

THE NATIONAL SCHOOL OF MALAYA

— its problems, proposed curriculum
and activities

by
Aminuddin Baki

April 1953



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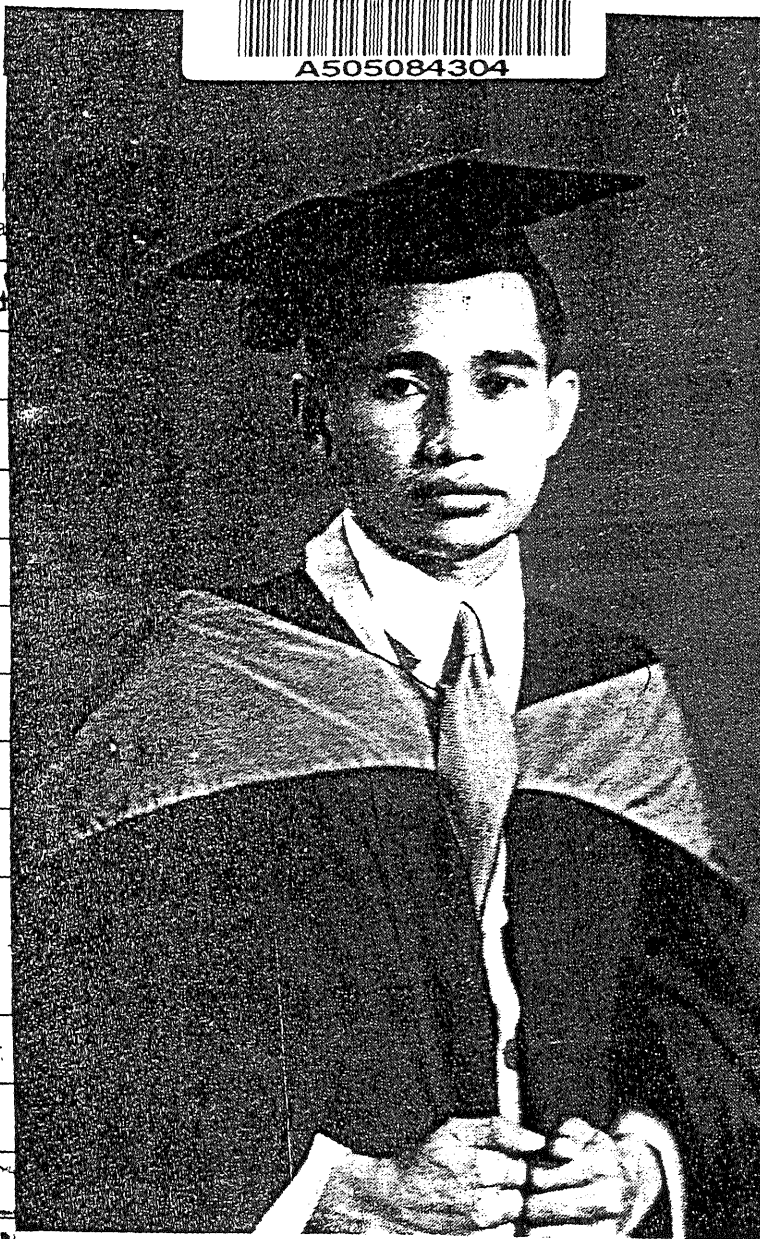
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photograph of Aminuddin Baki as an undergraduate of the University of Malaya.



PENDAHULUAN

Saya berasa bangga dan bersyukur kepada Allah Subhanahu Wataala kerana Arkib Negara telah dapat mengusahakan satu lagi penerbitan, kali ini di dalam jenis 'in-extenso' mengenai hasil karya seorang tokoh negara. Penerbitan seperti ini bertujuan untuk menerbitkan karya-karya yang belum dicetak daripada kumpulan bahan-bahan kepunyaan seseorang tokoh negara yang disimpan di Arkib Negara. Di dalam usaha pertama ini, kami telah memilih karya Allahyarham Aminuddin Baki untuk menyebarkan hasil penulisan seorang tokoh agong di dalam bidang pendidikan. Penerbitan ini diusahakan sempena sambutan Hari 'Guru Tahun 1981 iaitu pada 16hb. Mei ini dan adalah menjadi harapan kami bahawa penerbitan ini akan menjadi bahan rujukan yang berguna kepada semua yang berminat khususnya para pendidik di negara ini.

Penerbitan ini yang bertajuk 'The National School of Malaya—Its Problems, Proposed Curriculum and Activities' telah disediakan oleh Allahyarham Aminuddin Baki dalam bulan April, 1953 iaitu 28 tahun yang lalu. Karya beliau ini terdapat di dalam kumpulan Surat-surat Persendirian beliau yang disimpan di Arkib Negara. Kumpulan surat-surat persendirian Allahyarham telah dihadiahkan kepada Arkib Negara oleh balu Allahyarham Puan Nooraini binti Abu Bakar dalam tahun 1967. Malangnya bahan-bahan kepunyaan Allahyarham yang dapat dikumpul dan dihadiahkan kepada Arkib Negara tidak begitu banyak tetapi bahan seperti penulisan Allahyarham mengenai 'National School' adalah amat penting dan menarik sekali dan kami dapati perlu untuk menerbitkannya untuk disebarkan kepada orang ramai.

Penulisan mengenai 'National School' ini telah diusahakan oleh Allahyarham dalam tahun 1953. Memandangkan penulisan ini dibuat empat tahun sebelum negara mencapai kemerdekaan, harapan dan aspirasi yang dibentangkan itu adalah amat jauh pemandangannya dan ramalan-ramalan pula cukup bernas dan tepat sekali. Kita dapati bahawa sebahagian daripada perkara-perkara yang diutarakan oleh beliau telahpun dilaksanakan oleh Kerajaan samada semenjak beberapa tahun yang lampau atau di dalam masa kebelakangan ini. Walaupun ada daripada perkara-perkara yang dikemukakan oleh beliau telah dilalui oleh masa, jika dilihat dari kaca mata sekarang, tetapi ada fakta-fakta yang kelihatan seperti perkara semasa yang membuat penulisan ini kelihatan 'current'.

Manuskrip asal karya Allahyarham ini terdapat di dalam Kumpulan Surat-surat Persendirian beliau di Arkib Negara dan ujud di dalam dua versi: satu di dalam bentuk versi (atau draf) pertama yang ditulis di dalam

buku 'exercise' biasa setebal 70 muka. Di dalam draf pertama ini terdapat segala catitan beliau dan pembentukan idea mengenai tajuk 'National School' ini. Versi kedua juga di tulis—tangan di dalam buku 'exercise' yang tebal 61 muka. Versi ini lengkap dengan kulit depan bertajuk, muka kandungan, catitan-catitan kaki, senarai rujukan dll. Manuskrip ini kelihatan siap dan sedia untuk diterbitkan. Untuk menerbitkan karya ini suntingan yang minima sahaja telah dibuat oleh Arkib Negara. Di samping itu Jabatan ini juga telah berkesempatan untuk meminta bantuan daripada Cik Asiah Abu Samah, Pengarah Pusat Perkembangan Kurikulum dan Encik Omar Mohd. Hashim, Pengarah Lembaga Peperiksaan (kedua-duanya dari Kementerian Pelajaran) untuk meneliti manuskrip ini dan kami amat menghargai segala teguran dan panduan yang telah disumbangkan oleh mereka.

Adalah menjadi harapan kami bahawa penerbitan yang kami usahakan ini tidak tinggal menjadi buku bacaan sahaja. Kami percaya tentu ada dikalangan para pendidik dan cendekiawan di negara kita ini yang bersedia untuk membuat huraian ke atas hujah-hujah yang dikemukakan oleh Allahyarham itu. Ada beberapa perkara yang telah ditimbulkan oleh beliau misalnya di dalam bab mengenai 'curriculum' dan 'nation-building' yang pasti boleh dianalisa dan dikupas dengan terperinci oleh para cendekiawan kita. Begitu juga mengenai lain-lain aspek pendidikan yang boleh dibuat perbandingan dengan segala perkembangan yang telah berlaku di negara ini. Sesungguhnya kami di Arkib Negara mengaharapkan apa-apa reaksi daripada orang ramai terhadap karya Allahyarham Aminuddin Baki ini khususnya untuk menganalisa dan menghuraikan aspek-aspek tertentu yang diutarakan oleh beliau itu.

Seperti yang saya nyatakan di atas inilah pertama kali Arkib Negara menerbitkan 'unpublished works' seorang tokoh negara. Lebih banyak lagi karya sedemikian akan diterbitkan oleh Jabatan ini pada masa-masa akan datang. Selain daripada menambahkan bahan bacaan dan rujukan, harapan kami ialah supaya usaha ini akan membantu ke arah menimbulkan minat orang ramai untuk membuat kajian yang mendalam mengenai bahan-bahan di dalam simpanan Arkib Negara.

ZAKIAH HANUM
Ketua Pengarah,
Arkib Negara Malaysia

6hb. April, 1981.

RIWAYAT HIDUP

Aminuddin Baki telah dilahirkan pada 26hb. Januari, 1926 di Chemur, Perak dan telah mendapat pendidikan di Sekolah Anderson, Ipoh, Universiti Malaya (Singapura) serta Universiti London. Beliau mempunyai rekod pelajaran yang cemerlang dan telah mendapat hadiah pelajaran Queen's Scholarship dalam tahun 1950, iaitu satu biasiswa yang paling dihargai dan kemudian sebagai Queen's Fellow dalam tahun 1956. Setelah memperolehi ijazah Master of Methods dari Universiti London beliau memasuki perkhidmatan pelajaran dan bertugas di Sultan Idris Training College. Kemudian beliau bertugas pula sebagai Ketua Penolong Setiausaha di Kementerian Pelajaran, beliau pernah juga menjadi Ketua Pegawai Pelajaran Negeri Sembilan dan Selangor. Beliau dilantik sebagai Ketua Penasihat Pelajaran pada ketika berumur 36 tahun dan merupakan pegawai yang termuda sekali pernah memegang jawatan setinggi itu. Beliau sempat memegang jawatan tersebut selama empat tahun sahaja apabila beliau meninggal dunia dengan mengejut pada 24hb. Disember, 1965 tetapi dalam masa empat tahun itu banyak perubahan yang penting telah berlaku di dalam sistem pelajaran di negara ini.

Aminuddin Baki terkenal sebagai pejuang di dalam lapangan pelajaran. Pada waktu perubahan besar-besaran dan pergolakan politik dan sosial terjadi di negara ini selepas perang, perasaan kebangsaan telah mempengaruhi jiwanya dengan sepenuhnya. Di dalam peristiwa bersejarah seperti perjuangan menubuhkan Malayan Union dll. Aminuddin Baki juga turut berkecimpung tetap di dalam politik pelajar. Bersama-sama rakan-rakannya di Universiti Malaya beliau telah menubuhkan Gabungan Pelajar-pelajar Melayu Semenanjung (GPMS) pada 14hb. Ogos, 1948 di Kuala Lumpur.

Aminuddin Baki adalah satu-satunya Pegawai Pelajaran yang telah menduduki hampir semua Jawatankuasa yang ditubuhkan oleh Kerajaan untuk mengkaji atau mengubah sistem pelajaran di saat-saat sebelum dan selepas negara mencapai kemerdekaan. Di antaranya ialah:-

Jawatankuasa Menyiasat Mogok Sultan Idris Training Kolej pada tahun 1950.

Jawatankuasa Barnes tahun 1951.

Jawatankuasa Razak tahun 1956.

Jawatankuasa Rahman Talib tahun 1960.

Jawatankuasa Kerajaan Menyiasat Kelemahan Murid-murid Melayu di dalam Memasukkan Sekolah-sekolah Menengah yang dipengeruskannya sendiri.

Jawatankuasa Merancang Pelajaran Tinggi dan Jawatankuasa Pelajaran Aneka Jurusan

Semenjak Merdeka banyak perubahan berlaku di dalam sistem pendidikan; antara lain dapat disaksikan terletaknya asas pendidikan nasional, murid-murid sekolah bertambah kali ganda jumlahnya pelajaran percuma diberi kepada kanak-kanak yang berumur 15 tahun pelajaran rendah percuma diwajibkan di sekolah-sekolah di Tana Melayu dan juga di negeri-negeri Borneo, pendidikan aliran perantaraa Bahasa Kebangsaan telah berkembang dengan subur, kebanyakannya daripada sekolah-sekolah China telah dicantumkan di dalam sistem pendidikan nasional, satu universiti kebangsaan telah dibentuk, pelajaran teknik diperluaskan, penyeliaan sekolah-sekolah diperkuatkan, pendaftaran sekolah dan guru di pusat, rancangan-rancangan latihan perguruan disusun semula dan disatukan, dan sistem aneka jurusan dimulakan semenjak tahun 1964. Di dalam perubahan besar-besaran dalam sistem pendidikan ini Aminuddin Baki memegang pelbagai tugas sebagai penasihat, penggerak dayausaha dan penyumbang idea.

Sungguhpun jawatan Ketua Penasihat Pelajaran memerlukan seluruh tenaga dan tanggungjawab beliau dan sungguhpun jawatan yang dipikulnya itu begitu berat, Allahyarham mempunyai minat yang besar dalam berbagai pergerakan lain. Beliau mengekalkan hubungan dengan persatuan-persatuan pelajar dan guru-guru seperti GPMS dan Kesatuan Kebangsaan Guru-guru Melayu, Dewan Kebangsaan Kebudayaan Lembaga Tetap Kongres dan lain-lain. Di samping itu beliau cergas juga dalam Dewan Senat Pentadbiran Universiti Malaya, penaung kepada Persatuan Al-Rahman dan Pengerusi Persatuan Sejarah, Malaya dan Ah Lembaga Pengarah Dewan Bahasa & Pustaka.

Kepada Aminuddin Baki pelajaran Melayulah menjadi anak emasnya dan di dalam bidang inilah masyarakat akan mengenangnya setiap masa. Kemajuan di dalam bidang pelajaran Melayu dalam tahun lima puluhan dan enam puluhan adalah sebahagian besar hasil usaha beliau. Penambahan jumlah murid-murid daripada 500 orang di dalam tahun 1958 hingga menjadi 50,000 di dalam tahun 1965, pembangunan banyak sekolah menengah Melayu, permulaan sijil-sijil pelajaran dan peperiksaan di dalam Bahasa Melayu LCE, MCE dan HSC adalah di antara hasil-hasil usaha beliau. Penubuhan Joint Examinations Board pada Ogos, 1963 yang beliau sendiri mengkeruskannya adalah hasil perundingan selama 3 tahun untuk mencari satu jalan keluar bagi pelajaran Melayu selepas Sijil Persekolahan dengan perantaraan Bahasa Melayu.

Sebagai seorang yang kuat beribadat, beliau memperoleh kekuatan rohani daripada sejarah keagungan Islam. Bagi beliau, agama adalah untuk membimbing manusia ke jalan yang sejahtera di dunia sambil

memenuhi keperluan-keperluan akhirat. Tegus beliau, "Ugama dijunjung, tamaddun dipimpin".

Di dalam analisa beliau mengenai kemunduran anak-anak Melayu di dalam lapangan pelajaran di bawah rancangan Gerakan Obor yang telah disiarkan di dalam 3 siri melalui Radio Malaysia dalam bulan Januari 1964, beliau merintih tentang perubahan sikap hidup dan fahaman orang-orang Melayu yang tidak sejajar dengan perkembangan politik, sosial dan ekonomi di negara yang sudah merdeka dan berdaulat.

Beliau telah meninggal dunia di saat-saat sistem pelajaran negara di ambang perubahan besar-besaran dalam mana beliau sendiri bertanggungjawab. Bagaimanapun jentera yang telah beliau gerakkan telah maju ke hadapan dan harapan beliau dalam 'Penyata Aminuddin Tahun 1962' untuk menempatkan balik sekolah berbahasa pengantar Melayu ke tempat yang sebenarnya di dalam sistem pelajaran negara ini tidaklah sia-sia.

Sebagai tokoh pendidik yang agong beliau dianggap sebagai Bapa Pelajaran Melayu Modern dan ungkapan nasihat-nasihat beliau yang diingati buat selama-lamanya ialah:

"Ayam di kepok mati kelaparan,
Itek di air mati kehausan".

(Dipetik daripada Makalah Bertajuk "Hilang Satu Ideal Patahlah Sa-Ribu Harapan" oleh Omar Mohd. Hashim, keluaran *Dewan Masyarakat*, Jilid IV Bilangan 1-15 Januari, 1966, m.s. 20-23).

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INTRODUCTION

November 21st., 1952, will go down into Malayan history as the day of the foundation of the Malayan nation as on that day the new Education Bill was unanimously approved by the Legislative Council, Federation of Malaya, thus bringing a total change in the educational set up of the country.

The Education Ordinance, 1952, to quote the special Committee on Education, has as its objectives the following:-

- “(a) to foster the growth of individuals towards the best in knowledge, skill and character which they have in them to attain;
- (b) to encourage and enable each community to occupy its rightful place in relation to other communal groups in the mixed society of Malaya;
- (c) to assist the formation of a unified citizen body, that is a Malayan nation, composed of all such groups.”¹

To achieve the above-mentioned objectives the Ordinance legislates the establishment of national schools under which common roof the future citizens of Malaya will receive a six-year free and compulsory primary education between the ages of 6 and 12 years and thereafter such other post-primary education-academic or vocational—in consonant with the abilities and aptitudes of the children.²

The national schools are to be of two types: one in which English is to be the medium of instruction and Malay as a compulsory subject and the other in which Malay is the medium and English as a second language. Besides legislating the compulsory instruction in the two languages instructions in Kon-Yu and Tamil will also be provided when and if there are fifteen or more children requiring any such instruction in any one class.

Besides bringing a revolutionary change to the existing vernacular education set up the other new features of the Ordinance are the recognition of the need for re-orientating the curriculum to Malayan conditions and needs and also the recognition of the need for character training among the younger generations.

The establishment of advisory bodies on federal, state and even local levels is another commendable feature of the new plan. This means the granting of more, say in matters of education to representatives of the people, something unknown in the past when the people have only to receive and not to question what and why.

¹ *Report of the special committee on Education* pg. 2-para 7.

² *op. cit.*, pg. 15-17 paras. 45, 46, 47.

The fact that the Ordinance also provides the establishment of vocational and secondary schools of the "modern" type reflects the realisation of those concerned as to the narrow basis on which education in the country has been laid. By virtue of such provision the "white collar" fallacy of the educated Malaysians will be doomed to extinction and in its place would arise the respect for manual and vocational work and the eventual recognition of each man, however humble his vocation is, playing a role as important as those played by others who are more fortunate.

To summarise it can be said that the new Education Ordinance represents the new outlook in multi-racial Malaya, the conscious realisation of the harmful effect of unbridled parochial education and so the need for a school which will help to shape new Malaya—a national school which will be a place of social and co-operative living of the future generations of Malaysians and a place where they will be trained and educated to be worthy and loyal Malaysian citizen.

In the following chapters suggestions will be made as to how the national schools can best achieve their civic objectives. Attempts will also be made to show what problems and tasks they have to face in pursuance of the declared objectives. In the course of the discussions the details of the Education Ordinance will, wherever possible, be described.

CHAPTER I A MELTING POT

How can the national school be the melting pots of the pluralism of the Malayan races is the question foremost in one's mind. If the aim of the new education policy is just to teach the two main languages and Malayan orientated basic subjects then there is no need to substitute the present system of vernacular education with the national school system because both the languages and the curriculum can be taught as well in schools not necessarily national schools. To argue in such a manner is, of course, very true if the object of the new policy is just to have common languages and curriculum. But the object is something deeper and that it aims at establishing a system of education which can serve as a real meeting place of the children of the different races. It aims at training its multi-racial pupils in the art of "living, learning, working and thinking together",¹ thus giving them the opportunity to know and understand each other right from childhood.

The fault of the existing educational structure with its multi-vernacular system has been and is that it encourages segregation. The boys and girls of the different races tend to be antagonistic to one another and are not provided with the opportunity of meeting one another on equal and friendly terms. The same pattern of segregation is naturally maintained in after-school life with the result that communalism persists much to the detriment of the country. It is, therefore, to break down the wall of segregation, the artificial barrier of communalism that the national school has been recommended. The belief is that it is better that the children kick each other's shins and box each other's noses in the corridors and playground of a primary school than to grow up in isolation knowing little of each other and so tending, naturally enough, to distrust each other.²

The experience of other countries in inter-racial education is worth studying. In the United States of America, for example, there is a racial problem similar in principle to that of Malaya but differ in detail in that it is one of suppression and discrimination against a minority group on the basis of colour of the skin by the majority. Also the racial problem in America is artificially created by man, while in Malaya it is the natural outcome of the meeting of races and cultures. In so far as both countries are

¹Principle of the Springfield School-community plan as quoted in the *Negro Year Book 1941-46* edited by Jessie Parkhurst Guzuuan.

²Speech of the Chairman of the Special Committee on Education to the legislature - see Council Proceeding of 20th. Nov. 1952.

trying to solve fundamental problem of uniting different races, Malaya has much to learn from the United States. The racial problem in the latter has led to a new branch of education known as "human relation or intercultural education"—an aspect of education aiming to harmonise relationship between people of different races and cultures. The American has set out to solve that problem by means of formal teaching and informal learning in schools and colleges.

The school, for example, has been made to concern itself not only with the teaching of intellectual facts and the basic skills but also the moulding of right attitudes and behaviour. The school is regarded as a place where discriminations and prejudice—including persecutions and physical attacks directed against a minority group—if not properly channelled would have a lasting harmful effect on both the persecutor and the persecuted. As such well-intentioned American educators are today regarding the promotion of better human relations as an educational objective of durable worth. And since children have much to learn from group experience of daily living in dormitories, tuck shops and classrooms and daily playing on playgrounds so there is no better place to attack the vicious racial prejudices and communal frictions than in schools.

Research into programmes, plans and techniques of intercultural education has been and is still being carried out in America. Full appraisal of the project is still to be made but whatever result there is it has proved what the schools can contribute towards cordial and harmonious relationship between the races.

A more concrete example of what the schools, if properly planned, can do in breaking down communalism and racial prejudices is seen in Hawaii—the crossroads of the world. Even as far back as 1939 the population figures of the islands shows the following percentage composition by racial origins¹:

Hawaiian	— 6% ₀	Japanese	— 38% ₀
Caucasian	— 22% ₀	Phillipinos	— 17% ₀
Chinese	— 7% ₀		

The above percentages clearly show that the indigenous population -- the Hawaiians -- are in the minority, the islands are cosmopolitan in character and that, by virtue of their numerical strength, the Japanese could stand aloof or dominate Hawaiian public life and could remain Japanese both in body and spirit.

If one studied further the history of education in Hawaii prior to the Second World War one would find the Chinese, the Japanese and other

¹Floyd, F. Blanch, Charles F. Reid *Public Education in the Territories and Outlying Possessions* (Washington, 1939) pg. 71.

ethnic groups maintaining then their own vernacular schools aiming to have

"their children brought up to speak the uncorrupted tongue of their fathers and to understand and appreciate their customs and IDEALS"²

thus contrary to the policy of Americanisation.

Such vernacular schools were regarded by a governmental survey committee of 1939 as

"... centres of an influence which, if not distinctly anti-American ... (was) certainly un-American."³

and so a legislation was passed with the expressed purpose of regulating those foreign language schools so that Americanism might be promoted among the pupils.

Things were made stricter for those schools. But when in 1927 after a prolonged litigation the legislation was declared unconstitutional the schools then intensified their activities. However, the schools were not given full freedom to function as they had to conform to certain conditions imposed by the Government of Hawaii. Those conditions were firstly the text-books should aim at inculcating greater appreciation of American ideals and secondly the majority of the teachers should be American citizens and many of them came from the American mainland.

The part played by the Hawaiian Japanese, for example, during the Pacific War when the elders remained on duty and worked doggedly and industriously almost to the man, and their sons enlisted themselves and fought their own countrymen surprised all critics. It removed forever any suspicion of undivided loyalty.⁴ Also, it raises a question of how was such loyalty inculcated in spite of the existence of the Japanese vernacular schools.

On that fact an apologist for segregated schools may support his case for segregation. One, however, should not forget the two conditions mentioned above under which those schools had to function. Furthermore one should remember too that those schools existed side by side with the Hawaiian public schools and that all Japanese children had to attend compulsorily the public schools and then to attend their vernacular schools in the afternoon or during the weekend if their parents so wished.

The loyalty of the Japanese, in spite of being educated in their own tongue, customs and IDEALS (this, of course, includes shintoism, bushido and the myth of Tenuo-Heika) is attributable to the imposed Americanising feature of the vernacular schools and the deliberate

²op. cit., pg. 80

³Quoted in Blanch and Reid op. cit., pg. 81

⁴Prof. D.L. Oliver *The Pacific Islands* (Harvard University Press, 1951) pg. 273.

acculturation in the Hawaiian public schools - a policy which Malaya has deplorably ignored.

One may question the hypotheses on which the belief in the role of education in improving human relations may be based.⁷ They are:

(i) the assumption that widespread diffusion of knowledge may favourably influence human behaviour.

(ii) the belief that awareness of the scientific facts about the cultural and social differences of an outgroup will increase the acceptance of differences as normal and will, thus, result in improved relations between groups,

(iii) that the possession of the knowledge of human nature, both individual and social, will lead to rational behaviour among human beings,

(iv) that familiarity with the causes, sources and aggravating factors and manifestation of intergroup tensions will lessen the likelihood of subsequent tensions developing.

The notion of these hypotheses is that knowledge is power. The national schools can fulfil them by selecting and imparting the necessary information and knowledge to the pupils. The selection is to be done with full cognisance of the fact that those to be instructed are from diverse cultural, religious and social background and that they are still immature, but during the most impressionable years of their lives.

Thus equipped, it is assumed that, the pupils are then scientifically ready to acculturate themselves to a new social surrounding and environment. So here comes the role of education as one of exemplification.

The group experience in the national schools which is best supplemented by camping, journeys and other extra-curricular social activities will naturally harmonise relationship between the multi-racial pupils. The schools in this aspect act as preventive-therapists-preventing the young children from acquiring the many personality patterns that are thought to lead to misunderstanding, prejudice, enmity and suspicion. Since social attitudes and behaviours are caught more frequently than taught living in an educational atmosphere will, therefore, result in widespread infectious attitudes held to be desirable.

The school as a place of teaching people to live together in unity is also a place of projecting oneself into a common action and common striving. In carrying out school activities the pupils are able to live within one another's experience. Such projection will lead to the growth of sympathy and brotherhood. Furthermore by entrusting to all or at least to some of the pupils such duties that befit their ages and discretion and which concern the welfare of the whole class the skill of handling group affairs and the sense of group responsibility and loyalty can be inculcated.

⁷Laurence D.F. Haskew's paper on "The Role of Education in Improving Human Relations" Pg: 179-190 of Bigelow (ed.) "Cultural groups and Human Relations" (N. York, 1951).

In short, it can be said that, the role of the national schools is indeed very influential. They can provide the pupils with opportunities to engage themselves in social and group activities; they can afford them the chances to have personal contact with children of other races; they can equip them with intellectual understanding of one another's differences; they can provide them with opportunities to practise democracy. The national schools will thus unite the present generation of school children with their diversities into a united Malayan citizenry of the future.

Comparing further the conditions in Hawaii with that in Malaya one finds that besides the realistic education policy of the former there are other factors tending favourably towards easier Americanisation.

Firstly, there is the factor of inter-marriage as an agent of assimilation among the Christian population of Hawaii. In Malaya religious differences are as great a barrier as any. There has been, no doubt, inter-marriages among the Malaysians but they are insignificant and are usually impossible without ostracising oneself from one's family and society.

Secondly, the length of residence of most of the alien population of Hawaii has, with the passing of years, loosened and in some cases totally severed the ties with the motherlands. Immigration into Hawaii had long been banned. Thus as far back as 1920,

"... most of the Chinese and Portuguese under 40 years of age, most Japanese under 20, most Puerto Ricans under 18, most Koreans under 15, and most Filipinos under 10 were born in Hawaii."⁸

This is unlike conditions in Malaya where immigration has been a deliberate economic policy until lately when for political considerations it has been stringently controlled.

The two factors by themselves could not Americanise the alien population without the conscious public education policy referred to earlier. They are in fact mere agents which facilitated the work of the public schools. It is interesting, therefore, to note here the methods used by the Hawaiian public schools in Americanising the pupils.

According to the Hawaiian School Code of 1935 the compulsory public education was legislated with a conscious aim of preparing every normal child

"... to perform his duties as a citizen and to live usefully and wholesomely under the conditions of life in these islands."⁹

Being an outlying possession of the United States the conditions of life in Hawaii had to be one which differed little from that of the mother country with, besides other aspects of the public life, English as the official language

⁸S.H. Roberts - *Population Problems in Hawaii* (London, 1927) Pg. 341.

⁹Blauch & Reid, op. cit., Pg.: 71.

and undivided loyalty to the American government. Towards that realities the Hawaiian School Code legislated that during the first eight years of the public school system fifty-per-cent of the study should be devoted

“...to the oral expression, the written composition, and the spelling of the English language.”¹⁰

To inculcate the sense of loyalty the pupils were made to participate in daily rituals as singing “The star-Spangled Banner” in addition to indoctrination to American ways of life and values of judgment through school text-books and classroom teaching.

The Hawaiian system of compulsory public education deserves the highest praise for successfully meeting the problem of educating children of alien parentage and preparing them to assume the rights and responsibilities of American citizens. The good work is further appreciated when one remembers that success had been achieved in spite of the existence of reactionary forces as the vernacular schools, the foreign press, and the undermining influence of the older generations. The same assimilative role can and should be played by the Malayan national school education in the days ahead.

As it is even the English schools in Malaya prove how effective multi-racial schools can be. It is a well-known fact that greater understanding and co-operation is found among the English educated Malayans. It is true that in some cases the understanding and co-operation is just superficial. But this is due not to the ineffectiveness of such multi-racial schools as such but because the assimilative process has been an indirect one and has never been intentional. Moreover, the number of those so educated is so small compared to the rest of the population so deprived that more often than not the inter-racial harmony of the school-days is often undone by the society which is dominated by those not so educated. Evidence of social integration is not lacking as seen in the multi-racial social gatherings, youth clubs, scouts and guide movements of the pupils. The inter-racial opportunities provided in such multi-racial schools have to be spread and extended to all the child population of the country. The new education plan assures the necessary extension.

One tends to question whether it is the policy of the government to have only one type of schools - the government National Schools—functioning in Malaya. Or is it the intention of the government to suppress the invaluable contributions of many voluntary bodies especially the Mission towards Malayan education?

The Education Ordinance does not contemplate suppressing such invaluable services nor does it plan to ban all other types of schools. But it plans to suppress any unhealthy feature of those schools in order to provide

¹⁰Blauch & Reid, op. cit., Pg.: 71.

a safeguard against undermining the national schools. In order to function schools, other than government schools, must conform to the following prescribed regulations.

Firstly, they must be registered. In considering the applications for registration the Registrar of Schools for the state or settlement concerned will have to be satisfied that the schools will not be used for purposes of political propaganda or instruction detrimental to the interests of the Federation.¹¹

Secondly, the managers and teachers of those schools have to be registered too and the Registrar has to be satisfied that thier supervision and leadership are not prejudicial to the interests of the pupils and the Federation.¹²

Thirdly, the Registrar of schools are entrusted with full powers to refuse the registration of any school, teacher or manager and to cancel any registration if after inspecting the schools he finds them undesirable. In all cases the rights of appeal by the aggrieved to the council of State concerned is reserved.¹³

When comparison is made between the said Education Ordinance with similar acts of other countries the provisions concerning registration would attract one's attention most as it seems to restrict academic freedom and as such undemocratic. When one studies further the stringent provisions made with regards to language of instruction, text-books and to an extent curriculum as conditions to earn government grants-in-aid as conforming, aided-employer or special agreement schools one tends to be further convinced of the undemocratic nature of the Federation of Malaya Ordinance.¹⁴ But if one really knows the harm done to the political life of the country by “unbridled” education of the past then one will appreciate the reasons for the stringency and restriction embodied in the Education Ordinance.

Some critics might then say that such a restrictive educational system is objectionable as it amounts to indoctrination. Others might argue as to the schools' role in Malayanising the pupils and is not the job of schools to teach only basic subjects—simple and pure?

The role of schools as purely academic institutions could be sustained fifty or 20 years ago. But nowadays the recognised role of the school is not only to produce prodigies of mental and intellectual achievements but also to produce good and worthy citizens. This is the more so in Malaya because it is useless to produce geniuses if they are to be born into a country ridden with communal strife and into an atmosphere in which their purely intellectual achievements can find no fruition and bring no happiness.

¹¹The Education Ordinance, 1952 Section 44 -1(b).

¹²Op. cit., Section 49 (d)

¹³Op. cit., Sections 44 -4 & 49

¹⁴Op. cit., Section 18 (iii) and First, Second & Third Schedules.

Granted that the school should produce good and worthy citizens is it not therefore indoctrination to a certain value of judgement which the state consider "good"? Won't it lead to Nazi or other totalitarian systems of indoctrinal education?¹⁵ Undeniably there is such a fear if the limit is extended. Indoctrinal education can remain within the bound of general human happiness and still serves the need of the country if the object is ever kept in the minds of those concerned. "For constructive nationalism and not for destructive nationalism" should therefore, be the motto of indoctrinal education in the national schools of Malaya.

The national schools by virtue of their multi-racial composition and their deliberate policy of assimilation can act as melting pots of Malayan pluralism. Inter-cultural education at this early school level means the adjustment of each child to other children in his environment, especially those who differ from him in race, religion, and custom, by helping him to develop pleasant attitudes towards all children regardless of racial and cultural dissimilarities, by affording him the opportunity to grow in all the good ways of social and co-operative living, by aiding him to understand and respect each other's place in and contribution to a larger Malayan community of races and so combating and correcting the evils of prejudices, enmity and suspicion for the healthy growth of peace and harmony in the Malaya of to-morrow.

CHAPTER 2 THE CURRICULUM

Inter-racial understanding does not come merely because pupils of varying background meet in a classroom. If the opposite is true than one would not expect to find that the most serious instance of racial conflicts occurred in American High Schools and that a foreman with high school education to be more domineering than one with middle school education as accumulated evidence in America has shown. These seem to show that schooling in and of itself makes little contribution towards solving inter-racial conflicts without the aid of courses and activities consciously planned in such a way that the pupils involved will actually learn to work and play together, to think about their common problems and to work actively together to solve them and to realise their interdependence. In other words one must look for qualitative factors as embodied in the curriculum and extra-curricular activities of the school. This chapter aims at suggesting what curriculum is most suitable towards achieving the civic objectives of the national schools.

The framers of the national school plan were conscious of the uselessness of a national school without a qualifying factor. To that extent they, therefore, indicated,

"... the function of a National School to be the provision of a six-year course of free primary education with a Malaysian orientation for pupils of all races."¹

That is rather an important principle because not only does it conform to the accepted pedagogic principle of knowing one's own environment as the starting point of studying environment of other people but also it acts as an agent towards the intensification of the sense of belongingness to Malaya.

The following table briefly shows the neglect of things Malayan in the curriculum of two school subjects in the Malayan primary schools:

Table I: Percentile Orientation of Geography and History in Malayan Primary Schools

Schools Subjects	ENGLISH			MALAY			CHINESE			INDIAN		
	M	B	OW	M	B	OW	M	OW	CH	M	OW	I
Geography	50	—	50	70	—	30	25		75	40	40	20
History	5	50	45	100	—	—	25		75	—	—	—

¹⁵For indoctrinal education in Nazi Germany see P.F. Wiener—*German with Tears* (London 1942).
Soviet Russia see Prof. Y.N. Medinsky. *Public Education in the U.S.S.R.* (Moscow, 1950).

¹Report of the special Committee on Education para: 15.

M: Malaya, B: Britain, OW: Other Worlds, Ch: China, I: India.

From the above table it is obvious that a total revision of the syllabuses of Malayan schools is necessary if the schools are to be the touchstone of Malayan assimilation. Thus one of the guiding principles of Malayan curriculum-making should be that the curriculum be Malayan-centred and should serve the objective of Malayanising the pupils.

However, in view of the contracting world made smaller by rapid communications and the need for international understanding and co-operation the curriculum should not be exclusively Malayan in character but Malaya placed in an international or regional setting. The training of future generations to be good world citizens is as essential as training them to be good Malaysians. So there is the need for the principle of curriculum placing Malaya in an international setting. The major emphasis should not as in the past be on Europe—the “civilised world”—nor on China or India but on Malaya and then to move on to Asia until it has covered the bigger world community. The countries with which Malaya has special relationship—political, economic, cultural and even spiritual—should take precedence over others. By those means the necessary emphasis on larger world community can be made.

The next guiding principle should be the emphasis on the contributions of each Malayan race towards her progress. Also it should be the emphasis on the culture of each one of them in so far as those aspects which are not contrary to Malayan well-being. This principle is essential if the synthesis of the different cultures is to be arrived at in order to have a “Malayan” culture.

Lastly, the general guiding principle should be that each school subject should contribute towards developing the character as well as the intellect of the pupils and should thus directly or indirectly promote good citizenship. This principle is necessary because one or two civics lessons a week, as some Malayan schools are now providing, is insufficient to impress the child with the supreme importance of knowing Malayan affairs as much as they should. Also, compartmentalisation of subjects would lead to misunderstanding and misapprehensions. Moreover, since “civics” is not regarded as a main examination subject it has therefore no particular attraction with which to interest the pupils to study it except of course its intrinsic value if ever children aged between 6 and 12 years can appreciate.

To summarise, the ideal principles of the national school curriculum should be:

- (i) Malayan orientated in order to produce worthy Malayan citizens,
- (ii) Aimed at placing Malaya in an international setting so as to produce good world citizens from among the Malaysians.
- (iii) the vehicle towards understanding the cultural and other contributions of the different races towards Malayan progress,
- (iv) should permeate through all school subjects—thus each subject should contribute towards achieving the goal of citizenship.

It must be remembered that whatever education for citizenship is to be given should be given during the six-years of national primary education. This has to be so because the new education policy does not envisage compulsory education beyond the primary stage.² There is, therefore, no alternative but to give as much citizenship training as possible.

With the four guiding principles as the basis and with the realisation that citizenship training if to be given should be given to the primary school children how are the syllabuses of two basic school subjects—history and geography—to be revised.

History

History, like geography, is most conducive towards inculcating good citizenship. The very motives of history teaching,³ are:

- (i) the moral motive that “it is good for boys’ and girls’ character that they should hear or read about great men and women of the past and so learn gradually to discriminate between disinterested and selfish purposes, or between heroism and cowardice,”
- (ii) the cultural motive of introducing the children to their heritage both national and international, are sufficient to impress any one with the importance of history in achieving the declared objectives of the national schools.

The beginning of history teaching reveals that nationalism had been its inspirations. As a sign of such patriotic motive the type of history taught was and still is political such as glorifying one’s victories in wars, self-consoling one’s defeat if ever mentioned, glorifying one’s sovereigns and leaders, justifying one’s action in annexing other parts of the world with the result that the social and cultural histories are more often than not forgotten as if they are not history at all.

History as a subject in the modern curriculum is unexcelled as a method of inculcating patriotic devotion. By emphasizing certain aspects of the national life and ignoring others the desired national objectives can be propagated through the schools. Patriotism in itself far from bad is a desirable character. But

“when admiration of national heroes becomes blind idolatry, when pride in one’s country becomes offensive braggartry, when reverence for national symbols becomes fetishism, when respects for one’s fellow citizens becomes contempt for others, than patriotism too has become an anathema.”⁴

²The Education Ordinance, 1952—Part VI—Section 71.

³*Teaching*—Ministry of Education Pamphlet No. 23, 1952 Pg: 11.

⁴L.J.F. Brimble; E.J. May *Social Studies and World Citizenship* (London, 1943) — Pg: 104.

"Be patriotic and yet be world-minded" should, therefore, be the ideal slogan of history teaching in Malaya.

What are the most desirable principles of history curriculum in the national schools?

Firstly, the main emphasis of study should be on Malaya. In treating any topic particular attention should be paid to the social and economic history of the country so as to show the cultural interdependence of the Malayan races and also to enable the children to appreciate how co-operation and harmony among the races has been instrumental in shaping the present-day economy of the country. The political history should be carefully treated because if wrongly emphasized it will expose the conflicting and discriminatory past of the country.

The concentric principle of Malaya in Asian and world setting should be second. This aims at making the pupils conscious of the place of Malaya in a general pattern of world history and how other parts of the world had contributed towards Malaya's progress. This principle is best founded on the famous dictum of Sir Earnest Baker that

"Each national tradition is a deposit containing not only indigenous stuff, but also the contribution of general humanity."⁵

This aspect of Malayan history in world setting is best told by means of story-telling on the lives of great men—an accepted pedagogic principle for the teaching of young and immature children. What is more notable is that good character can be profitably learned from their lives of heroes of place, social workers as Wilberforce, brave explorers as Livingstone, inventors as Stephenson, men of science and all those who had shown a nobility of character—fearless, unselfish and self-sacrificing for causes of an everlasting value for humanity.

A study of the history syllabuses of all types of Malayan primary schools reveals the insignificant treatment of Malayan history.

The six-year English primary education emphasises the principle of internationalism by a two-year course in the study of the lives of great men when history becomes a subject in the third year. The first year course concerns itself with the study of those great men who had connections with Malaya such as Buddha, Mohammed, Marco Polo, Albuquerque, Raffles. The second year course introduces those personages who had contributed to general human progress and well-being in the fields of science, government, medicine etc. The last two years of primary education deal with world history—the early civilisations, world discoveries, growth of the British Empire and shaping of the European powers.⁶

⁵Quoted in "The Curriculum and the Community in Wales" Ministry of Education Pamphlet No. 6 Pg. 39.

⁶Education Code Part III (S.S. & F.M.S.), 1936.

It is ironical that biographical studies of those personalities who had connections with Malaya are made when the pupils are fully ignorant of the history of the country which the personages are said to have connections with.

Moreover, if investigation is made to find out the extent to which the last two years' prescribed course is implemented, one would find much to one's surprise how little world history is treated and, on the other hand, how great the emphasis is on the history of England to an extent as if the pupils are English boys and girls and not Malayan children.

Even in the English secondary schools history teaching is, from the Malayan point of view, still to be desired. The syllabus as codified for the second and third year of the five year course concerns the history of the British people of the pre-Tudor periods with emphasis on overseas expansion and constitutional development. Of what use is such foreign history to a Malayan pupil only those who drafted the syllabus know what. But one thing is certain and that is it is not conducive towards inculcating devotion to Malaya among the pupils.

The last two years of the secondary schools provide a course in the history of the British Empire. In so far as it helps pupils to inculcate the sense of being protected by a power and of belongingness to a family of nations such history is valuable. But, and again, it is condemnable in so far as it fails to help the pupils to appreciate the history of their country, of their environment and how it came to be so. Malaya as part of the Empire is seldom adequately treated in any of the text-books used. India and other parts of the Commonwealth more often than not take up nine-tenths of any such text book. Even if the history of Malaya is mentioned it dates only from the time of British expansion into the country as if the country has never existed before then.

A few of the more progressive secondary schools have substituted the codified second and third year course with one on Malayan history. The praiseworthy work of those schools is prevented from achieving full success by the shortage of suitable text books. The only available text-book—nunnick's "Story of Malaya"—lacks many qualities of a good text-book i.e.:

- (i) it is purely authoropological and political in content and scarcely mentions the cultural and economic aspects,
- (ii) it is monotonously arranged and it lacks sub-heading to chapters, short-notes, group and individual exercises, and index,
- (iii) it is a bit difficult for the pupils to comprehend and more suitable as a reference rather than a textbook.

In the Malay primary and secondary schools one finds the opposite extreme when a purely Malay history is prescribed as if the Malay Archipelago is the only part of the world which possesses any history.

The Chinese schools in general have their own syllabus with emphasis mainly on China and the oversea Chinese while Malaya is wretchedly treated in the last twenty-five percent with other parts of the world.

The Tamil school has no prescribed history course at all.

One will have realised, from the brief description of the state of history teaching mentioned above, the urgent need for revising the history syllabus if history in the national schools or other Malayan schools is to play its influential role in moulding patriotic and loyal Malayan citizens. The writer would, therefore, suggest the following syllabus for the national schools and the subsequent secondary schools.

National Schools

Year I (six-year old) — Stories simply told (during the story hour) about the folk-lore, customs, religions etc: of the different Malayan races.

Year II (seven-year old) — As in Year I but the emphasis is on the influence of one race on another and the things common to all.

Year III (eight-year old) — Stories of the lives of great Malayan personalities and those who had connections with Malaya.
(i) Malayan personalities— Hang Tuah, Yap Ah Loy, Munshi Abdullah etc: and leaders of present-day Malaya.
(ii) Others Swettenham, Hugh Low, Raffles, Buddha, Cheng Ho etc.

Year IV (9 year old) — The stories of the lives of great men who had contributed to general human progress in all sphere of activities with emphasis on how they had directly or indirectly contributed towards Malayan progress.

Year V (10 year old) — An introductory course on the history of Malaya — political, social, economic and cultural — tracing the reasons for Malayan pluralism, the development of the industries, the evolution of government system thus equipping the pupils with background history of Malaya.

Year VI (11 year old) — A course on Malayan civics simply told our country, its people and how it is ruled etc:

Such a syllabus would satisfy the two principles of Malayan orientation and concentric principle of international setting. It would also equip those

children who leave school on attaining the compulsory age of 12 with the fundamental knowledge of Malayan past and present. As for those pupils who continue their education into the secondary level they would be given a further course in Malayan history with emphasis on its relationship with other Asian countries.

In the first two of the five years of secondary education it is best that the topical treatment (otherwise known as the Lives of Development scheme) of history be adopted, thus enabling the pupils to trace the development of, for example, transport, writing, agriculture. A year should be devoted on the history of the British Empire with emphasis on Malaya's relationship with Britain and other general aspects of the Commonwealth. The last two years should be reserved for the preparation of the school leaving certificate examination. The most appropriate course would be the history of Malaya in South-East Asian setting. The examining authorities should be approached for such a change in syllabus.

With proper emphasis the syllabus outlined above will be most conducive towards moulding the future citizens. With suitable treatment of general world topics even those with only national school education can be made to think and feel themselves as not only Malayan citizens but also world citizens. Thus history should play its role.

Geography

Of all the school subjects taught in Malayan government primary schools—English and Malay—the best in view of the outlined general principle of curriculum making is geography. Unlike that of history the geography syllabus, which was revised in 1950, has a well defined civic aim of developing.

“... to the full the potentialities of every child with the ultimate aim of developing good, useful and well-informed citizens.”⁷

An investigation into the syllabus will show that sufficient attention is given to local geography, local occupations and industries, the ways of living of the Malayan workers without neglect of the study of how people in other parts of the world live.

In short one can say with satisfaction that Malayan geography is satisfactorily treated and yet not to the neglect of the geography of surrounding countries and other lands.

Whatever criticism there is in the teaching of geography is one concerning the teaching approach when certain aspects have to be emphasized and approached in such a way as to expose their civic values. What usually happen in most geography lesson is that the teacher objectively imparts factual knowledge to the pupils with barely any

⁷*Suggestive Geography Syllabus for use in English Schools in Malaya* (K. Lumpur, 1950) Pg: 1.

subjective emphasis on the civic value of those facts. To give a more concrete example, assuming that the pupils are being taught the ways of living—food, clothing, shelter—of people of other countries, the teacher is often very successful in so far as he is able to impart to his pupils all the necessary factual information. But he often fails from the point of view of human relations in contrast to human geography just because he does not emphasize the fact that the differences among the people are due not because of inferiority but because of divergences in environments; and in spite of the differences men, wherever they live, have common basic needs for food, clothing and shelter. To obtain the desirable effect those aspects of human relations should wherever possible be emphasized.

The next point of emphasis as to the teaching approach should be on the inter-dependence of men—on national and international basis. One of the best ways of impressing the pupils with the truth of interdependence of people and races is to obtain examples from things of everyday life.

A study of the lives of the cotton farmers of Sudan will be of little civic value if it is merely approached objectively because if subjectively treated it can be utilised to impress on the pupil how much he depends on the humble cotton farmers of the Nile Valley for the clothes he wears. By tracing the process of manufacturing cloth from the raw cotton of the farmers, transporting and importing it into Malaya, distributing and retailing it to the child's parents and lastly having it cut into clothes, the child can be made to realise how much he depend on a host of other people in distant parts of the world and in his locality.

Charting the breakfast table is a common method of geography teaching. But, how great the loss is if the charting is purely objective because subjective approach would inculcate desirable civic attitude.

Syllabus alone, however well planned it is, will not without the right teaching approach and emphasis inculcate inter-racial and inter-national understanding. Undeniably the present geography syllabus in Malayan government primary schools, and this should be prescribed for all other schools, contains such knowledge essential towards making a good Malayan and world citizen. With the right approach and emphasis, therefore, it can serve the aims of geography teaching by equipping the pupils with fundamental knowledge towards understanding their immediate environment, country and world which every enlightened citizen should possess, and by making them conscious of their dependence on others for their needs vice versa, thus inculcating them with the sense of membership of Malayan and world communities.

Mention has been made about the need for all school subjects to contribute towards citizenship training. Space does not allow the discussion of what other school subjects can contribute. It is sufficient to say here that with correct approach and subjective emphasis nearly all the school subjects—literature, science, art and even arithmetic, if the exercises

Table 2. An Analysis of suggested History, Geography and Arithmetic Syllabuses of the National Schools.

Subjects	Malayan Orientation	International bias	Racial Emphasis
HISTORY	History of Malaya—the early people and early contacts between the three major races, the evolution of governmental system and economic development. A simple course in Malayan civics.	Topical discussions on things universal which have benefited the Malaysians as railways, printing, Malaya's relationship with Britain and her place in Asia.	The cultural interdependence of the races and their economic contribution towards Malayan as it is.
GEOGRAPHY	Local studies—the lives of Malayan workers etc:	How people of other lands live and how they contribute towards the everyday needs of the Malaysians.	The economic contribution of each of the races to Malayan prosperity.
ARITHMETIC	Exercises concerning Malayan weights, currency, etc. and to contain statement of civic values.	Exercises to contain factual information on other countries—trading items, currencies with which Malaya trade.	Simple statistics on economic contributions of the races.

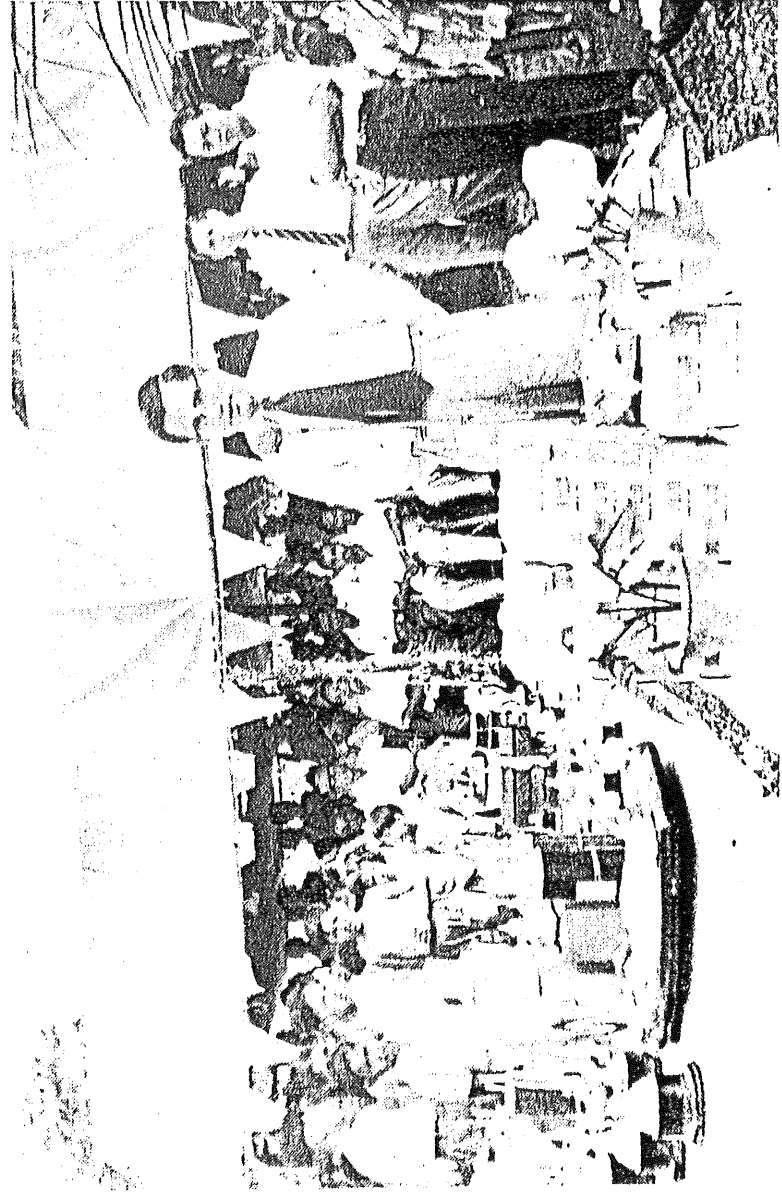
given provide a cope for citizenship training or contain statements of civic value, can contribute towards the goal of citizenship.⁸

Undeniably education for citizenship should be the main aim of the national schools. But there is the fear that too great an emphasis on citizenship training may lead to a neglect of academic and intellectual activities thus jeopardizing the standard of academic achievements. The problem is how to strike a balance between the moulding of good citizens and yet not to impair their standard of education. To achieve the best in both is something remote. But, if the choice is to be made as to which is preferable, then, under the circumstances Malaya is now facing the moulding of good and loyal citizens is the choice because, as referred to earlier, it is useless to produce geniuses if they are going to be born into a country ridden with communal strife.

There is also the fear that adult concept is forced on immature children.

⁸See Chaps: V, VI, XI of Brimble & May *Social Studies and World Citizenship* (London 1943). Also Parts: 6, 10, 14 of "Citizens Graving Up"—Ministry of Education Pamphlet No: 16.

Proper organization and planning of syllabuses and lessons should be able to dispel such fears; and also in treating the lessons the basic teaching technique of introducing them with known concepts should be remembered. Thus even if in due course of the lessons something outside the pupils immediate experience is mentioned the teacher can at least show to the pupils that what they are learning is the logical sequence of what they have learnt and that, in the course of time, would become part of their experience also.



Encik Aminuddin Baki speaking at the Sports Prize Giving Ceremony 1959.

CHAPTER 3

SOCIAL ACTIVITIES AND EXPERIENCE

The curriculum as outlined in the last chapter would help the children to learn desirable inter-racial attitude but NOT to experience them. The drudgery of school learning in the past with its emphasis on book-learning has often led to boredom and knowledge remaining theoretical. To make the knowledge lasting and practical it is essential that the pupils be provided with opportunities to practise what have been learned.

What are then the activities through the performance of which the pupils can experience the desirable attitudes? They can be divided into four types namely class, school, community and world centred-activities.

Class-centred Activities

These take the form of activities performed exclusively by members of the class.

The term free-education in the national schools implies not only the non-payment of school fees but other facilities including provision of free text-books. The existence of such service couple with formation of class library will provide ample opportunities for character training in that the pupils are made not only to take great care of the books they borrowed but also to share the duties of managing the service.

The pupils may also be encouraged to help planning and caring bulletin and picture boards. While the annual school concert and other occasions when the class acts as a group towards a common goal should be utilised in developing the sense of co-operation and responsibilities.

Those are some of the class-centred activities which can be profitably channellised towards providing the pupils with necessary experience democratic living.

School-centred Activities

On a wider basis and towards building up loyalty in a bigger community school-centred activities as dramatization, games, school societies can be the agents.

Organized athletics and games are aids towards stressing equality of opportunity, individual responsibility for the observation of the rules and fair play; while competitions requiring individual and group skills help the

¹For description of many possible activities see Mort & Vincent *Modern Educational Practice* (N. York, 1950).

inculcation of philosophic acceptance of defeat and modest joy a success. In short, as one American sociologist puts it,

"... the game of football comes nearer to filling the bill as melter than any other movement"²

which aims at inculcating closer inter-racial understanding.

School games promote harmony by bringing the pupils of different races together in a team and enabling them to get along with each other in a concerted group action for a common purpose. But games also has its harmful effect if and when it is run on communal lines. Because, more often than not, such games even if sportingly played by the participants is often the force which group the spectators communally with the result that it intensifies communal tensions even if temporary. As such, games on communal lines should be prohibited while games requiring inter-racial co-operation be encouraged.

In the discussions on history syllabus the cultural contributions of each of the Malayan races towards Malayan progress was suggested for emphasis. To translate such knowledge into activities the school should from time to time organize pageants, plays and exhibitions of art and crafts.

The formation of school clubs and societies as Nature Study Society, Stamps Club should be encouraged because these bodies offer good training for shouldering responsibilities. The teacher's duty is to advise and guide and not to control.

There is one other type of school-centred activities that should be mentioned and they are those which can be grouped as rituals. Flag-raising ceremony and Federation Day celebration, especially the latter, are common features in most Malayan schools to-day. These should be introduced—one is the singing of the Federation anthem when one has been decided upon and the other is to have a common Pupils Code of Conduct for recitation by all pupils during the morning assembly.

The activities—both class and school-centred—are suitable when a national school is multi-racially represented. A study of the distribution of Malayan population reveals that the different races are for most part separated from one another. For example, the majority of the non-Malay population are concentrated in the towns, in the tin mines and rubber estates; the Malays are to be found mostly in the villages forming a secluded and segregated community of their own.

To a degree this territorial concentration of population by races makes things harder for the establishment of multi-racial national schools. This is further made difficult by the plan to establish two types of national schools—the Malay and English medium schools. When a choice has to be

²Quoted in W.L. Warner and L. Srole *The Social System of American Ethnic Groups* (Yale University Press, 1945) —Pg: 143.

made between the two one expects to find that the non-Malay parents would prefer English-medium schools and what is feared is that the Malay-medium schools became purely Malay pupilled. Together with the circumstantial Malay medium national schools in a purely Malay area this unbalanced distribution of population would deprive the majority of Malay children, a major proportion of the child population of Malaya, the chances of living and learning together with children of other races.

One asks oneself as to what solution is there to this problem. The Special Committee on Education in recommending two types of national schools recognized that danger and so provided a safeguard against national schools becoming communal schools by, to quote the Committee, establishing

"... combined or central National or conforming schools ... in preference to the setting up of a number of smaller schools ... in scattered rural areas, in small kampongs or estates and tin mines. It would be uneconomical and educationally undesirable to attempt to provide a separate school for each isolated group."³

for reason just described. Central National or Conforming Schools seem to the writer to be a solution NOT the solution to the problem. It would serve as a good solution in the western parts of the Federation where the population is really cosmopolitan and can be brought together by means of good means of communication already in existence. But the eastern states of Kelantan and Terengganu are still purely Malay States and greatly under-developed compared to the western states. In those states even if central schools were to be established they would still be uni-racial schools, except for a negligible proportion of non-Malay pupils in some.

The solution seems to be that those uni-racial schools (Malay or Chinese or Indian dominated) will have to be brought together in activities which need co-operation and which teach group living and avoid anything which would aggravate differences and unhealthy rivalries. Educational camps to be held during school vacation and attended by representative numbers from each type of uni-racial schools can serve citizenship and inter-racial co-operation well. Those attending the camps should be made to practise community service through activities needing co-operation for common welfare as cleaning camp-compound, gathering firewood etc. The emphasis of those activities should be on educative experience. In that way the pupils, otherwise deprived, are afforded the opportunities to understand children of those races other than their own. Such activities should provide them the chances to meet and understand the other children in the hope that mutual respect, understanding and co-operation would ensue.

³Report of the Special Committee on Education Pg. 10 para. 29

Community-centred Activities

The intra and inter-school activities should be extended to cover activities aiming towards understanding the local community. Under this heading are included visits which if properly organised would result in profitable educational and civic experience.

Visits to mosques, churches and temples would help towards understanding the differences in forms of worship. Visits to civic centres as railway station, post office, court of law, or meeting public officials as the policeman, post-man which or whom the pupils see everyday but never understand would help in the words of the Advisory Committee on Education in the Colonies.

"... the children to pass from the stage at which they are content to label Sam as a policeman to the stage at which they have some idea of what Sam the policeman has to do; and so on to the stage at which they form a concept of the police force as a whole and its place in the community."⁴

To supplement what the pupils will have learnt in geography they should be taken to tin mines, rubber estates, farms and factories so as to enable them to see things for themselves and get first hand information on how the labourers in the tin mines and rubber estates, the market-gardeners and rice-farmers live. Also the visits should help them to realize how those people, often forgotten contribute towards the economic prosperity of the country and even more to help them appreciate how even the humblest worker has his contribution in no lesser degree to that of the professional men. This is rather an essential view point to be inculcated as to undone the harmful education effect in the past which has resulted in a condescending attitude towards manual labour and so the rush into white collar jobs.

Sense of community service can be inculcated in the young pupils by encouraging them to help voluntarily occasions and festivities of the community. In the past those occasions have been the monopoly of the boy scouts and girl guides, they being the only organized groups. There is therefore the need for formation of youth clubs.

Furthermore, the occasion of such local or national events should be fully exploited by means of explaining to the pupils the significance of those events. In Malaya Pupils are encouraged to take part in welfare and university weeks and similar fund-drives and even made to contribute a few cents themselves. But in most cases the pupils do not know and they are seldom told, the full significance of the events in which they participate and what they usually look for is occasion to enjoy themselves. Thus a great opportunity of citizenship training and of appealing to their human and social feeling is lost.

⁴Education for Citizenship in Africa-Colonial No. 216 Pg. 19 Para. 45.

World-centred Activities

In the discussion on curriculum mention has been made about the need for moulding world citizens from among the Malayan Citizens. To supplement formal instruction in classrooms the pupils should be made to engage themselves in extra-curricular activities conducive towards international understanding.

Among such activities one already in existence in Malaya is the scouts and guides also cubs and brownies movements. This is a great agent towards understanding and fellowship with boys and girls of other lands who too belong to the same universal brotherhood. Since the strength of the movement is just about 40,000 (34,000 scouts and 6,000 guides⁵) there is, therefore, urgent need for expansion or the formation of other bodies

Among new bodies a Junior Red Cross⁶ is, as experience in America has shown, a movement worth trying. Among others the activity of the movement is sending of gifts to children in less fortunate parts of the world. The money with which to buy them is subscribed or earned honestly by the pupils through such campaigns as baby-sitting, running errands and pantomimes. The idea is to develop such character traits as generosity and kindness on an international basis.

One may question the practicability of the activities enumerated above among children of the national schools age. Indeed some of them are questionable. As such they must be adopted with full regards to the age and interest of the children. It greatly depends on the teacher's knowledge of his pupils and his ability to apportion those activities to the capacity of his pupils. But since the essence of most of the activities is unconscious learning through leisure and interest it would not be difficult to have the children engage themselves in them.

To summarise the character traits that can be gained through such unconscious learning one may say they are:-

- (i) to train the children in practical democracy.
- (ii) to inculcate them with the sense of service to the Community.
- (iii) to develop desirable inter-racial attitudes of mutual respect, understanding and co-operation among nationals and internationals.

and they are to supplement the formal instructions given in classrooms by enabling the pupils to practise and experience what they will have learnt.

⁵Communication from the Chair - *Legislative Council Proceedings of 19th November, 1952*
Pg: 498.
⁶F. Belcher (ed): *Learning World Goodwill in the Elementary School* (N. York, 1946).

CHAPTER 4

RE-EDUCATION OF ADULTS

In the past three chapters the theme has been the national schools and their potential role in Malayanising the child population of Malaya. But, however much the schools may try they will not achieve the success anticipated if the home and the society from which the pupils come and amidst which they grow remain communal in outlook. Tests of race awareness¹ among American children have shown that

"Prejudice is an acquired characteristics. Young children play together without racial feelings. They are not concerned with religious differences . . . It follows, therefore, that the education programme for group understanding must begin early both *at home* and in the school."²

Attitudes are built through contagion from the earliest infancy. The home is the first place and later the local society. Those attitudes, through the process of socialisation, are strongly enmeshed in the depths of personality structure of the children long before their schooling begins. Besides the socialisation into fundamental moves, dogmas and values of the group, the nature of home upbringing influences greatly in making the children confident, satisfied and trustworthy or otherwise.³ The child's capacity for human relationship will be the total result of his personality development at home. If he feels good about himself and feels confident too then the social counterpart will be that of trusting and liking other people.

In the national schools these early socialisation will have to undergo some modification. The pupils will have to unlearn some of their early learnings and acquire instead part of a new cultural and social standard in other words an acculturation to a new way of life. Even if the national schools succeed in their acculturising policy there is no guarantee in the permanency of their achievements if the home and society in which the children spend three-quarter of their childhood are still infected with communalism. The schools alone are not in the position to solve the problem. Since the pattern of communalism is deeply established in the habits of the Malayan community of races so education must move beyond the four walls of the school in order to break it down.

Before describing the type of education necessary for parents and other

¹See Cook L.A., - *College Programs in Intergroup Relations* (Washington 1950) for different types of tests used.

²Belcher, F., op. cit.

³See W.H. Kilpatrick (ed) - *Intercultural Attitudes in the Making* (N. York, 1947).

adults a study of the nature of racial misunderstanding is worth noting. Communalism in Malaya is not the result of imposed segregation or deliberate discrimination as in America or South Africa but more as the result of what is sociologically known as, "Social distance" which is aggravated by differences in religion.

The writer, when a child, was often told to regard pig as a filthy animal and so in turn regarded the Chinese pork-caters as despised persons. The writer was wont to spit whenever he passed a butcher's stall and to make a detour. Religious injunction in this case has contributed towards the social distance.

Indo-Malay relationship shows less of social strain than that of Sino-Malay. There are Indians whom many Malays know consume pork: yet they are not despised as much as the Chinese. The reason probably is that in many ways the Indians are a kin to the Malays and indeed it is so, because in the course of centuries the Malays have adopted many Indian customs. So this cultural similarities has created the sense of proximity of belongingness between them.

As such one of the undesirable attitudes which has to be undone is this aspect of social distance—the in-group feeling of "we" towards the out group "they". The home, the society, the parents and the adults are to be blamed and so have to be reeducated and acculturised to the needs of modern Malaya. Such re-education can be carried out through the adult education movement.

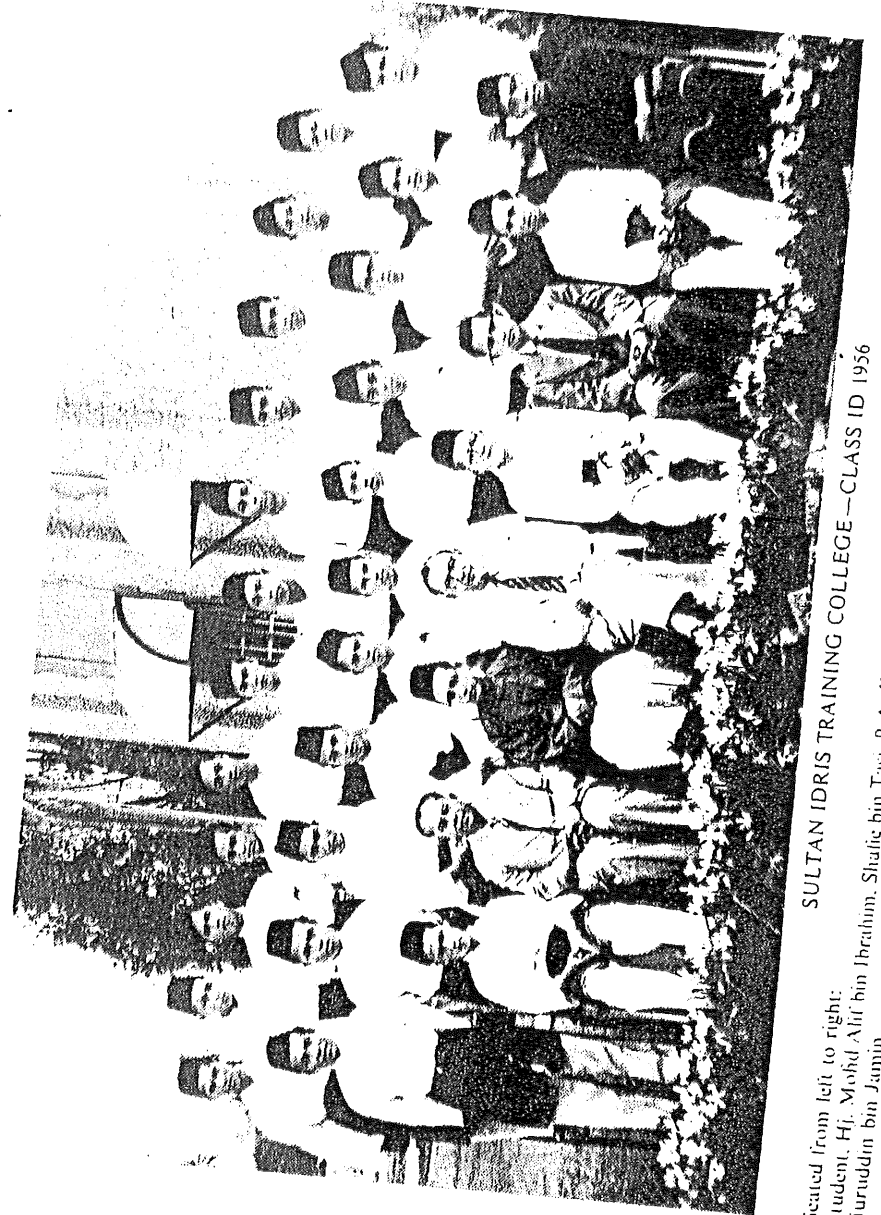
The urgency of adult education cannot be fully appreciated without the knowledge of the extent of illiteracy among the three major races of the Malayan community. The following are figures of literacy in any language by race adapted from the Malayan Census Report of 1947.

Table 3. Percentage of Literacy in any Language by Race in 1947.

RACE	Males		Females		All Persons	
	All ages	15 above	All ages	15 above	All ages	15 above
Malay	35.5	45.6	10.4	10.1	23.4	"
Chinese	49.5	63.7	31.9	21.5	35.9	"
Indian	50.4	59.8	19.0	19.7	37.6	45.5
Federation of Malaya	44.5	57.0	15.7	16.5	30.9	38.4

What does the statistics show?

- (i) From the point of view of Malayan population as a whole only one-third of it are literates in any language.
- (ii) By sexes the statistics reveals the glaringly high percentage of illiteracy among the women.
- (iii) By race the Malays are the most backward with only about one-third literates.



SULTAN IDRIS TRAINING COLLEGE — CLASS ID 1956
 Seated from left to right: Student: Hj. Mohd. Ali bin Ibrahim, Shalle bin Tasi, R.A. Guodehild (Chairman), Rais bin Halsan (Headmaster), Aminuddin Bakri, Nuruddin bin Jamini.

Undoubtedly the statistics exposes the urgency of adult education in Malaya and the tremendous task which such a movement will have to face.

In view of not only political unity but also intellectual, spiritual and economic progress of the country adult education in Malaya should take a form which would help achieving the aspiration and objectives of the country. Adult education should, therefore,

- (i) provide vocational education for the Malayan worker and a new skill and additional efficiency in his task so as to lead to greater output and to better his material well-being.
- (ii) equip the adults with cultural and intellectual knowledge so as to enable them to enjoy life as members of multi-racial Malaya.
- (iii) obliterate illiteracy so as to enable the adult population to continue improving their knowledge.
- (iv) consciously be directed towards arousing the civic and social feeling of the adults by imparting to them those knowledge and attitudes essential for Malayan unity, peace and progress.

In Malaya to-day, adult education is gathering strength (see Table 4). There is still very much to be done if it were to spread to the humble village folks in the countryside. In the past attempt to educate the villager has been enforced from the top and never with the full understanding and appreciation of those supplied to be educated. As such the programme has not met with success. This is just a case where good and well intentioned programme has failed because the methods used lacked sociological and psychological basis.

It is beyond the scope of this paper to suggest what methods and agencies are to be used in reeducating Malayan adults. It is sufficient to add that Malay can learn much from the experience of other countries in this field -- the Folk High School of Denmark,⁴ Unesco Fundamental Education Project at Nayarit, Mexico and at Minneriya, Ceylon, the Laubach Method of "each one teach one" of the Phillipines and not least the mass education programmes in the African dependencies.

Table 4. Adult Education in Malaya, 1952⁵

Organiser	English Classes	Malay Classes	Other* Subjects	Total No. of classes	Total No. of students
Adult Education Association	200	150	50	400	11000
Government	83		88	171	5000
TOTAL	283	150	138	571	16000

*includes domestic science, book-keeping, technical classes etc.

⁴A brief appreciation of the achievements of the Danish Folk High School is to be found in S. R. Livingstone *The Future in Education* (Cambridge University Press, 1944) Pg: 43-65.

⁵Adapted from the *Communication from the Chair Federation of Malaya Legislative Council* Proceeding of 19th, November, 1952.

If the choice is to be made between the sexes then re-education of mothers should take priority. It is universally recognised that children are more under the direct influence of mothers than of fathers. If as has been done in the past the women are allowed to drop behind the men in education then full success of the new education plan would be delayed. A well-known maxim says,

"where women are educated and trained, each new generation starts where the last left off, where the women are neglected, each new generation starts again from the baseline."⁶

and it is recognition of the truth of the maxim that the Special Committee on Education laid emphasis not only on the provision of equal educational opportunities for boys and girls but also on the education of "mothers and housewives"⁷

Adult education in Malaya should primarily aim at educating fathers and mothers in the essential qualities of good Malayan citizens. Then and then only the plan of the national schools to nullify communalism and to act as melting pots to unite the future citizens in body and spirit can be truly achieved. Because the home and the society will not then hinder the progress of those schools but instead co-operate with it towards training worthy citizens of to-morrow.

⁶Brunner, E.D., *Light from sociology on Intercultural Education in Cultural Group and Human Relation* (Bigelow-ed.).
⁷Report of the special Committee on Education - Pg: 3 para: 11.

CHAPTER 5

CONCLUSION—A HERCULEAN TASK

The full consummation of the national school plan by extending itself to all corners of the country and "sheltering" all the child population of the country will, even under normal conditions, take decades. In implementing the plan problems both material and spiritual act as obstacles.

First and foremost there is the problem of finance. The vast amount needed for capital expenditure on buildings and equipments plus recurrent maintenance cost. Some facts and figures will help to show the colossal amount needed and the magnitude of the task.

Federation of Malaya is unique by herself in the ratio of children between 6 and 12 years old. Out of a population of 5.6 millions about 20% are children of compulsory school-going age. This is an unbalanced population when compared with that of other countries where the percentages are:

United Kingdom, Australia, America	9.5%
France	7.7%
Japan	13.0%
Siam	16.0%

In this respect alone the problem of providing free and compulsory national school education is much greater than in other countries.

It is estimated¹ that there are about 850,000 children who would require education in the national school if they were set up to-day in accordance with the new education ordinance. Working on the basis of constructing buildings which would allow 25 sq. feet per child and making provisions for teacher's quarters it would cost, at 1951 prices, about \$625.00 per child. This figure makes no provisions for hostels which may have to be provided in some centres. The total capital expenditure would therefore amount to a little over \$531 million ($\$625 \times 850,000$).

To staff the schools teachers have to be trained. So training colleges will have to be built. It is estimated that the capital cost of the necessary teacher training establishments would amount to \$75 million, thus making a grand total of just over \$600 million ($\$531 + 75$), on capital equipment alone.

It is practically impossible to appropriate so much money for one particular social service. Assuming that the plan is spread over a period of

twenty-five years then the average capital expenditure per annum will then be about \$24 million.

Capital expenditure is not the whole financial story. Schools, once built and staffed, have to be kept going from year to year and herein lies the major financial problem of a universal system of education. According to the Education Ordinance free education means not only the non-payment of school fees but also the distribution of free books within limits, free transport in so far as it is necessary, free school uniform for deserving cases of hardship, free school meals for the poor children and free medical and dental service.² Without such free services compulsory education will be a misnomer.

The annual recurrent cost of the new schools for 3400 pupils $\left(\frac{850,000}{25 \text{ yrs}}\right)$ plus the annual recurrent cost of existing schools would amount to about \$175 million which together with the annual recurrent cost of maintaining the teacher's training establishments would make a grand total of \$178 million.

Thus the cost of education during the first year of the new national school plan will be about:

Capital Expenditure	— \$24 mn.
Recurrent Expenditure	— \$178 mn.
Total	<u>\$202 mn</u>

Every year for twenty five years the \$24 million capital expenditure will be an item repeated while each year the total expenditure will increase by an amount equal to the recurrent expenditure of the yearly plan i.e.: assuming the recurrent expenditure of the yearly plan is X million dollars then during the second year the total expenditure will be $\$202 + X$ million with $\$202 + X + X$ mn in the third year and so on.

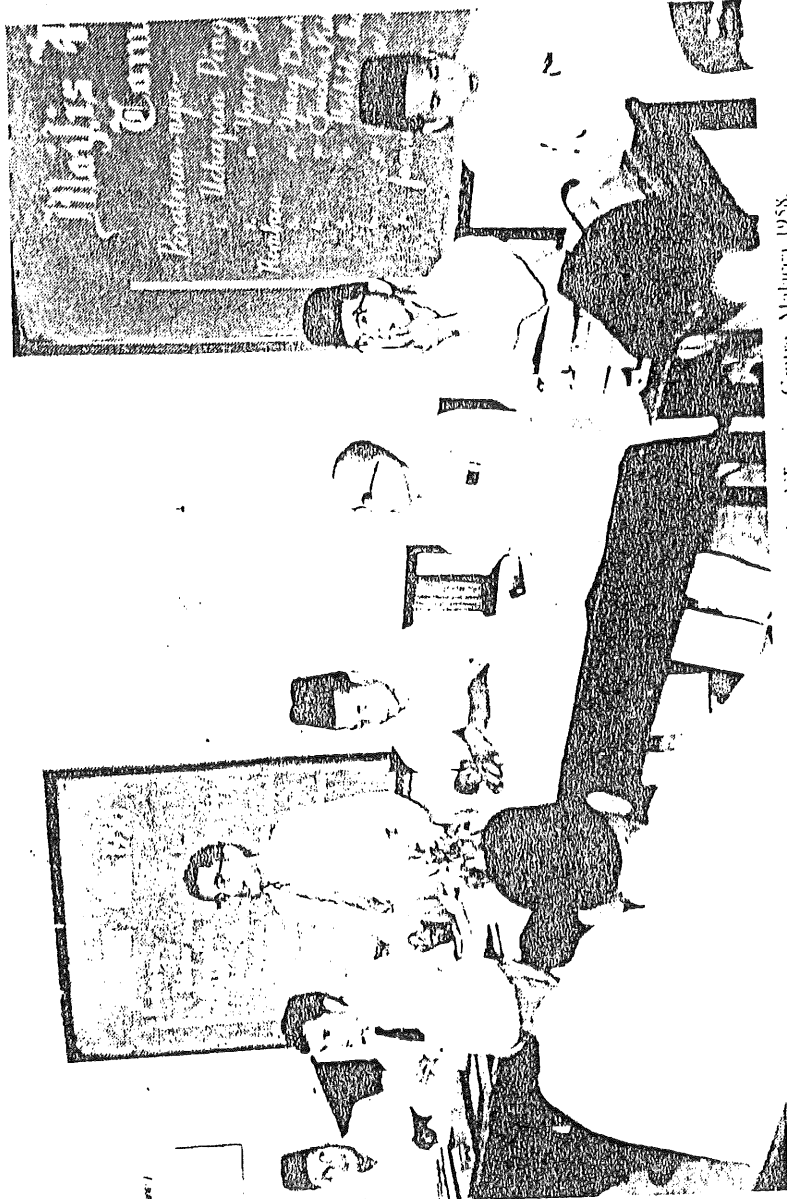
The financial problem is made more acute since the country is spending about \$140 million a year on the emergency. Furthermore it should be remembered that the above estimates are for the provision of primary education only. The expenditure on secondary education, homecraft centres, further education and other aspects of post-primary education has not been considered.³ With provisions made for all levels of education the expenditure will become so colossal almost unbelievable.

How are the new education plan to be financed? There is no such thing as free education in the real sense of the word. Somebody from among the citizens or all the citizens have to pay for the service indirectly. The Special Committee on Education suggested substantial raising of the education

¹The Education Ordinance, 1952—Part VIII Report of the Special Committee on Education—Pg: 7 Para: 21.

³The Education Ordinance, 1952 - Section: 18(i).

¹Report of the Proceedings of the Legislative Council 7th. January 1953 - Pg: 818.



Enzik Annamuddin Baki speaking at the Women Teachers' Training Centre, Malacca 1958.

rates well above the present maximum rate of 2%.. Hitherto the rates have been levied on land owners on the assessment of their properties - land and houses. Such levy has never been universal in the Federation and furthermore the legislations authorising collection differ from municipalities to sanitary boards. The recommendation of the Committee was that there should be a uniform levy throughout the Federation and that the existing local legislations should be superseded by a single federal ordinance—and the proceeds should be pooled in a central Education Development Fund.⁴

In addition to education rates the other source of income which has already been approved by the Federal Legislative Council is in the nature of the proceeds from registration and licensing fees of businesses which

“... includes every form of trade, commerce, craftsmanship, calling, profession, or other activity carried on for the purposes of gain, but does not include any office or employment of any charitable undertaking.”⁵

The establishment of an Education Development Fund to be managed by an all powerful Board of Trustees of fifteen members which has the absolute power to disburse money so collected plus other monies which the legislative council may from time to time appropriate is a departure from accepted governmental budgetary system of all public expenditure to be met from the general revenue and not independent from the legislative. But in the circumstances Malaya is now facing there is no better way than to create a special source of income for special purpose thus freeing the education estimates from the ups and downs of the budget estimates from the general revenue.

Such is then the financial problem of the national school plan.

Teacher Training

Training of teachers is another difficult problem in the way of the national schools. Calculating on the basis of about forty children per teacher the national schools need about 21,000 more teachers.

From the point of view of quality and that is if the national schools are to improve or at least maintain the academic standard of their predecessors and if they are going to be the real agents towards making loyal Malayan citizens then the teachers must not only be of high academic qualifications but they must also be trained in the spirit of Malayanism and conscious of their noble calling with responsibilities towards making or unmaking the future citizens.

⁴Report of the Special Committee on Education Pg. 20 Para: 58.

⁵Report of the Proceeding of the Legislative Council of 21st. November 1952 (Pg: 676) and of 8th January, 1953.



Encik Aminuddin Baki opening the Teacher's Hostel on 5.5.1960.

Often without being conscious of it teachers have caused their attitudes, prejudices and bias to infiltrate into the activities of schools and classrooms such being the case it is essential to educate the educators in the science of human relations and inter-racial understanding. In this aspect of teacher training much has been done in America.⁶ Much can be learned by Malaya from the experience of the former.

Reading materials

The question of suitable text-books and other reading materials to meet the need for Malayan orientation is another major problem. In this aspect of reading materials the national schools have to start from scratch as very few of the books now in use will pass any suitability test. Among these are the "Oxford English Course for Malaya" series and the General Science texts.

This problem of reading materials should be solved without further delay otherwise the progress of the new plan would be forestalled.

Finally there is the spiritual problem of the need for sincere support by all sections of the Malayan community. At present there is an impending threat of support not forthcoming from a major section of the population.

Not long after the promulgation of the Education Ordinance (30th. December, 1952) some leaders of the Chinese community announced their proposal to establish a "Nanyang University" to cater for the higher education of Chinese school students and as a centre of Chinese learning now that the Chinese mainland is under communist domination. As far as the cultural motive is concerned no Malayan should raise any objection against. But the real motive is questionable. If it is the sole intention of the sponsors to preserve Chinese culture then such preservation can be done without coming into conflict with the declared education policy of the Malayan government (including Singapore) by aiding the newly established Chair for Chinese Studies at the University of Malaya. Furthermore, if one takes into consideration the statement once made by the chief sponsor, when in opposing the national school plan he said that the Chinese could and should remain culturally and spiritually Chinese, then one becomes more convinced about the real aim of the proposed University i.e.: it is a political rather than a cultural movement.⁷

The proposal is yet to obtain official sanction. If, however, it is approved on ground of academic freedom then the Nanyang University will be an influence encouraging segregation and will thus undermine the foundation of the national schools.

⁶L.A. Cook - *College Programs in Intergroup Relations* (Washington 1950) gives good summary of what is being done in America.

⁷Prof. C.N. Parkinson's article *A Second University This Year?* in *Straits Budget*, Singapore of 19th. March, 1953.

From the foregoing chapters one will have realised that the objectives of the national school could only be achieved through the joint effort and inter-dependence of the curriculum, text-books, teachers, extra-curricular activities and not least the parents and the society.

One must have realised too that what is of equal importance, if not greater, with the three R's is a fourth R i.e. human relations - study and practice of inter-racial living.

The task confronting the national schools is very great. Results of labour in inter-racial education cannot be seen as they concern with mortal souls and spirits. A teacher cannot even be sure that the efforts will be fully successful. But he can at least be true to the trust. Faith in education should inspire the education of the national schools to do the best they know how to do, with the best they have to offer, and while continuing to search for the better to do the best they can.

If because of faithful and ardent teaching in the national schools of today there may be a peaceful to-morrow then those concerned will have indeed wrought well; and even if they failed they can always say what Lincoln had once said,

"We have done the best we could the best we know how"

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