



A STUDY OF NATIONAL INTEGRATION: IMPACT OF MULTICULTURAL VALUES

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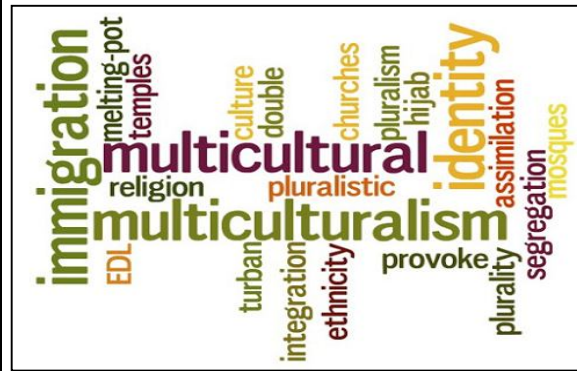
ABSTRACT-

This investigation looks at whether there are changes in the degrees of coordination of individuals in the territory of Selangor (Malaysia). Information was gathered from 744 respondents and broke down utilizing graphic and inferential measurements and deciphered utilizing corporation model. Mix was seen as at the third level that is level with the Chinese gatherings scoring the most minimal in all the three spaces, the Malays accomplishing the most noteworthy score in the intellectual space, while the Indians accepting the most elevated score in the emotional area. Despite the fact that the degree of mix is somewhat high, there are regions which should be improved.

KEYWORDS: National integration, Social distance, Ethnocentrism, National identity

1. INTRODUCTION

In spite of the way that Malaysia has



accomplished freedom from the British pioneer ace over 53 years back, the plan of reconciliation and solidarity is as yet a need because of it's significant job in the advancement of the country. The capacity of every nation to be autonomous and progress financially relies upon the social congruity and political solidness which must be accomplished through solidarity and reconciliation among its residents, particularly for a country with a multicultural network. Malaysia is a country with a populace of different ethnic gatherings. Agreeing to the Population Census Malaysia (2000), the complete populace is 22.18 million with 65

percent Bumiputera or Malays (children of the dirt), 26 percent Chinese and 7.7 percent Indians. Because of such a populace scene the procedure of reconciliation and solidarity in a Malaysian culture is so significant.

1.1 Ethnic Relations in Malaysia

Malaysia was known as Malaya before 1963. Early Malayan history has achieved the improvement of multicultural society in the nation (Marimuthu, 1994; Ding, 2005). Multicultural society had created thus of the British arrangement permitting free movement into the nation (Cheah, 1983) to misuse tin mining zones and to open new land for the improvement of

elastic homes (Faaland et al., 2005). Sikhs were brought into Malaya to serve as police officers and deal with security. Indians from Sri Lanka and India were gotten to fill in as administrative and specialized staff. The organization of workers from southern India was roused to satisfy the requirements of workers for street building and laying railroad lines (Zulhilmi and Rohani, 2003). A liberal movement arrangement presented by the English had changed the idea of networks right now the all out outsiders expanding quickly (Zahid, 1997). The foreigners came to Malaya unreservedly till 1929 (Mohd Idris Salleh, 1994). This brought about the Malays being less in number when contrasted with settlers in year 1931 (Cheah, 1983), there was 45 percent Malays contrasted with 54 percent in the year 1911 and 49 percent in 1921. Movement for an enormous scope with no blockages had survived

the Malays in numbers (Faaland et al., 2005)

Polarization and partition of different ethnic gatherings came to fruition because of the strategy of "separation and rule" by the British to abuse the nation's and assets and to ensure their political force in Malaya. The British government had various jobs and status among the Malays, Chinese and Indians (Mahli, 1988) which came about in the 3 gatherings being isolated in term of living quarters, vocation and instruction (Zainal, 1986)

There were minimal social contacts between the gatherings of individuals living in the nation at that point. Their social communication would just happen in the workplace, working environment and the commercial centers. This issue had reinforced perspectives of preference and fortified ethnic characters (Mahli, 1988). Social relations among them couldn't be created (Azmah, 2001) and this had created parts of divisions, groupings and sharp challenge between the ethnic bunches particularly to accomplish monetary, political and social focal points (Sanusi, 1989). In the event that this circumstance was overlooked also, allowed to create it could cause political shakiness inside the nation (Zahid, 1997)

The elements of distinction in religion and societies just as not knowing the way of life and sensitivities of the gatherings reinforced partiality among the ethnic gatherings. Other than that the instructive framework which was isolated as a aftereffect of British pilgrim arrangement additionally impeded the solidarity and combination in the network. Until the Report of the Instruction Committee 1956 (Razak Report, 1956) there was no national arrangement of training in Malaya (Mahli, 1988). The isolated instruction framework during the pilgrim period didn't concentrate on advancement of national character on the residents of Malaya as a result of the vernacular arrangement of training which didn't streamline the educating educational program and the utilization of various mode of dialects when the foreigners particularly the individuals who had lived for a long time right now voicing their requests as perpetual occupants including political issues, the Malays started to stress. They focused on that the settlers were not the first occupants of this nation. Starting there the utilization of "Bumiputera" or children of the dirt to separate the Malay people group from other racial gatherings was utilized broadly (Azmah, 2001). Mindfulness emerged among the Malays that they were abandoned far as far as the monetary

what's more, instructive interests when contrasted and other ethnic gatherings. Sentiments of bias between ethnic gatherings were exacerbated by the presence of different political, social and monetary affiliations dependent on ethnic gatherings which advocated their own ethnic advantages. The most reproachful of the national solidarity issues in Malaysia started with the episode of the May 13, 1969 uproars. The catastrophe was the start of the re-assessment of national arrangements and the rebuilding procedure planned for getting the distinctive ethnic bunches together.

As indicated by Faaland et al. (2005) the 13 May episode pulverized the notoriety of Malaysia according to the world. Faaland et al. likewise said that the 1969 mobs spoke to just a little piece of a greater and increasingly significant issue coming about because of Malaysia's past. Since the movement of the Chinese and Indians to Malaysia reconciliation of different ethnic gatherings turned into a significant issue towards the accomplishment of national objectives, social practices and national personality (Abdul Rahim, 2001). The 13 May episode had opened the eyes of the legislature on how powerless national solidarity and entomb ethnic relationship were. Different advances were taken by the legislature to fortify national incorporation among Malaysians. Along these lines estimating the solidarity occasionally is basic to check the effect of the solidarity arrangement and projects.

2. CONCEPTUAL FRAMEWORK OF THE STUDY

The present investigation depended on 3 fundamental thoughts: a) Integration builds b) Bloom's individual improvement areas and c) levels of combination. The significant develops utilized in coordination were social separation, ethnocentrism furthermore, national personality. These develops were for estimating components of coordination which alluded to tranquil living, reconciliation being focused on national way of life just as being faithful to the country.

Social separation measure degrees of correspondence saw by respondents between oneself with individuals from other ethnic gatherings, that is alluding to sorts of communication completed between respondents with the other ethnic gatherings. This likewise indicated the closeness of association with people from other ethnic gatherings (Ibrahim Saad, 1979). Things right now created to quantify perspectives of resilience and acknowledgment in association with different gatherings. Among the things right now status to eat together with people from another ethnic gathering, live in a lodging territory which had other ethnic gatherings and acknowledgment of political authority from other ethnic gatherings.

Ethnocentrism build measure social limitations for every individual or sentiment of prevalence toward claim ethnic gathering when contrasted with different gatherings (Ibrahim Saad, 1979). Things right now the level of emotions one had towards parts of attributes of possess ethnic gathering and others. Such things incorporate attributes like cost sparing, dedication, earnestness, tidiness and others which are typically related to certain ethnic gatherings.

National character develops allude to propensity his very own individual had race being prevalent from different races (Ibrahim Saad, 1979). This develop likewise alludes to preparation and acknowledgment of somebody to show responsibility toward his/her own race and country, information about certain legislative organizations and furthermore national images (Ibrahim Saad, 1979). The things were to quantify the level of information, mentality and conduct of a person about national images like Yang Dipertuan Agong (or the King), saints of Malaysia, parliamentary framework, social equity, national culture and Malaysian history to separate him/herself as individual from certain ethnic gatherings from different individuals.

The second thought in the reasonable structure was the individual improvement spaces (Bloom, 1968), that is in terms of intellectual, full of feeling and conduct spaces. The subjective space alluded to information on a person about his nation, the full of feeling area alluded to emotions and mental parts of a person toward incorporation and solidarity, while the conduct area alluded to appearances of conduct which show solidarity or incorporation.

The third thought in the calculated system was the degree of incorporation which demonstrated how the procedure of coordination was made or created. This idea demonstrated combination in 4 periods of improvement among the individuals of various ethnic gatherings in a country or nation. Right off the bat there was the degree of partition, where there was no collaboration among the gatherings. Besides there was the degree of negligible contact and this was uniquely to satisfy certain needs like purchasing and selling business or financial matters. The third level was the degree of bargain or working together where intergroup correspondence among the gatherings had progressively gotten increasingly mind boggling. The last level was the joint effort level where the different gatherings had consented to make one character to become one country.

Joining idea was picked as a component of procedure in the theoretical system so as to accomplish an person's model of joining which was joint effort with the segments of the mix develop and singular improvement areas. Every thing was created from cooperation of three parts in the reasonable builds as talked about.

3. STATEMENT OF THE PROBLEM

An examination was done in 2007 to quantify the degree of incorporation explicitly in the territory of Selangor (the most created condition of the 13 states in Malaysia). This examination was an expansion of an investigation entitled Development of an instrument to gauge the degree of national coordination completed in 1993. In the 2007 examination, the specialists made modifications from test size and areas for gathering current information. This examination utilized a similar equation to quantify the reconciliation level of networks in the past investigation, that is keeping up study's rule which depend on the uniqueness of the Malaysian country with the goal that the point of view being considered were significant and adequate (Zahara et al., 1993).

This contemplated intended to distinguish incorporation among individuals in the province of Selangor dependent on ethnicity, level of instruction, age and sex, took a gander at from develops of

national personality, social separation and ethnocentrism from spaces of conduct, emotional and subjective. In light of the points of research the examination would endeavor to answer the following inquiries:

- i. What is the degree of combination among individuals in the territory of Selangor as indicated by their ethnicity dependent on develop of national characters, ethnocentrism and social separation and from conduct, full of feeling and subjective spaces?
- ii. What is the degree of reconciliation among individuals in the territory of Selangor as indicated by level of instruction in view of the develop of national personality, ethnocentrism and social separation and from conduct, emotional what's more, intellectual spaces?
- iii. What is the degree of combination among individuals in the province of Selangor as per age dependent on build of national personalities, ethnocentrism and social separation and from conduct, emotional and intellectual spaces?
- iv. What is the degree of incorporation among individuals in the province of Selangor as indicated by sexual orientation dependent on develop of national characters, ethnocentrism and social separation and from conduct, full of feeling and intellectual areas?
- v. What is the degree of mix among individuals in the province of Selangor as indicated by their employments dependent on build of national personalities, ethnocentrism and social separation and from conduct, emotional and intellectual spaces?

4. METHODOLOGY

The examination overview was done in 6 regions in the province of Selangor which were Bangi, Kajang, Banting, Cheras, Kuala Selangor and Salak Tinggi. Sythesis of the inhabitants were 744 people, which was in coordination with the sythesis of inhabitants in Malaysia as per ethnic birthplaces which was 413 (55 percent) Malays, 178 (23.9 percent) Chinese, 138 (18.5 percent) Indians and 15 (2 percent) of other ethnic gatherings.

One lot of poll was utilized as instrument of the examination. The things were separated into Section A (which included individual things: sexual orientation, race, age scholastic capability and business) and Section B (which comprised of 70 things. The group that completed the investigation had made a reexamination of the 75 things utilized in the 1993 study, covering the language, estimating scales and current situations. Various things which were not significant to the present circumstance and which looked rather befuddling were dropped. Various things which were negative in structure were likewise changed to encourage information examination later. After modifications were made, one new arrangement of poll was finished. This set was pilot tried to ensure it was clear and exact to respondents. It accomplished a list of unwavering quality of 0.97 on the Cronbach Alpha. The survey was converted into Cantonese and Tamil for those unfit to peruse or communicate in the Malay language smoothly.

5. SUGGESTION

The new model of coordination of the administration today is the One Malaysia model, as elucidated by the new Prime Clergyman, Datuk Seri Najib Tun Razak. In his discussion to the push on 6 April 2009, he communicated on the requirement for another national talk: on the standards of straightforwardness and responsibility, administration to all, not only a couple and regard also, decency in the open exchange. The estimations of One Malaysia as clarified by the Prime Minister incorporate the following : administration to the individuals, execution must be founded on efficiency, no one ought to be sidelined in improvement, occupations, grant, instruction and business ought to be founded on merit.

For the most part the angles as explained by the Prime Minister demonstrate the estimation of multicultural training . Effectively various quarters in Malaysia have expounded on the requirement for our training framework to be realigned towards multiculturalism approach and targets .In request to address this test, educators must be enhanced in information and abilities to deal with understudies from differing ethnic and language gatherings, and expanded their certainty about their feeling of adequacy that is about their capacity to show all understudies successfully. Also, it is significant that educators be presented to

transformative scholarly information in their instructor training programs. As indicated by Banks (1996) "Transformative scholarly information comprises of ideas, standards, subjects and clarifications that challenge standard information". Transformative scholarly information isn't unbiased, that it reflects power and social connections inside society and that a significant reason for information development is to help individuals improve society (Harding 1991). Transformative scholarly information assumes a basic job in claim endeavors to plan educators to work with understudies who are socially and phonetically assorted.

Subsequently a conversation on solidarity and reconciliation in Malaysia will in any case identify with the training change so that adjustment in the training of understudies will occur . Multicultural training expect that race, ethnicity, culture, religion and social class are striking pieces of the Malaysian country. It right now expect that decent variety would enhance a country and expanded the manners by which its residents can see and take care of individual and open issues. Decent variety likewise advances a country by giving all resident chances to encounter different societies and consequently to turn into progressively satisfied as people (Banks 2008).

In this manner one of the objectives of multicultural instruction is to help understudies to increase more noteworthy self comprehension by seeing themselves from the points of view of different societies. It is accepted that understanding will make ready for regard of different societies. Another objective of multicultural training is to help people from assorted racial, social, language and strict gatherings to gain the information, perspectives and aptitudes expected to work adequately inside their social networks, the national metro culture and the worldwide networks (Banks 2004)

6. CONCLUSION

Malaysia is a multicultural country with the most multiethnic and multi strict nation in Southeast Asia. As a multicultural country, Malaysia can't flee from issues which included racial gatherings their reconciliation and solidarity at level 3 or bargain level. This was like those accomplished in the 1993's investigation, then again, actually as far as numbers on the incorporation scale, discoveries of the 2007 examination indicated a drop in the respondents solidarity. So the model of "One Malaysia" as elucidated by the Prime Minister turns into the model to be taken a shot at. It is essentially a multicultural training intended to persuade individuals to be joined together and coordinated.

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