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Articles

Postcoloniality and ethnography: negotiating gender, ethnicity and power

Cynthia Joseph ✉

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Notes

1. I am a Malaysian-Indian woman living and working in Australia since 2003. I have had personal and professional experiences within the Malaysian schooling and university sectors.

2. The affirmative action policy was implemented after independence to eliminate poverty and the identification of economic function with particular ethnic groups that resulted from the British colonial rule (Andaya and Andaya 2001). There were more Chinese and some Indians in the higher economic classes compared to the ethnic majority Malay-Muslims after independence in 1957. Through this state social engineering policy, a new generation of Malay-Muslim middle class, professionals, capitalists and entrepreneurs was created. However, 40 years on from the implementation of this policy has resulted in the intensification of the widening of the intra-ethnic and inter-ethnic inequality gap (Maznah 2006). Malaysian Indians, poor Malays and the marginalized indigenous groups are now seen as the growing underclass in Malaysia.

3. Kiasu is a Chinese dialect term meaning 'afraid to lose'. In Joseph (2006), I discuss this identity strategy of Chinese young women in further detail. The 'kiasu' Chinese young w_____nting to win and afra_____

4. The re_____ostcolonial feminism_____al and national_____ities and commun_____ocial formatio_____04) aptly capt_____ality where 'using_____ontinuities of identi_____s' through which st_____d groups live and

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