[7]Y. C. Yen and Y. H. Gwee, "Primary and Mass Education in Malaysia," The Education Explosion--The World Year Book of Education 1965, ed. G. F. Bereday and Joseph A. Lauwerys (New York: Harcourt, Brace and World, Inc., 1965), p. 412.

[8]Malaysia Parliamentary Debates, (Kuala Lumpur: The Government Printer, May 1964), I, No. 2, 293.

reversed. But in the Chinese and Tamil schools, pupils have to study at least three languages, including a mother tongue. Promotion throughout the primary school years and into the lower secondary education is automatic.

In Sarawak, there are two main language streams of education. All primary schools under the Chinese Committees of Management use Chinese as the medium of instruction. The rest are all English schools, though Malay, Dayak and other native languages are being used to a varying extent in the lower primary classes. There has always been a great demand both from the Chinese and from the native peoples for English education, because it offers better and wider employment opportunities. Therefore, English has been regarded as the most important subject in the school curriculum. Since 1958, the teaching of English has been assisted by a radio programme called "Schools Broadcasting." In 1963, more than 60,000 children in 770 primary schools listened to and took part in the radio lessons.[9]

The full primary course lasts six years, four years of lower primary and two years of higher primary. Nearly all Chinese and English schools offer a full six-year course, while most of the Native schools provide only the

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[9]Alan Moore, "Instruction by Radio in Sarawak," Oversea Quarterly, ed. I. Bunbury (London: The Department of Education in Tropical Areas, University of London Institute of Education), III, No. 7 (September, 1963), 213.

TABLE 2

MALAYSIA--NUMBER OF PUPILS IN DIFFERENT TYPES OF PRIMARY AND SECONDARY SCHOOLS--1963

Type of schools	Malaya	Sarawak	Sabah	Total
Malay and Native	528,152	-	28,748	556,900
English	426,100	75,084*	16,364	517,548
Chinese	386,653	48,528	24,945	460,126
Tamil	67,985	-	-	67,985
Total	1,408,890	123,612	70,057	1,602,559

Source: Ho Seng Ong, Methodist Schools in Malaysia (Kuala Lumpur: The Board of Education of Malaya Annual Conference, Methodist Education Centre, 1964), p. 12.

Malaysia Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 68.

Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964), pp. 10 and 20.

Sabah, The Annual Summary Report of the Department of Education 1963 (Jesselton: The Government Printer, 1964), p. 23.

* This includes pupils in Malay and Native schools which have been converted into English medium.

lower primary course. However, in larger Native schools with boarding facilities, there is a rapidly increasing number of higher primary classes. The total enrolment of all primary school pupils in 1964 was 111,835 compared with 105,885 the previous year.[10] The enrolment in the Native primary schools has grown steadily in recent years, but still comparatively few children go beyond the lower primary level. At the end of the full primary course, pupils sit for the Secondary School Common Entrance examinations which are conducted by the Department of Education in English and Chinese. Upon the results of these examinations, pupils are selected for admission into Government and Government-aided schools.

In Sabah, the primary school system provides for a six-year course in three language media, namely, English, Malay and Chinese. As in Sarawak, heavy emphasis is placed on the teaching of English in all schools. It has been the aim of the Department of Education "to bring the standard of English of the pupils in Malay medium primary schools to the point where these schools can ultimately be converted to English medium in communities where the parents so desire."[11] It is also the Government's policy

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[10] Sarawak Annual Bulletin of Statistics (Kuching: Department of Statistics, 1964), p. 64.

[11] Sabah Annual Report 1963 (Jesselton: The Government Printer, 1964), p. 86.

to make Malay a compulsory subject in all schools, but due to the shortage of qualified Malay teachers, this policy has not yet been implemented. At the end of the six-year course, pupils sit for the Primary Six examinations held by the Department of Education in the three language media. In 1962, there were 58,046 pupils in the primary schools, representing just over seventy per cent of the children of primary school age, and in 1964, this figure has risen to 66,891.[12]

The most urgent need in Malaysia today is to provide a place in school for every child of school age. On the whole, the birth rate is still high, and every year a large number of children of primary school age is deprived of schooling because the increase in school buildings has not kept pace with the population growth. Poverty in rural areas, coupled with a severe shortage of educational facilities and transportation to and from school, is also a major factor in limiting school enrolment. Though all three territories are moving at different rates towards the provision of a free and compulsory education at the primary school level, it seems that many difficulties and obstacles have first to be overcome before this goal can be reached. It is not only a question of finance, but it

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[12] Sabah Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 50.

TABLE 3

MALAYSIA--NUMBER OF PUPILS IN PRIMARY AND SECONDARY SCHOOLS--1963

State	Primary Schools		Secondary Schools		Total
	Boys	Girls	Boys	Girls	Schools
Malaya	645,121	533,137	146,480	84,152	1,408,890
Sarawak	63,155	42,730	11,660	6,067	123,612
Sabah	38,536	24,946	4,345	2,230	70,057
Total	746,812	600,813	162,485	92,449	1,602,559

Source: Malaysia Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 68.

TABLE 4

MALAYSIA--INCREASE OF SCHOOL POPULATION
1954-1964

State	1954	1960	1964
Malaya	803,432	1,271,849	1,493,450
Sarawak	52,788	104,039	133,812
Sabah	26,420	50,763	76,349
Total	882,640	1,426,651	1,703,611

Source: Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), Appendix III, Table 50, p. 532.

Malaysia Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 68.

Sarawak Annual Bulletin of Statistics 1964 (Kuching: Department of Statistics, 1964), p. 64.

Sabah Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 50.

also involves the whole political, social, and economic structure of the country.

Secondary Education

In recent years there have been some changes in the structure of secondary education in Malaysia. Such changes are more radical in the Federation of Malaya than in the Borneo territories. In Malaya there are only two types of secondary schools in the national system, namely, the national secondary schools and the national-type secondary schools, corresponding to the standard primary schools and the standard-type primary schools. In the former, the National Language is the medium of instruction, while in the latter, English is the main medium of instruction. The majority of the Chinese secondary schools have already been converted to English schools.[13] In Sarawak, too, several Chinese secondary schools are converting to English secondary schools. Until recently, secondary education in Sarawak and Sabah has been almost entirely in the hands of Christian Missions and Chinese Committees of Management.

In Malaya, under the new Comprehensive School System which was introduced in 1964, secondary education is divided into two stages, lower and upper secondary. The

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[13]Ho Seng Ong, Methodist Schools in Malaysia (Kuala Lumpur: The Board of Education of the Malaya Annual Conference, Methodist Education Centre, 1964), p. 11.

lower secondary lasts three years. All children having completed primary education are automatically promoted to the first year (Form I) of the lower secondary schools. Pupils of one language-medium school may either continue their secondary education in the same school or change to another school, using a new language medium. Those requiring such a change, however, go to a "Remove Class" where they are given an intensive language course for a period of one year before continuing with their secondary education in the new medium. At the end of the three-year course, pupils sit for the Lower Certificate of Education examination which is conducted only in the official languages, the National Language and English.

It has been succinctly stated that "the main object of the new system will be to give a child the kind of education for which its natural abilities and aptitudes are best suited."[14] To achieve this aim, school curriculum has been broadened and pre-vocational subjects have been introduced into the lower secondary classes. Moreover, it has been made compulsory that every pupil must study at least one practical subject during the first three years of secondary education.[15] This practice is a clear

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[14] Malaysian Parliamentary Debates (Kuala Lumpur: The Government Printer, May 1964), I, No. 2, 295.

[15] Abdullah Aziz bin Yeop, "The Problems of Schools and Teachers," The Straits Times, April 30, 1965, p. 10.

departure from the traditional form of education which generally leads to "white collar" jobs and very often creates a class of "educated unemployed." The general courses of study are languages, literature, mathematics, general science, history, geography, social studies, civics, health science and religious knowledge; and the practical subjects include arts and crafts, domestic science, metal work, wood work, electrical, mechanics, technical drawing, survey, agricultural science and commercial subjects.

There are four types of upper secondary schools, namely, upper secondary academic, upper secondary trade, upper secondary technical, and upper secondary vocational. Upon the results of their subject performance in the Lower Certificate of Education examination, pupils are selected and channelled into the various types of upper secondary schools. For instance, those who have qualified for upper secondary education and obtained credits in mathematics and science, are channelled into the upper secondary technical schools. Pupils are given intensive specialized training in those subjects which are best suited to their abilities and aptitudes. At the end of the upper secondary courses, lasting two years for the academic type and three years for the other types, pupils sit for the Federation of Malaya School Certificate or the Cambridge Overseas

School Certificate examinations. Since 1962, these examinations are set only in Malay and English.[16] Upon completion of secondary schooling, pupils may proceed to higher education or seek employment.

In Sarawak and Sabah, there are still two distinct systems of secondary education. Nearly all Government and mission schools use English as the medium of instruction, while most of the Chinese schools still use Chinese. These two systems differ widely not only in the medium of instruction, but also in curriculum, examinations, discipline, extra-curricular activities and organization.[17] The English secondary schools generally offer an academic type of education, preparing pupils for the Cambridge Overseas School Certificate examinations which are set at the end of the Fifth Form. Some only provide a three-year junior secondary course, leading to the Junior Certificate. Chinese secondary education is divided into two levels, three years of Junior Middle and three years of Senior Middle. Common examinations are held at the end of each level. Some large Chinese secondary schools prepare pupils not only for qualifications in Chinese, but also for the Cambridge Overseas School Certificate.

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[16] Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), p. 407.

[17] Sarawak Education Department, Triennial Survey 1958-1960 (Kuching: The Government Printer, 1961), p. 16.

In response to the McLellan Report of 1960, the Government of Sarawak built five more secondary schools before the end of 1963 to cater for the Native and the Chinese pupils, most of whom had attended the Chinese and Native primary schools. These pupils were first admitted to "Transition Classes," similar to the "Remove Class" of Malaya, where they were given one year's intensive English before entering Form One. Since 1960, when all secondary schools other than English schools were invited by the Government to prepare plans for gradual conversion to the use of English as the main medium of instruction,[18] there has been an increasing number of Chinese schools converting to the English medium. By 1963 there were already twelve such schools.[19]

Secondary Technical and Vocational Education

As a predominantly agricultural country, it is necessary for Malaysia to develop vocational education as fast as possible in order to meet the needs of rural communities. The percentage of rural population is very high, reaching eighty per cent in the Borneo territories.[20]

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[18] Ibid., p. 27.

[19] Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964), p. 6.

[20] Hamzah-Sendut, "Urbanization," Malaysia: A Survey, ed. Wang Gungwu (London: Pall Mall Press, 1964), Table 4, p. 84.

This suggests that farming will remain as the principal occupation of Malaysia for many years to come, and that the large majority of rural children will spend their lives on the land. Until recently, the school system has tended to neglect vocational education, and as a consequence rural children have not been trained to be better farmers and farming as a whole still remains backward.

After independence, the Malayan Government placed great emphasis on developing rural primary as well as secondary education. Since 1958, rural secondary schools as recommended in the Razak Report, have been established in areas outside large towns, thus spreading such facilities more widely and meeting the needs of the rural population. In 1960 there were 168 rural secondary school classrooms with an enrolment of 10,669, and by 1963 there were 431 classrooms with 21,035 pupils.[21] These schools provide a three-year course in the National Language, leading to the Lower Certificate of Education. This course has a marked vocational bias, "providing elementary instruction in agriculture, horticulture, animal husbandry, handicrafts, domestic science and subjects of like nature, for pupils who have completed the primary course."[22]

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[21]Malaysia, Interim Review of Development in Malaya under the Second Five-year Plan (Kuala Lumpur: The Government Printer, 1963), Statistical Appendix, Table A-1, p.65.

[22]Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), p. 403.

Malaysia is rapidly developing her industrialization programme in order to diversify the country's economy. In the light of this programme and the demands of the current Five-year Plan (1966-1970), it is envisaged that the country will need a large number of engineers and technicians as well as a large skilled labour force. To meet this future demand for skilled manpower, increasing Government attention is given to technical education. The Government has presently announced that plans have already been made to build two polytechnics and a trade teachers' training college in 1966, and to introduce a post-comprehensive type of education in 1968.[23] In Malaya there are two technical institutes, two junior technical (trade) schools, and a number of technical and vocational schools. In Sarawak there are three technical and vocational institutions, namely, a nautical school, a commercial institute, and a trade school. In Sabah, there is only one trade school. The main courses of study in the trade schools and technical institutes include technical drawing and design, carpentry, electrical, fitting and turning, mechanics, and welding and blacksmithing. The difference between trade schools and technical institutes is that the latter offer more advanced courses. On the whole, facilities for technical and vocational education are far from adequate.

[23] The Straits Times (Editorial), October 11, 1965, p. 10.

Teacher Training

With the rapid expansion of education at both the primary and the secondary levels, Malaysia is now faced with an acute shortage of trained teachers. In Malaya the Government is forced to launch an emergency teacher training programme. Under this programme, a number of Day Training Centres and Colleges and Regional Training Centres has been set up throughout the peninsula to train as many teachers as possible in the shortest period of time. At present, there are fourteen Day Training Centres and Colleges, producing at a rate of 2,010 teachers a year in the four language media, namely, Malay, English, Chinese and Tamil.[24] The Day Training Centres provide a three-year course for holders of the Lower Certificate of Education. The Regional Training Centres offer to holders of School Certificate a two-year course with part-time training under supervision in schools plus week-end and vacation training. The three-year course is meant for primary school teachers and the two-year course, for lower secondary school teachers.

There are four residential Teacher Training Colleges which also train teachers for the upper standards of primary and the lower forms of secondary academic schools.

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[24] Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), pp. 405-406.

TABLE 5

MALAYSIA--NUMBER OF SCHOOLS AND TEACHERS--1963

State	Primary		Secondary		Total	
	Schools	Teachers	Schools	Teachers	Schools	Teachers
Malaya	4,758	40,051	481	6,328	5,239	46,379
Sarawak	981	3,417	67	643	1,048	4,060
Sabah	489	2,155	30	330	519	2,485
Total	6,228	45,623	578	7,301	6,806	52,924

Source: Malaysia Annual Bulletin of Statistics 1964 (Kuala Lumpur: Department of Statistics, 1965), p. 67.

Malaysia, Interim Review of Development in Malaya under the Second Five-year Plan (Kuala Lumpur: The Government Printer, 1963), Statistical Appendix Table A-1, p. 65.

Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964), p. 11.

Sabah, The Annual Summary Report of the Department of Education, 1963 (Jesselton: The Government Printer, 1964), p. 24.

These colleges offer a two-year full-time training course for School Certificate holders, and a one-year course for Higher School Certificate holders. Until recently, teachers of this category have been largely trained in two training colleges in England, one at Kirkby and the other at Brinsford Lodge.[25]

There are also two Malay Teacher Training Colleges, a Language Institute, a Specialist Teacher Training Institute and a Technical Teachers' Training College. Teachers for the upper forms of secondary schools are largely recruited from the University of Malaya and the universities in Singapore. At present, all graduate teachers are trained at the School of Education of the University of Malaya.

In Sarawak, teachers are classified into Grade I (teachers with a university degree), Grade II (teachers who have completed a secondary education), and Grade III (teachers who have not completed the secondary education).[26] There are two teacher training colleges in Sarawak. All Grade II teachers are being trained at Batu Lintang

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[25]Frederic Mason, "Teacher Training in Malaya and Singapore 1950-1960", The Education Journal (Singapore: The Education Society, University of Singapore, 1961), II, 36.

[26]Sarawak Education Department, Annual Summary for 1963 (Kuching: The Government Printer, 1964), p. 2.

Training College, near Kuching and at Sarawak Teacher Training College at Sibu. The former uses English as the medium of instruction and trains all types of English school teachers. The latter uses Chinese as the medium of instruction for most subjects, but English is also used to train bilingual teachers. All Grade III teachers are trained at Batu Lintang. These two colleges produce about 180 teachers a year.[27] In Sabah, Chinese and Malay school teachers are all trained at Kent Teacher Training College at Tuaran, while English school teachers are trained at Gaya College in Jesselton. The annual output of the two colleges is altogether 210.[28] At present, training facilities for Grade I teachers are not yet available in either of the territories, so teachers for the upper forms of secondary schools have to be trained or recruited abroad.

Adult Education

In Malaysia, a very high percentage of the population is illiterate. The literacy rates for the population of aged ten and over in the three territories are fifty-one per cent (1957 census)[29] for Malaya, twenty-five per

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[27]Sarawak, Development Plan 1964-1968 (Kuching: The Government Printer, 1963), p. 13.

[28]Sabah, Development Plan 1965-1970 (Jesselton: The Government Printer, 1963), p. 70.

[29]Malaysia Official Year Book 1963 (Kuala Lumpur: The Government Printer, 1964), Appendix III, Table 52, p. 533.

cent (1960 census) for Sarawak, and twenty-four per cent (1960 census) for Sabah.[30] The quickest way to wipe out illiteracy in the country seems to lie in adult education. In Malaya, the adult education movement, which started in 1948, now receives great impetus from the nation-wide campaign to popularize the National Language. This movement has been fully supported by the Government since 1961. But adult education in the Borneo states, still largely organized by voluntary agencies, seems less promising.

An Adult Education Association was formed in Malaya in 1951. In the following year, the Government began giving financial aid through the Department of Education. However, in 1961, the responsibility for adult education was taken over by the Ministry of National and Rural Development (then Ministry of Rural Development). Since then, an Adult Education Division of the Ministry of National and Rural Development has been directly responsible for arranging and sponsoring adult education programmes throughout the country, particularly in the rural areas.

So far, four types of adult education classes have

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[30] Report of the Commission of Enquiry, North Borneo and Sarawak (Kuala Lumpur: The Government Printer, 1962), Appendix B, Table 5, pp. 103-104.

been organized, namely, Kelas Belajar Rumi (Romanized Malay Reading Class), Kelas Bahasa Kebangsaan (National Language Class), Urusan Rumah Tangga (Home Economics Class) and Kelas Ugama (Religious Class). The first type is meant for the illiterate rural Malay adults who are taught to read and write the Romanized (Rumi) Malay script. They are also taught various rural subjects, including agriculture, health and others considered useful to their daily lives. The second type is meant for the Chinese, Indians, and other non-Malays who are taught to read and write the National Language. The third type caters for the female adults who wish to learn about home economics. The last category is only for Muslim students. Adult education is supplemented by the Mobile Information Units which function as audio-visual aids by screening films on rural education and on the progress of rural development in Malaya. An educational television project organized jointly by the Ministry of Education and Television Malaysia was inaugurated on June 8, 1965. It is hoped that subject lessons for the school and the adult education classes may soon be presented through television.

The medium of instruction in all adult education classes is the National Language. No fees are charged, though the students may have to pay for textbooks. The major aims of these classes are to cultivate a national

TABLE 6

MALAYA--NUMBER OF ADULT EDUCATION CLASSES, STUDENTS AND TEACHERS--1964

Type of Class	Classes	Students	Teachers
Kelas Belajar Rumi	9,518	308,388	7,374
Kelas Bahasa Kebangsaan	2,512	68,000	-
Urusan Rumah Tangga	808	19,699	410
Kelas Ugama	6,523	165,898	2,244
Total	19,361	561,985	10,028

Source: Malaysia Parliamentary Debates (Kuala Lumpur: The Government Printer, May 1964).

Unpublished material supplied by the Adult Education Division of the Ministry of National and Rural Development, Federation of Malaya, 1966.

outlook and consciousness through the National Language, and to abolish poverty and social backwardness.[31] Apart from the adult education classes sponsored by the Ministry of National and Rural Development, there are many private evening schools, mostly located in urban centres, which offer a variety of courses including languages and commercial subjects.

In Sarawak, adult education classes are largely sponsored by the Sarawak Council for Adult Education which receives grants from the Government. These classes, mostly situated in the large towns, offer academic subjects to young school leavers who seek to raise their standard of formal education and to improve their efficiency in languages. Such classes are not popular among the natives, so they are very difficult to organize in rural areas. However, since 1960, the Methodist Church has established a number of literacy classes for the Iban people in Kapit District.[32] In Sabah there is no central organization for adult education, though there are various voluntary agencies which conduct evening classes in English, Chinese, Malay, and several commercial subjects.

The other agencies active in promoting informal

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[31] Malaysia Parliamentary Debates (Kuala Lumpur: The Government Printer, May 1964), I, No. 2, p. 327.

[32] Sarawak Education Department, Triennial Survey 1958-1960 (Kuching: The Government Printer, 1961), p. 24.

education are the local libraries which may be found in all large towns, the Dewan Bahasa dan Pustaka (Language and Literature Agency) and the Borneo Literature Bureau. The Dewan Bahasa dan Pustaka, established in 1956, is a corporation directly concerned with developing and enriching the National Language, and responsible for the printing and publication of books, magazines, pamphlets and other forms of literature in the National Language and in other languages.[33] The Borneo Literature Bureau, sponsored by the Governments of Sarawak and Sabah since 1960, not only publishes works of local authors, but also supplies schools with supplementary reading material in the major languages.[34] Besides, in the capitals of the three territories, the British Council and the United States Information Service maintain libraries which are open to the public, and provide assistance in the field of education through film, record, book box and other services.

Higher Education

There are a number of large secondary schools in Malaysia which have sixth forms. In the sixth forms, a small number of selected students are provided a two-year

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[33]Tuan Syed Nasir bin Ismail, "The Dewan and the National Language," The Straits Times Annual for 1963 (Singapore: The Straits Times Press, 1963), p. 31.

[34]Sabah, Annual Report 1963 (Jesselton: The Government Printer, 1964), p. 185.

course, leading to the Cambridge Higher School Certificate. Those who obtain the Higher School Certificates with the required units are qualified for admission to the Teacher Training Colleges, Serdang College of Agriculture, Technical College, or University of Malaya, but many with such qualifications prefer to go abroad for further studies.

The Serdang College of Agriculture provides a three-year Diploma course in English medium and a one-year minor course in Malay medium. The Government has planned to expand the college, so that by May 1966 its annual intake of students will be doubled, the present intake being about fifty students a year.[35] The Technical College at Kuala Lumpur offers a number of courses both at semi-professional and professional levels. The semi-professional courses last three years, leading to the Technical College Diploma which qualifies students for employment in technical grades of the Government service. The advanced courses, lasting five to seven years, prepare students for full professional qualifications in engineering, architecture and surveying.

The University of Malaya was first established in Singapore in 1949. This was followed by the founding of

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[35] The Straits Times (Editorial), November 20, 1965, p. 12.

Nanyang University also in Singapore in 1955. However, in 1957, a division of the University of Malaya was set up in Kuala Lumpur. Considerable expansion took place within a short period of time. On January 1, 1962, the Kuala Lumpur division became an autonomous national University of the Federation of Malaya, while the Singapore branch became the national University of Singapore.

The University of Malaya has five faculties, namely, Arts, Science, Engineering, Agriculture, and Medicine. A new faculty of Economics and Administration is being planned. The main problem facing the university is an acute shortage of staff, particularly in the Faculty of Medicine.[36] For some years to come, most of the lecturers will probably have to be recruited from abroad. Recently, an Academic Staff Training Scheme has been devised to send younger staff members abroad for further training.[37]

Since 1957, the university has produced more than a thousand graduates who are now serving in the public services, in commerce and in the professions. The students come from the various types of schools and from all communities living in Malaysia. In 1962, of a total

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[36]Dato Sir Alexander Oppenheim, "The Problem of Staffing a University," The Straits Times, July 22, 1965, p. 8.

[37]Wang Gungwu, "Campus at Pantai Valley," The Straits Times Annual for 1966 (Singapore: The Straits Times Press, 1966), p. 55.

enrolment of 1,400 students, more than fifty per cent was Chinese, about twenty per cent Malays, fifteen per cent Indians, five per cent Ceylonese and five per cent other races.[38] At present, the university has a total enrolment of more than 3,000 students.[39] On the campus, students and staff of all races mix freely, all learning to live, play and work as one community.

The medium of instruction has been English. It is the intention of the Government to make the university bilingual, using the National Language in addition to English. At present, the number of Malay students at the university is relatively small. It is hoped that when the university becomes bilingual, a greater number of Malay students will be admitted to counter-balance the students of other races.

With a rapidly growing population and an ever-increasing demand for higher education, it has been estimated that within a decade, 20,000 more university places and at least one more university will be required.[40] It must be remembered that the university caters not only

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[38]Willard A. Hanna, The Formation of Malaysia (New York: American Universities Field Staff, Inc., 1964), p.84.

[39]Wang Gungwu, "Campus at Pantai Valley," The Straits Times Annual for 1966 (Singapore: The Straits Times Press, 1966).

[40]The Straits Times (Editorial), July 6, 1965, p. 8.

for students in Malaya, but also for those from the Borneo territories where no higher education facilities are available. In view of this anticipated future demand for university places, a new university is being planned at Penang, and a Penang University Project Committee has been formed to proceed with the scheme.[41]

Summary

After Malaya had gained her independence in 1957, a national system of education was introduced with a view to integrating the various school systems. Under this national system, the National Language will ultimately become the main medium of instruction, but for the time being other language media are permitted to continue to be used in schools. Therefore, education particularly at the primary level still remains multi-lingual. Except for English schools, each type of school continues to cater for a particular race.

Under a new Comprehensive School System in Malaya, the first nine years of education, including three years of lower secondary, are free of tuition fees. Free primary education will also be extended to Sarawak and Sabah in early 1966. Though education became a federal responsibility after the formation of Malaysia, these two territories enjoy autonomy in educational policy and administration.

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[41] Ibid., June 28, 1965, p. 10.

Since its founding in 1956, the Dewan Bahasa dan Pustaka has been carrying out, with full support of the Government, a series of nation-wide campaigns to popularize the National Language in the country. This language movement has given great impetus to the development of adult education. In Sarawak and Sabah, much remains to be done in organizing adult education programmes, particularly in rural areas where more than eighty per cent of the total population is still illiterate.

Under an emergency training programme introduced to curb the shortage of teachers, every year thousands of teachers are being trained on a full-time or part-time basis in the Day Training Colleges and Centres, Regional Training Centres, and the Teacher Training Colleges. Specialist teachers receive training in the Language Institute, Specialist Teacher Training Institute and the Technical Teachers' Training College. Graduate teachers are trained in the School of Education of the University of Malaya. Apart from these training colleges, other institutions of higher learning include the Technical College, Serdang College of Agriculture and the University of Malaya.

With a rapidly growing population (at an annual rate of about four per cent) and an ever-increasing demand for education at all levels, the Ministry of Education will

undoubtedly continue to be harassed by the problems of providing accommodation for every child of school age and of training a sufficient number of teachers. Besides, there are some basic educational issues, such as the question of language media and the problem of segregated school systems, which still remain to be solved. These problems are discussed in greater detail and some proposed solutions are suggested in the remaining chapters.

CHAPTER V

MAJOR EDUCATIONAL PROBLEMS

In the past, education in Malaysia developed along distinct communal lines, with the result that four separate school systems came into existence. These school systems have left an indelible mark on the present educational pattern. Though a national system aiming to integrate the separate school systems has been introduced, much still remains to be done. Any attempt to reorganize a communal school to conform with the Government's policy is met with resentment from the community concerned. The Government is often accused of being partial to one type of school and indifferent to the others. The immigrant communities, particularly the Chinese and Indians, insist that education through the mother tongue is best for their children. They argue that a sense of national unity can be developed, while the language and cultural differences of the plural society are preserved, as in the Swiss system. However, the Government's policy seems to favour the American model of using a common language in all assisted schools so that children of all races may be moulded into a united Malaysian nation. Thus there

has been conflict between the Government's integrated policy and the demands of the people, particularly of the Chinese.

A comparative educator writes

> Desperately depressed countries cannot afford the luxury of waiting for experiments; moreover, even if they felt so inclined, they have simply not enough financial and material resources. They look for something streamlined and efficient for their purposes.[1]

This is exactly what is happening in Malaysia today. Since the colonial days, the Malaysian educational system has been modelled largely upon that of Britain. The latest model imported from Britain is the Comprehensive School System. It is quite natural for an under-developed country like Malaysia to copy educational practices from an advanced nation, but the main flaw is that new school systems are often transplanted uncritically and hastily, without due consideration to available resources or making modifications to suit local conditions. Consequently, they give rise to many educational problems.

The Question of Language Media

The purpose behind the national system is to integrate the various school systems, so that children of all races can be educated in the same classroom through a

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[1]Edmund J. King, Other Schools and Ours (New York: Holt, Rinehart and Winston, Inc., Revised Edition, 1963), p. 67.

common medium of instruction. The chief barrier preventing racial integration in schools has been the differences of language media among the various school systems. Under the national system, this barrier has by and large been broken down in the secondary schools because at this level only the National Language and English are used as media of instruction. Nevertheless, segregation of pupils still persists. Only in the English schools are the different language groups combined and instructed in a common medium. The Malay schools still cater only for the Malays, and the Chinese schools for the Chinese exclusively. This is, perhaps, the greatest shortcoming of the national system.

The crux of many educational problems lies in the media of instruction in schools. In Malaya, since the promulgation of the national policy of education in the Education Ordinance of 1957 and again in the Education Act of 1961, the majority of schools have been converted into standard or standard-type primary schools and national or national-type secondary schools. The rest which refused conversion, remain as private schools. The medium of instruction in the standard primary and the national secondary schools is the National Language, while that in the standard-type primary and the national-type secondary schools is either English, Chinese or Tamil. Since 1962,

all public examinations have been set only in the National Language and English. This imposes many difficulties upon the Chinese school pupils whose standards of Malay and English are generally low. Nevertheless, the majority of Chinese secondary schools have been persuaded by the Government to convert the medium of instruction to English. This is certainly an act of bad faith on the part of the Government, because the ultimate aim of the national system is to make the National Language, not English, the main medium of instruction. In the process of conversion first from Chinese into English and then into Malay medium, not only the pupils and teachers, but also the educational standards of the schools will be seriously affected. It seems more appropriate for the Chinese schools to be gradually converted into national schools with Malay as the main medium of instruction.

Both Sarawak and Sabah have accepted Malay as the National Language of Malaysia. In fact, Malay has been one of the official languages in these two territories since the colonial days. Here Malay is widely used for inter-racial communication and for trade and other intercourse. The Chinese language is popular only among the Chinese communities. English, too, is spoken by a small percentage of the population. In Sarawak, the 1960 census revealed that less than ten per cent of the

population of age ten and over were classed as literate in English.[2] In Malaya, the literacy rates in English at the time of the 1957 census were more or less the same as those of Sarawak. On the other hand, though Malay is not so well developed and rich in vocabulary as Chinese or English, it is undoubtedly the lingua franca of Malaysia and thus an excellent tool not only for mass education but also for inter-racial communication and co-operation. While six years in Malay may ensure literacy, it certainly will not be sufficient when a foreign language is the medium. In spite of this, the current educational policy of the Borneo territories is to convert the language media of Chinese and Malay schools into English. The importance of English as a world language and a key to technology and science is undeniable, but in the local context, it should not be allowed to eclipse the National Language which should serve as a unifying factor among the diversity of races and tongues. Apparently, this policy is in direct contradiction with that of the Central Government. As a rule, the two State Governments should co-operate with the Central Government in developing the National Language and working toward a common national system of education with a unified educational policy and administration.

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[2] T. E. Smith, The Background of Malaysia (Kuala Lumpur: Oxford University Press, 1965), p. 5.

Educational Standards and Opportunities

In Malaysia, the urban population consists mainly of Chinese and Indians. Since the majority of secondary schools are to be found in urban centres, they are more accessible to these two immigrant races than to the indigenous peoples. In those rural areas where secondary schools are available, instruction is provided only up to the lower secondary level. Hence there exists between the immigrant races and the indigenous peoples a wide gap in educational standards. This in turn increases the already existing imbalance in their economic strengths.

The main factors that have caused the backwardness of the indigenous peoples in education are political and economic. In the past, Malay language was not given its rightful status as an official language, for it had been completely overshadowed by English. While a person with primary education in English was qualified for the post of a clerk, one with similar qualifications in Malay was merely qualified for the post of a peon (office-boy) in Government services. Then no attempt was made on the part of the Government to establish Malay secondary schools. Thus Malay education did not develop as it should have done.

Thus, as was outlined in Chapter IV, secondary education was provided only in English and Chinese media

before 1958. Those pupils who completed primary education in Malay and wished to continue their education, were transferred to the Special Malay Classes in English secondary schools whereby they were eventually absorbed into the English stream. Such pupils were rather small in number, for only the best ones were selected. However, since 1958, thirty national secondary schools using Malay as the medium of instruction, have been established,[3] but most of them are still at the lower secondary level. In fact, even those which do offer upper secondary education, scarcely prepare pupils for higher education because the pupils' standard of English is generally low. Handicapped by difficulties, Malay pupils will not be able to compete with the others for admission into institutions of higher learning all of which use English as the medium of instruction. Perhaps this barrier to higher education represents one of the most serious problems of the Malay-speaking students, for not only does language limit the present opportunities, it affects the aspirations and determines the future of the Malay child. The former Vice-Chancellor of the University of Malaya, Dato Sir Alexander Oppenheim recently revealed that the number of Malay students at the university was relatively small.[4]

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[3] The Straits Times, December 10, 1965, p. 5.

[4] Dato Sir Alexander Oppenheim, "Spreading the Benefits of a University," The Straits Times, July 23, 1965, p. 10.

It is the policy of the Central Government to make the university bilingual in the near future. Until then, the number of Malay students will tend to remain small.

In the Borneo territories, Malay education is similar to that of Malaya prior to 1958. In Sarawak, Malay and Iban may be used as media of instruction only in the lower primary grades. In Sabah, however, Malay is used throughout the six-year course in the Malay primary schools. The difference in educational standards between the Chinese and the Borneans is highly significant. In 1960, for the population aged ten and over there were 3,285 Chinese compared with 267 Borneans, who completed full secondary education.[5]

Apart from political factors, the main reason why the indigenous peoples throughout Malaysia have lagged behind other races in education is undoubtedly their rural economy. The economic strengths among the various races differ widely. As indicated in Chapter II, the indigenous peoples are mostly farmers and are comparatively poor. They have to rely almost entirely on Government support for education. In Malaya, even though primary education is now free of tuition fees, many still cannot afford textbooks, travel expenses and the various payments

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[5]Malaysia, Report of the Commission of Enquiry, North Borneo and Sarawak (Kuala Lumpur: The Government Printer, 1962), Appendix B, Table 6, p. 104.

including sports, library, medical and, in some cases, boarding fees. "The problem here is not unequal opportunity, but unequal ability to take advantage of the opportunities which in themselves are equal."[6]

In fact, the various types of fees are unnecessary and should be abolished as soon as possible. The Government should provide school buses and free textbooks as is being done in Japan where the provision of free textbooks is being gradually extended from the elementary level up through the secondary grades.

School Accommodation and Facilities

In Malaya, only thirty-five per cent of primary school leavers were formerly selected for admission to academic secondary schools, while the rest were admitted into the secondary continuation schools which offered a three-year vocational education. Under the new Comprehensive School System, the secondary continuation schools have been abolished, and all primary school leavers who wish to proceed with their education are automatically promoted to lower secondary schools. Consequently, the Ministry of Education finds it extremely difficult to provide enough accommodation and to train a sufficient number of teachers to cope with the rapidly

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[6] The Straits Times (Editorial), March 1, 1965, p. 10.

increasing lower secondary enrolments. There were more than 100,000 pupils enrolled in Form I in January, 1964.[7] Because of this much-expanded intake of Form I pupils, some schools had to place as many as forty-six pupils in a class. The Ministry admitted that such overcrowding in some schools was likely to persist until 1968.[8]

The main objective of the comprehensive system is to diversify the courses of study in the secondary schools. It must be remembered that the type of education leading to "white collar" jobs is still preferred by most parents and the children themselves. Unless they are perpetually assured that technical and vocational education is as rewarding as an academic one, they will not be likely to give much support to the new system. Until recently the majority of schools have been built and most teachers trained for the traditional academic type of education. In other words, the schools have not been built in such a way as to facilitate the use of modern teaching instruments and few teachers have been trained to teach technical and vocational subjects. For these reasons,

> . . . most of the present comprehensive schools are far from deserving their name. Many have only a thin sprinkling of vocational teachers, covering

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[7] The Straits Times (Editorial), July 26, 1965, p. 8.

[8] Abdullah Aziz Bin Yeop, "The Problems of Schools and Teachers," The Straits Times, April 30, 1965, p. 10.

> a very limited range of subjects. Many more do not have proper workshops or other facilities. Some have neither teachers nor workshops.[9]

All these problems seem to indicate that the new system was introduced hastily without any planning beforehand. Certainly it is more advisable to introduce the new system experimentally into some schools which are adequately equipped and staffed. If it proved to be practicable, it might then be extended gradually throughout the country, and if it did not, it could be discarded without much harm done.

The main problems of providing school facilities for the indigenous peoples in Sarawak and Sabah come from the sparsity of population and the difficulties of travel in rural areas. Though there have been some centrally-located boarding schools catering for pupils from outlying villages, the boarding arrangements are often far from adequate. Partly because of the lack of interest in education, particularly in rural areas, and partly because of the insufficient number of native candidates qualified for training as teachers, the Malay and Dayak schools are less well developed than those of the Chinese. They are comparatively small in size. Some of them are one-room schools, with three or four classes of six to ten pupils each and under the charge of one

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[9] The Straits Times (Editorial), October 11, 1965, p. 10.

teacher. Only in the more populous villages are schools with six or more classrooms to be found, each with a full class under its own teacher. They are usually built of timber. Much of the school furniture now in use is of unsuitable design and of inappropriate size.

Curriculum and Methods

Under the comprehensive system, a variety of pre-vocational subjects is being introduced to diversify the school curriculum. Emphasis is placed on academic as well as practical subjects. Pupils are to be provided with the type of education best suited to their abilities and aptitudes. In spite of these "high sounding" innovations, in practice "the typical curriculum still places great emphasis upon academic information and skills as educational objectives."[10] Subjects like language, mathematics, history, geography and science still form the core of the secondary school curriculum. As a whole, the curriculum is oriented toward the School Certificate Examination, and the amount of regard paid to the needs of the pupils themselves is minimal. Music, so essential to the shaping of emotions and characters, is neglected.

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[10]Yip Wng Kee, "The Need for Certain Changes in Our Secondary Schools," Teaching and Learning, ed. J. S. Gregory (Singapore: School of Education, University of Singapore, 1962), I, No. 5, 22.

The methods of teaching are generally formal and subject-centered. Too much importance is attached to cognitive and conative aspects of learning, while the affective process is often neglected. For instance, in the teaching of literature, teachers seldom try to bring experiences to the pupils, but occupy themselves in preparing the background for understanding.

> By far the most common form of lesson is one in which the class reads through a section in the text book (chosen because it is especially written for examination candidates); the teacher then writes on the board or dictates notes which approximately paraphrase the sense; the pupils then learn this matter by heart. It does not matter that half what they learn is meaningless, turgid, irrelevant, indigestible--it will all be regurgitated at the time of the examination.[11]

Despite the fact that this state of affairs was depicted ten years ago, it is equally applicable to the present school situation. In short, nearly all subjects are taught and studied merely for the sake of examinations, and this concern with examinations has permeated throughout the entire educational system.

At present, there is no guidance service in any school in Malaysia. The choice of subjects is mainly determined by parents' expectations rather than by pupils' abilities and aptitudes. In school, pupils are streamed according to their subject performance in examination

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[11]Barrington Kaye, A Manifesto for Education in Malaya (Singapore: Donald Moore, 1955), p. 42.

results. For example, pupils who have obtained credits in mathematics and science are selected for Secondary Technical Schools. It is common knowledge that judgements made on examination results are not always reliable. Therefore, it is urgent that scientific methods in testing and measurement should be employed, and guidance services should be introduced as soon as possible.

As already mentioned earlier, most schools have not been built in such a way as to facilitate the use of modern teaching equipment. By and large, audio-visual aids are very seldom used to supplement classroom instruction. In fact, the majority of schools are not equipped with any teaching equipment other than globes, maps, and radio sets. Though projectors and educational films are available at the British Council and the United States Information Service, few teachers care to undertake the trouble of borrowing and returning them. Language laboratories, so essential to the multi-lingual Malaysian society, are nowhere to be found, not even at the University of Malaya.

Until recently nearly all school textbooks were imported from abroad. Textbooks, reference books and other reading material in English have been imported from England and the United States; those in Chinese, from Hong Kong, Formosa (Taiwan) and Red China; those in Tamil

from Southern India; and those in Malay from Indonesia. At present, the majority of English textbooks for primary schools are published in Malaysia, but those for secondary schools and higher educational institutions are still to be imported. Since 1956, the Dewan Bahasa dan Pustaka has been engaged in the translation of textbooks, mostly from English into the National Language. However, it also compiles and publishes its own textbooks at the primary school level. As for the Chinese and Tamil textbooks, some of them are now written or compiled by local educationists, but a large portion is still imported. Hence the Government should support and encourage more local educationists and writers to undertake the task of writing and compiling school textbooks and other reading material which will inculcate a Malaysian consciousness and promote racial integration.

In the field of education, indeed, very little has been done to promote racial integration. Except for the combined-school sports which are held annually at the capitals of the three territories, there is rarely any inter-school activities among the various types of schools. This might be due partly to language barriers and partly to the lack of initiatives on the part of school organizers. However, it is hoped that inter-school sports and other extra-curricular activities will

be held more frequently so that children of all races and creeds may learn to live, play and work as one integrated community.

Training and Supply of Teachers

With the rapid expansion of education both at the primary and the secondary levels, Malaysia is now faced with an acute shortage of trained teachers. Therefore, the Government is forced to launch an emergency training programme. Under this programme, primary school teachers are trained at the Day Training Centres, and lower secondary school teachers, at residential colleges or on week-ends and during vacations at the Regional Training Centres. As for upper secondary schools, graduate teachers are recruited from the University of Malaya and these are trained at the School of Education of the university. The Minister of Education recently announced that 200 graduate teachers would be recruited from abroad in 1966.[12]

The main problems arising from the substandard training programmes at the Day and Regional Training Centres concern the questions of the quality of teachers thus trained and the effects they might have on the educational standards in school. The present requirement for entry into the Day Training Centres is the Lower Certificate of Education. That means, the majority of

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[12]The Straits Times, December 3, 1965, p. 9.

the trainees have had only three years of lower secondary education. Definitely, it would be more desirable if the entrance requirement could be substantially raised at least to the School Certificate level so that the trainees might be intellectually more mature and better prepared to undertake the responsibility of the teaching profession.

It was reported that in 1965 there were more than 4,500 trainees in secondary schools compared with just over 7,000 trained teachers.[13] The figures clearly indicate a high proportion of trainees in relation to qualified teachers. It is also evident that in some schools where a much higher proportion of trainees prevails, a drop in educational standards is inevitable and the trainees, too, will not be properly supervised. Because of the shortage of qualified lecturers in the Regional Training Centres, experienced secondary school teachers with qualifications far short of those required for appointment to the staff of the Teachers Training College, have been appointed. This, again, will undoubtedly affect the quality of teacher training.

Late in 1965, the Minister of Education disclosed that it might be necessary to adopt a system of licensing teachers for a specific period of time and to offer

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[13] The Straits Times, April 30, 1965, p. 10.

renewal only on submission of evidence of professional or academic improvement.[14] This suggests that all teachers will be required to obtain higher qualifications, to undertake research in educational problems and to attend in-service training for 60,000 teachers now in school, a number which is increasing at the rate of about 7,000 each year. As a matter of fact, at present when all kinds of emergency measures have to be resorted to just to ensure that there is a teacher in every classroom, a licensing system can be no more than a far-fetched formality. In any case, even if further training courses and facilities were available, they should not be linked up with a licensing system. After all, no teacher is allowed to teach in a school unless he is registered,[15] and the majority of teachers now in school either have already been trained or are receiving part-time in-service training. It would be certainly more desirable for the Government to encourage professional growth by providing incentives such as promotions and monetary increments for those who have acquired higher professional qualifications rather than resorting to licensing. At least, the Ministry of Education should permit some serving teachers

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[14] The Straits Times, November 21, 1965, p. 3.

[15] Federation of Malaya, Education Act, 1961, Part VI, Clause 75, p. 252.

to be seconded on full salary to take further training courses either at the Teacher Training Colleges or the School of Education as is being done in England.[16]

In Sarawak and Sabah, the teacher shortage is equally serious. Almost half the number of teachers in school are still untrained. The Director of Education has recently disclosed that most of the teachers in Government primary schools in Sabah have only Primary Six qualifications.[17] The present output of teachers from the training colleges hardly meets the increasing demand. No facilities are available for the training of upper secondary school teachers. Therefore, graduate teachers and teacher trainers have to be recruited from Malaya and from other countries. At present, there are about fifty teachers from Malaya, and more than a hundred from Canada, the United States, United Kingdom, Australia and New Zealand, serving in the secondary schools and the teacher training colleges.

Adult Education

Adult education in Malaya seems to place too much emphasis on literacy. The programmes organized by the Ministry of National and Rural Development are largely

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[16] M. V. C. Jeffreys, Revolution in Teacher-Training (London: Sir Isaac Pitman & Sons, Ltd., 1961), p. 83.

[17] The Straits Times, December 6, 1965, p. 6.

restricted to literacy classes in which the National Language is taught. The main objective is to cultivate a national outlook and consciousness and to promote national unity through the medium of a common language. This objective is sound enough, but literacy in the National Language does not always guarantee to produce understanding among different racial groups. In fact, more can probably be done to promote national unity and racial understanding among adults by means of mass media, particularly the films. There are now four Mobile Information Units of the Ministry of National and Rural Development operating in four separate regions of Malaya. These units also function as audio-visual aids to the adult education students by screening films on rural education and the progress of rural development.

Apart from their function in adult education, the Mobile Information Units may also serve as a means of promoting racial understanding. During the period of armed communist insurrection in Malaya from 1948 to 1956, these units were first employed with great success not only in waging "psychological warfare" against the communists, but also in promoting mutual understanding particularly between the Malays and the Chinese. Among other things, these units used educational films each of which was

> . . . designed to teach a lesson: it might be simply a lesson about how people in other parts of the country lived (geography); or a warning on the dangers of the money-lender (economics); or instructions for improved rice cultivation (agriculture); or a warning on the evils of communism (politics).[18]

Since the films were silent, each lesson could be explained in different languages and dialects either through microphones or by means of interchangeable teaching sound tracks. In the Malayan society with a high percentage of illiterates and a great diversity of races and tongues, films of this nature have proved to be the most effective mass medium for cultivating racial understanding and tolerance. It is, therefore, recommendable that the Mobile Information Units will continue to produce and show more films concerning health, customs, religions, cultures, and other things related to the Malaysian way of life.

Similarly, Mobile Information Units should be provided in the Borneo territories. Here the need for adult education is more pressing even than in Malaya. More than eighty per cent of the Borneans are living in rural areas. They are divided into a number of tribes, each keeping to its own district. Thus they are isolated

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[18] A. D. C. Peterson, "The Use of the Film in Promoting Mutual Understanding: an Experiment in Malaya," Education and International Life: The Year Book of Education 1964, ed. George Z. F. Bereday and Joseph A. Lauwerys (New York: Harcourt, Brace and World, Inc., 1964), p. 362.

from one another and consequently have little understanding either among themselves or of the immigrant races in the urban centres. Moreover, as the majority of the adults have never been to school all their lives, they know very little indeed about formal education.

> Schools are too recent an innovation for the Dayaks to have assessed their trend. To them education is a new star circling the heavens but whether it will bring blessings or destruction they cannot yet know.[19]

Unless they are made to realize the advantages of education, they will neither support the schools nor send their children there. As long as they are indifferent to education which is still the "passport" to more remunerative employment, they will never be able to hold their own politically as well as economically with the immigrant races.

Summary

In Malaya, though a national system of education was introduced in 1957, the majority of schools still remain communal and separate, each type serving a particular section of the community. The same sort of problem occurs in Sarawak and Sabah. The problem of the medium of instruction in school has not yet been solved.

As a whole, the indigenous peoples have lagged

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[19]Sarawak Education Department, Triennial Survey 1958-1960, p. 44.

behind the immigrant races not only in economy, but also in education, and particularly at the higher level.

Because of the lack of sound educational planning on the part of the Ministry of Education, there are many shortcomings in the Comprehensive Schools. There is a serious shortage of accommodation, facilities and teachers. Though the school curriculum has been broadened by the inclusion of technical and vocational subjects, in practice it is still oriented toward preparing pupils for public examinations and places great emphasis on academic subjects. The methods of classroom instruction are highly formal and conventional.

Under the sub-standard training programme, the training of teachers is unsatisfactory. Malaysia still relies on foreign countries for the supply of graduate teachers and teacher trainers.

Adult education is too narrow in scope. Much emphasis is laid on literacy, but in Malaya, literacy classes are largely restricted to the teaching of the National Language. In the Borneo territories, much remains to be done in the field of adult education, particularly in rural areas.

CHAPTER VI

SOME RECOMMENDATIONS AND THEIR IMPLICATIONS

> Bridges across racial, language, religious and cultural divisions should be built so that a distinctive Malaysian society may be evolved as soon as possible.[1]

Since independence, Malaysian educational authorities have made every effort to bring the various segregated school systems together under a national system and to provide equal educational opportunities for children of all races. In spite of the fact that some basic educational problems are yet to be solved, they have many achievements to their credit. The following recommendations are made with a view to endorsing the common national system of education for the whole of Malaysia but suggesting some solutions to the existing problems.

National System of Education

It is recommended that there should be a single national system of education for the whole of Malaysia.

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[1]Ho Seng Ong, Methodist Schools in Malaysia (Kuala Lumpur: The Board of Education of Malaya Annual Conference, Methodist Education Centre, 1964), p. 10.

In Malaya, the national system in which the National Language will ultimately become the main medium of instruction, has been accepted by the people as a whole. As both Sarawak and Sabah are temporarily given autonomy in education, their educational systems remain outside the national system. Here English rather than the National Language is the main medium of instruction in the majority of schools. Apparently, if education is to be the chief agent for national unity, the present educational systems of the Borneo territories should be changed to conform to the national system as soon as possible. As a new nation with a great diversity of race, language, culture and religion, Malaysia should have, above all, a centralized national system of education through which only the various separate school systems in each territory can be integrated and children of all races can be moulded into a single Malaysian nation of the future.

Partly because of Malaysia's peculiar geographical position and partly because of her heterogeneous population, national unity must by all means be promoted. Being centrally located in South-east Asia, Malaysia inevitably becomes a strategic outpost for China, India, Indonesia and the Philippines, and incidentally Malaysia has a large majority of her population who still have, in

varying degrees, ancestral ties with these neighbouring countries. Unless the various races can be welded into a single Malaysian nation, Malaysia will continue to be a breeding ground of racial conflict and a source of friction and rivalry between great powers. The racial tensions inherent between the Malays and the Chinese, the secession of Singapore from Malaysia, the Indonesian policy of "confrontation" and the Philippines' claim for Sabah, all these should provide a warning to the remaining territories of Malaysia that if they were not strongly united, they would sooner or later fall to pieces.

Integrated National Schools

Under the national system, there should be only one type of schools open to children of all races and using the National Language as the main medium of instruction.

This implies that the existing communal schools must be gradually reorganized so as to cater for pupils of all races, and that the media of instruction other than the National Language must be changed. Similarly, the School Boards or Committees of Management must be eventually reorganized in order to include representatives from different racial groups. The composition of the school staff, too, must be inter-racial and if possible international. It has to be remembered that the process

of reorganization should be gradual and in different stages. At the first stage, two or three types of schools may be grouped together in the same campus, like the integrated schools of Singapore. Thus these schools could share some specialist teachers and school facilities such as science laboratories, technical and vocational workshops, assembly halls and teaching equipment. Furthermore, their pupils might participate in common extra-curricular activities. At the second stage, pupils of different language streams might be placed in the same classroom or assembly hall for certain school activities, such as concerts and audio-visual programmes, and for some subjects such as art and crafts and music. Moreover, under the new Comprehensive School System, it is always possible for bilingual pupils to take elective courses from different language streams. Finally, when all non-Malay teachers have eventually mastered the National Language and the pupils are fairly acquainted with the new medium, it would then be possible to introduce complete integration of all language streams. It is of utmost importance that the sooner school integration takes place the better, for unless this is achieved, communalism will never disappear. It is generally recognized that ignorance and fears of other people are the roots of communal antagonism. Therefore, if children

of all races and creeds are educated together, they will learn to live, play and work as one community.

> For, once children have been educated together, have sat together in the same classroom, played together on the same playing fields, eaten together at the same table, they find it very difficult to accept the suggestion that there is anything different or inferior about one another.[2]

It must be pointed out that unless certain conditions are fulfilled, school integration can hardly be achieved. In the first place, each community has to be convinced that only through school integration can a strong foundation be built for future social and cultural integration. Secondly, each ethnic group has to be reassured that while the National Language will be made the main medium of instruction, provision will also be made for children of all races to study their mother tongues if their parents so desire.

Curriculum and Methods

A broader and more flexible curriculum for Malaysian schools should be planned and progressive methods of teaching must be introduced and experimented.

First of all, the curriculum for primary schools must be conceived in terms of activity and experience rather than of facts to be accumulated. Freer educational

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[2]Barrington Kaye, A Manifesto for Education in Malaya (Singapore: Donald Moore, 1955), p. 17.

practices such as learning by discovery and learning by doing, should be encouraged. In addition, more extra-curricular and inter-school activities should be organized so that children of all races may have maximum opportunities for interaction and co-operation.

The secondary school curriculum, as pointed out in the previous chapter, tends to be oriented toward the School Certificate examination. Under the new Comprehensive School System, however, the lower secondary education with a more diversified curriculum, aims to give a general education and some training in pre-vocational subjects. What is now required is to improve the staff and facilities, and to expand the curriculum in order to include more technical and vocational subjects. While urban schools should offer more technical and commercial subjects, rural schools must concentrate more on agricultural science. The curriculum may constitute some compulsory basic subjects and a large number of elective courses, covering a wide range of interests. Throughout the lower secondary course, all pupils will study, in addition to the basic subjects, a number of elective courses. Thus, a lower secondary course of this kind should enable teachers to observe their pupils and allow pupils themselves to discover their own abilities and aptitudes. The subject promotion system which provides

more flexibility in school curriculum and thus allows pupils more freedom in their choice of electives, may be introduced. The Lower Certificate of Education examinations which have led to some undesirable consequences such as the narrowing of syllabuses and the cramming of facts and examination topics, must be discontinued. Promotion should be based on standardized tests, school cumulative records and teachers' recommendations.

The various types of existing upper secondary schools should be integrated into the Comprehensive School System so as to maintain close co-ordination between different streams of education, namely, academic, technical and vocational. The full Comprehensive secondary course will last for five years, including three years of lower secondary. During the last two years of secondary education, pupils will have a more advanced general course and a much wider choice of electives most of which will be pre-vocational in nature. At this stage, pupils must be advised to concentrate more on the courses best suited to their abilities and aptitudes so that they may begin to specialize in their chosen fields. In this connection, there should be attached to every large secondary school or a group of smaller ones, a school guidance counsellor whose duties are to help teachers to assess pupils' abilities and

aptitudes, and to offer necessary advice to pupils in matters concerning their choice of subjects and special field of concentration and their future careers. Certain degree of early specialization is essential, because the majority of pupils will enter the labour market at the end of secondary education. It is estimated that during the 1966-1970 period nearly 700,000 young Malaysians will complete their schooling with perhaps sixty-five per cent of them seeking employment.[3] In order to gear education to industrial progress and to meet future demand for workers at the skilled craftsman and technician level, these young Malaysians now still at school must be trained in some technical and vocational skills.

Rural Education

All possibilities must be explored to upgrade rural education so that it can be made more meaningful to rural children and more suited to local needs.

In the Malaysian setting, racial divisions are determined not only by cultural and economic differences, but also to a certain extent by physical separation. By and large, the indigenous peoples are concentrated in rural areas, while the immigrant communities dominate the urban centres. As mentioned in the previous chapter, the

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[3]"Malaysia's First Five-year Plan," The Straits Times, December 14, 1965, p. 12.

indigenous peoples, partly because of rural economy and partly because of the shortage of educational facilities in rural areas, have lagged behind the immigrant communities in secondary and higher education. However, in recent years, the Ministry of National and Rural Development has launched a tremendous rural development programme in which special attention is given to improving the economic and social condition of the Malays so that they can compete on more equal terms with the other races. Under this programme, rural education has rapidly expanded and greatly improved. In the Borneo territories, a rural development programme has just been started and it may provide a similar stimulus to rural education as that of Malaya.

In order to integrate education with rural development, rural schools should concentrate more on agricultural subjects. The Chief Inspector in the Federal Inspectorate disclosed in August, 1965 that the Ministry of Education was working on a plan to enable rural schools in Malaya to have miniature farms of their own through which practical agricultural subjects could be taught.[4] Such a plan is indeed laudable, for so far pupils in the vocational schools have had only skimpy contact with essential skills of farming. Because the majority of graduates

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[4]The Straits Times, August 6, 1965, p. 7.

from the university Faculty of Agriculture and Serdang College of Agriculture are absorbed into the Government Service, plantation industries and agricultural service enterprises, very few of them really become farmers. "As a result agriculture is marked by a huge chasm between considerable theoretical expertise at top levels and backward, subsistence methods at the bottom."[5] Therefore, rural schools should act as a bridge, training future farmers to fill the gap between the two levels. If rural children could be trained to grow crops better than their parents and to increase production by means of scientific methods, these future farmers would surely enjoy a much higher standard of living than their parents. However, the most urgent need at hand is to build more rural schools, preferably with miniature farms, and to train a sufficient number of teachers who are interested in rural education. Only forty teachers of agricultural science are now receiving training at the Serdang College.[6] Obviously, this figure is too small in relation to the need and additional training programmes will have to be undertaken.

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[5] Ibid. (Editorial), August 7, 1965, p. 10.

[6] Ibid., February 1, 1966, p. 6.

Adult Education

While the main process of racial integration will be spread over a number of years, with formal school education as its main source, adult education should be a supplementary agent for the inadequacies of formal education.

This implies that a higher percentage of Malaysian adults who have never received any formal education throughout their lives, have to make up what they have missed through adult education. Perhaps the most important objective of adult education in the Malaysian setting today is to change the traditional attitudes of adults toward people of other races or tribes, their children's education and, in the case of indigenous peoples, their methods of agriculture. The various racial or ethnic groups, as already mentioned, are physically and culturally secluded from one another. Among the immigrant communities, many adults still look toward their native countries as objects of their loyalty. Even among the indigenous peoples, tribal rather than national loyalties tend to prevail. Therefore, it is imperative that something be done to unite the various races and reorientate them toward a common Malaysian national identity. Otherwise, their parochial outlooks will persist and probably be passed on to their children.

As a whole, the majority of adults are still illiterate. The absence of a common language makes inter-group communication very difficult. However, the Central Government has launched a series of nation-wide language campaigns and sponsored numerous adult literacy classes, urging people of all races to study the National Language. It is assumed that if the National Language were accepted and used by all Malaysians, it could then be firmly established as the medium for the communication of ideas and as the vehicle for promoting the social, cultural, economic and political advancement of a strong, united, democratic nation. As depicted in Chapter II, in a society so complex and diverse as Malaysia, the greatest danger to national peace and security is communalism. So long as the masses are illiterate and the various communities are ignorant of one another, mutual suspicion and hostility which is the basis of communalism, will develop between them. Worst of all, some irresponsible politicians will always take advantage of the situation to accentuate racial differences and exploit communal feelings for their own ends. On the other hand, if people of all races can mix freely and communicate easily with one another through the National Language, mutual suspicion and hostility will be minimized and may soon disappear altogether. Probably adult education is one of

the best ways of promoting goodwill and co-operation among the various races. In adult education centres, people can mingle in the spirit of acceptance and tolerance, and for a common purpose--learning a common tongue. Apart from learning the National Language, they can meet and discuss one another's problems and find ways and means of solving them. They may also study the chief causes of inter-racial friction and the best ways of lessening it. In fact, solutions to many of their problems can be clearly and objectively presented to them by means of films, as already mentioned in the previous chapter.

Higher Education and Research Facilities

Higher education in the various fields must be greatly expanded to meet the demand of high-level manpower during the period of Malaysia's First Five-Year Plan.

In the field of teacher training, annually about 6,000 teachers will have to be trained in order to overcome the present shortage and to meet future needs. The shortage of science, technical and vocational teachers is most acute. In April 1965, the Technical Teachers' Training College produced only seventy-five graduates. As pointed out earlier, only forty teachers of agricultural science are now receiving training at the Serdang

College of Agriculture. These figures clearly indicate that the number of technical and vocational teachers is exceptionally small in relation to the need. As for graduate teachers, the shortage may be eased for the time being as soon as 200 graduate teachers have been recruited from abroad as was planned by the Ministry of Education. Meanwhile, working conditions and salary must be made favourable enough to attract more local graduates into the teaching profession. Another way of luring graduates into teaching would be to provide more scholarships and bursaries to prospective teachers.

In the light of the industrial and agricultural development programmes under the Malaysia's Five-Year Plan, there will soon be a heavy demand for scientific and technological specialists. Therefore, the Technical College, the Serdang College of Agriculture and the University of Malaya have to be greatly expanded. Unfortunately, educational expansion at this level has always been restricted not only by the limited financial resources, but also by the shortage of qualified staff. However, if these three institutions of higher learning could pool whatever resources they have and establish closer co-ordination between them, they might be able to overcome some of their problems. For instance, the Faculty of Agriculture of the University of Malaya and

the Serdang College may share the same experimental farms and some of their staff. Similarly, the Faculty of Engineering may share the same technical workshops and some lecturers with the Technical College. Nevertheless, expanded recruitment of foreign specialists on a temporary basis will be required.

A Malaysian botanist has recently urged the Central Government to set up a National Research Council for Science and Technology, somewhat like the Canadian National Research Council.[7] He pointed out that the proposed council could co-ordinate research to avoid useless duplication of projects and could concentrate research on those problems presently impeding Malaysia's growth. This proposal is highly commendable, because Malaysia urgently needs a guiding body of scientists and specialists to look to future scientific and technological expansion. Obviously, Malaysia cannot depend for too long on foreign aid for her national development. At present, though there are several research institutions of which the Rubber Research Institute and the Medical Research Institute both at Kuala Lumpur are the best known, conducting independent research, their programmes are not co-ordinated. Therefore, the Government should take the initiative of organizing the proposed research

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[7] The Straits Times, January 25, 1966, p. 9.

council and also consider providing funds for research projects in matters of national interest, and reviewing the training of a pool of scientists, engineers and other specialists for both high-level manpower needs and research.

Financial Resources

The estimated expenditure on education of the Central Government in 1964 was M$366.7 million, representing about 17.8 per cent of the total expenditure.[8] During the period of Malaysia's First Five-Year Plan (1966-1970), of M$835 million to be spent on social services, expenditure on education will account for nearly M$450 million, or about ten per cent of the total development expenditure.[9] For 1966, of the development estimates totalling M$95.5 million, M$80 million will go to Malaya, M$10.8 million to Sarawak, and M$4.7 million to Sabah.[10] Though the amount of money allocated to education under the Five-Year Plan shows an increase of about sixty per cent more than the sum spent in the past five years, according to the pressing demand for educational expansion at all levels, it appears to be hardly

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[8] Malaysia Annual Bulletin of Statistics (Kuala Lumpur: Department of Statistics, 1965), p. 47.

[9] The Straits Times, December 10, 1965, p. 6.

[10] Ibid., December 22, 1965, p. 14.

sufficient. For instance, in addition to the M$2.2 million expansion programme for the Technical College, the Government proposed to build two polytechnics and a trade teachers' training college. Another M$7 million will be spent on building and expanding the existing teacher training colleges. Inevitably, a greater sum will have to be spent on secondary and higher education.

To make ends meet, Malaysia will have to depend on a certain amount of foreign aid. The Minister of Education has disclosed that besides staffing, equipping and training lecturers for the Technical Teachers' Training College, the Canadian Government had also agreed to donate M$9 million worth of workshop equipment for forty-eight industrial arts workshops in lower secondary schools, three trade schools and two secondary technical schools.[11] The New Zealand Government, too, will provide the money for a new teacher training college to be built in Sarawak.[12] Besides, Malaysia also receives aid in the form of scholarships mainly under the Colombo Plan, gifts of school equipment and grants from other Commonwealth nations and Japan, and from outside agencies such as Asia Foundation, the Shell Oil Company and the British Council.

In recent years, Malaysia has benefited greatly

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[11] The Straits Times, October 10, 1965, p. 7.

[12] Ibid., December 22, 1965, p. 14.

from the assistance of many well-qualified men and women from abroad, who have been engaged in teaching, teacher-training, supervision, schools broadcasting, and other educational work. These educators are mainly provided under the various schemes of foreign aid, namely, Colombo Plan, Canadian University Service Overseas, British Voluntary Service Overseas and the United States Peace Corps. Thanks to the assistance of all these charitable countries, generous agencies and sporting men and women, many difficulties facing Malaysia have been temporarily solved. In short, foreign aid in the various forms just mentioned is highly laudable, and Malaysia must utilize wisely all foreign aid to supplement her limited financial resources. Nevertheless, Malaysia should not rely too long on outside charity for her educational and national development. All possibilities must, therefore, be explored to pool and make use of local resources. With respect to local resources, the Government should welcome and encourage the participation of voluntary agencies in the service of education.

Summary

It is recommended that there should be a single national system of education for Malaysia. Under this system, all schools will be open to children of all races. Though the medium of instruction should be the National

Language, provision will be made for the study of other languages, particularly the pupils' mother tongues.

Under the new Comprehensive School System, a broader and more flexible curriculum together with progressive methods of teaching should be introduced.

Since rural indigenous peoples have lagged behind the urban immigrant races in educational standards, greater attention should be given to rural education. While formal education should promote racial integration among children, adult education must aim to improve inter-racial relationships among grown-ups.

To meet the demand for well-trained manpower, higher education must be greatly expanded. In addition, a National Research Council for Science and Technology must be established. It is envisaged that such educational expansion will be restricted not only by the limited financial resources, but also by the shortage of qualified staff. However, if a sufficient amount of foreign aid continues to be available, obstacles restricting educational expansion would be temporarily removed. Meanwhile, Malaysia must strive for self-reliance.

CHAPTER VII

CONCLUSION

As the Federation of Malaysia was formed only three years ago, Malaysian nationality is still a new concept to the majority of her citizens. Among the indigenous peoples, loyalty to individual member states tends to over-ride loyalty to the Federation, and among the immigrant races whose ancestral ties with their native countries still persist to a certain extent, loyalty to the states or Federation is just emerging. Hence, the most urgent need in Malaysia today is to break down parochialism and in its place to build up a strong national unity. In the first place, the existing educational systems of the three territories should be consolidated to form a single national system. It is only through a unified national system of education that a common Malaysian consciousness can be inculcated into the minds of future citizens and possible leaders of the country.

Malaysia, like many other plural societies, is characterized by a great diversity in race, language,

religion, culture and standards and ways of living, and is now faced with many social, economic and political problems. Foremost in these problems is the communal issue. The gulf that separates the various racial groups for cultural, social, religious and linguistic reasons, is still very wide. The absence of cultural homogeneity, coupled with a lack of inter-communal co-operation and articulation, presents the chief barrier to racial integration. Undoubtedly, many factors can be accounted for the perpetuation of racial disintegration, but above all, the existing segregated school systems should share the greatest blame. Therefore, the various types of communal schools should be gradually converted into integrated national schools, catering to children of all races and creeds and using the National Language as the main medium of instruction. While the National Language, lingua franca of Malaysia and a strong unifying factor for national unity, should be made the main medium of instruction in all schools, provision must also be made for the study of English, Chinese, Tamil and other languages. In fact, the study of any of these languages is supplementary rather than antithetical to the knowledge of National Language. At present, although the immigrant races have accepted Malay as the National Language of the country, they are equally determined to preserve their

languages and cultures. Therefore, if their languages and cultures are duly safe-guarded, they will undoubtedly give full support to the Government's language and educational policies.

Due to unequal educational opportunities and economic strengths, there exists a wide gap in educational standards between the immigrant races and the indigenous peoples. In this connection, the Government should continue to devote greater attention to rural education in conjunction with its rural development programmes. In order to make rural education more meaningful to rural children and more practical to local needs, rural schools must concentrate more on agricultural subjects. However, every encouragement and necessary financial assistance should be accorded to promising pupils so as to enable them to continue their education up to the university level. It is assumed that unless the educational standards of indigenous peoples are substantially raised, they will not be able to compete on an equal basis and to hold their own politically and economically with the immigrant races. Therefore, equal educational and employment opportunities are pre-conditions to social mobility and therefore to racial integration.

While formal education should aim at instilling into the minds of future citizens and possible leaders of

the country a common Malaysian concept, some well-organized adult education programmes must be carried out to change the parochial outlook and traditional attitudes of adults. Apart from the teaching of the National Language as a basic tool for inter-communal articulation, adult education programmes should include all activities that are conducive to inter-racial co-operation and tolerance. To make adult education programmes more effective and widely spread, extensive use must be made of mass media, particularly films and radio. If the adults of all races could live and work as one integrated community, they would set a fine example to their children and all those who come after them.

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