

The Course of Malaysian Education Reform and Its Influence on Chinese National Identity

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Abstract: It first introduces the brief history of education in the early, colonial and post independence periods of Malaysia, then introduces the evolution and reform process of education policy in Malaysia from three periods respectively, and finally analyzes the impact of education reform in Malaysia on Chinese national identity. It concludes that national identity and national identity should coexist in the hearts of citizens, and they should be integrated organically.

1. Introduction

There are many Chinese in Malaysia. Of the 31.66 million people in Malaysia, 6.64 million are Chinese, accounting for more than 20 percent. In order to maintain the excellent culture and continue their national characteristics, the Chinese people living in Malaysia have always attached great importance to the Chinese education of their descendants. Therefore, Malaysia not only has a sound Chinese education system, but also has sufficient bilingual teaching resources. Malaysia has become the only country in the world with Chinese Education system besides China. The strong Chinese education has also affected many education policies of the Malaysian government, trying to curb the development of Chinese education and promote the integration of education in Malaysia for quite a long time.

2. The Brief History of Education in Malaysia

It divides Malaysia's education into three periods: early period (200-1785 A.D.), colonial period (1785-1956) and post independence period (1957 to now). In the early period, the main task is to manage schools by religion. The development of education is relatively backward, with only some simple religious education and traditional education. In the colonial period, Malaysia's education began to undergo significant changes, with different races With the separation of education and the gradual development of integrated education, a colonial education system dominated by British education was gradually formed. In 1957, after Malaysia's independence from Britain, Malaysia established the Federation of Malaysia, which began to contain multi-ethnic education and gradually narrowed the cultural differences among all ethnic groups. After the establishment of the federal organization in Malaysia, the government made great efforts to develop the national culture centered on Malay culture and implemented "national education". During this period, the education industry in Malaysia developed rapidly. However, since the first three ethnic groups (Malay, Chinese and Indian) all retain their own language and cultural education, Malaysia has maintained the coexistence of multi-ethnic education, and gradually developed into an independent new education system with Malaysian characteristics.

3. The Course of Education Reform in Malaysia

This chapter will introduce the evolution and reform of Malaysia's education policy from three periods: the British colonial period, the initial period of the alliance government and Malaysia's independence and the establishment of Malaysia.

3.1 British Colonial Period

In the early days of British colonization, the British government had been busy expanding its ruling area. The Straits settlement was only a transit station for trade transmission between the East and the West. Therefore, the British government did not intervene in the development of education in Malaysia too much. Instead, it highly appreciated the organization of Malaysian Chinese society, let it handle its own affairs independently, and reduced the British government's investment in Malaysia's management Human, material and financial resources. During this period, Western missionaries carried out multilingual teaching activities in Malacca and other places. This has led to the development of Chinese education in Malaysia. At first, Chinese education began as a kind of private school education, which was gradually replaced by Chinese schools until the national government revolution such as the 1911 Revolution.

During the British colonial period, Malaysia issued seven education policy documents, namely, the School Registration Act (1920), the Cheeseman plan (1946), the Hogg report (1950), the bain report (1951), the Fong Wu report (1951), the Education Act (1952) and the education white paper (1954) , the content and impact of each policy document are shown in Table 1.

Table 1 the Contents of British Colonial Education Policy

Policy document	Particular year	Specific policies	Whether to implement	Influence on Chinese Education
School Registration Act	In 1920	The school implements the registration system, and the government has the right to manage the school. Only local staff can be employed	Implementation	Localization of Chinese school resources in Malaysia
Cheeseman project	In 1946	Compulsory primary education, English as the second language of all schools	unenforced	Malay and English as the official languages, the merits of Chinese Anti Japanese war are forgotten
Holger Report	In 1950	English primary school should replace dialect primary school as soon as possible	unenforced	Chinese society is opposed to losing mother tongue education in primary schools
Barnes Report	In 1951	It is suggested to abolish dialect primary schools and teach courses in English or Malay in national schools	Revision and Implementation	Establishment of Education Association
Fang Wu Report	In 1951	Support English and Malay, but also maintain the national language education	unenforced	Easing Chinese dissatisfaction with the policy of the bain Report
Education Act	In 1952	Announced the replacement of Chinese and Tamil schools with national schools such as English and Malay	Not implemented	Establishment of "chairman"
Education white paper	In 1954	Set up English classes in dialect schools and assimilate them into national schools	unenforced	Chairman and Malaysia -China Association maintain Chinese Education

3.2 The Coalition Government and Early Independence of Malaysia

In order to ensure that the education policies formulated by the Malaysian government are accepted by the public, in the initial stage of the establishment of the coalition government and Malaysia's independence, the Malaysian government appointed an education committee, headed by the Minister of education of Dun adulassa, to review the education policies that have been promulgated, and to revise or reform the education policies.

In the early days of independence of the whole coalition government and Malaysia, Malaysia has carried out four education policy documents, namely, Lhasa report (1956), Education Act (1957), Raman dari report (1960) and Education Act (1961). The content and influence of each policy document are shown in Table 2.

Table 2 the List Of Policies of the Alliance Government and Malaysia in the Early Stage of Independence

Policy document	Particular year	Specific policies	Whether to implement	Influence on Chinese Education
Lhasa Report	In 1956	It advocates Malay as the national language, maintains other national languages, unifies the national education system, and uses Malay as the teaching medium.	Implementation	Chinese parents are advised to send their children to Chinese Schools
Education Act	In 1957	Stipulate Malay as the national language and safeguard other national languages	Revision and Implementation	Chinese School demonstrations and peaceful willingness
Raman Dali Report	In 1960	Only secondary schools that use the official language can get government subsidies	Implementation	the birth of “independent China”
Education Act	In 1961	To authorize the conversion of national primary schools to national primary schools when appropriate	Implementation	A large number of Chinese schools have been transformed into national middle schools

3.3 The Post Establishment Period of Malaysia

On September 16, 1963, the Malaysian government, together with Singapore, Sarawak and Sabah, formed a new government organization, the federal government of Malaysia, which is now Malaysia. On August 9, 1965, Singapore broke away from Malaysia and established a new country, Singapore.

After the establishment of Malaysia, Malaysia has carried out five education policy documents, namely, the National Language Act (1967), the cabinet report (1979), the national philosophy of Education (1988), the education development blueprint (2006-2010), the education blueprint (2013-2025). The content and influence of each policy document are shown in Table 3.

Table 3 the List of Policy Contents in Post Establishment Period of Malaysia

Policy document	Particular year	Specific policies	Whether to implement	Influence on Chinese Education
National Language Act	In 1967	Malay, as the only official language, is not allowed to study abroad without a Malaysian diploma or a government school diploma	Implementation	Striving for the right to use Chinese, Dong Jiaozong considered running a university
Cabinet Report	In 1979	It is recommended that private schools use the same syllabus to participate in public examinations	Revision and Implementation	The Malaysian government began to attach importance to the opinions of the Chinese Society
National philosophy of Education	In 1988	Comprehensive development of students' potential	Implementation	Pay attention to the healthy development of student education
Education development blueprint	From 2006 to 2010	Emphasize the importance of information technology	Implementation	Chinese schools are still restricted by the unit education of the Malaysian government
Education blueprint	From 2013 to 2025	To ensure the mastery of Chinese and English, and encourage learning more than one language, Chinese alone is still not recognized	Revision and Implementation	The Malaysian government recognizes the contribution of “independent China”, and the diploma of independent China is expected to be recognized

4. The Influence of Malaysian Education Reform on Chinese National Identity

Whether it is the British colonial period or the post independence period of Malaysia, the

education policy that the Malaysian government tries to pursue is to focus on whether Chinese is the medium language of education, which is also the conflict between the Chinese community and the Malaysian government. Why are the two sides arguing back and forth on this issue? Have Malaysia's dozens of educational policy reforms met the government's expectations? Does Chinese adherence to their mother tongue really hinder the cultivation of Malaysian government's national unity consciousness? Will ethnic identity of Chinese run counter to national identity?

Chinese language teaching is to protect the right of mother tongue education. Malaysia is a multi-ethnic country. At the beginning of its establishment, the Constitution clearly stipulated that every nation has the right to receive education freely and equally. However, the Malaysian government has always believed that the disunity of teaching media is not conducive to the cultivation of national consciousness. The teaching of mother tongue will make these ethnic groups only recognize their own ethnic groups, but have no sense of national identity. Therefore, the government has been carrying out new education policies, trying to use Malay and English to replace the media language of teaching of other ethnic groups. But the Chinese believe that all the spiritual life of a nation is contained in the language, and the language of a nation is the embodiment of the whole national spirit. The Chinese people insist on the right of Chinese language teaching, which is for the sake of the Chinese descendants to deepen their recognition and recognition of their own nation through mother tongue education, and for the purpose of inheriting the excellent culture of the Chinese people, which will not affect the Chinese people's sense of identity to the country. However, the weak trust between Malaysian government and Chinese led by Malaysian led to Malaysian government depriving Chinese of the right to receive mother tongue education by using state power, adopting an unproven and effective theory of "one language, one nation, one country" to integrate national education policy.

Will the ethnic identity of Chinese really run counter to the national identity? Does Chinese adherence to their mother tongue really hinder the cultivation of Malaysian government's national unity consciousness? In my opinion, these are still waiting for time to verify and discuss. The unified education policy of the Malaysian government is: Chinese education will strengthen the sense of national identity, which is not conducive to the unity of national consciousness. Therefore, it is required to cancel the status of Chinese as the teaching medium, and replace it with English or Malaysian to achieve the goal of "one language" of the unity of Malaysian. But this is only the subjective desire of the government. Although it seems to achieve some expected goals in the short term, it will be revised again and finally improved to a more humane education policy.

In fact, at the beginning of Malaysian government's independence, the Chinese community was aware of the transfer of identity objects, but the continuous pressure of Malaysian government made the task that could have been completed naturally over time evolve into a struggle to protect national culture. The Malaysian government mistakenly believes that ethnic identity will make Chinese only recognize their own culture and China, but not Malaysia. In fact, identification is the recognition of objects that have something in common with oneself. In the actual learning life, human body and group have multiple identities, so there will be multiple identities. Among the multiple identities, the most important is the national and national identities, which have the greatest impact on individuals. In fact, the Chinese people's right to maintain their mother tongue education is not because they can't absorb other cultures or reject the national identity of Malaysia, but because the Chinese language condenses the national tradition and spirit of their ancestors, gives the Chinese people a continuous blood and infuses their soul.

It is undeniable that there is a certain difference between national identity and national identity. The former is reflected in the recognition of National People's natural and cultural tendencies, mainly from physical appearance, memory, blood relationship, history and culture, etc.; the latter represents a group's recognition of the political system of the country, realizing whether it belongs to the citizens of the country. National identity is the foundation of national legitimacy, which provides an important guarantee for national unity. However, we need to realize that ethnic identity and national identity are actually unified, and a single nation-state is a minority after all. In today's world, everyone belongs to a nation and a country. National identity and national identity should

coexist in the hearts of citizens, and they should be integrated organically instead of being treated separately. Under normal circumstances, national identity is in the first place. Only in extreme cases, such as when people deliberately create split requirements within a nation, can national identity surpass national identity.

5. Conclusion

The rise of China makes the international status of Chinese more and more important. Under the background of internationalization of Chinese education, since the establishment of the first Chinese Academy in 1819, after several generations of Chinese people's unremitting struggle and efforts, Malaysia's Chinese education, as the only independent education system except China, should be an important part of the country's cultural soft power to promote cultural exchanges and economic exchanges between China and Malaysia. The Malaysian government should not confuse the two different concepts of national identity and national identity, nor try to let the Chinese completely abandon their own national characteristics when they identify with the country. Instead, they should treat the Chinese as a minority with an objective, fair and just attitude. The Chinese will inevitably integrate into the local society with a more open mind.

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