

The Development Of Chinese Education In Federated Malay States Before The Second World War

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Abstract

The vernacular education system often becomes an issue in Malaysia. Various parties would point at the system of education whenever arises controversy, especially in connection with ethnic relations, patriotism and also different political trends. However, many fail to understand how this education was founded and the factors that strengthened the vernacular education. The vernacular education system existing in Malaysia has evolved all along development. The period between the years 1896 and 1941 was a significant era to witness the development of the people and the system of education intended in the Federated Malay States. The discussion in this research focuses on the educational development among the Chinese because this race had foresight in determining the direction of education and hoped to strengthen their racial identity. The objectives of this study are to know the British policy in influencing the implementation of the vernacular education system, the development of Chinese education and the factors that contributed to the racial identity. The methodology used is qualitative analysis approach. Various primary and secondary sources have been conscientiously referred. The primary sources include official documents, official letters and newspaper. In addition, files from the High Commissioner's Office, files from the Colonial Land office CO 273 & CO717, State Annual Reports and the Federated Malay States are also analysed. The findings show that the British Administration had no special policy in determining the system of education before Second World War. The main objective of the education for the Chinese and Indians in the Malay Land was to provide a similar system of education as of their native land.

Keywords: Vernacular Education, Chinese Society, History of Education, Malaya

1 Introduction:

The development of education in the Federated Malay States before the Second World War was different between Malays, Chinese and Indians. There are four school systems which are Malay schools, Chinese schools, Tamil schools and English schools that are using a different introduction and curriculum languages. Each of the school, not including English school, has their features and were exclusive for the particular race only. The main objective for Chinese and Indians in Malaya before the Second World War was to implement similar educational systems as their origin countries. Formal education plays a role in the socialization process and the core of this process is to inculcate the minds and values of specific cultures of the particular race. It is therefore found that school is able to instil racial characteristics and includes formal political beliefs through a conscious and informal plan through experience (MOHD. Ridhuan Tee, 2010)

In general, the definition of vernacular education is the use of native language as a medium in the teaching process and other curriculum based on historical and cultural values,

Vernacular education means, however, more than a cursor study of the vernacular; it means education in

and through the vernacular. Broadly considered, vernacular education includes not only a knowledge of the mother tongue and facility in its use for all purposes including the highest forms of self expressions, but also a study of the literature, history, traditions and customs that have come through the mother tongue (Chelliah, 1960).

This matter was also described by the Baker (1999) which discussed Malay education. Although education curriculum failed to provide the Malays to compete in the modern economy but the Malay language and literature learning had given an understanding and appreciation for Malays the meaning to be a Malay. The adoption of Malay identity was formally implemented through the education system. In this discussion, the mechanism used for maintaining cultural value from social arrangements are through the education system itself. Elements of culture, language and religion or philosophy which will form the identity of the people are adopted in the curriculum and are implemented in teaching in school. Every school stream has a different curriculum which depends on the objectives of the school. In this regard, discussions are focused on the changes in education system particularly in the curriculum, racial identity and characteristics found in Chinese education.

Looking at the expansion of the British power and administration in the Federated Malay States, the period between 1896 to 1941 was an important period to understand the role of British in various aspects of politics and economics including social aspects that related to the development of society. British policy and governance in order to advance industrial economics has involved efforts in overcoming the lack of manpower problem by bringing in foreign labor (Baker, 1999; Vlieland, 1934). The increasing numbers of foreign labour entering Malaya especially in Federated Malay States had seen significant existence of the plural society. This period reflected the plural society condition in terms of its significant development, including the development of education. Each race in this plural society has established their education system to enable their children to obtain their own knowledge. Specific elements in particular race were applied in the education system which have formed exclusive features to established schools. This has resulted in the existence of the vernacular education system.

2 Problems and Research Objectives:

The field of education in Malaya has a long history which related to the socio-cultural from various races. The existence of the education system pictures the thought of the particular society itself. Vernacular education system comes from a racial effort which to provide education facilities to their younger generation. In order to meet the needs of the races, the education provided should be in accordance with the educational goals given. Therefore, a vernacular education has strengthened the characteristics of each race in a more systematic form of formal channels. Hence, how far does the vernacular education especially the Chinese education has strengthened the characteristics of their race and the factors that cause the strengthening.

To explain the question, three objectives must be achieved. The first objective is to see how far does British policy affects the development of vernacular education. The second objective is to gain the development of Chinese education in NNMB to understand the importance of education for the race. While the third objective is to explain the factors that strengthen the identity of the race through Chinese education.

3 Methodology:

This study adopts the qualitative analysis approach. The analysis in this study tried to find out the factors that influenced the establishment of vernacular education. The factors can be divided into two, comprising British policies and administration as well as the internal factors of a racial, factors that strengthen the racial characteristics in the educational system and the racial characteristics found in Chinese-education.

In this study, various primary and secondary sources were scrutinized to obtain a clearer understanding of the study. Primary sources consist of official documents, official letter and newspaper. This resource is available from the National Archives, Kuala Lumpur and its branches and also from the library of Universiti Kebangsaan Malaysia. Files from the High Commission Office (HCO), the Colonial Office file of CO 273, CO 717 and the state's annual report as well as NNMB. State and NNMB Annual report such as Administration Report, Annual Report Federated Malay States, Annual Report of the States, Annual Report on the Social and Economic Progress, Federal Council Housing, Report on the Chinese Protectorate, Report on Education in the Federated Malay States and so are the primary sources that were analyzed. Secondary resources are from books, journals, papers, scientific exercises, thesis at Masters and Doctorate levels, all from which are the results of a study done by former researchers.

4 Literature Reviews:

The Furnivall study is an initial attempt to analyze from the aspect of sociology on the impact of colonial rulers on the existing community in Southeast Asia. Therefore, this Furnivall study is important as a structure of a plural society or racial relationship in a colonial situation. The Furnivall study focuses mainly on colonial policies and its implementation and also the impact on the policy to the residents under the dominance of the colonial government. The Furnivall has explained the main effect of colonialism as a political dominance, economic exploitation in an unfair relationship between the ruler and the commanded. The plural society is formed and is stronger when the economic power of the capitalism has an anti-social impact on social and political structures, destroying the social will and community, thus producing an affected community by economic requirements (Furnivall, 1948).

He also described colonialism in the context of two objectives. The first objective is to meet the investment demand of international capital, while the second objective is to reconcile and calm the local population. In addition, the Furnivall acknowledged the existence of a strong link in 'division of work by race' through utilitarian bonding and economic bonding.

According to Lee Yok Fee (2014), the awareness of the need to have a racial school is based on the concern of each race to defend their cultural values, for example, a significant Chinese identity symbol that is always raised is from the aspect of the education and the Chinese language status. Sanusi Osman (1989) noted that the preservation of legacy cultural identity and strengthening the feeling of belonging (esprit de corps) can be seen clearly in the form of school flow selection. In this regard, each ethnic has emphasis more on the school that use their native language from other schooling streams. Samruhaizad Samian and Azahan Awang (2017) stated that the development of education is a catalyst for a more prosperous human life towards a better improvement in life, management's wisdom in the handling of family economy, the credibility of the relationship between humans and the balance of physical, mental and spiritual.

The strengthening of the Chinese education system, according to Santhiram R. Raman and Tan Yao Sua (2015), "It was the Chinese educationists who limit played an instrumental role in safeguarding the development of Chinese education in Malaysia, toilet paper beginning in the early 1950s". Educators play an important role in ensuring their ethnic education which are able to face various challenges and at the same to fight for its continuity. This is also discussed in the development of Chinese education.

The current vernacular education effect is studied by Suzy Aziziyana Saili, Rosila Bee Mohd Hussain and Huslan Mat Karim (2018). They stated that ethnic relations problems still exist in current circumstances such as ethnic polarisation in education, the issue of the vernacular school existence is not helping to create unity or integration, inter-ethnic issues that tend to be a conflict between religions and vice versa, suspicious feelings between Malays and non-Malays, especially whenever the election campaign is held, the absence of dialogue or no representative of each ethnic group to present their dialogue in the event of

conflicts involving different ethnic or religious groups and variety of other political issues.

5 Findings and Discussion:

British Policy on Chinese education

The British ruler has no specific policy that determines the course of the education system before the Second World War. This is because education is not the main focus for the British as their economic exploitation is much more advanced. The development that shows the existence of British intervention in the educational system is only because of a sense of responsibility of the British ruler in Malaya because the provincial office in London has never issued any specific policy on education in Malaya (Ratnavadivel, 2007). The British attitude towards education reflects their attitude towards the plural society. The government only cares about Malay education. There are two forms of education which are education for the Malays consisting of Malay streams only for the non-elite Malay and the English medium for the elite Malay. The British undertook this policy as the Malays are the natives. While Chinese and Indians are the immigrants will leave the Federated Malay States and return to their respective home countries (Saunders, 1977).

In the 1900s, the British had begun to demonstrate their concern on the development of education throughout the year. Monitoring has been done primarily towards the Chinese and Tamil vernacular schools. British sees this monitoring is a necessity because the flow of Chinese and Tamil education aims to maintain the traditional values and knowledge of their respective races (Ratnavadivel, 2007; Mohd. Ridhuan Tee, 2010). Due to the nature of the vernacular Chinese and Tamil schools that take all aspects of education from the home country, it is easy to resell the elements of nationalism from their country. This situation was significant in the Chinese population because prior to the Second World War, culture and more bonded education system with China had acted as the Chinese sentiment agent and infected the Chinese nationalism spirit. Nationalism in Chinese schools by the proponents and left ideology is seen by the British as an effort to make the school as a centre of anti-British. The situation sparked a change to the British policy on Chinese education by taking control of Chinese school activities.

However, the British control was not exhaustive because by the year 1916, only two vernacular Chinese schools were placed under the supervision of the Education Department, the male school in Teluk Anson and a mixed school in Kuala Lumpur. There are plenty of private Chinese schools all over the country but they are not under the control of the government and are not also visited by the Education Inspector (Wan Norhasniah, 2012).

The change in the British education policy was clearly occurring when the British changed the liberal policy practised earlier by approving the School registration enactment in 1920 with the aim of controlling subversive activity in a Chinese school. In the enactment, the education director has the power to close the school which does not comply with the rules of the school's curriculum, administration and health condition as prescribed by the British administration. All teachers and administrators are required to register and supervised by the education director. Schools registered under this enactment will be given financial assistance by the British government (Mok Soon Sang, 1996). R. O. Winstedt, director of education then imposes additional terms on granting financial aid to the Chinese schools. Schools that only use local dialects as their qualified language receive assistance. He argued that a Chinese school that used Mandarin was an agent of the Chinese government. The Chinese community has all felt that the enactment violated Chinese rights in their own school management. The British did not shift from their stance and proceed with the school registration plan.

The significant impact on these developments was the British administration in Federated Malay states to abandon the policy of their intervention on Chinese education. This is due to the Chinese which is now

more likely to stay in the Federated Malay States compared to the 19th century. Other significant factors to change the attitude of the British administrators in the Federated Malay States were the 1911 revolution of China which brought an impact on Chinese education which is now being affected by the idea and spirit of the Chinese revolutionary. The law which is "The Registration of Schools Enactment" or school registration enactment, aims to provide the Department of Legal Control Studies in law to all schools and teachers involved. These laws also authorize the Director of education to direct the closure of any school that does not meet the specifications related to management, curriculum, and cleanliness. Although generally, these laws cover the entire school in the Federated Malay States, the reality is specifically to control the Chinese School (CO717, Vol. 13).

Prior to the 1920 's, Chinese school education content and teachers were imported from China. The British did not intervene in terms of finance or administration. However, the School Registration Act 1920 was enacted by the British following the absorption of political elements in Chinese schools in 1919, especially those that made school their political stage. Education Act 1920, specifies three conditions that must be followed by all schools. First, the school is only for learning and teaching purposes. Second, school teachers are required to receive teacher training and third is the school teaching cannot be opposed to the importance of British government (Ching Jin Yih, 2002).

The School Registration Act 1920 has been a challenge of the Chinese education system as this act is a sudden disaster. Educational leaders are discharged, driven and education organizations are prohibited. However, this "disaster" has united the Chinese community in facing educational issues. Starting from the issue of the School Registration Act 1920, the Chinese community began to realise that the continuation of Chinese education had a close relationship with the continuation of the Community civilization. They also work hard to establish more Chinese schools. It is estimated that on the early stages of its implementation, there were only 32 Chinese schools but by 1931, the number of Chinese schools has increased to 190 schools throughout Malaya (Ching Jin Yih, 2002).

The 'dialect' policy which was introduced by Winstedt in 1924 had attempted to abolish the use of various dialects and only Mandarin was used only as a condition to obtain government financial assistance. Another hurdle that prevents the development of a Chinese school is an official policy that is unbiased by the government for the teaching of English in non-English schools. English is reportedly taught in Chinese schools as a second language. The Chinese had wanted English to be taught in their schools as a second language because they realized the need for business purposes and also raised social status (CO717/67). In 1928, the British officers who are responsible for Chinese education had stated that English was taught as a second language but was never used as a medium of communication. Parents of their children learn English to be used in handling business affairs and enable them to socialize with the elite. However, English is not effective and does not benefit students because teachers who teach English subjects do not have qualifications and are not trained. This reason is used by the British to discourage English taught at the vernacular school as there is no efficacy and waste in terms of teaching and learning and teachers (CO717, Vol. 60).

The reaction of the British is to want these laws to be pursued and enforced to prevent foreign political thinking. However, due to the strong current of Chinese nationalism, it did not allow the School Registration Act to prevent it. Therefore, Guillemard recommends that a more drastic step is carried out in order to block the movement of Kuomintang. He found that the party had played a role in influencing Chinese schools, adopting Chinese's political minds. The adoption of this political mind is carried out by a teacher supporting the movement of the barrier. Seeing this situation, Guillemard states the need to 'strengthen government control' through the provision of allocations for Chinese schools (CO273, Vol. 523).

The Chinese school administrators refused to receive financial assistance from the British administration.

They realized that by receiving help from the British would destroy the autonomous in determining the direction of the school. By 1930, there was a significant change in the principles of Chinese school administrators. This was due to the increasing number of schools that showed an increase in demand to provide educational opportunities to their children. Financial assistance is required in support of the growth and development of Chinese schools. Financial assistance from the government only covers a third of the total school expenditure. Federal aid is only about 11 per cent to 14 per cent of total annual funds channelled to Chinese education in Federated Malay States. In 1938, the federal grant allocated to Chinese schools was multiplied by the total 1933 (CO717/67). The increase in provision for this financing also showed an increase in Chinese schools that received British oversight in their education system.

After 1935, the British had shown the signs to receive cultural elements in Chinese education, which was the language recognition of Mandarin as the main medium of communication introduction language in Chinese School. It is a condition to obtain an allocation of grants and federal funds amounting to \$25 for each student for a year. Trainee teachers are trained in the 'normal class' which is conducted by secondary Chinese schools to increase the number of local Chinese teachers for Chinese primary schools. In 1935, a Chinese school in Kuala Lumpur started High-class (Senior Middle I) with a presence of 18 students. Attention is given to enable students to complete a two-year advance lesson in the academic and professional field to qualify for the teaching of Chinese Primary school (CO717/67).

British aims of monitoring the development of vernacular education are to strengthen political control, create political stability and develop a western administration to enhance economic development. This policy was clearly stated by the British administration (Oong right Ching, 2000). The action to control political developments could be seen in 1918, for the first time the British rule established a department known as the Criminal Intelligence Department to oversee political activities in Malaya. The establishment of this department reflects the beginning of political activities in the country due to the anti-government activity (British) or in a more common legal term referred to as subversive activity (Khoo Kay Kim, 1978). In this regard, the British further expanded the development of these foreign political activities by overseeing and controlling the education of Chinese and Tamil.

Development of Chinese Education

Chinese are a more forward society in developing their education. The effort of setting up a Chinese school was the manifestation of the Chinese to Chinese civilization. Although they had not had a comfortable life in the early stages, they had already been in the effort to establish a family school named Sishu (Zheng Liangshu, 1999). Sishu is a long-style school that follows the current education system of Manchu in China. The school was established by a family by hiring an instructor to come over their house and to teach their children. A teacher who has been working with a family will then continue to teach and to open a class at his house. After the number of children who need to pursue education increases, the community leader will then collect the children to study in a wider and more commonly-served place which is in the house of worship. This development then led to the establishment of a more formal school of Nature (Lee Tin Hui, 2011). By 1900, it could be said that Chinese school education was still in traditional form. The school was built in every Chinese settlement and is usually established on the effort of former teachers or local community leaders (Loh Fook Seng, 1975).

The Chinese school curriculum is a Chinese national oriented based on the pattern and shape of the school during the reign of the dynasty of Ching (1644-1911) (Tan Liok Ee, 1997). According to Mason (1959),

The curriculum (of the Chinese schools) reflects this determination to propagate a Chinese cultural pattern. It includes Chinese arithmetic, general knowledge, civics, history, geography, art, singing and physical training. Some of these subjects have a different meaning and content from those in the English or Malay schools...a considerable part of the curriculum in the Chinese schools is concerned with the

history, geography and culture of the Chinese mainland.

The purpose of this school was to inculcate the traditional Chinese values of their civilization based on the curriculum built by them. Children who follow these educations need to learn classic Chinese writing such as Trimetrical Classic, Millenary Classic, Century of Surnames, Canon of Filial Piety, Four Books, Great Learning, Lun Yu, The Golden Means and Book of Mencius. On the next stage, they have to learn Five Classics which are the teachings of Confucius that emphasise on the value of Zhong and Xiao. Zhong is a devotion to the head of state and Xiao is obedient to parents and fathers. These are the Chinese traditional pillar (Lee Tin Hui, 2011). The Chinese demonstrated their persistence to strengthen the culture of their race through the organized curriculum. The curriculum emphasizes on the loyal aspect of the home country and all aspects of their racial-cultural characteristics.

In an effort to make the young Chinese generation continue to grow with cultural and language practices that have been spoken since the Chinese civilization, Chinese lesson curriculum is focused on making young children continue practising Chinese culture where ever they are (Purcell, 1997). The foundation of the curriculum used by Chinese in the implementation of education in Malaya is brought from China and this includes the teachers (Annual Report of Education, 1954). However, this education is facing a problem of teacher deficiencies. Most of the teachers who originate from China will surely return to their origin (Purcell, 1967). The Chinese were seen to acquire strong bonds with China based on accepted education. Although they are local birth but they still receive education from China. This factor which caused the Chinese to be entirely or migrating from China and born in the Federated Malay States, they still have a feeling tied to China (Stephen Leong, T. T).

In 1900, a group of Chinese from Singapore has introduced a move to modernize the Chinese people specifically through the granting of education to the daughters (Song Ong Siang, 1967). Between 1905 and 1911, the Manchu government in China has sent its officers to countries that have Chinese people to check the Chinese school. The examination is done by the order of Xue Bu or the Ministry of Education of China. The purpose of this examination is to protect and maintain education in accordance with the Chinese education system abroad. The Chinese who had migrated to overseas were still bound to their origin country because they were educated with the classical teachings of the Confucian and history of the Chinese civilization. They believed that Chinese civilization would be increasingly impressed with this way of education, as well as the economy and the life of the Chinese people would become better (Lee Tin Hui, 2011).

The change in the Chinese education system was also due to the political developments that took place in China, which is known as the 1911 Revolution. The revolution is bridging the relationship between China and the overseas Chinese. In 1912, more than four separate troupes had visited Malaya. Its main objective was to campaign in order to achieve a source of funding especially in the form of a Chinese fund and channelled to their home country to re-develop China's economy and society. The second objective was to ensure that the Chinese school out of China was gaining aspirations and ideology of the Republic of China (Song Mi Young, 1993). The number of Chinese schools in the Federated Malay States had increased after the year 1911 and the most obvious effect was the Chinese school were influenced by Chinese political ideology. The increasing number of Chinese schools in the Federated Malay States after the successful revolution of 1911 was very apparent, as well as in other parts of southeast Asia where there was a large population of the Chinese overseas. The school is a tool for the villagers to disseminate their ideology to the Chinese community across the sea. At this stage, the Chinese school has teachers that were entirely trained trainers in China. In this way, they could give the children of Chinese education and inculcate the feeling of Chinese country even if they settled abroad (CO717/Vol. 130).

The Kuomintang is truly seen to be the cause of a Chinese-confrontation problem with the British authorities in the Federated Malay States and is formulated by A.M. Goodman as:

For many years the Southern Republican party (better known as the Kuo Min Tang or Nationalist Party) has pursued a definite political and educational policy in Malaya. It aims at establishing a close connection between the Chinese immigrant in Malaya and the Republican Government in China, commercially and politically through local Chambers of Commerce and branches of the Kuo Min Tang, educationally through schools under the control of the General Educational Association. In pursuit of this policy, the Southern Republican party frequently sends representatives from Canton to Malaya who hold commissions from the Military Government and who explain its aims to the Chinese settled here. Its propaganda is circulated everywhere through the medium of the Shu Po She (Reading Rooms), the school and the Chinese newspaper (CO717/Vol. 130).

The British aid which was quite limited to Chinese schools was found to have not prevented the Chinese community in pursuing the work of establishing schools by using their own finances. This is supplemented by the situation in which China state demonstrated an interest in overseas Chinese education, for example between 1905 and 1909 of several educational missions was sent to Malaya to conduct inspections on Chinese schools. Finance allocations were also channelled to schools, as well as teachers graduated from Peking Universities were sent to teach (Jayasuriya, 1983)

The strengthening and thickening of Chinese cultural characteristics were increasingly significant with the development of Chinese education after the First World War which was heavily influenced by the May 4 movement which took place in China. This movement was a cultural reform that occurred on 4 May 1919. The year 1919 is also a transition point in the development of the radical mindset. The effect of the May 4 movement produced a Chinese national language which was Mandarin and modernisation in education (Song Mi Young, 1993). The reforms then brought a change to the Chinese educational system in Malaya. One of the new changes was Chinese school began using Mandarin, which has become the official medium language in China. In addition, textbooks are also re-written with the aspiration of the Chinese people residing abroad. The textbooks were sent to Malaya for reading by Chinese school pupils. Most of the teachers were also sent from China to teach in Chinese schools (Mok Soong Sang, 1996).

The entry of Chinese educators from mainland China has resulted in the effort to maintain Chinese identity to be an important point and need to be defended so that the Chinese who are outside mainland China remains like the Chinese and always maintain its traditional tradition (Ramli Saadon, 2009). Chinese who came to Malaya despite the farmers were placed at high status of education in the community. This is because through education they could be an officer or leader (Gullick, 1963). Those who are educated are also teachers in the Chinese education system in the Federated Malay States and also leaders and fighters in the Chinese community. Although the British performed various attempts to prevent the development of Chinese schools, the efforts were not very effective. This factor was due to the Chinese attitude that wanted to continue the Chinese living culture wherever they were. They also disregard regulations issued by the British. This was because most of the Chinese gave their full obedience only to their origin country (Ramli Saadon, 2009).

Chinese Educational Strengthening Factors

The minds and values of the Chinese culture are essentially influenced by three major beliefs, Confucianism, Daoism and Buddhism. The Confucianism has influenced Chinese in terms of love value or ren, respect for parents or Xiao and loyalty or Zhong to the country and emperor (Wang Gungwu, 1962; Ching Jin Yih, 2002). Daoism and Buddhism are religious practices that need to be implemented in seeking well-being and safety. They need to hold a ritual in a community that has a similar trust system. All these elements which form the minds and cultures of the Chinese who require them to give loyalty to the country of origin where their parents, countries and emperors are and need to remain and be bound with a community that has similar cultural practices. Although every sub-Chinese has a different customs and religious ceremonies for instance, in terms of an outfit that needs to be worn by the deceased, they

share the same customs in terms of funeral regulation (Tan Chee-Beng, 2000). According to Khoo Kay Kim (2009), the presence of community groups with similar cultures will be able to provide a space to practice and maintain customs related to religious responsibility

The immigrants who migrated to the Federated Malay States were not affected by the local community. Each member of a tribe shares the same cultural value in shaping their behaviour. These cultural values are firmly embedded in the soul. They will not leave this cultural value which has been inherited by them for so long (Zainal Kling, 2014). For the Chinese who migrated, the value of this culture should be brought together where ever they go (Drabble, 2000; Ooi Jin Bee, 1976). The Chinese that migrated require a racial institution, a trust system and a culture based on an original model which is from their origin (Khoo Kay Kim, 2009). Living together makes it possible to continue the bonding of brotherhood in the original village. Most of the Chinese who occupy a place especially in the new town that consists of Chinese that has the same background as the dialects, the district and the original village. They usually come from the same district with people who recruit them and lead to Federated Malay states to work. They use the same dialects and some have a brotherhood relationship. This brotherhood also exists because they have a tradition that considers the same family name which is 'Hing Tai ' or brother (Tham Seong Chee, 1971).

A bonding-based bond or clan (Zhu) was built based on the same ancestors of five generations of the male side. The spirit of the verdict is the main tradition of Chinese in the southern part of China. The aim is to strengthen the economic position and enable them to implement religious ceremonies (Wan Norhasniah, 2012; Hsieh Yu-Wei, 1967; Ting Chew Advancements, 1983). This cultural value has existed from their original village, which is intended to facilitate the economic dominance of the fertile area such as the Kwantung province. The deed is also important to gain cooperation during religious and death ceremonies. For the death ceremony, a lot of money should be prepared for the performance of sadness and other fittings, therefore dependency on the contribution of a racial member is needed (Wan Norhasniah, 2012). The need to be together with race is important to meet the social desires and individual welfare.

The Chinese indeed has a thought that will disseminate all the knowledge and cultural practices that are owned to the younger generation in the form of formal education. The immigrant is particularly aware of the continuation of the mindset, value and cultural practice of the next generation which can only be realised through the establishment of a school with the country's national-based education system. This action has led to the thickening of the plural society because of the strength of the values by the Chinese race. Chinese have a tradition that respected education. They have established schools sponsored by the rich people in their community (CO439/3). The Chinese are also more advanced in education than other races as they realize

The importance of English education to enable their children to get a good position in the job. They strive to raise funds and establish English schools. Among them were in 1904, Rev. W. E Horley who founded the Anglo-Chinese Kampar School had held a meeting with the leading population of a Chinese club Hilir Perak to build a better and bigger building. The Chinese community has contributed financially to the school (Khoo Kay Kim, 1982).

Chinese is tied up with a verdict that has been linked to a strong faithful feeling against their origin country, China. Special bonding with birth land poses a desire to maintain the identity of their nation and culture as well as social and political conditions. Loyalty to family and birth lands is an essential element of their nationalism. The majority of Chinese nationalists saw their political tendencies against China. The latest developments that occur in politics in the origin country have influenced the Chinese although the group has been migrating out since the past, "In other words, overseas Chinese nationalism was not a component part of the indigenous nationalist movement, boots an expansion of modern Chinese

nationalism" (Yen Ching-Hwang, 1982). Although the Straits Chinese had lived for several generations in Malaya, however, their Chinese sentiment was still intact. They are easily united with a new Chinese immigrant entering Malaya because of his desire to strengthen the racial characteristics of the strait Chinese community entirely. They also opposed immigration restrictions in the 1930s enforced to the Chinese (Turnbull, 1974). A group of English-educated Straits Chinese people are Lim Boon Keng, Ong Siang and Dr. Wu Lien Teh. They received the British University education and upon returning, they published various newspapers and magazines and formed various social and cultural organisations. For the Chinese who are educated such as the Straits Chinese, they want to strengthen the community and still concentrate on the Chinese state. They actively introduced a native Chinese cultural element to the community, at the same time they wanted to maintain their status as a British citizen and continued to demonstrate obedience to British rule (Oong Hak Ching, 2000).

In the Federated Malay States, the Chinese had clearly been heavily influenced by the political environment that occurred in China. Chinese involvement in politics around the era of the First World War saw his relationship with the Nationalist party in Malaya, a political organisation that dominated the Kaung Meng, the Sun Yat-sen party during the revolutionary period against Manchu. The Singapore Branch's of Kuomintang was formed and registered with the government in 1913 under the name of Singapore Communication Lodge. The founder of the organisation includes Tan Chay Yan, Teo Eng Hock, Lim Boon Keng, Wu Chin Seng, Tan Boo Biat, Lim Nee Soon, Tan Chor Lam and Yin Hsueh Chun (Stephen Leong, 1976).

The Chinese school is increasingly influenced by racial and anti-English propaganda activities from the breakup of the communists in mainland China. In order to prevent this, the British have imposed a hard measure (Roff, 2003). The Chinese Protection department or Chinese Protectorate uses the term 'Revolutionary Societies' which refers to the association established with the aim of dropping the Manchu dynasty in China).

The British did not allow any political organisations to be related to the purpose. This is because even though they were intended against Manchu, it was still impacted the local laws. Any objection to the act of dis district or drive off out of Chinese engaged in politics was also not allowed. A society established with political purposes usually hides by using the name of the Reading and School Club (Selangor Secretariat 5482/1911).

For the Chinese community, there are several important elements in enabling the minds and cultural values to be inherited by the next generation. There are stands that the languages are elements or tools to gain knowledge, through their language can learn their religion, literature, art, history and civilization. Therefore, the use of Mandarin language that was standardized in the Chinese school was helped to unite the Chinese through a formal education system. In addition, it is driven by the teachings of Confucius which are the main curriculum in school, the value of Zhong or loyalty held by them, the loyalty of the original civilization and the learning of his native language is an individual responsibility to be applied to the minds of Chinese younger generation (Ching Jin Yih, 2002). Chinese devotion to language and education was the main heritage that was protected because they believed that Chinese writings were originated from heaven. Thus, it is given a sacred value and cannot be ignored (Lee Siow Ming, 1986). Strong holdings of the value have led to the existence of Chinese schools for the initiative of the group or specific community who want the Chinese to continue to maintain a Chinese culture despite not being in mainland China (Ramli Saadon, 2009).

6 Conclusion:

The British policy clearly does not affect or develop a racial-based education system. British intervention occurs only in the event of preventing the subversive element from being spread into the education system

during that time. British emphasize giving aid in terms of financial provision to Chinese schools is to enable it to monitor political elements from growing.

The adoption of the minds and cultural values in the education system has produced educated people with high awareness in the interests of their races, especially those who successfully pursue their education to a higher level. They have improved their education system but remained with the goal of inculcating a heritage culture in a formal educational from which to cause a thickening racist among them.

The strengthening of the minds and cultural values that resulted from the development of education that took place among the community. However, the impact of education has provided children to live within their racial range. No effort is made to open their thoughts to understand other races. Most Chinese are only literate in the language, knowledge that is only based on their country's origin and culture. Chinese ethnics with their own efforts to provide education that is also only for their people. Thus, it turns out that the Chinese community has played a key role in determining the direction and implementation of their education. The cultural element of the racial characteristics of the race has become the basis in most of the Chinese school curriculum. This resulted in a greater deed of the Chinese to their race and the other plural society in the Federated Malay States before the Second World War.

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