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ABSTRACT

The study is a survey of the different kinds of voluntary rural service (service-learning) corps of students from the institutions of higher education in Malaysia. The history, organization, and activities of the service corps are examined, and this type of student social action is viewed with reference to the role of higher education in the social development of the country. Such student service activities are also considered in the wider perspective of other developing countries throughout the world, and an overview is given of the organizational, financial, and political constraints of the program in Malaysia. Statistics cited include: student enrollment in five institutions (University of Malaya, Science University, National University, University of Agriculture, and National Institute of Technology) for recent years; a list of tertiary institutions and their years of establishment; enrollments in upper secondary and postsecondary schools in peninsular Malaysia, 1965-73; Full-time students in the universities, 1959-74; father's social class by sex and ethnicity in final-year students at the University of Malaya; enrollment in tertiary education by ethnicity, 1973-74; estimated expenditure of the teaching force scheme, 1973; public expenditure on education as a percentage of national income, 1960 and 1968; and percentage distribution of ethnic groups of enrollment in the University of Malaya, 1959-74. A bibliography is included. (Author/MSE)

TERTIARY STUDENTS AND SOCIAL DEVELOPMENT:

AN AREA FOR DIRECT ACTION— STUDENT RURAL SERVICE ACTIVITIES IN MALAYSIA

Kee Poo Kong

Regional Institute of Higher Education and Development

TERTIARY STUDENTS AND SOCIAL DEVELOPMENT: AN AREA FOR DIRECT ACTION — STUDENT RURAL SERVICE ACTIVITIES IN MALAYSIA

BY

Kee Poo Kong

REGIONAL INSTITUTE OF HIGHER EDUCATION AND DEVELOPMENT
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CONTENTS

FOREWORD

In 1974/75 the Regional Institute of Higher Education and Development awarded a one-year Junior Research Fellowship to Mr. Kee Poo Kong of Malaysia to study: "Tertiary Students and Social Development: An Area for Direct Action — Student Rural Service Activities in Malaysia".

In keeping with the objectives of RIHED, this research project was designed to examine the impact of 'study-service' to the social development process in Malaysia. The Malaysian experience is also compared with the experiences in other developing nations, particularly those of the RIHED member countries, where study-service has helped to bring about re-examination and subsequent innovation in curricula of the higher education institutions.

On behalf of the Regional Institute I wish to express my appreciation to the officials of the Higher Education Advisory Council and the Educational Planning and Research Division of the Ministry of Education, as well as the Ministry of Youth, Culture and Sports, of Malaysia, who so kindly granted the researcher access to various relevant information. Also, I would like to thank the officials and student leaders of the various institutions of higher education in Malaysia who provided much helpful information for the study.

1976

Muhammadi
Deputy Director
RIHED

PREFACE

This study has been made possible by the award of a one-year Junior Research Fellowship by the Regional Institute of Higher Education and Development. The study is essentially a survey of the different kinds of voluntary rural service corps of students from the various institutions of higher education in Malaysia. The history, objectives, organization, and activities of the service corps were investigated and this sort of student social action is examined with reference to the role of higher education in the social development of the country. The Malaysian experience is viewed in the light of the experiences of Indonesia, the Philippines, Thailand and a number of other developing nations where 'study-service' or 'service-learning' has helped to bring about re-examination and subsequent changes of curricula in the higher educational institutions.

The terms 'study-service' and 'service-learning' denote basically the same kind of social action undertaken by students with the dual aim of serving and learning from the community in which they work. The terms are used here interchangeably with 'rural service activities' although the latter embraces a wider scope of activities and the learning aspect of the process, though implicit, is not highlighted. The term 'study-service' has lately gained currency in the developing countries of Asia, Africa, and the Middle East as a result of the spate of international, regional, and national meetings held to study and promote this activity. The leading role played by the International Development Research Centre (IDRC) of Canada in many of these meetings has also helped to facilitate the adoption of the term. 'Service-learning', on the other hand, is used mainly in the United States of America, where it has become commonly associated with the University Year for ACTION, the university-based volunteer programme.

The emergence of such an affirmative social action programme as a result of an action-oriented conception of higher education is particularly relevant in the developing countries, both in Southeast Asia and elsewhere in the Third World, where urban, educated elites often isolate themselves from the rural masses and where much can be done by the highly educated few to help improve rural living conditions and literacy, as well as raising the social and political awareness of the people.

Initially, attempts were made to explore, through questionnaire responses, the salient personal, academic, and attitudinal characteristics of a group of 250 volunteers who had participated in rural service activities during the 1973-74 long university vacation. This was, however, abandoned as a result of the series of conflicts between the Government and students in September and December of 1974, which led to the sealing of the student offices and the inaccessibility of the lists of names and addresses of the 250 volunteers. Several copies of

the questionnaire did manage to get through to a few volunteers, and of these 12 copies were completed and returned to RIHED. This number of respondents was much too small to allow a valid analysis of the responses and subsequently no attempt at this was made.

This and other difficulties encountered in the course of the research, had, on several occasions, threatened to disrupt the study. A change in research orientation and emphasis was made necessary and this had to be done at a relatively late stage.

In spite of these problems, the year of research into this field of student activity has been immensely rewarding. I am indebted to the Regional Institute of Higher Education and Development for making this possible with the award of the research fellowship. In this regard, I would like to thank the present Director of RIHED, Dr. Amnuay Tapingkae and the Institute's Research Project Directors, Dr. Mochtar Naim, Dr. Nguyen Truong, and Dr. Niphon Kantasewi. Mention should also be made of my fellow researchers, Mr. Ngo-Van-Thanh of Vietnam and Mr. Thannarong Viboonsunti of Thailand, as well as the local administrative staff, Mr. Mok Kwong Loun and Mr. Poon Heng Choong, all of whom were delightful friends and congenial colleagues. Miss Kekwa Mohammed, Miss Helen Yeo, and Miss Lim Poh Lian, on the other hand, assumed the laborious task of typing the manuscripts, and to them, appreciation is extended.

I am grateful to the senior administrators of the various institutions of higher education in Malaysia, who willingly or unwillingly, provided information useful to this study. In particular, I would like to thank Mr. N.A. Ogle, Registrar, and Mr. Mohd. Razha b. Hj. Abd. Rashid, Administrative Assistant, of the Science University; Mr. Yusof Ahmad, Assistant Registrar of the Agricultural University; and Mr. Ferdinal Gul, Assistant Registrar of the University of Malaya.

Several persons in the Higher Education Advisory Council and the Educational Planning and Research Division of the Ministry of Education as well as the Ministry of Youth, Culture and Sports also facilitated this research by allowing the author access to various relevant information.

The numerous encounters I had with student leaders, both past and present, and with the administrative staff of the different student organizations in and around Kuala Lumpur, Penang, and Ipoh were invariably pleasurable. In this, Miss Annie Khoo of the Science University Students' Union (PMUSM); Saudara Idris Jusi, President of the National Union of Malaysian Students (PKPM); Saudara M.A. Fawzi Basri, President of the National Union of Malay Students (GPMS); and Saudara Shamsul Amri of the Department of Sociology and Fourth College, University of Malaya, deserve a special word of thanks.

1975

Kee Poo Kong

LIST OF TABLES AND FIGURES

TABLES

FIGURES

CHAPTER I

HIGHER EDUCATION IN THE MALAYSIAN CONTEXT

HIGHER EDUCATION IN THE MALAYSIAN CONTEXT

INTRODUCTION

The Federation of Malaysia was formed in August 1963 incorporating, to the west, Singapore and Peninsular Malaysia — formerly the British Colony of Malaya which won Independence in August 1957, and to the east, Sabah and Sarawak, some 400 miles across the South China Sea. In August 1965, Singapore was separated from the Malaysian Federation and became a sovereign Republic. Malaysia is a youthful nation, according to the 1970 Population Census, 44.7% of its 10.8 million population are below 15 years of age, and 70.4% are in the 0-29 age group. Another distinct feature of the population is its diverse ethnic composition, which includes, according to the *Mid-Term Review of the Second Malaysia Plan, 1971-75*,[1] 55% Malays and other indigenous people (generally referred to as "*bumiputra*"), 34.4% Chinese, 9.1% Indians and 1.5% others. The average annual growth rate of the population between the intercensus years of 1957 and 1970 was 2.6%; real *per capita* income, on the other hand, was estimated by the same official sources as having grown, on average, at 2.8% annually in recent years.[2]

THE GROWTH OF HIGHER EDUCATION IN MALAYSIA

The history of modern higher education in this part of the world has its genesis in the colonial era. Perhaps no colonial man contributed more significantly both in thought and action in sowing the seed for the eventual emergence of higher education in the region than the founder of Singapore, Stamford Raffles himself. In a remarkably far-sighted plan conceived soon after he had secured Singapore on 6th February, 1819 for the furtherance and protection of the British Imperial interests in the East, Raffles deliberated on,

> "the advantage and necessity of forming under the immediate control and supervision of Government an institution of the nature of a Native College which shall embrace not only the object of *educating the higher classes of the native population,* but at the same time that of affording instruction to the officers of the Company in the native language and of facilitating our more general *researches* into the history, condition and resources of these countries."[3]

[1]Malaysia, Government of: *Mid Term Review of the Second Malaysia Plan 1971 - 75*, Government Press, Kuala Lumpur, 1973.

[2]*Ibid.*, Paragraph 125, p. 37.

[3]Raffles, Lady, *Memoir of the Life and Public Services of Sir Thomas S. Raffles*, London, 1830, p. 79 Appendix.

According to his aggrandized vision, the influence of this proposed institution was to extend far beyond the confines of Singapore and its immediate neighbour, the Malay Peninsula:

> "the effects of this institution is intended to be felt among the population of not less than thirty millions . . . I request you to consider all those countries lying to the East and South of the Ganges as included within our range. It is from the banks of the Ganges to the utmost limits of China and Japan and to New Holland that the influence of our proposed institution is calculated to extend". [4]

Although Raffles himself did not explicitly describe his proposed Native College as a University, he clearly intended the institution to perform one of the basic functions of a university, namely that of 'research'. Having formulated 'his lofty scheme for letting the beneficient rays of enlightenment of the Sun of Britain shine over these regions', steps were taken by Raffles in 1822 to build the proposed Singapore Institution, and in April 1823 the foundation-stone was laid. But two months later, the work on the Singapore Institution was forced to stop with the departure of Raffles from Singapore because of ill-health and personal bereavements. His immediate successor, J. Crawfurd, who had prior to Raffles's departure promised the latter that he would carry on to completion the work on the Institution, sounded the dead knell of the project when he announced that, "the natives of Singapore have not yet attained the state of civilization that would benefit from the enlarged system of education held up by the Singapore Institution".[5]

More than a decade of stagnation followed, during which no one saw the need to afford the 'natives' any form of education beyond what was being made available at the most elementary level.

Then in July 1905, after several years of persistent public demands, which were voiced in the local newspaper, and took the form of public petition to the Governor by prominent local traders and British officials, the Straits Settlement and Federated Malay Government Medical School was established. This was made possible with the generous donations from the 'public-spirited' local Chinese inhabitants. The Medical School was renamed The King Edward VII Medical School in 1912, and in 1920, in a move to convey 'an adequate impression of the academic status of the institution giving a professional training of university standard', the name of 'The King Edward VI College of Medicine' was adopted.

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[4] *Ibid.*, pp. 24-25.

[5] *Straits Settlements Records*, Series M, No. 32. Quoted in Chelliah D. D., *A History of the Educational Policy of the Straits Settlements* (Ph. D. Thesis, University of London, 1940).

The second institution of higher education to be established in the region was the Raffles College, opened formally in July 1929, as a result of the recommendation of a committee led by Sir George Maxwell, which suggested in 1918 that the best commemoration of the founding of Singapore was the adoption of a scheme that would provide for the advancement of education with a view to bringing about the eventual establishment of a university. This new institution was more akin to the lofty ideal of spreading education and enlightenment throughout the Malayan world. In the words of the then Director of Education and the Principal of the College, Dr. R.Winstedt, ". . . today the East is alert to the hoots of engines and the throb of aircraft, alert to the industrialization which these inventions have brought, and it is asking for new ideals of civilization and for Western Science. Now the only people who can give a disinterested answer to these demands are the humanists, the philosophers and the scientists, and that is a good reason why Singapore should have this College".[6] Courses in English, History, Mathematics, Physics, Chemistry, Education, Economics, and Geography were offered in the newly founded Raffles College.

Thus by 1929 there were two institutions offering courses of an advanced nature in this part of the world. The King Edward VII College of Medicine and the Raffles College developed side by side until 1949 when they amalgamated to form the former University of Malaya at Singapore, with three faculties, namely Medicine, Arts, and Science, and with full degree-granting status. The amalgamation followed the recommendation of the Carr-Saunders Commission on Higher Education in 1948, which was appointed by the Colonial Government after the end of the Japanese occupation of Malaya and Singapore.

Moves to open a new branch of the University in Kuala Lumpur was initiated in 1957 with the formation of the Robert Aiken Commission of Enquiry, with the governments of Malaya and Singapore playing an active part, and at the request of the University of Malaya at Singapore itself. In November 1958, legislation was passed to provide for the continuance of the University of Malaya in Kuala Lumpur, while the Singapore division of the University of Malaya was to continue functioning on Singapore island. The legislation came into effect on 15th January, 1959. Medicine and Law were taught in Singapore where the School of Education was also to remain; Engineering was transferred to Kuala Lumpur, but Arts as well as Science was provided in both divisions of the University of Malaya. For the first time, courses in Malay, Indian, and Chinese Studies, and Geology were made available in Kuala Lumpur; similarly, Philosophy, Social Studies, as well as Chinese Language and Literature were offered in Singapore.

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[6]Quoted in Chelliah C. C., *A History of Educational Policy of the Straits Settlement*, 1940, p. 123.

Although the Federation of Malaya became an independent, sovereign nation in August 1957, the University of Malaya continued to exist as a single university with two divisions, one each in Singapore and Malaya, until January 1962. Moves to establish two separate national universities in the two territories were started in 1960, and legislations to this effect were passed in October 1961 and December 1961, respectively, in the Parliament of the Federation of Malaya and in the Assembly of the State of Singapore.

The evolution of the University of Malaya in Kuala Lumpur, from its initiation as a division of the Singapore-based University of Malaya in January 1959 to its becoming an autonomous national university of the Federation of Malaya in December 1961, has been one of rapid development. In 1959, there were 323 students at the Kuala Lumpur division of the University of Malaya, but in the academic year beginning in 1974, the total enrolment had increased by more than 25-fold to 8,330. The university is now in a period of consolidation, and the maximum student enrolment will be maintained at about 8,600. Any further development will take the form of vertical expansion in the direction of post-graduate studies and advanced research.

This unparalleled expansion of higher education has been caused by various educational, economic, social, and political needs, and of these, the last factor has probably been the most influential. The upsurge in higher educational opportunities has also been guided, in part, by the Report of the Higher Education Planning Committee published in 1967 as a result of a five-year investigation 'to review the arrangements in the Federation of Malaya for higher education and to make recommendations for the development and improvement of social education in the light of the foreseeable future and financial resources of the country'. The task of this committee, formed on 26 September, 1962 under the Chairmanship of the Minister of Education, was essentially an extension of the work of the 1956 Education Committee and the 1960 Education Review Committee, except that for the first time attention was focused on tertiary education and the recommendations were made on the basis of data available up till 1965. Among other points, the following recommendations were made by the Higher Education Planning Committee (HEPC) in its report:

a) The Technical College should convert into a College of Technology and enjoy a status comparable to that of a university, and courses leading to professional qualifications in Architecture, Surveying, Town and Country Planning, as well as Engineering should be made available;

b) The Faculty of Agriculture should be expanded rapidly;

c) A university college should be established in Penang and be ready to admit students in 1970;

TABLE 1

STUDENT ENROLMENT AT THE UNIVERSITY OF MALAYA

1959-74

Year	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974
No. of Students	323	654	1010	1341	1736	2225	2835	3603	4560	5566	6672	7777	8545	8748	8519	8330

Source: Educational Statistics of Malaysia, 1938/1967 to 1971 (Ministry of Education) and University of Malaya, Administration.

Note: Year 1974 reads session 1974/75; Academic session commences in May.

d) In addition to courses in the medium of English, more Arts and Science courses, including courses in Technology, in the medium of the National Language, should be further expanded at both university and college levels as soon as possible;

e) Facilities should be made available for the training of high level manpower in the following fields, (i) Accountancy (ii) Library and Archival Science (iii) Veterinary Science (iv) Forestry (v) Fisheries and (vi) Journalism.

The first university to be established after the publication of the report of the Higher Education Planning Committee was the University of Science, Malaysia (*Universiti Sains Malaysia*) in Penang, originally named the University of Penang. As noted above, one of the specific recommendations of the HEPC was that 'a university college should be established in Penang and be ready to admit students in 1970'. The university was opened in June 1969 with a first intake of 57 students.

TABLE 2

STUDENT ENROLMENT 1969-74
UNIVERSITY OF SCIENCE, MALAYSIA

Year	1969	1970	1971	1972	1973	1974
Number of Students:						
Full-Time	57	262	670	1122	1483	1794
Part-Time	—	—	75	223	348	525
Total	57	262	745	1345	1831	2319

Source: *Annual Reports,* Universiti Sains Malaysia, and Registrar's Office.
Note: Academic session commences in June.

A year later, in 1970, another university was established in Kuala Lumpur, known as the National University of Malaysia (*Universiti Kebangsaan Malaysia*). It incorporated the Muslim College which was the earliest institution of higher Islamic education in Malaysia. The university is being housed temporarily at a site adjacent to the University of Malaya but by 1995 it will have a completed new campus built at a cost of about M$121 million in Bangi, some 20 miles from the federal capital.

In 1971, The Agriculture University of Malaysia (*Universiti Pertanian Malaysia*), the third university to be established within a short period of three years, started offering degree courses as a result of the amalgamation of the College of Agriculture at Serdang with the Faculty of Agriculture of the University of Malaya. The University is

TABLE 3

STUDENT ENROLMENT 1970-74
NATIONAL UNIVERSITY OF MALAYSIA

Year	1970	1971	1972	1973	1974
Total Number of Students	169	532	996	1486	1977

Source: Administration, Universiti Kebangsaan Malaysia, and *Educational Statistics of Malaysia* (Ministry of Education).
Note: Student statistics does not include 'Pre-Science' students; Academic session commences in May.

situated some 14 miles south of Kuala Lumpur, at Serdang, the site of the College of Agriculture which prior to June, 1947 was known as the School of Agriculture. The latter came into being in May 1931, under the Department of Agriculture of the Colonial Government, for the training of Agricultural Assistants. Now, the University of Agriculture offers degree courses in Forestry, Agriculture, Veterinary Medicine and Animal Science, as well as Resource Economics and Agro-Business, with courses in Agriculture, Home Economics and Basic Science given at the diploma level.

TABLE 4

ENROLMENT: UNIVERSITY OF AGRICULTURE, MALAYSIA

1959-74

Year	1959	1962	1965	1967	1970	1971	1972	1973	1974
Diploma	75	82	113	437	585	819	1091	1485	1843
Degree	—	—	—	—	—	—	—	114	371
Total Enroiment	75	82	113	437	585	819	1091	1589	2214

Source: Universiti Pertanian Malaysia.
Note: Academic session commences in May or June.

In March, 1971 the Technical College in Kuala Lumpur was renamed the National Institute of Technology (*Institut Teknoloji Kebangsaan*) with the conferment of university status. The institute has its origin in the Teacher Technical School established in 1906 in Kuala Lumpur by the Public Works Department of the Federated Malay States. It then went through a series of changes; it came under the direction of one department after another, was

interrupted by the two world wars and appeared under such names as the Technical Training School (1918) and the Technical College (1942). The National Institute of Technology will move to Johor Baru in the Southern tip of Peninsular Malaysia. Funds have already been allocated by the Government for this move which will help to lessen the concentration of higher educational institutions in and around the federal capital.

TABLE 5

STUDENT ENROLMENT: NATIONAL INSTITUTE OF TECHNOLOGY 1959-74

Year	1959	1962	1965	1967	1970	1971	1972	1973	1974
Diploma	314	509	682	752	692	753	1135	1277	1373
Degree	—	—	—	—	—	—	91	221	376
Total Enrolment	314	509	682	752	692	753	1226	1498	1749

In examining the development of higher education in Malaysia, one should not overlook the handful of college-level institutions, which, apart from the Teachers' Training Colleges, include the Tengku Abdul Rahman College (1969) in Kuala Lumpur, the Ungku Omar Polytechnic (1969) in Ipoh, and in particular the MARA Institute of Technology, which assumed its present name in October 1969 although its history can be traced back to 1954, and which now has a main campus in Shah Alam, 20 miles away from Kuala Lumpur, together with four branch campuses in East and West (Peninsular) Malaysia. The significance of these non-university tertiary institutions can be noted by the fact that for the 1974/75 academic year, of the total of 12,803 new students enrolled for higher education, 6708 were recruited by the MARA Institute of Technology, the Ungku Omar Polytechnic and the Tengku Abdul Rahman College, the remaining 6095 new students were enrolled in the five universities.

This increase in the number of institutions of higher education (see Table 6) has been made possible by an equally phenomenal rise of Government expenditure on education. Annual recurrent expenditure has, for instance, risen from M$6.3 million in 1959 to over M$70 million in 1973, and capital expenditure for the period 1971-75 will be over M$110 million. In 1969 the allocation for education took M$524 million of which $31 million was allocated for university education.

TABLE 6
TERTIARY EDUCATIONAL INSTITUTIONS AND YEARS OF ESTABLISHMENT

No:	Institutions	Year Established
	A) Institutions with Degree-granting Status:	
1	University of Malaya	1961
2	University of Science Malaysia	1969
3	National University of Malaysia	1970
4	The Agricultural University, Malaysia	1971
5	The National Institute of Technology	1971
	B) Institutions Offering Professional Diplomas and Sub-Professional Certificates:	
1	The MARA Institute of Technology	1967
2	The Tunku Abdul Rahman College	1969
3	The Ungku Omar Polytechnic	1969

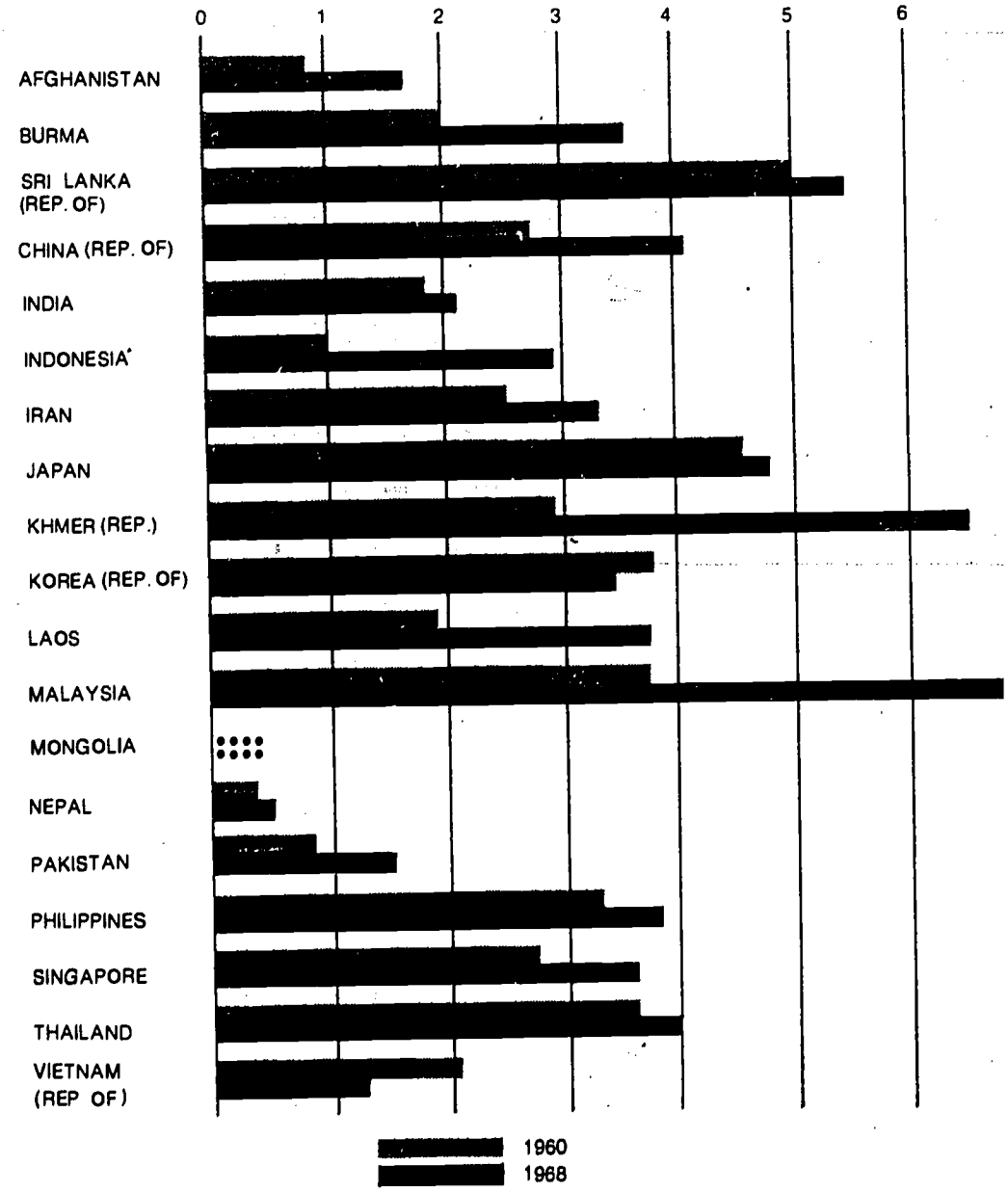
Not surprisingly the percentage share of education in public expenditure in Malaysia is the highest among the member countries of the Economic Commission for Asia and the Far East (ECAFE), as illustrated in Figure 1. In 1969, the allocation for education took up 19% of total government expenditure, an amount of $524 million of which $31 million was used for university education. In the 1974 Budget, education constituted 24% of the total expenditure, amounting to $851 million. In the 1975 Budget announced in November 1974, the total expenditure allocated for educational purposes was $1098 million, a 25.9% increase over that of 1974; and of this, $169 million of recurrent as well as capital expenditure, has been set aside for universities and colleges. The funds for the institutions of higher education have been increased 11-fold compared with 1965.

FACTORS SHAPING THE RECENT GROWTH OF HIGHER EDUCATION

The proliferation of institutions of higher education over such a short span of time and the enormous outlay on educational expenditure have been due to the interplay of economic, educational, cultural, social as well as political factors.

Figure 1

Public Expenditure on Education as Percentage of National Income 1960 and 1968



Source: *GROWTH & CHANGE : PERSPECTIVES OF EDUCATION IN ASIA* Educational Studies & Documents (UNESCO) No. 7, 1973.

Economic Needs

As far as national development planning goes, the economic function of education is clearly highlighted. The four major objectives of education and training as set forth in the Second Malaysia Plan 1971-75 are:

(i) Consolidation of educational system to promote national integration and unity;

(ii) Orientation and expansion of education and training programmes towards meeting the manpower needs of the country;

(iii) Improvement of the quality of education for the building of a progressive society oriented towards modern science and technology; and

(iv) Improvement of the research, planning and implementation capability to meet the above objectives.

Thus, apart from the overriding socio-political concern for the promotion of national integration and unity, the production of trained manpower, particularly in the fields of science and technology, is considered the primary objective of education, 'vital for the achievement of the objectives of increasing productive employment opportunities and of restructuring society under the New Economic Policy'.[7]

Economic approach to education has it that education is both a form of consumption and a kind of investment. Implicit in the latter is that society, or the financier of education, expects returns of some sort from the students on whom scarce resources have been invested. The return may, for instance, take the form of increased production when the educated manpower is used in the production process. Maximum returns from this educational investment can best be ensured only when correct and precise planning of educational output is undertaken so as to produce the best distribution of knowledge and skills among science, technology, medicine, agriculture, and other specialities. A less tangible but by no means less valuable form of return is the instilling of a sense of social responsibility on the students, as will be discussed later.

The establishment of the Higher Education Planning Committee in 1962 was a result of the recognition that planning for high-level manpower is needed for economic development; subsequently, the report of the Higher Education Planning Committee was in part responsible for the rate and direction of growth of higher educational institutions, as has been discussed in this Chapter.

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[7] *Mid-Term Review of Second Malaysia Plan, 1971-75*, Paragraph II, p. 33, *op. cit.*

Educational Need

The years after Independence on 31 August 1957, first as the Federation of Malaya and later as the Federation of Malaysia, have been marked by successive phases during which the opportunities for education have been increased tremendously. Firstly it was the expansion of opportunities at the Primary level which culminated in the adoption of the 1961 Education Act, thus paving the way for free universal primary education; later it was at the Secondary level with the abolition of the Malaysian Secondary School Entrance Examination, consequently raising school leaving age to 15.

Education is a continuous process. This expansion which has been taking place at the first and second level of the education system has been largely responsible for the enormous growth of upper secondary enrolments. (See Table 7. For data on Enrolment in terms of Age Groups by Level of Education, see Table 1 in Appendix). In

TABLE 7

UPPER SECONDARY AND "POST" SECONDARY (PRE-UNIVERSITY) ENROLMENTS IN ASSISTED SECONDARY SCHOOLS IN PENINSULAR MALAYSIA 1965-73

Year	Form IV	Annual %	Form V	Annual %	Form VI Lower	Annual %	Form VI Upper	Annual %
1965	22,241	—	18,513	—	2,190	—	1,765	—
1966	30,733	+38	22,892	+24	2,843	+30	2,128	+21
1967	32,531	+ 6	31,491	+38	3,820	+34	2,807	+32
1968	41,046	+26	33,308	+ 6	4,129	+ 8	3,758	+34
1969	43,854	+ 7	41,104	+23	4,562	+10	4,202	+12
1970	40,433	- 8	44,492	+ 8	5,871	+29	4,769	+13
1971	48,936	+21	42,938	- 3	6,196	+ 5	5,381	+13
1972	54,152	+11	49,980	+16	6,344	+ 2	6,126	+14
1973	61,014	+13	54,275	+ 9	7,569	+19	6,158	+ 1

	Form IV	Form V	Form VI Lower	Form VI Upper
% Increase 1965-73	+174	+193	+246	+249

Source: Compiled from data obtained from the Educational Planning and Research Division (EPRD), Ministry of Education, 1974.

1965, the total number of students enrolled in the Lower and Upper Sixth Forms, i.e. Pre-University Classes, was 3955. This had increased by 247% to a total of 13727 students in 1973. The target enrolment in the Sixth Forms for 1975 will be 16000, which represents a 304.5% increase on the 1965 figures. This great upsurge in the population of secondary students has given rise to a pressing demand for an ever greater number of places in the universities and colleges. This educational need has in part been responsible for the expansion of higher educational opportunities since 1969 (Table 8).

TABLE 8

FULL-TIME STUDENTS IN UNIVERSITIES
1959-74

Year	Enrolment	Annual % Increase
1959	323	—
1960	654	+102
1961	1,010	+ 54
1962	1,341	+ 33
1963	1,736	+ 29
1964	2,225	+ 28
1965	2,835	+ 27
1966	3,603	+ 27
1967	4,560	+ 27
1968	5,566	+ 22
1969	6,672	+ 20
1970	8,217	+ 23
1971	9,841	+ 20
1972	10,966	+ 11
1973	11,810	+ 8
1974	13,243	+ 12

Source: EPRD
Note: Does not include diploma, off-campus and advanced degree students, but includes post-graduate students in Education and Public Administration at the University of Malaya.

Political and Social Factors

With the achievement of independence from British rule in 1957, political considerations and educational needs were the two major reasons that led to the establishment of a university in the capital of

the Federation of Malaya itself. Started in 1959 as an independent division of the University of Malaya which also maintained a division in Singapore, the University of Malaya in Kuala Lumpur was transformed into an autonomous national university in 1961.

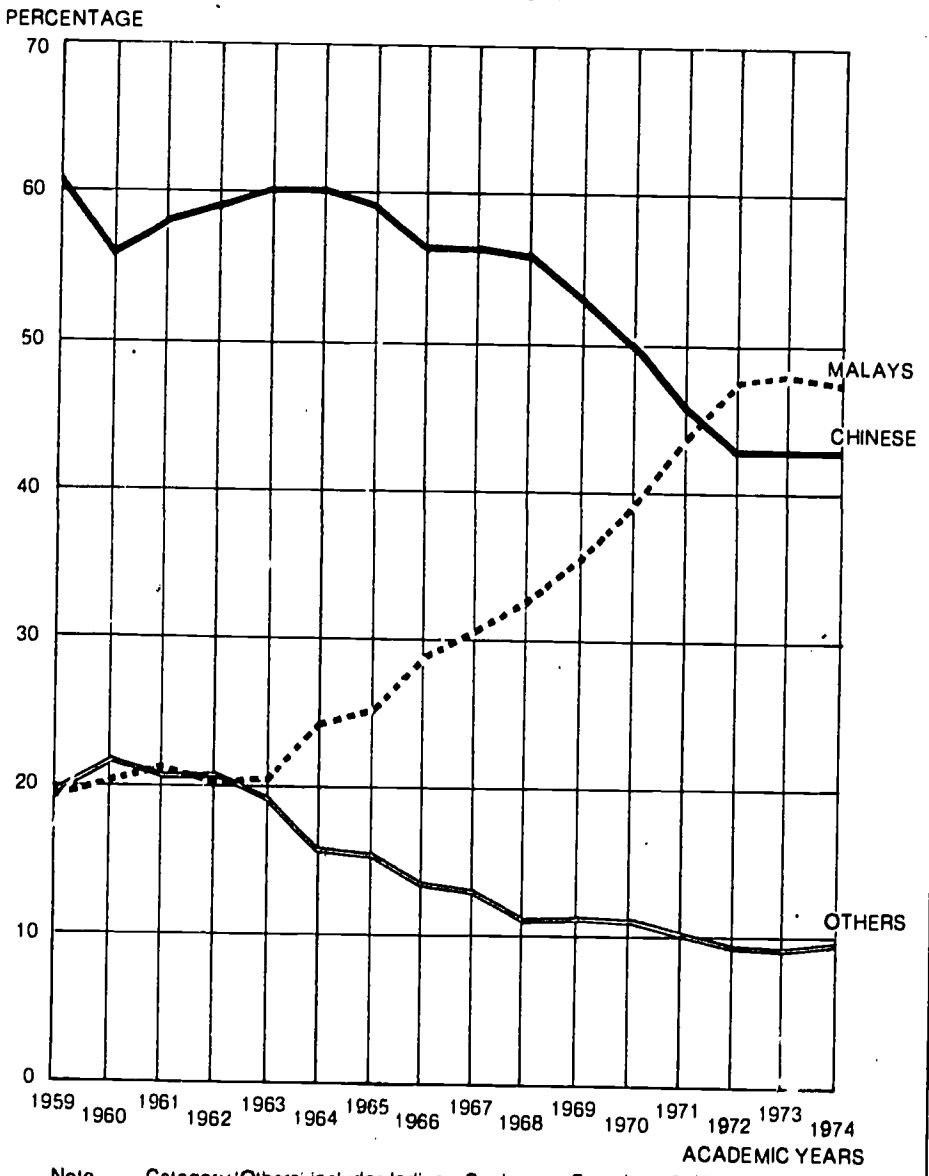
1969 was a watershed in the modern political history of Malaysia. It was an election year but the country-wide polls of May 1969 resulted in violent racial conflicts in the Federal Capital, Kuala Lumpur. The riots led to the suspension of parliamentary democracy with the establishment of an all-powerful National Operations Council. The year was also an eventful one in the development of higher education as major educational policy decisions were made and measures taken both prior to and after the political turmoil of May. In March 1969, a controversial report dealing mainly with teachers' salaries and organizations was published by the Aziz Commission; and in July 1969, two months after the post-election riots, the Minister of Education announced a new national educational policy together with a complete schedule and detailed steps for the implementation of the national language, Malay (*Bahasa Malaysia*), at all levels of the national educational system — a general intent that had been repeatedly stated ever since the pre-Independence days. Obviously subscribing to the notion that linguistic assimilation is the prerequisite of national vitality, the Malaysian Government announced that the outcome of this latest national educational policy would be an accelerated pace of national integration. The July policy pronouncement was followed on August 12th, by the announcement of the National Operations Council of the creation of a high-level commission to study campus life of the University of Malaya, which until the beginning of 1969 was the only university in the country.

Situated in the beautiful, sprawling Pantai Valley and held with considerable esteem in the academic world of the British Commonwealth, the University of Malaya had come increasingly to be identified as an institution for the small elite portion of the population, and more unfortunately, with the urban-technological-commercial symbols which in Malaysia are perceived as associated with the non-Malay communities, particularly the Chinese. This image of the University was not unfounded as the majority of the students and teaching staff were for many years Chinese in origin. The ethnic composition of students in this prestigeous institution has, however, undergone marked changes since the mid-sixties as can be seen in Figure 2 below.

Similar changes have also been brought about among the teaching staff of the University, particularly in the social science, humanity, and agricultural science disciplines.

As regards the socio-economic characteristics of the student population at the University of Malaya, recently published data

Figure 2
Percentage Distribution by Ethnic Group of Total Enrolment at the University of Malaya, 1959—1974



Note Category 'Others' includes Indians, Ceylonese, Eurasians, Pakistanis, etc.
Source Compiled from data obtained from the Report of the N.O.C. on Campus Life of the Students of the University of Malaya and from the University Administration.

obtained by Takei, Bock and Saunders (1973) revealed the preponderance of students from the higher social-class backgrounds in the case of Chinese and Indians, although the situation was somewhat reversed with the Malays. Grouping the numbers of male and female students (see Table 9), one notices that about 84% of the Chinese and 83% of the Indian students at the University, at the time the data were collected, were from High and Medium High Social Class origins. In contrast, 40% of the male Malay students in the same sample were from the lowest social class. This is partly attributable to the Government's policy of 'positive discrimination' in favour of the Malays, thus enabling a substantial number of Malay youths from the lower socio-economic class, often rural in background, to gain admission into the institutions of higher education. Part and parcel of this educational policy has been the establishment of the MARA Institute of Technology, the National University of Malaysia, and other institutions that admit, either exclusively or in large measures, students of Malay and other indigenous origins.

TABLE 9

FATHER'S SOCIAL CLASS BY SEX AND ETHNICITY AMONG FIRST- AND FINAL-YEAR STUDENTS AT THE UNIVERSITY OF MALAYA, IN PERCENTAGES

Father's Social Class	Ethnicity and Sex of Student					
	Malay		Chinese		Indian	
	Male (n = 421)	Female (n = 151)	Male (n = 734)	Female (n = 284)	Male (n = 103)	Female (n = 54)
High	37	61	58	66	55	70
High Medium	9	15	22	22	18	22
Low Medium	15	13	12	6	20	7
Low	40	12	9	6	7	0

Source: Table Reproduced from Takei, Yoshimitsu, John Bock and Bruce Saunders, *Educational Sponsorship by Ethnicity: A Preliminary Analysis of the West Malaysian Experience;* Papers in International Studies, Southeast Asian Program Series No. 28. Ohio University, Athens, Ohio, 1973.

The MARA Institute of Technology and the National University of Malaysia were established specifically for the promotion of the economic and cultural life of the Malays, and the large capital expenditure allocated by the Government for the development of the two institutions at the lavish sites of Shah Alam and Bangi has been interpreted by some observers[8] as aiming to reverse the relative symbolic deprivation of the Malays *vis a vis* the country's other major ethnic communities. The MARA Institute of Technology originated

[8]See for instance, Douglas; Stephen A., *The Symbolic Use of Educational Policy in Malaysia,* Inter-disciplinary Conference on Processes of Change in Contemporary Asian Societies, Urbana, Illinois, November, 1970.

from the *Dewan Latehan* RIDA or the Rural Industrial Development Authority Training Institute, established in 1954 under the Ministry of National and Rural Development to train young Malays for participation in commerce and industry. The Dewan Latehan RIDA was later named *Maktab* MARA or MARA College, following the June 1965 *Kongress Ekonomic Bumiputra* (Economic Congress of the Indigenous Peoples) during which the shortage of Malay personnel in industry and commerce was highlighted and deplored. The MARA College was renamed the MARA Institute of Technology (*Institute Teknologi* MARA) in October 1967 with the expansion of courses available at the institution and the upgrading of its diplomas. The Institute currently has 4 branch campuses in East and West Malaysia and enrolment had soared from 200 students in 1965 to nearly 7,000 in 1974. The primary concern of the MARA Institute of Technology is now the production of top management staff and the training of professional and sub-professional personnel to meet the present insatiable demand for Malay graduates both in the Government and private sectors, as a result of the Government's New Economic Policy.

The establishment and expansion of the MARA Institute of Technology and the National University of Malaysia were perceived by the non-Malay communities as a clear symbol of ethnically defined interests. The ethnic composition of students enrolled in these two institutions, and for that matter, student enrolments at the Agricultural University of Malaysia and at the National Institute of Technology, lend credit to such an ethnically defined perception. (See Table 10). The fact that the MARA Institute of Technology admits only *bumiputra* students who may come from a foreign state like Singapore, and conducts most of its courses in English, at a time when the Government is rigorously implementing Malay (Bahasa Malaysia) in place of English in government-assisted schools and in the other institutions of higher learning, also tend to aggravate the sense of relative deprivation among the non-Malay communities in Malaysia.

This relative symbolic deprivation accentuated the Chinese demand for a Chinese-language university but resulted in the opening of the Tengku Abdul Rahman College in 1969 instead. The College now offers Pre-university subjects as well as a number of professional diploma courses, and in a departure from the original intention, classes are conducted in English, and, increasingly in Bahasa Malaysia. The move for a Chinese university was in its later stage championed by the Chinese wing of the ruling Alliance Party, and the naming of the institution after the first Prime Minister of the country who was also the head of the Malay wing of the governing Party was evidently a symbolic gesture towards national integration.

TABLE 10
ENROLMENTS IN TERTIARY EDUCATION
BY ETHNIC GROUP, 1973/74

Institutions \ Ethnicity	Malays	Chinese	Indians	Others	Total
Degree Courses					
University of Malaya	4,000	3,592	755	34	8,381
Science University	511	836	128	28	1,483
National University	1,415	34	9	31	1,489
Agricultural University	75	34	3	2	114
National Institute of Technology	192	46	1	—	239
Diploma and Certificate Courses					
Agricultural University	1,168	177	13	26	1,397
National Institute of Technology	1,082	149	11	4	1,246
MARA Institute of Technology	3,997	—	—	24	4,021
Ungku Omar Polytechnic	705	186	27	—	918
Tunku Abdul Rahman College	2	613	—	—	615
Total Enrolment at all levels	13,142	5,667	947	149	19,903
Percentage Distribution by Ethnicity	66	28.4	4.8	0.8	100%

Source: Compiled from data obtained from *Mid-Term Review of Second Malaysia Plan, 1971-75*, and data obtained from Institution sources.
Note: Data do not include some 26,580 Malaysian students enrolled in overseas institutions, a significant portion of whom are tertiary students and Chinese.

CHAPTER II

HIGHER EDUCATION AND SOCIAL DEVELOPMENT: AN AREA FOR DIRECT ACTION — STUDENT RURAL SERVICE ACTIVITIES

HIGHER EDUCATION AND SOCIAL DEVELOPMENT: AN AREA FOR DIRECT ACTION — STUDENT RURAL SERVICE ACTIVITIES

INTRODUCTION

Social development may be conceptualized as a process in which institutions become progressively differentiated from one another. The emergence of formal education is part of this process, as are specialized economic and political institutions. In other words, the existence of higher learning presupposes a degree of complexity in the division of labour and a level of economic and political development that affords, in the historical Arab, Chinese, European, and Indian scenes, the possibility of 'idleness' of a scholarly class.

Conceptualizing formal education in institutional terms as part of the development process enables us to focus on the relationship between educational changes and other changes, on the interrelationship between the developing educational system and other aspects of the social, economic, and political development process.

CHANGING HISTORICAL ROLES

The modern European university in the sense of an organized body of masters and scholars had its origin in medieval Christiandom. As a newly emerged institution, it ranked with the Church and Empire as the three supporting piers (*Sacerdotium, Imperium, et Studium*) of a 'civilized' society. The seedbed for the rise of universities was the great influx of knowledge into Western Europe — partly through Italy and Sicily, but chiefly through the Arab scholars of Spain — that took place during the twelfth century. Known to historians as the Renaissance, the revival of learning and intellectual discovery became the agent of social change and therefore gave rise to the possibility of 'men of new knowledge'. It was such men who established the intellectual bases of industrial, 'modernized' society.

The development of formal education as a specialized social institution engendered a struggle between alternative emphases in cultural transmission, between the preservation and the creation of knowledge. But it is not only a question of what is to be sought and taught, the other great questions in the idea of a university include, for example, the problem of who should learn.

The instruction of undergraduates in the basic knowledge contained in particular 'discipline', the training of a relatively small number of graduate students in research, and the training of young people for certain professions, became the fundamental activities of the universities in the western countries from the late nineteenth century to the period after World War Two. The function of the university came to be increasingly associated with helping to create bases for an improvement of the instruments required for social-economic

development and the channeling of upward social mobility of the individual.

In the meantime, the needs of industry were increasingly forcing the governments in all countries to play a larger part in higher education, either by assisting private institutions or by creating new ones of their own and, today, this process has proceeded very far indeed.

Such an expansion of financial support to the universities in the West especially in the post-war years of the fifties entailed the performance of teaching, training, and research as services by the universities to both government and society. These were different in character from the more traditional functions of teaching, training, and research as large-scale research schemes supported by contract, the teaching of vocationally 'relevant' courses, etc. became the preoccupation of the universities.

SOCIAL FUNCTIONS OF HIGHER EDUCATION IN THE DEVELOPING COUNTRIES

In addition to carrying out teaching, training and research as services to government and other institutions, the universities and colleges of the developing nations have an added priority of promoting research dedicated to the solution of concrete social problems resulting from the rapidly changing social relationships, and the providing of social services in an environment wherein other institutions, including the government, may lack the means of accomplishing these functions. The accessibility to knowledge and internal openness make the university a potential base and agency in the movement of social change.

The types of social services which may be rendered by the higher educational institutions can usually be achieved on a very practical level. This may include the various extension activities recommended by UNESCO educationists, or as has become increasingly widespread, the sending of a large number of students, either voluntarily or otherwise, to undertake service-learning work in rural areas or urban ghettos. Some of the extension activities that have been pursued by universities in a number of countries include, traditionally, those falling into the fields of agriculture, health and adult education. In Southeast Asia, the Philippines and Indonesia are the two countries most active in this regard.

The university or college could also participate in the social and cultural improvement of the masses by planning and running evening and holiday classes, televising or more appropriately, broadcasting educational programmes. This kind of educational messages will necessarily include language teaching, persuasion towards acceptance

of family planning and means of fertility control, knowledge on health and nutrition, and whatever else that is needed in the local or national context. The recent formation of a Communication and Extension Programme within the formal curriculum structure of the Agriculture University of Malaysia would fall under this category of social services.

In eradicating illiteracy which is a common social and educational problem in the developing world, the university could organize teachers' training courses for secondary school teachers, particularly in the fields of science and technology. This ought to receive top priority as teachers are the agents who translate educational goals, be it the need for technical manpower, equal educational opportunities, or national integration, into reality.

Another function that may be performed by higher educational institutions in any society, but more so in the developing nation, is its participation in positive social actions, which may include activities such as community development. In the developing countries, the universities and colleges which compete, often with great success, for the limited resources of the economy, ought to make their own resources available to society at large, particularly to the poor communities commonly found in the rural regions. This has notably been realized in the case of Indonesia whose national higher educational philosophy, known as *Tri Dharma,* defines the objective of higher education as that of Research, Teaching and Community Service. Projects aimed at bringing about or improving health, housing, economic development, education, administration of justice, and social service should be drawn up and implemented. This could be carried out by the teachers and researchers of the tertiary educational institutions or by the students themselves, who may during their vacations or at other suitable times, go into the midst of the deprived rural or urban communities to implement the projects. And finally, in addition to running these social-action programmes and encouraging their acceptance by the public, the institutions of higher education should evaluate these activities and their practical impact. The involvement of students and faculty members in the evaluation and assessment of their own social development projects also adds a new dimension in the fostering of a closer relationship between higher education and society.

AN AREA FOR DIRECT ACTION: STUDY-SERVICE OR SERVICE-LEARNING ACTIVITIES

One form of student social action which is rapidly gaining a foot-hold in both the developed and the developing countries is those activities that have been termed 'study-service' (Fussell and Quarmby, 1974), 'service-learning', or more generally, 'student service activities'. This is a two-way process for in linking service with study, the

students are able to serve the underprivileged whilst gaining opportunities for educational development and personal growth as well.

One of the attributes of the study-service or service-learning activities of students is that it is organized within the context of formal education. It may be voluntary, or form part of the educational curriculum, or be required for other purposes. Service-learning may be short-term or long-term. According to Fussell and Quarmby (1974), the schemes can be broadly categorized into 'intervening', 'interwoven', 'subsequent', and 'parallel' types, depending on at what point of time during the course of study the service work is undertaken, and the extent to which it is integrated into existing curriculum.

In the following chapters, we shall take a closer look at how the institutions of higher education and the students in the Third World are helping to contribute to the economic and social development of their countries through various forms of service-learning work.

CHAPTER III

VOLUNTARY RURAL SERVICE ACTIVITIES OF TERTIARY STUDENTS IN MALAYSIA

VOLUNTARY RURAL SERVICE ACTIVITIES OF TERTIARY STUDENTS IN MALAYSIA

INTRODUCTION

The involvement of students in voluntary social action schemes in rural Malaysia can be traced to the early nineteen-sixties. In or around 1960, the National Union of Islamic Students started a scheme to recruit volunteers from the country's many secondary Islamic colleges as well as volunteers from the emerging institutions of higher education, to undertake short-term community development projects lasting some two weeks or so, in many villages throughout Peninsular Malaysia. Student Unions of the tertiary institutions of education only became involved in such rural service activities in 1969, when the University of Malaya Students' Union launched a vacation programme called the 'Students Pioneer Corps', which recruited volunteers from the University of Malaya alone. A year later, in late 1970, the National Union of Malaysian Students decided to organize a similar programme at the national level so as to enable student volunteers from the other universities as well as other tertiary institutes and colleges to have an opportunity to obtain first-hand knowledge and experience of rural life, and at the same time provide community service to the rural folks. Since then, several other schemes have been launched by individual student unions and by student clubs and associations within the unions of student bodies in the Mara Institute of Technology, the Agricultural University of Malaysia, the National Institute of Technology, and so on.

THE STUDENT PIONEER CORPS (1969) AND THE TEACHING FORCE (1970)

In an editorial entitled, 'The Intellectual Awakens' in the May 1968 issue of *Mahasiswa Negara*, the organ of the University of Malaya Students' Union or *Persatuan Mahasiswa Universiti Malaya* (PMUM), the paper hailed the birth of a new political party which was launched and led by a group of intellectuals, academics, and professionals. It commented that the most exciting happening was not the inception of this party but the intellectuals it embraced and the trend that was reflected — a trend that was marking an end to the conventional divorce of the University from politics, to the atmosphere of conformism and passivity of the university. It came not as a surprise, when five months later in a debate between graduate and undergraduate representatives of the University, a scathing attack was made by the undergraduates on the prevailing attitude and values of their seniors. The Malaysian graduate was depicted as knowing only 'how to play golf, sip shandy at the Selangor Club, and drive around in big cars — a "snob" who, with his fellow graduates, has formed the

"elite" to take over from the colonialists'. These graduates were criticized for being unwilling to go back to the *kampung* (villages) 'where they are most needed'.[1]

These two instances reflected the growing awareness and concern of the students in the University of Malaya of wider social and political issues outside the fences of the campus at Pantai Valley. This increasingly vocal and active participation in the social and political affairs of the nation was particularly strong within the Malay Language Society, a non-affiliate of the University of Malaya Students' Union, but the momentum was gathering among the general student bodies at Pantai Valley and elsewhere as well.

Towards the end of 1968, appeals were made, on two separate occasions, by the Presidents of the University of Malaya Students' Union (PMUM) and the National Union of Malaysian Students (PKPM) to students to spend some time with the people in the rural areas, to study their problems, and to offer help in solving their difficulties. In his public speech at the Annual General Meeting of the Union, the PMUM's 1968/69 Council President argued that it was time the students left their ivory tower abode and played a more creative and active role in the politics of the nation. He urged that "more concrete projects should be undertaken during the long vacation", and that "we students will have to go out to the people in rural areas, study their problems and give of our best to help solve the difficulties people less fortunate than us, face".[2] Concerned with this same issue, the President of the National Union (PKPM) recommended in the December issue of the PKPM organ, *Berita Pelajar Special,* that all graduates from the institutions of higher learning should serve in the rural areas for one year. He was reported as having felt that this 'national service' in the rural areas, particularly in the really remote *ulus,*[3] would give the graduates 'a potentially valuable non-monetary, social awareness, leaving the future elites with a sympathy for the economically backward and oppressed peasant masses'.

The efforts of these elected student leaders and the general political climate that dominated the campus as well as the national life in general in and around 1969 led to the creation of a Student Pioneer Corps in the University of Malaya. 'The University of Malaya Students' Union realizing the need for undergraduates to identify themselves with the masses; noting the plight of the rural community and the various problems they face; and further realizing the

1 *Mahasiswa Negara*, vol. 7, no. 1, Nov. 1968, p. 3.

2 "New President's Policy: Call for More Politics" in *Mahasiswa Negara*, vol. 6, no. 7, Session 1968/69. Term 2; p.1.

3 'Ulus', Malay word meaning 'of the upper course of a river'; denoting underdevelopment and remoteness.

importance of racial harmony and national integration proposes to set up a Student Pioneer Corps'.[4]

Having been allocated a budget of M$8,000 by the Union, the Student Pioneer Corps, known in Bahasa Malaysia as *Project Perkhidmatan Mahasiswa,* was launched during the long university vacation at the beginning of 1970. Some 40 students from the University, in groups of ten persons, visited and stayed in four villages in Trengganu, a state in the east coast of Peninsular Malaysia. The villages chosen were near Kota Baru, Kuala Krai, Kuala Brang, and Chelok; the number of inhabitants in the four *kampungs* (villages) totalled about 8,500.

This service scheme under the name of Student Pioneer Corps or Project Perkhidmatan Mahasiswa existed only for a year.

In 1971, the scheme was renamed *Tenaga Pengajar* or The Teaching Force, and as the name suggests, the service activities were focused mainly on teaching children and adults in the villages to read and on providing instructions in modern agriculture, village cooperatives, health, and domestic economics.

Aims and Activities of the Teaching Force

The primary objectives of the Teaching Force were set forth as:

a) To obtain first-hand knowledge of the difficulties and problems facing the rural people, particularly those in the fields of education and health, and through discussion and instruction, help the rural people solve these problems;

b) To ease the problem that university students have in obtaining temporary jobs during their long vacation; provide them with some useful occupation during the holiday which at the same time will enable them to get a little income for the purchase of books and payment of rents;

c) Recognizing that they are an integral and important part of the wider national community, the students will be brought closer to the community at large;

d) To help promote friendship and harmony among people of different ethnic origins and to bring about national integration;

e) To promote group life and productive work and to train the student members to overcome problems through joint initiative; and

[4] "Student Service Corps". *Laporan Tahunan PMUM (Annual Report of PMUM),* Sept. 1969-70.

f) To help build sports facilities for the rural school children and village youths in general, and to teach them new games.

Administration

Decisions concerning the objectives of the service corps, the selection of villages, the recruitment of volunteers, marshalling of financial aids, and the implementation of the schemes are the responsibility of the Organizational Committee of the Teaching Force scheme of the University of Malaya Students' Union. The Committee consists of a Director, Secretary, Treasurer, and a State Coordinating Officer for each of the states selected for the service activities; in addition, the President and Welfare Secretary of the University of Malaya Students' Union become, automatically, ex-officios of the Committee. The Secretariat of the Union (UMSU) is used as the Operation Room for running the service activities of the Teaching Force.

The Selection of Villages

The Organizational Committee of the Teaching Force decides on the choice of the area to which the Union is to send its volunteers. The selection process involves considerable amount of hard work and planning as preliminary field survey trips have to be made and cooperation obtained from the local and State authorities. In general, the following guidelines are employed in the selection task:

a) A *kampung* (Malay village), a rubber or oil-palm plantation, or a 'New Village' (re-settled Chinese community mostly established in the 1950's to sever possible sources of support to insurgent communist guerillas), so long as it is a neglected and backward area;

b) The village selected should have at least 50 households;

c) Being an underdeveloped area, the village chosen is likely to be lacking in education and health facilities as well as social and economic welfare;

d) For practical reasons, the village should not be far too inaccessible;

e) It should preferably have at least a primary school, a community centre (*balai rakyat*) or a place where the members of the Teaching Force could appropriately conduct their activities;

f) There must be enough villagers available to act as 'adopted families' to the volunteers.

The Recruitment and Organization of Volunteers

The activities of the Teaching Force (*Tenaga Pengajar*) of the Students' Union are publicized in the various student news sheets, newspapers and on university notice boards. Through this as well as information passed from student to student, the Union is able to obtain enthusiastic responses from the Union members in general, and applications often exceed the number intended. Although all the students of the University are encouraged to participate in the rural service work, the number of volunteers that can be recruited is restricted by the limited resources available to the University of Malaya Students' Union.

The Union does not allow discrimination in the selection process as the volunteer who is chosen may be of any sex, ethnicity, religion or academic discipline. A sincere desire to serve and learn, and an attitude of goodwill and understanding are required of the volunteers. Preference is given, in the selection process, to those members who are not in the final-year of their studies, so that in the following academic year they will still be in the university to disseminate the knowledge they have gained from their experience of living with and serving the rural folks during the university vacation. As nearly all the areas chosen are inhabited by people of Malay ethnicity, it is important that every participant be able to converse in the national language, Bahasa Malaysia (Malay), at least to the extent needed for the successful execution of his responsibilities and for the success of the scheme as a whole.

While in the field, every participant of the Teaching Force is required to see himself or herself as a representative of the student body of the University of Malaya, and as a university student who is aware of the state of the nation, the problems of the society, and be prepared to render whatever assistance he can to the less fortunate and less endowed rural people. He is to live among them for the duration of the service term and is given to understand that, as a member of the Teaching Force, he should not allow his own political views and inclination affect the service in any manner. Members of the corps are not allowed to propagate political ideology of any sort.

The number of volunteers varies from year to year but the Teaching Force of the University of Malaya Students' Union has expanded ever since the first project was launched in 1969 under the name of Student Pioneer Corps. The number of villages selected and the number of villagers who have come into contact with the Teaching Force have also increased over the years.

The service corps is divided into smaller teams, the size of which depends on the number of volunteers and villages selected; but attempts are made to form teams of 25 persons. It is also required that one out of every four volunteers be a female student, and efforts are

made to recruit students of every ethnic origin, religious belief, and discipline of study.

Once in the field, the student volunteers must live-in with an 'adopted family' in the *kampung*, rubber plantation, or 'new village' for a period of one month. At the end of their term of serving and learning from the rural people, team reports embodying findings on the various aspects of rural life and information about the group's activities, are to be submitted. A Disciplinary Board has also been set up in the University of Malaya Students' Union to examine, and if necessary, take action on any violation of the principles governing the Teaching Force projects. Understandably, the success of the scheme depends very much on the cooperation of the students, University Administration, Federal, State and Local authorities, and the public.

Rules Governing Service

The following rules and guidelines have been adopted by the Organizational Committee to help the volunteers carry out their activities effectively:

1) Apart from fulfilling their general responsibilities for the realization of the objectives of the Teaching Force, every team member may be assigned special additional duties for the same stated purpose;

2) Lessons and guidance classes will be conducted everyday according to schedule in subjects such as Bahasa Malaysia, English, Arithmetic, and Science. In the evening, physical exercises and games which are popular in the village are to be organized by a corps member who should preferably be a player of that particular game or sport in the university team. At night, the student volunteer should get together with the members of his 'adopted family' and discuss with them matters related to educational opportunities and the range of subjects available to young people, household affairs, health and the facilities that may be made use of in nearby government health centres, and knowledge on modern medicine. Where appropriate and possible, advice should be offered;

3) If necessary, talks or lectures on any other relevant topic may be conducted. Steps must also be taken to build up a library, organize health campaign and sewing class, and to promote traditional village mutual-help (*gotong-royong*) projects. In all this, special effort should be made to secure the widest possible participation of the villagers, particular the village youths of both sexes;

4) Members of the Teaching Force projects will be paid a subsistence allowance for the month while they are in service, and each member has to give part of this allowance to his 'adopted family' as payment for his food;

5) Each volunteer must carry out his duties each day according to the work schedule, and use whatever free time he has in a fruitful way in the village he has been assigned to. Every team will be allowed to leave its assigned village for a day once every week, and this should be reserved for visits on fellow student volunteers and places nearby;

6) Every volunteer whose performance is deemed satisfactory by the Organizational Committee will be given a Special Certificate of Recognition for the service he has rendered as a member of the Teaching Force.

Financing of Projects

Like its predecessor, the Student Pioneer Corps, the various Teaching Force schemes are financed by funds allocated by the University of Malaya Students' Union, with nominal contribution from the University of Malaya. With the expansion of the programme both in membership and the number of villages visited, the expenditure incurred has doubled from M$8,000 in 1969 to M$18,710 in 1973.

Expenditure is kept to the barest minimum. The single largest item is the subsistence allowance paid to the corps members; the transportation of volunteers from the University in Kuala Lumpur to the remote rural areas and the week of orientating the recruits are other items of expense. An example of this can be seen in the 1973 budget estimate of the Teaching Force as shown in Table 11.

NATIONAL STUDENT SERVICE CORPS

The National Student Service Corps, known in Bahasa Malaysia as *Pasukan Perkhidmatan Pelajar-pelajar Kebangsaan*, is a major undertaking of the National Union of Malaysian Students. This national scheme is, in a sense, an offspring of the Student Pioneer Corps of the University of Malaya Students' Union which was launched in 1969. The favourable response to the 1969 programme and the encouraging performance were responsible for the decision of the National Union to adopt a similar project to enable students from other institutions of higher learning to participate in vacation service-learning activities. Members of its various affiliate organizations are eligible to join the National Student Service Corps, and this includes students from the universities, institutes, and teachers training colleges. In actual fact, active participation in this national rural service scheme has come mainly from the student bodies of the

University of Malaya, the National University of Malaysia, the Agricultural University of Malaysia, the MARA Institute of Technology, and the National Institute of Technology, all of which are situated in or around the federal capital, Kuala Lumpur.

TABLE 11

ESTIMATED EXPENDITURE
TEACHING FORCE SCHEME
UNIVERSITY OF MALAYA STUDENTS' UNION (PMUM)
5TH MARCH — 7TH APRIL, 1973

1) **Allowance**			
a) For 100 participants during duration of Project: $120 x 100		$12,000	
b) For 7 members of the Organization Committee:			
— during Preparation Stage	$3 x 30 x 7 =	$630	
— during Project	$3 x 30 x 7 =	$630	$13,260
2) **Fares**			
a) For 100 participants from homes to University of Malaya Campus: $100 x 10		$ 1,000	
b) For 100 participants during Orientation and Briefing		$ 400	
c) For 100 participants from University Campus to places of service		$ 600	
d) For Organization Committee before and after the Project		$ 350	$ 2,350
3) **Orientation**			
100 participants for 5 days $100 x 5 x 5		$ 2,500	$ 2,500
4) **Emergency**			$ 600
Total			$18,710

The National Student Service Corps was conceived because it was felt that there was a real need to inculcate a close relationship between students and the rural people. Serving with the natioanl service corps would give the students the opportunity to understand the living conditions of the rural community through practical experiences gained in the course of the project. The service corps would provide the rural people with correct information on the nation's development programmes; the village folk had frequently

been told of the progress of these programmes, but they might not have grasped the true picture of things. In addition, the service corps also undertakes, with the co-operation of various government departments, to provide proper guidance on the various aspects of health, education, agriculture, household and youth activities, and other matters which may have been neglected. This is essentially a two-way process. In serving and helping others through this project, the students gained first-hand knowledge from the rural people on the actual manner in which villagers live and the tradition they adhere to. They also have the opportunity to put into practice the theories and methods they have learned. Such practical experience is particularly important to the students who are pursuing vocational and professional courses of study.

Aims and Types of Activity

Towards the end of the nineteen-sixties, university students in Malaysia began to feel that there was a need for them to obtain first-hand knowledge of at least some of the issues facing the rural folks, to understand their problems and establish a rapport between themselves, the tertiary students, and the public. The leaders of the various student organizations and a large cross section of the student population in general saw the social benefits that might be derived from organizing social-action projects in the backward rural regions, and were enthusiastic in getting the projects launched. Having witnessed the political turbulence which beset Malaysia in the late sixties, they were among the growing number of concerned Malaysians who saw the urgent need for racial and national integration in the country. These were factors in the formation of the National Student Service Corps. They had guided in the formulation of its objectives and the delineation of its fields of activity. With this backdrop, the following objectives were set forth by the Central Organizing Committee of the National Student Service Corps:

1) To study the problems faced by the rural people and to find ways and means of solving them;
2) To give the students an actual picture of the living conditions of rural areas so that the importance of assisting rural development will not be overlooked or forgotten;
3) To show students the importance of group-life and how to overcome problems with their own initiative;
4) To assist the work, the daily tasks of the rural folks;
5) To help the rural community get health facilities;
6) To stress to the rural people the importance of cleanliness, hygiene, and education; this is to be achieved through lectures and discussions;
7) To help the rural school-children in their school work;
8) To help overcome the dropout problem in schools;

9) To assist in setting up games facilities;
10) To encourage rural youths to adopt a progressive attitude with regard to the nation's economic and cultural development efforts, and with regard to the fostering of a national identity;
11) To explain to the rural people the various ways with which they may help to bring about a united Malaysian nation, in accordance with the *Rukunegara*.

Administration

The Secretariat of the National Union of Malaysian Students, which is situated in the Union House of the University of Malaya Students' Union, is the Headquarters of the National Student Service Corps. The corps is headed by a Central Organizing Committee whose members are composed of:

i) A Director
ii) An Organizing Secretary
iii) Liaison Committee (Chairman)
iv) Participants Committee (Chairman)
v) Finance Committee (Treasurer/Chairman)
vi) Publicity Committee (Chairman)

and Members of Sub-Committee:

i) Affiliate Level
ii) State Co-ordinators (State level)

Recruitment of Volunteers

Like the Teaching Force of the University of Malaya Students' Union, the activities of the National Student Service Corps are publicized in various student publications, on students and university notice boards, and occasionally in the national press. The national service corps involves students of several institutions of higher education; and because the time-tables of the institutions are different, two or more phases are required to give students of every institution a chance to participate in the vacation project.

The rural service activities performed in the previous holiday period was, for instance, carried out in two stages. The First Phase was undertaken in December 1973 with ten groups of participants from the following institutions: 1) MARA Institute of Technology, 2) Ungku Omar Polytechnic, 3) Teachers' Colleges, and 4) The University of Agriculture. The Second Phase of this student service scheme was carried out in April - May, 1974, again with ten groups of participants, but these were mainly from the universities, namely: 1) National

University of Malaysia, 2) University of Malaya, 3) University of Science, Malaysia, and 4) The National Institute of Technology.

Each group of volunteers in the 1973-74 service scheme consisted of 25-30 participants. Efforts were made to recruit students from the various academic disciplines, Arts, Economics, Agriculture, Science, Medicine, and so on. The students may come from any ethnic group and of any religious persuasion.

Rules of Service

The participants of the national service corps must live with foster parents in the selected villages. For this purpose, an allowance will be given to each participant to enable them to pay for the board and food. In 1973/74, each corps member was given M$2.00 a day to meet this expense. Furthermore, a small pocket allowance is paid to every participant.

During the one-month stint in the rural area, each volunteer must make a survey on one or more aspects of rural life. The points that are likely to be studied are, education, social development, religious life, village economy, family organization, and other related matters. The survey has to be written in the form of a report and the Group Leader must collect and submit the completed reports to the Central Organizing Committee, in addition to writing a team report in his capacity as Group Leader.

Selection of Villages

A set of criteria has been adopted by the Central Organizing Committee of the National Student Service Corps in the selection of villages to which teams of service corps will be sent. These are as follows:

a) The *kampung* (village) should be in a remote area away from the town; it may, for example, be a fishing village at the coast. The village must be an underdevloped one;

b) There should approximately be 50-100 households in the area;

c) The village should be lacking in the following amenities: economy, health, education, and socialization.

Projects Undertaken by the Corps

Projects undertaken by the volunteers of the National Student Service Corps fall typically in the fields of education, agriculture, economy, health, recreation, women's movement, and other related general activities. These are clearly set forth in the blue-print of the 1973-74 scheme, as shown below:

a) **Education**

i) Tuition classes;

ii) Setting up of a library (if necessary);

iii) Organizing lectures and talks on:

— Importance of Parents' Associations

— Dropout problem in schools

— Qualifications needed to enter any institution of higher learning, and availabilities of financial aid.

b) **Agriculture**

i) Drainage and irrigation problems — discussion on overcoming such problems;

ii) Planting, use of fertilizers;

iii) Initiate home-gardening of vegetables;

iv) Discussion on various agricultural techniques;

v) Farmers Associations — encourage formation;

vi) Organizing a course in Agriculture.

c) **Economy**

i) Co-operative Societies — discussion on advantages and formation;

ii) Marketing of agricultural produce;

iii) Sources of income.

d) **Health**

i) Family Planning — talks;

ii) General cleanliness;

iii) Sanitation — ways of improving;

iv) Organizing Home Cleanliness and Child Health Campaigns;

v) Discussion on advantages of health centres and modern medical facilities.

e) **Recreation**

i) Youth club movement;

ii) Setting up badminton/games court;

iii) Organizing friendly matches between rural youth and villagers.

f) **Women's Movement**

i) Home administration;

ii) Sewing classes;

iii) Home economics;

iv) Talks: Women in Society, etc.;

v) Encourage formation of women's movement (if appropriate).

g) **General**

i) Carry out any socially beneficial activities and projects;

ii) Community Work — repairing roads/bridges;

iii) Carry out religious training activities;

iv) Organize Village Development Board.

The two phases of the 1973-74 service scheme, which were made necessary because of the slight differences in vacation time-tables, each had a special area of concentration. The first Phase, in December 1973, placed emphasis on Education and other activities defined in Item (e) of the blueprint. The Second Phase which involved mainly students of the Universities and was carried out in April - May 1974, covered all aspects of the line of action tabled in the blueprint as did other previous schemes.

The Role of the Ministry of Culture, Youth and Sports

A project such as the NSSC will need the assistance and co-operation of every sector: Ministries, Government Departments, firms, individuals, foundations, etc. It has to date received financial support from the Ministry of Youth, Culture and Sports and the Ministry of Defence which provided, for instance, free air-lift of a handful of volunteers to East Malaysia in one of the National Student Service Corps projects. Cooperation and aid have also come from various local government authorities and private organizations.

THE DEVELOPMENT OPERATION CORPS

The *Gabungan Pelajar-Pelajar Melayu Semenanjung* (GPMS) which literally means the Peninsular Malay Students' Union, or more appropriately, the National Union of Malay Students, is the oldest national student organization in this country. It was established on 14th August 1948 at Kuala Lumpur under the leadership of Aminuddin Baki and a number of other Malay students who were studying at the then University of Malaya in Singapore. Its founding manifesto which has been passed down to the present time pledges to:

— Unite the Malay students throughout the Malay Peninsula;

— Be aware of the backwardness of the Malay people in the field of knowledge;

— Assume the responsibility of propagating and upgrading knowledge and learning among the Malays;

— Adhere to the belief that the presence of, or the lack of progress, wealth, and dignity of the Malay people lies in the hands of the students themselves.

The National Union of Malay Students (GPMS) became, in the 1950's, closely associated with the emergence of Malay nationalism and the movement for political independence from the British colonial rule. It was the only national student body for a whole decade until 1958, a year after the Independence of Malaya, when it joined hands with the University of Malaya Students' Union (UMSU) to form the National Union of Malayan Students.

The involvement of the GPMS with the growth of Malay nationalism both before and after Independence was mainly that of fostering ethnic identity and political conciousness. In the late 1960's and early 1970's, attention began to be increasingly turned toward the practical aspects of nation-building. It was felt that, in general, the Malay student population and the rural Malay masses had already achieved a measure of unity and political consciousness, and that in the case of rural Malays, there was a need for them to participate directly in the Government's development programmes. It was also felt by the Union leadership then that the 'Mental Revolution' (*Revolusi Mental*) as developed by the Youth Division of the United Malay National Organization (UMNO), the dominant member of the ruling Alliance Party, would provide a correct and clear-cut ideological framework as well as manual of actions for the rural Malay communities. Against this backdrop, the first Development Operation Corps of the National Union of Malay Students or *Pasokan Operasi Pembangunan* GPMS (POP/GPMS) was launched in April 1972, during the 1971/72 long university vacation. The blueprint for the programme was ready in September, 1971.

Prior to this, there were several other schemes organized by the GPMS, and these in some ways were forerunners of the Development Operation Corps. In April 1971, a year before the commencement of the Development Operation programme, a project known as *Gerakan Pembangunan* or Development Action was carried out at Dengkel, Ulu Langat in the State of Selangor. Involving twenty male and female students from the University of Malaya and the National University, the emphasis of the project was in the promotion of mutual help (*gotong-royang*) among the villagers, and the conducting of educational courses. Some of the concepts behind the Development Operation programme, however, can be traced as far back as December 1957 to the *Kursus Pelajar* or Educational Course organized by the Union at several villages in the State of Negri Sembilan, where students spent a few days offering assistance to the villagers and getting to know their situation. Several Leadership Training Classes (*Kelas Pimpinan*) were also organized by the Union in the pre-Independence days. Sporadic attemtps were made to revive these activities in the 1960's, but the main interest then was the emerging

network of Tuition Classes (*Kelas Bimbingan*) being organized throughout the Peninsula, especially at the backward rural areas. By the late sixties, the total number of volunteer 'teachers' had reached, at times, as many as a thousand, and these were spread all over the country. Most of these teachers were undergraduates offering free tuition to Malay secondary school students when the undergraduates returned to their home village or town during the long and shorter university vacations.

The late sixties also saw the radicalization of student politics at the University of Malaya, which until then was the only national institution of higher education in Malaysia. Students, especially those of Malay ethnicity, were becoming increasingly critical of the policies and actions of the Government - a departure from the supportive role that had up till then characterized the main stream of Malay student movement in its relation with the ruling political leaders. One of the many new lines of action adopted by these students was the launching of the *Kempen Kesedaran*, or Awareness Campaign, to be spearheaded at the rural masses. The organizers included the National Union of Islamic Students (*Persatuan Kebangsaan Pelajar-Pelajar Islam Malaysia*), the Islamic Student Society of the University of Malaya (*Persatuan Mahasiswa Islam Universiti Malaya*), the Malay Language Society of the University of Malaya (*Persatuan Bahasa Melayu Universiti Malaya*), and the National Union of Malay Students, known by their initials as PKPIM, PMIUM, PBMUM, and GPMS. The campaign, however, encountered a number of difficulties because of the differences of views among the four major Malay student bodies, and this subsequently led to the separation of the National Union of Malay Students from the campaign. The disagreement was caused as much by the different political orientations of the leaders who happened to be in power as by the interpersonal strains or 'personality clashes' among the student leaders. The split over the Awareness Campaign in 1969 was likely to have hastened the materialization of the Development Operation programme, for given the traditional affinity which the GPMS had towards the grass roots Malay masses and its past activities in the rural areas, the formation of such a programme seemed inevitable.

A comprehensive blueprint for the Development Operation Corps was promulgated in September 1971. Its content shows that, apart from the provision of education and leadership training, an increased emphasis was placed on the socio-economic processes, particularly to those aspects that relate to the Government's development programmes. A synopsis of the objectives contained in the blueprint and the accompanying ways and means of achieving them is given below.

Objectives of the Development Operation Corps POP/GPMS:

1) To hold discussions and dialogues with the local households on the problems they encounter, with the aim of helping them solve these problems.

2) To instill those ideas underlying the 'Mental Revolution' to the rural communities so as to foster a positive, achievement-oriented outlook which is lacking among the rural people.

3) To publicize and widen the acceptance of the Second Malaysia Plan, 1971-75, and to emphasize those aspects of the Plan which are of direct importance to the rural people, as this will enable them to be more dynamic and far-sighted, thus contributing actively to the national development efforts.

4) To help foster a positive attitude towards reading and education and to instil the habit of reading widely among the:

   a) school children

   b) youths

   c) adults

   Efforts will also be made to obtain:

   a) radio/television

   b) newspapers

   c) magazines

   And steps will be taken to set up reading rooms.

5) Attempting to build a library in the village or district where the Development Operation Corps is stationed so that in time the library will serve a community interested in reading and learning.

6) To act as a channel of communication between the local inhabitants and the various government authorities so that both parties are aware of each other's situation.

7) To organize talks on employment opportunities and other related topics for the youths and students.

8) To improve or organize tuition and guidance classes for the following groups of people:

   a) pre-school or kindergarten children

   b) primary school pupils

   c) lower and upper secondary school students.

9) To provide an opportunity for the university students to mix with people in various societal settings so that they may acquire first-hand knowledge of the problems and worries experienced by these communities.

10) To perform any other activities that will contribute towards advancing the welfare of the people particularly in areas such as education, livelihood, and social relations.

Ways and Means

General

1. (a) Members of the Development Operation Corps will 'live-in' with the families in the area of operation. They will be given a daily allowance of M$3.00. To avoid causing too great a strain on the families, part of the allowance will be given to the 'fostered parents' as a token of appreciation (*wang sagu hati*) for the food and lodging the student volunteers receive. Such proximity offers the students many opportunities for discussion and dialogues with the members of the 'adopted families' and they should pay special attention to the problems encountered by the members of the household and help them to find solutions, if necessary.

   (b) As most households will be busy making a living during the day, it will be unwise for the corps members to attempt assembling the villagers for public talks and lectures in the day time. It is better for each member to establish a close relationship with his or her 'fostered family', thus giving attention to individual households instead of trying to draw a larger audience and to influence a wider group of people. However, the local youths and children will be gathered under one roof so that educational and other activities can be effectively conducted.

2. **Establishing Library or Reading Room**

   Members of the Development Operation Corps will collect and buy books of general interest and these will be placed in the local Community Centre, public meeting hall, or in a place that is to serve as the library. Newspapers will be supplied by the corps while it is stationed in the locality, and a number of local youths will be selected and trained for the eventual take-over of the administration of the library or reading room. They will be instructed on how to maintain a regular supply of books and magazines so that the library may continue to function and expand after the student volunteers have left the area. If funds are available, it is the intention of the Development Operation Corps to set up a District Library that will serve several villages and perhaps even towns.

3. The areas selected for the Development Operation are often farming areas. A way of helping to foster a closer relationship between the local inhabitants and the Government is to encourage the local agricultural officers to meet the rural people more often so that they together with other govern-

ment officials and the elected representatives are available at all times to offer consultation and guidance.

4. **'Mental Revolution'**

The villagers will be told of the causes of rural underdevelopment, which according to the expounders of the 'Mental Revolution', lie in the value systems of the rural people. They will be urged to revolutionise their values and attitudes with the aid of the instructions contained in the book *Revolusi Mental*. Each member of the Development Operation Corps is in fact equipped with a copy of this book; when the student volunteers leave the villages, the books will be placed in the reading rooms and libraries which the students have helped to build.

5. **The Second Malaysia Plan**

Efforts will be made to obtain as many copies of *The Second Malaysia Plan, 1971-1975* as possible from official sources. These will be distributed in the villages and the student volunteers will undertake to explain the Plan to the village households.

6. **Employment**

Information on job opportunities will de disseminated among the village households. The Development Operation Corps will also help to find jobs for the jobless. former members of the Armed Forces are often encountered; they will be urged to join the Ex-Servicemen Association, which can offer them many forms of assistance, one of which is the obtaining of jobs for its members. In encouraging the villagers to take an active interest in employment, due regards will be given to the prevalent social values of the particular community.

7 **Communication and Media**

i) Attempts will be made to have newspapers and popular magazines supplied on a regular basis. The Development Operation Corps in each area is to launch this project by supplying the area with these materials for the first month of operation. The dailies and periodicals will be kept in the local community halls or in the libraries.

ii) The co-operation of the District Information Office is important in organizing documentary film shows in the

villages. The Information Officers may wish to organise campaigns or talks to promote the National Ideology (*Rukunegara*) and the Second Malaysia Plan on such occasions,and members of the Development Operation Corps should make themselves available for assistance.

8. **Youth**

The student volunteers must get to know the rural youths well and be able to assemble these young people for discussion, games, or community development work. The following projects are aimed specifically at this group of people:

i) to make known the organization and activities of the National Union of Malay Students and the significance of the Union to the Malay youths;

ii) to organise leadership-training courses;

iii) to provide information on employment opportunities;

iv) to highlight the role of the youths in the Second Malaysia Plan;

v) to effect a 'mental revolution';

vi) Members of the Development Operation Corps will work with the village youths on various community development projects, as for instance, the construction of lavatories if this sort of public health amenities is lacking in the area.

9. **Education**

A) Pre-School: Kindergarten classes are to be organized for the children, and where such classes already exist, improvement is to be attempted. If necessary, the need to train the local kindergarten teachers will be brought to the attention of the authorities concerned. In those cases where kindergarten education is initiated by the corps, young local men and women will be trained by the corps members so that they are capable of running the classes after the student volunteers have left.

B) Primary: Educational work at the primary level is to be undertaken by each member of the Development Operation Corps in his or her 'adopted family'. Special attention will be given to the last two years of primary education, namely Standards Five and Six, particularly in the subjects of Science, Arithmetic, and Language.

C) Secondary: A conveniently located hall or room should be found so that the secondary students in the area can be assembled under one roof, where tuition and other

instructional classes can be held. In those instances where there is a substantial number of university students in the corps, tuition classes at the upper secondary level may effectively be conducted. It is hoped that this will be beneficial to the Sixth and Fifth formers and to students in the Form Three classes, all of whom are required to take public examinations at the end of their courses.

i) Higher School Certificate (H.S.C.) Examination or *Sijil Tinggi Persekolahan:* Tuition on Literature, History, Geography, Economics, and the General Paper, among other examination subjects, will be made available to all students. This is to be an on-going scheme on an annual basis and will be actively conducted during the long university vacations.

ii) Malaysian Certificate of Education (M.C.E.) Examination or *Sijil Pelajaran Malaysia:* This public examination is undertaken on the completion of five years of secondary education. A good performance in the M.C.E. examination is a pre-requisite to sitting for the H.S.C. The subjects that will be tutored are Literature, English, Science, Mathematics, and Geography.

iii) Lower Certificate of Education Examination or *Sijil Rendah Pelajaran:* Tuition to be given to the Form Three students will include Mathematics, Science, English, Geography, History, and Art.

D) Additional Tuition: Additional lessons for the children of the adopted family can be given by the student volunteer at night or whenever the children are free.

E) The educated youths in these rural areas will be encouraged to read widely. The ability of the student to cope with school work, the relationship between the parents and teachers and that between the students and teachers are some of the more important issues that will be carefully investigated, as these may determine the parents' willingness to send their children to schools.

10. General

A) Economy: Talks and discussions will be organised on the following topics:

i) Income;

ii) the causes of low standard of living; and

iii) general economic problems.

To study the views of the rural people on the economic aspects of the Second Malaysia Plan.

B) Society: To seek a better understanding of the following matters and to help bring about improvement, where possible:

i) health;

ii) religion;

iii) tradition (*adat*);

vi) social relations in the local community;

v) relationship between the Government and the community;

vi) attitude of the community to receiving social welfare aids from the Government and other organizations; and

vii) articulation and solution of social problems in the rural communities.

C) Youth Unemployment: The causes of unemployment among the rural youth will be looked into and the views of the village folks, including those of the young people, on how to reduce unemployment will be examined.

11. **Post-Operation Work**

i) The National Union of Malay Students (GPMS) shall maintain a close interest in the well-being of the people the Union has served through its Development Operation Corps. It will endeavour to provide whatever aid that is requested. Of particular interest to the GPMS is the continued viability of the libraries and reading rooms which have been built by the student volunteers; it will make sure, for instance, that the collections of books and magazines are continually being expanded. The link with the villages is made possible by the appointment of Union representatives in various parts of rural Malaysia.

ii) The Chairmen of the local Youth Associations and the Village Heads are conveniently positioned to act as the representatives of the GPMS. When the need arises, they will be requested to provide the Director of the Development Operation Programme with reports on the progress of the development projects launched by the students. This will enable the students to continually monitor the results of their work and make evaluation of the projects possible.

iii) The findings of the interviews conducted under the 'Sociological Survey' will be compiled and copies made available to the various Government agencies, which have cooperated with the GPMS in its Development Operation Programme. The purpose of this is to obtain a

true picture of the living conditions of the rural people. By making known to the Government departments the feelings and attitudes of these people, the National Union of Malay Students is indirectly advancing the interest of the grass-roots masses.

iv) Cyclostyled copies of the findings of the Sociological Survey will be made. But if funds are available, the findings will be published as books. At least 500 copies should be printed and made available to students of economics, sociology, geography, and history and to those in the science and medical disciplines at the various institutions of higher education.

OTHER VOLUNTARY STUDENT SERVICE ACTIVITIES

Aside from the Teaching Force programme of the University of Malaya Students' Union, the National Student Service Corps of the National Union of Malaysian Students and the Development Operation Corps of the National Union of Malay Students, which are fairly large-scale on-going schemes of some standing, there are several other service-learning schemes in Malaysia. Some of these have been sporadic, others are regular, and a few have only been started recently.

Service Corps of the National Union of Islamic Students

The *Persatuan Kebangsaan Pelajar-pelajar Islam Malaysia* or the National Union of Islamic Students has one of the older and larger voluntary rural service scheme in this country. The scheme includes students from tertiary and secondary institutions of education. The members of the corps are of the Islamic faith and are almost exclusively Malay students. Unlike the other programmes mentioned earlier, the projects of the Islamic students are run on very short duration and the volunteers usually stay in the rural areas for a fortnight or so during the vacations.

This scheme has its origin in or around 1960. Over the years, the programme has expanded rapidly and in the projects carried out in 1974, a total of some 1,200 students were involved. Three hundred volunteers were sent to the East Coast of Peninsular Malaysia, 300 more to the north near Taiping, and another two 300-strong teams went to the middle and southern states of the country. Of the 1,200 volunteers in 1974, about 200 were students from the University of Malaya, the National University of Malaysia, the Agricultural University, as well as the MARA and National Institutes of Technology.

Other Service Activities of Islamic Students

Apart from the service projects of the National Union of Islamic Students, other individual Islamic groups at a number of institutions

of higher education have also, from time to time, conducted voluntary rural service activities. Like the projects of the National Union, these smaller schemes are motivated by religious considerations and often with a strong sense of devotion and humility induced by the faith.

An example of this was a project conducted by the University of Malaya Islamic Students' Union (*Persatuan Mahasiswa Islam Universiti Malaya*) in February 1968 under the guidance of the Head of the Department of Malay Studies at the University of Singapore. Known as *Projek Penyelidekan keperchayaan Ugama Islam Dalam Masharakat Melayu* or An Investigation on the Acceptance of Islam Amongst the Malay Community, it was undertaken with the primary objectives of:

1) discovering the extent to which Islam is practised and the areas in which Islamic ideology and concepts are influential among two Malay communities in the State of Johor in southern Malaysia and in Singapore, and
2) finding out whether Islam is in accord with the modernization process and with the "modern" ethos. Its other objective was to get first-hand information on the livelihood, income, and employment problems of the two Muslim communities, to study how widespread gambling had become, and to gauge the responses of the Malays to the national development efforts of the two countries.

The project was intended to be carried out in three stages, spread over a 3-year period with participants going to the same areas during the three successive long university vacations. Detailed and accurate investigations of the topics outlined above were to be conducted on selected samples of population residing in carefully chosen areas, and the areas would be extended over the years. Where possible, it was hoped that generalization of findings would be made. The volunteers, who numbered thirteen in the first phase of the project, were required to write a brief report of their experiences and offer their personal thoughts and comments on the activities they had undertaken.

Service-Learning Activities of the Science University of Malaysia

The second of five university institutions, the Science University of Malaysia began operation in June 1969. Although situated in the island of Penang, off the north-western coast of Peninsular Malaysia, and being the only university that is outside the area in and around the Federal Capital, Kuala Lumpur, the students of this university have nevertheless participated actively in the social development of the nation. The University of Science Malaysia Students' Union had, for instance, provided volunteers for the 1971-72 National Student Service Corps of the National Union of Malaysian Students. A Community Service Movement was formed as a 'corporate' of the University

Science Malaysia Students' Union. It is significant that as a 'corporate' body of the Union, every matriculated student on enrolling at the University, becomes an automatic member of the Movement.

The Community Service Movement has, to date, provided a series of tuition classes to poor school children, and has recruited student volunteers to live with fishermen on islands close to Penang, to offer a few days of community development service to the needy people. One of these islands was Pulau Aman; from 17th to 19th March 1973, during the long vacation, some 28 male and 11 female students went to the island which had then 200 inhabitants, 50 of whom were school children, and helped build a jetty, a well, and donated to the fishing community a number of useful working tools and 25 packs of cement. The Community Service Movement had also offered volunteers to help conduct a survey on the incidents of blindness among the school children in Penang. This took place in August 1973 and about 17,000 pupils were examined by the specially trained student volunteers. Two years earlier, in August 1971, it had also assisted in a survey to assess the need for and acceptance of day nursury among residents of some densely populated areas on the island.

Moves to introduce a more regular and extensive voluntary service programme have been made although none has as yet gotten off the ground. In the Annual General Meeting of the 4th Council (1972/73) of the Students' Union (PMUSM), a decision was taken that two teams of student volunteers should be sent to two selected rural places during the coming second-term vacation in December, 1973. It was felt that there was a need to bring the students close to the ordinary people, the fishermen and farmers of the country.[5] To begin with, rapport ought to be made with those in and around Penang; they should be understood and helped. Like the schemes of the Unions based in Kuala Lumpur, the participants of this proposed project would live with the villagers. Apart from observing the latter and learning from them skills such as the different methods of fishing and so on, the participants would also be required to help with village work, and special attention was to be given to the village children and youths, and in particular, the educational problems they faced.

Service-Learning Activities of the Agricultural University Students' Union

As a national institution of agricultural education and research, the Agricultural University of Malaysia (*Universiti Pertanian Malaysia*) occupies an important role in the development of the rural economy and in the advancement of the welfare of the rural people, who form 60% of the population in Peninsular Malaysia, and 83% of the population in Sabah and Sarawak, according to the Census of 1971. In order to succeed, both the staff and students of the University need to know as much of the life of the rural people as of botany and other

[5]Persatuan Mahasiswa Universiti Sains Malaysia, *Lapuran Tahunan* (Annual Report), 4th Student Council, August 1972 — July 1973.

technical knowledge that go to make up the agricultural science discipline.

In cognizance of the fact that a close understanding of rural Malaysia can only be acquired through first-hand knowledge of the rural reality, of combining theory with practice, the students at the Agricultural University have for several years been actively participating in a number of voluntary, rural service-learning schemes. They include not only those organised by the National Union of Malaysian Students (PKPM), the National Union of Islamic Students (PKPIM), and the National Union of Malay Students (GPMS), but also schemes run by the Student Union of the Agricultural University (PMUPM) itself.

Unlike the projects launched by the larger national unions, the rural service activities of the Agricultural University Students' Union are less structured. Involving 30 to 40 students at a time, the projects are organized during the short vacations between semesters, as well as during the long vacation starting in or around April. Their stay in the rural areas may thus vary from 2 to 3 weeks to as long as 2 months. One of the major areas of contribution rendered by these student volunteers has been the dissemination of information on educational opportunities available to the rural people, in particular, to the 'indigenous people' (*bumiputra*). This is done through discussions with the village youths and talks with their parents on the importance of higher education, which, to date, can only be obtained in the Federal Capital and in a couple of other major cities. The information thus disseminated is most helpful. For many of the older generation in these regions, their contact with the student volunteers provided them with new experience and enabled them to become aware of the opportunities for higher education that are being made increasingly available to the rural people in this country. The knowledge that the various institutions of higher education provide a channel of upward social mobility for the young is as important as the introduction of modern farming practices, which forms part of the services offered by the agricultural students.

Like most of the other student rural service programmes, the service-learning activities of the Agricultural University Students' Union have, at times, been viewed with distrust by various government authorities. To avoid such misunderstanding, which could seriously disrupt the service programme, the students have taken great care to avoid criticizing any person or organization and their objective is avowedly not one of indoctrinating the rural people to any ideology or political persuasion. Special efforts are made to co-operate with those government agencies directly involved in rural development; agencies such as RISDA and FELDA (Federal Land Development Authority), with which many of the agricultural science students will later be associated.

Such close links between the University and the rural people have not been fostered by the student volunteers alone. The policy-makers and the staff of the Agricultural University also made a significant contribution, when rural service-learning activities were incorporated into the formal curriculum of the University. It is this that we shall now turn to.

EDUCATION EXTENSION AND COMMUNICATION PROGRAMME, AGRICULTURAL UNIVERSITY

The Agricultural University of Malaysia is the only Malaysian institution of higher education to introduce service-learning activities into its formal educational curriculum. The Education Extension and Communication Programme, as it is called, is in its third year of existence and forms part of the third-year requirements of the course leading to the Diploma of Agriculture. This is unlike other student service-learning schemes in this country in that it is a course requirement and thus cannot be described as 'voluntary'.

The general aim of the programme is to provide an opportunity for the agricultural students to learn from and to serve the rural people. At the same time participation in the programme will enable them to gain academic credit for their course of study. Its more specific objectives are formulated in the following terms:

1. To study the response of the rural people to the Government's various development projects;
2. To assess whether, and to what extent, channels of communication exist between the decision-makers of the development programmes, on the one hand, and the rural communities whose well-being is the target for implementing the development plans, on the other;
3. To find out the extent of involvement of the rural communities in the national development efforts and to foster the growth of such involvement.

The Extension and Communication schemes are normally launched during the month of December, January, or February and each scheme lasts between 10 to 18 weeks. Before groups of students are sent to the villages, meetings with the village people are held to make sure that the presence of the students is desired by the villagers. This is followed by a survey of the types of educational work the students can usefully engage in and of the kinds of assistance they may provide. In all this, the village communities are consulted. In the Orientation Course prior to the launching of the service-learning scheme, students are trained to identify problem areas and to deal with them effectively. The purpose of the scheme is stressed during the orientation period so that the participants are left without ambiguity as to how they should behave whilst in the field.

The Extension and Communication scheme for the 1974-75 academic year was started in February 1975. It involved more than 200 students, and a total of 26 villages were selected, all of which lay within a radius of 30 miles from the Agricultural University at Serdang. One group of students, comprising 10 or 11 participants, was assigned to each of the villages, where working under the general guidelines as defined by the objectives of the programme, they would learn through direct experience the living conditions of the village communities and help to provide assistance to the villagers in the process.

The working papers produced by the Extension and Communication schemes are potentially an additional means of advancing the interests of the rural inhabitants. These are written on the basis of the observations and experiences gathered by the students. The papers or reports are passed on to the various local Government authorities, for instance, the District Officers, who may find such information useful in the formulation or administration of development plans.

CHAPTER IV

STUDENT SERVICE ACTIVITIES IN WIDER PERSPECTIVE

STUDENT SERVICE ACTIVITIES IN WIDER PERSPECTIVE

LATIN AMERICA

The growing involvement of the educated youths of Latin America in the various forms of voluntary social action schemes has led to the convention of a series of regional conferences of personnel and organizations engaged in this sort of activities. The Latin American Conference of Volunteer Service Programmes was held in Argentina in 1965, and several meetings of the Directors of Voluntary Service Organizations had also taken place in several Latin American states. One of the Directors' meetings was held in Alajuela, Costa Rica in October 1972 and was attended by officials of Government and non-Government agencies from some 15 Latin American countries. The Costa Rica meeting was significant not only because it was sponsored by the International Secretariat for Voluntary Services (SISU, Geneva) in the spirit of the United Nation's Second Development Decade, but also because a formal definition of 'voluntary service' was agreed upon at the Meeting as:

> 'a technique of social action designed to encourage the participation of all social groups in an overall development programme or activities against poverty and dependence'[1].

Some of the delegates present felt, however, that the definition of 'voluntary service' adopted by the Meeting of the Directors of Voluntary Service Organizations was at best partial as it did not stress and emphasize the point that the voluntary service had an *educational* goal.

There are now more than a dozen significant voluntary student service programmes operating in Latin America. The Volunteer Service of Argentina, for instance, was launched in 1966, a year after the country acted as host to the first Latin American Conference of Volunteer Service Programmes. This Argentinian scheme was run by the Subsecretariat of Social Promotion and Assistance. Under the Volunteer Service Scheme, secondary and tertiary students spend some two or three weeks during either the summer or winter vacation undertaking physical community development work as well as organizing informal seminars and talks on public issues in remote rural regions or in the poorer suburbs of big cities. Young workers and white-collar employees have also been mobilized to provide assistance. There are many other voluntary service programmes some of which are older than the Argentinian scheme. Gautemala, for example, has a University Social Service scheme which was started in 1971, Brazil has *Projecto Rondon* and several other related projects, and Peru has a scheme aptly named 'The University Work for the People',

[1] "Latin American Youth Experts Define Scope of Voluntary Service," *IIEE Bulletin*, October, 24, 1972.

just to mention a few. The Peruvian University Work for the People (*Trabajo Popular Universitaria*) scheme was started in August, 1972 by the Directorate of Youth Organizations of the National Assistance Scheme for Social Mobilization and it has brought thousands of university students to the farms and corporatives where they perform one or more of the following broad categories of activities:

1) aiding the programmes of general instruction and information for the people in the rural areas;
2) helping to carry out tasks of more specialized technical assistance;
3) participating in the actual physical work of building or digging together with the people themselves. Plans and steps are being made to extend the service activities of the University Work for the People scheme into poor urban areas or into factories in co-operation with trade union organizations, and this will be carried out on a continual, weekend basis instead, to ensure that the work is not just a summer frolic for the university students but part of sustained effort to contribute to the nation's social development.

AFRICA

Numerous kinds of youth service schemes can be found in the independent African states and these are undertaken mainly by the young, educated men and women, either on their own initiative or prompted by some official authorities. The goals and nature of these youth schemes vary; they range from the voluntary weekend work of thousands of Ghanaian students on government-owned farms, and the two-year enforced workcamp for school leavers in Zanzibar, to the proposed Volunteer Brigade of the Pan-African Youth Movement to be placed at the service of the liberation movement, just to mention three of these schemes.

The voluntary weekend works of the Ghanaian students have contributed significantly to the Government's 'Feed Yourself' campaign. This student project was started in February 1972 when about 700 students from the University College of Cape Coast and the Komenda Teacher Training College volunteered to harvest sugar cane in the government-owned Komenda sugar farm. Interest caught on rapidly and soon students of the other institutions of higher education, including those of the University of Ghana at Legon, were involved.

Nigerian school-leavers, like their Zanzibari counterparts, are required to undergo a compulsory non-military national service. The National Youth Service Corps was based on the recommendations of

two Israeli 'youth experts' commissioned by the Nigerian Government, and formed part of the country's second Five-Year Development Plan, 1970-74. At a time when 70% of the unemployed were young persons in the 15 to 23 age bracket, this move 'to harness the energy of the state's youths into constructive channels to prevent it from unleasing its energy in destruction' was politically an expedient measure. The nucleus of this National Youth Service Corps was to come from the new graduates of the half a dozen or so institutions of higher education in the country. The decision to create a skilled manpower pool for deployment on national assignments, especially in the rural areas, caused considerable resentment among certain students and several nation-wide protests were staged at the initial stage.

Similar objection was encountered in the implementation of the Ethiopian University Service scheme when it was introduced in 1964 by the Council of Ethiopia's only university, the Haile Selassie I University. Under the University Service Scheme, all graduating students were required to spend one additional academic yer teaching and performing service work in the rural areas. This and other objections did not prevent the authorities from extending the service activities. In December 1974 the Development through Co-operation, Enlightenment, and Work Campaign was launched with much ceremonious clamour at Addis Ababa. This campaign was to provide for some 60,000 students to go to the countryside to explain the aims of the military government and to teach the people such subjects as health, education,and farming methods.

Other student service activities in Africa include, the rural 'self-reliance' programme of Zaire which was modelled in part after the Chinese Commune and Israeli Kibbutz. Other service programmes can be found in Kenya, Tanzania, Malawi, Zambia, Botswana, Cameroon, Ivory Coast, Tunisia, Uganda, Senegal, Morocco, and this list is by means exhaustive.

SOCIALIST STATES

Little is known of the nature and extent of rural service activities by students in the socialist and communist countries. Unlike information on political development, such activities are often of little interest to Governments and researchers in the non-communist world. What one can be reasonably certain of is that such rural service activities are in line with the national ideology and educational policy of these states, and are more thoroughly pursued than that of the 'free enterprise' nations. In Cuba, for instance, with the revolution in 1959, authorities have given high priority to the inculcation of socialist consciousness in work, study, and play and in the sacrificing of personal gain for collective gain. As a result, all secondary-level students were required to spend a minimum of six weeks a year in agricultural work camps as an integral part of their school curriculum. In China, the government policy of sending university and college students to the

countryside appeared to have intensified during the Cultural Revolution in 1967 and 1968. In the view of the authority, there was a greater need than ever to rectify the youth's world outlook by encouraging and forcing them to integrate with the peasant masses. And having gone through the experience of working and teaching other people in the rural areas, the students seemed to develop a better attitude towards education as well. Similar development had taken place in Russia. The 'Virgin Land Scheme' of the 1960's, for example, involved some 25,000 students from 330 higher educational institutions in 80 cities. Among the students were many foreign youths. The scheme aimed at developing Kazakhstan into the second largest grain producing region of the USSR to counter balance the unpredictable Ukrain yields. The student volunteers contributed their part by spending 3 months in the virgin lands, building high-tension power lines, bridges, roads, and schools. In keeping with socialist aims, the mobilization of students from universities and technical colleges for all forms of service-learning activities takes place annually in countries like Poland, Bulgaria, Hungary, etc. We shall now take a look at a socialist nation in the Southeast Asian region, namely Burma.

In the recently promulgated Second Four-Year Economic Plan, 1974/75 - 1977/78, the Supreme People's Congress of the Socialist Republic of the Union of Burma enunciated eleven points that were to guide the policies and priorities in education for the next four-year period. One of these was to expand and enlarge the educational services to include the social services,[2] as part of the overall efforts in the 'Burmese Way to Socialism'.

Instead of viewing education as providing preparation for later life, the Ministry of Education has since 1964, made continuous attempts to involve upper secondary and tertiary students in the community way, to contribute in a tangible way to the well-being of the community, and to sacrifice personal gain for collective gain. Many summer Voluntary Labour Contribution Projects were set up under a Central Supervising Committee headed by the Deputy Minister of Education. Apart from contributing their labour by working in a factory, office, co-operative, hospital, day care centre, training centre for delinquents, and so on. notable contributions have also been made by the educated youths in the Government's literacy campaigns. In 1972, for instance, more than 15,000 university students, as against 7,500 in 1971, took part in the voluntary rural literacy campaign, paying their own fares and othr expenses, and were warmly welcomed by the rural folk in their traditional hospitality. In another field of service, students of the Institute of Economics as well as second-and third-year students of Rangoon University were called forth by the

[2]A Decade of Reforms in Education in Burma, in *Education in Asia: Reviews, Reports and Notes*, No. 6, September 1974, UNESCO Regional Office for Education in Asia, Bangkok, p. 36.

Ministry of Finance and Revenue in January 1965 to volunteer, during the summer vacation, in helping the agriculture and multi-purpose co-operatives in keeping of accounts, and help in the costing of products in mills and factories, and preparation of stock inventories.

INDONESIA

Some of the most extensive and successful study-service schemes in the world are to be found in Indonesia, whose institutions of higher education are guided by a distinct national educational policy known as 'Tri Dharma', which puts Education, Research, and Community Service as the primary objectives of higher learning.

The involvement of students in Indonesia in direct social actions can be traced back to the Youth Pledge of 1928, and to the Student Army and Pemuda Movement of the 1940's during the country's struggle for independence from the Dutch colonial rule. In the forties, guerillas — many of whom were students — were organized to conduct classes in remote Indonesian villages. And again, in the early 1950's when the country was faced with a serious shortage of secondary teachers, students were ready to come forward to help the Government cope with this national development problem. In a joint effort, three student bodies decided that volunteers should be recruited from the universities, particularly from among those students who, owing to financial circumstances, were forced to interrupt their studies, as teachers for the under-staffed secondary schools. The three student bodies were the Central Office of the Student Council of Gadjah Mada University, the IPPI which was a voluntary organization of university and secondary school students, and the PPMI, a federation of representatives of a number of voluntary, religious, and Chinese student organizations which, until 1959, was generally recognized as the national union of students. This initial decision of the students in organizing the *Pengarahan Tenaga Mahasiswa* (PTM) or the Student Volunteer for Teaching Jobs programme was later taken up by a commission comprising representatives of the student bodies and the Ministry of Education, which provided a Board to run the project from Jogjakarta with a Chairman and a Secretary-General.

In the PTM scheme, a volunteer was given a minimal but adequate wage and was required to spend at least two consecutive years teaching outside Java. On completing the service, the volunteer was entitled to continue his studies in a teacher-training college or in a university, with the appropriate status and salary of a civil servant for a period equivalent to the service he had rendered. Between 1952 and 1955, students from the University of Indonesia and from Jogjakarta participated in the project, and their number increased from 41 during 1951-55 to 302 during 1961-63. Students from other institutions of higher education also participated in the PTM scheme and by 1960, the volunteers were coming from eight state universities. In its twelve

years of existence, from 1950 to 1963, the Student Volunteers for Teaching Jobs had channelled some 1,609 students to temporary teaching positions at 167 secondary schools in islands other than Java. Students of different geographical and ethnic origins lived together in different parts of the country for a joint enterprise of national importance, and as a result, strengthened the sense of national identity and loyalty in this newly independent country.

The importance of such voluntary student service activities was not overlooked by the Government. In a statement related to the 'Seven Major Activities for the Development in Schools and Universities' (*Septa Usaha Tama*) announced in 1959 by the Minister of Education, stress was laid on the need to form 'work groups' in senior high schools and universities. All the institutions of higher education were urged to undertake social service work on a planned basis, and to place this task longside the education, instruction and research functions of the university. As we have seen, such ideas have now evolved into the concept of '*Tri Dharma*.'

The improvement in the supply of secondary school teachers to the outer islands, among other reasons, had led to the termination of the Student Volunteers for Teaching Jobs (PTM) projects in 1963. In the same year, an innovative scheme was organized at the Bogor Institute of Agriculture (IPB) where a few young faculty members felt that something could be done to help the then shortage of rice production in Indonesia by recruiting tertiary students in the Institute to act as live-in modern agricultural extension workers. The first experimental scheme was launched in 1963/64 in West Java, involving twelve fourth- and fifth-year student volunteers from IPB for the whole of the rice-growing season. The number of voluntary extension workers was sharply expanded in the following year with the sponsorship and financial assistance of the Department of Agriculture. 440 senior student volunteers were recruited from nine agricultural colleges and a total of 220 villages were exposed to instructions on improved irrigation systems, use of selected seeds, fertilizers and pesticides, better cultivation methods, and improved co-operatives for marketing. This BIMAS programme ran into difficulties in the third year of its existence, due probably to its rapid expansion as the number of student volunteers rose to 1,200 in 1965/66, and also because of the political upheavals which questioned and threatened the basic working hypothesis of BIMAS. The leftist political movement which was gaining momentum rejected the assumption that agricultural development could be achieved through effective agricultural extension work without waiting for more fundamental institutional changes in rural Indonesia. The schemes in 1966/67 and 1968/69 were again not very successful but the programme is being continued in different forms under the co-ordination of the Department of Agriculture. One of these, for instance, enables university students to work in the farms as volunteers and gain credits for their course of study. It is felt

that this exposure to rural life sharpens the students' ability to identify, formulate, and solve problems of agricultural development in Indonesia.

Two recent student rural service schemes are of a more ambitious scale and in both of these, the Government, through either an inter-departmental Board or the Directorate of Higher Education of the Department of Education and Culture, is playing a central part by guiding, funding and initiating the schemes. These schemes, BUTSI and KKN, have become part of the many development efforts of Indonesia's Second Five-Year Development Plan (1974-79) under the Government of President Suharto.

BUTSI (*Badan Tenaga Kerja Sukarela Indonesia*), or Indonesia's Board of Volunteer Service, was established in 1968 to encourage university graduates to serve one to two years as generalist community development workers and resident change agents in many of the Republic's 60,000 villages. With a modest beginning of 30 volunteers, BUTSI now has more than 1,500 graduates at work in 25 of Indonesia's 26 Provinces with the only exception being the Capital City Special Territory. The scheme was initially financed by international organizations like the International Secretariat for Volunteer Service, the J.D.R. 3rd Fund, and UNICEF, but activities are now supported primarily from the budget for Indonesia's Second Five-Year Plan. When in service, each volunteer is paid a monthly living allowance of Rp.7,500 (US$19), and an extra Rp.2,500 per month of satisfactory service, the accumulated amount of which is paid to the volunteer at the end of each year. The Board also runs a 'BUTSI Volunteers From Abroad' under which volunteers from Australia, New Zealand, the United Kingdom, the U.S.A., and the United Nations Volunteers serve, mainly as English teachers, in the smaller towns of Indonesia. The programme has already provided the country with more than 2,000 young graduates who had, added to their academic training, a year of educative experience of living and working with village people in rural Indonesia.

The latest student rural service scheme is the KKN (*Kuliah Kerja Nyata*), or National Study-Service Scheme, which promises to bring about significant changes in educational curriculum among the institutions of higher education in the Republic. Although initially launched in 1971/72 through the joint effort of three universities, the main impetus, which turned the KKN scheme into a national programme and forced a national restructuring of tertiary educational curriculum, came in February 1972, when the Head of Indonesia's military Government, President Suharto, spoke in favour of making every student serve at least six months in village-level development work as part of the curriculum. Less than two years after its inception, the KKN projects have expanded and the number of universities taking part is now 15. The programme is being guided and funded by the Directorate of Higher Education of the Department of Education and

Culture. Students under the scheme are required to spend six months working in villages as change agents and extension workers. Eventually, the scheme will involve all third and fourth year students from the 40 or so state institutions of higher education as well as their counterparts in the numerous private institutions. The result will be that, each year some 23,000 tertiary students will be exposed to the reality of Indonesia's development programmes as part of their curriculum, with university teaching staff participating as trainers, supervisors and evaluators of the students. This will directly force and challenge the institutions to confront and solve the nation's basic development problems, and as a result, increase the relevance of higher education to the country's development needs.

THAILAND

Unlike their counterparts in Malaysia, Thai university academic staff members and policy-makers have assumed an active role in the establishment and organization of student rural service activities, although in the past, sporadic service activities had also been initiated by the students themselves.

The most ambitious rural service scheme that has, incidentally, taken the shape of a huge controlled social experiment, is the Meklong Integrated Rural Development Programme started in early 1974 through the joint effort of three Bangkok universities, namely Kasetsart, Mahidol, and Thammasat. The three universities were established, to a greater or lesser extent, as specialized institutions giving instructions in agriculture (Kasetsart), medical science (Mahidol), and social science (Thammasat). The area involved in the Meklong programme is about 1,470,000 hectares, and covers parts of seven provinces to the west of Bangkok and has a population of 1,500,000. Under this scheme, students from the three universities are recruited to live in the villages as villagers for a semester, as part of the curriculum requirements, in order to act as assessors and agents of change. The students are assigned in triads, or four- or five-person groups, with at least one student from each of the three institutions, so that they may assist and complement each other with their different academic trainings. In addition, a voluntary adviser who is either an agricultural, medical or social scientist is recruited from one of the three universities to provide advice and guidance to each student team.

So far, surveys have been made to assess the existing facilities already being provided by the Government agencies, and to find out facts on the people as well as the characteristics of soils and so on in the Meklong Valley. As a result of these findings, six teams of field workers have been sent to six selected villages. A research team has been formed to monitor, examine and evaluate this planned, rural development process. This methodology of rural development will be

analysed periodically, and it may even be possible to draw valid and wider generalization on the development process at the national level from the experiences and data obtained by these university students and staff.

In addition to this large-scale Mekong Integrated Rural Development Programme which was started in 1974 as a result of the joint efforts of the three university authorities, a number of student groups have, for sometime, been running their own rural service projects. The history of the student-initiated service activities dates back to 1958 when students of Chulalongkorn University formed a Work Camp with the aim of promoting community development. And for some fifteen years a number of sporadic student volunteer projects were handled by scores of local bodies with no overall co-ordination at the national level. The *Asa Pattana* or Volunteer for Development scheme, for instance, was started in 1965. In 1967, the Student Union of Chiang Mai University in north-east Thailand organized a Volunteer Development Club. Funded by the Union, it organized a series of 'Work Camps' for 20 to 30 days during the university vacation to enable students from the faculties of medicine, agriculture, science, social science, etc. to gain experience of the life of the rural folks. These are just two of the numerous service-learning or study-service activities. But in 1972, the Co-ordinating Committtee of the Voluntary Students of Thailand (CCVST) was formed, and for the first time, some 66 different volunteer groups were co-ordinated and financial aids were given by the Government's National Youth Promotion Commitee and by other private and public contributors.

A couple of universities have also organized student service schemes. The Graduate Volunteer Certificate Programme of Thammasat University was started in 1969 under the leadership of the then Dean of Economics, Dr. Puey Ungphakorn, who has also played a leading role in the Mekong Integrated Rural Development Programme. The Thammasat Graduate Volunteer Programme differs from the Mekong Programme in that, instead of coming under the complete jurisdiction of the universities, it is closely associated with the Ministries of Education and Health. Further, instead of teams of undergraduates, individuals who are university graduates are assigned one each to a village where they will remain for a year.

In 1971, curriculum changes were made by the oldest and most prestigious Thai institution of higher education, Chulalongkorn University, when it introduced a one-year 'live-in' in a village as Master's degree prerequisite for candidates in Sociology and Agricultural Economics.

Following the October Student Uprising of 1973, which led to the overthrow of the Thanom-Prapas military regime, the powerful National Student Centre of Thailand, with the help of the State Universities Bureau, organized a massive 'Back to the Country' programme.

This scheme was carried out in October 1974, and although the initial ambition of sending ten thousand students into the villages was not achieved, some 2,500 students did in fact volunteer to spend several weeks in the rural areas. They were organized in groups of five, consisting of three males and two females, and their task was to learn, through personal experience, some of the country's rural development problems and to propagate the ideas of 'democracy' among the grass-roots masses by organizing discussion groups in the villages and exposing official corruption, bureaucracies, and other malpractices.

VIETNAM

In spite of political instability, Work Camps and social service activities have been organized by volunteer student groups in this wartorn country. Most of these, understandably, have been sporadic and fragmentary.

Being an agro-based economy, agricultural extension work is a vital link in the national development process of Vietnam. In 1955, the Government of the Republic of Vietnam established a centralized extension service to supervise, among other things, the village extension work of students of the Agricultural College. This extension work was considered as practical work in the field and the emphasis was more on learning (study) than on a contribution to passing on knowledge and experience (service) to the farmer. Nevertheless, in 1959, the United Nations Economic Survey Mission to Vietnam recommended that 'It is essential to maintain close coordination between research, education and extension services,' and that 'It would be easy to establish close cooperation between research and extension services as they belong to the same ministry.'[3]

Social action projects which were motivated by the spirit to serve and to learn included many Student Work Camps, sponsored mainly by the Voluntary Youth Work Organization, which recruited student volunteers to carry out minor construction jobs, help villagers set up small schools and, for a few days, share their life and problems. Medical students have on occasions also provided voluntary medical service to areas short of health centres and doctors.

In March 1964, after having toppled the Government of President Ngo Dinh Diem and successfully staged a follow-up coup against the new military regime, Major-General Nguyen Khanh proclaimed that 'national salvation' and 'national development' were to receive priority attention. Accordingly, 'pacification committees' were to be formed in all the provinces, under which a 'New Life Hamlet Programme' was to

[3]Technical Assistance Programme, *Toward the Economic Development of the Republic of Vietnam. Report of the Economic Survey Mission to the Republic of Vietnam*, organized by the UN, ILO, FAO, p. 76.

be carried out at the village level. This new programme was to emphasize on quality rather than quantity, and more attention would be given to improving living, public health, and education in the rural sector, and the youth of the country were to be organized to provide an effective force to community development. As part of this, the Government announced its intention to transfer 20% of the country's teachers and civil servants now working in towns to rural areas, placing them together with other youths and students at the disposal of the pacification committees. This proposed mass transfer of the educated manpower back to the rural areas was, unfortunately, unable to see the light of the day as some ten months after his coming into power, Major-General Nguyen Khanh was overthrown by another military leader, Air Vice-Marshal Nguyen Cao Ky.

This Government-initiated rural service programme, if it had been implemented, could have given rise to a successful national service programme in the Republic of Vietnam. The political reality of the country, however, did not permit this and the student-organized efforts to serve the rural people are, as mentioned earlier, mainly restricted and sporadic. When real and lasting peace is achieved in the country, the tertiary students as well as other educated men and women could clearly play an important part in the nation's reconstruction, of which rural development will have to receive priority attention.

THE PHILIPPINES

Like Indonesia, the Philippines is another Southeast Asian country whose students have had an active role in the conduct of the nation's affairs and have contributed to the national development process. As early as 1935, the University of the Philippines President's Committee on Literacy and Civic Education organized the alumni into a corps of volunteer workers who undertook several phases of adult education work during the summer vacation. By the end of 1935 summer vacation, 300 alumni had taught more than a thousand adults how to read and write in their respective homes. As part of this contribution to the community at large, the University also started extension classes which offered literacy and current affairs courses to adults and by 1951, a fully-fledged Extension Division was created in Manila which, for many years, offered evening classes to accommodate working students. In 1963, expenditure on overall 'extension and community services and others' formed no less than 23.1% of the University of the Philippines' annual expenditure and a further expansion of such services was planned.

The 1963 *President's Report* also mentioned the support given by the University to a new concept of community service in which undergraduate medical and nursing students were encouraged to render free rural services during the university vacations. For some years, various student groups in the Philippines had been undertaking voluntary

community development work on an on-and-off and individual basis. But in 1963, the Philippines' National Union of Students decided, for the first time, to organize a 'Work Camp' in a *barrio* (village) near Manila. A group of 25 student volunteers of agriculture, food techology and nutrition, medicine, and education, spent ten days in multi-purpose community development work in the *barrio*. Their stated aim was 'to study and experience the life of the *barrio*, to communicate with them (the villagers) the knowledge and training they respectively received in their courses of study, and to work in manual labour with them in a commonly agreed project.'[4]

In recent years, various voluntary service groups have sprung up under names such as, Volunteers for the Improvement of the Philippines (1967), Operation Hope (1969), etc. Under President Ferdinand E. Marcos' 'New Society' scheme, a Youth Civic Action Programme was launched by the Department of Education and Culture at the end of 1972 which required students to spend 5 weeks performing community services like street-cleaning and grass-cutting, as part of their curriculum. In March of 1973, some 12 million students and 300,000 teachers from all parts of the Philippines took to the streets with rakes, brooms, and dustpans, waving placards, and exhorting the populace to 'Plant a Tree Today' or 'Help Clean and Beautify Our Country'. The university students, who had been critical of some of the Government's policies and actions, were more sceptical about this Youth Civic Action Programme which was described by the Education Undersecretary as aiming to develop in youth a sense of responsibility and an alert and civic consciousness.

A special emphasis on the role of youths, particularly the educated youths, was made in the new draft Constitution of the Philippines on April 1972, in which the Constitution Convention's Committee on Youth suggested that all young people in the 15-25 age bracket be obliged to undergo a one- or two-year period of non-military national service to be known as the National Youth Service Corps. This would be employed to assist in community development, social service, land reforms, resettlement schemes and other nation-building activities in either urban ghettos or rural villages. This National Youth Service Corps is different from most of the other schemes initiated by the students or university authorities in that it is enforced compulsorily and placed within the framework of the nation's written Constitution and probably in accordance with President Marcos's political objectives.

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[4]Quoted in *Higher Education and Development in S.E. Asia*, vol. II, UNESCO and IAU, 1967, p. 608.

CHAPTER V

THE FUTURE OF STUDENT SERVICE ACTIVITIES IN MALAYSIA

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A society that has many educated young has many potential agents for modernization. The individual who is educated benefits by having a greater choice of occupations and the possibility of a richer cultural life, and there is more chance of his human potential developing fully. But against these advantages must be placed the cost of education and the hard fact that resources consumed in education cannot be used for other forms of economic and social development. Moreover, returns (if such are expected) to resources spent on education, particularly higher education, are not necessarily immediate, tangible, or indeed guaranteed. From the public's point of view, as a large proportion of the expenditure of the university or college is met from public funds, the higher education institution cannot divest itself of its obligation to society. At the most obvious level, it can readily discharge its obligation by imparting the quality of citizenship on the students. Teaching and research are undoubtedly important objectives, but isolated from the social purpose which the university has to fulfil, they overlook the social aspects of higher education.

Potential agents as they are, 'modernization' itself embraces a number of processes and outcomes, the characteristics of which are far more complicated and ambiguous than commonly held. The relationship between economic, social, and political modernization, although interdependent, may not necessarily co-vary in any linear fashion. The same is true of the relationship between the educational process and economic, social, and political development. Thus, in spite of the fact that Malaysia's real per capita income is one of the highest in Asia, second only to Japan, and city economy such as exists in Singapore, her percentage of literacy is low when compared with countries in the region, which have far less impressive per capita income figures, as for instance, Thailand and the Philippines.[1] Such gross analysis also overlooks the actual distribution of social and economic wealth and political power. The equitable distribution of wealth and power is a universal problem, but its scope and complexity are aggravated in the newly emerged, developing nations because of the firmly institutionalized tribal, ethnic, cultural, religious or regional differences and barriers. Malaysia falls, unfortunately, into this latter category of deeply divided societies. Unlike the long-evolved, stablized plural societies of, say, the United States of America, where there is a considerable degree of unity in diversity, the Malaysian nation is marked by an underlying lack of social cohesion and political integration.

In a society still ridden with wants for greater economic well-being, social justice, and political stability, universities and colleges both old and new, can play a useful role by providing society with

[1]Percentages of literacy of populations 10 years and above in Malaysia are 61%, 44%, and 38% in Peninsular Malaysia, Saban and Sarawak, respectively (National Official Census, 1970).

competent men and women trained in various skills, who will also be cultivated individuals imbued with a sense of social purpose; by striving to promote equality and social justice; and by fostering in the teachers and students, and through them in society generally, the attitudes and values needed for developing the 'good life' in individuals and society. In short, the activity of our tertiary educational institution is justified only in so far as it renders service to man. This service is not restricted to the student who is to be taught, but extends directly or indirectly to the whole people.

The emergence of affirmative social-action progammes in the form of voluntary rural service work undertaken by the student bodies of the various institutions of higher education in Malaysia is a noble step in this direction of an action-oriented conception of higer education. Education in the Third World countries, or indeed in any other social context, ought to furnish cadres for the transformation of society and thus knowledge is not a goal, but a means. Admittedly, this service activity in Malaysia is only a limited one both in terms of the number of volunteers involved and the duration of the service work undertaken. But in view of the remarkable past performance within so short a span of time, and considering the attitude and enthusiasm of the present student leadership and the student bodies as a whole, prospects are good that the programmes will intensify and expand. It is unlikely, though, that the various student service schemes in Malaysia will, in any foreseeable future, approach that mammoth scale at which programmes in Indonesia, Iran, and elsewhere are operating. This is due to a number of constraints confronting the Malaysian student organizations and over which they have little control.

STRUCTURAL LIMITATIONS

The National Student Service Corps of the National Union of Malaysian Students, the Teaching Force of the University of Malaya Students' Union, the schemes of the National Union of Islamic Students and that of the National Union of Malay Students, the From the People to the People projet of the Mara Institute of Technology Students' Union, as well as an assortment of other voluntary rural service activities of students in the Malaysian institutions of higher education, are 'intervening' schemes which are relatively short-termed, lasting at most a month or so during the long college or university vacation. It may be argued that intervening schemes is necessarily short-term as it involves a period of full-time service occuring between periods during an on-going course of academic study. In contrast, large-scale extensive service programmes like Indonesia's *Kuliah Kerja Nyata* (Board of Volunteer Service) or Ethiopia's University Service scheme are 'subsequent' schemes which require a period of service after graduation, usually full-time and of considerable duration.

The structures of certain courses and the time-tables of the various higher educational institutions in Malaysia further complicate the matter and impede the development of a well-coordinated

programme involving a large cross section of students. At the present time, the vacations of the universities and institutes are not synchronized, which makes it necessary to have several intervening schemes and prevents the grouping of these individual schemes into a concerted national programme. Students enrolled in engineering and medical courses are prevented from participating in the rural service activities because their vacations are short. Medical and Dental students often manage only a couple of weeks' holiday while the rest of students have a three-month long vacation; engineering students on the other hand, may have to spend the three months in production and work sites or survey camps gaining practical experience.

There is little likelihood that student service activities in this country will become 'subsequent' schemes, which, in most cases, are aimed at easing acute unemployment among graduates and school leavers for the sake of political expediency, or at providing a ready source of more or less educated manpower for rural or other development. Such a state of affairs does not exist in Malaysia. The growth of higher educational institutions has been described as a 'proliferation' in Chapter One; this is valid, however, only when viewed within the educational history of Malaysia. As late as early 1969, there was only one university in the country. In contrast with neighbouring countries like the Philippines, Thailand and Indonesia, higher education has until very recently been largely neglected, partly a result of the elitist educational policy of the former colonial Government whose influence still lingers today. Thus, in spite of the upsurge of higher educational opportunities in the early 1970's, Malaysia still faces a shortage of graduates partly also as a result of the greatly expanded civil service bureaucracies and the growth of agro- and other-based industries. The present demand for both high and medium level graduates of Malay ethnicity is insatiably high, and it is inconceivable that a programme which will involve the recruitment of, among others, ***bumiputra*** graduates for compulsory service work lasting a year or half will ever be accepted by the parents of the graduates and by the public in general, nor indeed by a Government whose credibility to the majority ethnic group of the country is built on a vigorous policy of educational and occupational sponsorship by ethnicity.

It is possible, of course, for a 'subsequent' scheme to run on a voluntary basis, similar to the Graduate Volunteer Programme organized by Dr. Puey Ungphakorn of Thammasat University in Thailand, described in Chapter IV. But the demand for graduates coupled by the fact that, from the students' point of view, the opportunity cost of volunteering for a 'subsequent' project, and the tangibility of its impact on the villagers, is yet untested, make it extremely unlikely that a scheme of this nature will evolve in Malaysia.

The voluntary nature and spontaneity of the Malaysian service schemes form another feature that distinguishes these schemes from the larger ones found in Indonesia, the Philippines, Iran, Ethiopia, and elsewhere. The Malaysian schemes were conceived, planned, and run

by the individual student unions with little or no aid from outside, and are remarkably free of external direction and control. As a result, these various service activities are essentially 'student endeavours' and, as such, are limited in funds and facilities.

FINANCIAL AND POLITICAL CONSTRAINTS

The explicit desire to avoid connection and implication with any official agency, both local and foreign, imposes certain constraints on the students' ability to raise funds and obtain other non-pecuniary assistance for the strengthening and expansion of their rural service programmes. It restricts the unions' choices of potential 'benefactors' who, on their part, may harbour second thoughts about the wisdom of funding these activities.

This does not mean, however, that ties are severed between the student scheme organizers and the Government authorities, for consultation and coordination do exist between the two.

The absence of active encouragement and participation by the Government has its adverse impact in another form. Although consultation exists between the various student service groups and government officials (and in the case of the National Student Service Corps, the projects are funded largely by the Ministry of Youth, Culture and Sports) there exists, nevertheless, a considerable degree of doubt and suspicion in the minds of Government officials as to the actual motivation and aims of these organized student activities. A number of leading politicians in the Government had denounced publicly certain 'subversive elements' found among the students for attempting to spread 'anti-national' ideas by discrediting the Government among the rural people. Such accusations are believed to have been directed at some of the student rural service corps, and it is widely held in the student circles that political surveillance has been kept on various teams of student volunteers while the latter were in the field.

The recent conflicts between thousands of tertiary students and the Government, first over the 'Squatter Issue' in Johor Baru and later the alleged 'Starvation at Baling', had led to the dissolution of the University of Malaya Students' Union in September 1974 and three months later, the mass arrest of most of the key student leaders of several active student organizations. The fact that some of the detained students are leaders of organizations such as the National Union of Malaysian Students, the National Union of Islamic Students, the University of Malaya Students' Union, the MARA Institute of Technology Students' Union, etc., which have been most enthusiastic and active in promoting rural service schemes, are likely to intensify official distrust of such service-learning activities. The immediate impact has already been felt. For the first time since 1960, students at

the University of Malaya will not be able to resume the Teaching Force scheme during the coming long vacation, the projects of the National Union of Malaysian Students and the MARA Institute of Technology Students' Union will also cease to function in the long vacations, at least for the time being.

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APPENDIX

TABLE OF AGE GROUPS AND ENROLMENTS IN ASSISTED SCHOOLS/INSTITUTIONS BY LEVEL OF EDUCATION, 1973

School Level	Age Group	Population and No. enrolled	Male	Female	Male and Female	Percentage of Age Group
Primary Education	6 + to 11 +	Population	856,165	827,771	1,683,936	
		No. enrolled	794,444	737,049	1,531,493	90.9
Lower Secondary Education	12 + to 14 +	Population	396,285	385,603	781,868	
(i) Assisted Schools		No. enrolled	269,080	200,036	469,116	
(ii) Technical Schools		"	43	17	60	
Total		"	269,123	200,053	469,176	60.0
Upper Secondary Education	15 + to 16 +	Population	258,153	241,010	499,163	
(i) Assisted Schools		No. enrolled	66,644	48,645	115,289	
(ii) Technical Schools		"	1,956	249	2,205	
(iii) Vocational Schools		"	4,579	1,869	6,448	
Total		"	73,179	50,763	123,942	24.8
Post Secondary Education	17 + to 18 +	Population	233,725	226,324	460,049	
(i) Assisted Schools (Form VI)		No. enrolled	8,052	5,676	13,728	
(ii) Technical Schools (Form VI)		"	137	7	144	
(iii) Teacher Training Institutions		"	2,632	1,969	4,601	
(iv) MARA Institute of Technology (Diploma Course)		"	2,527	1,325	3,852	
(v) Ungku Omar Poly-technic		"	875	165	1,040	
(vi) Tunku Abdul Rahman College		"	1,634	548	2,182	
(vii) Kolej Islam		"	362	282	644	
Total		"	16,219	9,972	26,191	5.7
University Level Education	19 + to 24 +	Population	599,117	576,239	1,175,356	
(i) University of Malaya		No. enrolled	6,044	2,874	8,918	
(ii) Universiti Sains Malaysia		"	1,085	467	1,552	
(iii) Universiti Kebangsaan		"	1,094	392	1,486	
(iv) Universiti Pertanian		"	1,275	324	1,599	
(v) Institute Teknoloji Kebangsaan		"	1,297	201	1,498	
(vi) MARA Institute of Technology (Prof. Courses)		"	426	204	630	
Total		"	11,221	4,462	15,683	1.3

Source: Educational Planning and Research Division (EPRD), Ministry of Education, 1974.

Note: a) Population estimates are based on revised Medium A Assumption of Research Paper No. 4, Department of Statistics.

b) Vernacular schools, e.g., Chinese-language Secondary Schools which do not receive Government aids are excluded.