

# **A Study of China-oriented Identity of the Malaysian Chinese : The Case of Confucian Private Secondary School**

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The main argument on which the study is based is how and why the China-oriented identity of Malaysian Chinese has been changed. With reference to Confucian Private Secondary School that has been built for more than one hundred years in Malaysia, the study explores the change of China-oriented identity in the context of “Chinese school” with participant observation, interviews with old-generation Chinese, and textbook analysis.

There're some aims for my study. Firstly, to analyze the development of meanings to “China” in Chinese school. Secondly, to analyze the construction and change of China-oriented identity in History textbooks and in Ma Hua literature from Chinese textbooks. Thirdly, to understand the China-oriented identity in pedagogic discourses in Confucian School. Finally, to be the reference for Southeast Asian Identity Studies communities. According to these above, there are some conclusions and implications.

There are six conclusions as the followings:

1. The change of meanings to “China” in Malaysian Chinese school is from the varied dialects in Mainland China to the convergence between Chinese culture and Malaysia society , that is, from the political terms to the MaHua culture.
2. The construction of China-oriented identity in History textbooks has classification strongly between the Grand-China-history narratives to Malaysia-Chinese narratives. This classification transforms the original China-oriented identity into the ethnic ones.
3. Although the UCSTA tries to strength the insulation between the “China-oriented” and the “Malaysia-oriented” in Chinese textbooks, there still will be a challenge for the construction of China-oriented identity based on MaHua culture. In other words, there are close relationships between the China-oriented and the Malaysia-oriented.

4. Confucian Private Secondary School, as the Chinese socially permeable institute, is built on the China-oriented identities for one hundred years. However, the identity has been changed into recentering identities based on ethnic Chinese in Malaysia, rather than on Grand China.
5. On the contrary to the mentioned above, The pedagogic discourses about China-oriented identities emphasized Grand China narratives and classified its meaning on the Chinese and Malaysian categories strongly.
6. There are a little bit differences of political China-oriented identities among Chinese generations. On the contrary to the description of Chinese identity from Wang Gungwu, it's possible to have one new Chinese Group based on political China-oriented identity that the Group A Chinese ever had in new Chinese generations . The other new Chinese group is becoming.

There are three implications from the study:

1. The “One China” identity argument between Taiwan Straits could be solved by understanding the change of China-oriented identity among Overseas Chinese.
2. To explore the identity changing more in different Chinese schools in Malaysia.
3. To explore the identity changing more between Chinese-school-educated and SMK, or between the Chinese-educated and English-educated Chinese so that there will be more complicated studies about China-oriented identities.

**Keywords :** Malaysian Chinese, China-oriented identity, Textbook analysis, MaHua literature, Confucian Private Secondary School