CONSTRAINTS ON PRIMARY SCHOOL CURRICULUM REFORM IN A MULTI-CULTURAL SOCIETY : THE WEST MALAYSIAN EXPERIENCE

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ABSTRACT

The aim of this study is to assess the reactions of pupils, teacher-trainees, serving teachers and society at large towards the innovatory aspects of the New Primary School Curriculum, which represents an almost revolutionary switch from the formal, didactic, cognitive mode of teaching and learning to a more informal, participating, all-round, affective mode. The two terms underlined, used in the 1979 Cabinet Report itself, are central to the analysis made in this thesis.

Commencing with an analysis of the Malaysian problems within its socio-economic, cultural setting and the attendant political and educational policies, the study describes the solutions attempted between 1957 to 1980, before considering the formulation and adoption of the new curriculum in 1980.

The psychological concept of affectivity and cognition indicators in education and Holmes' "problem-solving" method and "ideal-typical model" provide the conceptual framework for this study. His theory is that change can only be introduced smoothly if it is "synchronous" and in keeping with the prevalent mental states of a particular society. An "ideal-typical model" of Malaysian society has been constructed based on elements common to all communities in West Malaysia, in an attempt to predict the reactions to educational change and innovations.

To reinforce the above framework the theories of self-concept and perceptions are used to investigate the pupils' perceptions of their relationship with teachers and parents in respect of their achievements so illustrating their mental states. This investigation validates the "ideal-typical model" of West Malaysian society constructed. The questionnaire method

was employed. The Barker Lunn academic self-image scale was adapted to measure self-concept, and pupil perception of parent and teacher regard. The Bledsoe self-concept scale was used to test general self-concept. Pupils achievement scores from school examinations were also used.

The second part of the field study deals with an assessment of the views of teachers who had attended in-service courses and teacher-trainees in the new curriculum. Here simple analytical methods such as mean, mode, frequencies, percentages and correlations have been used.

The main findings of the thesis are that the prevalent attitude in West Malaysia, particularly in education, is traditional, therefore curriculum changes introduced should subscribe to existing mental states. Changes introduced by the New Primary School Curriculum do not appear to do so being "asynchronous" to these mental states. Further, teacher education programmes have failed to prepare and equip both teachers and teacher-trainees for the challenge. These findings are followed by comments on their relevance elsewhere and by suggestions on further investigations.

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CHAPTER ONE

Introduction

The main problem confronting Malaysia is to achieve political unity while allowing for cultural diversity. Since independence from the British in 1957, Malaysian leaders have had to grapple with this formidable task. Trying to harmonize the almost contradictory demands of cultural diversity and political unity is difficult as comparative educationists such as Hans[1] and Holmes[2] have always maintained. According to Hans' definition multi-cultural countries like Malaysia cannot be an "ideal nation", as the citizens do not speak the same language nor follow the same religion and are not of one race. He also indicates that without these unifying factors such countries face serious problems of educational policy.[3] These problems may be summarized in the words of Holmes, who writes:-

> A fine balance has thus to be drawn between policies which promote cultural diversity and those designed to mobilise national sentiment.[4]

He further states that broadly three types of policy solution to the dilemmas facing multi-cultural countries like Malaysia can be identified:-

1. A policy directed to the promotion of cultural differences by considering the different groups as "separate and equal", or as "separate and unequal";
2. A policy of assimilation; and
3. A policy of laissez-faire[5]

An aspect of the Holmesian theory of problem solving is to study the existing conditions of society or the context within which the "change" element* is to be introduced.[6] These existing conditions Holmes terms as "specific initial conditions".[7] If the society is flexible and open to new ideas and innovations, there would be no problems. However, if the society is not flexible or the old mental states and conditions persist, then these "no-change" elements will react disruptively to the "change" elements and create problems.

In this chapter and Chapter Two are described the conditions and attitudes that existed in pre-independent Malaya. An attempt is also made to show that in Holmesian terms, specific initial conditions in other words the "no-change" elements, persist. When Malayan, and later Malaysian, leaders attempt to introduce "change" elements necessary and in keeping with the country's status as an independent nation, the interaction between the "change" elements and the "no-change" elements is not harmonious, and problems arise (see page 47). This is the challenge Malaysian leaders face between the "no-change" elements and the "change" ones.

The dilemma facing Malaysian leaders, when the country which was then called Malaya (and was then without East Malaysia),[8] was that of forging a united nation "out of the disparate ethnic groups whose differences in language, religion, history, culture and conflicting perception of their place in the changing political order provided for national integration".[9] However, as Holmes himself points out, the above analysis of classifying multi-cultural policies in the above three categories is too simplistic. For example, no country can follow one clear-cut policy consistently in all aspects of

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* The change elements in this thesis represent the new aspirations of the country. After independence, the aims of education have been started as national unity, education as a human right and the special position of the Malays.

education. National governments may take one stance with language but another when it comes to religion.[10]

Malaysia is a case in point. No one clearly defined policy was followed by the Malaysian leaders, because of the complex nature of their multi-cultural society as outlined by Hans and Holmes. For example, the Malaysian Constitution under the section on fundamental liberties guarantees the freedom of religion to all racial groups.[11] Such a policy was directed to the promotion of cultural differences by considering the different groups as"separate but equal". In the same section, however not all of the fundamental liberties are stated absolutely in categorical language.[12] They are:-

a) equality in general, and
b) equality with respect to education.

Because the granting of equality is not stated in absolute terms, there is room for several constitutional exceptions to the general principle of equality. These exceptions are designed for the special benefit of the Malays as distinct from the others (see pages 15-20). The inclusion of such exceptions in the Constitution may lead one to conclude that certain policies followed in Malaysia are based on the view that the different groups are "separate and unequal". This is not entirely true. As far as fundamental liberties are concerned, the Malaysian Constitution has adopted two stances in the treatment of the different racial groups, that is both "separate and equal" and "separate and unequal". As far as policies on religious freedom have been concerned, all groups have been considered as "separate and equal", but when it has come to the right to education, the different groups have been considered as "separate and unequal". This

gives credence to Holmes' just quoted analysis of the difficulty of following a clear-cut policy absolutely.

So it can be seen that Malaysian leaders have been and still are, in the uneviable position of trying to strike "a fine balance" between the promotion of cultural diversity and the "mobilisation of national sentiment". They have had to try to devise an educational solution which would satisfy the three major racial groups, that is, the Malays, the Chinese and the Indians, as well as invoke a spirit of unity among all three. Further, this educational solution has had to take cognizance of international opinion and practice about human rights, in order to gain world-wide acceptance.

At the same time, this has to satisfy Malay opinion that cultural differences would not be catered for at the expense of eroding their status as the dominant political group (discussed in greater detail on pages15-20). In consequence, three main aims in the national system of education have emerged. They are:-

1. National unity,
2. Education as a human right, and
3. The special position of the Malays.

The Malaysian Constitution mentions all three which are discussed in more detail below.

National Unity

National unity has been seen as the overriding objective in Malaysia. There has been an urgent need to create a new national identity which ignored racial divisions and loyalties. In this respect

Malaysia is like many new and developing countries. Central to the creation of this national identity has been the promotion of the national language or Bahasa Malaysia.[13]

The Second Malaysia Plan, 1971-1975, explicitly states:-

> This search for national identity and unity involves the whole range of economic, social and political activities.[14]

The Fifth Malaysia Plan, 1986-1990 states:-

> It has to be reiterated that national unity is the overriding objective and fundamental goal of the country. National unity serves as the foundation for building a strong and united Malaysia and is vital towards ensuring the long-term viability and security of the nation. Significant efforts were made over the last fifteen years towards this direction.[15]

The importance of all spheres of activity as a whole in furthering national unity is re-emphasised in the Third Malaysia Plan, 1976-1980:-

> In keeping with the overriding objective of national integration and unity, the entire socio-economic system of the nation had been structured and given new direction ..... Thus, the process of nation building has been incorporated into a more co-ordinated and integrated agenda which will enable Malaysia to emerge as a stable, prosperous and united nation in South East Asia.[16]

More specifically, the crucial role of education in promoting national unity is also acknowledged by political leaders and in important documents such as the National Development Plans and the major educational reports starting with the Razak Report of 1956 right up to latest one, the Cabinet Report of 1979, both of which are discussed in Chapters Two and Three. Thus, the Third Malaysia Plan, 1976-1980 states:-

> The education system has been modernized, expanded and given an ever increasing role in moulding civic and national consciousness and spiritual values as well as in upgrading the knowledge and skills required of a developing nation and its growing population.[17]

Again, the current development plan, the Fifth Malaysia Plan, 1985-1990, states:-

> The education system has been the major vehicle in promoting integration among all Malaysians, irrespective of ethnic, cultural and religious backgrounds.[18]

Education as a Human Right

Article 26 of the UN Universal Declaration of Human Rights of 1948 states:-

1. Everyone has the right to education. Education shall be free, at least in the elementary fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human pesonality and to the strengthening of respect for human rights and fundamental freedom. 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.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

The terms of this Declaration in relation to educa-tional policy in Malaysia are also to be discussed in Chapters Two and Three.

Article 12 of the Malaysian Constitution deals with the rights of the people in respect of education by stating:-

> Without prejudice to the generality of Article 8, there shall be no discrimination against any

> citizen on the grounds of religion, race, descent or place of birth.[19]

As has already been discussed above, equality in education in Malaysia is not absolute, because of certain exceptions such as the special position of the Malays.

Though it seems contradictory to reconcile the principle of education as a human right and a policy of special rights for Malays, at the primary level of education, which is the focus of this thesis, this contradiction is in fact not a glaring one, because a genuine attempt has been made to provide education to all regardless of their origin, as required by the Universal Declaration of 1948. The education system, however, becomes more selective at the secondary and tertiary levels, and it is at these stages that a policy of positive discrimination in favour of the Malays is more obvious.

As already stated, if the Holmes classification of policy solutions is used, Malaysian leaders have taken two stances. At the primary level, policy is directed to the recognition of cultural differences, though the groups are not considered as being completely "separate and equal". On the other hand, at the secondary and tertiary levels, although the Universal Declaration of Human Rights clearly states that education should be made equally accessible to all on the basis of merit, the pursuit of the policy of preferential treatment for the Malays in education ignores it.

The Special Position of the Malays

The third main aim is the special position of the Malays, which is safeguarded by the Federal Constitution. Article 153(1) reads:-

> It shall be the responsibility of the Yang-Di Pertuan Agong (the Paramount Ruler) to safeguard the special position of the Malays and the legitimate interests of other communities in accordance with the provisions of this article.[20]

Paragraph 2 of the same Article goes on to define how this special position is to be safeguarded, in education as well as other areas. It states:-

> Notwithstanding anything in this constitution, but subject to the provisions of Article 40 and of this Article (153), The Yang Di Pertuan Agong (the Paramount Ruler) shall exercise his functions under this constitution and federal law in such manner as may be necessary to safeguard the special position of the Malays and to ensure the reservation for Malays of such proportion as he may deem reasonable of positions in the public service (other than the public service of a State) and of scholarships, exhibitions and other similar educational or training privileges or special facilities given or accorded by the Federal Government and, when any permit or licence for the operation of any trade or business is required by federal law, then, subject to the provisions of that law and this Article, of such permits and licences.[21]

Many observers have commented on this policy of positive discrimination in favour of the politically dominant group. In fact, when the Malayan Government raised the question of apartheid at the Commonwealth Prime Ministers' Conference after independence in 1957, the South African Government pointed out that the Malayan Constitution also advocated discrimination on the grounds of race.[22] Nor is it totally acceptable to the other two groups, the Chinese and Indians (see later part of this Chapter). Dissatisfaction over this has been a source of grievance since independence.

As H.E. Groves explains in the Introduction to the Constitution of Malaysia in 1964:-

> One can evaluate the special privileges which the constitution confers on the Malays in government employment, education and business licences only against the knowledge that commerce, industry and the professions are completely dominated by other racial groups.[23]

Though the economic domination of other racial groups has changed somewhat since and a class of Malay capitalists and entrepreneurs [24] has been steadily built up by government sponsorship, much of the commerce is still in the hands of the non-Malays, mainly the Chinese.

The special status of the Malays has its origins in the times of British colonial rule, when the British adopted an attitude of protective paternalism towards them. The British felt their main responsibility was towards the Sultans with whom they signed treaties,[25] and their people. This was also considered necessary because the social and economic status of the Malays was lower than that of the non-Malays.[26] However the position of the racial groups in Malaya began to change. Firstly, during the Second World War, when the Japanese invaded Malaya,[27] the non-Malays played a significant part in the defence of the country and remained loyal to the British. Secondly, after the Japanese occupation, came the Communist insurgency[28] which led to the declaration of a State of Emergency in Malaya. This made the British realise more than ever the importance of winning the support of the Chinese, especially the rural Chinese, who were suspected of helping the Communists either voluntarily or through coercion. An effective way of doing this was to give them a bigger stake in the country. It was clear that:-

> The non-Malays particularly the Chinese had to be drawn into the main stream of national life and to become committed to the new nation but not at the

> risk of overwhelming the Malays in political and economic power.[29]

Further the need to cease classifying the Chinese and the Indians as immigrants began to be demanded by many of the non-Malays who had settled permanently. Second generation locally born non-Malays regarded themselves as Malayans with a right to a more active role and say in the running of the country. They also began to show an increased interest in political activity. Their political interest was initially linked to developments in India and China, but they soon began to focus on developments inside Malaya.

Among the Malays too, a more active interest was shown in politics, especially after the Japanese invasion, when nationalistic fervour became very strong (discussed in greater detail on pages 33-34). Motivated by a strong desire to gain independence from the British, the United Malay National Organization (UMNO) was formed. Similarly, the Chinese formed the Malaysian Chinese Association (MCA) and the Indians the Malaysian Indian Congress (MIC). With the formation of these two parties, the Chinese and Indians entered national politics. All three parties, with the UMNO as the dominant one, soon realised the expediency of working together to gain independence. The Malays realized that the Chinese and Indians had contributed significantly to the development of the country and were there to stay,[30] while the Chinese and Indians realized that the Malays, by virtue of being the majority group and of having been in Malaya long before them, had to be acknowledged as the dominant group.[31]

As a result, in the "run-up" to Independence a "compromise" was reached in 1957 within the newly formed Alliance Party which was a

coalition of the United Malay National Organization (UMNO), the Malayan Chinese Association (MCA) and the Malayan Indian Congress (MIC) (see also page 20). It must be stressed that this "compromise" was mainly reached by the leaders, not the members, of the three parties.[32] The need to show the British that the three communities could work together was an important factor, because the British made it a pre-condition to independence.[33]

In fact, the MCA and the MIC leaders, in return for a relaxation in the conditions for granting citizenship to non-Malays, agreed to the special rights and privileges of the Malays as the indigenous people being written into the constitution,[34] which then became Article 153 of the Malaysian Constitution. The compromise also included the agreement by non-Malay leaders to accept Malay as the national language, and this was incorporated in Article 152.[35] This compromise, particularly regarding citizenship, the national language and the special position of the Malays, depended on three main factors, that is, the balance of power in the Alliance Party; the ability of the leadership of these parties to work together, and the need to show a united front to the British to hasten the granting of independence.

The balance of power within the Alliance Party reflected the political strength and the size of each community. The Malays, who formed the largest racial group, were also the ruling group. It was the Malay Sultans who were considered as the political leaders of the country by the British. The UMNO therefore, was the dominant group in the Alliance. The next group was the MCA, which represented Chinese interests. It was not only the second largest racial group, but was also the strongest one economically. Though it did not have the same political standing as the

Malays, its stranglehold on the economy was recognized by the Malays. The Indians, who formed less than ten per cent of the population at that time and did not have much influence either politically or economically, were the weakest members.

As already stated, the compromise was effected mainly by the leaders of the UMNO, MCA and MIC and so cannot be taken to be representative of the views of the population in general. The ordinary Chinese and Indians, for example, pressed for Chinese and Tamil to be recognized as official languages as well.[36] The language issue became a potential source of conflict.

"The Inter-Communal Compromise"

This inter-communal compromise, also referred to as the "Bargain of 1957", and regarded as a national compact and even as a sacrosanct contract,[37] is of great significance.

Firstly, it has been a source of disagreement ever since among the Malays and the non-Malays, especially the non-Malay generation born after independence, who consider themselves just as Malaysian as the Malays. Secondly, many non-Malays question whether there was in fact such an agreement; and how binding it can be considered. Thirdly, others question the terms and most of all the duration of the agreement, claiming if there was such an agreement, then the terms and duration should be clearly understood and agreed upon by all the parties concerned. There is however, no documentary proof of this.[38] On the other hand, there is evidence to suggest that the élite of the Alliance Party mainly those of the UMNO and MCA, had a "gentlemen's agreement".[39]

Goh Cheng Teik, a historian as well as a politician, argues on these lines but concedes that "the common view amongst scholars is that there was a quid pro quo".[40] In exchange for UMNO's agreement on a common citizenship for all races, MCA and MIC agreed to support (i) a special constitutional position for the Malays and (ii) the choice of Bahasa Malaysia as the official and national language of the country.[41]

The Malay extremist view, as expressed by Datuk Abdullah Ahmad, was that there was a "sacrosanct social contract" (see above). To this view the non-Malays reply that the terms must be clear, known and agreed upon by all parties, so that each may be able to check any attempts at encroachment by the others.[42] They also argue, if there ever was such a compromise, it was not a carte blanche for the Malays to perpetuate their special status. Annoyance is also expressed because the compromise does not appear to be a fixed one, but is allowed to change in accordance with the wishes of the Malays.[43] In fact, at the time of independence a period of only fifteen years was suggested to allow Malays special privileges to catch up with the other races.[44] However, this was not implemented, because UMNO leaders like Tun Abdul Razak gave assurances that for all they knew, these provisions might not any more be necessary after a few years.[45] The compromise was workable only when there was understanding, mutual trust and goodwill among the leaders of the various races. Thanks to Tunku Abdul Rahman's personality and style, this was possible. The leaders of the other groups knew they could trust him implicitly. It therefore irks the new generation of non-Malays, who regard Malaysian citizenship as their birthright, that the Malay leaders cite the compromise as an instrument perpetuating Malay rights indefinitely.[46] They feel their forefathers have signed away their birthright for a mess of pottage.

The three aims of national unity, education as a human right and the special position of the Malays (stated in page 12) have generally determined the development of education in Malaya, and later Malaysia, when it was formed in 1963; and have been pursued without major change since independence.

In the period preceding independence and after independence until 1969, the educational development towards the goals enshrined in the above aims was gradual. In 1970, the pace quickened, the main reason[47] for this change from gradualism to a more aggressive pursuit of these aims being the "incident" of 13 May 1969, when violent race riots occurred, initially in Kuala Lumpur between the Malays and the non-Malays and then spreading to many parts of the country.[48]

The May 13 Incident

The year 1969 is an important watershed in the history and development of Malaysia and in the style, strategy and pace of government. The events leading up to and effects of the race riots of 1969 must therefore be examined.

As already stated the Alliance Party was under the leadership of Prime Minister Tunku Abdul Rahman, who was much respected and loved by all sections of the population. He adopted a style of government which was based on compromise and accommodation through negotiation and in an atmosphere of trust, behind closed doors among the top leaders of the member parties.[49]

He was a prince from the Royal House of Kedah. Other important members of the UMNO who were also members of the ruling élite were Tun* Abdul Razak and Tun Dr. Ismail, who both came from powerful Malay families.

The leader of the MCA was Tun Tan Siew Sin, who came from an established wealthy Straits-born family. Tun V.T. Sambanthan, who led the MIC, also came from a well-placed and well-respected family. These leaders all favoured Tunku Abdul Rahman's style of leadership. All of them were Western-educated, most of them being degree holders from universities abroad. Tunku Abdul Rahman, for example, had most of his secondary education in England and was a graduate of Cambridge. There was close mutual understanding among the leaders of the component parties. So Tunku Abdul Rahman, for example, was able to call the Malaysian Constitution a "national compact".[50] The style of government in the pre-1969 period is described by Goh Cheng Teik thus:-

> The Alliance is a political organization which was integrated only at the summit and even at this level integration was confined to certain key personalities ... As for the rank-and-file, they remained apart and tended to agitate only for the interests of race or tribe. The summit leadership acted as a cushion against excessive communal pressure and as a moderator of conflicting demands. This role compelled them to strive for the preservation of a "balance of power", within the confederation and the prevention of a rise to hegemony by any single constituent".[51]

It can be seen therefore, that the need for restraint and compromise was not felt by all factions of the ruling party, especially the

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* The highest hononary title that can be given to a civilian, awarded by the Yang Di Pertuan Agong of Malaysia (the Paramount Ruler).

masses. Tact and caution by the leaders was needed to give stability to the Alliance government.

With the formation of Malaysia in 1963 to include Singapore the ruling party of the latter, the Peoples' Action Party (PAP) under the leadership of Lee Kuan Yew, did much to stir up interest among the population. Lee Kuan Yew offered an alternative nation-building strategy. He called for a "Malaysian Malaysia" and a policy of multi-lingualism with political equality for all, rather than a "Malay Malaysia" which gave Malays political predominance. As was to be expected, Lee Kuan Yew's ideas met with strong opposition from the Malay community, particularly from the members of the UMNO.[52] The PAP did not opt to join the Alliance when Malaysia was formed, though it agreed to support it on important policy matters in Parliament. Having not been party to the compromise of 1957, the PAP did not feel bound by it. Lee Kuan Yew with his strategies bordering on communalism and his crusade for a "Malaysian Malaysia", stirred up much controversy and tension among the racial groups.

The crusade of a "Malaysian Malaysia" brought to the fore the racial dissatisfaction which had always existed. Opposition parties which represented non-Malays began to make more demands, some of which were contrary to the agreed terms of the compromise discussed earlier. More rights to non-Malays in language and education became a recurrent theme. This was especially so as the elections of 1969 drew near. Elections until then had generally been peaceful. The Alliance party had always been returned to power with a convincing majority and could credibly claim to rule by popular mandate. The 10 May 1969 elections proved very different. The Alliance won but with a greatly reduced majority,

obtaining less than half the votes, that is, about 48.4 per cent, a 10 per cent drop compared with previous elections.

The Chinese candidates (MCA) put up by the Alliance fared especially badly. They normally stood in areas where the Chinese voters formed the majority. However, these voters voted against the MCA and in favour of opposition parties like the DAP, which vied with the MCA for the Chinese votes. The Alliance claim to "rule by popular mandate" was now challenged. Goh Cheng Teik describes the situation thus:-

> The middle Chinese pillar collapsed unexpectedly at the polls and UMNO's hold on federal and state power was given a severe jolt.[53]

In contrast, the opposition parties fared very much better than previously. This was the first election when there were no external factors like the Communist threat or the Indonesian Confrontation. Confrontation is the term used to describe the period of hostility with Indonesia (see also page 37). It was fought on local issues and on the internal dissatisfaction that had been simmering since 1957. Diane K. Mauzy described the election campaign as being:-

> ... conducted in an atmosphere of ethnic militancy and hostility which gave vent to unbridled appeals to ethnic emotions on all sides.[54]

The result of the State elections which were held at the same time proved to be more upsetting than the Federal ones. The main Malay opposition party PAS retained the State of Kelantan. The Alliance almost lost the east coast State of Trengganu. It also lost the island State of Penang, and did not gain a majority in either Perak (19 out of 40 seats) or Selangor (14 out of 28 seats).[55] The Malays were not too alarmed at the loss of Penang, which had been a part of the Straits Settlements and

therefore under direct British rule, and not considered a Malay State in the true sense of the word. It also had the highest concentration of Chinese and had always been looked upon as a "Chinese State".[56] However, to the Malay mind the Alliance was equated with UMNO, and losing control of either the State of Perak or Selangor, the two most developed States, and the possibility of a non-Malay becoming Mentri Besar (Chief Minister) was totally unacceptable to them.[57]

It is interesting to note that though the Alliance had lost Kelantan to PAS, and almost lost Trengganu to it, no alarm was expressed by the UMNO leaders or the Malay population; just as no alarm was expressed in the previous election, when Kelantan was first lost to PAS. The fact that PAS, as an extreme all Malay opposition party advocating communalism on the basis of race and religion, was going to rule one State and going to be strongly represented in another was less alarming to the Malays than having to share power with the non-Malays, mainly the Chinese. It was the loss of power to the non-Malays that was unacceptable.

In this atmosphere of heightened tension, the other opposition parties, the DAP and the Gerakan, held a joint victory procession in Kuala Lumpur, during which the non-Malays and the Malays exchanged angry insults of a racial nature. A counter demonstration was led by the UMNO in Selangor to show that the Malays were still in power. The already explosive situation quickly deteriorated into racial violence, with the police reporting the arrival in the city of truck loads of Malays armed with "parangs" (machetes).[58] In the ensuing clashes the non-Malays suffered the highest number of casualties as can be seen from the Table shown in Appendix A. Total casualties amounted to 196 dead and 52 wounded.

Government reaction was swift. A state of emergency was declared and parliamentary democracy suspended. An eight-man National Operation Council under the directorship of Tun Abdul Razak was set up. As the country reeled from the shock of the riots, the government was forced to take stock of its aims and policies and examine the causes. Chai Hon Chan gives three, namely, citizenship, the special position of the Malays and the Malay language.[59]

The government also reacted by passing the Constitution (Amendment) Act, 1971, which removed from public debate, even in Parliament, the constitutional provision under Article 152 (pertaining to the national language); Article 153 (relating to the special position of the Malays and the legitimate interests of other communities); Article 181 (relating to the power and perogatives of the Malay rulers) and the entire Section III (pertaining to citizenship rights)[60] which has been discussed earlier, on pages 20-22. Any questioning of these provisions was considered seditious and punishable by law. They were categorised as sensitive, the discussion and questioning of which was considered as not being conducive to racial harmony and public peace.[61]

The Period After 1969

In February 1971 the state of national emergency came to an end and the National Operations Council became the National SecurityCouncil. Government by Parliament was restored. National unity was again declared the over-riding objective. However, leaders like Tun Abdul Razak began to adopt a firmer stance on the promotion of the special status of Malays as being essential to the preservation of democracy and national unity. He stated:-

> Democracy cannot work in Malaysia in terms of political equality alone. The democratic process must be spelt out also in terms of more equitable distribution of wealth and opportunity.[62]

This change of mood is discernible in The Second Malaysia Plan, 1971-1975, regarded as a blueprint for the New Economic Policy which was the Government's solution to the racial riots. The Plan states:-

> Since May 1969, the Government has conducted a review of national policies and priorities.... The Government has further noted that these developments (i.e. in education, urbanisation and economic activities) in turn have made for a socially and politically volatile society ....[63]

The Second Malaysia Plan represents a new strategy in which national priorities were re-ordered and efforts intensified to deal with the economic and social problems confronting the country. Malay grievances against the government were mainly economic. To placate them the Plan stated its goal, whereby within twenty years it hoped that 30 per cent of the total commercial and industrial activities would have Malay and other indigenous participators in terms of ownership and management.[64] National unity and progress were to be achieved within the framework of the national ideology or the Rukunegara (see footnote no. 65 and Appendix B) proclaimed on 31 August 1970 and the New Economic Policy.

The Rukunegara was evolved after close consultation and discussion within the National Consultative Council and "represents a national consensus and commitment to the task of creating a united, socially just, economically equitable and progressive Malaysian nation".[65] National unity is seen as only attainable, if equality among the races was achieved in all

sectors of life, especially in the economic sector. Dr. Mahathir bin Mohammed[66] states clearly that racial harmony and unity can only be based on social equity arguing in his book, The Malay Dilemma, that the fear of the Malays of being dispossessed in their own land of plenty must be removed. To him, the problem is essentially an economic one.[67]

As a result, the accepted view was that national unity and integration could not be created in Malaysia, as long as one social group felt disadvantaged vis a vis the others. More attention was also being paid to the special status of the Malays in education as a means of achieving this economic advancement.

As already stated on pages 15-18, the promise of education as a fundamental human right and of no discrimination on grounds of race, religion, descent or place of birth is logically inconsistent with the preferential advancement of Malays by guarantees of special rights to them. Bock comments on this inconsistency thus:-

> The difficulty comes in attempting to house a system of contest mobility and a system of sponsored mobility under the same institutional roof.[68]

But Malays would not have consented to give up their special status in favour of equal rights for all citizens, as would be expected in a country professing to practise democracy. They had shown that they would go to any length to preserve their special status and political predominance, as evidenced by the 1969 Riots.

Of the new aspirations that were enunciated after the riots, national unity was the most important and the most difficult to achieve. It was and

still is, imperative for people to think of themselves as Malaysians. However, diversity, wherein the different racial groups remain culturally and socially segmented as they were prior to independence, still persists.

The special status of the Malays, which was safeguarded in the constitution, as discussed earlier, proved to be one of the most controversial issues and did much to delay the achievement of national unity and education as a human right for all. As R.S. Milne states:-

> More than anything else, the racial composition of Malaysia is the key to understanding the whole picture. It dictates the pattern of the economy, it helped shape the constitution and has influenced the democratic process and the party system. Malaysia's ethnic plurality led to cultural diversity and differences in perception of social reality held by each of the three major races.[69]

J.S. Furnival's definition of a plural society fits Malaysia aptly:-

> They mix but do not combine, each group holds its own religion, its own culture and language, its own ideas and ways. As individuals they meet, but only in the market place and in buying and selling. There is a plural society with different sections of community, living side by side, but separately within the same practical unit. Even in the economic sphere, there is a division along racial lines.[70]

The Chinese and Indians in Malaysia jealously guard and preserve their cultural traditions derived from two of the oldest civilizations. They are justly proud of their cultural past. This prevents them from being easily assimilated into the dominant Malay culture.

A policy of assimilation is one of the policies of solutions for multi-ethnic societies like Malaysia, suggested by Holmes (discussed on pages

9-12); and also by social anthropologists like Cynthia Enloe,[71] but the pride of the immigrant communities hindered assimilation as can be seen in the following section.

The Malays

A Malay is defined in Article 160(2)[72] of the Constitution as a person who professes the Islamic religion, habitually speaks the Malay language and conforms to Malay custom. The Malays are also referred to as "bumiputera", which is a word derived from Sanskrit meaning "Sons of the Soil", to emphasize their special status in the country.

They were not the first inhabitants of the peninsula. The oldest race is the aborigines, comprising the Negritos, Semangs, Senois, Jakuns and Sakais. The aborigines fled to the hills with the coming of the proto-Malays who migrated southwards from South China. With the passage of time, inter-marriage between the proto-Malays and other races led to the appearance of the Deutro-Malay or the "Civilized Malay". R.O. Winstedt described the Malay thus:-

> This broad-headed individual with more or less mongoloid features, olive skin, lank black hair is the proto-Malay plus many foreign strains derived from inter-marraige with Chinese from the Chou periods onwards, with Indians from Bengal and the Deccan, with Arabs and Siamese.[73]

Early Malay settlements were founded near river mouths, which provided a natural source of water for drinking and the irrigation of padi fields. The Malays are characteristically a rural people and follow a simple subsistence economy founded on padi cultivation, with fishing as the main supplementary activity.

The present-day Malay is thus a product of many races. Indian influence dates back to the pre-Christian era in the form of trade contacts and Hindu and Buddhist influence. The existence of Indian settlements in Malaya is well documented and Indian cultural influence spread into political and social institutions as well as language and literature. The most decisive cultural contribution was the introduction of Islam by Indian and Arab Muslim traders. Today almost without exception, all Malays are Muslims. Islam is also the state religion.

The traditional unit of the early Malay settlement was the village or kampung composed of a number of attap huts (a thatch made from the leaves of the nipah palm). Soon communities developed under a raja or sultan who wielded absolute power. Thus evolved a feudal society. The introduction of a monetary economy by the British drew the Malays from their subsistence economy to cultivate cash crops such as rubber and coconuts. But on the whole, their pattern of life remains unchanged, although the country saw rapid economic development with the help of the immigrant races.

F.J. Moorhead describes the economy during the British period thus:-

> There is, on the one hand, the basic indigenous Malay society, consisting of a predominantly rural population following its own ancient subsistence economy, and on the other an urban and industrial economy which is spread by Western ideas and is run largely by Europeans and Chinese.[74]

In fact, it was part of British policy to disrupt the life of Malays as little as possible. Their main aim was to provide some form of education to help the Malay cope better with his changed environment. British policy was:-

> To make the son of fisherman or peasant a more intelligent fisherman or peasant than his father had been and a man whose education enables him to understand how his lot in life fits in with the scheme of life around him.[75]

Political Development Among the Malays

The first origins of Malay political movements can be dated as far back as 1900 in the reformist movements in the Middle East, with an emphasis on Islam. It was, however, the British proposal to form the Malayan Union in 1946 that united the Malays of all walks of life under a common cause. This proposed Union aimed to unite all the Malay States and the Straits Settlements under one administration headed by a British Governor. The proposal recognized the right of the non-Malays to share in the public affairs of Malaya by opening all branches of the Government service to them just as the proposed citizenship laws would grant equal rights to all persons domiciled in the country. The Malays viewed this as an erosion of their status. By virtue of being the oldest and largest group, they insisted these special rights under the British be maintained. Another issue of contention in the 1940's was the name of the country. The non-Malays including the British favoured "Malaya" which implies the country belonging to the "Malayans", that is all the races in the country. The Malays wanted it to be called "Tanah Melayu" or Land of the Malays.[76]

The Malayan Union proposals put forward by the British brought together forty-one Malay associations in Singapore and Malaya. On 11 May 1946, the United Malay National Organization or the UMNO was formed (hereafter referred to as the UMNO). Datuk Onn bin Jaffar was elected as the first president. In the face of such strong opposition, the Malayan Union proposals were withdrawn.[77]

Another party emerged in 1951 from the ranks of UMNO called the Pan-Malayan Islamic Party or PAS and it has become the main Malay party to oppose the UMNO, drawing its support from the peasant Malay community especially in the less developed states such as Kedah, Kelantan and Trengganu.[78] It still remains strong and is pledged to safeguard Malay interests and religion and to set up an Islamic state should it come to power.

The Chinese

Evidence of Chinese contacts with South East Asia, probably as early as those of the Indians, are found in Chinese chronicles, which carry descriptions of the early kingdoms of South East Asia such as Funan and Langkasuka, which existed in the seventh century. Early Chinese interests in the Malay peninsula were confined to trade rather than settlement or cultural penetration. Later in the fifteenth century, China began to exert political dominance and offered protection to some of the smaller states of the region against their stronger neighbours. Malacca, which was then beginning to establish itself as a state in the Malay Peninsula under Parameswara, became a vassal state of China in order to get protection from Siamese aggression.

The great influx of Chinese immigrants is a recent phenomenon which began in the late nineteenth century. Difficult economic conditions in China and the need for a large labour supply to work in the tin-mines was the impetus.[79] Initially the Chinese came to make money and then to return home to China. However, a number of factors, such as the success of their enterprises in Malaya and the political and economic instability in China, encouraged them to settle permanently. They engaged in almost every kind of economic venture, such as retailing, wholesaling,

open-cast tin-mining and transportation. Their industry and initiative paid handsome dividends, leading some of them to venture into rubber cultivation and processing, banking and finance, tin-mining and manufacturing. As these economic activities were mainly centred around towns, the Chinese in Malaya also tended to be largely urban.

They follow a mixture of religious beliefs which is a combination of Confucianism, Taoism, Buddhism and an element of ancestor worship. A few of them are Christians. Very few Chinese are Muslims, though the number has increased in recent years. As they increased in numbers, they began to organise themselves into associations and guilds according to their clan, district of origin and trade. Such organisations still persist in Malaysia today. They also set up schools to educate their children. Other institutions such as orphanages, old folks' homes, hospitals and temples were also constructed as well as theatres, restaurants, a Chinese press and business houses; all of which indicate that Chinese society was a self-contained and coherent entity, existing side by side with the Indians, Malays and the British.[80]

Chinese Involvement in Politics

The Chinese have always been politically conscious, especially of the nationalist movement in China. Thus many of them supported both morally and materially the Kuomintang fight in China against the Manchu Dynasty.

The rise of Communism in China spread to Malaya where in the 1920's the Malayan Communist Party was almost solely supported by the Chinese, especially the Hainanese- speaking Chinese, who were mainly poor workers. Initially they did not show much interest in local politics, but

this attitude began to change slowly after the 1930's. A group of local-born Chinese, popularly known as Babas[81] or Straits-born Chinese, and a small number of Indians began to take an interest, especially with regard to the position of those non-Malays, who being born in Malaya, did not feel loyalty to either China or India and considered Malaya as their home. These Babas, found largely in the Straits Settlements, were middle-class and economically well-off and regarded themselves as British subjects.

A well-known spokesman for this group was Tan Cheng Lock who mooted the idea of a Malaya for all races. He was also responsible for urging the Chinese to unite in one association. Such an association was formed in 1940 and came to be called the Malayan Chinese Association (MCA), the largest Chinese-based political party in the country. In fact, it is reputedly the largest Chinese party outside China, as proudly declared by its party leaders.

Since this period coincided with the Communist insurrection in Malaya and the declaration of the Emergency, and there were links between the Communists in China and Malaya, Chinese loyalty was considered suspect. The Communists drew much sympathy from the Chinese squatters who illegally occupied farming land in the rural areas. The well-to-do and educated Chinese, on the other hand, were not sympathetic to the Communist cause and felt an alternative focus for Chinese loyalty was needed. So the MCA raised funds to help with the resettlement of Chinese squatters and pledged to work with the British Government against the Communists. Later Chinese leaders began to realise it was better to work with the Malays. Similar feelings within the UMNO led the two parties to form an Alliance.

Many Chinese, particularly those who had become rich, supported the MCA, preferring to live in peace and harmony with the other races so as to be able to engage in the free economy. Communist ideology did not appeal to them. They also realized the importance of showing their loyalty to the ruling party, the UMNO, which had started agitating for independence from the British, especially after the withdrawal of the Malayan Union Proposals (see page 33). As a result, the UMNO-MCA Alliance materialised through the efforts of Tunku Abdul Rahman (see page 36). At that time, the MCA was led by Tan Cheng Lock. The Alliance swept to victory, which encouraged another communal party, the Malaysian Indian Congress (MIC) (see page 42) to join, making it truly representative of the three major races in Malaya. It was formed in 1952 to contest the municipal elections. The issue of independence from the British served to unite the three groups. Again for about the ten years that followed external factors such as the fight against the Communists and "Confrontation" with Indonesia (see page 25) served as a further rallying force for the three groups to present a united front.

This united front was seriously challenged with the formation of Malaysia in 1963 when Singapore, Sabah and Sarawak were brought into the fold. Singapore was led by the dynamic Lee Kuan Yew and his People's Action Party (PAP) (see below). The PAP was viewed with suspicion by the Malays.

The advent of the PAP served to show how fragile and superficial the unity built up between the three racial groups was. Because the skirting of sensitive issues by national leaders had led to much suppressed discontentment, Lee Kuan Yew's strategy of open discussion brought these feelings to the fore.

It was in this dissenting mood that the country faced the 1964 elections. The PAP concentrated on the urban Chinese community, attacking the MCA and raising communal issues. Not being party to the "1957 compromise" (see page 24) it did not feel bound by the terms, which it criticised in no uncertain way. Not only were the PAP campaigns aggressive and unlike any campaign seen in Malaysia, they also produced some unintended results. The Malay community was intensely alarmed at the open attack on their predominant status while the non-Malay community, especially the Chinese, were electrified by the prospect of a political realignment.

On a more concrete level Lee Kuan Yew attempted to mobilise a united opposition to confront the Alliance. In May, 1965 five opposition parties met in Singapore to form a Malaysian Solidarity Convention. This was considered a further provocation in an already tense situation. The more extreme members of the UMNO wanted Lee Kuan Yew to be arrested but the Prime Minister, Tuanku Abdul Rahman considered such a move imprudent. Instead, as Malaysian leaders considered the differences between Singapore and Malaysia to be irreconcilable, it was decided that Singapore should be separated from Malaysia. On 9 August, 1965, it was announced that it was expelled from Malaysia because of fears of widespread racial violence.

Though the PAP fielded only eleven candidates and had no proper organization in the Peninsula, Lee Kuan Yew who was a forceful and charismatic speaker, drew the largest crowds ever in the Peninsula to his rallies, and the influence of his political philosophy persisted among the non-Malay community.

The Contest for the ChineseVotes

A new party, the Democratic Action Party (DAP) which had its antecedents in the PAP and which was committed to pursuing a "Malaysian Malaysia" was allowed to register.[82] Its formation placed the MCA in a quandary. The imagination of many young non-Malays, especially the Chinese, was fired by the "idea of a Malaysian Malaysia". The MCA was caught between the need to re-capture the support of the Chinese by standing up firmly for Chinese demands and interests and not upsetting the balance of the Alliance. The net result of Lee Kuan Yew's PAP brief foray into the Malaysian political arena was to upset "the political system which had become overloaded with seemingly irreconcilable demands".[83] The DAP is not a communal party. It was intended to be an inter-communal one drawing a large measure of its support from the non-Malays, especially the Chinese. Malay membership was negligible. Other non- communal parties also began to appear such as Gerakan[84] (see also page 26) and the People Progressive Party (PPP).

The Gerakan began in 1968 under the combined leadership of Dr. Lim Chong Eu, Dr. Tan Chee Khoon and Professor Syed Hussein Alatas, who was made Party Chairman. Its platform was almost the same as the DAP's. It supported Malay as the national language, but not the special status of the Malays and believed in all races being given equal rights.

The PPP, founded in 1953, revolved round the personality of two Ipoh-based Tamil lawyer brothers and drew much support from wealthy Chinese businessmen, Chinese labourers and some Indians and Sri Lankans. Perak, like Penang, had a concentration of Chinese. The PPP favoured political equality for all and multi-lingualism and strongly

supported Chinese and Tamil education.[85] It too, was against special rights for the Malays. The DAP, the Gerakan and the PPP were more forthright in their demands for the non-Malays and challenged the MCA for Chinese support.

These new parties also made a better showing in the 1969 elections than the MCA. As already stated, it was their victory parade just after the elections on 13 May 1969 that sparked off the race riots in Kuala Lumpur.

The MCA announced after the 1969 elections that it would not participate in the Alliance government as the Chinese had rejected the Party. Its President, Tan Siew Sin, said:-

> The Chinese in this country have rejected the MCA to represent them in the Government, if the results of the general election reflect their wishes. As politicians practising parliamentary democracy, the MCA must accept this to be the case. Under the circumstances, the MCA has no alternative but to refrain from participation in the Government. However, MCA will remain in the Alliance, and all its representatives will be with the Government in order to give it the majority required so that the Alliance can continue in power both at Federal and State level.[86]

With its withdrawal from government, the MCA had lost the contest for the Chinese votes to the newer parties. By its own admission, it no longer could claim to represent the Chinese. Its bargaining position as the next most important partner after UMNO in the Alliance was considerably weakened. In fact, the more extreme members of the UMNO were of the view that MCA should be dropped from the Alliance.[87]

The Indians

The Indians constitute the third largest ethnic group after the Malays and the Chinese, constituting 11 per cent of the population. 'Indians' in this thesis is used as a term applying generally to the Indians from the whole sub- continent of India and so includes Pakistan and Bangladesh as well as India. Indian contacts with the country, which started with trade, date back to the pre-Christian era. However, as with the Chinese, large-scale immigration began to take place only in the nineteenth century after the British initiated plantation agriculture which was labour- intensive.[88] To overcome the resultant shortage, labourers were imported from India and to a certain extent from Sri Lanka. Many, who were under the indenture system, were absorbed into the sugar plantations and later into the rubber plantations. In the 1930's about 20,000 to 30,000 people emigrated annually from India and Sri Lanka.

Apart from these labourers a number came to engage in commerce, the professions and clerical employment. Most British officials who came to serve in Malaya after a tour of duty in Sri Lanka or India preferred to employ Tamils from Sri Lanka or India, who had received the benefits of an English education and were used to the British system of administration. Educated Indians also arrived to seek employment in the lower clerical grades of European companies. Professionals such as doctors, lawyers, journalists and teachers also came. Other non-labouring groups were the Sikhs and the Gurkhas, who were recruited into the police and security services, as they were well- known for their fighting spirit and loyalty.

Indian Involvement in Politics

Like the Chinese, early Indian political activities were oriented to their motherland, India, particularly in the struggle during the 1940's for independence from Britain. By the 1930's a few educated Indians began to take an interest in local affairs, being especially concerned with the appalling employment and living conditions of the Indian labourers. During the Japanese occupation, many Indians cooperated with the Japanese who encouraged the formation of the Indian National League.[89] The leaders of this League were responsible for the formation of the Malayan Indian Congress (MIC) in 1946. The first President was John Thivy. The Congress was led by English-educated Indian professionals and businessmen who had no grass-root contacts either with the Indian labouring class or the trade unions. After the success of the UMNO - MCA Alliance in the 1952 municipal elections, the MIC joined the Alliance as the third party (see also page 37), and its political position as representative of the Indians in the Alliance and the government was established. It then gradually extended its influence to Indian labourers and the Indian workers who were active in the trade union movement.

However, because the Indians were only 11 per cent of the population, they have not been able to fight for Indian rights as vigorously as the MCA championed Chinese rights. Instead attempts to seek and secure concessions on matters affecting the community behind closed doors. It must be said not all Indians accept this strategy as the best way to secure their interests, but it has led to a good working relationship with the UMNO. It now draws most of its support from the working class, especially the Tamil speaking sections.

Middle-class Indians have, on the other hand, tended to shy away from the communal approach of the MIC and to join political parties that are inter-communal. S. Arasaratnam notes "the gravitation of the Indian intelligentsia towards radical parties of the left, which propagate diverse brands of social democracy".[90] This tendency of the Indians to align themselves with the newer parties because of the appeal of ideology rather than communalism was apparent in the 1969 elections. Accordingly they, like the Chinese, did not support their respective Alliance candidates in many constituencies, but voted instead for the Gerakan and the DAP. This was especially obvious in electorates where the Indians and the Chinese predominated.

This was the first time the Chinese and Indians had come together to challenge Malay dominance, but it was a short-lived union, to be wiped out by the riots of 1969 (discussed on pages 22-27). The fear of a reccurrence has prevented combined opposition to Malay dominance by the non- Malays, who are concentrated in the more prosperous states on the west coast and in Penang and Malacca, which had been part of the Straits Settlements. The urban-rural disparity between the racial groups is shown in Table 1.1.

Table 1.1. Rural-Urban Distribution of Population 1970-1980

	1970		1975		1980	
	Rural	Urban	Rural	Urban	Rural	Urban
Malay	63.1%	27.1%*	63.9%	29.9%	65.2%	32.8%
Chinese	27.2%	49.0%	26.8%	56.4%	24.7%	53.8%
Indians	9.0%	12.8%	9.7%	12.5%	9.5%	12.3%
Others	0.7%	1.1%	0.6%	1.2%	0.6%	1.1%

Source. Federation of Malaya, (1988), A Compendium of Malaysian Economic Statistics. Kuala Lumpur: Ministry of Trade and Industry.

Even in rural areas each group has tended to form self-contained settlements. The Malays in their "Kampungs" or villages, the Chinese in squatter settlements on or near tin-mines and plantations, and the Indians mainly in the labour lines on plantations. Ironically, it was British protectionist policy that isolated the Malays in their rural environment. For example, the Malay Reservation Enactment of 1913 set aside agricultural land exclusively for the Malays. The non-Malays were barred from acquiring any. This tended to bind the Malays to the land and a traditional subsistence economy. Padi cultivation is exclusively a Malay occupation even today. The policy is still in force.

Another important reason for the existing demographic pattern is the large-scale resettlement of Chinese squatters from the rural areas into Chinese new villages during the Emergency to combat Communism. Six hundred new villages were created to cut off food supplies to the Communists. This was contributory to the concentration of large numbers of Chinese on the outskirts of towns. This contributed further to the lack of cohesion among the three racial groups.

Another persisting feature which resists the changes and new aspirations of independent Malaysia is the vestiges of the British education system which was selective and favoured the urban dwellers who were mainly the non- Malays. (This is discussed in greater detail in Chapter Two and Three).

In this way, British policy unwittingly served to emphasize racial differences. It also tried to maintain a policy of non-intervention in matters of Malay religion and custom, though strictly "Malay adat" (custom) pervaded every aspect of Malay life including government. In other

words, the British thus adopted an attitude of benevolent paternalism towards the Malays and tried to disrupt their social and economic life pattern as little as possible.

They did not, however, have a clearly defined educational policy, but one that evolved on an 'ad-hoc' basis depending on the views of the British officials on the spot, developments in the United Kingdom, and local conditions. What finally evolved was a four language system under which the government maintained Malay medium primary schools and English medium primary and secondary schools. Private Chinese-medium schools, both primary and secondary, and small private Tamil-medium primary schools were allowed to develop freely and later began to receive government support.

The Malay response to the British attempt to promote secular education was one of indifference and resentment, as it seemed to lack relevance to Islam and their traditional rural society. No Malay-medium secondary education was provided. The only exception was the Malay College, a prestigious English-medium secondary school, set up by the British in Kuala Kangsar. It was modelled on the lines of an English public school, catering for the traditional Malay élite and ruling class to enable them to participate in government.

The Chinese schools, both primary and secondary, fared well in spite of the lack of British aid and interest. A good system, linked closely financially and politically to China, developed. These close links with China were viewed as not prudent, but it was only after 1917 that the British administration sought to enforce some control.

Tamil-medium schools received some support from the British, as these schools catered mainly for the children of rubber tappers who had been brought in from India by the British. Other than the small grants-in-aid made to them there was little supervision. Responsibility was placed on the plantation managements who took little interest, as they felt these schools should be the responsibility of the state. Standards were deplorably low. Arasaratnam describes them as the "Cinderella" of the system. Even now, they are the worst off, with the highest rate of attrition and wastage.[91]

The development of schools served to reinforce the division of the population along racial lines, but the English-medium schools both primary and secondary, encouraged some inter-racial participation. Such schools were set up by missionaries and private individuals and were open to all races who could pay the fees. Fearing the proselytising motives of the missionaries, the Malays, being Muslims, generally kept away from them. Furthermore, most of these schools were in urban areas. So it was the immigrant races, the Chinese and the Indians, the Malay aristocracy, and a very small proportion of the urban Malays who benefited from English-medium education. Returns from this type of education were high, because English was the language of government and commerce.

So, English-medium education also tended to be divisive and reinforced uneven economic and social development. Worse, it helped to trap the rural Malay in his traditional environment. As already stated earlier in this chapter, overcoming these negative effects has been an important objective of the Malaysian Government since independence in 1957.[92]

To summarise, the problem confronting Malaysia is that the "change" elements introduced into independent Malaysia in the form of new aspirations such as unity, education as a human right, and the propagation of the special status of the Malays in education as a means to equity has not been followed by synchronous* changes in other aspects of society. Diversity among three distinct racial groups which persistently defy integration and tend towards communalism is one hindering feature. Secondly, there still persists a selective education system which was inherited from the British and is biased towards the urban population which is largely non-Malay. Thirdly, the existence of quotas etc. for Malays in recognition of their special status, as a means to achieve equity and balance in the country is resented by the rest, if not overtly. These are the "no-change" elements which hinder the realization of the new educational aspirations of Malaysia.

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* According to Holmesian theory not all changes introduced will be accepted by society. The change factor, or the "change-element" as he terms it must be in keeping with the prevalent mental states of the society concerned. Such change is considered by him synchronous or non-disruptive. On the other hand, if the change is asynchronous, that is not in keeping with the mental states and conditions prevalent in that society, it is considered that change is antithetical to the society concerned. As such he predicts that problems can be expected in its acceptance and implementation. (Holmes 1981, p. 76).

Chapter One

Notes and References

1. Hans, N., (1958), Comparative Education. London: Routledge and Kegan Paul.

2. Holmes, B., (1981), Comparative Education. Some Considerations of Method. London: George Allen and Unwin.

3. Hans, H., op. cit.

4. Holmes, B., (1980), Diversity and Unity in Education, A Comparative Analysis. London: George Allen and Unwin, p. 4.

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6. Holmes, B., (1981), op. cit.

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8. On 16 September 1963, Malaya together with Singapore, Sarawak and Sabah came together to form the new state of Malaysia. Sabah and Sarawak are commonly referred to as East Malaysia.

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11. Article 11(1) of the Malaysian Constitution states "Every person has the right to profess and practice his religion and subject to clause (4), to propagate it".

12. Groves, H.E., (1964), The Constitution of Malaysia. Singapore: Malaysia Publications Ltd.

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14. Federation of Malaysia, (1971), The Second Malaysia Plan (1971-75). Kuala Lumpur: Government Printers, p. 2.

15. Federation of Malaysia, (1985), op. cit., p. 5.

16. Federation of Malaysia, (1976), The Third Malaysia Plan, (1976-1980). Kuala Lumpur: Government Printers p. 3.

17. Ibid.

18. Federation of Malaysia, (1985), op. cit., p. 7.

19. Malayan Constitutional Documents, (1985), Article 12(1). Kuala Lumpur: Government Printers, p. 32.

20. Ibid. Article 153(1).

21. Ibid. Article 153(2).

22. Zainal Abidin b. Abd. Wahid (ed.), (1970), Glimpses of Malaysian History. Kuala Lumpur: Dewan bahasa and Pustaka, p. 154.

23. Groves, H.E., op. cit., p. 1.

24. The Deputy Prime Minister, Ghafar Baba said that the Malays had reached almost 20 per cent of the economic pie. The goal being sought by the Government for the Malays is 30 per cent. New Straits Times 16 June, 1986.

25. In 1874, the British signed the first treaty, the Treaty of Pangkor with Perak, with one of the rival chiefs, Abdullah. The British made him Sultan and he agreed to accept a British Resident. Similar treaties were signed with the states of Sungai Ujong, Selangor and Pahang. The Resident was to advise on all matters other than those touching Malay religion and custom. See Emerson, R.,(1969), Malaysia. University of Malaya Press, 1964 and Gullick, J.M., (1969), Malaya. Earnest Bern Ltd. 1964.

26. The Malays did not take part in the monetary economy introduced by British. (They engaged mainly in subsistence economy and fishing). Discussed in greater detail under section on Malays in this Chapter.

27. The Japanese occupation of Malaya began in 1942 when the British forces in Singapore surrendered (to the Japanese) and lasted till September 1945. The Malayan People's Anti-Japanese Army (MPAJA) was formed with British support; to fight the Japanese. See Gullick, J.M., op. cit., 79-83.

28. When the Malayan People's Anti-Japanese Army was disbanded by the returning British forces, many members of the Malayan Communist Party (M.C.P.) continued the fight with arms sent by the British which had been cached in the jungle. The Communists hoped to form a liberation army modelled on the communist campaign in China. Though they were not successful, they managed to cause considerable unrest and dislocation of the economy. The British imposed a state of Emergency which remained in force until 31 July 1960. The struggle against the Communists is usually referred to as "The Emergency". See Gullick, J.M., Ibid.

29. Chai, Hon Chan, op.cit., p. 12.

30. Tunku Abdul Rahman, (1969), May 13. Before and After. Kuala Lumpur: Utusan Melayu Press, p. 5.

31. Goh, Cheng Teik., op. cit., p. 5.

32. Ibid.

33. Mauzy, D.K., (1983), Barisan National, Coalition Government in Malaysia. Kuala Lumpur: Marican and Sons, p. 26.

34. Ibid.

35. Article 152(1) states:
"The national language shall be the Malay Language and shall be in such script as Parliament may by law provide". However provision is included for the use of other languages for purposes, "otherwise than for official purposes". Malayan Constitutional Documents. op. cit., p. 101.

36. Mauzy, D.K., op. cit.

37. Ibid.

38. Chai, Hon Chan, op. cit.

39. Tunku Abdul Rahman, op. cit., p. 86-87.

40. Straits Times. 10 September, 1987.

41. Ibid.

42. Puthucheary, M.D., (1987), "Was There Such a Fact Before Independence". The Star, 6 September 1987.

43. Ibid.

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45. Ibid.

46. Ibid.

47. Federation of Malaysia (1971-1975), op. cit.

48. Mauzy, D.K., op.cit.

49. Ibid.

50. Tunku Abdul Rahman, op. cit., p. 86-87.

51. Goh, Cheng Teik, op. cit.

52. Lee, Kuan Yew, (1965), Are There Enough Malaysians to Save Malaysia? Singapore: Ministry of Culture.

53. Goh, Cheng Teik, op. cit., p. 11.

54. Mauzy, D.K., op. cit., p. 36.

55. Ibid.

56. Ibid.

57. Ibid.

58. Ibid.

59. Chai, Hon Chan, op. cit., p. 13 and p. 17.

60. Malayan Constitutional Documents. Op. cit., pp. 101-102.

61. Ibid.

62. Government of Malaysia (1971-1975), op. cit., p. 1.

63. Ibid.

64. Ibid.

65. Ibid.
Rukunegara literally means the "pillars of the nation". It synthesizes in five principles the national ideology. The Five principles are:-
1. Belief in God
2. Loyalty to King and Country
3. Upholding the Constitution
4. Belief in the rule of Law
5. Good behaviour and morality

66. This book was written immediately after the May 13 Tragedy. Dr. Mahathir, considered a radical, accused Tunku Abdul Rahman of giving into Chinse demands and not initiating programmes to reduce Malay poverty and called for his resignation. Dr. Mahathir was expelled from UMNO and his book banned. However, his actions found support among the younger members of the UMNO and Malay students; and resulted in student demonstrations. Dr. Mahathir returned to the fold of the UMNO and was made Minister of Education in 1974 and became Prime Minister in 1978.

67. Mahathir Mohamad, (1970), The Malay Dilemma. Singapore: Asia Press.

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69. Milne, R.S., (1978), Government and Politics in Malaysia. Boston: Haughton Mifflin Company, p. 3.

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72. Malaysian Constitutional Documents. Op. cit. Article 160(2).

73. Winstedt, R.O., (1950), The Malays, A Cultural History. London: Routledge and Kegan Paul, p. 15.

74. Moorhead, F.J., (1963), A History of Malaya, 2. Longman, p. 216.

75. Annual Report on the Federated Malay States for 1920. p. 28.

76. For an account of views held by the Malays regarding the language issue see Ratnam, K.J., (1965), Communalism and the Political Processes in Malaya. Kuala Lumpur.

77. Ibid.

78. Ibid.

79. For a detailed account of the Chinese in Malaya, see Purcell, V., (1956), The Chinese in Modern Malaya. Singapore: Donald Moore.

80. Ibid.

81. The Babas or the straits-born Chinese may be considered an exception. They regarded themselves as apart from the China-born Chinese, and even the local born Chinese. They were mainly to be found in the Straits Settlement State of Penang and Malacca. There was a greater degree of integration among them and the Malays than the rest of the Chinese. They adopted the Malay language, dress and certain food habits but not the religion. Some of them spoke no Chinese at all. They however, maintained Chinese names and religious beliefs.

82. A multi-racial but predominantly Chinese Peninsular Malaysia party formed in 1966 by former members of the PAP, following Singapore's separation from Malaysia.

83. See Lee Kuan Yew, (1965), Are There Enough Malaysians to Save Malaysia? Singapore: Ministry of Culture; The Battle for a Malaysian Malaysia. Singapore: Ministry of Culture. Malaysia-Age of Revolution. Singapore: Ministry of Culture. (n.d.)

84. A multi-racial but predominantly Chinese party in Peninsular Malaysia, which has held power in Penang since 1969. It was formed in March, 1968.

85. Mauzy, D.K., op. cit., p. 62.

86. The Straits Times. 14 May 1969.

87. Goh, Cheng Teik, op.cit., p. 30.

88. For a comprehensive coverage of the Indians in Malaysia, see Arasaratnam, S., (1979), Indians in Malaysia and Singapore. Kuala Lumpur: Oxford University Press.

89. The India Independence League was organized in Malaya with Japanese support and encouragement, and branches were set up throughout the country. Its ambitions were never realized and it died a quick death with the return of the British to Malaya.

90. S. Arasaratnam. op.cit., p. 133.

91. Ibid.

92. See pages 9-12.

CHAPTER TWO

THE DEVELOPMENT OF POST-INDEPENDENCE EDUCATIONAL POLICIES

Section I

Educational Policy, 1957-1969

The tremendous task of the Malaysian leaders since independence has been to create a united and just nation. An important facet of this task has been the attempt to correct the social and economic imbalances that existed and still exist in Malaysian society. Chapter One describes the general background leading to these imbalances and to the recognition of the need for special status being accorded to the Malays. So, there has been a policy of restructuring especially through education as an important way of realising their aspirations.

> A major objective will be the consolidation of the education system so as to make it an efficient vehicle for the achievement of these important objectives of national development.Curricula, teaching methods, staffing, classroom facilities and other aspects will be subject to close review for this purpose .... The hope is that while all groups will improve their position the traditionally disadvantaged Malays will prosper at a faster rate so that by 1990 there will be no glaring discrepancies among ethnic groups - each ethnic group will display a stratification profile similar to the others.[1]

Though the general aims and objectives have been pursued with no major change since they were enunciated, there have been changes in the nature and pace of their implementation. Two distinct periods can be identified with the race riots of 1969 as a turning point. During the period immediately preceding independence till 1969 a policy of gradualism was followed, not only in education but in all sectors of development. After 1969

a more aggressive policy was followed, especially in promoting the special status of the Malays. Accordingly, the period from 1959-1969 will be discussed in Section I, while the period from 1969-1980 will be discussed in Section II of this chapter. Both periods will be examined mainly with reference to primary education, which is the focus of this thesis. Section III will examine the curriculum reforms made in response to the developments that occurred during these two periods.

In September 1955, the Federation of Malaya had its first elected government in preparation for independence from the British. As pledged during the elections, the Alliance government set up a Special Committee under the chairmanship of the first Minister of Education, Dato* Abdul Razak bin Dato' Hussein, to review education policies. The report of this Committee, better known as the Razak Report (1956), and the Rahman Talib Report (1960) have formed the basis of education policy in Malaya and later Malaysia. Both reports emphasize the importance of having an overall educational policy founded on the aspirations of the nation, and reflecting the general principles and the aims enunciated in the Constitution of Malaysia and described in the previous chapter.

The 1956 Razak Report Leading to the Education Ordinance of 1957

The Special Committee under Dato' Abdul Razak was multi-racial in composition comprising Ministers and members of the "Political Élite". There were 9 Malay and 5 Chinese members plus 1 Indian member.[2] The Committee had the following terms of reference:-

> 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

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* Dato' or its variation Datuk is an honorary title awarded by the King of Malaysia or the Sultans of each individual state.

> 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.[3]

It also invited representatives from interested bodies, associations and individual State or Settlement Governments* to give their views, which could be in any language they wished. A total of 151 memoranda was received.[4] Official documents from the Governments of the Philippines, India, Sri Lanka, Burma, Indonesia and Hong Kong were also obtained and considered.

The Committee agreed unanimously that its task was the practical one of planning for the immediate future, which was defined as the next ten years, a period which might be regarded as transitional in Malayan education. Throughout its deliberations it was very conscious that it had to come up with a policy that was "acceptable to the people of the Federation as a whole". This meant one which would satisfy Malay nationalistic aspirations by taking note of their special position, and at the same time reassure the non-Malays that they would not be disregarded. This was not an easy task, especially when Malayan on pre-Malaysian society as a whole remained unchanged in attitudes and way of life, as demonstrated in Chapter One.

In view of these difficulties, the Razak Report advocated a policy of gradualism and moderation declaring that an educational policy to be:-

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* State Governments refer to the Malay States which were ruled by Malay Sultans in Malaya, of which there were nine. The Settlement Governments comprised of Penang and Malacca, which were British Settlements.

> acceptable to the people as a whole must provide at least two things: it must satisfy the legitimate aspirations of each of the major cultural groups who have made their home in Malaya and it must offer the prospect of a place in school for every child born in the country.[5]

The Report thus reflects the fundamental principles of Malaysian education as stated in the Federal Constitution. The promise of a place for every child born in the country supports the belief that the right to education is one of the fundamental liberties, as stated in the Constitution, and in consequence an acceptance of the principle of education as a human right.

Another recommendation was the creation of a unified system to promote national unity and consciousness.

> We believe further that the ultimate objective of educational policy in this country must be to bring together the children of all races under a national educational system in which the national language is the main medium of instruction, though we recognise the progress towards this goal cannot be rushed and must be gradual.[6]

In a multi-racial society with such cultural diversity as that of Malaya this recommendation was of paramount importance. The Report is significant in other ways too. Besides being the first document to define education policy for the newly independent nation, it was a test as to whether the varying demands of the different racial groups could be woven into a workable and acceptable course of action. The viability of Malaya as a nation depended on this. Again, the leaders were very conscious of the need for stability, and adopted a style of leadership based on accommodation and compromise culminating in the "Bargain of 1957",

as discussed in Chapter One. This pact between the leaders of the three racial groups became the basis for decision-making. As Diane K. Mauzy states:-

> In general terms, the unwritten bargain was the establishment of the political rules of the game .... The essence of Alliance bargaining was not equality but mutual dependency combined with a willingness to co-operate and accommodate.[7]

However, as already explained in Chapter One the need to accommodate and cooperate was not recognized by the rank and file of UMNO and MCA. Both parties were besieged by purely communal demands.[8] The Chinese , who were not in a mood to accommodate and co-operate, issued a four-point declaration of demands at a conference of the Pan-Malaya Chinese Associations and Societies, which was held in 1956 attended by over 1000 delegates. They demanded:-

1. Citizenship by Jus Soli*
2. Five year domicile for citizenship
3. Equality
4. Multi-lingualism

These demands are diametrically opposed to promoting the special status of the Malays through education, and creating a single national system of education through the use of a national language, the Malay language. On the other hand, as these negotiations took place against the background of the fight for independence, it was easier to get the Razak recommendations accepted as the most expedient solution in the circumstances.

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* Right of citizenship derived from having been born in the country.

What Tan Siew Sin says of the Constitution, which was drafted at the same time as the Razak Report and against the same background, is applicable to the Report:

> ... not perfect, but workable. It has not satisfied any community completely; no single community had obtained all that it had asked for ....[9]

Further, the Report, as mentioned earlier, confined itself to a short period and its recommendations were interim ones to be re-assessed and re-defined later.

The main ones were adopted and incorporated into the Education Ordinance of 1957 and the first step in the establishment of a national system of education was thus taken.

The Rahman Talib Report (1960) leading to the Education Act of 1961

The next important document to determine educational policies in Malaysia was the Rahman Talib Report which was later enacted as the Education Act of 1961 and is still in force today. Since provisions were made for the review of educational policy in Para 16 of the Razak Report,[10] a Review Committee under the Chairmanship of the then Minister of Eduation, Abdul Rahman Talib, was set up in 1960. Its brief was to review education policy and practice in Malaya in terms of "its implementation so far, and for the future to consider the national and financial implications of the introduction of free primary education, and to make recommendations".[11] The findings of this Committee in 1961 confirmed the soundness of national educational policy as implemented so far and recommended that it be continued.

> The policy as defined in the Education Ordinance of 1957 had been faithfully and successfully carried out within the limits imposed by financial stringency in 1958 and 1959.[12]

Besides endorsing existing policy, it made a number of major recommendations:

1. the school-leaving age be raised to 15,[13]
2. free primary education recommended by the Razak Report of 1956, be implemented by 1962,[14]
3. Chinese secondary schools be given the option to convert to the national (English Medium) system,[15]
4. there be centralised control of primary education,[16]
5. the introduction of Bahasa Malaysia (Malay) as the medium of instruction be in progressive stages to start in English-medium primary schools in 1961.[17]

The move to convert Chinese secondary schools[18] coupled with recommendation No. 5, underlines the gradual move ultimately to use the national language, that is, Malay as the sole medium of instruction at the secondary level, as well as to recognise the special status of the Malays and the Malay language as enshrined in the Constitution. These recommendations support the aims of education stated in the Constitution. The extension of the school-leaving age and the introduction of free primary education show the government's belief in education as a fundamental liberty and human right.

The Chinese were dissatisfied with the language aspects of this policy as re-defined by the Rahman Talib Report. Signs of their discontent were already evident even before the recommendations were officially presented in 1960. The main issue was the requirement in the Report that the Chinese secondary schools be converted to English-medium ones.[19] This meant that public examinations in secondary schools would be conducted only in English and Malay, with a view to having only one-medium , that is, Malay-medium schools ultimately.[20] Chinese schools which did not convert to English-medium were to have their grants withdrawn and would have to become private-schools. More seriously, unless their students took the public examinations which were conducted in either English (temporarily) or in Malay, they would not be able to secure jobs in the public service nor gain admission to institutions of higher learning in the country.[21]

In effect, the Rahman Talib Report sounded the death knell for Chinese secondary education. However, as Tamil secondary education was non-existent, there was no protest from the Indian community.

This move to change the language of instruction in Chinese secondary schools also brought to the fore other grievances. Three influential Chinese bodies, the MCA Central Committee on Education, the All-Malaya Chinese Schools Management Committee Association, and the United Chinese Teachers Association, met in April 1959 and issued a policy statement which contained the following demands:-

1. the mother tongue to be the main medium of instruction in the vernacular schools;

2. the medium of examination to be the same as the medium of instruction;
3. "a fair proportion" to be maintained in budgeting for all educational expenditure;
4. the remuneration of all vernacular* school teachers to be on an equal basis;
5. a fair and equitable basis to be maintained with respect to grants for all school buildings and equipment;
6. junior and advanced vocational schools to be established, with the main local languages as the media of instruction;
7. all encouragement to be given to people to open new schools and classes;
8. an advisory committee to be appointed by the Government to assist in solving Chinese educational problems;
9. grants made by the Government to Chinese schools to be doubled.[22]

K.J. Ratnam rightly concludes:

> The stand taken by the Chinese educational authorities is a clear indication of the absence of any permanent agreement between the Malays and the non-Malays.[23]

The Report, when tabled in Parliament by Abdul Rahman Tahlib as the Minister of Education in August 1960, was hotly debated. The opposition took two forms. First, the members who opposed the motion asked for more time to consider it. Second, they expressed dissatisfaction

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* vernacular - a term used in official documents to refer to Chinese-medium and Tamil-medium education. During the British period, Malay, Chinese and Tamil schools were classified as vernacular schools. After Independence Malay became the main medium of instruction, replacing English but Chinese and Tamil schools continued to be officially classed as "vernacular" schools.

with the move to convert Chinese secondary schools to English-medium ones.

For example, Mr. Veerappen, the Member of Parliament for Seberang Selatan and a member of the opposition, stated:-

> I submit that the time given to the people to study this report and to give their considered views has been insufficient. The burning question today in this country is the position of the Chinese secondary schools and the medium of examinations.
>
> Is it possible, Sir, that the responsible organisation could go through almost 98 pages of this Report and digest everything therein ... and to give their considered views? ... this is an important document. Our Ministers have said it is a blue-print and, if this is so, it is going to mould education policy of this country; we must have sufficient time to study it.[24]

The motion to defer the consideration of the Report was rejected by the House and on 12 August 1960, it was approved in principle.[25] Again, as with the Razak Report, the points of dissension were pushed aside, so as to avoid open communal conflict. The Alliance Government under Tunku Abdul Rahman tended to sweep such problems under the carpet:-

> an "avoidance model" was in operation which ensured that, where possible, public discussion of conflict-laden communal issues was avoided.[26]

The Alliance Government was in fact storing up trouble by refusing to see the storm clouds that were gathering.

The National Language Act (1967)

The National Language Act of 1967 had its beginnings in the Report of the Federation of the Malaya Constitutional Commission, 1957 (see discussion in Chapter One, page 19) which recommended that Malay should be the national and official language along with English for a period of ten years as the 'co-official' language. These recommendations were incorporated into the Constitution:-

in Article 152(1), the co-official status of English was provided in Clause (2) of the same article which states that:-

> Notwithstanding the provisions of Clause (1) for a period of ten years after Merdeka Day (Independence Day) and thereafter, until Parliament otherwise provides, the English Language may be used in both Houses of Parliament, in the Legislative Assembly of every State and for all other official purposes.

Recognizing that English was the language of the legislature, and had to be continued, Clause (3) provides that:

> Notwithstanding the provisions of Clause (1) for a period of ten years after Merdeka Day, and thereafter until Parliament otherwise provides, the authoritative texts - of all Bills to be introduced or amendments thereto to be moved in either House of Parliament, and of all Acts of Parliament and all subsidiary legislation by the federal Government, shall be the English language.[27]

The ten-year period of grace, during which English could still be used, was an expedient solution to a tense and difficult situation. Again the majority of the élites who were in important decision-making positions were English-educated.[28] Furthermore, the Malay language at the time of

Independence was not sufficiently developed to become the national language.[29]

The Malays, on the whole, were not satisfied with government's attempts to propagate the use of Malay. As early as 1964 there were signs of disatisfaction. Malay pressure groups such as the Malay School Teachers' Association (FMSTA) as well as members of UMNO agitated for a more aggressive policy. These two groups formed the Malay National Language Action Front (NLAF) to pressurise the government to implement Article 152(1) fully.[30]

This agitation was due to a statement made by Tunku Abdul Rahman in 1966:

> Although we may not be able to implement Malay 100 per cent as the sole official language by 1967, we are confident that we can implement it at least 90 per cent. After all 90 per cent is almost as good as 100 per cent.[31]

This was interpreted by the Malays as an indication that more time was needed to make Malay the national language and as a delaying tactic to please the non-Malays.

The Malays felt that the government had not made a concerted effort to promote the greater use of the language. Zainal Abidin Wahid reflected their prevailing mood in 1971:-

> Essentially due to its fear of being accused of (being) communal ... despite the fact that the three component parties of the Alliance had agreed to this policy .... The failure could also be attributed to the bad planning in the Ministry of Education, particularly the teacher training division.[32]

The Chinese were also uneasy. A number of influential Chinese bodies such as the Chinese Teachers' Union, the trade guilds and associations and the MCA Youth Section launched a campaign pressing for a policy of multi-lingualism and the acceptance of Chinese as one of the official languages. D. Mauzy attributes this campaign to the influence of Lee Kuan Yew's demand for a "Malaysian Malaysia":-

> The period from 1964 to 1969 was one of unprecedented ethnic political militancy, partly the result of the PAP's articulation of the "Malaysian Malaysia"s theme, partly because confrontation was winding down and ended in 1966, and partly because one of the pro-Malay parts of "the bargain" became due for implementation - the "National Language Bill of 1967".[33]

The language controversy placed the MCA in a dilemma. Having been party to the "Intercommunal Compromise of 1957" it had agreed to accept Malay as the national language in return for relaxed provisions of citizenship for the non-Malays. If it opposed the National Language Bill before it became an Act,[34] it would lose credibility with its partners in the Alliance, the MIC and particularly, the UMNO, which was the dominant partner. On the other hand, if it did not oppose the Bill and back Chinese demands for multi-lingualism, it would lose Chinese support.

Tun Tan Siew Sin, the President of the MCA warned that:-

> If the MCA does not back this demand for multi-lingualism then those who are behind this agitation will start a whispering campaign to the effect that the MCA does not care about Chinese rights and interests ... if the MCA backs this demand there will be a head-on collision with UMNO.[35]

As feared, the UMNO Youth joined the foray, arguing that if the Chinese did not abide by the terms of the "Compromise of 1957" regarding the national language, then the Malays were not bound to keep their side of it, that is, the relaxed provisions for citizenship. They began to call for a review of these provisions.[36]

Against this background of heightened racial antagonism, the Government passed the National Language Act in 1967. This Act reconfirmed the basic provisions of Article 152[37] of the Constitution, which states that Malay is the sole official language and that the rights of the government as well as individuals pertaining to the use of other languages (otherwise than for official purposes) in education and other social and cultural activities would be protected. The Act reserved the right of the Federal Government or any State Government:-

> ... to use any translation of official documents or communications in the language of any other community in the Federation for such purposes as may be deemed necessary in the public interest.[38]

However when the Act was still at the Bill stage it was severely criticized by both Malay and non-Malay extremist groups[39] for diametrically opposite reasons.

The more severe criticisms came from the Malay extremists within the UMNO, or "Ultras", as they tended to be termed. They considered the Bill inadequate, because it maintained that while Malay would be the sole official language from 1 September, 1967, English would continue to occupy an important place.[40] The Malays in general, feeling that the Alliance government had conceded too much to the non-Malays,

particularly the Chinese, held mass demonstrations protesting against the Bill.[41] There was also division within the UMNO over this issue, with the leaders advocating a moderate and gradual approach; and the radicals advocating a more aggressive one. Tunku Abdul Rahman, who stood for moderation, found his position and power being slowly eroded both within the UMNO and the Malay community.[42]

The Chinese also adopted a hard line, with militant Chinese language groups now campaigning for a Chinese university, as mooted by the newly-established DAP.[43] Inter-communal feeling continued to run high:-

> that the national language question became one of the most divisive issues was no surprise, given the fact that the problem of language was, and remains the primary formative influence in the group identities of the Malays, Chinese and Indians ... given the irreconcilable demands of all three groups, the provisions under Article 152 were the only compromise possible without a complete breakdown of political order.[44]

As previously mentioned in Chapter One, plagued by such divisive issues, the Alliance government called for elections on 10 May 1969. In them, it suffered a major set- back with their majority greatly reduced. The elections were followed by the race riots of 13 May 1969[45] which were in effect a "battle over a policy of permissive multi-lingualism versus Malay as the sole official language.[46]

Other Aspects of Educational Policy

1. The Goal of Universal Primary Education 1957-1969

The Education Ordinance of 1957 stated that a place should be provided for every child in school for at least six years.[47] In consequence primary education expanded rapidly, because a main concern of government was a policy of Universal Primary Education, which is also an implicit acceptance of education as a human right. However, the policy was marred because the system was fiercely selective with an examination at the sixth year which had to be passed by pupils, if they were to be able to progress to secondary school. In other words, primary education was not an end in itself. Furthermore, it was not free. Later, the Education Act of 1961, based on the Rahman Talib Report, did make it free, although Malay primary education had been free even before 1962. The new policy now included English, Chinese and Tamil media schools. At the same time the school-leaving age was raised to 15. The selective examination for secondary schools was abolished in 1964, opening the way for all children to have nine years of schooling.

By 1973 Universal Primary Education was actually achieved in accordance with the United Nations declaration of 1948.[48] Malaysia's achievements, when viewed against the target set by the UNESCO Karachi Conference, are therefore significant. This conference, held between December 1959 and January 1960, set 1980 as the date for achieving free and compulsory education for at least seven years in the Asian region. Malaysia can take pride in achieving the target long before the date set.

Government's commitment to achieving this policy has meant a huge expansion in the number of classrooms, teachers and primary school enrolments. These increased rapidly from 1.14 million at the beginning of

1963 to 1.36 million in January 1968,[49] an increase of 16 per cent in five years.

At the primary level there were now four media of instruction, that is, Malay, English, Chinese and Tamil. In schools where the local languages were the media of instruction, English was to become a compulsory second language.[50] Parents could also ask for the child's mother tongue to be taught, if the child attended a language medium school that did not use it. For example, if a Chinese child attended a Malay medium school, his parents could ask for Chinese to be taught as a subject. However, the parents of fifteen or more children had to forward such a request.

As a result there evolved two types of primary schools. The schools which used Malay as the medium of istruction came to be called Standard Primary Schools. Those which used English, Chinese or Tamil as the media of instruction were called Standard-Type Primary Schools.[52] An outcome of this was that children attending Malay-medium Schools became bi-lingual, that is in English and Malay, while children attending the others tended to be tri-lingual, that is in their mother tongue, Malay and English.[53]

2. The Curriculum

The curricula in all schools, both primary and secondary, aim to develop national unity in a plural society and to provide training in effective citizenship.[54] In order to achieve this, common content and common methods of teaching through a centralised system of education were proposed.[55] This also meant common public examinations[56] were to be conducted in the sixth, ninth and eleventh years.

The Razak Report states:-

> We consider that it is essential to establish a common syllabus for primary schools.[57]

Similar sentiments were also expressed in the Rahman Talib Report:-

> We agree with the 1956 Report that this is a crucial feature of the education system and that all schools whether assisted, partially assisted or independent, must, unless specifically exempted under statutory authority ... observe syllabuses and time-tables as approved by the Minister.[58]

The insistence on a common-content syllabus can be appreciated, when past curricular policies are considered. English medium schools followed a curriculum with a definite Western bias. The Chinese schools not only adopted curricula that were used in China, but materials and teachers[59] as well. Similarly, Tamil schools looked towards India. For example, Professor F. Mason says this of Chinese education in Malaya:-

> The Chinese Schools reveal the great faith which the Chinese have in education and as a demonstration of the solidarity of their community and their determination to preserve their own resources and with a minimum of supervision, the Chinese have built up an education system which is of equal strength with the Malay vernacular system fully maintained by the government. The curriculum reflects this determination to propagate a Chinese cultural pattern ... while a considerable part of the curriculum in the Chinese schools is concerned with the history, geography and culture of the Chinese mainland. The censorship of books and the attempts to Malaysianise these textbooks have probably succeeded to a small degree in decreasing emphasis on China, which is inevitable when one remembers that the schools are the

> result of the private enterprise of people who are proud of their Chinese origin.[60]

Such a state of affairs naturally could not be allowed to continue, among the school-going population. All schools were to follow a common syllabus prescribed by the Federal Ministry of Education and the time allocation for each subject was prescribed.[61] All this the planners hoped would help create an inter-communal Malaysian outlook.

If the objectives of the curricula were to be realized, suitably trained teachers had to be made available. This was an area of concentration by the Ministry.[62] Further, common methods of teaching and school organization were also to be followed.[63] In primary schools, teachers were trained to be general purpose teachers rather than subject specialists. Entry qualifications and training, too, were standardized.[64] So, there is now a uniformity in methods and materials. Mainly formal traditional methods are used.[65] [See Chapter Four where teacher attitudes are examined in a survey conducted by the writer].

A system of common examinations was also created to ensure the curricular policy was carried out. A common examination for entry into secondary schools was taken between 1957 to 1964. Afterwards it was abolished, when the school leaving age was raised to 15. Two other common examinations were then held in the third year and the fifth year of schooling for all children.[66] At the secondary level too there are two common examinations, that is, at the ninth year and the eleventh-year. Under these policies, the government hoped the aims of education in particular and national aspirations in general would be achieved. However,

though the beginnings of a national system had been laid, much remained to be done.

A clearer view of these policies is obtained by examining the education system that had been created and the practices within it.

Primary Education

As already stated during the period under discussion two categories of primary schools were created:-

1. Standard Schools (Malay-medium)
2. Standard-Type Schools (English, Chinese or Tamil)[67]

In effect, the national government accepted the status quo, that is, the continuation of a quadrilingual network of primary schools. This was in accordance with the recommendations of the Razak Report:-

> We have agreed that there shall be a variety of primary schools, falling into the broad types: Standard Primary Schools in which the medium of instructions shall be the Malayan National Language, and the Standard-Type Primary Schools in which the main medium of instruction may be Kuo Yu[68] or Tamil or English.[69]

However, it was made clear in this Report that the Standard Schools' would be the ultimate model to be followed. The Standard-Type Schools, especially the English- medium ones, were to be transitional.[70]

All children were to enter primary school at the age of six. Schooling was to last six years and was to be free but not compulsory. Promotion through grades up to the ninth year was to be automatic, after the abolition of the Common Entrance Examination of Secondary Schools in 1964 enrolments increased dramatically, as stated in page 69 (see also Table 2.1). Free education was provided in 1962.

Table 2.1: Expansion of Primary Education in Malaysia in Terms of Numbers of Pupils Classrooms and Teachers, 1956-1968[71]

Year	Pupil Enrolment	Number of Classrooms	Number of Teachers
1956	798,267	18,698	29,874
1958	1,007,829	20,212	32,349
1960	1,078,015	21,727	37,635
1962	1,124,483	24,495	40,863
1964	1,174,318	26,408	42,160
1966	1,269,399	27,955	44,173
1968	1,363,641	31,020	45,066

As a result of free primary education and automatic promotion, enrolments slowly lost their selective and élitist character.

Curriculum Practice

After independence the curriculum was based on the Razak Report which viewed the curriculum rather narrowly as merely comprising the syllabuses of different subjects and listed the topics to be taught.[72] The main emphasis was on common content, as has been discussed in this Section.

Structurally it remained the same as during the British period, in that it was subject based and academically oriented. Emphasis was on content and it was geared to the passing of examinations. Not many changes were made except for the inclusion of more Malaysian-based subject matter.[73] The main thrust was in the language area, that is on changing the medium of instruction from English to the national language.[74] However, Modern Mathematics and Integrated Science were also introduced.

On the whole, the curriculum remained a neglected area during the period 1957-1969. A number of reasons can be put forward for this. Firstly, the main emphasis was on creating a Malaysian outlook through common content. Secondly, the conversion of the language medium to the national language made heavy demands on resources and personnel. Thirdly, another priority was the rapid expansion of education and the increase in the number of teachers. Therefore, curriculum improvement took a back seat temporarily.[75]

Building and Equipment

One of the most significant developments in primary education was the improvement of educational facilities. A substantial portion of the educational development budget was spent on the replacement of sub-standard schools and the construction of larger schools in strategic areas. As a result, rural areas account for more than three quarters of the improved primary schools in West Malaysia. This has led in turn to a vast improvement in the enrolment and retention rate in these areas.[76]

Modes of Assessment

In order to ensure standards were maintained after the abolition of the examination for entry into secondary schools and the introduction of automatic promotion, an Assessment Examination was introduced in the fifth year in 1957. Its aim was to determine the levels of pupil's achievement and what remedial measures were required before they entered secondary schools. The examination covered the major subjects taught, that is, Bahasa Malaysia, English Language, Arithmetic, Science, History and Geography. But although ostensibly intended to be diagnostic, it degenerated into a convenient instrument for selecting pupils for the best secondary and residential schools.[77] Pupils were given grades for each subject. Those who obtained the maximum number of Grade 'A's stood the best chance of selection. Most schools were and still are, categorised by parents according to the number of 'A's they obtain annually. It is not uncommon to hear such details being read out by headteachers during prize-giving ceremonies. However, in keeping with the special status of the Malays, the Malays were and still are, given preference; particularly rural Malay children.[78]

To sum up, the aim of education changed drastically with independence, the education pyramid becoming broader-based at the primary level in recognition of the right of every child to education. The curriculum however, still remained narrowly-based with a heavy, traditional academic bias, and an overloaded content. It was suitable when education was the privilege of a small select group; but it was incapable of meeting the needs and aspirations of a newly independent nation with egalitarian ideals. The next period, 1969-1980, which is discussed in Section II, sees these policies continued but with greater definition and

vigour. As already stated, the race riots of May 1969 triggered this increase in pace.

Section II

Educational Policy, 1969-1980

The previous section shows that the most important development in education was that the foundations of a national system were laid in the decade following independence. This decade ending with the race riots, was crucial to all what followed. . A state of emergency was declared and remained in force till February 1971. A National Operation Council was also set up under the direction of Tun Abdul Razak, the Deputy Prime Minister.[1]

These riots, as already stated, caused the aims and policies pursued since independence to be re-examined. But those of national unity, education as a human right, and the promotion of the special position of Malays were considered sound and were re-emphasized. The Second Malaysia Plan, 1971-75 accordingly states:-

> The overall and long-term objective of the education and training programme set out in the First Malaysia Plan will continue to guide development under the Second Malaysia Plan.[2]

However, as stated in the previous Section of this chapter, the policy of gradualism was criticized[3] and a more aggressive policy was demanded by the Malays, especially by the extremists or the 'ultras' within the UMNO who found much support among Malay-medium school teachers, Malay lecturers and students in secondary schools, colleges and universities.[4] They were most unhappy with the provisions of the

Language Act of 1967; and assumed that English would "disappear completely from the administration of the Malayan States".[5]

The resignation of Tunku Abdul Rahman as Prime Minister in September 1970 and the appointment in his place of Tun Abdul Razak, who was viewed as the "pinnacle of hope"[6] by the extremist Malay groups, signalled the start of the new approach. To ensure a more balanced socio-economic development, a "New Economic Policy" was announced in 1970 with the prime aim of reducing the disadvantages of certain sections of the population, particularly the Malays. Priority was to be given in all spheres of development to them, by such means as:-

> ... the modernization of rural life, a rapid and balanced growth of urban activities and the creation of a Malay commercial and industrial community in all categories and at all levels of operation, so that Malays and other indigenous people will become full partners in all aspects of the economic life of the nation.[7]

The Second Malaysia Plan emphasized this policy:-

> National unity is the over-riding objective of the country. A stage has been reached in the nation's economic and social development where greater emphasis must be placed on social integration and more equitable distribution of income and opportunities for national unity and progress.[8]

More importantly:-

> A major objective in the Second Malaysia Plan period will be the consolidation of the education system so as to make it an efficient vehicle for the achievement of these important objectives of national development. Curricula, teaching methods, staffing, classroom facilities and other aspects will be subject to close review for this purpose.[9]

Achievement of Universal Primary Education, 1969-1980

The development of Universal Primary Education has already been mentioned in Section I of this Chapter. This policy implemented steadily since 1957, was now carried out with greater vigour in an effort to bring education to all parts of the country, especially the rural ones. By the early 70's its objective had been almost achieved. Almost 98.6 per cent of the six-year old children were attending the first year of primary school with a retention rate of nearly 96.3 per cent.[10] Much of the success was due to the total and single-minded commitment of the Education Ministry. Total enrolment in primary education increased by 12.8 per cent from 1970 to 1975. By 1980, the target set by the Karachi Conference[11] had been met. By then, indeed free education was being provided till the eleventh year of schooling, so that both primary and lower secondary schooling was free.

Language Policy

The most important change in this period was in language policy, characterised by an aggressive promotion of the Malay language as the national language.[12] The first noteworthy feature was the change of title.[13] Before 1969 the national language was called Bahasa Melayu which means the Malay language and has communal connotations. It was now changed to 'Bahasa Malaysia'* which means the Malaysian language and so encompasses the whole Malaysian population, not only the Malays and encourages everyone to take pride in it. In order to assure the Malays that the government was sincere about giving Malay its due place as the

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* Malay was referred to Bahasa Kebangsaan (the National Language) but after the 1967 Language Act it was renamed 'Bahasa Melayu' (the Malay Language) but after 1969 it was re-termed as Bahasa Malaysia to make it sound less communal. For ease of reference, it will be called as Malay throughout this thesis.

national language, the Minister of Education, Dato Haji Abdul Rahman Ya'akub announced through national television on 10 July 1969[14] that the final step would be taken fully to convert the English- medium schools to Malay-medium beginning with Standard One in 1970, and Standard One and Two in 1971, and so on progressively until 1983, by which time all English-medium instruction up the university level would have been converted to the Malay-medium.

According to Chai Hon Chan[15] this was a very significant step for it:-

> ... symbolised the beginning of the end of the dominance of English and the English-educated. For Malay nationalists this was the climax to the Malay nationalist movement which was germinated more than forty years earlier, by modern education and accelerated and sharpened by the perceived threat of economic, if not political dominance by the non-Malays whose economic power was based as much on English education as on their business enterprise.[16]

However, there were differences in the language policy pertaining to primary and secondary schools. The conversion of English-medium schools to Malay schools meant that the primary school system, which had used four languages of instruction, that is, Malay, English, Chinese and Tamil was progressively converted into a three-language one. English as a medium of instruction was gradually phased out. This conversion began in 1970 and was completed in 1975, by which time all English-medium primary schools had been turned into Malay-medium ones (as seen in Table Appendix C). On the other land, Chinese and Tamil-medium primary schools were allowed to continue as before. So, parents

could choose to have their children educated in these mother-tongues, if they so desired.

At the secondary level, the changes were more obvious. There was to be only one language of instruction in government schools, that is, Malay. There were to be only English and Malay-medium secondary schools initially, but no government-run Tamil or Chinese ones. As was discussed in Section I of this Chapter, the Rahman Talib Report of 1960 on which the Education Act of 1961 was based required all Chinese secondary schools to convert to English-medium schools as a transitional measure, before they were finally converted to Malay-medium schools if they wanted government aid and recognition. Those Chinese secondary schools which did not comply were to be considered private schools. As a result of this policy there was to be only one language of instruction in the government aided secondary schools finally that is Malay. Moreover, those attending Chinese schools would not have the opportunity to sit for examinations which were conducted in Malay.

Though English was phased out as a medium of instruction at both the primary and secondary levels, it was retained as a second language to be taught as a school subject. The Minister of Education stated that:-

> Everyone realizes the importance of English as a second language, most of all the Ministry.[17]

The importance of English, especially in its international context was always fully realized. The Cabinet Report (1979) acknowledges this:-

> English is one of the international languages and also an important one for acquiring knowledge especially in the field of science and technology. Bearing in mind that our country aspires to bring forth a progressive society based on modern science and technology, it is thus appropriate that the English language to be the instrument to achieve these objectives. Hence, English language is accorded an important position in accordance with its status as the second language not only in schools but also in society in general.[18]

As a result of the new language policy, there was an apparent decline in enrolments in English-medium primary schools, while enrolments in Malay-medium ones rapidly increased. Increases in respective enrolment do not mean that pupils moved physically to Malay-medium schools. The statistics merely indicate the change in the medium of instruction.

Table 2.2. Enrolments in Primary Schools 1970-1975

Year	English-Medium	Malay-Medium	Chinese-Medium	Tamil-Medium	Total
1970	333,799	609,226	394,166	79,278	1,421,469
1972	171,337	807,419	435,266	78,758	1,492,780
1973	119,292	882,444	450,903	78,854	1,531,493
1974	59,755	942,361	465,451	79,674	1,547,241
1975	53,598*	871,923	480,984	80,414	1,486,919

* The final year in which English was used as a medium of instruction and the last cohort of primary school pupils with English as the medium of instruction, except the teaching of English as a second language.

Source: Chan Hon Chan, (1977) Education and Nation-Building in Plural Societies, The West Malaysian Experience, Dept. Studies Centre Australian National University Monograph. No. 6

One outcome of phasing out English-medium schools was the increase in enrolments in Chinese primary schools. Many Chinese parents

rather than enrol their children in the newly converted Malay-medium schools, preferred to send their children to Chinese-medium ones. Some even moved from schools which had already been converted to the Malay-medium. This was significant, when one realizes that the children would not be able to continue their secondary education in Chinese.[20]

Another outcome was the change in status of Chinese secondary schools. The existing ones became private schools without government financial assistance.[21] This gives some idea of how strongly the Chinese community valued and took pride in its culture and language. Though all Chinese-medium secondary schools are privately funded, they have continued to flourish.[22] The determination of the Chinese points to deep underlying tensions which could erupt at any hint of provocation or attempts to curtail their culture and language, as will be discussed later.[23] By comparison there is not a single private Tamil secondary school,[24] because the poorer Tamil community does not have the funds to run them.[25] Middle-class Tamils who themselves have benefited from English education, do not view Tamil-medium education as a means of social mobility.[26]

The former English-medium, now Malay-medium schools are usually better equpped in resources, staff and facilities and tended to be in urban areas.[27] So, in spite of using the same medium of instruction, there are obvious qualitative differences[28] between the former English-medium schools and Malay-medium ones.

What is disconcerting is the continuing segregation of primary schools. Except for the Malay-medium schools, the Chinese and Tamil schools tend to be mono-racial.[29] Such a situation is not conducive to national unity.[30]

The Curriculum

The curricular policies intended to establish national unity and introduced in 1957, were continued with renewed vigour both at the secondary and primary levels. This has meant the continuation of the common content and common methods of teaching, reinforced by a common system of public examinations, as recommended by the Razak Report and endorsed by the Rahman Talib Report [see Section I of this chapter, pages 70-73]. All the new syllabuses have been centrally planned. Some for the primary schools were Civics in 1970, History in 1975 and Geography in 1981, designed to emphasize a Malaysian outlook.[31] Similarly, a number of new subjects have been introduced into secondary schools, such as Agricultural Science (1969), Civics (1971), Modern Mathematics (1971) and Commercial Studies (1974).

On the whole, new subjects were added to the curriculum when the need arose, while changes were made to existing subjects individually. The curriculum was not reviewed to determine whether the changes were internally consistent. This subject-based approach has had drawbacks. Firstly, skills and knowledge that were presented to students were compartmentalized and not presented as an integrated whole. Secondly, it led to overloading.[32] Though many of these weaknesses were acknowledged, not much was done to overcome them, partly because during this period priority was given to the implementation of the language policy in education.[33]

The examination for Standard Five pupils introduced in 1967 has already been mentioned in Section I of this chapter. In 1973 another examination was introduced for Standard Three children. It was intended to be diagnostic, helping teachers identify weaknesses and undertake

remedial work.[34] In practice neither examination was used as diagnostic instruments. Instead, the Ministry of Education itself used the Standard Five Examination for selection into residential secondary schools and the best day secondary schools.[35] This put great pressure on pupils to achieve as many grades "A" as possible so as to be selected, and on teachers to produce good results. Francis H.K. Wong and Gwee Yee Hen blame the examination-orientated system for the traditional, teacher dominated methods that teachers followed in primary schools in Malaysia.[36]

Weaknesses of Primary Education

So by 1980 a national system of education had been established. Returns from this system were not as expected. The Malays especially did not benefit. Despite the active promotion of their special status and the increased concentration on rural education, rural-urban differences, which tended to highlight racial differences continued to exist. National aspirations were not being met. Children in rural areas predominantly but not exclusively Malay, achieved poorly.[37]

Levels of literacy and numeracy among children were also poor, as can be seen from Table 2.3. A selection of children in primary schools from all the three media of instruction and all grade levels, that is Standards One to Six, were tested throughout the country. Tests for reading and writing were in Malay, while the arithmetic test was conducted in the medium of instruction of the school concerned. The test items were based on syllabuses and textbooks. The arithmetic test sought to evaluate mainly mechanical skills, while the reading and writing test also included usage and understanding of grammar, comprehension and oral

skills.[38] Achievement for each individual Standard in reading, writing and arithmetic is shown in Appendix D.

Table 2.3 Achievement in Literacy and Numeracy Skills Among Primary School Children

Medium of Instruction	Reading1	Writing1	Arithmetic2
Malay	79.4%	39.9%	36.2%
Chinese	46.5%	12.5%	54.2%
Tamil	35.6%	10.7%	28.7%

1) tested in Malay

2) tested in medium of instruction.

As a result, a Cabinet Education Committee was set up in 1974 to review the implementation and results of educational policy since independence.

This Committee singled out the curriculum for special attention, blaming it for the poor literacy and numeracy skills among school children. It reported:-

> The curriculum mentioned is overloaded because curricular innovation involved addition of content material to subjects without due consideration to the time allocated. Furthermore, little emphasis is given to the integration between the new and the other syllabuses in the curriculum. Also, the construction of the curriculum is based on subjects and not on the types of skills acceptable as the basic skills for that level.[40]

It also recommended that the Ministry of Education should emphasize the 3R's in order to upgrade literacy and numeracy. The Ministry should adopt:-

> ... appropriate measures so that at the primary level there is a basic education with emphasis given to education in the 3R's, that is reading, writing and arithmetic.[41]

It also indicated that the compartmentalization of skills and knowledge into individual subjects was unsuitable and restrictive:-

> On the whole, the present primary school curriculum is subject content based and does not stress the development of children's latent talent. Education in primary schools should emphasize the basic skills of reading, writing and arithmetic. Apart from this, education at the primary level should aim at achieving overall development of the individual by initially introducing the physical and social environment necessary for developing ethical values and attitudes.[42]

As can be seen, the Report considered that many of the weaknesses in primary education stemmed from the unsuitable curriculum which over emphasized traditional aims and practices, and as a solution suggested a new curriculum based on modern educational theories and practice.

This New Primary School Curriculum (Kurrikulum Baru Sekolah Rendah) is discussed in the next section.

Section III

The Process of the Formulation and Adoption of the New Primary School Curriculum

It is first necessary to distinguish between the formulation of general aims and the formulation of specific objectives in the process of developing the policy that led to the New Primary School Curriculum which was planned centrally. The various stages of such formulations leading to the adoption of the curriculum will also be examined to show the forces that inhibit success and resist change as oulined in Chapters One and Two, as well as the difficulties involved in trying to implement general education policy in Malaysia. The New Primary School Curriculum shows how easily the deep-rooted fears and sensitivities of different communities and groups are brought to the fore giving rise to the communal tensions and unease indicated in Chapter One.

The concept of the new curriculum sprang from the Cabinet Committee set up in September 1974 which published its findings as the Cabinet Report of 1979. The Committee was headed by Dato' Seri Dr. Mahathir bin Mohammad, the then Deputy Prime Minister. The other seven members of the Committee all of whom were Cabinet Ministers, included the Minister of Education. Of the eight members the chairman and four others were from the United Malay National Organization (UMNO) which was the major party in the Barisan National* and represented the Malays. Two of the members were drawn from the Malaysian Chinese Association (MCA) and one from the Malayan Indian Congress (MIC). Representation

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* The Barisan national which means the National Front is the name the ruling coalition party took after the racial riots of 1969. It was formerly called the Alliance Party.

on the Committee was thus proportionate to the strength of each racial group in the country.[1]

The secretary was the Deputy Director-General of Education. Support services were provided by the various divisions of the Ministry of Education, including the Curriculum Development Centre. The Committee received and studied a total of 302 memoranda from organizations and private individuals as follows:-

Table 2.4. Memoranda Received by the Cabinet Committee[2]

a. Political bodies	19
b. Associations, societies and other groups	101
c. Private individuals	182
	302

These memoranda covered all aspects of the education system in Malaysia. Most of them were about the implementation of the national education policy, the teaching of Chinese and Tamil, the teaching of religions other than Islam, and the curriculum itself.[3]

The views expressed in the memoranda were considered by the Committee and so helped it to produce its Report which dealt with all levels of education in Malaysia. As far as primary education was concerned, it recommended a curriculum that was both traditional and progressive.

> ... the primary school curriculum should be reviewed so that it is able to fulfil the educational needs of overall individual development which should include aspects of basic education (reading,

> writing and arithmetic) and the development of the children's talents.[4]

Overall individual development in the sense of progressive child-centred elements was an innovation in Malaysian schools. On the other hand, the more traditional approach of the 3Rs was also recommended.

The difficult task of combining both the traditional and progressive was left to the Curriculum Development Centre whose duty was the formalating of firm objectives. It also had to formulate detailed specifications of objectives and content.

In order to achieve this overall development the Report accordingly recommended:-

> The primary school curriculum should be planned to enable pupils to achieve skills in three basic areas, namely in communication, man's relationship with his environment and the development of an individual to meet the needs, interest, talents and mental capabilities as well as readiness of the pupils.[5]

As the policies recommended were so general, they commanded wide-scale acceptance when announced.

The Curriculum Development Centre carried out an investigative survey lasting ten months between June, 1979 - April, 1980, to find out how far pupils in primary schools had acquired skills in the 3Rs. This survey covered 287 schools and 16,806 pupils from schools using all the three languages of instruction.[6] It revealed that after six years of education and in spite the fact that more than 90 per cent of children had been attending school regularly, the majority of them had not mastered the basic skills.

The findings revealed that 45 per cent of them could not read, 85 per cent could not write, and 70 per cent had not mastered the essentials of simple arithmetic.[7] (see page 87 and Appendix D). This was indeed a serious indictment of the primary school system established immediately after independence.

When some of the findings were published in the press (the Report itself being classed as confidential, and therefore not available for consultation), members of the public were very loud in their criticism.[8] These findings only served to confirm what educationists and parents had long suspected and feared, namely that the existing primary school system was turning out children who despite six years of schooling had no grasp of even the most rudimentary skills. It is interesting to note that the failure of the education system was seen entirely in cognitive terms,* despite the recommendations of the Cabinet Report (1979) to pay attention to the affective* aspects of development as well. The fact that the affective components were not even considered by critics gives some idea of the lack of importance given to them in Malaysia.

Adoption of the Curriculum

The first step towards the adoption of the new curriculum was the announcement in a press statement made by the Minister of Education, Datuk Musa Hitam on December 8, 1980, to the effect that a new curriculum was to be introduced in 1983.[9] He also announced that the

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* The terms "affective" and "cognitive" are important to this thesis, firstly because the former appears in the Report itself and secondly the findings of the questionnaire described in the later chapters hinges upon the understanding of these terms. These terms are discussed in Chapter Three, Section IA.

Curriculum Development Centre was charged with the responsibility of completing details of the entirely new curriculum.

One of the reasons put forward by the Minister for announcing the impending change was the unsuitability of the old curriculum to cater for the majority of the children. The old curriculum had failed to motivate most children and accounted for their poor academic performance. The new curriculum would aim at giving a basic education founded on the 3Rs. Most of the Minister's statement was devoted to this aim. Only passing reference was made to affective development as compared with cognitive development which continued to be stressed. (See footnote on previous page). Learning activities would be conducted informally "to encourage children to understand the environment and to develop attitudes and character which are good".[10] Soon after 17 January 1981, in another statement while meeting representatives of Teachers' Unions and the press, he elaborated on his earlier statement saying that the new curriculum with its emphasis on the 3Rs was necessary as the old one was élitist and contrary to the spirit conveyed in the national education policy formulated in the Razak Report (1956), the Rahman Talib Report (1960) and the New Economic Policy to democratise education.[11] At this juncture, the new curriculum had not been sufficiently developed for it to be discussed in greater depth. Details were still vague.[12] It was initially called the 3M curriculum which is the literal Malay translation of 3Rs to show where the emphasis lay.

Reaction and response to the Minister's announcement were limited and cautious, in that as mentioned above, the public did not know in sufficient detail what the new curriculum would be like. During the period January to May 1981, a number of small discussion groups and seminars

was held in order to consult educationists and disseminate information on the new proposals. Examples of such meetings and seminars are:-

1. 23-25 January, 1981 - Meeting between the Directors of various divisions of the Ministry of Education and the State Directors of Education, the University staff and Teachers Union.

2. 26 March, 1981 - Meeting between Ministry of Education officials and Head teachers, professional staff of State Education Departments and academicians.

3. 25 February, 1981 - Meeting between Ministry officials and teachers at various towns e.g. Alor Star, Teluk Intan, Muar and Kuala Terengganu.

4. 25-30 May, 1981 - Meeting between Ministry officials and teachers.[13]

Based on the limited information given out by the Ministry of Education, there could be little opposition. It was generally felt that the proposals were good, but it was left to be seen how the actual curriculum content would be formulated and then implemented. However, the very name of the curriculum caused some confusion among middle-class parents. As stated in the previous page it was initially called the '3M' Curriculum (or the 3R Curriculum) indicating the influences of the "Back to Basics" movement. These parents were critical and quite vocal, especially through letters to the press.[14] They were afraid that standards would be lowered, especially as the aim of the curriculum was widely published as merely ensuring every child was equipped with the basic skills of the '3Rs'.[15] Since most of the children from middle-class homes had had kindergarten experience, which was not available to all children, they had already mastered the rudiments of the 3Rs. The parents felt their children would be held back by repetitive work and the lack of challenge. Such misgivings were aggravated by the lack of understanding of the new

proposals. Very few of the parents were aware that the new curriculum had provisions for fast learners to skip a year, proceeding to Standard Four from Standard Two. It was exprected 20 per cent of the children would be able to do this.[16] Such misgivings may be linked to another underlying issue which was to erupt later into a political controversy between the Chinese teachers, political parties and the government (discussed at the end of this section, pages 101-105). The curriculum proposals emphasized basic skills but did not make known whether they would be taught only in Malay or in the other languages as well. This ambiguity worried non-Malays.

Another group that expressed doubts about the curriculum was a small but influential group of educationists and researchers. For example, Fatimah Hamid Don, the former Dean of the Faculty of Education at the University of Malaya and representative of the more progressive views, warned that alongside these basic skills, other skills such as thinking and reasoning, feeling and valuing, and finally selecting and evaluating, are just as basic and should not be neglected.[17]

So, there were three groups that criticized the curriculum proposals. The first group generally held a traditional view of education and was fearful that standards would be lowered. The second tended to be more progressive in outlook and warned that emphasis on basic skills should not be at the expense of the all-round development of the child, that is, the affective as well as the cognitive should be emphasized. The third based their opposition on language issues. The Chinese group especially was afraid of restrictions on the use of their language, which would lead to a loss of cultural identity.

To assuage these fears, the Curriculum Development Centre then changed the name from the "Kurikulum 3M" to "Kurikulum Baru Sekolah Rendah" (the New Primary School Curriculum) which implied a broader-based curriculum. It is difficult to pin-point the exact date when this happened, as there was no official announcement or explanation of the change of name but after September 1981 publications of the Ministry of Education stopped referring to the "3M Curriculum".

During 1981 detailed outlines of the New Curriculum were also produced by the Curriculum Development Centre. Its "Buku Panduan Am" (General Guide Book) was published in September, 1981; and another called the "New Primary School Curriculum-Objectives,Rationale, Areas of Study and Teaching and Learning Strategies", in December 1981. It was one of the first to describe explicity the objectives, the contents and the methods of teaching to be used.

Based on the general aims recommended by the 1979 Cabinet Report, namely that primary education should emphasise basic education in the 3Rs and the overall and balanced development of the child, and the Minister's announcement that the Cabinet Report had been adopted, the following specific objectives were laid down by the Curriculum Development Centre. To enable pupils to:-

1. master Malay satisfactorily appropriate to its status as the national and official language of the country;
2. master the basic linguistic skills to converse, read and write in the medium of instruction of the school;
3. acquire a strong foundation in computational skills;
4. acquire learning skills;
5. understand, read, write and converse in English in line with its status as the second language;

6. develop desirable attitudes and behaviour based on the humanistic and spiritual values accepted and valued by the society embodies in the Rukunegara,* and to make these the basis of daily practice;

7. possess knowledge of and understanding, interest and sensitivity towards man and the environment;

8. interact socially, value the rights and abilities of other people and possess the spirit of co-operation and tolerance;

9. develop their talent, leadership ability and self- confidence to widen their knowledge and to improve their ability by using the basic skills already mastered;

10. show interest, understand, appreciate and participate in cultural and recreational activities that are within the content of the national culture.[18]

As directed by the 1979 Cabinet Report, the Curriculum Development Centre had sought in these specific objectives to combine the traditional and progressive aims of the Primary School Curriculum. Just as when the general aims were published, these specific objectives did not meet with any opposition.

Content of The New Curriculum

The content of the new curriculum prescribed by the Curriculum Development Centre was based on the recommendations of the 1979 Cabinet Report, which advocated three areas of study namely, "Communication", "Man and His Environment" and "Individual Self-Development".[19] The curriculum was divided into two phases. Phase I covered the first three years, Phase II the next three years, of primary education. The three main areas are given in more detail in Table 2.5.

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* see note 65 in Chapter One and Appendix B.

Table 2.5 The Main Areas of the Curriculum

Area	Component	Subjects	
		Phase I	Phase II
Communication	3Rs	Language of Instruction, English, Arithmetic (75%)	Language of Instruction, English, Arithmetic (65%)
Man and his Environment	Values, Attitudes, Religion	Islamic Religious Knowledge/Moral Education (11%)	Islamic Religious Knowledge/Moral Education Man and his Environment (21%)
	Humanities and the Environment	Not taught	
Individual Self Development	Arts and Recreation	Music, Art and Craft, Physical Education (14%)*	Music, Art and Craft, Physical Education (14%)

Source: Aziz A.A. (1981), Recent Developments in the New Primary School Curriculum and their Implications for Teacher Training. Ministry of Education, p. 3.

* (% denotes time to be given to each component)

The "Communication" area is aimed at equipping the child with the basic skills in the 3Rs upon which Phase II will be built. The area of "Man and His Environment" is divided into two components: (a) Islamic Religious Knowledge for Muslim pupils and Moral Education for all the others (b) the second component which includes the Humanities and the Environment is to be taught through a new subject to be called "Man and His Environment". This subject is supposed to be an integration of subjects like History, Geography and Science which were taught separately under the old curriculum. As this subject will only be implemented in Phase II, what form the integration is to take is still not clear.

The third area of Individual Self-Development is to be promoted through Music, Arts and Crafts and Physical Education. These subjects were also taught under the old curriculum but in the new curriculum they are to be distinctly Malaysian, as well as promote aesthetic development and sensitivity to the environment. One is left wondering what form this intended self-development will take with regard to developing aesthetic appreciation. The Curriculum Development Centre maintains this area will:-

> help develop the pupils' personality, foster their creativity and cultivate in them an appreciation of the natural environment as well as the creation of Man.[20]

If one expects elements of personality development to be included in the self-development area, one would be disappointed, as they have not been considered at all. On the whole, the proposed context of Phase I lays emphasis on the traditional, while Phase II tends to be more progressive.

Methods of Teaching and the Role of the Teacher

Thus Phase II concentrates on the acquisition of better learning through an integrated approach - a departure from the traditional compartmentalization into distinct subjects of the old curriculum.

The teaching methods proposed for both phases are intended to be progressive. The basic skills are to be acquired by learning through experience and in more pleasurable ways, such as through excursions, group projects, play-acting and puzzles. Dependency on textbooks is to be reduced and limited in all primary grades to only a series of Arithmetic textbooks and an Islamic text-book for Muslim students.[21] However, work-books are to continue to be used in a number of study areas. It would not be surprising to find less skilled teachers substituting these work-books for textbooks.

Consideration is to be given to the individual by having enrichment and compensatory aspects, that is exercises and materials of a remedial nature to help slower pupils, built into the programmes; and by methods like ability groupings and peer teaching. As the Centre asserts, the new curriculum will in this way ensure the all-round and balanced development of the child, by paying more attention not only to his intellectual development but to his spiritual, physical and aesthetic development as well. According to the Centre, the new curriculum should change the role of the teacher from dispenser of knowledge to facilitator of knowledge. The curriculum also implies a more flexible approach to classroom organization, more varied teaching and learning methods and greater use of mixed-ability groupings.[22] Special subject teachers were to be introduced, a departure from the present system of multi-purpose teachers.[23] With the Centre now having stated the specific objectives of

the new curriculum and published in detail its contents and methods, a clearer picture began to emerge. At this stage in 1981, while there was no open acceptance of the curriculum, there was no criticism of it either.

Materials for the Curriculum

For most of 1981 the Centre was also engaged in producing materials and books to be used in conjunction with the new curriculum. The syllabus as well as teachers' guides were produced for each subject. A general teachers' guide was also published.[24] A learning kit containing sample materials was also produced to help them.[25]

The Adoption of the Curriculum Development Centre's Proposals and Materials for the New Curriculum

In 1982 the Centre began to try out the learning packages and resource materials and teachers guides which it had prepared in about 5 per cent of the schools, that is in 302 of them.

At this point, criticism against the new curriculum began to emerge, Dissent was first heard from the Chinese Teachers' Associations such as the United Chinese Schools Committee Association. Criticism was in fact directed not against the proposals put forward by the Centre, but about the materials that it produced. The materials were criticized on two points. The first was against the teachers' guides, all of which were in Malay. There was only one book, the Mathematics one, available in Mandarin. The second was directed at in the Individual Self Development area which includes Music and Moral Education. Here the main complaint was that 50 per cent of the songs were in Malay. Furthermore, the songs that

were in Mandarin were Malay songs which had been translated into Mandarin, and not actually Mandarin songs.[26] Again, the characters in the stories and songs were Malay characters, emphasizing Malay ethics and values. This was interpreted by the Chinese as a step towards curtailing the Chinese language and culture and inhibiting the development of attitudes and values in keeping with Chinese ethics and tradition.

Another fear was that since all the Teachers' guides (except Maths) was in Malay, all other subjects would have to be taught in that language. They based their misgivings on the provision in the Education Act of 1961 which states:

> where at any time the Minister is satisfied that a national type primary school may suitably be converted, by direct order that the school shall become a national primary school.[27]

In the light of Article 21(2),* the Chinese interpreted the new curriculum as a move to convert schools using Chinese and Tamil as the media of instruction to national schools using Malay as the medium of instruction.

The Chinese teachers' union then threatened to boycott the curriculum.[28] Their misgivings and grievances were quickly taken up by an opposition party, the Democratic Action Party.[29] This Party, which gets most of its support from the Chinese community (see Chapter One, pages 39-40), was quick to condemn the new curriculum proposals as ill-advised, poorly devised and racial.[30] Mr. Lim Kit Siang, who with many of the

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* Article 21(2) of the Education Act of 1961 enpowers the Minister of Education to shut down Chinese or Tamil-medium schools or convert them into Malay-medium schools, if they were found to be economically unviable.

prominent members of DAP as well as some Chinese educationists was detained under the Internal Security Act wrote to the local press as follows:

> It disregards the ethnic and cultural values of the Chinese community where the teachers' instructional materials are written in Bahasa Malaysia from a Malay cultural or philosophical point of view ... (this) will completely change the character of Chinese schools and lead to cultural annihilation.[31]

This opposition placed the government in a delicate position. The Malaysian Chinese Association (MCA), a major component party of the ruling coalition, the Barisan National, and vying with the Democratic Action Party for Chinese support, initially remained quiet. But as DAP began to whip up fears among the Chinese, it felt it had to stand up for their rights and oppose the curriculum.[32]

In order to avert political controversy and tension within the ruling party, the government acted swiftly to placate Chinese opinion. It was embarrassing to have the MCA object to the curriculum, not only because it was part of the government but because one of the Deputy Ministers of Education was a MCA member, Mr. Chan Sun Siang. The government therefore immediately ordered the new curriculum materials to be re-examined, and materials and teachers' guides were produced in the other two languages. The Prime Minister also announced in Parliament that there was to be no change in national educational policy and Chinese and Tamil schools would be free to use their own languages as the medium of instruction.[33]

In a further effort to calm the situation, the government conducted a survey of public opinion. This was carried out jointly by the Social and

Economic Research Unit of the Prime Minister's Department and the Ministry of Education. Its main findings were published in the newspapers. The Minister of Education, Dr. Sulaiman Haji Daud, stated that according to the survey 80 per cent of those interviewed supported the new curriculum, while the remaining 20 per cent abstained.[34] The report of the survey itself has been classified as confidential and is not available for consultation even to bona-fide researchers, except in very exceptional circumstances.[35]

The fact that the opposition party could whip up a reaction to such an extent that one of the major component parties of the government - the MCA - was forced to oppose the government shows the underlying fears of the non-Malay population. It also serves to show that,despite the language policy of the government being slowly implemented in stages since 1957, it is still a sensitive issue. The Chinese especially jealously guard the right to use their mother-tongue as the medium of instruction in primary schools.

During the controversy neither the Indians in general nor the Tamils reacted as the Chinese did. Neither did the Tamil teachers, though they faced the same problem of the materials being in Malay and which needed to be taught in Tamil.[36] This could have been because the Tamil schools are mainly in the rural areas and fewer in number than the Chinese ones, and are poorly organized. Nor are teachers in Tamil schools as well-organized in unions as their Chinese counterparts. Therefore the Malaysian Indian Congress, the major Indian-based political party and like the MCA a component party of the ruling coalition, the Barison National, said in a statement that it backed the government on the new curriculum proposal.[37]

As was to be expected, the Malay press and the Malay Teachers' Union representing Malay teachers, one of the biggest in the country, were staunchly behind the government. In fact, the Malay press accused the Chinese community of being chauvinistic.[38]

The Government, too, attacked the critics. The Minister of Education, Datuk Dr. Sulaiman Haji Daud, stated :-

> These people have been making use of he 3R curriculum as an issue to win political support from the people.[39]

On the whole, the Ministry of Education took a very firm stand, brooking no criticism. It said :-

> The Ministry welcomed constructive criticism to have the system further improved but not outright opposition and baseless attacks on the 3R curriculum ... which has been found to be effective and sound and would continue to be.[40]

It must be said that this firm stand put a quick end to the controversy. Once materials were produced in the other languages the grounds for opposition disappeared. Though the Chinese Teachers' Union and the political parties did not come out in open support of the curriculum, opposition to it quickly evaporated.

Chapter Two

Section I

Notes and References

1. Government of Malaysia, (1971), Second Malaysia Plan, 1971-1975, p. 232
2. Federation of Malaya, (1966), Report of the Education Committee, 1956. Kuala Lumpur: Government Printers.
3. Ibid., p. 1.
4. Ibid., Appendix II of Report.
5. Ibid., para 186.
6. Ibid., para 12.
7. Mauzy, Diane K., op. cit., p. 24.
8. See Chapter One.
9. Report of Federation of Malaya, Legislative Council Debates, Official Report, Thirteenth Meeting of the Second session of the second Legislative Council, Wednesday, 10 July 1957. From collection of articles and speeches of Tun Tan Siew Sin, 1955 1970, University of Science, Malaysia Library Collection.
10. Federation of Malaya, (1966), op. cit., para 16.
11. Federation of Malaya, (1960), Report of the Education Review Committee,1960. Government Press, Para 1.
12. Ibid., para 57.
13. Ibid., para 88.
14. Ibid., para 121.
15. Ibid., para 161, 162 and 163.
16. Ibid., para 80.
17. Ibid., para 371, b and c.
18. Ibid., para 165, 160, 371(e).
19. Ibid., Chap. VIII.

20. Ibid., Chapter VIII, para 150 to para 170.

21. The Ministry of Education was to discontinue the organization of examinations in Chinese i.e. the Junior Middle III Examination, the Chinese Secondary Schools Promotion Examination and the Chinese Secondary Schools Leaving Certificate. Ibid., para 187.

22. Ratnam, K.J., op. cit.

23. Ibid.

24. Proceedings of Parliamentary Debate on the Report of the Education Review Committee, 1960, 10-12 August, 1960.

25. Ibid.

26. Milne, R.S. and Mauzy, Diane K., Politics and Government in Malaysia, Singapore and Vancouver. Times Books International and University of British Columbia Press, 1980.

27. Malaysian Constitutional Documents. op. cit.

28. Tunku Abdul Rahman was educated at Cambridge, while Tun Abdul Razak had read law at the Inns of Court in the United Kingdom, Tun Dr. Ismail was a doctor, Tun Tan Siew Sin (M.C.A.) while Tun V.T. Sambathan (M.I.C.) were both English educated too.

29. It lacked suitable scientific terminology to be used at the higher levels of eduation. The Dewan Bahasa dan Pustaka (a Literary Agency) was set up to provide materials and to develop the language sufficiently to be used as the medium of instruction at secondary level and institutions of higher learning.

30. Straits Times, December 4, 1964.

31. Ibid.

32. Zainal Abidin Wahid "Education in Malaysia, A Study of an Aspect of Policy and Implementation", Malaysia in Perspective, (1971).

33. Mauzy, Diane K., op. cit., p. 34.

34. See Chapter One.

35. Mauzy, Diane K., op. cit., p. 34.

36. Straits Times, 2 August 1965.

37. Mauzy, Diane K., op. cit., p. 41.

38. Article 152, Malaysian Constitution documents. op.cit.

39. See discussion in Chapter One.

40. Snider, N., "Race Leitmotiv of the Malayan Election Drama", Asian Survey, Vol. X, 1970, p. 1080.

41. Chai, Hon Chan, op. cit.

42. Mauzy, Diane K., op. cit., p. 35-37.

43. The Chinese Community wanted to set up a private university called Merdeka University. See Mauzy, Diane K., Ibid.

44. Chai, Hon Chan, op. cit.

45. See Chapter One.

46. Ibid.

47. See p.57

48. See p.14

49. Wong, Francis H.K. and Ee Tiang Hong, (1975), Education in Malaysia. Heinemann Educational Books (Asia) Ltd., p. 99.

50. The Federation of Malaya (1966), op. cit., Chapter V, para 53-66.

51. Ibid.

52. Ibid.

53. Wong, Francis H.K. and Ee, Tiang Hong. op. cit., p.

54. The Federation of Malaya, (1966), op. cit., para 30.

55. Ibid., para 30.

56. Ibid., para 76-80.

57. Ibid., para 59.

58. The Rahman Talib Report, op. cit., para 70.

59. Wong, Francis H.K. and Ee Tiang Hong, op. cit., p. 112.

60. Mason, F., (1957), The Schools of Malaya. Singapore: Donald Moore, p. 1.

61. The Federation of Malaya, (1966), op. cit., para 116.

62. Ibid., para 122-127.

63. Ibid.

64. Ibid.

65. Wong, Francis H.K. and Gwee Yee Hean, (1973), Perspective. The Development of Education in Malaysia and Singapore. Heinemann Educational Books (Asia) Ltd., pp. 103-105.

66. Ibid.

67 Federation of Malaya (1966), op. cit., para 54.

68. Refers to Mandarin, the medium of instruction in Chinese schools.

69. Federation of Malaya (1966), op. cit.

70. Ibid.

71. Ministry of Education, Malaysia, (1973), Educational Statistics of Malaysia . Kuala Lumpur: Government Printers.

72. Federation of Malaya (1976), op. cit.

73. Siti Hawa Ahmad, op. cit.

74. Ibid.

75. Ibid.

76. Francis Wong, op. cit.

77. Siti Hawa Ahmad. op. cit.

78. Government of Malaysia (1970), op. cit.

Section II

Notes and References

1. Tun Abdul Razak was assisted by other members of the former Cabinet and reported to the Prime Minister.

2. Government of Malaysia, (1971), Second Malaysia Plan 1971-1975, p. 231.

3. Dr. Mahathir Mohammad, was one of the 'ultras' or extremists, who led the 'revolt' against Tunku Abdul Rahman and his gradualist policies. See Goh Cheng Teik, op.cit., p. 27-38.

4. Ibid.

5. Ibid.

6. Cheah Boon Kheng, "Malaysian Student's 'Parliament' Meets", The Sunday Mail, 19 April, 1970.

7. Government of Malaysia, (1971), op. cit., p. 1.

8. Ibid., p. v-vii.

9. Ibid., p. 1.

10. Government of Malaysia, (1966), op. cit., p. 484.

11. Wong, Francis H.K. et. al., (1975), op. cit., p. 99.

12. See this chapter, p. 13.

13. A similar situation arose on the choice of name for the country, immediately before independence, with the Malays wanting 'Tanah Melayu' which meant land of the Malays while the other racial groups and British felt 'Malaya' was more suitable as it included everyone. See Chapter One, pages 26-27.

14. Utusan Melayu, (Malay newspaper), 11 July, 1969.

15. Chai Hon Chan, op. cit., p. 55.

16. Ibid.

17. The Straits Times, 1 July, 1969.

18. Government of Malaysia, (1985), Report of the Cabinet Committee - To Review the Implementation of Educational Policy. Kuala Lumpur: Ministry of Education.Para. 164.

19. Government of Malaysia, (1977), Ministry of Education, Educational Planning and Research Division, Kuala Lumpur. Chai Hon Chan, (1977), Education and National-Building in Plural Society: The West Malaysian Exprience; Development Studies Centre, Australian National University, Monograph No. 6.

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21. See discussion in Section III, pages 101-105.

22. Federation of Malaya, (1960), op. cit., para 161, 162 and 163. government grants were thus withdrawn.

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30. Ibid.

31. Ahmad, S.H., (1986), op. cit., p. 70.

32. Government of Malaysia, (1985), op. cit., para 34.

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34. Wong, Francis H.K., et. al. (1972), op. cit., p. 103.

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40. Government of Malaysia, (1985), op. cit., para 195, p. 100.para. 195, p. 100.

41. Ibid., Recommendation, p. 229.

42. Ibid., para 191, p. 99.

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3. Ibid., p. 5.
4. Ibid., p. 196:1
5. Ibid., Recommendation 57.a.
6. Ministry of Education, (1980)., Level of Achievement of Primary School Pupils in Malaysia: Basic Skills and Bahasa Malaysia. Curriculum Development Centre, Kuala Lumpur.
7. Ibid.
8. Ibrahim Saad, (1982), Dari Pedagogy Ke Politik (From Pedagogy to Politics, Kuala Lumpur: Utusan Publications, p.3.
9. Press release by Minister of Education, 8 December, 1980.
10. Ibid.
11. Press statement by Minister of Education, 17 January 1981.
12. Ibid.
13. Ibrahim Saad, (1982), op.cit.
14. Ibid.
15. A. Abdul Aziz, (1981), op. cit.
16. Press release, op. cit.
17. Hamid Don, F. (1981)., Aspiration, Objectives and the Implementation Strategies of the New Primary School Curriculum. Paper presented at Methodist Head Teachers' Conference: Education for Varied Talents. September 11-13, Kuala Lumpur, p. 3
18. Ministry of Education, (1981),, New Primary School Curriculum - Objectives, Rationale, Areas of Study, Teaching and Learning Strategies. Kuala Lumpur, p. 4.
19. Ibid.
20. Ibid., p. 24.

21. Ibid.

22. Ibid.

23. Ministry of Education (1981), The General Guide Book for the New Primary School Curriculum. Kuala Lumpur.p. 34.

24. Ibid.

25. Ahmad, S.H. (1986), op. cit., pp. 164-165.

26. The Star, 11 January, 1982.

27. Article 21(2). Education Act 1961. Kuala Lumpur: Government Printers.

28. The National Echo, 21 January, 1982.In fact some Chinese schools, which were termed 'rebel' schools by the press, closed Standard One classes in which the new curriculum was being implemented, 29 January, 1982. The New Straits Times, 30 January, 1982.

29. See Chapter One.

30. The National Echo, 13 January, 1982.

31. Ibid.

32. Datuk Lee San Choon, the President of the M.C.A. said the manner of implementation of the new curriculum was a deviation of the recommendations of the Cabinet Committee and that the M.C.A. would 'disssociate' itself from the curriculum. He did not elaborate what this meant. He however reiterated that 'the M.C.A. will sink or swim with Chinese Primary Schools'. The New Straits Times, 13 January, 1982.

33. The National Echo. 12 January, 1982.

34. The New Straits Times, 21 August, 1982.

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38. The New Straits Times, 21 August, 1982.

39. Ibid.

40. Ibid.

CHAPTER THREE

IMPLICATIONS OF PRIMARY SCHOOL CURRICULUM REFORM

Section I

The Theoretical Base

The Theoretical base of this thesis is twofold:-

a) the psychological concept of affectivity and cognition in education; and

b) the more important (as far as this thesis is concerned) comparative educational concept derived from his problem-solving rationale of Holmes ideal typical model of mental states as an instrument to analyse and understand a particular society and its educational system. This Section, Section I, discusses these two concepts and is followed by a separate one, Section II, in which a combined ideal typical model of Western Malaysian mental states is constructed from the common factors identified among the Malays, Chinese and Indian Communities. Section III then illustrates this construct by means of a survey among primary school pupils in Kuala Lumpur.

A. The Concept of Affectivity and Cognition

The relevance of these two terms has been briefly mentioned in Section III (pages 91-92) of the previous chapter. In general non-psychological language 'affectivity' pertains to feelings, emotions and desires, as distinct from 'cognition' which denotes the mental action or

faculty of knowing and perceiving. In educational psychology the two terms have a more specialised connotation as being the two essential ingredients of the whole process of learning. This fact is recognised in the 1979 Cabinet Report itself which after defining affectivity as that which includes emotions, sentiments, feelings and spirit[1] goes on to state that national unity, as the most important aim of education, can only be achieved by the development of positive affective characteristics such as good personality character and moral values.[2]

Where educational psychologists differ is in the relative importance they attach to the two terms. Bloom, a pioneer in this field considers that affectivity contributes only one quarter of total learning achievement, while hastening to add that

> they (the affective factors) help to determine the extent to which the learner will put forth the necessary effort to learn a specific learning task.[3]

Others rate these factors more highly, the affective dimension might be and often is, of greater consequence to the individual than the cognitive[4]. Similarly Cattel, Sealy and Sweney accord more importance to non-cognitive factors in school learning and attempt to quantify them thus:-

1. Intelligence related factors 21 - 25 per cent.
2. Personality traits 27 - 36 per cent.
3. Dynamic interest traits 23 - 27 per cent[5]

Authorities agree that successful learning depends on both the affective and the cognitive, but acknowledge that in practice the latter is

almost everywhere over emphasised at the expense of the former, especially in educational evaluation and pupil assessment. Thus Bloom's statement that most of the work in test development has concentrated on the cognitive domain.[6] In Malaysia, as elsewhere this emphasis is compounded by the traditional attitudes of parents who set great store on academic success as measured by formal written examinations. At the same time, some authorities e.g. Anderson[7] and Tyler[8] have begun to argue that the distinction between affectivity and cognition is arbitary and artificial and that it is not possible to talk of purely cognitive or purely affective factors in learning as one tends to influence the other.

However, this distinction remains a valid one particularly when investigating a traditional educational system in the process of profound change. It is for this reason that this thesis, like the crucial 1979 Cabinet Report, attaches so much importance to it and uses it to illustrate the constraints that those who had to implement new policies experienced.

B. The Concept of an Ideal Typical Model

According to Holmes the introduction of change in society need not always be traumatic or problem-creating, if it is ensured that the change is "synchronous"[9] (see Chapter One, page 47 for the definition of this term). He further states that the mental states of people are important in determining how individuals react to change. It is therefore necessary to discover what they are.

> If we are to use sociological laws to predict outcomes in known national systems, we need to know more about mental states, the 'residue' the 'lower valuations' the 'mores' which are not quite synonymous for the forces within individuals, which motivate their behaviour. They constitute if

> you will, Sadler's 'living spirit, or Mallinson's 'national character'. If we cannot discover what they are, we cannot anticipate how individuals will react to a new proposal or run a new institution.[10]

To explain the references to Sadler and Mallinson is appropriate here. Michael Sadler (1861-1943) made one of the earliest approaches to a comparative point of view in 'How Can We Learn Anything of Practical Value from the Study of Foreign Systems of Education' which was published in 1900. He believed that selective cultural borrowing was not viable or desired, because he argued a "living spirit" was part of any educational system. To him, "all good and true education is an expression of national life and character".

Vernon Mallinson (1919-) has built on Sadler's idea of national character, rejecting some of Hans' (see Chapter One, page 1) necessary categories. National character is for Mallinson "the totality of disposition to thought, feeling and behaviour peculiar to, and widespread in a certain people, and manifested with greater or less continuity in a succession of generations". He regarded "national character as equivalent to a collective fixed mental constitution that guarantees a common purpose and forms of behaviour on the part of those who share it". This idea, as we have seen, was later developed by Holmes.

To ensure that change is smooth, we should be able to predict outcomes within the context of change, that is by anticipating the reactions of the individuals concerned.[11] These reactions, especially in terms of their mental states and behaviour, can be better judged and anticipated by reference to a historically earlier ideal-typical model.[12]

The ideal typical model is central to Holmes' problem-solving method.[13] Internalised aims, beliefs, hopes and values constitute national character and have a bearing on the mental states and influence the actions, of that people. To him, ideal typical models which reflect these internalised aims, beliefs and hopes can be used as tools of analysis to anticipate the outcomes of policy innovations. An ideal typical model should usually include information about the nature of man, the nature of society and the nature of knowledge.[14] One source for such models are the works of world renowned philosophers. Religions, including religious texts and practices, also provide appropriate sources.[15]

Therefore, ideal types used with circumspection have a role to play in the analysis and understanding of a particular society, especially if it is complex.

> Ideal typical models are necessary if we are to compare extremely complex situations, analyse certain problems and in particular if we are to compare the aims, hopes, expectations and attitudes of individuals and organised groups in different societies.[16]

However, Holmes cautions that these models may over-simplify some constituents of national character. They should not be used to stereotype the behaviour of the citizens of a national-state. If derived from traditional sources, they help in shedding light on complex mental states by giving us a greater understanding of the norms people are likely to accept or reject. In consequence, an ideal typical model of mental states in a society should help to predict whether changes will be accepted or not. If changes are not accepted then problems can be expected. The ideal

typical model provides a theoretical framework within which an analysis of change and no change can be made.

This study accepts this premise, arguing that the introduction of the New Primary School Curriculum, which is the "change-element", as put forward in Holmes' method of problem-solving, is "asynchronous" to the mental states of teachers, pupils and parents which have not changed. The study maintains that the New Primary School Curriculum, being the "change-element" because of its innovatory progressive features inspired by modern Western educational thought, creates problems and is unlikely to be fully accepted. This was evident in the education system of colonial Malaya which was very British. Even then, the Malayans, that is the Malays, Chinese and Indians of that period only adopted what suited their respective cultures. Yet, because Malaya as it then was, was not independent, society tended to be more ready to comply with British educational practice which in itself was authoritative and teacher-dominated. In contrast, now that Malaysia is independent, its cultural mental states tend to be exhibited with greater pride and so must be more closely examined.

As already stated, Section II is devoted to constructing an ideal typical model of the mental states of the three main racial groups so that their cultures can be analysed.[17] It argues that the New Primary School Curriculum, or the "change-element" in its innovatory features, bred in a Western environment, has led to a clash of cultures. In similar vein, Sadler insists that educational systems can be transplanted only if the "ethos or living spirit" which informs them is taken with them.[18] As Holmes says:-

> Such ideal typical models would serve to show what can be borrowed and what cannot be taken over.[19]

Section II

An Ideal Typical Model of Mental States in Malaysia

The construction of a composite ideal typical model of mental states that exist in Malaysia presents considerable difficulty, because Malaysia is not a homogeneous society. To repeat what has been stressed more than once, it is characterised by ethnic and cultural diversity comprising three major racial groups that is the Malays (50%), Chinese (37%), and Indians(11%).[1] There are also at least half a dozen or more smaller racial groups which are classed by the government as "others" but are not being considered here as they only constitute 2% of the population.[2] Malaysia is, therefore, an example of a typical plural society as described by J.S. Furnivall (and discussed on page 30). In consequence, it is essential, in order to construct the ideal typical model, to examine the values and norms attributed to the different communities in Malaysia.

The Malays

As already stated the Malays are the largest racial group. Their religion is Islam. They tend to be shy and retiring and seldom fully frank.[3] Contradicting elders and those in authority is considered impolite and a sign of being badly brought up and lacking in manners.

Concept of Education.

According to Manning Nash in his comparative study of rural education in Burma and Malaysia it is important to know:-

> the cultural meaning of education in given societies and the structural position of education within the whole social system.[4]

In Malaysia, there still exists a system of Islamic religious schools called "Pondoks"[5] and "Madrasahs"[6] parallel to the government-run secular national schools. This is historically the oldest form of education in Malaysia.

> In these 'Pondoks' the meaning of religious education can be found and since some of that meaning leaks into the Arabic and national schools,* it is the template for the cultural meanings of education of this peasant Muslim society.[7]

Holmes expresses similar views:-

> The secular and religious tradition in education has never been entirely separate. Indeed the lay teacher has frequently taken over from the priest. At the same time, the ancient Hindu and Muslim texts contained a great deal of information which was concerned with the practical day-to-day organisation of a society.[8]

In fact, there are many similar values stressed by the Muslim and Hindu faiths from which spring the concept of an ideal teacher, "the priest teacher".[9]

Versions of the ideal teacher still exist in these pondok schools. "Pondok" means a hut in Malay, and the school operates around a particular teacher or guru who is noted for his knowledge of Islam. The pupils live around his house and in some cases around a "surau" (small mosque) in huts or long houses, hence the name. The pupils may be provided with food by the community. The guru is paid in kind with gifts of food, clothing, etc., by the pupils or their families. The curriculum is entirely religious, consisting of Islamic law, the study of the Koran and

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* See page 124.

Hadith (the non-Koranic sayings and precepts of the Prophet Mohammad), and the study of Arabic, the only authentic language of the Koran.

The ultimate aim of all the students is to attain Makrifat, that is, the subjection of the self to Ilmu (knowledge), in this case religious knowledge. The discipline of study is based on the concept of ijtihad, the striving to attain truth by the 'application of reason' (Akal). However, Akal alone is not considered sufficient to attain knowledge. It must also be guided by Iman (faith). Ultimately a pupil who conscientiously applies himself under a learned guru will find the key to ilmu or knowledge, and hence to the proper life and a full understanding of what subjection of self is.

To be a complete man, he needs to co-ordinate and integrate his knowledge, behaviour and action so that it forms a broad total framework of life. To achieve this he needs some basic values, and the society in which he lives makes some unquestioned assumptions. This constitutes an important aspect of the Islamic concept of knowledge and its acquisition. Much of it is automatic acceptance.[10] For it is considered that God - given knowledge is absolute, essential for man's guidance and salvation, and is not only necessary but also obligatory.[11]

> Learning and education are really holy commitments for all Muslims. Our community is collectively duty bound to give a major part of its attention to education so that a goodly number of members should become versed in Islamic learning. Allah would take the whole Muslim community to task for negligence if there were insufficient learned men available to serve its people.[12]

The veneration of learning and knowledge is an age-long tradition of Islam, the quest for learning having always been regarded as an exalted

form of worship. In fact according to the Koran the first word sent down from God to Prophet Muhammad was "read".

> Read: In the name of thy Lord who createth.
> Createth man from clot,
> Read and thy Lord is the most bounteous.[13]

Teacher-Pupil Relationship

From the above tenets has grown a style of teaching and learning, and an image of the educated man centred on the teacher or guru. The relationship between the guru and the pupil is hierarchical, based on the guru's superior knowledge. Deference, respect, awe and gratitude are expected from the pupil. The guru, on the other hand, should not be arrogant but should exhibit refinement and gentle behaviour. As Holmes says:-

> The teacher's role was paternal; his pupils should be treated as his children and treated humanely and compassionately.[14]

Besides the Pondok schools, there are also Arabic schools which are state-supported. In these schools, in addition to the religious subjects, there are many secular ones almost similar to those in the national-type schools. Many of the pupils of these schools in turn become religious teachers or Lebai (pious and learned), an honour in traditional Malay society. Practices and values from these schools filter into the mainstream of education in the country.

For example, Manning Nash says:-

> The Pondok and the Arabic schools reflect the deepest levels of Malay consent on what education ideally should be for. The teacher and the pupils and the community which supports

> them all subscribe to the Pondok and Arabic school's meanings of education.[15]

The Chinese

As already stated, the Chinese, the second largest racial group, came to Malaysia as immigrants. They are, as we have seen, very conscious of their culture and traditions and are bent on preserving them. This is evident by the number of Chinese schools, both private and state-owned. In these schools, even in the government-run primary ones, the teachers tend to retain many aspects of teaching found in traditional China, with much emphasis on the superiority of the intellect and authority. Proper behaviour is considered the basis of all worthy knowledge.

Concept of Education

Any discussion of Chinese values and beliefs as they related to education would not be complete without considering the ideas of Confucius. Respect for learning is a chief characteristic of Confucianism, being a means of attaining virtue, repaying one's superiors and parents and gaining self-respect and self-fulfilment.[16] It is also a social duty necessary for a harmonious and stable society. The important aspects of Confucian teaching have four components:-

1. Educational Aims

   a. For Confucius, the educated man is a morally responsible person called Chun-tzu (gentleman or virtuous man) who is fit for his own appropriate role.

   b. The aim of education is to educate officials working for the harmony of the state and country.

2. Nature of Knowledge

Knowledge is for improving behaviour and attitudes.

3. Nature of Man

a. Man's nature is nearly alike, but through experience he grows apart from others.

b. Individual differences, particularly differences in intellectual ability, are acknowledged.

4. Approach to Education

a. Teaching virtues by setting up morally good examples, not by mere talking.

b. Practice of individualised teaching.

c. Practice of virtue and filial piety to highlight "reciprocity" (good relations with others) - the key word of teaching.

d. Emphasis of the relationship between learning and thought.

e. Inclusion of civil and military knowledge in the classics and the six arts.* [17]

The concern with standards and intellectual ability was obvious in the Chinese traditional system which was based on the tacit conviction that only a small minority, the intellectual elite, could benefit from the sort of education the classical teacher gave to enable his pupils to gain

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* the six arts taught by Confucius were:- rituals, music, archery, charioteering, writing (or historical classical reading) and mathematics.

academic honours in the arduous and competitive state examinations leading to positions of authority under the Emperor.

After Confucius, though his ideas still formed the basis of the traditional Chinese education system, greater emphasis was placed on the training to assist the Emperor. The scholars achieved positions of power through the Imperial Examination System which was highly competitive. To pass these examinations was much esteemed. In folk stories and songs children were exhorted to study hard to achieve the ultimate honour of status and recognition by passing these examinations.[18]

Teacher-Pupil Relationship

In Chinese society, like the Malay and Indian ones, the teacher was revered for his knowledge and the teaching profession was highly regarded. The traditional relationship between the teacher and the pupils was one of the most sacrosanct in the Confucian world. Education in Confucian ethics, which included learning the proper modes of ethics and behaviour towards the teacher, was crucial. This can easily be seen in the pupil's demeanour to his teacher:

> Every morning when the scholar enters the room, he bows first before the tablet (of Confucius) and then to his teacher.[19]

The traditional Chinese teacher was generally one whose knowledge and ability was recognised by members of the community. Criticism of the teacher was rare, especially by parents. Therefore, the teacher taught without being questioned, employing teaching methods which were used by his former teacher. He was normally supported by

the community and usually received monetary offerings at the beginning and end of the school term. Gifts of kind such as food, wine and meat were also offered during festivals. The community also provided free room and board. The pupils performed services such as fetching water, cleaning the house, lighting the fire and cooking.[20] As the Chinese schools of Malaysia had their roots in these traditional schools, it is not surprising that poor parents in isolated areas continued to send rice, poultry and part of their harvest of fruits and vegetables to the teachers on festival days as a mark of respect.

Method of Instruction

Although Confucius was the first to state clearly that in teaching there should be no class distinction in the provision of education, he had extremely rigid standards when selecting pupils who showed promise. He divided them into "superior", "inferior", "above average" and "below average". He said:-

> To those above average one may discourse about the higher things (have real communication), but with those below the average one may not have any real communications.[21]

The emphasis on cognition is also seen in the teaching of his followers such as Mencius. In addition to intelligence and learning, the pupil was expected to submit himself totally to the authority of the teacher. As Richardson states, Mencius limited himself to pupils who were of exceptional quality both in intelligence and docility.[22] In consequence, Confucian society was hierarchical, based on feudalistic principles. Such stratification was based on the veneration and respect stressed by Confucius himself which was heaven, earth, the Emperor, parents and the teacher

in desccending order.[23] Its social ideals included loyalty to the state, filial piety, submission to authority and maintenance of social order.[24] Children of nobleman and high ranking official went to imperial colleges. For the rest of the population, there were local central schools which aimed to teach the pupils to be literate, so as to be able to cope with the daily demands of life, and to make them fit for employment suitable for their station in life.

Though there were no internal examinations in these local schools, they continued to follow the curriculum prescribed for imperial examinations. Emphasis was on classical texts and calligraphy.[25] The classical texts included Moral Education as well as basic Astronomy, History, Geography and Social Skills. Filial piety and proper behaviour towards family members as a basic element of Confucian teaching was always emphasized.

The pupils were also required to do a lot of reading, recitation and writing, especially from the ancient texts. They normally recited after the teacher who read the text phrase by phrase. This was because the teachers copied the styles of their ancient sages, who were their main source of knowledge. The works of contemporary writers were ignored. Such methods hindered the development of scientific speculation and experimentation and relied chiefly on literary investigation. The Encyclopedia Britannica confirms this:-

> By the nineteenth century literary ability and knowledge of the classics had become practically the sole concern of the examinations and education ... even arithmetic was not accorded the same importance as reading and writing.[26]

Teacher dominated methods were used, as the teacher concerned himself planned and implemented the methods of teaching to be used. One of the elementary texts (San-Tzu Ching or the Trimetrical classics) says the teacher has to be strict, otherwise it shows laziness. Teachers were not expected to talk freely or make jokes. Corporal punishment such as kneeling for a long time before a portrait of Confucius was commonly imposed.[27] Most of the Chinese parents agreed with teacher dominated authoritarian methods for they felt they would persuade a pupil to be good. Such methods of teaching and disciplining still continue to be used in Chinese schools in Malaysia even today.

The Indians

The Indians, though the smallest of the major racial groups, have had an enormous cultural influence not only in Malaysia but throughout Southeast Asia. Many of the values and norms that inform the mental states of Indians and determine their behaviour are similar to those of the Malay community, because as mentioned in Chapter One, (see page 41), Malay society has been greatly influenced by Indian, particularly Hindu, culture long before the Indians began to immigrate on a large scale in the nineteenth century.[28] Xavier S. Thani Nayagam in his article "Ideals and Values Common to South and Southeast Asian Cultures" states that there were similarities in cultural ideals and types between Indian and Southeast Asia in the structure of the family, the social hierarchy, literature and art.[29]

Again, as mentioned in Chapter One (see page 41), the Indians in Malaysia are not a cohesive group. According to the Encyclopaedia Britannica, the Indian subcontinent, also referred to as South Asia comprises

India, Pakistan and Bangladesh, where there are about 225 main languages and dialects. The languages can be divided into four families, that is, Dravidian, Indo-Iranian, Austro-Asiatic and Sino-Tibetan. The Dravidian languages are spoken primarily in Southern India. The four major languages in this group are Tamil, Telegu, Malayalam and Kannada.[30] So, it is not surprising that there exists in Malaysia, too, a variety of language groups such as Sikhs, Bengalis, Malayalees, Telegus; but as there is a predominance of Tamils, the main Indian language spoken is Tamil.

The Indians follow many religions such as Hinduism, Jainism, Buddhism, Sikhism, Christianity and Zoroastrainism. In Malaysia as in India, the majority of the Indians are Hindus. Consequently, this section is concerned mainly with the Hindu concept of education and the role of the teacher.

The Hindu Concept of Education

In orthodox Hinduism, as practised through the ages until the present day, the aim of education is the "realisation of the Absolute" or "the Truth" which is called "the Omniscience".[31] Obtaining a complete education enables one to realise "the Truth", which is considered the pinnacle of human educational aspirations.[32] But it has also been realised that not everyone can aspire to reach the ultimate goal which requires full detachment from worldly affairs. As a result, secular education is also emphasized. Secular studies are called Apara Vidya, which has been considered material, physical and perishable and not to be equated with Para Vidya, which is moral, spiritual and permanent. However, the lower level of secular knowledge is not to be despised, since it is a preliminary to

higher forms of knowledge, by which the supreme importance of Para Vidya or education par excellence is gained.[33]

The aim of education varies according to the caste the individuals belongs to. There are four main castes in India. The Brahmins belong to the highest caste and after completing their education only they could become priests or teachers in the olden days. The other castes could not train for such occupations. The Khastriyas are the second caste and were in the past warriors. The Vaisyas are the third caste and were agriculturalists. The fourth and the lowest caste are the Sudras. They were, and still are, considered as untouchable and do not participate in the social functions of Indian society. Although strict divisions of labour according to caste have almost completely disappeared, the caste system persists in social gradings and in religion - especially in rural areas.

In traditional or orthodox Hinduism it is believed that there are four stages of life an individual has to go through, that is Brahmacharya (pupilage), Garhasthya (householder), Vanasprasthra (forester) and Sanyasa (teacher). Brahmacharya is the first stage when the pupil is sent to the teacher's house to receive such training as should help him realise his true self. While it is important for the child's mental capacity to be fully developed, it has not been the sole aim of pupilage. Mental development is to be considered together with development of character, piety and knowledge of sacred lore. According to Sobharani Basu, education in traditional Indian society is esoteric, and is intended to:-

> .. go beyond the more mechanical activity of the brain, and it is only through proper education that more worthy avenues of knowledge can be

> opened up. The purpose of education is to widen the vision of Reality. It is by widening the faculty of his mind that the creative principle in him can become the instrument of his culture and civilisation.[34]

This high level of self-realisation is to be acquired through purification, self-discipline and meditation.

In the past, pupilage began in childhood, usually at the age of 5, when the pupil began by learning the alphabets. This was followed by the ceremony of tonsure preceded by the initiation ceremony. The age for the initiation ceremony was usually 8 years for a Brahmin, and more for the other castes such as Kshatriya and Vaisya. It depended on the capacity and aptitude of the pupil, and the aim for which education was sought.[35] The lowest caste, the Sudra, was barred from receiving education.

On the completion of his pupilage, if he was considered to have developed sufficient detachment, he could proceed directly to the fourth stage, that is, to the status of a teacher (Sanyasa). If on the other hand he tended to be more concerned with worldly pleasures, he passed on to the second stage; that of a householder. He, then proceeded gradually stage by stage to that of a Sanyasa.

Pupilage, therefore, was a period of training for selection to the different orders in society, based on competence, aptitude, endurance, and to a certain extent birth. The Brahmin had an advantage by virtue of his high caste, but no pupil was to be turned away on account of his birth, if he truly sought knowledge. These educational practices persist to this day in many parts of modern India (see excerpt below).

The Teacher-Pupil Relationship

In Indian society, education and the teacher has always held an exalted position. The concept and veneration of the Guru is closely associated with India, and as was seen in the earlier section on the Malays, is also observed in Malay and Chinese society. The guru is:-

> ... more than a teacher, he is counsellor and the medium whereby the spiritual lineage is transmitted. He holds a preeminent place even in modern Hindu life.[36]

In traditional Indian society, education was characterised by a close bond established between the teacher and his disciple. The house of the guru was the educational centre or the Gurukul. The guru was most revered, and was likened to God[37] The teacher and pupil were linked by a spiritual relationship, as well as an intellectual one. Most important of all, apart from the teacher there was no other access to education.

> A teacher was absolutely necessary for imparting knowledge. The teacher was the direct, immediate and sole source of a pupil's knowledge.[38]

In the older Upanishads,[39] there was a prohibition against communicating any doctrine or ceremony to anyone except a son or a pupil. Formal pupilage was necessary. In return, the pupil was subjected to a strict system of discipline. He had to serve and please his teacher, tend the "sacred fire", guard the teacher, his house, property and cattle, and fetch water and fuel. There was a strict code of conduct governing the behaviour of the pupil towards his teacher. he had to obey him at all times. He should not contradict him. He should always be seated lower, he should not appear in his presence with his shoes on or his head

covered. He should not sit cross-legged in his presence. The teacher, in return was to treat the pupil with affection, as if he were his own son. Again, it is emphasized that this relationship still persists in India.

Method of Instruction

Generally two methods have been used, varying according to the capacities of the pupil. The pupils were graded into three groups, that is of high, medium and low ability. Firstly, the content of the Rigveda,[40] and its hymns were taught. Every teacher taught his sons or pupils the texts which he had personally acquired. The Vedic system was based on oral teaching and the method of teaching was catechetical. Memory has always been regarded as important and has been cultivated through learning by heart and by the repetition and rehearsal of the sacred texts by both teacher and pupil, so that proper pronunciation was acquired and the power of memory developed.[41]

In the past oral teaching raised the authority of the teacher in society, as he was the only source of the sacred texts. It also controlled the availability of this knowledge. Only those considered fit were able to obtain such knowledge. However, oral teaching did not imply learning entirely by rote. A most important aspect was:-

> the comprehension and realisation of their inner meaning by constant concentration and contemplation.[42]

This second process has been for the attainment of self-realisation by means of asceticism. Only the very best are chosen for this form of rigorous training. The highest and ultimate truths are attained through the

control of the senses, purification of thought, meditation, and a life of austerity and yoga.[43] At the end of the pupilage the pupil presents the teacher with gifts. The period of pupilage normally lasts twelve years.

There are also grades of traditional teachers, the Acharya being the highest. He is called Atiguru[44] and is accorded the same social status as the pupil's parents.[45]

Apart from Islam, Hinduism and Chinese traditional beliefs, Christianity too must be mentioned as a determinant of attitudes and mental states. Though there are hardly any Malay Christians, the Chinese and Indians have felt the influence of Christianity in one way or other. An important channel of influence especially during the British period was the mission schools, where the pupils, even if they did not embrace Christianity, could not but imbibe some Christian values. Therefore, it would not be wrong to say that Christianity, too, did in a small way shape the mental states of Malaysian society.

An Ideal Typical Model of Malaysian Mental States

From a study of the values and norms that inform the mental states, and thereby, the attitudes and behaviour of the three communities, the Malays, Chinese and Indians, certain common features can be observed. on the basis of which an "ideal typical model" of mental states prevailing in Malaysian society as a whole can be constructed.

The first common feature is the respect for learning and intellect that is prevalent in all three ethnic groups. Cognition and mental capacity as the basis of knowledge is emphasized by all groups. Though not so

discernible in the Malay community, the systems of education are distinctly selective. Generally no one was to be denied education, (the only exception being the Sudras - the untouchables in India) but the higher levels of education were open only to those who showed ability and promise. The grading of pupils according to their ability is noticeable in both the Chinese and Indian systems of education.

A second feature common to the three groups is the respect for authority, particularly that of the teacher and the priest. All three communities are socially hierarchical. Each individual in society has his position and role prescribed by strict social norms. To show disrespect or to challenge the authority of the teacher or the elders was considered a serious crime, which brought shame and censure not only on the individual but also on his family. It was an indication of "bad upbringing".[46]

A third common feature is the strong emphasis placed on morality and good behaviour, regarded as the basis of knowledge. Good behaviour and morality is one of the five principles of the Rukunegara or the national ideology. The pupil's proper behaviour is prescribed by Islam, Confucianism or Hinduism.

To sum up, this typical model of Malysian society indicates mental states that value traditional norms and ideals such as respect for scholarship and intellect with a heavy emphasis on cognition and acquired knowledge. Secondly, respect for the authority of teachers and elders in the community is expected. Finally, there is a strong emphasis on good behaviour and morality as the foundation of knowledge. The free development of children with an emphasis on its being "affective" development and a progressive classroom environment, such as is found in

liberal western society are antithetical to the mental states prevalent in Malaysian society.

In stark contrast the New Primary School Curriculum is founded on liberal and progressive thinking. It demands new roles of the teachers as well as of the pupils. The teacher is expected to facilitate learning rather than dispense it as before.[47] This implies much more flexible teaching and learning strategies requiring a friendly classroom atmosphere, where pupils feel free to interact. Other innovatory features include reduced dependence on textbooks plus enrichment and compensatory programmes to cater for individual differences. While an important aim of the new curriculum is to improve the performance of pupils in the 3Rs, all-round development is also to be ensured. Both the "cognitive" and "affective" aspects of education are to be given importance. In a situation such as the Malaysian one just described, Holmes predicts a "clash of cultures"[48]

This model will now be used as a rational construct[49] as suggested by Holmes, against which an analysis will be made as to whether the "change-element" that is, the New Primary School Curriculum, is likely to be accepted.

Using the Holmesian ideal typical model (of mental states in Malaysia, in this case) as a predictive instrument, it is hypothesized:

> That the innovatory changes ('the change element') introduced by the New Primary School Curriculum is asnychronous to the mental states of teachers, parents and pupils which remains unchanged (no-change element).

Section III

The Survey of Pupils' Mental States

In this section data on the pupils' perceptions of their relationship with teachers and parents is presented, as an indication of the mental states of pupils. This will enable a comparison to be made between these mental states and the model constructed in the previous section. A correspondence of the two should indicate that the prevalent states are traditional and therefore antithetical to the progressive 'change' elements of the new curriculum, by highlighting the predominance of the cognitive at the expense of the affective. As teachers and the pupils are the two most important elements in any teacher-learning situation, both must be considered. The teachers are dealt with separately, in the chapter that follows.

Two questionnaires based on the those used by Bledsoe and Barker Lunn[1] and Bledsoe[2] are used to study the mental states of pupils. If the mental states of the pupils are found to be similar to the constructed ideal typical model of mental states, it would indicate, according to the Holmesian theory that not only is Malaysian society in general traditional but so are the mental states of school pupils who belong to the younger generation. Their mental states are influenced by their perception of what the mental states of teachers and parents are.

In order to do this a number of indicators both"affective" which reflect progressive trends in education, and 'cognitive' which similarly reflect more conservative educational practices are studied.

Information was first obtained from the participant pupils and their school records about their:

(1) socio-economic status

(2) sex

(3) age

(4) school

(5) scholastic achievement

In addition they were asked to provide the following information:

(1) How they generally regarded themselves as persons (general self concept);

(2) How they regarded themselves in terms of academic achievement (academic self concept);

(3) How they thought the teachers regarded them (pupil perception of teacher regard);

(4) How they thought their parents regarded them (pupil perception of parental regard).

The above indicators are designed to show whether these four approaches, subsidiary to the concept of affectivity and cognition which has already been dealt with in Section IA of this chapter, are discussed in more detail when the questionnaires used are explained.

The above indicators are designed to show whether the mental states of pupils are similar to the ideal typical model. Simple descriptive data such as frequencies, percentages and correlations are used to present the findings. Neither the data in this section or in Section Three of Chapter four, is presented with the statistical stringency of a psychometric study and should be viewed simply as indicators of general attitudes.

Population and Sampling

The sample for the first stage of this study was drawn from among primary school pupils in Standard Three, Four and Five in primary schools in Kuala Lumpur. The study was confined to one geographical location, an urban one, because of the constraints of time and resources. Consequently an urban sample was chosen in preference to a rural area. The added advantage of an urban sample is that it ensured it was mixed. In rural areas there is a tendency for there to be a predominance of one racial group. The schools were selected from a list provided by the Education Department in Kuala Lumpur, which administers all the schools within the city limits. A two-stage selection process was used. First the schools were identified and the sample of pupils was then selected.

Using this list as the sampling frame, four schools were selected. These four schools were closely matched in a number of ways. First, all were national type primary schools, that is they had been English medium ones, before the medium was changed to Malay in 1970. Such schools are generally older and more established. Moreover, all had been originally set up as Christian mission schools with a similar general ethos. Although these schools are better than most, their attitudes towards examinations and academic achievement are typical of Malaysian schools. So that the sample would be representative of both sexes, two boys' and two girls' schools were chosen. They were also similar in such facilities as school libraries, playgrounds and teachers qualifications. As already stated these schools were mixed ones in that pupils of all races, Malays, Chinese and Indians attended. Finally, the schools were more or less matched in terms of the results obtained in the public examinations; that is representing the top quarter. Schools in Malaysia both primary and secondary are almost entirely examination-oriented Moreover, their

Principals agreed that the four schools were in the same category. In these four schools the emphasis was on academic achievement especially getting good results in the national Standard Five Assessment Examination and maintaining past achievements. Monthly tests are given, and mark sheets on them prepared by the teachers. Report cards are given every term, so that parents may know of the pupil's progress. Two half-yearly examinations are also conducted and the students streamed accordingly to the results obtained.

Extra-mural activities and games are given limited attention compared with academic achievement, especially achievement in the Standard Five Assessment Examination. Pupils who get Five 'A's, the maximum obtainable, are able to gain entry into the better secondary day schools and into the residential ones. In the selection of class monitors and school prefects too, academic ability is the deciding factor. So, in all these four schools, academic ability is greatly valued.

The final sample consisted of 1104 pupils, 529 were of middle socio-economic status while 575 were of low socio-economic status as shown in Table 3.1

Questionnaires

Five questionnaires were used to obtain information about the indicators outlined on page 140 in the above section.

Table 3.1 Frequency and Percentage of Selected Sample by Sex and SES

Sex		Male		Female		Total
SES						
		59%		41%		100%
Middle	1	313*		(216)		(529)
			50.0%		45.0%	47.9%
		55%		45%		100%
Low	2	(315)		(260)		(575)
			50.0%		55.0%	52.1%
		56.9%		43.1%		100%
Total	3	(628)		(476)		(1104)
			100%		100%	100%

* The figures in the brackets indicate the number of respondents or frequency in this table and all others that follow.

The Background Information Questionnaire

The background information questionnaire (see Appendix E) was used to obtain information about the socio-economic status and racial background of the pupils. Question 4 identified the father's occupation which was used as the main criterion for judging socio-economic status. In Malaysia, it has been found to be the best index. Question 5 too pertained to socio-economic status, in that it sought information on the occupation of the mother. However it was decided not to consider this factor, as few of those asked had working mothers. Initially a question was included on the income bracket of the parents but it was finally left out as some parents refused to provide such information, and a few even complained to the head teachers. It is not uncommon for people, especially the self-employed and business people to be wary of any questions regarding their income. So, on the advice of the headteachers, this question was omitted.

The background information was collected from the parents through their children. Though this is not an ideal method, it was adopted for a number of reasons. If other methods such as a mail questionnaire had been used, the rate of non-response would have been high, especially from the lower socio-economic status group. The interview method was also not used as the sample involved was large, thus placing it beyond the financial and administrative resources of the writer. The information that had to be obtained from the parents was such that it was felt that the pupils from Standard Three to Five would not be able to furnish accurately on their own. So, it was decided that the best alternative was to pass the questionnaire through the pupils to their parents. The problem of non-response was anticipated and a larger sample than desired was used initially, to ensure that a sufficiently large sample would be left after the non-responses were weeded out.

The Self-Concept

Self-Concept Questionnaire

Recent research suggests that an individual's self-concept influences much of his behaviour and thought and is, therefore, an important motivating force in his life, what he thinks he is capable of depends largely on his view of his own abilities and of what he can achieve using them, usually as he sees them from his interaction with others in his environment. Consequently, if he regards himself as incapable, unloved or useless, he will tend to behave accordingly.

Self-concept has been defined by various authorities such as Bledsoe[3] (whose questionnaires is used here) Snygg and Combs,[4] Carl Rogers,[5] Wylie,[6] and Brookover.[7] Derived from these authorities self-concept is therefore defined for the purpose of this study as the perceptions of a particular person. of his/her own general abilities, attitudes and personal traits. He or she carries these mental pictures which are, it is maintained, very important in influencing all actions and interactions with others. A person behaves according to his or her mental self-concept at all times.[8]

For example, R.B. Burns[9] singles out self concept as having a major affective, as distinct from cognitive, influence on achievement. This relationship between self concept and cognitive achievement has been established by a number of other researchers such as La Benne and Green,[10] Nash[11] and Thomas.[12]

The purpose of such a questionnaire is to try to discover how pupils generally perceive themselves. Among the characteristics examined are

their feelings of personal worth, temperament, acceptance, popularity, ability to get on with others, self confidence and co-operation.

Pupils rated their general self-concept on the Bledsoe Self-Concept Scale which is a three-point scale, containing 30 trait-descriptive adjectives (Appendix F).[13] It was decided to use this scale mainly because of its brevity, ease of completion and translation into Malay and the limited verbal skills required. Moreover, the scale has been reported to have been used successfully with 7 to 16 year olds.[14] As this study involved pupils aged 9 to 11 years, this scale was considered suitable. After it had been translated into Malay and tested in a pilot scheme, it was administered to groups of 15 to 20 pupils, directions and scales contents having been read out to the pupils. Again, as already stated, the whole process took 30 to 45 minutes.

Researchers such as Barker Lunn, Brookover[17] amd Purkey[18] argue that self-concept is too vague and that the academic self concept by being more closely related to achievement in school is more accurately and more useful. They further maintain, as does Bloom[19] that this academic self-concept is to a large extent dependent upon and develops from an individual's perception of assessment and opinions of 'significant' (i.e. important from the point of view of that individual) others such as teachers, parents and peers. Poor achievers discouraged by adverse judgements of 'significant' others regard themselves as inadequate and affectively tackle tasks involving cognition with reluctance and dislike. Good cognitive achievers, on the other hand are successful because they have been affectively reinforced by the favourable judgements of these 'significant' others and tackle the tasks given them with confidence.

Accordingly in this survey the pupils' perceptions of their teachers and parents are also examined.

The Academic Self-Concept Questionnaire

It has been decided in this study to make a distinction between academic self-concept and general self-concept because researchers in this field favour a multi-faceted model rather than a general self-concept which they argue does not measure school achievement accurately. Academic self-concept, also known as self-concept of ability or of academic ability, is taken to be the manner in which the learner or student responds to a learning situation; in other words whether or not he views himself positively as a learner.

Pupils were asked to rate themselves on the Barker-Lunn academic self-image scale (Appendix G) which according to Lunn, reflects the self in terms of school work.[15] This scale was specifically constructed as part of a larger instrument in an N.F.E.R. research study investigating streaming in primary schools in Britain, and is intended to portray the older primary school pupils's perception of himself in terms of academic achievement. A reason for choosing this scale was that it was specifically designed for group testing children of the same ages as those in this study. It is also short, easy to administer and score.

It contains 9 statements and the pupils rated themselves on a three-point scale. Scores range from a maximum of 18, which means a very positive academic self-image, to a low of 0 for a very poor academic self-concept. The scale was translated into Malay and tested in a pilot scheme and administered to 199 pupils from the upper primary Standards of Three, Four and Five. The scale was tested for reliability, which was

to be 0.80. The scale was administered after a two-week interval to these pupils.

The test was given to groups of about 15 to 20 pupils. The instructions for the scales having been first read to the pupils aloud. They were also given two sample questions to try out first. Then, the items in the questionnaire were read out aloud individually, and sufficient time was given to allow the pupils to write the desired responses. As this scale contains only 9 items, the pupil's perception of Parental and Teacher Regard items were also incorporated into the same questionnaire. All were administered in one session which lasted about 30 to 45 minutes. Otherwise, it would have had to be done in three short sessions which would have meant too many disruptions in class routine.

Pupil Perception of Teacher Regard Questionnaire

A basic assumption in this study is that the nature of the pupils relationship with others, that is, parents and teachers is significant and affects his self-concept which is a vital influence in moulding his mental state.

Pupil perception of Teacher Regard Questionnaire is the pupils' perception of the teachers' relationship with them, the teacher being considered at school the single most important influence in the life of the pupils particularly for learning and academic performance or achievement (Appendix G).

The scale is adapted from 'The Relationship with Teacher Scale' developed by Barker Lunn as part of her larger study of streaming in the

primary schools in Britain.[20] Its items deal with pupil-perceived teacher interest and liking, getting along and the teacher's opinion about behaviour in the classroom.

The scoring is slightly modified from the original Barker Lunn one, to make it uniform with the Parental Regard Scale. The pupil perception of teacher regard is a three point scale and contains 6 items giving a maximum score of 12 and a minimum of 0.

Pupil Perception of Parental Regard

An instrument was also designed to assess the pupils' perception of parental regard for them (Appendix G), relating to their academic ability, their performance and success in school, their personal attributes, their affection for them in comparison to their other siblings and parental encouragement. It is hoped that these questions would elicit from the pupils their perception of parental opinion and regard for them, particularly as related to their achievement.

Achievement

In this study, school examination results were as a measurement of achievement in five subjects, Malay, English, Arithmetic, Social Studies and Science. These subjects were chosen as they are the ones examined in the National Assessment Examination in Standard Five, which is conducted by the Ministry of Education (see also page 142). A total achievement score was obtained from the five individual scores obtained by the pupils involved.

The Pilot Study

Preliminary Draft of Questionnaires

The research proposal, including questionnaires, had to be submitted to the Educational Planning and Research Division of the Ministry of Education for vetting and approval before it could be conducted in schools in Malaysia. This is the rule for all educational research. Once approval was obtained, the next stage was the translation into Malay of the research instruments because Malay is both the medium of instruction and official language of the country. The back translation procedure was used.[21] Two lecturers in Malay from the Technical Teachers' Training College, Kuala Lumpur, acted as translators.

At this stage the two lecturers and the writer went through the questionnaires to ensure the translation would be understood by the pupils in Standard Three, Four and Five by being within their vocabulary range. For the Bledsoe Self-Concept Scale, used to measure general self-concept, the phrase 'a good sport' was translated as 'dapat menyesuaikan diri' which means adaptable, as the English phrase has no parallel in Malay.

As the next step, six pupils varying in age from 7 to 18 were asked to self-rate themselves on the translated scale, to see if they understood the items. Then, they were asked to translate the scale back into English, to test their comprehension of the translated scale. (They were not of course shown the original version).

On completion of this translation the items were discussed with each pupil. All six pupils who had taken part in the exercise said they were able to understand the questionnaire except for one or two items.

On the basis of this, very minor changes were made to the questionnaires. The changes are listed below.

A. Bledsoe Self Concept Scale

	Original	First Translation	Final Version
item 2	obedient	patuh	patuh atau ikut suruhan
item 3	sincere	jujur	jujur atau tidak menipu

The original English word 'obedient' in items 2 was first translated as 'patuh', but as this word was not clear, the phrase 'ikut suruhan', which means 'does as he is told' was added. In item 3, the original English word 'sincere' was first translated as 'jujur', but as it presented some difficulty to the younger pupils, 'tidak menipu', a phrase which means 'does not cheat' was added to make the item clearer ('atau' means 'or').

B. Pupil Perception of Parental Regard Questionnaire

Original Version

My parents think I'm a failure.

First TranslationIbu

Bapa saya fikir saya akan gagal.

Final Translation

Ibu Bapa saya fikir saya tidak akan lulus.

Of the pupils who tried the questionnaire and back translated its items, the younger ones in Standard One did not seem familiar with the word 'gagal' which means 'fail', though it is a commonly used word. So the phrase 'tidak lulus' was substituted, which means 'did not pass' with which they were familiar, as this was the term teachers use in class. It was also used in report cards and school records.

All along the translators and writer consulted one another to resolve any inconsistencies in the questionnaire. As a precautionary measure, the questionnaires to be used were also shown to Standard Three, Four and Five teachers of the pilot schools and their opinions sought. The teachers consulted were of the opinion that the pupils should be able to understand the questionnaires, as the vocabulary and expressions used were familiar to them and were used within the classroom and in general everyday usage. The questionnaires were now considered to be satisfactory and ready for piloting.

The Pilot Study

The pilot study was carried out in two primary schools in Kuala Lumpur, a boys' school and a girls' school which were also matched in terms of their location, racial composition and the socio-economic level of the parents.

As the questionnaire had already been tested with six pupils and as a result changes had already been made no further changes were found to be required. However, the Background Information Questionnaire, which was distributed for the first time to the parents through the pupils, gave rise to some problems. Some parents objected to Question 8 which pertained

to their income and complained about it to the Headteachers. On the advice of the latter this question was dropped in the main study. In the meantime, parents taking part in the pilot study were informed that they need not answer the question if they did not want to.

Question 8 read as follows:

What is the monthly income of your parents?

Tick (/) the appropriate column.

Father	Mother		Father	Mother	
( )	( )	more than $1500	( )	( )	$501-801
( )	( )	$1101-1500	( )	( )	$201-500
( )	( )	$ 801-1100	( )	( )	less than $201

Secondly, because it was found that a large proportion of the pupils did not have working mothers, in the actual study only the father's occupational status was considered.

In Malaysia, in primary and lower secondary schools, much of the written work is of the objective type such as filling in the blanks, multiple choice and true or false questions where the pupil has to tick the correct answer. One reason for this is that the Standard Five assessment (discussed earlier on) and the Lower Certificate Examination which is taken at the third year of secondary schooling are largely objective examinations which test acquired knowledge, with the possible exceptions of language papers. As already stated earlier, Malaysian schools being very examination oriented, follow the objective question paper format closely in order to familiarise the pupils with the major external examinations. So

Table 3.2 Correlational Matrice of the Indicators Under Study

Indicators	Sex	Age	SES	School	Achieve-ment	General Self Concept	Academic Self Concept	Percep-tion of Teacher Regard	Percept-tion of Parent Regard
Sex	1.0000								
Age	.1691*	1.0000							
SES	.0441*	.0984	1.0000						
School	.4553	.0475	.419	1.0000					
Achievement	.0799	.2454	.4248	.1141	1.0000				
General Self Concept	.0839	.1418	.1111	.0329*	.3726	1.0000			
Academic Self Concept	.0729	.1216	.2665	.0891	.5394	.2907	1.0000		
Perception of Teacher Concept	.405*	.2506	.3229	.0091*	.5785	.3538	.6185	1.0000	
Perception of Parent Concept	.0680*	.1556	.3021	.0989	.6177	.3760	.5682	.6185	1.0000

* Not significant at 0.5 level.
The other coefficients are significant at 0.05 level or better.

the format of the questionnaires was not entirely new. Each also had some questions which the writer went through on the blackboard with the group. In this way, the pupils were given the opportunity to practice before attempting the actual questionniare.

Mental States of Pupils

It will be seen from Table 3.2 that there is a significant relationship between the pupils' perception of his parent's regard for him and achievement. The same relationship is observed between the pupils' perception of their teachers' regard for their achievements. This indicates that the pupils assume that both parents and teachers are principally interested in their cognitive achievement as evidenced in their examination results. More important is that the teachers' and parents' use of academic ability as an evaluative criterion is transferred to the pupils who feel their personal worth and the nature of their relationship with both teachers and parents are determined by their academic ability. This conclusion is re-examined in the final chapter of this thesis.

The preceding evidence shows that the mental states of pupils, which is influenced by the mental states of teachers and parents is traditional. Success is viewed from a traditional point of view, as importance and esteem is given to cognition and ability.

The mental states of pupils therefore correspond to the ideal typical model of mental state constructed earlier for Malaysian society. Secondly it is antithetical to the more progressive 'change' elements of the new curriculum. As a result of such asynchronous change, problems can be expected in the implementation of the new curriculum.

Section I

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10. Holmes, B. (1981), op.cit, p. 83.

11. Ibid., p. 82.

12. Ibid., p. 83.

13. Ibid., p. 112.

14. Ibid., p. 33.

15. Ibid.

16. Ibid.

17. Ibid.

18. See p.118.

19.. Holmes, op. cit.

Section II

Notes and References

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6. An Arabic derived word meaning 'chapel'

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16. Analects VI, p. 6.

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31. S. Basu (1957), "Forest Universities of Ancient India", World Year Book of Education, p. 318.

32. Ibid.

33. Ibid.

34. Ibid.

35. Ibid.

36. X.S. Thani Nayagam, (1965), op. cit., p. 86.

37. S. Basu, 1963, op. cit., p. 322.

38. Ibid.

39. The Upanishads are the sacred texts of Hinduism belonging to the late Vedic period.

40. The Rigveda is the oldest and most important of the Hindu sacred text or Vedas. It consists of Hymns or psalms. Veda means "knowledge" and Rig means "praise".

41. Ibid.

42. Ibid.

43. Ibid.

44. Atiguru means principal teacher, while Acharya indicates a senior teacher.

45. S. Basu, (1963), op. cit.

46. "Bad upbringing" or "Kurang ajar" (which literally means "not sufficiently taught" in Malay) is considered one of the worst insults that can be used in the Malay community, as it is not only a criticism of the individual, but also of his parents and teachers. Similar sayings are used in the Indian and Chinese communities.

47. Ministry of Education, Malaysia, (1981),op. cit.

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Section III

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17. Brookover, W.B. et al, Op.cit,

18. Purkey, W.W., (1970), Self-Concept and School Achievement. Englewood Cliff, New Jersey, Prentice-Hall, p. 15.

19. Bloom, B.S., (1976), Op.cit.

20. Barker Lunn, J.C., (1966), Op.cit.

21. First, the scale which was in English was translated to Malay by two lecturers. Then the translated scale was given to six pupils, aged between 7 to 18 to translate the scale back into English. From the pupils translated version, their comprehension of the scale could be judged.

CHAPTER FOUR

TEACHER EDUCATION AND THE NEW PRIMARY SCHOOL CURRICULUM

Introduction

This chapter is divided into three sections. The first deals with pre-service education particularly the training given to trainees on the New Primary School Curriculum. The second deals with the in-service training provided for the serving teachers to prepare to teach the new curriculum in schools. This section also reviews the reactions of the Teachers' Union and the teachers themselves to in-service training. The material on the Teachers' Union was obtained from its officials, union files and newsletters. Information was also obtained from senior officials in the Curriculum Development Centre and the Selangor State Education Office, as well as from local newspapers. A summary of the views of teachers regarding the courses which they had attended is also given. These views were expressed to the writer when she visited schools to conduct the survey discussed in Section III. They have been included because the teachers seemed more prepared to talk informally to the writer than to put their views in writing. So, Section II, like Section I should be regarded as being introductory to Section III which is devoted to a systematic survey of the opinions of teachers and teacher-trainees in relation to the new curriculum. Simple descriptive methods such as mean, mode, frequencies and percentages have been used to present the findings.

Section I

Pre-Service Education

Introduction

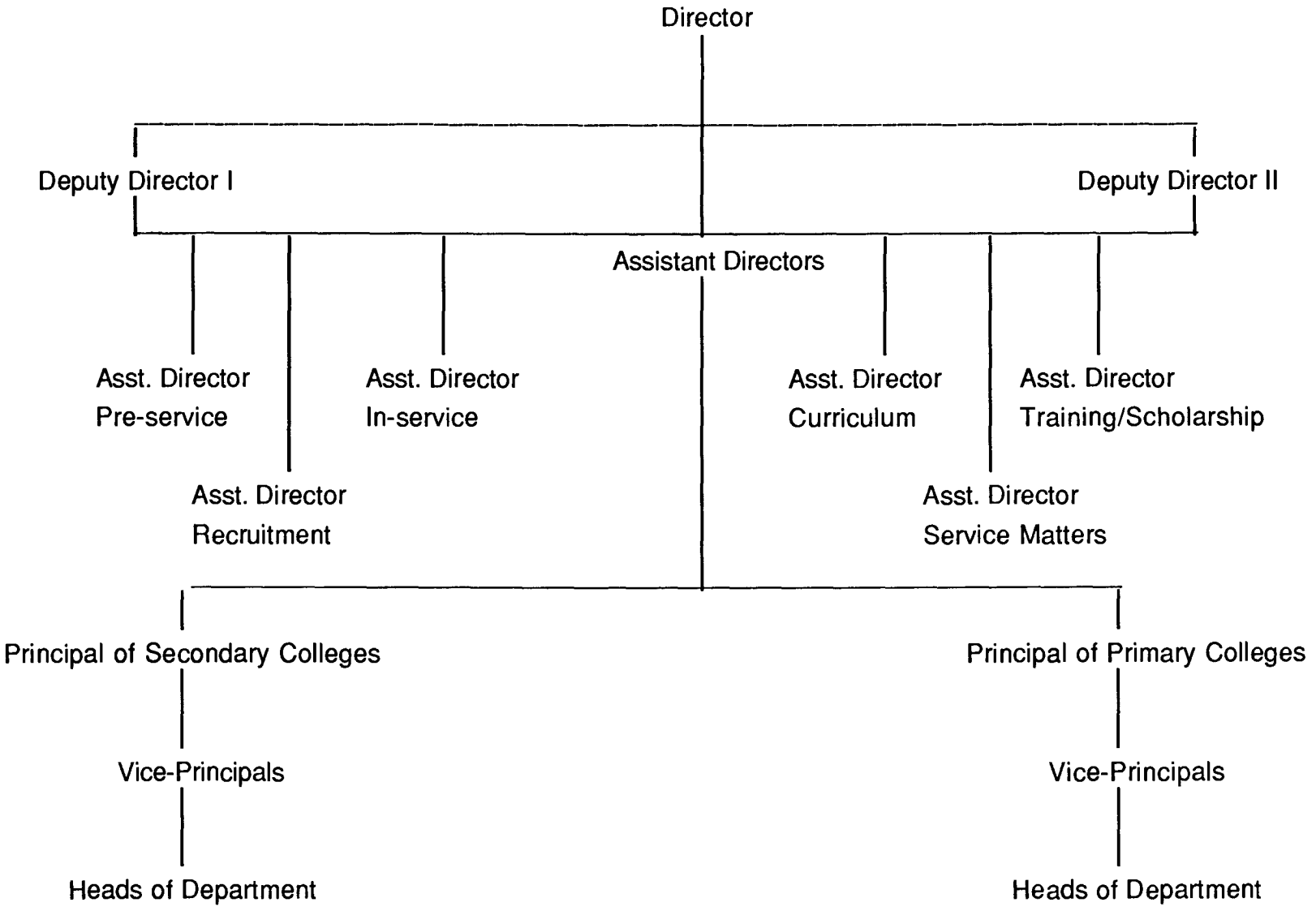
The Ministry of Education is responsible for the initial training of all primary school teachers. Teacher education programmes are provided through its 27 teacher-training colleges, 20 in West Malaysia, 3 in Sabah and 4 in Sarawak.

Administration

Pre-service teacher education for primary and secondary teachers is organized through the Teacher Education Division, headed by a Director who is responsible to the Director-General. The posts of Director, Deputy-Director, Principals and Vice-Principals are promotion appointments from the ranks of senior Education Officers. In addition there are six Assistant Directors who are responsible for various units within the Division such as Pre-Service Courses, Curriculum, In-service Courses, Training and Scholarship (Staff), Recruitment and Service Matters. The Division is the main co-ordinating body for teacher-training and is responsible for the issuing of policy directives and for the administration of the twenty-seven teacher training-colleges.

All teacher training institutions are financed by the Federal Government through the Ministry of Education. Federal funds cover payment of staff, provision of facilities and equipment, and maintenance of buildings and grounds. Training is provided free with each student receiving a monthly stipend.

Diagram 4.1 Administrative Structure of Teacher Education Division[1]



A frequently-expressed opinion by Ministry officials is that the present teacher-training programmes are adequate to meet most of the needs of the new curriculum. For example, Dato Haji Mohd Ali Haji Ibrahim, the Director of the Teacher Education Division said in a seminar on the new curriculum:-

> The structure and content of the three year teacher training programmes already cover a large aspect of the requirements of the New Primary School Curriculum. However, there may be some aspects that may need modification and reviewing in relation to the overall structure of the new curriculum and details of the syllabi requirements.[2]

Arfah Abdul Aziz, the Assistant Director of the Curriculum Development Centre, concurs:-

> Among suggestions (on the implementation of the New Primary School Curriculum) many are already part of the existing teacher training programmes itself. With the New Primary School Curriculum they should be emphasized more.[3]

In the writer's discussions with officials from the Curriculum Section of the Teacher Education Division, as well as of the Curriculum Development Centre, these views were commonly expressed. A brief review of pre-service teacher training courses is now made to see if such views are justified.

Organization of Courses

Admission

Admission to teacher training colleges is open to anyone aged 25 and under who possesses the "Sijil Pelajaran Malaysia" or the Malaysian

Certificate of Education. A credit level pass in Malay and three other credits in the subjects related to the course applied for is necessary.

A major criticism has been the quality of the candidates. In an attempt to control the quality an aptitude examination has been used since 1981 and all candidates have to sit it. It is supposed to act as a screening device, so that only those considered as being of the required calibre are called for selection interviews. Since the overriding factor in selection is that the successful candidates should reflect the racial composition of the country, recruitment on a racial quota basis, is deemed essential to achieve the aims of the policy of redressing the economic imbalance among the population, and at the same time recognising the special status of the Malays.

Length of Course

On the recommendations of the 1979 Cabinet Committee, which also recommended the change to the New Primary School Curriculum, a new three-year teacher training programme was launched in 1981, replacing the two-year programme which had been in operation since 1973. The reason for the change was that two years was considered insufficient time to prepare teachers of the calibre required to meet present needs. The new three-year course is divided into two stages. There are four semesters in the first stage and five in the second. Each semester varies in duration from twelve to fourteen weeks.

Staffing

The academic staff in the teacher training colleges are drawn from serving teachers who are in schools or officers in the Divisions of the Ministry of Education. Any certified graduate teacher who has had two years teaching experience can apply to become a lecturer at one of the teacher training colleges. No extra training or qualification is thought necessary.

The Ministry has a scheme for staff training under which officers are sent for postgraduate training, both at home and abroad, usually for Diploma and Masters qualifications. However, these courses are intended for all serving education officers from all the Divisions under the Ministry and not specifically for the Teacher Training Division. Realizing this, the 1979 Cabinet Report expressed the need for more stringent criteria in selecting lecturers, to ensure that those selected possessed the necessary professional qualifications as well as being of suitable character.

General Objectives

Ruth H.K. Wong,[4] the first Dean of the Faculty of Education, University of Malaya, and a prominent educationist in the region, was critical of the lack of clear objectives in her study of teacher education in South East Asia.

> Objectives are seldom expressed in operational terms, nor are they specifically regarded as important to the system. Where they are enunciated they are very global and there is often a touch of the sublime.[5]

If we look at the stated objectives of pre-service teacher education in Malaysia, we can understand why she describes them in this way. The three main objectives of the current new three-year programmes are as follows:-

(a) To produce trained teachers of high calibre in sufficient numbers to meet the requirements of all types of schools within the national educational system; primary, secondary, vocational, technical and religious.

(b) To produce teachers who are highly motivated:

  (i) to be active agents in creating a united Malaysian nation dedicated to the democratic way of life;

  (ii) to foster the spirit of Rukunegara among pupils;

  (iii) to help produce sufficient manpower that is needed by the nation through the development of talent and skill among the youth;

(c) To foster spiritual, physical, moral and aesthetic development among pupils to enable them to lead meaningful lives.[6]

That these objectives are not as clear, precise statements today as were those of 1970 is apparent. They are too general and almost meaningless platitudes. The criticism of B.S. Bloom et. al. is pertinent:-

> If, however, educational objectives are to give direction to the learning process and to define the nature of evidence to be used in appraising the effects of learning experiences, the terminology must become clear and meaningful.[7]

Not only do the objectives lack clarity and precision; the criteria for measurement or evaluation of the desired behavioural outcome are not

stated. Of the objectives, (b) i and ii and (c) can be classified as being affective, and what is more, the affective development of teachers and pupils is lumped together.

The programme has three components namely the academic, the professional and self enrichment. Each component has in turn a set of more specific objectives which can be classified broadly as cognitive, affective and professional respectively. There is also some overlap in these objectives.

The academic component aims at widening a trainee's knowledge of the subjects he is going to teach in school and giving him the pedagogical skills and techniques needed to teach the subjects he has chosen. So, the objectives can be said to be both cognitive and professional.

For example the aims and objectives of the History Syllabus in the new three year programme which was implemented in 1973 are:-

1. To foster the desire to develop and maintain an interest in history at the school, college and societal levels.
2. To attempt to link the discipline of History with the other disciplines so as to create an effective process of learning and teaching History.
3. To develop critical thinking in the choice of methods of teaching in normal situations and special classes (mixed ability groupings and weaker classes).
4. To encourage and widen knowledge related to the use of History, local History and History of Malaysia in general; and pedagogy specially related to History.
5. To foster understanding of the structure of the discipline of History from the other forms of knowledge.[8]

Again, as with the general objectives, some of these specific objectives could be equally applied to teacher-trainees or pupils in schools. The criticisms levelled against the general objectives by Ruth H.K. Wong as quoted above seem just as relevant to the specific objectives of the academic component.

The objectives of the professional component are inculcating pedagogical skills so that teachers function effectively in the teaching/learning environment. They also aim to equip teachers to play diverse roles such as "educator, counsellor and initiator and agent of change in promoting pupil development".[9]

The third component, self-enrichment, is intended mainly to promote affective development. The Teacher Education Division says this component is designed so that teachers can develop good morality, sensitivity to the environment that is continuously changing, confidence, leadership skills, and knowledge in planning and encouraging co-curricular activities.[10] The Division adds that this component is "to complement the training programme and to provide a balanced education for prospective teachers in Colleges" but it does not state how nor what the criteria are.[11]

On the whole, therefore both the general and specific objectives of pre-service teacher education lack clarity and so it is very difficult to assess if the desired behaviour has been achieved due to the vagueness of the language in which the objectives are expressed.

Content of Courses

The curriculum followed by all teacher's colleges is centrally prescribed by the Teacher Education Division, with a slight variation in the subjects taken by primary and secondary teacher trainees. The training provided for primary school teachers is as follows:-

1. The Academic Component

The academic component is divided into two parts, the main option and the electives. The main option can be chosen from Social Studies, English Studies, Chinese Studies, Tamil Studies, Islamic Studies and Music. The subjects in the electives are Music, Art Education, Mathematics and Science.[12] In this component each course includes the pedagogical as well as the academic aspects of the subjects.

2. The Professional Component

This component is compulsory for all students, and is common to both primary and secondary teacher trainees. It comprises nine subjects, that is, Education, Education Technology, Malay (Proficiency), English Language (Proficiency), Physical and Health Education, Islamic Civilization, Islamic Religious Education (for Muslim students) and Moral Education (for all non- Muslim students).[13] It also includes eighteen weeks of teaching practice during the three year programme; six weeks during Stage One and twelve weeks in Stage Two. Under "Education" are Philosophy of Education, Sociology of Education, Psychology of Education and Pedagogy. In Pedagogy, besides teaching methods and skills, there are micro-teaching sessions to enable students to practise and acquire basic teaching skills in a laboratory setting. All colleges in Malaysia have a micro-teaching laboratory. The proficiency courses offered in English and Malay seem out of place here as they are

merely aimed at improving language fluency. One would expect to find them in the academic component.

3. The Self Enrichment Component

For primary school teachers this component includes Home Economics to which 45 hours are devoted during the three years. It also covers craft, recreational activities and co-curricular activities such as sports, clubs and societies such as the Red Cross, Guides, Scouts and Language Societies. This component is not examinable as are the other two. It is therefore, not surprising that both students and lecturers tend to view it less seriously. Yet, it is the most affective of them all and it is a tragedy that it is being ignored.

Methods Used in Teacher Education Courses

It is left entirely to the ability and imagination of the lecturers to implement the college curriculum at college level. They are merely given the syllabus for the relevant subject which usually specifies the topics and the number of hours to be devoted to each. Otherwise, it is left entirely to the lecturers to teach as they want. Most of them stick very closely to the syllabus outline and proceed from topic to topic. Almost always the lecture method is adopted.[14] Covering the syllabus is considered very important as all students sit for a centralised examination based upon it.[15] A heavy premium is placed on passing examinations, both by students and the college authorities.

It is relevant here to examine the effectiveness of courses at the pre-service level. Recently a research study was undertaken as part of the Asean Development Education Project, called the "Evaluation on the

Effectiveness of Foundation/Professional courses in Pre-service Teacher Education Programmes in Malaysia".[16] This study is the only attempt at evaluation of teacher training in Malaysia and was aimed at obtaining views of practising teachers and teacher educators on the relevance of the courses being conducted in the teacher training colleges, and universities in Malaysia. It also aimed at obtaining information on how effective the instructional strategies employed in the courses have been. It found that the views of the teacher-educators and the teachers differed considerably, the former tending to rate the courses more favourably. This is to be expected, as the courses are designed by the teacher-educator, not the teachers.

The teachers who underwent these courses indicated that the Philosophy of Education had failed to achieve its objectives. This was the subject they criticised most. As for Sociology of Education, they were doubtful of its objectives and felt that they had been only partially achieved. Generally, the Psychology of Education was considered important and relevant by both groups of respondents.

The teachers were generally negative on the type of training they had received. Most significantly, some teacher educators seem to concur with them stating that the Psychology of Education course was not effective in contributing to changing mental states. This finding is very important to the argument of this thesis as well as disturbing, since this course should lead to some change in attitude. As a result, the study states that it is necessary to examine in greater depth the suitability of the Psychology of Education courses. Feelings were just as mixed among teachers on courses such as Classroom Organization and

Management and Testing and Evaluation. General Teaching Methods and Teaching Practice were generally better rated than the others.

The unsatisfactory state of pre-service courses highlighted by the Asean Development Education Project and discussed above, is confirmed by M. Kandasamy in her analysis of teacher education in Peninsular Malaysia. In contrast to the Asean Development Education Project, M. Kandasamy undertakes an historical analysis of teacher education. She, however comes up with similar findings, an outcome which is disturbing. She says:-

> It is now abundantly clear that the theory of teaching in Peninsular Malaysia has been characterised by approaches and methodologies which have been identified as ineffective, the teaching of theory in isolation of practice and a lack of communication and co-operation among the various systems and organizations involved [17]

Not surprisingly, she concludes that teacher education colleges have never been "centres for innovative thought and practice in education".[18]

In short, these studies have served to bring out that pre-service courses are not having the desired impact on teacher-trainees. Their reconsideration in terms of objectives, curriculum, methods of instruction and quality of teacher-educators is essential.

Section II

In-Service Education

Introduction

With the adoption of the Curriculum Development Centre's proposals on the new curriculum teaching methods, serving teachers had to be trained for their new role.

This thesis endorses fully the views of the Centre that the teachers are vital agents in the success of the new curriculum. It also acknowledges that the teachers are faced with a mammoth task, almost a complete role transformation from their authoritarian, traditional and hierarchical role. It would be unrealistic to expect them, especially those who have been teaching for many years, to switch to the new role effortlessly and automatically. The Ministry of Education, particularly the Curriculum Development Centre, is not unaware of the problem. Training teachers had been an important pre-requisite to the introduction of the new curriculum. This training is being done by the Curriculum Development Centre and the Teacher Education Division of the Ministry of Education. The Curriculum Development Centre is in-charge of in-service training while the Teacher Education Division is responsible for pre-service training as was discussed in the Section I of this chapter.

The Curriculum Development Centre employs the strategy of "master teachers" or "key personnel" as they are called in Malaysia, having trained a number of teachers for the tasks. On completion of their training, they are required to train teachers throughout the country, while still working in schools.

As very little evaluation or literature is available on this training, most of the information used in this section has been obtained from the Curriculum Development Centre and State Education Officials and from course participants.

Objectives of the Key Personnel Course

The course had five main objectives:

1. To explain the background, rationale, philosophy and aims of the New Primary School Curriculum.
2. To clarify the requirements of the curriculum and the innovatory elements contained in it.
3. To explain the teaching and learning strategies required in the curriculum.
4. To develop positive attitudes to the curriculum.
5. To develop certain skills for the implementation of theCurriculum.[1]

The above objectives are not as "global" as the objectives of the pre-service courses but like them they lack clarity and precision. For example, objective 4 does not make it clear whether the intention is to develop positive attitudes among the "key personnel" to the curriculum or whether it is to enable "key personnel" to develop positive attitudes among the teachers they are going to train. Further, it does not specify what these positive attitudes are.

Similar criticisms can be levelled against objective number 5. Besides "To develop certain skills" is very ambiguous. One is left wondering what these "certain skills" are. It hardly needs to be said that, if objectives are not stated in behavioural terms, it becomes very difficult to determine the process or means by which the intended changes are to

be achieved. It is equally difficult to evaluate whether the objectives have been achieved, since the specific changes desired have not been spelt out precisely.

Arfah Abdul Aziz, an Assistant-Director of the Curriculum Development Centre and closely involved in the planning of this new curriculum, emphasized the importance of the need for objectives to be stated explicitly in behavioural terms in a seminar paper entitled "Recent Developments in the Primary School Curriculum and Implications for Teacher Training". She said:-

> This (statement of objectives explicitly and in measurable terms) is important in planning a curriculum in order to assess how far the employment of manpower and expenditure is suitable for the achievement of the stated objective. The question of "accountability becomes even more important so as to determine the direction of development of education and all that follows from it.[2]

It is incongruous that in spite of her views on the need for explicit behavioural objectives, the objectives for the training of "key personnel" should be stated in the manner they have been.

Objectives of the In-Service Course for Teachers

As mentioned earlier very little published literature is available. What is available describes the training programme but hardly mentions the objectives. Another reason for the difficulty in tracing objectives is that the courses for teachers run by "key personnel" were organized by the various States and districts, which set up numerous training centres. As a result, there was no single statement of objectives. Although it can be

assumed that they must have been similar to those expressed for the "key personnels" course.

From the information obtained from Curriculum Development Centre and State Education officials, and from teachers who had attended the course, it appears the courses were intended to introduce new teaching strategies and to help teachers to use and prepare materials for the course.

To summarize, in Malaysia the objectives of teacher education both in-service and pre-service have not been stated with precision.

Administration

A multi-tier or cascade system is used. At the centre the Curriculum Development Centre was vested with the power to control and monitor all development and issues arising from the in-service training, first provided at the Federal Capital, Kuala Lumpur, where the Curriculum Development Centre is also located, for the "key-personnel" who were drawn from all the States in Peninsular Malaysia. The first batch of 160 were trained between April and June, 1982.

At the State level, each State Education Department was responsible for the training of teachers within its boundaries making use of "key personnel" as trainers. In each State, the State Education Director was in charge of all activities relating to the New Primary School Curriculum. Under him were two Deputy-Directors, one of whom was made responsible for its implementation which included teacher training. In each State there were a number of Education Officers, some of whom

were given specific duties relating to the New Primary School Curriculum, and including training courses.

Further, each State is divided into a number of districts, the number varying according to the size of the State. In each district centres were set up for these courses with 30 to 40 teachers participating at each centre.

To oversee training each district had an Implementation Committee, with District Education Officers taking responsibility for the actual programmes.

Organization of Courses

The organization of the courses was thus multi-tiered. First the "key personnel" were trained in the capital in batches. They then returned to their State. Within each state, the courses were conducted in a number of district centres. At each centre, there were 30 to 40 participants. At the State and District levels, the State and District Education Departments assumed responsibility and co-ordinated the training programmes. This loosening of the usual highly centralised control is a welcome step, as local variations could be catered for. According to H. Mukherjee and S.J. Singh:-

> The importance of the periphery's participation and contribution in an education system that traditionally operates out of the centre may be seen as one of the most positive, indirect outcomes .... [3]

Length of Courses

In Kuala Lumpur the first course for the "key personnel" in 1982 was conducted twice to prepare teachers for the nation-wide introduction of the new curriculum in Standard One in January 1983. Each course lasted 21 days. In 1983, similar courses were held to familiarise "key personnel" with the curriculum for Standard Two, and in 1984 for Standard Three. These courses lasted only 5 days. Similar centralised training was conducted for East Malaysia, once in Sabah and once in Sarawak in 1982. Follow-up training for each progression of grade was also held.

The first teacher training course conducted by the "key personnel" themselves was in August 1982, the second in November - December 1982 during the school vacations. This was done so that the school term would not be affected unduly. The courses varied in length depending on the district. On the whole they lasted about a week.

Staffing

The centralised training of Key Personnel was run by the Curriculum Centre officials responsible for developing the New Primary School Curriculum as well as the In-service Teacher Training Curriculum. Each State was allocated a number of "key personnel", depending on its number of schools. For example, in the state of Selangor, 31 Key Personnel were assigned to train about 2,000 teachers. As this was found to be inadequate, more key personnel had to be trained. An additional 88 were then trained by the "key personnel s" who had initially received training. The courses this time lasted 4 days.

When one recalls that in the capital the "key personnels" were trained by Curriculum Centre officials for 21 days, this hasty training elsewhere was unsatisfactory, especially because most of the first "key personnels" who had been trained in the capital had no practical experience of the New Primary School Curriculum in action. These make-shift arrangements could not be efficient in providing the changes desired.

Content of Courses

The "key personnels" courses covered nine main areas.[4] The areas are defined below:-

1.	The background, rationale, philosophy and aims of the New Primary SchoolCurriculum	2 hours
2.	Structure of the New Primary School Curriculum	2 hours
3.	Teaching and learning strategies	6 hours
4.	Preparation of instructional materials	12 hours
5.	Specific subject areas (e.g. Music, Language, Mathematics) - objectives,content, teaching strategies,instructional materials and learningactivities	24 hours
6.	Multiple class teaching	4 hours
7.	Classroom evaluation	30 hours
8.	The role of the teacher and the head teacher	2 hours
9.	The management of training	10 hours
	Total:	92 hours

Comparison of the course objectives (see pages 176 and 177) with the content leads one to assume the first three objectives are related to the content. However one is left wondering how Objective Four, "to develop positive attitudes to the curriculum", would be achieved.

It was easier to obtain information on the courses for the "key personnel" as they were controlled by the Curriculum Development Centre. As for the courses for the teachers, it was more difficult because each district planned and organized them, with their own variations. Tracing relevant documentation has proved to be very difficult. It is assumed the courses emphasized the same topics, most probably leaving out aspects of the management of training. Because the courses for the teachers lasted a week the "key personnel" must have either run a very crammed course or a watered down version, when it took curriculum officials three weeks to cover the same content.

Methods Used in the Courses

Again, material is more readily available for the "key personnel's" courses, but not for the teachers' ones. The main method used was the lecture method supplemented by "question-answer" sections. Workshop and practical sessions were used for the preparation of instructional materials and for classroom evaluation. A limited number of demonstrations was used for each subject.

It is tragic that so much "lecture-method" is used to put across a curriculum which emphasises innovative teaching styles. In fact, this has been one of the main complaints of the teachers to whom the writer talked while gathering data.

Apart from the "dilution effect" inherent in a strategy such as the master-teacher, or the cascade strategy as it is usually called, the courses have not been very successful. H. Mukherjee and S.J. Singh in their initial assessment of the programme in the trial schools, state:-

> It was widely expressed that teachers have been trained too hastily and as a result may have failed to grasp the fundamentals of the new approach.[5]

Many of the teachers in the schools the writer visited did not seem to understand the rationale for the new curricular changes in method and content. Rather they seemed obsessed by the preparation of instructional materials on which the courses they had attended placed much emphasis. There were even a few schools where the head-mistresses had given permission for children in Standard Five (after the examinations) and Standard Six to help teachers with the preparation of instructional materials during library periods and during the interval.[6]

This anxiety and obsession with preparation of materials led to complaints by teachers of being overloaded with work. This complaint was taken up by the Curriculum Development Centre and its solution was the setting up of a school-level Implementation Committee, in an attempt to get other teachers who were not teaching the new curriculum to help the teachers who were to prepare materials. Most of the teachers who were required to help out felt resentful, because they said they were already busy with their own teaching duties.[7]

An unexpected outcome of this move by the Curriculum Development Centre served to intensify this obsession with instructional materials so that it is not surprising that some schools even deployed pupils. In most schools teachers had missed the point about the use of instructional materials, as a means to an end in effective teaching and learning. They tended to see their preparation as an end in itself and

concentrated on it, rather than on how to use the materials effectively and with imagination in teaching.

Reaction to the In-service Courses by the Teachers' Union

The National Union of the Teaching Profession (N.U.T.P.) was loud and emphatic in its criticism. It conducted a survey of teachers' opinions focussing on training and implementation. It concluded that the majority of the teachers were dissatisfied with the training they had received and felt the courses lacked efficiency and effectiveness.[8]

The report compiled by the Union has yet to be published, partly because it whipped up strong reaction in the Ministry of Education which dismissed it as biased and lacking in objectivity and questioned the conditions under which the survey was conducted. In the face of such strong official disapproval, the union backed down a little, and agreed to review its report. It is interesting to observe here that this union had in fact supported the curriculum during its limited trial implementation when materials were tried, whereas the trial implementation led to strong opposition from the Chinese Teachers' Union, Chinese politicians and the community in general. This controversy emphasizes the many underlying problems in conducting in-service courses for the new curriculum. A major point of contention in this controversy has been the very selection of "key Personnel" by the Ministry of Education.

The Teachers' union (views gathered from union officials) senior officials in the Curriculum Development Centre and teachers who took part in the research study stated that not the best candidates were selected. The Union wanted the post of "key personnel" to be advertised, arguing the

present method of relying on the personal judgements of State co-ordinators was arbitary.[9] The Ministry, on the other hand, refuted this argument, saying the better qualified teachers were not willing to take on the extra responsibilities. The "key personnel" normally get an allowance which is not commensurate with the added responsibility.[10]

The Union and the teachers are right in their criticism, as this mode of in-service training hinges on carefully selected and well trained people, who will function as effective intermediaries, translating the spirit and concept of the new curriculums aims, rationale, philosophy, content and approaches in learning and teaching to the practical reality of the classroom.

Views of Teachers Who Had Attended InService Courses for the New Curriculum

The writer visited twelve schools for the purpose of this study and from the general opinions of the teachers who had attended the training courses, three main criticism emerged:

1. The "key personnel" were not sufficiently knowledgeable.
2. Courses were too short.
3. The content was too theoretical and lacked applicability in the classroom.[11]

Quality of KeyPersonnel

The general opinion of the teachers was that the "key personnel" lacked confidence, were repetitious and frequently they were unable to answer

questions put to them by course participants. It was also stated that there was considerable variation in the quality of the courses. One reason for this could be because the "key personnel", trained between April and June 1982 for the first year of introduction in 1983, immediately afterwards had to run courses for teachers in August and from November to December, of the same year. Most of them had had no practical experience of the working of the curriculum in the classroom. Some of them had not even seen demonstration lessons.

Content of the Courses

The content of the courses was criticised as being mainly theoretical. Moreover, many of the participants the writer spoke to said coverage was limited and much of the content had to be worked out by themselves from "hand-outs" issued at the course and from discussion with those who had attended other centres. A frequently expressed complaint was that there was too much variation in the content, manner and depth of courses between centres. Lastly, the teachers were upset because conflicting instructions and advice was given by different "key personnel". This left them confused and unsure which advice to follow.[12]

Because the "hand-outs" and guides given out were in Bahasa Malaysia, Chinese and Tamil teachers had to translate them on their own. This was a further source of grievance among them. (See also Chapter Two).

Section III

The Field Survey

This Section, in the context of the New Primary School Curriculum, attempts to analyse systematically:-

1. first, the opinions of practising primary school teachers and teacher trainees regarding their teacher education courses both in-service and pre-service, as stated on page 162
2. then, the mental states of both groups.

Since the New Primary School Curriculum clearly intends to focus not only on the traditional cognitive development but also the affective development of the child, that is, the total child, the latter being new merits more attention.

As teachers are chiefly instrumental for implementing the curriculum in the classroom, they must be trained for the new roles demanded of them. This study accepts that the cognitive aspects are crucial, but if the aims of the new curriculum are to be fully realized, the teachers and trainees must also be made sensitive to the affective ones as well. The teachers must be equipped with the techniques required to deal with the needs of their pupils. Of particular importance is the mental state of teachers as indicated by their attitudes. In fact, D. Lawton considers the attitudes of teachers a 'key factor' in the success of curriculum innovation and reform.[1]

It is strongly emphasized that besides proper training programmes, the mental states of teachers are important factors that will

determine the success of this new curriculum. For example, D. Lawton states:-

> From the point of view of the curriculum, the particular features of the teaching profession that would be of importance would be teachers' social background, their self-image, and in particular the belief system or belief systems to which they would be likely to be attached. Thus it would be important to know what kind of knowledge and society the teachers themselves held.[2]

Six questions were asked, grouped under the following three headings:-

1. Aims of education
2. The role of the teacher
3. Adequacy of training courses

1. Aims of Education

   i. What aspects of Primary Education do teachers and teacher-trainees think are important?

   ii. Which of the aims of the New Primary School Curriculum were given importance in the course?

2. The Role of the Teacher

   iii. How do both groups view their roles?
   What aspects do they consider more important?

3. Adequacy of the Training Courses

   iv. What was the orientation of the in-service and pre-service courses they had attended/or were attending?

   v. Do they consider the course adequate, sufficient and relevant?

   vi. Do they consider the course gave them sufficient training to foster the affective aspects of a child's development?

The Sample

The sample which took part in the survey was drawn from two groups:-

1. Serving Teachers Who had Attended New Primary School Curriculum Courses

These respondents were chosen from twelve schools in and around Kuala Lumpur. First a list of schools was obtained from the Education Department of Kuala Lumpur and Selangor which administers all schools in Kuala Lumpur and the State of Selangor. Then using the list as a sampling frame, twelve schools were picked at random. Next, only teachers, who were teaching Standard One (the class in which the new curriculum was being introduced) and who had attended in-service courses on the new curriculum, were selected.

2. Teacher-trainees Being Trained to Teach in Primary Schools

The pre-service group, drawn from two teacher training colleges in Kuala Lumpur, was being given initial training to teach the new curriculum. An attempt was made to get as mixed a sample as possible, so that it would be representative of the population as a whole in terms of sex and race.[3]

Teacher-Opinion Questionnaire

One main questionnaire, (see Appendix H and I) with a few variations was used for both the pre-service and in-service groups. It consisted of six questions for the in-service group and five questions for the pre-service group. The pre-service group did not answer Question Five, as it was based on the in-service course which the serving teachers had already attended. For question six, which asked if they felt they were sufficiently

prepared to foster the affective development of pupils, the groups were given different questions (choices). This was done because the in-service group attended a course which was geared solely to teach the New Primary School Curriculum, while the pre-service group attended a more general basic course. The questionnaire consisted of three parts (Aims of Education, the role of the teacher, adequacy of training courses).

Part 1 of the Questionnaire

Part I was designed to elicit background data information from both the pre-service and in-service groups. The information sought from both the groups was the same that is, sex, age and academic qualifications. The whole sample classified in these categories is given in Tables 4.2, 4.3 and 4.4.

Part 2 of the Questionnaire

This part dealt with the general aims of primary education, as well as the specific objectives of the New Primary School Curriculum. There were two questions. Both groups answered theirs.

Part 3 of the Questionnaire

Section 3 concentrated on the role of the teacher. Both groups answered the same question.

Part 4 of the Questionnaire

Part 4 deals specifically with training for the New Primary School Curriculum. The in-service group had attended special training courses on the New Curriculum, while the pre-service group was still being trained to teach it. The latter however, was not asked Question Five, as it required assessing the usefulness of the course in the actual classroom. This

group was still under training and except for teaching practice, did not have enough classroom experience. This part also deals with the evaluation of the course the in-service group had attended, or the course the pre-service was attending. In particular, it also required respondents to express their views on whether or not they felt sufficiently confident to foster the affective development of the pupils they would teach.

Parts 2, 3 and 4 consisted of a series of statements to which respondents had to respond on a five-point scale, so designed that the respondents had to rate all statements. A score of 5 indicated that the statement was of utmost importance, while a score of 1 indicated it was of no importance. This procedure also recognised the possibility that some respondents would consider more than one aspect important. The statements were then put under the six questions discussed in the following pages.

The statements are categorised into two broad divisions namely, cognitive development and affective development because as repeatedly stated in the study, the new curriculum is a radical departure from previous approaches which almost solely emphasized cognitive development. The new curriculum seeks to remedy this serious shortcoming by focussing on the total child. It also seeks to improve the performance levels of pupils which were considered unsatisfactory,[4] as discussed earlier in Chapters Two and Three. Government policy documents too indicate its awareness of the importance of the affective development of the pupil. So the new curriculum hinges on two aspects, the cognitive development and the affective development of the pupil. This thesis maintains that, despite the declared aims, emphasis still remains very much on the cognitive aspects.

This is why it has been thought relevant to examine the respondents' ability to distinguish between these two broad categories. This categorization is not only of interest because of the recent purported change in the philosophy and rationale of primary education in Malaysia (as discussed in Chapter Two, pages 89-92) but also because, as will be shown later the controversy over the relative importance of the cognitive and affective aspects remains unresolved.

Analysis of Part 1 of the Questionnaire

Academic Qualifications

From Table 4.2 below it can be seen that of the total sample, 87.2 per cent have the Malaysian Certificate of Education, that is, they have had eleven years of schooling, while only 4 per cent have the Higher School Certificate of Education. This is due to the fact that normally those who possess the Higher School Certificate of Education prefer to enter University as indicated in Section II. From the in-service group, 8.8 per cent have the Lower Certificate of Education, which means they have had only nine years of schooling. This group was recruited as a short-term measure when there was a shortage of teachers. The entry qualifications to teacher training colleges was raised to the Malaysian Certificate of Education level in 1970, so nowadays all trainees have had at least eleven years of schooling.

Age

The age distribution of the total sample is given in Table 4.3. An unexpectedly high proprotion of in-service teachers are in the 41-50 age range. This can be attributed to the practice of allowing senior and

Table 4.2. Frequency and Percentage of Selected Sample by Academic Qualification

Academic Qualification	Pre-Service		In-Service		Total	
Lower Certificate			100%		100%	
			(18)		(18)	
				17.5%		8.8%
Malaysian Certificate of Education	52.5%		47.5%		100%	
	(93)*		(84)		(177)	
		93.0%		81.5%		87.2%
Higher School Certificate of Education	87.5%		12.5%		100%	
	(7)		(1)		(8)	
		7%		1%		4%
Total	(100)		(103)		(203)	
		100%		100%		100%

* The figure in the brackets denote the number of respondents.

experienced teachers to teach Standard One classes. The low percentage of teachers in the over fifty-five group is because fifty-five years is the official compulsory retirement age for teachers in Malaysia[5]. Many in this group do not want to teach Standard One, as it is considered too taxing.

The maximum age at which a person can enter a teacher training college for initial training is twenty-six, but exceptions are made for those who are in the educational service of the armed forces etc., so it is not surprising that 97 per cent of the teacher trainees are in the 20-30 year age range.

Sex

Of the sample finally selected there was a predominance of females, both in the pre-service and in-service groups. This reflects the composition of the teaching profession in Malaysia. As in other countries, females tend to predominate at the primary level, more noticeably in the lower grades levels such as Standard One, which was used in this study. From Table 4.4 it can be seen that 22.7 per cent of the sample were male, 77.3 per cent female. In the in-service group, there were only 5.8 per cent male teachers.

To sum up, none of the pre-service group has less than the Malaysian Certificate Education. In the in-service group the vast majority are women. The biggest age group is 41-50.

Table 4.3. Frequency and Percentage of Selected Sample by Age

Age	Pre-Service		In-Service		Total
20 - 30	77.6%		22.4%		100%
	(97)		(28)		(125)
		97%		27.2%	61.6%
31 - 40	8.6%		91.4%		100%
	(3)		(32)		(35)
		3.0%		31.1%	87.2%
41 - 50			100%		100%
			(38)		(38)
				36.9%	18.7%
51 - 55			100%		100%
			(5)		(5)
				4.9%	2.5%
Total	(100)		(103)		(203)
		100%		100%	

Table 4.4. Frequency and Percentage of Selected Sample by Sex

Sex	Pre-Service		In-Service		Total
Male	86.96%		13.04%		100%
	(40)	40%	(6)	5.8%	(46) 22.7%
Female	38.2%		61.8%		100%
	(60)	60%	(97)	94.2%	(157) 77.3%
Total	(100)	100%	(103)	100%	(203) 100%

Analysis of Part 2 of the Questionnaire

Part 2 is designed to discover what both pre-service students and serving teachers think of the aims of primary education. It also looks at the specific objectives of the New Primary School Curriculum, and the importance accorded to them in the courses.

Question One

> Which of the aims of primary education stated by the government, do teachers and teacher trainees think are important?

The four parts of the question comprise the stated aims of the new curriculum and can be categorised into the traditional and progressive, or the "no-change" and "change" elements, which are the two broad characterizations examined in the study.

Table 4.5 indicates the responses of both the pre-service and in-service groups shown in terms of Mean and Mode. Both the groups consider the cognitive aspects of equipping pupils with the basic skills of the 3Rs as of major importance.

Of the aims that fall into the affective category "the creation of a moral and self-disciplined society" is rated most highly by the in-service and pre-service groups(Mode = 4). This is significant in West Malaysia, where there recently has been a strong Islamic revival. The present government, while acting as the promoter of Islam, is also concerned with the creation of a self-disciplined society.

Table 4.5. Pre-Service and In-Service Rating of Aims of Primary Education

Question One	Pre-service		In-service	
Some of the aims of primary education in Malaysia are:-	Mean	Mode	Mean	Mode
a. to equip them with the basic skills in the 3Rs.	4.29*	5.00*	4.19	5.00
b. to foster national unity by encouraging respect for others by creating a spirit of co-operation and tolerance.	3.15	3.00	3.46	4.00
c. to create a moral and self-disciplined society.	3.76	4.00	3.23	4.00
d. to inculcate social, moral, aesthetic values in keeping with the principles of the Rukunegara.	3.20	3.00	3.23	4.00

Note: * 5 indicates the statement is of utmost importance in Primary Education.
4 indicates the statement is of major importance in Primary Education.
3 indicates the statement is important in Primary Education.
2 indicates the statement is of minor importance in Primary Education.
1 indicates the statement is of no importance in Primary Education.

(The same order of weighting applies to all other tables).

Footnote * Mean refers to the arithmetic mean which is a measurement of the "central tendency" of a distribution score.

* Mode refers to the score (or assessment) that occurs most frequently in distribution.

* W.H. King Statistics in Education. Macmillan and Company Limited, 1969, p. 4.

Exhortations by leaders for self-discipline and good behaviour are frequent. Though Moral Education is a new subject that is being introduced in the new curriculum and would fall within the affective domain, it also emphasizes the traditional vaiues of Malaysian society and so is closely linked to the Ideal Model Type suited to the Malaysian society discussed in Chapter Three. The high regard given to morality and self-discipline in Malaysian society is reflected by the rating accorded to Question One (c). Both the pre-service and in-service groups gave it the second highest rating.

Bearing in mind that the aims being rated are the stated aims of the Ministry of Education, the rating accorded seems to support the Traditional Ideal Typical Model which emphasizes cognitive skills. It also seems to suggest that both groups perceived that the government as well as the parents want them to place a high priority on these skills.

Question Two

> What do you think is the most important objective of the new curriculum, judging from the course you have just attended/are attending?

Both groups answered the same question, based on the four statements, which are the main objectives of the curriculum as defined by the Ministry of Education. Both groups responded almost identically, as is seen from Table 4.6. That most emphasis is given to the cognitive aspects, while the affective ones are neglected, is substantiated by the responses of both groups. Both identified the cognitive objective of ensuring each pupil was equipped with the basic skills in the 3Rs as being

the most important (In-service, Mode = 5.00, Mean = 4.57; Pre-service, Mode = 5.00; Mean = 4.84).

The objective that was rated as being second in importance by both groups was (b) which was to ensure that each pupil possessed sufficient knowledge and understanding about Man and His Environment (see Table 4.6). This objective too, can be classified as cognitive.

The next two items (c) and (d) which fall within the affective domain, are according to the responses of both groups not given as much importance. The development of social and spiritual values was given less importance than the previous two objectives (Mode = 3.00). Least importance, was given to the objective related to aesthetic development and recreation (Mode = 2.00).

Analysis of Part3 of the Questionnaire

This part contains the analysis of Question Three which looks at how the in-service and the pre-service groups perceived their role. This question has been included, because according to the new curriculum, teachers are required to be more versatile; they are no longer to be the mere dispensers of knowledge, but also to be the facilitators of learning and of the overall and balanced development of the pupil. So, an analysis of their perceptions of what their role should be should help to indicate their mental states. This is very important as it indicates whether they would assume these newer and more progressive roles easily and readily; or whether they would give rise to problems.

Table 4.6. Aims of New Primary School Curriculum, in order of Importance Accorded in Course

Question Two What do you think is the most important objective of the new curriculum, judging from the course you have just attended.	Pre-service		In-service	
	Mean	Mode	Mean	Mode
a. to ensure that the pupil is equipped with the basic skills in the 3Rs.	4.84	5.00	4.57	5.00
b. to ensure that the pupil possesses sufficient knowledge and understanding about Man and his environment.	3.64	4.00	3.48	4.00
c. to develop social and spiritual values based on the Rukunegara.	3.08	3.00	3.24	3.00
d. to develop an interest, understanding, appreciation and participation in the arts and recreation in line with the National culture.	2.77	2.00	2.46	2.00

Question Three

How do teachers and trainees view their roles;
what aspects do they consider more important?

Both the pre-service and in-service groups answered the same question. The roles of the teacher were considered under three aspects, that is:-

A. what was their idea of a good teacher,

B. the teacher's important duties,

C. what aspects of a child's development they considered important.

From their responses, which are summarized in Table 4.7 their mental states are revealed, especially regarding what constituted a good teacher because this would determine largely how they executed their role.

A. Idea of a Good Teacher

On this the in-service group considered (a) which was preparation of work as being of the utmost importance, but the pre-service group favoured (b) which was the attempt to use a variety of different strategies and teaching materials. Both these statements, (a) and (b) are more related to the academic and so cognitive aspects of the teacher's role.

It is encouraging to note that both groups considered that a good teacher should also pay attention to the affective aspects, the pre-service group giving greater weighting to them than the in-service group. Item (d), which was concerned with motivating pupils to learn, was rated as being of major importance by the pre-service group (Mean = 3.43; Mode = 4.00) while the in-service group rated it as merely being of importance (Mean = 3.12; Mode = 3.00).

Table 4.7. Teacher's Roles and Aspects Considered Important

Question Three	Pre-service		In-service	
A. Some of the things a good teacher should try to do are:-	Mean	Mode	Mean	Mode
a. prepare his/her work well	2.58	3.00	3.71	5.00
b. be prepared to try using different strategies	4.19	5.00	3.55	3.00
c. divide the class into ability groups and and work more closely with the remedial groups	3.46	3.00	2.57	3.00
d. try to motivate pupils to want to learn	3.43	4.00	3.12	3.00
e. foster in the pupil a feeling of confidence in his/her own abilities	3.23	4.00	3.10	3.00
B. Some of the teacher's important duties are:				
a. to impart new information and knowledge	3.67	4.00	3.47	3.00
b. to improve the performance of the pupils in the 3Rs	3.78	5.00	3.95	5.00
c. to instil a sense of discipline, respect and tolerance for the rights of others	3.56	3.00	3.54	3.00
d. to enhance and develop a healthy self concept to enable him/her to function as a well-balanced and adjusted individual	3.72	5.00	3.42	3.00

Table 4.7. Teacher's Roles and Aspects Considered Important (continued)

Question Three	Pre-service		In-service	
A.Some of the things a good teacher should try to do are:-	Mean	Mode	Mean	Mode
C. Primary education is concerned with various aspects of the pupil's development. Indicate those you consider important:				
a. aesthetic	4.01	4.00	2.46	1.00
b. emotional	3.70	4.00	2.82	2.00
c. intellectual	3.57	3.00	4.09	5.00
d. physical	3.30	3.00	3.32	3.00
e. moral	3.71	3.00	3.73	4.00
f. social	3.09	3.00	2.77	3.00
g. spiritual	3.17	3.00	3.52	5.00

Similarly, for Item (e) which dealt with the fostering in the pupil a feeling of confidence of his own abilities, the pre-service groups considered it of major importance (i.e. Mean = 3.23; Mode = 4.00) while the in-service group rated it lower as merely being of importance (i.e. Mean = 3.10; Mode = 3.00).

B. The Teacher's Important Duties

The second set of statements (see Table 4.7 Part B) looked at the teacher's role from the point of view of his duties. Both groups gave maximum weighting (Mode = 5) to the cognitive aspect of improving the performance of pupils in the 3Rs. However, they differed when considering the affective development of the pupil. The pre-service group gave equal importance to the affective development of a healthy self-concept to enable the pupil to function as a well-balanced and adjusted individual (Mode = 5.00). The in-service group considered it important (Mode = 3) but not as important as the inculcation of the basic skills in the 3Rs (Mode = 5).

C. Aspects of a Pupil's Development Considered Important by Respondents

The third set of statements examines which aspects of the pupils development were thought important by the teachers. The in-service group was consistent in its views, the pattern that was observed when considering the aims of primary education on pages 197-199 being repeated. It considered the intellectual and spiritual aspects of utmost importance, followed by Moral Education, which is considered of major importance. This different rating of the spiritual and moral aspects of development is interesting. The New Primary Curriculum makes a distinction between Religious Knowledge which is meant for Muslim pupils and Moral

Education which is not biased towards any religion and is to be taught to non-Muslim pupils. As 64.1 per cent of the teachers were Muslims and Malaysia is a Muslim country, the different rating is to be expected. The in-service group rejected the aesthetic development aspects totally (Mode = 1) and gave hardly any importance to the emotional aspects (Mode = 2).

The views of the in-service group indicate that their mental states are still traditional, giving importance to cognition and morality as the basis of knowledge. The persistence of such mental states can be interpreted as lending validity to the ideal typical model of Malaysian society constructed in Section II of Chapter Three and antithetical to the orientations of the new curriculum as will be discussed in the final chapter.

Such a diversity of weighting or rating is not observable in the pre-service group which gave the highest rating (Mode = 4) to the aesthetic and emotional aspects. It also contrasts with the lowest rating given by the in-service group. All other aspects i.e. the intellectual, physical, moral, social and spiritual were rated as important (Mode = 3). This is perhaps due to the lack of practical classroom teaching experience. This group tends to be less discriminating and therefore its responses (from Part C, items 1 to 9) have been fairly uniform, see Table 4.7.

Table 4.8 Aspects of Pupil's Development as Rated in Order of Importance (Mean Scores)

Pre-Service	In-Service
Aesthetic	Intellectual
Moral	Moral
Emotional	Spiritual
Intellectual	Physical
Physical Spiritual	Emotional
Social	Social Aesthetic

Table 4.9. Orientation of the Courses

Question Four Orientation of the course.	Pre-service		In-service	
	Mean	Mode	Mean	Mode
A. Listed below are some of the aspects the course may have been concerned with. Rate them in order of importance given to them in the course.				
a. Preparation and use of teaching materials	4.44	5.00	4.30	5.00
b. Explanation of the structure and syllabus content	3.14	4.00	3.42	4.00
c. Organization of the classroom and teaching strategies	2.43	3.00	2.15	2.00
d. Creation of a good learning environment and a warm supportive teacher-pupil relationship	3.58	4.00	3.56	4.00
e. On how to enhance the pupil's self-confidence.	2.84	3.00	2.54	3.00

Table 4.9. Orientation of the Courses (continued)

Question Four Orientation of the course.	Pre-service		In-service	
	Mean	Mode	Mean	Mode
B. Some of the activities suggested by the New Curriculum are				
a. to give sufficient practice to the child to develop his mental and physical skills	4.73	5.00	4.29	5.00
b. to understand his environment	3.35	3.00	2.75	3.00
c. to create opportunities for him to interact with his environment effectively	3.33	3.00	2.75	2.00
d. to develop his mental abilities to the optimum	3.07	4.00	3.68	4.00
e. to foster his social and emotional development	2.30	3.00	2.37	2.00

Based on the findings as shown in Tables 4.7 and 4.8, it can be assumed that the pre-service group tends to hold more progressive views than the in-service group but the traditional elements are considered important by both.

Analysis of Part 4 of the Questionnaire

Adequacy of the Course

Part 4 deals specifically with the course the in-service group had attended in the past and the pre-service group was now attending. The questions dealt with the orientation of the course (Question Four), its assessment (Question Five), and the practising teachers' and trainees' assessments of the training they had received to foster the affective element (Question Six). This was considered essential because, although the affective element is one of the important "change" elements introduced in the curriculum, it has not apparently been followed by similar changes in teacher-training practices.

Again, as both the pre-service and in-service groups received different training, the questions they responded to were different. For the in-service group questions they had to respond to were related to the in-service course for the new curriculum; for the pre-service course questions referred to their whole teacher training experience.

Question Four

> What was the orientation of the in-service and pre-service courses they had attended/are attending?

Both groups answered the same question. The question which dealt with the orientation of the course had two parts, A and B. The orientation of the course was in terms of the activities that were emphasized during the course. Both groups identified that the aspect most emphasized was (a) Part A, (as shown in Table 4.9). Next in order of importance was the explanation of the structure and syllabus content, and the creation of a good learning environment and warm, supportive teachers-pupil relationships (Mode = 4.00). Both groups gave the affective aspects, such as enhancing of pupils' self-confidence, less importance (Mode = 3.00), though it was not completely neglected.

The organization of classroom and teaching strategies was given little emphasis by the in-service group (Mode = 2.00). They were rated as having more importance (Mode = 3.00) by the pre-service group, as would be expected.

On the activities suggested in the Teacher's Guide to the curriculum the respondents had five statements to rate. In both groups item (a), sufficient practice to the pupil to develop his mental and physical skills, was given most importance (Mode = 5.00). Item (d), that is to develop his mental abilities to the optimum, was rated as being next in importance by both groups (Mode = 4.00). The ratings indicate that in both the courses the emphasis was for teachers to emphasize activities to promote cognitive development. In contrast, less importance was accorded to affective development. For example item (e), that is to foster the pupil's social and emotional development, was considered to be of minor importance (Mode = 2.00) in the in-service course and was given slightly more importance in the pre-service group (Mode = 3.00).

Question Five

Do you consider the in-service course you have attended sufficient, adequate and relevant?

Only the in-service group was asked to answer this question, as after the course they would be teaching the new curriculum and would have an evaluative criterion to base their judgement upon. The pre-service group had not yet taught the new curriculum and therefore could not make such judgements. The in-service group generally did not seem to think the course sufficiently adequate or relevant. On the length of the course, the group was divided. About 47.6 per cent felt the course would have been more effective if it had been longer, while 42.7 per cent disagreed.

The response of the in-service group to the next aspect i.e. the usefulness and the applicability of the course in implementing the new curriculum in the classroom, was more astonishing, because 63.1 per cent disagreed. It felt the course was not useful or applicable to the implementation of the new curriculum in the classroom. Moreover, 24.3 per cent were not sure of its usefulness and applicability in practical situations (see Table 4.10).

The next two questions related to the affective aspects of the course. Only 3.9 per cent agreed that the course had given them sufficient training on how to establish a good teacher-pupil relationship, 50.4 per cent disagreed on this, while 45.6 per cent were not sure. This is interesting because under Question Four the respondents had indicated major importance should be given to this. Yet they had indicated they had not had sufficient training. One reason may be the inadequacies of the key personnel to handle such training. Many of the teachers who had attended these courses had expressed dissatisfaction with the knowledge and

Table 4.10. Adequacy, Sufficiency and Relevancy of Course (In-Service) by Frequency and Percentage

Question Five Adequacy, Sufficiency and Relevancy	Strongly Agree	Agree	Disagree	Not sure	Strongly disagree	Total
a. I think the course would have been more effective if it had had been longer.	(18) 17.5%	(31) 30.1%	(37) 35.9%	(10) 9.7%	(7) 6.8%	(103) 100%
b. I found what was taught in the course useful and applicable to teach the New Primary School Curriculum in Classroom.	—	(13) 12.6%	(65) 63.1%	(25) 24.3%	—	(103) 100%
c. The course has given me sufficient training on how to establish a good teacher-pupil relationship.	—	(4) 3.9%	(50) 48.5%	(47) 45.6%	(2) 1.9%	(103) 100%
d. After the course, I feel confident and able to foster the balanced development of the pupil.	(1) 1.0%	(2) 1.9%	(34) 33.0%	(51) 49.5%	(15) 14.6%	(103) 100%

training capabilities of the key personnel to the writer, as has been discussed earlier in Section II of this Chapter.

On the fostering of the balanced development of the pupil, only 2.9 per cent felt confident they could do so. The proportion that disagreed was 33.0 per cent. Further, 49.5 per cent were not sure, while 14.6 per cent strongly disagreed that they had been given sufficient training to feel confident. On the whole, it can be said a high proportion of the participants did not consider the course adequate, sufficient or relevant.Table 4.10

Question Six

> Do the teachers and teacher-trainees consider that the course has given them sufficient training to foster the affective aspects of child development?

As both groups had received different training, the questions asked were different and have been analysed separately as shown in Tables 4.11 and 4.12.

Responses of the In-Service Group

The question for the in-service group was designed to see whether they thought the course had prepared them to achieve the general aims of the New Primary School Curriculum as stated by the Ministry of Education. It was decided to use these questions as the in-service course the respondents attended related specifically to the implementa-tion of the New Primary School Curriculum in schools. The statement divided into three

Table 4.11. In-Service Assessment of the New Primary School Curriculum Course by Frequency and Percentage

Question Six The course has trained me to foster and enhance the qualities and attitudes listed below:-	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
a. to help my pupils master Malay sufficiently in keeping with its status as the national language.	(74) 72.8%	(20) 19.4%	(7) 6.8%	(1) 1.0%	(1) 1.0%	(103) 100%
b. to help my pupils to speak, write and read in the medium of instruction.	—	(3) 2.9%	(54) 52.4%	(45) 43.7%	(1) 1.0%	(103) 100%
c. to master numeracy skills.	—	(4) 3.9%	(33) 32.0%	(58) 56.3%	(8) 7.8%	(103) 100%
d. to master the basic learning skills.	(36) 35.0%	(49) 47.6%	(17) 16.5%	—	(1) 1.0%	(103) 100%
e. to enable them to understand, read, write and speak in English in keeping with its status as second language.	(5) 4.9%	(47) 45.6%	(32) 31.1%	(12) 11.7%	(7) 6.8%	(103) 100%

Table 4.11. In-Service Assessment of the New Primary School Curriculum Course by Frequency and Percentage (continued).

Question Six The course has trained me to foster and enhance the qualities and attitudes listed below:-	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
f. to create attitudes and good behaviour based on social and spiritual values as contained in the Rukunegara.	(31) 30.1%	(63) 61.2%	(9) 8.7%	—	—	(103) 100%
g. to inculcate the above values (f) so that they become a way of life.	(3) 2.9%	(4) 3.9%	(48) 46.6%	(40) 38.8%	(8) 7.8%	(103) 100%
h. to transmit knowledge, interest and sensibility regarding Man and His Environment.	(15) 14.6%	(49) 47.6%	(33) 32.0%	(5) 4.9%	(1) 1.0%	(103) 100%
i. to understand Man and His Environment.	—	(3) 2.9%	(43) 41.7%	(43) 41.7%	(14) 13.6%	(103) 100%
j. to respect the abilities, rights of others.	—	(7) 6.8%	(34) 33.0%	(48) 46.6%	(14) 13.6%	(103) 100%
k. to develop their talents — and aptitudes to the optimum.	(3) 2.9%	(5) 4.9%	(65) 63.1%	(30) 29.0%	—	(103) 100%

Table 4.11. In-Service Assessment of the New Primary School Curriculum Course by Frequency and Percentage (continued).

Question Six The course has trained me to foster and enhance the qualities and attitudes listed below:-	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
l. to mix well with others.	—	(1) 1.0%	(59) 57.3%	(34) 33.0%	(9) 8.7%	(103) 100%
m. to possess a spirit of co-operation.	(2) 1.9%	(37) 35.9%	(42) 40.8%	(14) 13.6%	(8) 7.8%	(103) 100%
n. to create a sense of tolerance.	(8) 7.8%	(17) 16.5%	(59) 57.3%	(18) 17.48%	(1) 1.0%	(103) 100%
o. to respect the rights of others.	—	(4) 3.9%	(30) 29.1%	(53) 51.5%	(16) 15.5%	(103) 100%
p. to encourage a sense of leadership.	(7) 6.8%	(8) 7.8%	(42) 40.8%	(43) 41.7%	(3) 2.9%	(103) 100%
q. to encourage a feeling of self-confidence.	(1) 1.0%	(4) 3.9%	(43) 41.7%	(34) 33.0%	(21) 20.4%	(103) 100%

Table 4.11. In-Service Assessment of the New Primary School Curriculum Course by Frequency and Percentage (continued).

Question Six The course has trained me to foster and enhance the qualities and attitudes listed below:-	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
r. to encourage initiative to use abilities and skills for self-advancement.	(11) 10.7%	(16) 15.5%	(59) 57.3%	(16) 15.5%	(1) 1.0%	(103) 100%
s. to create an interest and appreciation in the arts and recreational activities.	—	(5) 4.9%	(38) 36.9%	(56) 54.4%	(4) 3.9%	(103) 100%
t. to plan and organize activities in the arts and recreation in keeping with the national culture.	(35) 34.0%	(43) 41.7%	(22) 21.4%	(3) 2.9%	—	(103) 100%

Table 4.12. Pre-Service Assessment of Course by Frequency and Percentage.

Question Six I feel that my course has prepared me	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
a. to face the class confidently	(16) 16%	(17) 17%	(35) 35%	(17) 17%	(15) 15%	(100) 100%
b. to control the class effectively	— 	— 	(33) 33%	(44) 44%	(23) 23%	(100) 100%
c. to establish a good and warm classroom climate	— 	— 	(21) 21%	(64) 64%	(15) 15%	(100) 100%
d. to establish a warm understanding	(2) 2%	(14) 14%	(52) 52%	(28) 28%	(4) 4%	(100) 100%
e. to deal with pupils with low self-confidence	(15) 15%	(28) 28%	(34) 34%	(17) 17%	(6) 6%	(100) 100%
f. to deal with children with emotional problems	(1) 1%	(9) 9%	(62) 62%	(23) 23%	(5) 5%	(100) 100%
g. to deal with pupils with low motivation	— 	(7) 7%	(51) 51%	(34) 34%	(8) 8%	(100) 100%
h. to deal with children with poor achievement	(2) 2%	(12) 12%	(27) 27%	(50) 50%	(9) 9%	(100) 100%

Table 4.12. Pre-Service Assessment of Course by Frequency and Percentage.(continued)

Question Six I feel that my course has prepared me	prepared me very well	prepared me well	prepared me	prepared me a little	has not prepared me at all	Total
i. to counsel and guide pupils	—	—	(45) 45%	(48) 48%	(7) 7%	(100) 100%
j. to conduct enrichment programmes	(4) 4%	(27) 27%	(34) 34%	(29) 29%	(6) 6%	(100) 100%
k. to conduct remedial programmes	(2) 2%	(9) 9%	(40) 40%	(28) 28%	(21) 21%	(100) 100%
l. to foster and enhance positive values	—	—	(26) 26%	—	(74) 74%	(100) 100%
m. to deal with pupils of differing abilities	—	(1) 1%	(28) 28%	(70) 70%	(1) 1%	(100) 100%
n. to deal with gifted pupils	—	—	(38) 38%	(62) 62%	—	(100) 100%
o. to help pupils master Malay/ English/Tamil/Chinese	(11) 11%	(19) 19%	(65) 65%	(3) 3%	(2) 2%	(100) 100%
p. to master numeracy skills	—	(11) 11%	(48) 48%	(44) 44%	(7) 7%	(100) 100%
q to master the basic skills	(4) 4%	(22) 22%	(54) 54%	(14) 14%	(6) 6%	(100) 100%

broad categories, the teaching of basic skills, the transmission of knowledge and culture, and finally, personal development which includes the inculcation of values and attitudes to enhance and foster self development.

To summarize the results, it is clear that the group feels the course has generally prepared them better to teach the 3Rs, as 56.3 per cent feels the course had prepared them to teach literacy skills through the medium of instruction, Malay. Similarly, 50.5 per cent felt well-prepared to teach literacy skills through the medium of English. Further, 72.8 per cent felt very well-prepared to help pupils master Malay. As Malay is the national language and the medium of instruction, there has rightly been most emphasis on this. Their confidence has tended to lag slightly in the teaching of numeracy skills. 35.9 per cent feels prepared, but 56.3 per cent felt only a little prepared. On the whole, all indicated they were better prepared to teach the 3Rs.

The second area (see Question 6(f) to (i) as shown in Table 4.11) was roughly related to the transmission of knowledge and culture. This component is labelled as "Man and his Environment" in the New Primary School Curriculum and deals with the social studies component, Man and his Environment and Religious and Moral Studies. As noted earlier, teachers feel more confident to teach the religious and moral aspects (see (f) in Table 4.11) 61.2 per cent indicated that they felt well prepared "to create attitudes and good behaviour based on social and spiritual values". On the two statements that were categorised as relating to the transmission of knowledge and culture (Table 4.11), the views of teachers do not come out clearly. For the statement which is concerned with the transmission of knowledge, interest and sensitivity regarding "Man and his Environment",

94.2 per cent felt prepared or well prepared. However on the statement (Table 4.11 (v) on fostering and enhancing the children's understanding of "Man and his Environment", more than half the teachers felt they had been prepared only a little or not prepared at all (55.3 per cent).

The rest of the question was concerned with personal development and the creating of interest in the arts, and recreational activities, 44.8 per cent felt prepared but 55.2 per cent felt they had been insufficiently prepared. But when it came to a more specific definition such as the organization of activities in the arts and recreation, the group felt more confident, as 75.7 per cent felt well or very well prepared.

However, on the development and enhancement of attitudes and qualities that would fall more into the affective realm, opinion is more divided, an indication of lack of agreement on the strength of opinions expressed. Statements such as j, l, m, n, o, dealt with inter-relationships with others. The groups generally felt little prepared or not at all. On the development of a sense of leadership, 44.6 per cent of the respondents felt little prepared. When it came to fostering self-confidence, 53.4 per cent of the teachers felt ill-prepared or not at all.

It is therefore concluded that the teachers feel confident and well-prepared in the transmission of skills in the 3Rs. However, on the less specific areas of fostering the personal development of the pupil in the affective domain the teachers lack confidence and feel unprepared. Such findings again support the major argument of the study, that the New Primary School Curriculum in-service courses, despite the declared commitment to both aspects of development, have tended to concentrate on the cognitive aspects of teaching and learning.

Responses of the Pre-Service Group

The pre-service group was also asked to assess their training programme, in terms of the two broad characterizations of the study. As the trainees attend a three-year course which is more comprehensive than the specific New Primary School Curriculum in-service course for the new curriculum, it was decided not to use the same questions which were used with the in-service group. More general questions were used as can be seen from Table 4.12 The questions however, relate to the main emphasis, parti-cularly the innovatory ones of the New Primary School Curriculum. As Question Six is mainly concerned with affective aspects, statements were related to this aspect. Fourteen statements were included (Table 4.12, a-n) and generally for all of them a substantial number of the trainees feel they were little or not prepared. This is indeed a serious indictment on the training programme they are undergoing. However, they have indicated they feel more prepared to teach the 3Rs.

Statement 0, p, q in Table 4.12 relate to the more academic aspects. As high as 95 per cent felt the course had prepared them to help pupils master Malay, English, Chinese or Tamil. For statement (p) which was related to the mastery of skills, 59 per cent felt sufficiently prepared to help pupils acquire and master this skill. Statement (q) was a more general statement which dealt with the ability to help pupils master the basic skills. Most of the groups (80 per cent) felt confident about this aspect of teaching. The findings from the pre-service group are similar to that of the in-service group.

Of the trainees, 32 per cent felt well and very well prepared to face the classroom, but an equal proportion felt little or ill prepared. The success of the new curriculum hinges on a warm, informal and flexible

classroom environment and a positive attitude by the teachers. However, from a study of the responses of the trainees, it can be seen they do not feel sufficiently trained to achieve this; 79 per cent felt they were little or not prepared to establish a warm classroom climate, 55 per cent felt ill-equipped to counsel and guide pupils. Furthermore, 74 per cent felt ill-prepared to foster and enhance positive values.

Another innovatory feature of the new curriculum is the recognition of the differing abilities of pupils and therefore there is more emphasis on individualized learning. A remedial and an enrichment component is supposed to be built into the system. So, it is expected such features as these would be emphasized in the training course. However, 35 per cent felt little or unprepared to handle the enrichment programmes, but almost as many trainees felt well or very well prepared. Furthermore 49 per cent of the trainees felt ill prepared to teach the remedial component. A rather large proportion, (62 per cent) felt themselves to be insufficiently prepared to deal with gifted pupils, whereas 71 per cent felt that they had been little prepared to deal with pupils of differing abilities. A high proportion of trainees (74 per cent) felt the course had not prepared them to enhance positive values at all.

So it can be concluded that, despite the declared aim of concentrating on the whole child and the supposed new orientation of the new curriculum, teacher training programmes continue to under-emphasize the affective aspects.

Therefore, the hypothesis that the mental states of teachers and trainees are antithetical to the new changes in the curriculum is generally upheld. The pre-service group do hold some progressive views, but the

training programmes have not maximized on them. The second hypothesis that the training programmes have not sufficiently reflected the "change" elements in the curriculum has also been upheld to a large extent.

The above two findings are indicative of the problem areas in the implementation of the New School Curriculum. These problems are the result of asynchronous change.[7] Neither are the mental states of the teacher synchronous to the requirement of the new curriculum. The change in curriculum has not been followed by the necessary change and emphasis in teacher training programmes, both in-service and pre-service.

Chapter Four

SectionI

Notes and References

1. Source: A.A. Mohd. Sultan, (1982), The Initial Three-Year Teacher Training Course for Teacher-training Colleges in Malaysia. Kuala Lumpur: Teacher-Training Division, Ministry of Education.

2. Mohd. Ali bin Haji Ibrahim, (1981) KBSR dan Penyediaan Guru untuk Pelaksanaannya. (The New Primary School Curriculum and Teacher Training for its Implementation). Seminar paper, National University, Malaysia, 11-13 December, 1981.

3. A. Abdul Aziz, (1981), op. cit.

4. R.H.K. Wong's concern that objectives should be explicit and stated in operational terms is perhaps a reflection of her American orientation.

5. R.H.K. Wong, (1970), Evaluating the Needs of Teacher Education in South East-Asia. Masalah Pendidikan, 2(2), p. 9.

6. A.A. Mohd. Sultan, (1982), op. cit., p. 79-80.

7. B.S. Bloom, et. al., (1975), Taxonomy of Educational Objectives. London: Longmans.

8. Ministry of Education, (1982), The History Syllabus. Kuala Lumpur: Teacher Education Division. p. 2.

9. A.A. Mohd. Sultan, (1982), op. cit.

10. Ibid.

11. Ibid.

12. Ibid.

13. Ministry of Education, (1979), op. cit.

14. Asean Development Education Project, (1981), Evaluation on Effectiveness of Foundation Professional Courses in Pre-Service Teacher-Education Programme in Malaysia.

15. Ibid.

16. Ibid.

17 Kandasamy, M, (1987), A Study in the History of Education in Peninsular Malaysia with Particular Reference to Teacher Education (1946-1973), Ph.D. Thesis, University of New England. p.vi.

18. Ibid.

Section II

Notes and References

1. Ministry of Education, (1982), Report of the Key Personnel Course for implementation of the New Primary School Curriculum, Kuala Lumpur: Curriculum Development Centre, p. 7.

2. A. Abdul Aziz, (1981), op. cit.

3. Mukherjee, H. and Singh J.S., (1983), op. cit. p. 254.

4. Ministry of Education (1982), op. cit. pp. 11 - 14.

5. Mukherjee, H. and Singh J.S., (1982), op. cit. p. 256.

6. This was observed by the writer on her visits to the schools under study, and confirmed by the teachers and headmistresses.

7. Such views were frequently expressed to the writer by the teachers involved.

8. Information from Teacher's Union Officials.

9. Ibid.

10. Such views were expressed to the writer by Union officials, senior officials in the Curriculum development centre, officials in the Selangor State Department and teachers.

11. These were the three main criticisms levelled by teachers the writer spoke to and interviewed.

12. Ibid.

Section III

Notes and References

1. Lawton, D. (1973), Social Change and CurriculumPlanning, University of London, pp. 161 - 162.

2. Ibid

3. Female teachers predominate the teaching profession.In an attempt to overcome this, more male candidates are being selected to overcome this imbalance.

4. Discussed in Chapter Three, Section III.

5. The optional age for retirement is fifty years for men and forty-five for women.

6. See Chapter Three, Section III.

7. See discussion in Chapter One and Five.

CHAPTER FIVE

CONCLUSIONS

Resumé

After identifying and describing in its introductory chapter the cultural diversity of West Malaysia in the light of:-

(a) Holmes' three types of policy solutions,that is:-

  (i) A policy directed to the promotion of cultural differences by considering different groups as 'separate and equal' or as 'separate and unequal';
  (ii) A policy of assimilation; or
  (iii) A policy of laissez-faire;

(b) his theory on the interaction of change and no-change elements, as a basis for synchronous or asynchronous change in society;

(c) As for the solutions the political leaders in Malaysia were constrained to make in the immediate post-independent period;the thesis has analysed in Chapter Two the aims of the educational policies which reflect and implement a combination of the first two of these solutions.

In particular it has stressed the gradualist, more relaxed approach of the period 1957-1969.(Section I) and the more dogmatic,accelerated approach of the period 1969-80 (Section II) showing the race riots of 1969, were the catalyst which changed policy almost overnight.During this latter period the policy of making Malay the main medium of education was rigorously implemented, leading to resentment and suspicion among the non-Malays. Section Three has then attempted to show how a new primary school curriculum, embodying a much more progressive approach to the whole matter of what should be taught and learnt, is now attempting to consolidate the policies described in the previous two sections.

Chapter Three has explained the theoretical base which is twofold as it has emphasized both the findings of educational psychology and those of comparative education. The first deals with the importance of

affectivity and cognition and the need to give importance to both in learning and teaching. The need to do so has become even more urgent because the 1979 Cabinet Report on which the New Primary School Curriculum and all other educational reforms are based, goes out of its way to mention the affective factor and its importance in education in Malaysia. In contrast, the persistent bias towards purely cognitive goals in education in Malaysia is highlighted. As a result, the thesis has argued that there now seems to be a need to pay equal attention to both affectivity and cognition, and that the distinction between the two is crucial to an understanding of events.

The second theoretical base, the comparative education one, is related to Holmes' concept of mental states and synchronous change, which is used as a predictive tool to try to determine the acceptance or rejection of change.

Section II of this chapter has underlined the resistance to new ideas, especially in the affective domain, that exists, by giving details of the traditional types of education with their cultural overtones that the three main racial groups, Malays, Chinese and Indians have inherited and still revere.

The Malays who speak Malay are almost all Muslim, while the Chinese speak a number of Chinese dialects and practise a mixture of religions which includes Buddhism, Taoism, Confucianism and Animism. The Indians too speak many Indian dialects but the predominant language spoken is Tamil and the main religion practised is Hinduism.

Malay is not only the official language but it has also become the medium of instruction in all secondary schools and Standard Primary Schools. Chinese and Tamil have been reduced as the medium of

instruction only in standard Type Primary Schools. The diminishing role of Chinese and Tamil as languages in education has made the non-Malays guard against any further encroachment.

English, the official language and the medium of instruction, especially in post-primary education in colonial times has become the country's second language and a compulsory subject both in primary and secondary schools because of its importance as an international language. Malaysia's outside contacts in politics, trade and commerce, make a knowledge of English a necessity.

However in spite of the differences in origins, language and religions, there are certain traditional values, especially in their attitudes towards education, which are similar to all three communities. Indeed these are so similar that it has been possible to construct a combined ideal typical model of mental states that embraces all three, and, as has been shown, is antithetical to the new mental states that the New Primary School Curriculum wishes to promote among parents and teachers as well as pupils.

Section III of Chapter Three explains the subsidiary concepts of self and perception of teacher and parent regard which are used to study the reactions and attitudes of pupils, and which are considered as a reflection of their mental states. Section II and III of Chapter Four which is concerned mainly with the reactions of pupils and teachers in the light of pre-service and in-service training has attempted to illustrate from empirical evidence the acceptance or rejection of the new curriculum, thus supporting the hypothesis formulated in Chapter Three, Section I. The weight of this evidence shows the continuing influence of antithetical traditional mental states.

An attempt has also been made to show the great error of introducing a completely new curriculum with a completely new conceptual approach that focuses on the balanced development of the child, emphasizing both the cognitive and affective, without adequate provisions to win over the dispensers or the executors, in this case the teachers. It has been seen in Chapter Three, Section III and Chapter Four, Section II and III that the existing mental states in Malaysia are traditional, and so undoubtedly would make the progressive elements of the New Primary School Curriculum a source of many problems. This is so because the progressive elements in the new curriculum which cover affective aspects, have not been accompanied by parallel changes of attitudes among pupils, and teachers.

The attitudes and reactions of teachers are not so much ill-will or even old-fashioned reaction but of misunderstanding and lack of time. Poor planning and follow-up have meant that many people like the key personnel in charge of implementing the curriculum have not a good grasp of the aims of the curriculum. As they train the in-service teachers they pass on to them these inadequacies and their own lack of confidence. The teachers in time are already inhibited by the need to try a curriculum which is completely new and very radical as compared with past practices, which are explained in the following paragraphs

The Malaysian situation well examplifies what is meant by "asynchronous" change; a situation which arises, as Holmes cautions,when change is not carefully planned by analysing the local needs and conditions or specific initial conditions thoroughly, if the outcomes are to be anticipated. Unfortunately, this was not done before the New Primary School Curriculum was introduced. A frequently expressed

criticism of the curriculum has been the hasty way in which it has been introduced.

To compound the problem, it has been shown in Chapter Four that the changes in curriculum were not followed by similar changes in teacher education, both pre-service and in-service. So the problem facing the Malaysian primary teachers is twofold - not only do they possess mental states that clash with the demands of the new curriculum, but they are also not being given sufficient or adequate training to help them understand and promote the spirit of the new curriculum and in the process slowly change their own mental states.

These anxieties and problems faced by teachers are not specific to Malaysia but are felt in all areas where a new curriculum is about to be implemented. The United Kingdom where the new National Curriculum is to be implemented in September, 1989 is a case in point. Primary Headteachers who are responsible for implementing the curriculum at school level are anxious because their schools are not as ready as they might be, pointing to a lack of proper training and information and the excessive speed of implementation as the main problems. Furthermore, the training that has been available through official channels has been very patchy and variable in quality. Adequate training and a full understanding of a curriculum are very necessary for teachers to cope with curriculum reforms if they are to succeed in any country.

The innovatory features of the new curriculum in Malaysia emphasise the affective aspects of development as well as the cognitive. However, the findings in Chapter Four reveal that insufficient emphasis is being given to the former. Both teachers and trainees felt inadequately prepared to promote the affective development of children. This

inadequacy is serious, because the importance of the affective factors is greatly stressed in the 1979 Cabinet Report. As mentioned earlier in Chapter Two, Section III, recommendations of this Report formed the basis of the new curriculum. It also stressed, that national unity, which has been acknowledged as the overriding objective of education policy in Malaysia, was linked to affective development.

Based on the issues discussed, the literature reviewed and the findings of the surveys carried out in this thesis, certain conclusions can be reached. Firstly the complexities of any kind of curriculum reform must never be underestimated. It is a very slow business in any society. The planning stage alone is lengthy and difficult. Secondly, to see the full effect of implementation at the primary level takes at least six years. Thirdly there are the never ending processes of evaluation, modification and improvement. These long and arduous processes can be likened to foresty in which the years it takes for saplings to reach maturity and yield their product may total decades. Curriculum reform is long and slow, even when the changes sought are synchronous and the society monocultural. In the case of the New Primary School Curriculum in Malaysia the situation is much more complex due to asynchronous development in a society which is not homogeneous. This puts the process of educational reform under even greater constraints than is normal.

At the planning stage, the cultural diversity and the high regard of the races, particularly the Chinese, for religious and cultural traditions should have been given more consideration. The hostile reaction of the Chinese and their politicians has showed the dangers of not sufficiently studying the existing conditions and mental states of a society as an important pre-condition of change, curricular or otherwise.

The implementation stage of the curriculum has also brought to the fore the fact that mere change in content is not sufficient for curriculum reform to be successful. It is the teachers and pupils who transform the new curriculum into reality. Above all, it is important to ensure that the changes suggested are understood by and are acceptable to, the teachers, the key figures in implemention. They must be converted to new ways of thinking and given every help and support to perform the new tasks expected of them. Even if the changes suggested are too innovative and not easily acceptable, adequate training, as an integral part of any programme of curricular reform, will go a long way to instil teachers with enough confidence to tackle the new tasks and to ensure some measure of success.

When the new curriculum has been largely implemented it enters the evaluation stage. Here the problems already encountered can be used to devise practical guidelines for improvements and adjustments, in order to make the curriculum more efficient and so capable of achieving the overall aims of Malaysian educational policy. This can be done, only if the problems that have been encountered are viewed positively and a real effort is made to avoid them in future by giving more consideration to the internalised values, sentiments and sensitivies that is, the mental states of Malaysian society. Again, the New Primary School Curriculum is being followed by similar curriculum reforms at the secondary level. There is now an opportunity to avoid the pitfalls that were encountered at the primary level, and so ensure more synchronous change throughout the educational system.

The success or the effectiveness of any new curriculum can be evaluated against not only by the responses of the politicians, the general public, the teacher and teachers unions, but also by those of the clients, that is, the pupils who tend to reflect adults attitudes. It has

already been demonstrated that in Malaysia the initial reactions of the politicians and the general public to the curriculum have been hostile. The hostile politicians have been not only opposition members but also those belonging to the political establishment in power. Among the general public, Chinese parents, encouraged by the politicians and the Chinese educationists and teachers' unions,have also been against the new curriculum. Middle class parents of all communities have also expressed fears that it would not be challenging enough to their children, as did some educationists. In Malaysia, the only group that has been solidly behind these curricular reforms has been the Malay community. The Indians have not opposed the curriculum, but neither have they expressed support for it.

This thesis also has shown that serving teachers and the unions have misgivings about the curriculum. While verbally agreeing that there were some advantages to be gained by its introduction, they also expressed lack of confidence in the training to implement it. The surveys conducted by the writer bear this out. As already stated, although the pupils do not appear to oppose the curriculum, there are signs among them of similar mental states that are antithetical to its spirit.

Suggestions for Further Research

The reactions of the above groups serve to underline the added constraints and complexities of curriculum change in a multicultural society like West Malaysia. This is a phenomenon which merits continued, careful consideration by policy makers and researchers everywhere. For the phenomenon is a universal one. Throughout the world the potent combination of racial, cultural and linguistic differences delay the introduction of beneficial educational change in scores of countries.

An attempt has been made throughout the thesis to show the importance of teacher education in the context of curriculum reform and sadly it has emerged that teacher education, both pre-service and in-service, has not been adequate in preparing teachers to perform their new roles. It is therefore suggested that future research be concentrated on how teacher education programmes can best complement curriculum reform, and so produce teachers more confident to respond to educational change. Existing training programmes should be reviewed rigorously with this in mind and there should be a wider inter-change between Ministries of Education and countries on their respective findings.

Nearer home, as this thesis has confined itself to West Malaysia, it would be useful to conduct similar research in East Malaysia, that is Sabah and Sarawak, where the social, political, economic and cultural situation is different, but the aims of the central government identical. These two states do not form a cohesive unit racially, and their racial composition contrasts drastically with that of West Malaysia. In East Malaysia the Malays do not form a predominant group and most of the other racial groups are not immigrants but indigenous. It would both be instructive and useful to compare the constraints on curriculum reform in such societal conditions with the West Malaysia ones.

As has been noticed, great emphasis has been placed by the policy makers on language policy as an instrument of unity. Of the three policies outlined by Holmes and discussed in Chapter One, the promotion of cultural difference, viewing the various communities as unequal, and partial assimilation in terms of language have been followed since independence. Eventually the non-Malays have accepted the Malay language as the official language. In fact, non-Malay children born after independence speak it as well as do the Malays themselves. Complete assimilation, however, has

been much more difficult, because the Chinese and Indians regard their own linguistic traditions very highly. Historically, the Malay Peninsula never had a developed system of culture of its own and only gained one by borrowing heavily particularly from Indian and to a certain extent from Chinese culture. The Chinese and Indian community have accepted Malay as the national language out of political expediency, but hold on to their own languages and are very sensitive to any attempts to curb their development and use. Recent events confirm such views.

To add to the difficulties the Malay language at the time of independence was not sufficiently developed to be used as the language of a modern independent state. A concerted and determined effort has had to be made since then to develop it and it is now being used with reasonable success as a medium of education right up to the tertiary levels. It is therefore suggested that a more gradualistic policy, which takes into account plurality and would be more acceptable and serve to bring the people together, is worthy of research.

However, Malaysia is in the same position as many countries in Asia and Africa, such as Tanzania, Ethopia, Malawi and India, all of which are multi-lingual. After unsuccessful attempts to introduce one of the local language as the national language, these countries have tended to revert to English as the best language not only for international relations but even as an official and national language alongside the favoured local one. Developing a local language sufficiently to play a modern role has been a common problem often leading to English terminology being uneasily incorporated in the local language. The production of suitable, textbooks and learning materials has been another common problem. This, too, is an area that provides scope for further research, especially as

to how two languages could exist in harmony side by side in the same country.

A reconsideration of the overall aims of education in Malaysia could be another topic for research. As has been stated in Chapter One, the aims of national unity and education as a human right are inconsistent with the aim of promoting the special status of the Malays through education and other forms of development. This special status denies equality of opportunity, which is an integral part of any democracy. The need to investigate this area gains more urgency as 1990 draws near when the New Economic Policy which grants special privileges to the Malays in education and all other areas of development is to re-assessed. As it is, the government is already faced with more demands and counter-demands to review the whole situation, not only in education but in all other fields.

The need now is carefully to consider Modern Malaysian society in greater depth and analyse more sympathetically the deep rooted feelings and sentiments which constitute the mental states of all the people, regardless of past animosites. The best way ahead is to build more slowly in a better planned and more sensitive manner on the admittedly impressive achievement of the post- independent period and so ensure the more sucessful implementation of future curricular reforms as well as the creation of a more united country. It will be a very lengthy task requiring patience and mutual understanding but it will be a worthwhile one.

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APPENDICES

APPENDIX A

	Malay	Indians	Chinese	Others	Total
Kadah/Perlis	—	—	—	—	—
Penang	—	—	1	—	1
Perak	1(1)	1(1)	9(10)	—	11(12)
Selangor	22(8)	12(5)	123(34)	15*(1)	172(48)
Negeri Sembilan	—	—	4	—	4
Malacca	1(1)	—	6	—	7(1)
Johore	—	—	—	—	—
Kelantan	—	—	—	—	—
Trengganu	1	—	—	—	1
Pahang	—	—	—	—	—
Total	25(10)	13(6)	143(47)	15(1)	196(64)

* indicates killed by gunshots.

Source: The May 13, Tragedy: A Report The National Operations Council, Kuala Lumpur 9 October 1969

APPENDIX B

RUKUNEGARA
English Translation)

Introduction

Malaysia is a land of many races. The diverse social, cultural and economic values which exist in our multiracial society are complicated by the identification of certain economic groups with particular racial communities and geographical locations. A further divisive factor is a distinct generation gap.

Many will recall the misgivings which accompanied our Independence because of the nature and composition of our society. But our commitment to a united Malaysian nation inspired our people to strive in the face of these obstacles to build a society in which a nation of diverse races, religions and cultures would endure and flourish. We are convinced that our very diversity can be a source of strength.

Our people have lived together for generations in peace and harmony sharing the resources with which Nature had richly endowed our land. Together we had worked for our Independence and together we had resisted several encroachments on our national integrity and independence. Together we were building slowly but surely the foundations of a society in which there is a place for everyone. However, our nation-building efforts were marred by the activities of destructive elements. These elements are to be found in all communities. From time to time latent racialist attitudes and racial prejudices were exploited on

various pretexts leading to racial incidents. The most serious racial incident was the riot of May 13, 1969, in the Federal capital.

All these factors have pointed to the need to renew and redouble our efforts in nation-building.

The task of national consolidation is the responsibility of everyone. It will demand the formulation and implementation of sound, dynamic, coherent and co-ordinated policies and programmes. Activities in political, economic, educational, social and cultural fields must be geared towards the objective of national unity.

This is the urgent task before us and how we respond to this challenge will determine whether Malaysia as a nation will survive and succeed. We now need a renewed sense of direction and of national purpose. We need to rededicate ourselves to certain goals - goals which will bring about a community of interests and a sense of common identity.

It is clear that the road ahead is not without problems. This should not, however, deter us. Life itself is full of problems. Everything depends on us. If we can rise to the challenges of our times and turn them into opportunities, we shall emerge a stronger and more united nation, bound together by a heritage of past memories, triumphs and tribulation, surer of itself and confident of the future, and ready to march forward together towards still greater heights of endeavour and achievement.

In our endeavour to achieve these ends we shall be guided by certain principles which have evolved in the course of a common history, signifying a synthesis of thoughts and feelings, and which have been

enshrined in our Constitution. These ends and these principles, acceptable to all and applicable to all, will serve as the nexus which will bind us together. These ends to which our Nation is committed and the principles which will guide our actions will together constitute our RUKUNEGARA.

DECLARATION

OUR NATION, MALAYSIA, being dedicated

to achieving a greater unity of all her peoples;

to maintaining a democratic way of life;

to creating a just society in which the wealth of the nation shall be equitably shared;

to ensuring a liberal approach to her rich and diverse cultural traditions;

to building a progressive society which shall be oriented to modern science and technology;

We, her peoples, pledge our united efforts to attain these ends guided by these principles:-

Belief in God (Kepercayaan kepada Tuhan) Loyalty to King and Country (Kesetiaan kepada Raja dan Negara)

Upholding the Constitution (Keluhoran Perlembangan)

Good Behaviour and Morality (Kesopanan dan Kesusilaan)

COMMENTARY

A. BELIEFS

1. A United Nation

We are dedicated to the creation of a united nation in which all regard themselves as Malaysians irrespective of race or creed. Malaysia is a

multiracial society with all its complexities. This situation is further complicated by the fact that certain economic groups are identified with certain racial communities, which in turn are identified with particular geographical locations. This society is further divided horizontally by a distinct generation gap, which makes effective communication even more difficult. Nevertheless, from these diverse elements of our population, we are dedicated to the achievement of a united nation in which loyalty and dedication to the nation shall override all other loyalties.

We are dedicated to a policy in which the constituent parts are joined together in a federal form of government where national objectives are pursued consistent with the maintenance of State rights.

2. A Democratic Society

We are dedicated to maintaining a democratic way of life in which ultimate power lies with the people acting through a constitutionally elected Parliament. All of us regard ourselves as Malaysians, irrespective of race or creed.

In our system the national interests must prevail. The interests of the whole must come before the interest of any sectional group, because otherwise the stability and security of the Nation will be jeopardised.

Fundamental liberties and freedom of political activity consistent with the laws of the country are guaranteed by our Constitution, but these rights shall not be abused, in the name of democracy, to promote recialism or to destroy democracy itself.

3. A Just Society

We are dedicated to the creation of a just society in which all members have an equal opportunity to enjoy the material well-being afforded by the Nation. A just society exists where there is a fair and equitable distribution of the nation's wealth. To ensure this it is necessary that the weak and the disadvantaged be assisted to enable them to compete on equal terms. The just society we aspire for is free from the exploitation of one by another or of one group by another group.

4. A Liberal Society

We are dedicated to ensuring the existence and growth of a liberal society in which its members are free to practice and profess their own religions, customs and cultures consistent with the requirements of national unity. The Malaysian nation is indeed unique in having rich and diverse cultural traditions and practices. We aspire to a society in which this diversity can be an asset and a source of strength.

5. A Progressive Society

We are dedicated to building a progressive society which will keep in step with scientific and technological advancement while developing spiritual values. The world is now witnessing revolutionary changes in the sciences and in technology. The progressive society to which we are dedicated is one which keeps abreast with the advancements in the fields of science and technology and operates without losing sight of spiritual values.

B. PRINCIPLES

1. Belief in God (Kepercayaan kepada Tuhan)

This nation has been founded upon a firm belief in God. It was in the name of God that this Nation was established as a sovereign state.

Islam is the official religion of the Federation. Other religions and beliefs may be practised in peace and harmony and there shall be no discrimination against any citizen on the grounds of religion.

2. Loyalty to King and Country (Kesetiaan kepada Raja dan Negara)

Malaysia is a constitutional monarchy and the Yang di Pertuan Agong is the sovereign Head of State. Parallel with this institution of the Yang Di pertuan Agong as a constitutional monarch is the continued existence of the institution of the State Rulers who are heads of their respective states.

The loyalty that is expected of every citizen is that he must be faithful and bear true allegiance to His Majesty the Yang di Pertuan Agong and be a true, loyal and faithful citizen of the Federation. In addition, and without derogating from such loyalty, citizens who are subjects of the Rulers must bear true allegiance and loyalty to their respective Rulers.

Loyalty constitutes the soul of our nationalism. It is this inherent loyalty to King and Country which binds together our various races into one single, united Nation. Loyalty to other countries is inconsistent with undivided loyalty to this Nation.

3. Upholding the Constitution (Keluhoran Perlembagaan)

Citizenship confers on a person membership of a state. The Constitution confers on a citizen certain rights and privileges; it also imposes on him certain duties and obligations towards the Nation.

It is the duty of a citizen to respect and appreciate the letter, the spirit and the historical background of the Constitution. This historical background led to such provisions as those regarding the position of His Majesty the Yang di Pertuan Agong and Their Royal Highnesses the Rulers, the position of Islam as the official religion, the position of Malay as the national and official language, the special position of the Malays and other Natives, the legitimate interest of the other communities, and the conferment of citizenship. It is the sacred duty of a citizen to defend and uphold the Constitution.

4. Rule of Law (Kedaulatan Undang-undang)

Justice is founded upon the rule of law. Every citizen is equal before the law. Fundamental liberties are guaranteed to all citizens. These include liberty of the person, equal protection of the law, freedom of religion, rights of property and protection against banishment.

The Constitution confers on a citizen the right of free speech, assembly and association and this right may be enjoyed freely subject only to limitations imposed by law. The rights and freedom guaranteed by the Constitution do not include the right to overthrow the Government either by force or by other unconstitutional means.

The Rule of Law is ensured by the existence of an independent judiciary with powers to pronounce on the constitutionality and legality or otherwise of executive acts.

5. Good Behaviour and Morality (Kesopanan dan Kesusilaan)

Individuals and groups shall conduct their affairs in such a manner as not to violate any of the accepted canons of behaviour, which include the abhorrence and rejection of any conduct or behaviour which is arrogant or offensive to the sensitivities of any group. No citizen should question the loyalty of another citizen on the grounds that he belongs to a particular community. Good behaviour also includes a high standard of morality in both our personal and public life.

APPENDIX C

Time Schedule for Implementation of Malay as Medium of Instruction in National Type English Schools

Year	Subject to be taught in Malay	Level
1970	All subjects other than English	Standard 1
1971	All subjects other than English	Standard 2
1972	All subjects other than English and "Pupils" own language*	Standard 3
1973	All subjects other than English and "Pupils" own language	Standard 4
1974	All subjects other than English and "Pupils" own language	Standard 5
1975	All subjects other than English and "Pupils" own language	Standard 6

*Chinese or Tamil if requested by at least 15 pupils.

Source: Professional Circular No. 8/1969, Ministry of Education, Kuala Lumpur, 10th July, 1969.

Appendix D

Achievement in Reading by Standard and Medium of Instruction*

Medium of Instruction	Standard					
	1	2	3	4	5	6
Malay	60.2%	72.3%	82.9%	80.6%	87.5%	93.0%
Chinese	32.5%	40.7%	43.9%	44.7	54.8%	59.8%
Tamil	14.1%	24.8%	26.4%	39.0%	49.5%	59.8%

Achievement in Writing by Standard and Medium of Instruction*

Medium of Instruction	Standard					
	1	2	3	4	5	6
Malay	35.8%	33.4%	38.6%	35.7%	45.5%	50.1%
Chinese	9.0%	3.0%	9.0%	13.0%	19.0%	22.0%
Tamil	7.0%	1.0%	5.0%	12.0%	14.0%	25.0%

*Test conducted in Malay.

Achievement in Arithmetic by Standard and Medium of Instruction*

Medium of Instruction	Standard					
	1	2	3	4	5	6
Malay	46.2%	32.3%	33.4%	32.6%	35.0%	37.8%
Chinese	64.7%	51.0%	54.2%	56.6%	52.2%	47.9%
Tamil	37.1%	24.6%	24.0%	28.9%	26.8%	30.5%

*Test conducted in medium of instruction.

APPENDIX E

Pupil's Background Questionnaire

To all pupils,

Please answer the questions carefully, either tick the most suitable box, or fill in the blanks. This is NOT a test and there are NO RIGHT and NO WRONG answers.

Thank you.

---

1. Name: _____
2. Age: _____
3. Standard: _____ School: _____
4. Father's occupation: _____
5. Mother's occupation: _____
6. What is your father's highest level of Education?

   [ ] did not go to school [ ] Form 6

   [ ] primary school [ ] College

   [ ] religious school [ ] University

   [ ] Lower Certificate of Education/ Malaysian Certificate of Education*

7. What is your mother's highest level of Education?

   [ ] did not go to school [ ] Form 6

   [ ] primary school [ ] College

   [ ] religious school [ ] University

   [ ] Lower Certificate of Education/ Malaysian Certificate of Education*

* Lower Certificate of Education is taken after 9 years of schooling/while the other certificate is taken after 11 years of schooling and is equivalent to 'O' levels.

APPENDIX F

Bledsoe Self Concept Scale

Name: _____

Class: _____

School: _____

There is a need for each of us to know more about what we are like. This is to help you describe yourself and to describe how you would like to be. There are no right or wrong answers, each person may have different ideas. Answer these according to your feelings. It is important for you to give your own honest answers.

This is the way I am

No.	Nearly Always	About Half the Time	Just Now and Then
1. Friendly			
2. Obedient			
3. Honest			
4. Cautious			
5. Brave			
6. Careful			
7. Fair			
8. Naughty			
9. Lazy			

No.	Nearly Always	About Half the Time	Just Now and Then
10. Truthful			
11. Clever			
12. Polite			
13. Clean			
14. Neat			
15. Selfish			
16. Helpful			
17. Good			
18. Co-operative			

APPENDIX G

Name: _____ Class: _____

School: _____

The Barker Lunn Questionnaire

Here is an example

A. I like watching television. If you often like watching television, put an X in the box marked often.

If you sometimes like watching television, put an X in the box marked sometimes. Here is one for you to try:

B. I like playing football.

Yes/Often	Sometimes	Never
Yes/Often	Sometimes	Never

	Yes/Often	Sometimes	Hardly Ever
1. I get a lot of sums			
	Yes	Not Sure	No
2. I think I'm pretty good at school work			
	Always	Sometimes	Hardly Ever
3. I am very good at sums			
	Yes	Not Sure	No
4. My teacher thinks I am clever			

5. I am useless at school work	Yes, Often	Sometimes	Never
6. When we have tests I get very good marks	Most of the time	Sometimes	Hardly Ever
7. I find a lot of school work is difficult to understand	Yes, Often	Sometimes	Hardly Ever
8. I sometimes think I am no good at anything	Yes/true	Not Sure	False
9. I do not seem to be able to do anything really well in school	Yes/true	Not Sure	False
10. My parents are proud of me	Yes	Sometimes	False
11. My parents love my brothers and sisters more than me	Yes	Not Sure	No
12. My parents give me encouragement	Yes	Sometimes	No

	Yes	Sometimes	No
13. My parents think I am clever			
	Yes	Sometimes	No
14. My parents are happy with my marks in school			
	Yes	Sometimes	No
15. My parents think I am going to fail			

Appendix H

Questionnaire for Pre-Service Trainees

You are being trained as a primary school teacher and will be teaching the New Primary School Curriculum in schools. Please complete the questionnaire in the light of your courses and your experience in school during teaching practice. Please try to ensure that your answers accurately reflect your personal views.

Part 1

Please answer the following questions by putting a tick in the appropriate space.

1. Sex
   - Male .....
   - Female .....

2. Age
   - 20 - 30 .....
   - 31 - 40 .....
   - 41 - 50 .....
   - 50 & over .....

3. Academic Qualifications:
   - Lower Cert. of Education .....
   - School Cert. .....
   - Higher School Cert. .....
   - If others, please specify .....

Part 2

Below are some statements on education. Based on the course you have attended and your teaching experiences, particularly your experience of teaching the New Primary School Curriculum, please rate the statements. Indicate the importance of each of the statements, using the scale 5, 4, 3, 2, 1 as set out below, by placing a circle round the number you choose for each statement.

5. I think that this statement is of utmost importance in primary education.

4. I think that this statement is of major importance in primary education.

3. I think that this statement is important in primary education.

2. I think that this statement is of minor importance in primary education.

1. I think that this statement is of no importance in primary education.

Question One

Some of the main aims of primary education in Malaysia are:

a.	to equip them with the basic skills in the 3Rs.	5	4	3	2	1
b.	to foster national unity by encouraging mixing and respect for others, thereby creating a spirit for co-operation and tolerance.	5	4	3	2	1
c.	to create a moral and self-disciplined society.	5	4	3	2	1
d.	to inculcate social, moral, aesthetic values in keeping with the principles of the Rukunegara.	5	4	3	2	1

Part 2

Question Two

What do you think is the most important objective of the new curriculum, judging from the course you have just attended.

a.	to ensure that the child is equipped with the basic skills in the 3Rs.	5	4	3	2	1
b.	to ensure that the child possesses sufficient knowledge and understanding about Man and his environment.	5	4	3	2	1
c.	to develop social and spiritual values based on the Rukunegara.	5	4	3	2	1
d.	to develop an interest, understanding, appreciation and participation in the arts and recreation in line with the National culture.	5	4	3	2	1

Part 3

Question Three

A. Some of things a good teacher should try and do are:

a.	prepare her/his work well.	5	4	3	2	1
b.	be prepared to try using different strategies and a variety of teaching materials.	5	4	3	2	1
c.	divide the class into ability groups and work more closely with the remedial groups.	5	4	3	2	1
d.	try to motivate students to want to learn.	5	4	3	2	1
e.	foster in the child a feeling of confidence in his/her own abilities.	5	4	3	2	1

B.	Some of the teacher's important duties are:					
a.	to impart new information and knowledge.	5	4	3	2	1
b.	to improve the performance of the pupils in the 3Rs.	5	4	3	2	1
c.	to instil a sense of discipline, respect and tolerance for the right of others.	5	4	3	2	1
d.	to enhance and develop a healthy self concept to enable him/her to function as a well-balanced and adjusted individual.	5	4	3	2	1
C.	Primary education is concerned with various aspects of the child's development. Indicate those you consider important.					
a.	aesthetic	5	4	3	2	1
b.	emotional	5	4	3	2	1
c.	intellectual	5	4	3	2	1
d.	physical	5	4	3	2	1
e.	moral	5	4	3	2	1
f.	social	5	4	3	2	1
g.	spiritual	5	4	3	2	1

Part 4

Question Four

A.	Listed below are some of the aspects the course may have been concerned with. Rate them in order of importance given to them in the course.					
a.	Preparation and use of teaching materials.	5	4	3	2	1
b.	Explanation of the structure and syllabus content.	5	4	3	2	1
c.	Organization of the classroom and teaching strategies.	5	4	3	2	1
d.	Creation of a good learning environment and a warm supportive teacher-pupil relationship.	5	4	3	2	1
e.	On how to enhance the pupil's self-confidence and his/her own abilities.	5	4	3	2	1
B.	Some of the activities suggested by the New Curriculum are:-					
a.	to give sufficient practice to the child to develop his mental and physical skills.	5	4	3	2	1
b.	to understand his environment.	5	4	3	2	1
c.	to create opportunities for him to interact with his environment effectively.	5	4	3	2	1
d.	to develop his mental abilities to the optimum.	5	4	3	2	1
e.	to foster his social and emotional development.	5	4	3	2	1

Question Five

The Pre-service group was not required to answer this question.

Question Six

How well do you think your course has trained you to foster and enhance the qualities and attitudes listed below in your students. Please tick the appropriate column.

1. Prepared me very well.
2. Prepared me well.
3. Prepared me.
4. Prepared me a little.
5. Has not prepared me at all.

a.	to face the class confidently	1	2	3	4	5
b.	to control the class effectively	1	2	3	4	5
c.	to establish a good and warm class-room climate	1	2	3	4	5
d.	to establish a warm understanding relationship with my pupils	1	2	3	4	5
e.	to deal with pupils with low self-confidence	1	2	3	4	5
f.	to deal with children with emotional problems	1	2	3	4	5
g.	to deal with children with low motivation	1	2	3	4	5
h.	to deal with children with poor achievement	1	2	3	4	5
i.	to counsel and guide pupils	1	2	3	4	5
j.	to conduct enrichment programmes	1	2	3	4	5
k.	to conduct remedial programmes	1	2	3	4	5
l.	to foster and enhance positive values	1	2	3	4	5
m.	to deal with students of differing abilities	1	2	3	4	5
n.	to deal with gifted students	1	2	3	4	5
o.	to help pupils master Bahasa Malaysia/English/Tamil/Chines	1	2	3	4	5
p.	to master numeracy skills	1	2	3	4	5
q.	to master the basic skills	1	2	3	4	5

Appendix I

Questionnaire for In-service Teachers

You have attended the in-service course for the New Primary School Curriculum and have been teaching the new curriculum. Please complete the questionnaire, in the light of the course and your experiences of the teaching of the new curriculum. Please try to ensure that your answers accurately reflect your personal views.

Part I

Please answer the following questions by putting a tick in the appropriate space.

1. Sex
   - Male .....
   - Female .....

2. Age
   - 20 - 30 .....
   - 31 - 40 .....
   - 41 - 50 .....
   - 50 & over .....

3. Academic Qualifications:
   - Lower Cert. of Education .....
   - School Cert. .....
   - Higher School Cert. .....
   - If others, please specify .....

Part 2

Below are some statements on education. Based on the course you have attended and your teaching experiences, particularly your experience of teaching the New Primary School Curriculum, please rate the statements. Indicate the importance of each of the statements, using the scale 5, 4, 3, 2, 1 as set out below, by placing a circle round the number you choose for each statement.

5. I think that this statement is of utmost importance in primary education.

4. I think that this statement is of major importance in primary education.

3. I think that this statement is important in primary education.

2. I think that this statement is of minor importance in primary education.

1. I think that this statement is of no importance in primary education.

Question One

Some of the main aims of primary education in Malaysia are:

a.	to equip them with the basic skills in the 3Rs.	5	4	3	2	1
b.	to foster national unity by encouraging mixing and respect for others, thereby creating a spirit of co-operation and tolerance.	5	4	3	2	1
c.	to create a m oral and self-disciplined society.	5	4	3	2	1
d.	to inculculate social, moral, aesthetic values in keeping with the principles of the Rukunegara.	5	4	3	2	1

Part 2

Question Two

What do you think is the most important objective of the new curriculum, judging from the course you have just attended

a.	to ensure that the child is equipped with the basic skills in the 3Rs.	5	4	3	2	1
b.	to ensure that the child possesses sufficient knowledge and understanding about Man and his environment.	5	4	3	2	1
c.	to develop social and spiritual values based on the Rukunegara.	5	4	3	2	1
d.	to develop an interest, understanding, appreciation and participation in the arts and recreation in line with the National culture.	5	4	3	2	1

Part 3

Question Three

A. Some of things a good teacher should try to do are:

a.	prepare her/his work well.	5	4	3	2	1
b.	be prepared to try using different strategies and a variety of teaching materials.	5	4	3	2	1
c.	divide the class into ability groups and work more closely with the remedial groups.	5	4	3	2	1
d.	try to motivate students to want to learn.	5	4	3	2	1
e.	foster in the child a feeling of confidence in his/her own abilities.	5	4	3	2	1

B. Some of the teacher's important duties are:

a.	to impart new information and knowledge.	5	4	3	2	1
b.	to improve the performance of the pupils in the 3Rs.	5	4	3	2	1
c.	to instil a sense of discipline, respect and tolerance or the right of others.	5	4	3	2	1
d.	to enhance and develop a healthy self concept to enable him/her to function as a well-balanced and adjusted individual.	5	4	3	2	1

C. Primary education is concerned with various aspects of the child's development. Indicate those you consider important.

a.	aesthetic	5	4	3	2	1
b.	emotional	5	4	3	2	1
c.	intellectual	5	4	3	2	1
d.	physical	5	4	3	2	1
e.	moral	5	4	3	2	1
f.	social	5	4	3	2	1
g.	spiritual	5	4	3	2	1

Part 4

Question Four

A. Listed below are some of the aspects the course may have been concerned with. Rate them in order of importance give to them in the course.

a. Preparation and use of teaching materials.	5	4	3	2	1
b. Explanation of the structure and syllabus content.	5	4	3	2	1
c. Organization of the classroom and teaching strategies.	5	4	3	2	1
d. Creation of a good learning environment and a warm supportive teacher-pupil relationship.	5	4	3	2	1
e. On how to enhance the pupil's self-confidence in his/her own abilities.	5	4	3	2	1

B. Some of the activities suggested by the new curriculum are:-

a. to give sufficient practice to the child to develop his mental and physical skills.	5	4	3	2	1
b. to understand his environment.	5	4	3	2	1
c. to create opportunities for him to interact with his environment effectively.	5	4	3	2	1
d. to develop his mental abilities to the optimum.	5	4	3	2	1
e. to foster his social and emotional development.	5	4	3	2	1

Part 5

Question Five

Given below are some statements on the course. Please tick your views accordingly.

a.	I think the course would have been more effective if it had been longer.	5	4	3	2	1
b.	I found what was taught in the course useful and applicable to teach the New Primary School Curriculum in the classroom.	5	4	3	2	1
c.	The course has given me sufficient training on how to establish a good teacher-pupil relationship.	5	4	3	2	1
d.	After the course, I feel confident and able to foster the balanced development of the child.	5	4	3	2	1

Part 6

Question Six

How well do you think your course has trained you to foster and enhance the qualities and attitudes listed below in your students. Please tick the appropriate column.

a.	to help my students master Bahasa Malaysia sufficiently in keeping with its status as the national language.	5	4	3	2	1
b.	to help my students to speak, write and read in the medium of instruction.	5	4	3	2	1
c.	to master numeracy skills.	5	4	3	2	1
d.	to master the basic learning skills.	5	4	3	2	1
e.	to enable them to understand, read, write and speak in English in keeping with its status as second language	5	4	3	2	1
f.	to create attitudes and good behaviour based on social and spiritual values as contained in the Rukunegara.	5	4	3	2	1

g.	to inculcate the above values (f) so that they become a way of life.	5	4	3	2	1
h.	to transmit knowledge, interest and sensitivity regarding Man and his environment.	5	4	3	2	1
i.	to understand Man and his environment.	5	4	3	2	1
j.	to respect the abilities of others.	5	4	3	2	1
k.	to develop their talents-aptitude to the optimum.	5	4	3	2	1
l.	to mix well with others.	5	4	3	2	1
m.	to possess a spirit of co-operation.	5	4	3	2	1
n.	to create a sense of tolerance.	5	4	3	2	1
o.	to respect the right of others.	5	4	3	2	1
p.	to encourage a sense of leadership.	5	4	3	2	1
q.	to encourage a feeling of self-confidence.	5	4	3	2	1
r.	to encourage initiative to use abilities and skills for self-advancement.	5	4	3	2	1
s.	to create an interest and appreciation in the arts and recreational activities.	5	4	3	2	1
t.	to plan and organize activities in the arts and recreation in keeping with the national culture.	5	4	3	2	1