

# 董总简介

An Introduction to Dong Zong

马来西亚维护与发展  
华文教育的民间组织

A Malaysian Non-governmental Association  
that upholds and promotes the development  
of Chinese Language Education



马来西亚华校董事联合会总会（董总）

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## 前言

在马来西亚，华校董事会向来被誉为马来西亚华文学校的保姆，这归功于在我国华文教育漫长的发展历程中，华校董事会扮演着极其重要的角色。董总作为我国华校董事会的中央领导机构，通过其辖下的各州属会（州董联会/董教联合会），以及各地华校董事会，广泛地结合各党团、各民族开明人士和各阶层人士，共同奋斗，积极争取华文教育在我国的生存与发展空间。

## 成立背景

马来西亚华校董事联合会总会（简称“董总”）成立于1954年8月22日，由国内各州华校董事联合会或董教联合会组成。各州华校董事联合会和华校董教联合会为社团法令下的注册团体，而各州董联会或董教联合会辖下各校董事会则是教育法令下设立的组织。华校董事会的董事是经由内部选举选出以及由其他相关组织所委派所组成，出任董事者，一般上皆为地方上关心华文教育的人士或团体代表。

董总于1954年成立后，即积极与马来西亚华校教师会总会（简称“教总”）携手争取民族权益。在反对不平等的文教政策的前提下，两大华教最高领导机构结成亲密战友，合称“董教总”。经过半个世纪的艰苦奋斗与严峻考验，董教总已树立起其作为马来西亚华文教育发言人和华社民办教育中央领导机构的鲜明形象。

州董联会的会员基本上是州内的华文独中董事会和华文小学董事会。全国各地华人社区通过组织学校董事会，创办和管理学校。各社区的华校董事会是董总的基层组织，也是当地华教的保姆。长期以来，华校董事会办校办学，为民族、为国家栽培具备三语能力的优秀人才，为政府分担了庞

大的经费和教育责任。为抗拒单元化文教政策，董总更是不遗余力地捍卫和发展民族母语教育，坚持争取各民族应有的公平与平等地位。

## 宗旨

- 1 团结本会会员，维护和发展马来西亚华文教育。
- 2 研讨和推动马来西亚华校兴革事宜，包括课程、考试、师资、教育基金及其他有关事项。
- 3 加强和巩固马来西亚华文学校董事间之联系。
- 4 团结马来西亚华人社会之力量，共谋改善和促进华文教育事宜。
- 5 代表马来西亚各华文学校董事会与政府商讨有关华文学校一切事宜。
- 6 筹谋马来西亚华文学校董事和教师间之合作。
- 7 促进各民族之亲善与团结。

## 会员州属

董总目前的会员来自以下州属的华校董事联合会或董教联合会：

- |                             |                 |
|-----------------------------|-----------------|
| 1. 柔佛州                      | 7. 吉打州          |
| 2. 马六甲州                     | 8. 玻璃市州         |
| 3. 森美兰州                     | 9. 彭亨州          |
| 4. 雪兰莪、吉隆坡联邦直辖区<br>和布城联邦直辖区 | 10. 登嘉楼州        |
| 5. 霹雳州                      | 11. 吉兰丹州        |
| 6. 槟城州                      | 12. 砂拉越州        |
|                             | 13. 沙巴州和纳闽联邦直辖区 |

## 董总会徽



董总会徽是由标志和标准字组成。本会的标志以火把形象设计，代表民族象征、传承意义、和平希望、和谐合作和团结精神。最终的意义是董总之薪火相传。标准字以“董总”繁体中文和英文字样组成，代表董总稳定发展、超越现代，迈向未来。

会徽颜色是由组合色构成，即紫红橘黄。色彩代表了董总展望未来的精神、愿景领航、绝对使命和实现价值观。

## 释义

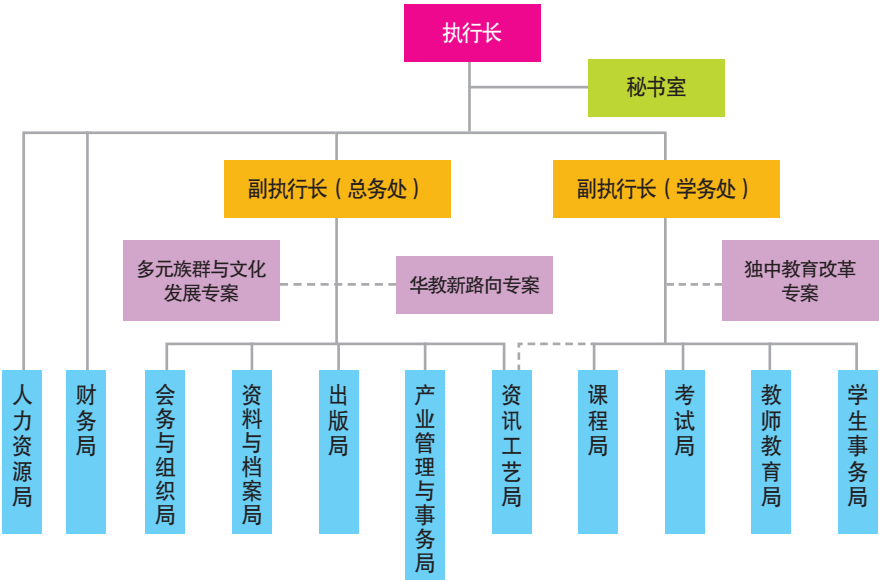
1. 火焰：倾右边动力之设计和火焰是一直往上烧。它象征董总精神至上，向未来前进；
2. 火把：稳重的火把。它象征董总迈向未来前进，拥有厚实的根基鼎力支撑着董总。紫红色彩则代表扎实稳重又有威严；
3. 动感S字曲线象征生命力、动力；
4. 整体火把的设计是一个人拿着火把奔跑前进，象征董总精神不断奔驰前进，让华文教育能够一代一代传承下去，绽放出极具生命力的色彩。

组织结构

董总组织结构图



董总行政部组织结构图



### 董教总华文独中工委

随着《1961年教育法令》的制定与实施，导致许多华文中学被迫改制为英文中学，拒绝改制而不获教育津贴的华文中学则成为“华文独立中学”。经历改制风暴后的华文独中，由于完全没有政府的津贴，这些华文独中陷入经费支绌的困境，学生人数骤减，办学陷入低潮，其生存和发展面临重大危机。

为了重振民族母语教育，在上世纪70年代华社发动了轰轰烈烈的华文独立中学复兴运动。这场运动的火焰首先在霹雳州点燃，而后获得全国各地热烈响应。1973年，董教总召开全国发展华文独立中学运动大会，接纳《华文独立中学建议书》，成立董教总全国发展华文独立中学运动工作委员会（简称“董教总华文独中工委”）。

董教总华文独中工委的主要任务是在落实《华文独立中学建议书》的基础上，发展华文独中和发挥母语教育的优越性。董教总华文独中工委设立了各个工作单位，负责编纂统一课本，主办统一考试，推动教师培训、技职教育，学生升学辅导、学生活动、奖贷学金等工作。

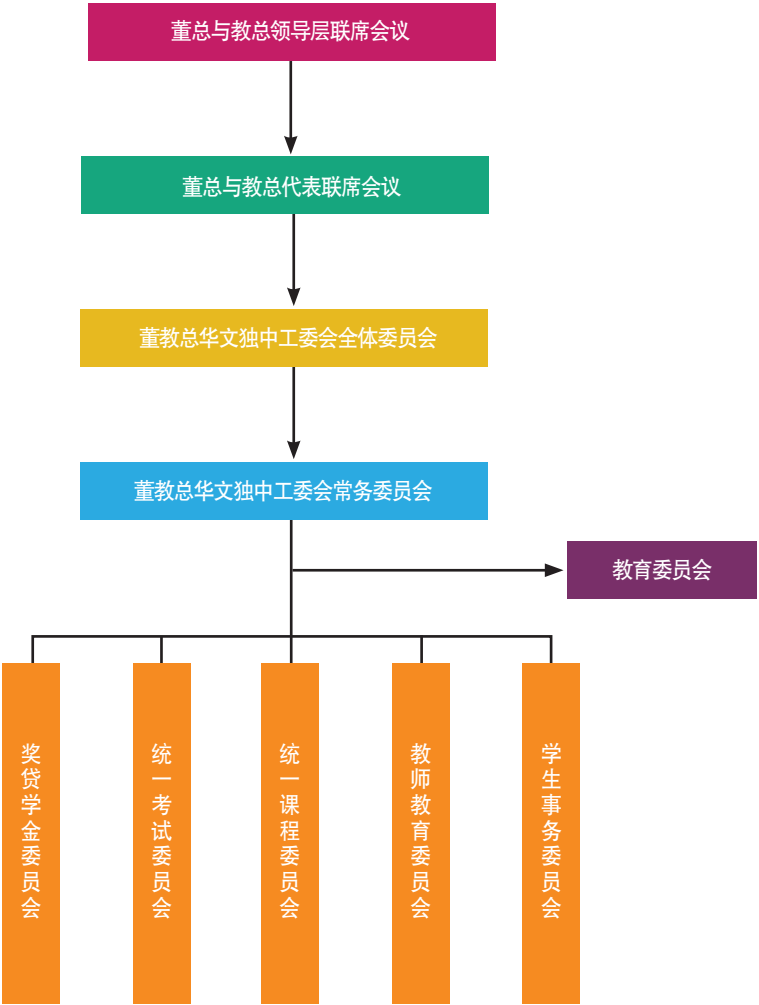
董教总华文独中工委是由董总和教总各委派13位代表，以及在董总和教总26位代表的第一次联席会议上，从热心华文教育人士或其他组织机构的代表中再委任13人为“委任委员”所组成。

董教总华文独中工委会的行政业务由董总行政部负责。董总负责聘请职员，以执行和落实本工委会及属下各工作单位的各项工作。

## 宗旨

- 1 维护母语教育，发扬中华文化；
- 2 维护与发展马来西亚华文独立中学；
- 3 在贯彻《华文独立中学建议书》的基础上，发挥母语教育的优越性；
- 4 筹募马来西亚华文独立中学发展基金。

董教总华文独中工委会组织结构图

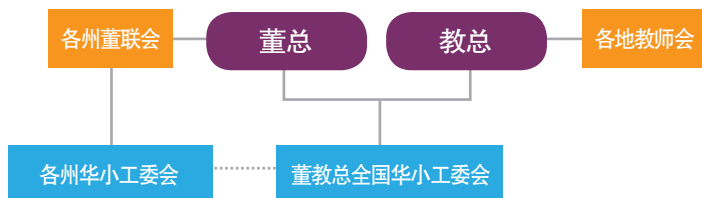


## 董教总全国华小工委会

华文小学是马来西亚华文教育的根基，是华裔子弟接受基础母语教育，学习华语华文和认识中华文化的关键阶段。没有了华小，华文教育必将没落，中华文化也难以继承和发扬。

华文小学虽然是国家教育体系的一环，但没有获得公平合理的对待，而且不利于华小生存与发展的法令、政策和措施层出不穷。华小不足、教师短缺和拨款不公等问题，更是数十年都没有解决。

为能更全面地捍卫和发展华文小学，董教总于1994年成立“董教总全国发展华文小学工作委员会”（简称“董教总全国华小工委会”）。工委会的成立，一方面能更有效地掌握华小的完整资料，了解问题的实质，以对严重影响华小生存与发展的法令、政策和措施及时反应与据理力争，确保华小永不变质；一方面也能更有效地凝聚各地华小三机构（董事会、家长与教师协会、校友会）的力量，共同推动各项捍卫和建设华小的工作。董教总全国华小工委会的行政业务由教总秘书处负责执行。教总负责聘请职员，以落实教总和董教总全国华小工委会的工作。



## 附录：马来西亚华文教育简介

马来西亚是除中国大陆、台湾、港澳地区以外唯一拥有小学、中学到大学完整华文教育体系的国家。马来西亚是一个拥有多元民族、文化、语言和宗教信仰的国家。据统计局估计，2017年全国人口约32,049,700，即公民人口28,723,000，非公民人口则有3,326,700。在公民人口当中，马来民族和原住民族占68.8%（19,776,800），华族占23.2%（6,664,200），印度族占7%（1,997,600），其他民族占1%（284,400）。经过各民族的共同奋斗，本国于1957年摆脱英国殖民政府统治，成为一个独立国家。华族在国家独立后便成为公民。

早在1957年独立建国前，本地已拥有以不同语文为教学媒介语的各类学校，例如英文学校、华文学校、马来文学校和淡米尔文学校。马来西亚华社先贤早期从中国南来，就在这块土地上播下了华文教育的种子。华文教育在此扎根和发展，经历了无数的风雨波折，起落浮沉。华文学校的主要办学宗旨，是为了继承与发扬中华文化，培育子女，为国家和社会作出贡献。

马来西亚华文教育在其生存和发展的漫长岁月中，曾与英殖民主义者、日本侵略者以及国家独立后实施单元化教育政策的执政者，进行了曲折而艰苦的长期抗争。华教今日取得的丰硕成果，是华社先贤和各阶层民众前仆后继、一代接一代，付出无数血泪，牺牲自由和宝贵性命而得来的。

1920年至1941年日本入侵之前，英殖民政府插手华文教育，企图逐步管制华文学校，但也是华校大发展的时期。1941年至1945年，在日军占领马来亚时期，许多华校董事、教师、学生和家長惨遭杀害，或被迫逃亡。学校被关闭，校舍有的被破坏，有的被占为兵营。不少学校的运动场和花园被辟为耕地，几乎所有学校的图书设备都遭破坏和焚烧。这是马来西亚华文教育所经历的最黑暗的时期。

1945年，日军投降后，各地华社纷纷复办华校。之后，我国华文教育陆续受到政府法令和政策的限制，如《1951年巴恩报告书》、《1952年教育法令》、《1954年教育白皮书》、《1956年拉萨报告书》、《1957年教育法令》、《1960年拉曼达立报告书》、《1961年教育法令》和《1996年教育法令》中各种不利于华文教育的冲击，但在华社的共同坚持与奋斗下，马来西亚华文教育保存完好。

马来西亚华文教育是在有信念、有方向、有领导、有组织的基本条件下，团结各方力量，方得以生存和发展起来。董总和教总自20世纪50年代相继成立以来，便已是马来西亚华文教育运动的全国领导机构。

董总和教总根据各个时期的工作需要，成立了各种联合机构和工作委员会负责各项有关工作。董总和教总于1973年成立董教总华文独中工委，1994年成立董教总全国华小工委。1994年，董总和教总联合独立大学有限公司成立董教总教育中心（非营利）有限公司，并通过董教总教育中心（非营利）有限公司于1997年创办新纪元学院（现称新纪元大学学院）。

马来西亚华文教育之所以屹立不倒，有坚韧的生命力，是因为它是一个具有广泛社会基础、争取民族平等地位和合理权益、捍卫基本人权的群众运动。2018年，马来西亚华文教育体系有1,298所华文小学、60所华文独立中学和3所华社民办高等学府，即新纪元大学学院、南方大学学院和韩江传媒大学学院。

## 马来西亚华文小学

在马来西亚教育体系中，小学主要分为国民学校和国民型学校。国民学校是马来文小学，国民型学校则是华文小学和淡米尔文小学。政府也另批准一些英文私立小学的设立。

华文小学（简称“华小”）以华文为主要教学媒介语，即除了马来文、英文和伊斯兰学科外，其他各个学科都以华文进行教学。华小实施6年小学义务教育，遵照教育部规定的课程进行教学。教育部也有为华小编纂课本，举办公共考试，培训教师。

华文小学向来是华裔子弟接受基础母语教育的学校，目前超过90%华裔子弟在华小就读。2017年，全国1,298所华小有527,543名学生和37,874名教师。

另一方面，随着华文经济价值的提高，华小良好的校风和特出的学术表现，近20年来，越来越多非华裔家长将孩子送往华小受教育。根据教育部的统计，在2017年，全国华小学生中，非华裔学生约10万人或18%。

绝大部分华小是在国家独立前由华人社会出钱出力创办的。它在提高国民素质，丰富国家文化，促进国家发展等方面作出贡献，但却未获得公平合理对待。单元化教育政策的实施，使华小长期面对各种不利的冲击，甚至面临改变媒介语、丧失本质的存亡危机。一些问题如学校不足、教师短缺和拨款不公等，更是数十年都没有解决。政府虽然为华小提供行政拨款，但是拨予华小的发展拨款则十分不足。华社长期筹集资金和土地，支持华小软硬件建设，同时提高警惕，关注教育法令、政策和措施的执行，以捍卫华小的生存和发展。

## 马来西亚华文独立中学

马来西亚各源流小学毕业生，可选择就读政府办的国民中学（马来文中学）或民办中学如华文独立中学和私立英文中学。

早在20世纪60至70年代，马来亚联合邦、砂拉越和沙巴许多华文中学被改制为英文中学，并在70至80年代间，被改制为马来文中学。当时，只有小部分华文中学克服种种困难，坚持以华文为主要教学媒介语，拒绝改制为英文中学，而成为华文独立中学（简称“华文独中”或“独中”）。改制风暴前，全国各地有164所华文中学。目前，马来西亚只有60所华文独中，其中宽柔中学新山总校、古来分校和至达城分校为一所学校。除了玻璃市、登嘉楼和彭亨三州，其他各州都有华文独中。

华文独中在广大华社支持下，坚持母语教育办学信念。华文独中在董教总华文独中工委和各校董教的共同努力，以及在华社的支持下，取得丰硕的办学成果。今天，华文独中具有一定的发展规模和学术水平，独中毕业生有广阔的升学管道和出路。董总颁发的华文独中统考证书广受欢迎，获得国外许多高等学府和国内私立高等学府接受为入学凭证。

2011年，董总在“执行和管理华文独中统考”方面取得了ISO 9001:2008质量管理体系的认证。随着华文独中统考业务的不断改进，董总于2014年扩大认证范围，并于2018年在“开发马来西亚华文独立中学的统一课程纲要与教材、举办国际公认的华文独中统一考试，并提供教师培训、升学咨询及相关产品与服务”方面取得ISO 9001:2015质量管理体系的认证。但是马来西亚政府至今仍不承认华文独中统考证书。

近年，全国华文独中学生和教师人数不断增加，在2018年达到 84,462名学生和4,857名教师。每年逾1万名的华小毕业生进入华文独中就读。据董总调查数据显示，2015年度的全国华文独中高3毕业生升学率达76.18%。

华文独中学制6年，分为初中三年、高中三年两阶段完成，并规定马来西亚文（国文，亦即马来文）、华文和英文为学生的必修必考科，要求学生掌握三种语文基础。

董教总华文独中工委为独中编纂高初中统一课本，举办统一考试和培训教师。华文独中课本由董教总华文独中工

委会的统一课程委员会负责，在拟订课程标准过程中，是以国家教育部颁布的学科课程标准为蓝本，且在内容上充分体现本土化、多元化，同时兼顾国内外视野；重视培养学生爱乡爱国的精神，强调德智体群美的教育，符合我国多元社会国情。同时，以独中学生国内外升学的需求而编纂出版，符合独中的办学方针和发展需要。

华文独中是民办非营利学校，它向学生收取的学杂费并不足以支付学校的经常开销。因此，华文独中向来自力更生，自行筹措办学经费，发展学校的软硬体设施。

华人社会向来要求联邦政府公平对待华文独中，包括承认华文独中统考证书，接受统考证书为国立大学和师范学院的入学凭证，每年拨款给华文独中，批准增建华文独中等等。





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## Foreword

The Chinese school boards of governors or school management committees are the caretakers of Chinese-medium schools and have played a crucial role in the substantial development of Chinese-medium education, also known as Chinese education in Malaysia.

United Chinese School Committees' Association of Malaysia (Dong Zong) is the leading organisation for Chinese school boards of governors in the country. Dong Zong, through the efforts of its members and the Chinese school boards of governors in all over the country, has extensively brought the various political parties, organisations and people from all walks of life altogether to work and strive for the survival and developmental leeway of Chinese education in Malaysia.

## The History of Dong Zong

United Chinese School Committees' Association of Malaysia (Dong Zong) was established on 22 August 1954. Dong Zong was formed by the association of Chinese school boards of governors and the Chinese school managers and teachers' association of each state in the country.

The association of Chinese school boards of governors and the Chinese school managers and teachers' association of each state are registered societies under the Societies Act, whilst the boards of governors of the respective Chinese schools are established under the Education Act. The governors of a Chinese school board are elected through internal election or appointed and delegated by other organisations. Generally, they are the local people or representatives of organisations who are enthusiastic about the Chinese education.


Since its establishment in 1954, Dong Zong has worked closely with The United Chinese School Teachers' Association of Malaysia (Jiao Zong) in a bid to fight for the ethnic rights of the Chinese community. Bound by their common agenda against the unequal policies, these two major leading organisations for Chinese education became close allies almost immediately, and together were they named "Dong Jiao Zong" then. Such relationship has remained until this very day. After half a

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century of struggles, hardships and challenges, Dong Jiao Zong has firmly established its vivid image as the spokesperson for Chinese education in Malaysia and the leading organisation for community-run Chinese education.

The members of a state association of Chinese school boards of governors essentially comprise the school boards of independent Chinese secondary schools and Chinese primary schools in the state. The Chinese community of each local area in the country establishes and manages the Chinese schools through the setting up of school boards of governors. The Chinese school boards of governors in each local area are the grassroots organisations of Dong Zong, and the caretakers of Chinese education in the area. The Chinese school boards of governors have for a long time been responsible for the operation of Chinese schools and education, producing talented individuals for the Chinese community and the country while sharing heavy educational responsibilities with the government. Moreover, in its resistance against monolingual education policies, Dong Zong spares no efforts in defending and developing mother tongue education for the Chinese community.

## Objectives

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- 1 To unite its members and to promote and develop the cause of Chinese education in Malaysia;
  - 2 To discuss, promote and manage jointly the affairs pertaining to the development and amelioration of the Chinese schools in Malaysia, including the curricula, examinations, teachers, education funds and other related matters;
  - 3 To strengthen and consolidate the relationship among the board of governor of the Chinese schools in Malaysia;
  - 4 To unite and consolidate the strength of the Chinese community in Malaysia seeking to improve Chinese schools and promote the cause of Chinese education;
  - 5 To represent the board of governor of the Chinese schools in Malaysia in negotiating with government on all matters in respect of the Chinese schools;

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- 6 To seek the co-operation between the board of governor and the teachers of the Chinese schools in Malaysia; and
  - 7 To foster harmony and unity among different ethnic groups.

## Member States

The current members of Dong Zong are from the Association of Chinese School Management Boards or the Association of Chinese School Management Boards and Teachers of the following states:

1. Johor
2. Melaka
3. Negeri Sembilan
4. Selangor, Federal Territory of Kuala Lumpur and Federal Territory of Putrajaya
5. Perak
6. Penang
7. Kedah
8. Perlis
9. Pahang
10. Terengganu
11. Kelantan
12. Sarawak
13. Sabah and the Federal Territory of Labuan

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## Dong Zong's Profile



Dong Zong's emblem is composed of both combination of the symbol and logotype. The symbol of this Association is an image of a flaming torch, which symbolises its ethnic identity, cultural heritage, and aspiration for peace and hopes, collaborative effort and solidarity. The significance of this symbol lies in the symbolic process of passing on Dong Zong's mission from generation to generation. The standard logotype is abbreviated from the traditional Chinese characters and English transliteration of the Association, representing Dong Zong's steadfast development on one hand, while surpassing the contemporary and advancing to the modern future on the other.

The Association's emblem has a colour coordination of purple, red, orange and yellow which symbolises Dong Zong's spirit of the future scope, leading with vision, ultimate mission and realisation of values.

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### Definition

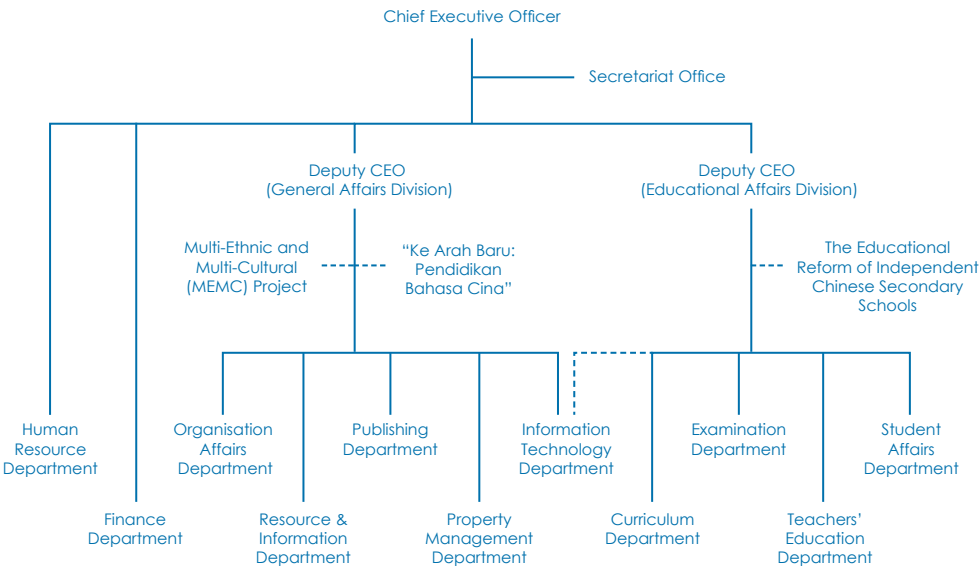
1. Flame: The burning flame is designed to lean to the right symbolising Dong Zong's spirit of moving forward to the future;
2. Flaming torch: The stable flaming torch translates that Dong Zong has a solid foundation which supports its vision into the future, bearing steadfast base supporting Dong Zong. The purplish red colour represents stability, perseverance and pride;
3. The dynamic 'S' shape of the flame symbolises vitality and power;
4. The overall design of the flaming torch shows a flaming torch being carried while advancing. It further signifies that Dong Zong has unceasing spirit of progress and passing on its vitality from one generation to another relentlessly.

# Organisational Structure

## Organisation Chart of Dong Zong



## Organisation Chart of the Administration Department of Dong Zong



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## Malaysian Independent Chinese Secondary School (MICSS) Working Committee

The implementation of the Education Act 1961 in the country has led to the conversion of many Chinese secondary schools into English secondary schools. However, Chinese secondary schools that refused to convert became independent Chinese secondary schools and thus received no operational fund. Following this restructuring of schools, situations plunged into a historical low for the running of independent Chinese secondary schools. As there were no more subsidies from the government, these independent Chinese secondary schools suffered from funds shortage and rapid decline in the numbers of student enrollment, with their survival and development in limbo.

The Chinese community, in a bid to save their mother tongue education, ignited a Revival Movement for independent Chinese secondary schools in the 1970s. The torch of the movement was first lit in Perak, to which overwhelming response was then received across the country. In 1973, Dong Jiao Zong convened the General Assembly of the National Movement for the Development of Independent Chinese Secondary Schools, and accepted the Malaysian Independent Chinese Secondary School Proposal (MICSS Proposal), and established the Dong Jiao Zong Malaysian Independent Chinese Secondary School Development Working Committee, also known as MICSS Working Committee.

The main obligation of the MICSS Working Committee is to develop the independent Chinese secondary schools and to optimise the advantages of mother tongue education on the basis of implementing the MICSS Proposal. Various sub-working committees were set up by the MICSS Working Committee for tasks like compiling unified textbooks, conducting unified examinations, and promoting the training of teachers, vocational education, guidance to students on furthering their studies, student activities, scholarship and study loan, etc.

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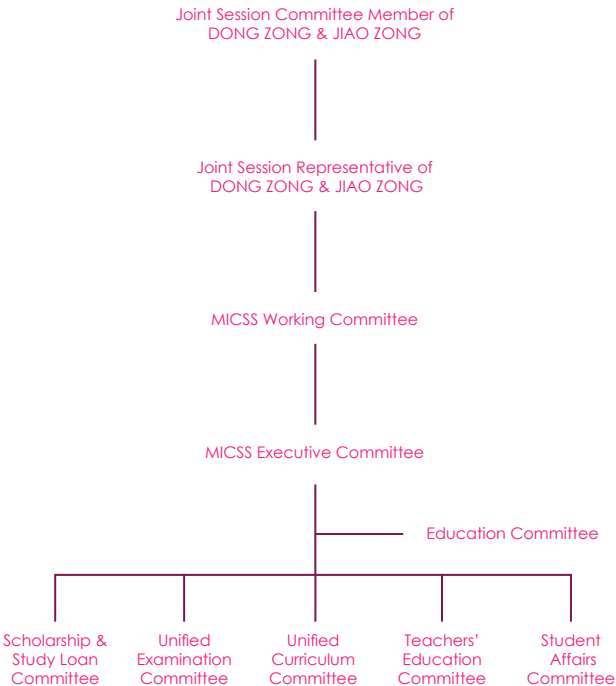
In this vein, Dong Zong and Jiao Zong will delegate 13 representatives to the MICSS Working Committee respectively. During the first Joint Session Meeting of the 26 representatives from Dong Zong and Jiao Zong, another 13 persons of individuals or representatives from other organisations who are enthusiastic about the Chinese education will be appointed as Appointed Members of the committee.

The administrative operations of the MICSS Working Committee are carried out by the administration department of Dong Zong. That said, Dong Zong is responsible for hiring staff to implement the work of the MICSS Working Committee and its sub-committees.

## Objectives

- 1 To promote and develop the cause of Chinese education and culture in Malaysia;
- 2 To promote and develop independent Chinese secondary schools;
- 3 To promote the superiority of mother tongue education in accordance with the MICSS Proposal; and
- 4 To raise fund for the educational development of independent Chinese secondary schools.

# Organisational Structure of the MICSS



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## Dong Jiao Zong (DJZ) Chinese Primary School Working Committee

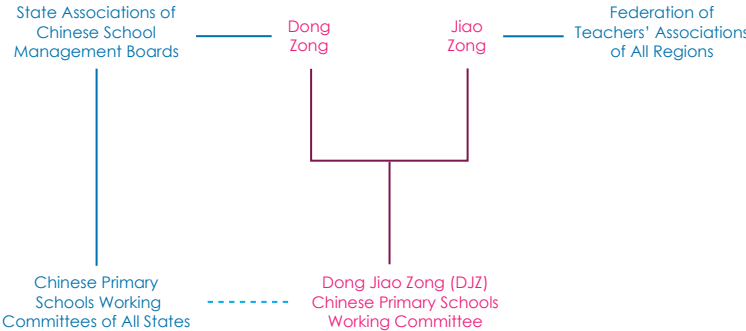
Chinese Primary Schools are the foundation of Chinese Education in Malaysia, and represent the key stage in which Chinese students receive their fundamental mother-tongue education, learn the Chinese language and learn about the Chinese culture. Without Chinese Primary Schools, Chinese education would certainly decline and the Chinese culture would face great challenges in passing on its heritage and spreading its influence.

Despite Chinese Primary Schools being a component of the national education system, they have not enjoyed fair and reasonable treatment. Moreover, there has been a constant emergence of legislations, policies and measures that are detrimental to the survival and development of Chinese Primary Schools. In addition, issues such as the insufficient number of Chinese Primary Schools, shortage of teachers and unfair allocation of funds have remained unsolved for decades.

To defend and develop Chinese Primary Schools more holistically, Dong Jiao Zong established the Dong Jiao Zong (DJZ) Chinese Primary School Working Committee in 1994. The establishment of the Working Committee meant that, on the one hand, complete data relating to Chinese Primary Schools could come into grasp more effectively, enabling the essence of issues to be understood, so that prompt responses and reasoned arguments can be made against legislations, policies and measures that seriously affect the survival and development of Chinese Primary Schools, ensuring the nature of Chinese Primary Schools remains constantly intact. On the other hand, it could also serve to rally the power of the three bodies (the School Management Board, the Parents and Teacher Association, and the Alumni Association) of each Chinese Primary School, so that they may work together on the various tasks of defending, building and developing Chinese Primary Schools.

The administrative operations of the DJZ Chinese Primary School Working Committee are carried out by the secretariat of Jiao Zong. Jiao Zong is responsible for hiring staff to implement the work of Jiao Zong and the DJZ Chinese Primary School Working Committee.

**The Organisational Structure of the Dong Jiao Zong (DJZ) Chinese Primary School Working Committee**



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## Appendix: An Introduction to Chinese Education in Malaysia

Malaysia is the only country with a complete Chinese-medium education system which comprises primary and secondary schools apart from mainland China, Taiwan, Hong Kong and Macao. Malaysia is a nation blessed with diverse races, cultures, languages and religions. According to estimations by the Department of Statistics, the total population of Malaysia in 2017 was about 32,049,700, of which 28,723,000 were citizens and 3,326,700 were non-citizens. Among the citizen population, Malay and indigenous people accounted for 68.8% (19,776,800), Chinese 23.2% (6,664,200), Indians 7% (1,997,600) and other races 1% (284,400). After a collective fight for independence by all races, the country achieved its independence from the hands of the British colonial government in 1957 and became an independent country. Chinese residents likewise became citizens after the country's independence.

Long before the country achieved its independence in 1957, various types of schools with different mediums of instructions had already existed locally: English schools, Malay schools, Chinese schools and Tamil schools. The forefathers of the Chinese community in Malaysia, on their first voyage here from southern China, have sowed the seeds of Chinese education on this soil. Chinese education has taken root and thrived on this land for over 190 years. The main operating objectives of Chinese schools are to inherit and disseminate Chinese culture, educate and nurture their children, and contribute eventually to the country and society.

During its long years of struggles and development, Chinese education in Malaysia has to put up with a long, tortuous and arduous conflict against British colonialists, Japanese invaders as well as the ruling government which was implementing monolingual education policies after the country's independence. The tremendous achievement enjoyed today by Chinese education is the result of the uncountable shedding of blood and tears, the sacrifice of freedom and precious lives by generations of the ancestors of Chinese community and people from all walks of life.

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Prior to the Japanese invasion from 1920 to 1941, the British colonial government had intervened in Chinese education in an attempt to gradually control Chinese schools, but it was also the period of development of the Chinese schools. From 1941 to 1945, during the Japanese occupation of this land, many Chinese school governors, teachers, students and parents were killed or forced to flee. Schools were closed, many of the school buildings were destroyed, and some were occupied as military barracks. Many Chinese schools' compounds and gardens were turned into arable land. The books and facilities of almost all schools were destroyed and burned. It was the darkest period experienced by the Chinese education on this land.

In 1945, after the surrender of the Japanese invaders, the Chinese communities across the country reopened Chinese schools. Henceforth, Chinese education was successively restricted by government laws and policies, such as Barnes Report 1951, Education Ordinance 1952, Council Paper No. 67 of 1954, Razak Report 1956, Education Ordinance 1957, Rahman Talib Report 1960, Education Act 1961 and Education Act 1996. They are in essence not accommodating to Chinese education, but with the joint efforts of the Chinese communities, Chinese education in Malaysia is well sustained.

Chinese education in Malaysia has survived and flourished by rallying the forces of all parties, supported by their educational beliefs, direction, leadership and organisation. Ever since its establishment in the 1950s, Dong Zong and Jiao Zong have been the national leading organisations for the Chinese Education Movement in Malaysia.

Dong Zong and Jiao Zong have established various organisations and working committees for various relevant tasks, based on the operational needs at different times or stages. They established the Dong Jiao Zong Malaysian Independent Chinese Secondary Schools Development Working Committee in 1973 and the Dong Jiao Zong Chinese Primary Schools Development Working Committee in 1994. In 1994, Dong Zong, Jiao Zong and Merdeka University Bhd established Dong Jiao Zong Higher Learning Centre Bhd, and through the latter it established New Era College (Now known as New Era University College) in 1997.

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The reason why Chinese education in Malaysia is able to establish itself firmly with resilience and solidarity can be attributed to a mass movement with a broad social foundation, which strives for racial equality and civil rights in defending their fundamental human rights. In 2018, under the Chinese education system in Malaysia, there are 1,298 Chinese primary schools, 60 independent Chinese secondary schools and 3 institutions of higher learning run by the Chinese community, viz., New Era University College, Southern University College and Han Chiang University College of Communication.

### **The Chinese Primary Schools in Malaysia**

In the Malaysian education system, primary schools are mainly divided into national schools and national-typed schools. National schools are Malay-medium primary schools, whilst national-typed schools are Chinese-medium and Tamil-medium primary schools. However, the government has also approved the establishment of private English-medium primary schools.

Chinese primary schools (simplified as “hua xiao”) adopt Chinese language as their main medium of instruction, meaning apart from Bahasa Malaysia, English and Islamic subjects, all other subjects are taught in Chinese language. Chinese primary schools implement a mandatory six-year primary education, and observe their teaching in accordance with the curriculum set by the Ministry of Education. The Ministry of Education also compiles textbooks, holds public examinations and trains teachers for Chinese primary schools.

Chinese primary schools are institutions where Chinese children receive their basic mother tongue education. Currently more than 90% of Chinese children are attending Chinese primary schools. In 2017, there were 527,543 students and 37,874 teachers in the 1,298 Chinese primary schools nationwide.

On the other hand, with the increasing economic value of the Chinese language, sound school ethos and outstanding academic performance of the Chinese primary schools, there are increasing trend of non-Chinese parents sending their children to Chinese primary schools

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over the past 20 years. According to statistics released by the Ministry of Education, of all the Chinese primary schools students existing in the country, about 100,000 or 18% are non-Chinese.

Most of the Chinese primary schools were established through the financial contribution and efforts of the Chinese community prior to the country's independence. Such schools have made contributions in areas like increasing the level of education of the people, enriching the nation's culture and promoting the nation's development, yet subsequently they are not treated fairly and reasonably still. The implementation of monolingual education policies has impacted Chinese primary schools in various detrimental ways; worse still, a threat to their survival in terms of having their medium of instruction changed and losing their fundamental essence as Chinese primary schools. Moreover, certain issues extant in Chinese primary schools such as insufficiency of schools, shortage of teachers and unfair allocation of funds have remained unsolved for decades. Although the government has provided administrative funding to Chinese primary schools, the developmental funding allocated to them has been gravely insufficient. The Chinese community has always engaged in raising funds and acquiring lands in support of the development of Chinese primary schools. Whilst keeping vigilant and close watch on the implementation of education legislations, policies and measures enforced by the federal government, it stands to safeguard the survival and development of Chinese primary schools.

### **The Independent Chinese Secondary Schools in Malaysia**

Primary school leavers of various streams in Malaysia may opt to study in national secondary schools (Malay Secondary Schools) operated by the government or community-run secondary schools such as independent Chinese secondary schools and private English secondary schools.

As early as the period from 1960 to 1970s, many Chinese secondary schools in the Federation of Malaya, Sarawak and Sabah were converted into English secondary schools. They were later converted into Malay secondary schools during the period 1970s to 1980s. At that time, only

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a small number of Chinese secondary schools overcame difficulties and insisted on having Chinese language as their main medium of instruction in schools and refused to convert into English secondary schools. These schools eventually turned into independent Chinese secondary schools. As a matter of fact, prior to the school-restructuring crisis, there were 164 Chinese secondary schools in the country. At present, there are only 60 independent Chinese secondary schools operating in Malaysia, where the Johor Bahru main campus, Kulai branch campus and Bandar Seri Alam branch campus of Foon Yew High School are regarded as one school. With the exceptions of Perlis, Terengganu and Pahang, independent Chinese secondary schools exist in all other states.

With the extensive support from the Chinese community, independent Chinese secondary schools insist on mother tongue education. Under the collective efforts of the MICSS Working Committee, school boards and teachers of all independent Chinese secondary schools, including the support of the Chinese community, the independent Chinese secondary schools have soared tremendous educational heights. Today, the independent Chinese secondary schools have reached a certain scale of development and academic standard, and their graduates enjoy a wide range of options in furthering their education and their career pursuits. The Unified Examination Certificate (UEC) issued by Dong Zong is widely welcome and accepted as a certificate for admission by many foreign institutions of higher learning and local private institutions of higher learning.

In 2011, Dong Zong received the ISO 9001: 2008 certification for the "Implementation and Management of the Unified Examinations for Independent Chinese Secondary Schools". With the continuous improvement of the Unified Examination, Dong Zong expands its scope of certification in 2014, and received the ISO 9001:2015 certification for the "Design, Development and Delivery of Curriculum, Syllabus, teaching and learning materials. Provision of Internationally Recognized Unified Examination Certificate (UEC) Programmes for the Malaysian Independent Chinese Secondary Schools (MICSS). Provision of teacher training, University Entry Advisory and Supporting Services". To this day, however, the Malaysian government has yet to recognise the UEC.

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The student enrolment of independent Chinese secondary schools is increasing in recent years. In 2018, there are 84,462 students and 4,857 teachers in these schools. Every year, there are more than 10,000 Chinese primary school leavers who will continue to study in independent Chinese secondary schools. According to Dong Zong's survey data, 76.18% of the senior middle three graduates of independent of Chinese secondary school in 2015 had continued to further their studies.

Independent Chinese secondary schools adopt a six-year education system, which offers three years of junior secondary education and three years of senior secondary education. Bahasa Malaysia (the national language, i.e. the Malay language), Chinese and English are compulsory subjects for all the students, through which they are required to acquire the proficiency of the three languages.

The MICSS Working Committee is responsible for the compilations of unified textbooks for the junior and senior secondary levels, hosting unified examinations and training teachers for independent Chinese secondary schools. The textbooks which MICSS Working Committee would compile and publish are progressively done according to the standard syllabi based on the outlines and standard of the national curricula's educational blueprint, formulated by our country's Ministry of Education. Moreover, their contents encompass the adaptations of local and multicultural diversity, and at the same time, taking into considerations the national and international outlooks and visions; the cultivation focusses on the spiritual love of the country and patriotism, emphasis on the educational aspects of 'moral', 'intellectual', 'physical' and 'aesthetic' values, also in line with the national's conditions of pluralism. Meanwhile, the writing, editing and publishing of books are also based on MICSS students' requirements and their pursuits of local and foreign higher educations that comply with the independent Chinese secondary schools' guiding principles and educational ethos in school management and needs of development.

Independent Chinese secondary schools are non-profit, community-run schools which collect miscellaneous and school fees from students yet the total is insufficient to cover the schools' regular expenses. As such,

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independent Chinese secondary schools have always been self-reliant for their own survival by raising and acquiring their own funds needed for the operation and development of their schools' software and hardware needs.

The Chinese community have been consistently urging the federal government to give independent Chinese secondary schools fair treatment, including the recognition of the UEC qualification and the acceptance of the UEC as admission into national universities, allocation of educational funds systematically for independent Chinese secondary schools and approvals to the establishment of more independent Chinese secondary schools and the like.

