A STUDY ON STUDENT'S PERCEPTION ON SOCIAL INTEGRATION AMONG MULTI ETHNIC STUDENTS AT SELECTED PUBLIC UNIVERSITY

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ABSTRACT

Social integration is the creation of society for all. It is the mechanism of constructing the ideals, partnerships and organizations dispensable for the origination of such an fairer and immersive civilization, where all individuals, irrespectively of their ethnicity, intercourse idiom or creed can comprehensively workout their liberties and commitments on an equal grounds with others and contribute the society. Social integration has always been overlooked and taken for granted by most our Malaysian citizen, relating to that comes the controversial issue being said publicly and indirectly criticizing each other. Therefore, the purpose of this study is identify the students perception and attitudes towards social integration process and also to examine the ethnic interaction among undergraduate students. The research has been conducted in four different public universities in Malaysia using primary qualitative data as the method.

CHAPTER 1 : BACKGROUND OF STUDY

Malaysia is a nation with a multicultural society is epitomized by three noteworthy ethnic gatherings, specifically, Malays, Chinese and Indian. With individuals from various social, ethnic or generally has dependably been on the plan in the administration of society and rule this country. In view of the multi ethnic character of the population, it likewise has an assortment of culture, religion, social standards and qualities (Kawangit, Don, Salasiah & Sham,2012). The multicultural society exist when the diverse parts of living community habitats together yet differs in the similar political unit. Every group or race holds to their individual religion and dialect other than drawing a distribution work dispersion as per diverse races in the temperate field. At the end of the day, multicultural society is a human aggregate where distinctive races in a nation communicate yet they do not join hands in realistic sense(Ahmad & Yusof, 2010).

Ethnicity remains the most strong impact in Malaysia regardless of whether it's impact has been in some degree tainted by other social stratification powers, mainly class and gender. As people from unmistakable and reluctant social networks Malays, Chinese and Indian regularly were slanted to treasure their individual language, cultures and religions and effectively endeavour to ensure and spread them(U,2016). Since they share a typically summed up images and qualities, this influence the ethnic members socialize among themselves. Both historically or at present people or individuals are prepared to kill and die for recognition of their ethnicity, national or religious identity and to battle by both peaceful and violent means to obtain social inequality within the majority societies. Besides, ethnicity in this way keeps on establishing a necessary constituent in the Malaysians mind, ethnic enrollment fundamentally outlines his or hers social life and lifestyle taste. It pursued that the simpleness of full of feeling request starts from the enthusiastic connections to expedite ethnicity that keeps on influencing individuals identification and example for their social life(Guan,2000).

Ethnic Relation can be characterized as association among various ethnic gatherings which is between ethnic or inside comparable ethnic which is called intra-ethnic(U,2016). Every ethnic gathering shifts from the parts of physical appearance, culture dialect and religious, other than they demonstrate solid primordial angles ties which is likewise the limit stamp that isolates between one gathering and another. The larger part and minority ethnic relation depicts the distinction of intensity and impact between gathering that incorporate relative criteria (Ahmad & Yusof, 2010). For example, past occasions in the previous Yugoslavia are a prime instance of how over protection ethno-political supremacy could incit fiendish ethnic cleansing of the weaker ethnic. With regards to multiracial in Malaysia, th ethnic clash amid 13 May 1969 has continuing effects. Instantly, after the occasion occurred the legislature took remarkable measure to support solidarity among Malaysia's ethnic gatherings. As demonstrated by the National Institute of Public Organization (INTAN), solidarity is the way toward joining the individuals from the general public and the country as a rule through national ideologies, with the objective that the overall population can fabricate an identity, values and sense of belonging(Mustapha, Azman, Ahmad & Lubis,2009)

Integration is a procedure of unification in all points, for instance, physical, social, financial aspects and political. Unity can moreover be portrayed as a system of forming a national character among groups separated in various perspective for instance beliefs, culture, legislative issues, humanism and area in political unit. Each ethnic in Malaysia has it's own way of life and convictions(Ahmad & Yusof, 2010).

Social integration succeeds in a group if obligations of fascination join it's individuals. Individuals captivated by getting to be facilitated with people from a group are feeling pressure to awe alternate individuals that they would make engaging complices, yet the consequent contention for prevalence offers ascend to protective procedures that block social integration. At the end of

the day, as per (Cruz-sao,2008), conceptualized social integration as a procedure of making solidarity, thought and speculation at various components of society with objective that every person from different foundations has opportunity to rehearse his or her convictions. Therefore, social integration empowers individuals to pay a little respect to their own properties, for instance, money related status, age, sexual orientation, ethnicity, social attributes, religion, faith and educational background to have equal opportunities, right and services(Mumpuniarti, 2017). In a multiethnic country, recognition of the decent variety in the personal attributes of individual from various ethnic foundations is important. Without an appropriate arranging of social integration, a confused situation may happen.

1.2 PROBLEM STATEMENT

Our education has been the bedrock of our improvement. It has given this age and those previously with the skills and knowledge that have driven the nation's development and success. Vernacular education is a Malaysian education system. Most Malaysian student , regardless of ethnicity, have just short experiences from members of an ethnic group other than their

own(Santhiram, 2010). Unity and understanding between ethnic are pivotal viewpoints to guarantee harmony, political strength and monetary development in this country(Osman,1989). Be that as it may, the relationship framework accessible right currently still keeps up the educational framework led by ethnic groups, for example, Sekolah Kebangsaan (SK), Sekolah Jenis Kebangsaan Cina (SJKC) and Sekolah Jenis Kebangsaan Tamil(SJKT). The division between ethnic through training imperatives restricted association between students of various ethnic. Each ethnic group has their very own particular education system(Baharudin,2007). Malay students learn in Malay schools and use the Malay dialect while Indians learn tamil schools and use the tamil dialect and Chinese students in Chinese schools, using mandarin as their essential vernacular. The education framework that isolated the student as shown by their own dialect and ethnic contrast is always compelling methods for creating incorporation and shared comprehension among students. This makes students communication to rotate around their own ethnic groups. In addition to that, the opponents of vernacular education persist in arguing that Chinese school,, cause isolation between Malaysian Chinese students and other Malaysian students who could have generally been their friends(Ng,2017). Another recurring fuss is the alleged neglect of the national language in chinese schools. While at the national public schools is by no means a race free pace in reality, neither is vernacular school necessarily non interventionist. Both have their weakness within the dilemma raised by the question of integration. On the other hand, this can also be seen when it comes to higher education institution in Malaysia. Institution of advanced education are required to be guide for congruity, crossing over racial difference and advancing an air for reason, demand and collegiality. Institution of advanced education are in amazing position to address the teaching and learning if advantage assortment by making a situation that will permit positive collaboration among understudies from different ethnicities. (Mustapha, Azman, Ahmad &

Lubis,2009). However, the recent issue of Universiti Teknologi Mara has become a controversial yet sensitive issue when it comes social integration and promoting unity through education. There have been a conflicting reactions to the Selangor Menteri Besar's Dr Khalid Ibrahim proposal regarding UiTM, to open its doors to non-bumiputeras in 2008(Kaur,2008). The purpose of UiTM is said to establish a premier university of outstanding scholarship and academic excellence, providing leadership to Bumiputera dynamic involvement in all professional field of world class. According to the Vice Chancellor Prof Datuk Seri Dr Ibrahim Abu Shah in his press conference at the university said to have non bumiputeras allowed into the university was against the purpose of setting up the university(Star,2008). The country witnessed a massive crowd of student protesters in front of the Selangor State Secretariat. From the time of its establishment, Dewan latihan RIDA/MARA/UITM/ITM only welcomed bumiputera students(Ganti,2011) In spite of, some underlying torments, it has now bloomed into a fruitful university. The University Teknologi Mara act of 1976 strongly broadcasts that the organization is particularly settle under the Article 153 of the federal constitution. Despite the fact that is was a strong measure, the act's bestows of a special constitutional status on Uitm does not settle the complicated issue of whether Uitm has a Bumiputera identity(Laws of Malaysia, Act 1976). However, supporters of the current setup of Uitm reliably contend that it is and has continuously been an establishment for the bumiputeras. To support the bumiputera identity of UiTM, they contend that the establishment was intended for Bumiputera and has an exclusively Bumiputera student body(Ganti,2011). Persatuan Pengguna Islam goes against, project director Noor Nirwandy Mat Noordin said the government and the leader had to be tougher in defending such issue, that it will be a worrying situation where many Malay institutes will crumble down(FMT,2008). According to the first proposal was enshrined, "In the Uitm act, as in section 1A of the act states that the Uitm is established pursuant to and in

accordance with the provision of Article 153", nothing in the ITM act linked ITM to the special position of the imperatives bumiputera article 153,nor there was a provision that exclusively denied the entry of non bumiputeras(MARA act 1976, reference 1966). It is stated Dr Khalid Ibrahim's proposal that to open up Uitm is to prepare the students for competition and globalization. For instance, many bumiputera institutions have open up to non bumiputera all together for us to see an impression of Malaysia-ness in decent variety. Universiti Perguruan Sultan idris Shah, Universiti Kebangsaan Malaysia and Maktab Rendah Sains Mara are precedent(Star,2008). The university setting whereby Uitm only wants to stick by bumiputras only gives the Uitm students less exposure when it comes to communicating and socially integrating. This is because according to Prof Terence Gomez, Universiti Kebangsaan Melayu, in a university setting students are required to read extensively, debate ideas and engage in intellectual discourse, different ideas involve from these types of discussion and this is something that the UiTM students are missing with their mono-ethnic background(Star,2008) Whereby they will only have a intra ethnic background exposure and not an interethnic exposure. This is not the way to build a good ethnic relation. However, after 10 years this issue was brought again after the change of the government at 9th May but there are still opposition who does not want the change in Uitm. The Persatuan Alumni Uitm strongly opposes the proposal as brings to the special rights of Bumiputra(NST,2018). In this there is a brief understanding that the ethnic in Malaysia is not socially integrated when it comes to education. Therefore, the research gap for this study is to investigate, if the different ethnic students from other public university are socially integrated among themselves where they address themselves as Malaysians before prioritizing their ethnic identity and also their inter ethnic interaction among other ethnic students.

1.3 RESEARCH OBJECTIVE

A. To identify the students perception and attitudes toward social integration process.

B. To examine the inter ethnic interaction among multi ethnic undergraduate students.

1.4 RESEARCH QUESTION

A. What are the student's perception and attitudes regarding on the integration process?

B. How is the inter ethnic interaction among the multi ethnic undergraduate students?

1.5 RESEARCH SIGNIFICANCE

The significant of this study is to understand students perspective/opinion on integration/ social integration. The student will have an inter ethnic interaction with other ethnic groups rathern a intra ethnic communication with their own ethnicities. It will also create a campus environment that is socially integrated such as having intergroup dialogues that can bring diverse groups of students in the purpose of discussing issues related to diversity without bringing up any sensitive or controversial issue that might cause conflict among each other.

CHAPTER 2 : LITERATURE REVIEW

2.1 THE CONCEPT OF SOCIAL INTEGRATION

Social integration is the creation of society for all. It is the mechanism of constructing the ideals, partnerships and organisations dispensable for the origination of such an fairer and immersive civilisation, where all individuals, irrespectively of their ethnicity, intercourse idiom or creed can comprehensively workout their liberties and commitments on an equal grounds with others and contribute the society(Scheff, 2007). Relating to that, according to (Kawangit, 2014), also explained that social integration is about having civilizations more fairer. It necessitates behaviour to renegotiate and refashion existing national leases which delineate the liberties and commitments of nationals, jurisdictions and the public industry. It can be characterised as the phase of futuring ideals, partnerships and organisations that empower all individuals to enroll in national socio and socio career on the grounds of inclusivity of liberties and aspirations, liberties and respectability. Social integration therefore promotes the process of creating organization that publicize a nation for all on the tents of national justice(Huber, 2003)

The 1994 paper by United Nation Research Institute for Social Development (UNRISD) for the World Summit for Social Development feature that social integration held distinctive implication to various people. For some, social integration was a constructive procedure about empowering amicable interactions between assorted communities in society, and giving equal rights and opportunities to everyone. There are at least three different ways in understanding social integration. For some, it is an exclusionary objective, suggesting break even with circumstances and rights for all human beings. In this case, becoming more integrated implies enhancing life possibilities(UNRISD,1994)To others, however, increasing integration has a negative undertone, conjuring up picture of an undesirable burden of consistency. And, to still others, the term does

not really infer either a positive or on the other hand a negative state. It is simply a way of describing the established patterns of human relations in some random society.

In addition, the Panel on the Integration Immigrants into American Society recognised that integration was a two route process among immigrants and locals. Immigrants experienced change upon landing in their new host nations and natives adapted to the presence of immigrants. These changes could be seen in zones of education, employment and income, poverty, residential integration, language, wellbeing, crime, family patterns by looking at crosswise of generations of immigrants and local. Social integration does not always give positive outcomes. According to (UNRISD,1994) requires an astute thought of whether the idea of the current process of development, which immigrants were to be integrated into, was suitable or just. A lack of integration on the other hand could lead to long term unemployment due to lack of contact those in work, difficulties for companies to recruit from homogenous networks, and increase in anxiety and ill health(Moody, 2001). There long benefits to making a social integrated society. According to (Putnam, 2009) that immigrants could introduce cultural diversity and benefit the host country by encouraging more prominent creativity and financial development. Individuals who were more socially integrated likewise will in general show more altruistic behaviours. A socially integrated society would likewise be stronger even with misfortune.

In Malaysian context, social integration is a branch of national integration. In order to have a sustainable socially integrated society, one needs to understand the importance of national unity utmost(Ongkili,1986). National unity is a procedure to join different groups that have diverse social and social foundation into one physical substance. For instance, the exertion of joining Sabah, Sarawak and the Peninsula of Malaysia into a federation, is an exertion of accomplishing national unity. Meanwhile, integration has a more extensive importance when contrasted with

unity. It is a procedure of joining groups with various background into one element which is bound by basic norms, values and interest. At the point when the integration happens, there will be feeling of belonging and ties of emotions between individuals themselves. From integration also, there will be a sharing of mind and pysches that goes past social and ethnic contrasts. In addition, the founding fathers set out a social re engineering to guarantee the fair dissemination of the country's wealth and opportunities. According to (Ongkili,1986), the founding fathers understood that integration was needed to succeed the distinct races and they must be welded through a common educational system, language, social encounters, business and shared cultured.

2.2 BARRIERS TO SOCIAL INTEGRATION

The most routinely referenced impediments to social integration were paucity of education, sexuality prejudice and stratification and destitution(Scheff, 2007).Scant provision to education at all levels underline individuals in a path of social exclusion. Pollsters signalled that paucity of occupational chances for infants obstructs interconnection. This is an impediment for multiple groups where infants experience homelessness, certain disorder, migrant infants, infants dysfunctional households, those drowned in toddler labour, trafficking or smuggling. In other contexts university payments are a significant roadblock and stop children out of school. The hindrances of levels of occupational aspirations and heavy illiteracy prices of adolescents in stigmatized populaces were also referenced as central heteronormative determinants to both integration and participation in society(Scheff, 2008). Women and children, particularly those residing in poorness, were pinpointed as vulnerable groups who experience marginalisation and social exclusion. Likewise, becoming women is a roadblock to social integration(Jurgen, 1984). According to (Bloomley, 2008) research, Gender inequality, sexuality prejudice, men dominion,

gendered behaviours or assaultive linguistic regimes were disclosed as impediments to social integration by multiple interviewees.

Moreover to education and gender bias, poverty is a significant obstacle to social integration. These circumstances involve miniscule or no obtain to health, accommodation and other national service. Paucity in shelter and optimum accommodation are determinants that militate against social integration. In all areas interviewees signalled that when social protection analyses are present, sparsely supplied or at a distance, social advancement is jeopardized(Bloomley, 2008). According to (Frodin,2013)lack of expenditure in social infrastructure and a absence of inequality elimination methodologies. The analyses farther signalled that participants and organisation who dwell in poorness and absence monetary and communal resources must relive other circumstances that subject to exclusion for instance community repression and breakdown, toddler carelessness and repression, addictions and mobilizations in unauthorised behaviours. Besides that, other barriers associated to poverty are underemployment and unemployment. These are dilemmas in alike developing and industrialized nations. Not only do underemployment and unemployment sometimes amount to poorness, they are also inhibiting considerations in families capability to partake in the social life of the diaspora. In short underemployment is a significant roadblock for adolescent and adds to their reclusion and disaffection. Besides that underlying homelessness and minimal growth in social protection is significant of mismatch of affluence. The shortfall respectively affluent and weak was outlined as donating to social exclusion and social fragmentation. On the other hand, macroeconomic interventions, namely paucity of logical exports initiatives pinpointed as donating to social exclusion. Flatly, and by insinuation, inequities stemming from globalism as impediments to social integration for people residing to poorness and in the worldwide east. Relating to that, being a

migrant was seen as a significant barrier to social inclusion in the populace of the territories polled. Analyses signalled that undocumented exclusion is traced to indeterminate lawful standing, omission of worker's liberties, unjust remuneration and exploitative labour regimes(Frodin, 2013). Suboptimal lingual utilities for undocumented populaces and the trouble of coping with public government were also affirmed as impediments to inclusion of refugee. Following that, stigma and prejudice were called as vital obstructions to social integration. Several forms of stigma were specified as stigma due to caste or class or stigma as of disabling situation for illustration, wanting herpes or aids or verbal ailment. Multiple characteristics of discrimination such as ethnicity, cultural, religious and demography organisations who observe segregation such as the ancestral, the pensioners, the destitute were instanced. Moreover, manifestations of the partnership respectively nationals and the country can also militate against social integration. Of central relevance was the paucity of consultative frameworks in both developed and developing countries. According to (Rhonten & Parker, 2004) research, barriers stemming from vulnerable policymaking were also reared as affairs of relevance. A range of bonded determinants was outlines, weak public construction, unavailability of public initiatives, unaccountability in the legislature, local government and in public service transmission, a absence of traceability and domestic destabilization. Other association for instance who are already marginalised as destitute people, indigenous communities, ethnic minorities, disaffected youngsters, dysfunctional households and elderly individuals, as well as those residing in masked dispute environments experience even deeper marginalization in civilisations which absence the domestic will, initiatives or resources to investigate these subject. On other hand, o some individuals ethical and humane shortfalls foster impediments to social integration. These are manifested as a loss of rudimentary parameters, having little background of substantive living and biological parameter, an unavailability of

transcendental susceptibility and a minimal stage of ethical cognition(Niems, 2017). Thus ,
obstacles are evident when concentrate is on differentials in people instead of similitudes and
where there is contest, fear and covetousness. Segregation is another terrific impediment.

2.3 MULTI ETHNIC SOCIETY

J.S Furnival anthropologist wrote about plural societies in 1948. According to him, plural
society referred to multi ethnic mixed society. However, as the use of term mixed society suggests,
different communities mixed and interact with one another but they have not been integrated with
one another. Each ethnic group practise their own religions, customs and have their native
languages. The society lived together but were divided politically, economically and socially.

Malaysia is a multi ethnic society. It is one which the various ethnic groups interact not
only on public places but nearly in all social avenues. Therefore, Malaysia's multi ethnic society
is characterized by pluralism that is ever present and ever evolving, indeed positive and creative.
The pluralism is framed within a set of evolving social structures and institutes within the context
of social structures and natural history. In Malaysia, for example there are range of social divisions
such as ethnic, sub ethnic, gender, regional, linguistic, demographic and etc(Osman, 1973). Each
one has positive and negative potential to help maintain the social stability of the country. There
is a clear presence and co existence of different form of society from the type of hunter gathered
found around the orang asli group to the post modern high cooperate society in urban Kuala
Lumpur indeed by any standard astonishing range. Such social structures are bound to create
tensions and contradictions. It is no surprise that some people describe Malaysia's social condition
as being in the state of stable tension. It is therefore useful to recount how plural society has
evolved into a multiethnic society but also how this successful transition was supported by a set
of enduring values and strength. The plural society is the result of colonial construction, especially

after indentured labor from South China and South India imported by the British since the late 19th Century(Osman, 1973). The major ethnic groups Malay, Chinese and Indian were able to survive within their own social and cultural spheres as a result of the British policy of division and governance, which included administrative, educational, land and labor policies that ensure survival of the ethnic divisive pattern, thereby safeguarding British economic and political interests(Shamsul, 2006). There was no unchallenged British rule. There were the colonial officers who were nationalist, trade unionist and renegade. However, by implementing coercion rules, it maintain a peaceful and stable society, to discourage the formation of alliances across ethnic groups, such as multi ethnic and multi class trade unions, and to pursue a highly ethical educational policy form of primary school system in the vernacular. It is within this important historical conceptual that we must contextualise the bitter and the blood shedding experience of World War II and the japanese occupation, an experience that forced the citizens to rethink their past and future. For instance, the indigenous and the immigrant population came to relate that the British was not invincible. The popular image was that the japanese army humbled the British army on bicycle in armored cars. The japanese pro indigenous nationalist policy did allowed some Malays to taste power in a limited way and have their own little political space(Shamsul, 2006). Instead, many of the local Chinese were massacred by the japanese who had just won the Manchurian War. It was no surprise that the British won over the Chinese to provide strong anti- japanese movement. The downside of the japanese occupation on interethnic relations, especially of the Sino Malay, was that it transformed the nature of relationship from that of a peaceful difference to an armed confrontation. The latter erupted immediately after the japanese had surrender to the British. Soon after the British imposed military rule in Malaya and it lasted until 1960, first as the british Military Administration and later as the emergency, 1948-1960(Kuh,1995). It was in the fifteen years after

the war that the plural society was invented by the British was slowly reshaped, progressively moving towards multi ethnic formation. For a different reason this time, largely economic but not entirely. The efforts in developing a nation , Malaysia began in earnest through an endless series of negotiations between the different ethnic groups in Malaysia's enduring political framework, that is federalism.

The three key features of Malaysia's plural society reinvention of the society and it's subsequent transformation into multiethnic nation, were there is ethnic bargaining, development planning, and security. The introduction of modern electoral politics, where ethnic parties could be formed and contested in open, democratic election but for coalition partners they were the central pillars, of the ethnic bargaining process(Kuh,1995). Indeed, the Malaysian Constitution, with all it's imperfections has been popularly perceived by many as the social contract that binds all social groups. Nonetheless, these three key elements ethnic bargaining, development planning and security, became and enduring values and strengths as well as the basis for multiethnic Malaysia framework. During the 1969 riot, it was indeed a stiffest test for this framework. The contents of these three key elements have been reconstituted again. But this does not stop both Malaysians and foreigners for adopting either an alarmist perspective or consensus approach in the way Malaysian multi ethnic society views it(Shamsul,2006). For the alarmist, Malaysia is always seens as facing an imminent breakdown of interethnic relations. But those who adopt the consensus approach believe in a moving social equilibrium for instance, the concept that if any social, particularly ethnic, disequilibrium, were to occur in Malaysia, a new equilibrium would follow immediately(Ganti,2011). Unlike the experience in Sri Lanka, the former Yugoslavia and Kosovo ethnicity or ethnic difference is not an antithetical nation to nation building and national consensus, as the Malaysian case has amply demonstrated(Chang,2003). Regardless of which side the fence

belongs to, it must be agreed that in recent months the unusually fast pace open political activism has had a tremendous consciousness effect on Malaysia citizens. Nevertheless, Malaysians are now confident that without risking ethnic strife, they can demand change.

On the other hand, the electoral process is being used by Malaysians to negotiate peacefully. It is clear that Malaysian multi ethnic society lies in its creative ability to survive a negotiate coexistence, consciously transforming a contradiction to consensus through a peaceful and civilized effort at all levels of society.

2.4 ETHNIC RELATIONS IN MALAYSIA

Ethnic connection can be described as relationship among various ethnic gathering which is inter ethnic or inside a comparable ethnic group which is intra ethnic group (Lui, Lawrence, Ward & Abraham, 2002). Ethnicity remains the most potent force in Malaysia regardless of whether its impact has been to some degree defiled by other social stratification forces, mainly class and gender. The intensity of ethnicity lies in its capacity to consolidate both affective and instrumental interest. As individuals from unmistakable and self-conscious cultural committee, Malays, Chinese and Indians normally were slanted to relate and treasure their separate dialects, societies and religions, and hence effectively strived to safeguard and propagate them. Since they share a typical pool of summed up images and qualities, the ethnic individuals would fundamentally ,imgle and connect with their own. Ethnicity in this way keeps on establishing and indispensable constituent of the individual Malaysia mind and ethnic participation fundamentally

separates his/her public activity and taste. It pursues that the viability of affective requests begins from the clear energetic connections to a specific ethnicity that keep in influencing singular distinguishing proof and example of social life(Lui, Lawrence, Ward & Abraham, 2002) .

Ethnicity in the this way keeps on comprising a basic constituent of the individual Malaysia mind and the ethnic participation basically separates his/her social life and taste. It pursue that the viability of the affective requests begins from the clear enthusiastic connection to a specific ethnicity that keep on influencing singular distinguishing identification and pattern of social life. The 1969 ethnic riot which gave a vital effect towards ethnic relation dependability, whereby everyone felt that there is something ailing in the ethnic relation that ought to be given uncommon consideration in advancing an essential ethnic relation among the three main ethnic in Malaysia namely Malay, Chinese and Indian. Extensively, the effects of the state's social arrangement and guidelines on the relation between the Malay and Chinese community could be divided into two periods. Between 1971-1990, the social relations between the state, in this way Malay and Chinese were full of strains. Since 1990, be that as it may, the social relation between rival community have turned markedly quiet. The changing ethnic social relations is piercingly caught by the changing clashes over Chinese training and by chose parts of Chinese social images and practices. Solidarity among among various ethnic is essential for financial, social and political strength of Malaysia(Smith, 1986). In light of this, an exploration ought to be done to recognize whether students at the universities level show negative ethnic frame of mind among various ethnics in Malaysia. As per the Theory of Beliefs, racism is firmly identified with the presence of preference among various ethnic (Guan, 2000). This is direct results of various conviction among the ethnic. Along these lines it achieved negative emotions towards one and another among the diverse ethnic.

Late research demonstrated the preference was come about because of the foundation of groups, ethnocentrism and stereotype (Guan, 2000).

Recent research about ethnic relation in Malaysia demonstrated that the tolerance level was normal (Zamani, 2002). The exploration was done in six area of territory of Selangor. The discoveries additionally demonstrated that the score of ethnic solidarity had decayed from 1993 to 2007. The score for ethnic solidarity among Chinese and Indian ethnic was falling apart though the unity level among the Malays ethnic had demonstrated no improvement. the y found that the elements that the contributed towards the unity level were economy and political. Along these lines it was results to the administration approach towards fortifying the unity among the three main ethnic in Malaysia to be specific Malay, Chinese and Indian. According to (Gold,2000) found that the mingling specialist, for example, early tutoring knowledge, family background, religion and companions contributed in building up the feeling of unity towards various ethnic groups.the school structure, for instance, school of various ethnic indicated more resilience conduct contrasted with schools with single ethnic groups it were. School with single ethnic, for example, Chinese or Indian schools demonstrated low tolerance among the students since the have been isolated since separated since early years of schooling in the primary school. Research among youth in Malaysia demonstrated that their tolerance was at the normal level (Tamam & Waheed, 2017). The discoveries additionally uncovered that The findings also revealed that youth that were given early involvement in the community with different ethnic showed high tolerance level. Youth with high academic capability likewise demonstrated high tolerance level compared to those with low accomplishment in scholastic. The outcome demonstrated that schooling experience gave impact in socializing among the students especially in ethnic relations (Tamam & Waheed, 2017). The

significance of early involvement in associating with various ethnic and higher academic accomplishment had turned out to be the catalyst of ethnic unity and tolerance among Malaysian.

2.5 CAUSES OF ETHNIC CONFLICT

Ethnic conflict continues on very continent, and such violence is a central feature contemporary social life and has been in places where heterogeneous people live for centuries or where people from different ethnic groups come in contact. An ethnic group is a group of people who share common characteristics of race and culture. They can share the same language, religion, land and economy. Ethnic conflict is defined as any episode of ongoing violent conflict where national, ethnic and religious minorities, or other communal minorities challenge government to seek major status changes(Mohammedzadeh, 2016)

Ethnic conflict has been among the foremost distinguished problems within the country wherever there are multi ethnic citizen and conjointly it becomes a worldwide concern. It is tough to resolve the ethnic conflict due to the variations in issue and background (Mohammedzadeh, 2016). Conflicts can lead to physical violence at times and can last without a solution for a long time. There are couple of factors that can cause ethnic conflict. Generally, ethnic conflict in economic distribution for political, cultural, ethnic identity, religion and equity. Therefore, the causes of ethnic conflict can be classified, as a structural, political, socio-economic state and cultural factors(Shamsuddin, Hai Liaw & Ridzuan, 2015). The structural factor of the state is a weak state structure and the geography of the ethnic group. This was categorized as the main factor in ethnic conflict by most scholars. Uneven ethnic and demographic distribution will make ethnic cooperation and cohesion difficult. Weak state structures are vulnerable to internal as well as external threats. Weak state means a weak state in power and an easy target for strong powers (Arshad, 2007). British had placed certain ethnic groups in different economic sectors during the

colonial period. The Malays are usually farmers in the agricultural sectors, for example, which requires a great deal of effort in physical energy and low technology. For the chinese, they were normally engaged in the high-tech trading or business sector, while the indians work in rubber and oil palm estates as farmer. This distribution resulted in the income gap between ethnicity becoming apparent and unbalanced The Malay and Indian will continue to deal with poverty while the Chinese are continuously seeking opportunities to strengthen their business(Shamsuddin, Hai Liaw and Ridzuan, 2015).

. There will be dissatisfaction among the ethnic groups, leading to the defense of he right and equality by ethnic groups. Maintaining these rights will interfere with their relationship because each of them wants to win the fight. Malaysian citizen are made up of three major Malaysian, Chinese and Indian ethnic groups with different mother tongues and school system. These factors cause the students to separate simultaneously on their basis of native language. For example, national schools will use Malay language as the language of instruction. Most Malay students will study in Malay schools, while Chinese and Indians students will prefer their own national school type. The situation will result in very limited interaction between students in different ethnic backgrounds.Since, the arrival of Chinese in Malaya in the 19th century, the chinese people will not forget their social responsibility to educate their children in order to inherit the Chinese language and culture. The establishment of Chinese vernacular schools becomes an important agenda from them. Besides, the decision to send their children national type of school, they feel the structure can guarantee their children academic excellence and not trust in national school also avoiding inter-school relationships(Shamsuddin, Hai Liaw and Ridzuan, 2015). This education system therefore will create a sense of prejudice among the students towards different ethnic groups (Kalim and Orshidah, 2010), with this feeling of prejudice it is difficult for students

to interact with others, especially when others use their own native language not understood by students.

2.6 ETHNIC BOUNDARY

Ethnic boundary is an pattern of social interaction that improve and further fortify the self identification from individuals outside the group as an confirmation of the distance between the ethnic group (Sanders,2002). The research of the ethnic boundary has gotten much consideration from specialist in the social science which incorporate (Shmuel, 2001) and (Chai, 2005) to mention a few. Every ethnic group has the assurance of boundary to distinguish their qualities. Judgement of ethnic boundary are featured through the examples of collaboration between ethnic group (Alba, 1992).

Ethnic boundary is related with social components and geographical components Social components are frequently connected with social builds of ethnic group that show contrast in social practices and convictions. Social space where interaction occurs between ethnic groups demonstrate the social boundary between groups. At the point when the interaction between ethnic groups limited due to impact of the separation occurred such as differences in universities attended by certain ethnic groups, ethnic differences were more pronounced.ethnic boundary is dictated by the social separation between different ethnic group (Yussof, 2006). Social interaction between different ethnic groups is dictated ethnic boundary.The Malaysian community which has diversity of ethnic composition requires a decent example of social interaction that will make the ethnic boundary slim and this can happen when everybody is in a multiethnic country (Sanders, 2000). However, students who study in mono-ethnic universities environment, ethnic boundary among them may be thick (Gold, 2000)

2.7 INTERETHNIC GROUPS RELATION

An extensive number of studies feature the issues on ethnic relations particularly on friendship and interaction. In this manner, instruction for students of various races, religions, societies and foundations must almost certainly form them towards national character and furthermore solidarity. Study has demonstrated that a positive connection between people from various ethnic group lead to decrease of prejudice, increment the feeling of basic personality and closeness between people. As indicated by (Pettigrew, Wagner & Christ, 2010) announced that a connection between gatherings has a beneficial outcome in the decrease of prejudice against an entire gathering of a companions and not only specific to a companion who has an association with a person.

In light of the setting of relation between ethnic groups in Malaysia, ethnic relations are extremely unpredictable, entangled and delicate, particularly with regards to the issues of religion, culture and language which plays a basic highlights in the rivalries of characters dependent on a wonder that was framed by the British with regards to expansionism (Arshad, 2007).

The dynamic relationship between ethnic groups decides the adjustments in the development of one's personality and lifestyle of a people who are living in a multicultural societies and how they open and close with one another from social and social ethnic points of view. At the point when people have a collaboration, they they cannot ignore in-group members, which is what is specific, unmistakable and novel to the way of life of their own ethnic group, yet additionally a comparative component to outside groups.

Based on the research study of the relationship between various ethnic groups, it reliably demonstrates that the relations between ethnic group can be emphatically figured out how to decrease preference against companions from various ethnic groups (Banks, 1989). For instance, respondents from ethnic majority in Germany, France, Netherlands and United Kingdom who have

a decent companions from minority ethnic groups were accounted for lower prejudice against their companions as well as decrease in preference against other minority ethnic groups too. In light of an examination directed on in excess of 1,000 senior students at the Universities of Michigan, it was discovered that seniors who have more contact with students from various ethnic groups, have all the more close companions from other ethnic groups and the individuals who have more connection with partners from other ethnic groups were accounted for to have increasingly intelligent commitment, basic reasoning and support the diversity exist among them.

Inter ethnic collaboration is a perplexing procedure yet surely it would be advantage for the understudies emphatically. Students could grow increasingly uplifting frames of mind towards inter group cooperation, for example, they would be progressively agreeable to blend around with companions of various ethnic background. It also builds up a solid feeling of sympathy and thinking about others. This would make a harmonious and balanced social interaction whereby everybody is incorporated into the group. It will prompt low the dimension of conflict among understudies. Regarding psychological aspect, understudies would feel safe and less exploited by peers. As indicated by (Hamm, 2000), he found that by having a cross ethnic companionship, it likewise have been related with having high scores on the significance and positive perception to any other ethnic group.

Research on the companion determination and association among students in the universities that contained of different ethnic students have demonstrated that fellowship among students were from a similar ethnic group (Baerveldt, 2004). The assorted variety of companions dependent on ethnicity might be less critical to the students whether in the minority or greater part ethnic group from a local location comprising of a multi-ethnic culture. A fellowship design among students who have to go secondary school during their schooling days comprising of numerous

students from a similar ethnic group demonstrate a tendency to have companions from a similar ethnic group. All things considered, people ought to have the chance to collaborate with somebody from other ethnic group in ordinary connection. Numerous studies have demonstrated the significance of a chance to associate with regards to large scale of factors , for example, ethnic diversity (Molina and Wittig, 2006).

The most universities comprises the students from different ethnic gathering give a opportunities to students to communicate with companion from a similar ethnic and furthermore extraordinary ethnic background (Astin 1993). Then again, by going to universities comprising of students from a similar ethnic groups, students detailed having more companions from similar ethnic group. Universities that have students which are less assorted in term of ethnicity, anyway just give opportunities to the students to cooperate with companions from same or distinctive ethnic however not both in a similar time (Mollina and Wittig, 2006).

2.8 THEORETICAL PERSPECTIVE

Social researchers started to theorize about intergroup contact after World War II(Watson,1947). Allport's (1954) theory demonstrated the compelling but indicating the basic situational conditions for intergroup contact to diminish bias. His theory has gotten broaden consideration both for it's uncommon hypothetical status and policy importance(Pettigrew,1998). Strangely, for an order that centers around face to face interaction, social psychology rarely decomposes circumstances into their essential parts. According to (Allport,1954), endeavour is an unmistakable exception. And it has demonstrated useful in applied settings, such as in the qualification between racial desegregation and integration in schools(Pettigrew,1997).

According to (Allport,1954), he held that beneficial outcomes of intergroup contact happen just in circumstances marked by four key conditions which is equal group status within

situation,common goals, intergroup cooperation and the support of authorities or law. It is essential that the contact circumstances shows these comments somewhat. To be sure, these factors do give off an impression of being imperative in reducing prejudice, as exemplified by the one of a kind significance of cross group friendships in reducing prejudice (Pettigrew,1998). Most friends have equal status, work together to accomplish shared goals and friendship is normally missing from strict societal and institutional restriction that can especially constrain sentimental connection, for example, law against intermarriage and working connections, for example, segregation laws or differential statuses.

Four key conditions(Pettigrew,1997) :

- Equal status - Individuals from the contact situation ought not have an unequal, progressive relationship.

- Common goals - Individuals must depend on each other to accomplish their shared goal.

- Intergroup cooperation -   Individuals should work together in a non competitive condition.

- Support by authorities - There ought not be social or institutional authorities that expressly or credibly endorse contact, and there ought to be experts that help positive contact.

In addition, one basic capacity of higher education learning contain is to present students to intricate and diverse perspective and interaction(Gurin,2002). It is contended that ethnic diversity can profoundly influence students improvements and instructive results. According to (Langer,1978) idea of cognizant method thought has been generally utilized as the hypothetical where dynamic thinking will grow new thoughts and ways of preparing data. Obviously, when cognizant methods of thought are supported through complex social structures, individuals collaborate with new independent ones, encounter people who hold various experiences and

feelings, and along those lines begin go think and carry on in new ways(Kuh,1995). Therefore, disequilibrium made though awkward, new or indeterminate social conditions may create students scholarly responsibility and mental improvement. As such, the advantage of cognizant methods of thought and complex social structures overhaul when ethnic assorted variety exists likewise, colleges make chance to impart and pick up from each other all through classroom. According to Allport (1954), the hypothesis will offer the lost extensively that can be see speculation about the advantage and commented on cross ethnic relation. Through a movement of studies, he exhibited that multiracial association can advance positive outcome, in any case, those most profited by this connection depended up the nearness of proper condition(Mustapha, Amanda, Ahmad, and Lubis, 2009). In addition, the contact hypothesis illuminates that if constructive results from cross ethnic connection are needed, the ecological conditions that improve nature of contact are basically as basic as having relational contact.

In the last decade or so, this theory has only affected modern social psychology focusing on the effect of inter ethnic interaction. The theory has a vision of the possibility of positive result from ethnic relations if adequate support has been provided by the surrounding. These supports came from common goals, from the authority's structured education system to carve harmony and a stable relationship between different ethnic. This could be done through education in particular. Gordon has proposed the positive effect of ethnic interaction in one of the circumstances that are good environmental conditions that would improve contact quality, this research is optimistic that education could be considered as one of the catalyst good environmental conditions that could be the promoter. This research highlighted the importance of knowledge given by lecturers using the ethnic relations module. Consequently, as Gordon suggested, the appropriate condition will promote good interaction between different ethnic groups, the researcher will examine the effect

of knowledge on behaviour, and student's attitude towards establishing good relationship between students from different ethnic groups.
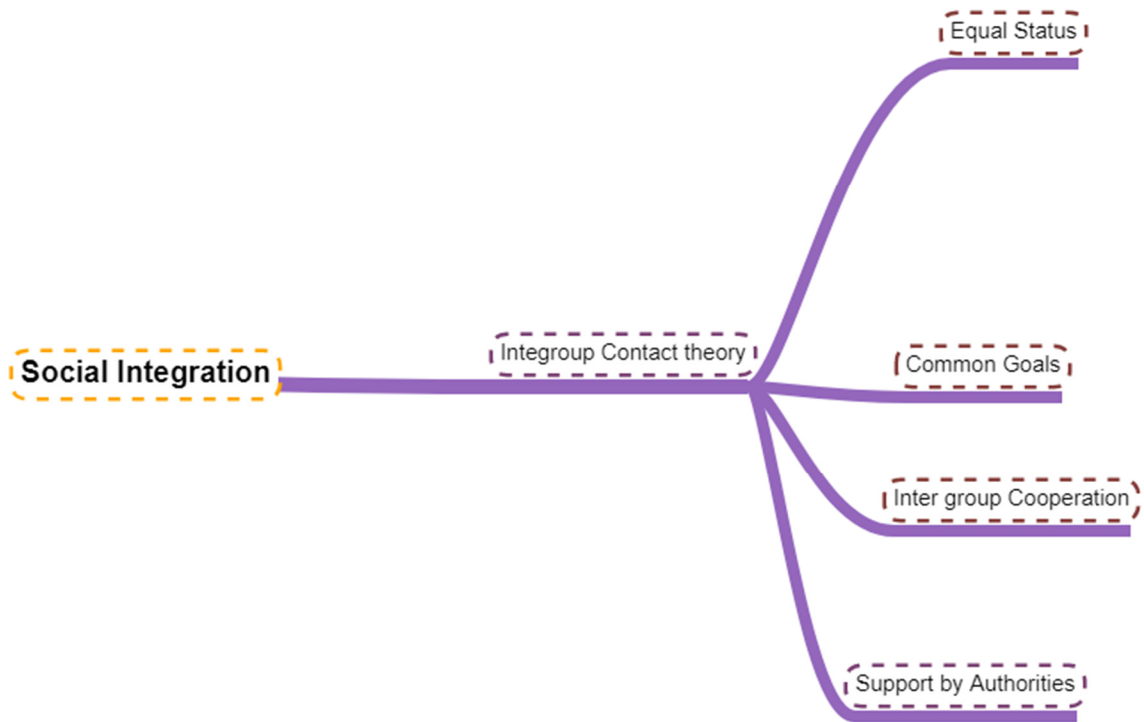
The figure above shows the four key points of Intergroup Contact Theory, to achieve Social integration.

CHAPTER 3 : METHODOLOGY

3.1 APPROACH

A research method is a methodology used to execute a plan. Therefore the method that will be used for this research study is qualitative approach. This is because to have a better understanding of underlying reasons, opinions and motivations regarding the research study.

3.2 RESEARCH INSTRUMENTS

This research will be conducted by using secondary qualitative data which is participation observation and in-depth interview. Participation observation is qualitative research method use in which the researcher watches the participants, as well as effectively participated in the exercises of the exploration members. This requires the analyst to wind up integration in the members condition while likewise taking target notes about what's happening(Kawulich,2005). Participation observation will furnished the analyst with access to various sorts of days that may not be easily available to untouchable. In- depth interview is a subjective research system that includes directing serious singular meetings with few respondents to investigate their points of view on a specific thought, program, or circumstance.. Therefore, this study is sociological behavioural study among different ethnic groups that will help the researcher to understand the culture of the campus environment of different universities and the social understanding among the students.

3.3 RESPONDENT SELECTION

The participant that will be observed are students from different ethnic group at four different public universities Universiti Kebangsaan Malaysia, Universiti Putra Malaysia, Universiti Teknologi Malaysia, and Universiti Utara Malaysia. Three students from each university will be chosen randomly but based on their different ethnic groups, since it will be convenient for the interviewer to collect data considering the time span given which is 14 weeks.

3.4 DATA COLLECTION PROCEDURE

Students from three different ethnic group will be chosen to interview from the three university that has been picked. The reason why those foru university was chosen is because it was much more convenient to meet the student personally to pass them the interview questions and also to observe their behaviour at common places and also due to the time span that was provided which is 14 weeks. Different university had different procedure to follow, student had to be chosen from a specific universities faculty and also at least from two different course. 10 questions were prepared, five questions from each objectives were questioned. Students will be interviewed individually which will approximately take 25-30 minutes of their time, this to analyse their perception towards social integration. The participation observation will take place at library, university cafeteria and inside and outside classroom.

3.4 DATA ANALYSIS

Results will be analysed from the 10 questions which was divided into two parts based on the research objective that has will be asked to the selected interviewees, to understand their perception on social integration and also observing their behaviour and interaction with other ethnic groups of students

CHAPTER 4

4.0 RESULTS AND DISCUSSION

Results shown will be based on the demographic details, interview questions and observation done among the undergraduate students. This study was carried to identify the students perception and attitudes towards social integration process and to examine the ethnic interaction among undergraduate students. The study was carried on four public universities in Malaysia. The reason why those four universities were chosen is because those universities are the top universities and also the highest ranking number of student enrollment from 2017 - 2019. At first, it was stated in the methodology, that the students were chosen randomly but each universities had their rules and regulation that to be followed. Students had to be chosen from a faculty that was given by the university students affair department and the student had to be from two different courses from the university. For University Kebangsaan Malaysia, three students were chosen from the Faculty of Social Science and Humanities, Bachelor of Social Science with Honours (Media Communication). In University Utara Malaysia, three student were chosen from the School of Tourism, Hospitality and Management from Bachelor of Event Management(Hons) and Bachelor of Tourism Management(Hons). Wherelse for Universiti Putra Malaysia, students were chosen from Faculty of Communication and Language, Bachelor of Arts Malay Language and Linguistics. Universiti Teknologi Malaysia students were chosen from Faculty of Humanities and Social Sciences, Bachelor of Psychology with Human Resource Development. There were a total of 12 interviewees were interviewed for this study from different age groups and from the three major ethnic groups Indian, Chinese and Malay.

4.1 DEMOGRAPHIC INFORMATION

The following will be the result of the first qualitative research method which is an In depth Interview.

4.1.1 AGE

AGE
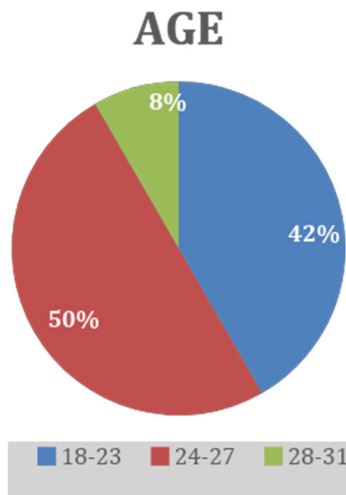
The pie chart above shows the demographic results for students under the age category. The chosen range were between 18 -31 years old, according to a recent research done by Oxford University. From age 18-23, there were 5 respondents for the age group 18-23 years old, comprising 42%. For the age group 24-27, it was the highest among the other age groups whereby there are 6 respondents constituting 50%. The least number of respondents were 28- 31 years old comprising 8% of them.

4.1.2 GENDER

Gender
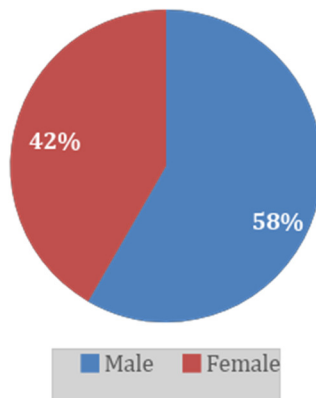
The pie chart above shows the demographic results for female and male student category. For female, there are about 5 students interviewed comprising 42%. Whereas, a total of 7 male students were interviewed constituting 58% . The result shown above for both male and female is a mix from the four university stated.

4.1.3 ETHNICITY

The last demographic result is the three major ethnic groups which is Malay, Chinese and Indian. A total of 12 students were interviewed, three students from the three different ethnicities were interviewed respectively. A one to one interview was done respectively, to know their perception and also to observe their behavior during the interview session held. The interviewees were given a brief explanation on the purpose of the study.

Besides that, the results will be explained based on the objectives and the questions asked per objective. This is because different interviewees were asked 10 same questions, to know their different perceptions and answers. The 10 questions asked are structured questions based on two research objective stated.

4.2 STUDENT'S PERCEPTION AND ATTITUDES TOWARDS SOCIAL INTEGRATION PROCESS : IN DEPTH INTERVIEW

Social integration process it enables individuals regardless of any personal attributes for instance, financial status, age, sexual orientation, ethnicity,religion and education foundation to have equal opportunities as well as social understanding among each other.

Based on the first question asked, the 12 student interviewees were quite uncertain to provide answers for the question as they could not understand what was social integration about. Even after giving them a brief explanation of the definition. The interviewers answered:

"Social integration is to socialize with people" and *"i personally feel it is where we need to mingle and get to know each other*

However, a number of students could understood what social integration process was about after the brief explanation, they answered:

"it is the understanding between different ethnic groups while exchanging religious and cultural views" and *"social integration is something that is important in a multi ethnic country like Malaysia and should be instilled in every Malaysian"*

From this we could understand that, there are lack of awareness on social integration because the students could only answer after briefing them about it even then some gave a vague answer about it.

Based on the second question asked most of the student personally agreed,

"Yes, students do accept people from different ethnic groups, for instance, they respect that sikh has to wear turbans as for their culture", *" personally, yes i have never met any students from different race that does not respect my beliefs and the practices I follow"* and *"I do think that*

cultural and belief difference is respected because everyone is quite open in listening and do not make insensitive remarks".

However, one student disagreed on the question asked because of the bad experiences they faced. The interviewer said:

"No, not at all. Because I personally have experienced bad remarks about my own ethnic group from my closed friends and clique, the way how they condemn another ethnic groups and criticism is just very disappointing"

Thus, the understanding about each others cultural beliefs and practice is not quite strong enough to be build an integrated society. It has a long way to go to achieve it.

Based on third question, social understanding among the citizens of a country is very much essential as it upholds the image of a country in aspects such as development, economical, social and etc in line with (Saieze, 2010) study on the knowledge of a country. Relating to that, the students agree that social integration is important for the development a country, the interviewer said:

"Indeed, it is the most essential aspect because we need different groups of people to bring changes in terms of development" , *" It is very much important to what I personally feel for a multi ethnic country like Malaysia any fiction can lead to chaos and violence against other ethnic groups".*

Another interviewer also answered, he said, *"Yes, I do believe social integration is important in our country, as we would be able to understand the belief of other race and learn how to respect them. Social integration would also help us to understand each other better, and would result in each of us to work together better, and have a social understanding, which would help us to have a better social community, and even help to rise up our economy".*

On the other hand, some of the students gave vague answers as to how they have answered the first question,

"Development is important for the country because it protects the image of the country" and *"Unity is important, it helps the country to develop so that the country will be known"*

Students do understand the importance of being a united society that would uplift a countries a development. But being united and socially integrated has two different meanings of it. Hence, the answers from this question explains that much of the students misinterprets the meaning and understanding of being a socially integrated country.

Based on the fourth question many students acknowledge the fact that youth is the future generation of the county and they play a crucial part in the countries development, The interviewer said, *"Yes, the youth community has the privilege to experience all kind of different ethnic and exposed to a more broader view of terms of social structure. Therefore, the experienced would be greater from them where if the youth incorporates. There will be more understanding in promoting thoroughly"* , *"They do have role because they are the one who will be the reins of the leadership in future"* and *"Yes, because the youth community is often viewed as the future of the country, thus promoting integration at a young age can be more beneficial to society in the long run"*

For instance, one of the interviewer gave an example,

"I agree on that youth community has a role in promoting integration for the countries, we all no one youth who has tremendously uphold the image of the youth generation which is YB Syed Saddiq, who is a role model to the youths in Malaysia. He has never neglected his responsible as citizen of the country. He could have given up being a politician and continue pursuing his

studies since youths in his age are enjoying their life but then he decided to serve for his country"

But some of the interviewers partially agreed on it because the burden and the expectation is too much to be fulfilled,

"I agree, but we as the future generation will be put to much attention and pressure too. If the society and the people of Malaysia says that the youth is the future generation then there should be a proper system to be emphasized on, when the older generation are negligent themselves why bother us" and *" I don't fully agree on this, the country is in a state of not being integrated or there is no understanding among each other, our country has never change in terms of that. For example, you can still see people criticising each other, condemning another religion and what is even more funny is that these are done by people of older age, if they aren't being the right citizen why push it on us"*

UITM issues has caused much controversies and problem among the ethnic groups and university students. It has showed hatred among Malay students and other ethnic groups. Despite, it has been political issue were some politician has spoken about it at political rallies and press conference. Based on the fifth question asked, from the 12 student interviewed 6 of them disagreed on the questioned that having ethnic based university will not help in understanding the other ethnic groups. Similar answers were given,

"No, having ethnic based universities would limit social interaction among different cultural groups. This limitation would eventually defer ethnic group from achieving a integration. Besides that, another problem that may arise, different ethnic universities may receive different amounts of government funding for the universities development" , *"No, i personally don't think so I believe limiting students to interact solely with their ethnic group will prevent them from*

fully understanding other ethnic groups and may eventually lead to racism" and *"No, Malaysia*

is a multiethnic country. We do not need to be selfless having ethnic based university because

this will eventually segregate the citizen"

According to one of the interviewer who strongly agreed, she said

"Relating to the UITM issue, we are living in Malaysia and even though it is country with

diverse ethnic groups but still the Bumiputera they have their privileged on certain things in this

country and his already provenly stated on the Federal Constitution, so why do we have to go

fight for something that is meant for them. We can fight for our rights in other ways for instance

reduction in the space in the business sector and some of the Indians who are plantation workers

have been facing serious problems for the past three years. We still can have ethnic

understanding outside of the university environment"

Hence, this issue will never have a final decision since there are some people who agree on

having ethnic based university.

4.2.1 PARTICIPANT OBSERVATION

The following result used the second qualitative research method which is participation

observation based on the first objective. The aim of this result is to observe the attitude of the 12

interviewees during the interview session when the questions were asked. Observation was done

based on the attitude and the way the student students react when the question is asked.

The interviewees were given a brief about the topic of the study and the purpose conducting

the research. Most of them were quite hesitant to answer because they were afraid that they would

not be able to answer the questions properly. The interview was conducted in the lecture room and

meeting room of each university. Based on the five question asked for the first objective, different interviewees gave different answer, some of it was vague and some of it took it really personal and also some started browsing the internet to check on the meaning and the issue related to it. When the first question was asked, most of the student could not even understand what social integration was about. There was this one interviewer, where he even decided to pull out from being a participant in the interview. Social integration was as if an alienated phrase towards them. On the other hand, there was this particular student who were not quite interested to answer the question asked, he took it very lightly, it was as if like he is taking it for granted. The answers given were quite inadequate. When the second question was asked, some of the students took it quite personal. The participants believed that respect on belief and cultural difference are not the only thing that needs to emphasized, in order to have a sustainable social understanding we need to respect each other, a person's views, opinions and etc. Some of the participant the gave their perception as well as recommendation for further needs. As the next generation based on the fourth question asked, the youth themselves which includes the 12 students, they are not really bothered about the countries development. From observation done during the interview, a number of the students were browsing the internet to check on the answer for this particular. From this, we could understand there isn't much awareness emphasized on the youth community the importance of country development the integration. When the fifth question was asked there was a partial agreement and disagreement, a few students took it quite personal and the way they reacted was quite surprising. For instance, some of the Malay students that was interviewed, took this very personally because it is something related to their special rights as the citizen of this country. Some of them wrote a very long answer, it was as if finally they had a platform to pour what they have always felt.

4.2.2 ETHNIC INTERACTION AMONG UNDERGRADUATE STUDENTS - IN DEPTH INTERVIEW

The following results are based on the second objective which focuses on the inter ethnic interaction among undergraduate students. Ethnic interaction among students have always been a main factor in developing a better understanding and respect among students in school neither university.

When the student were asked if they prefer working with the same ethnic group mates in a group assignment or they prefer associating with other ethnics. About 5 of them preferred working with other ethnic groups as a team,

"Yes, I prefer being in the same group with ethnic students, because Malaysia has various culture and ethnic, therefore, understanding other ethnic groups culture might be a plus point fo me in future" , *"I prefer being with a mix of ethnic group because there will be exchange of ideas and interaction among one another"* and *"I am fine with doing mix of ethnic groups because I can learn different views and different kind of people"*

On the other hand, there was this two student who answered quite bluntly. One of them said,

"For me it depends on the situation and the availability of teammates at that point" and *"I am not quite bothered if it is Chinese, Indian or Malay, as long as the work is done"*.

 However, the remaining of the students, preferred working with their same ethnic group,

"I would definitely work with my group friends which are from my own ethnic group since it will be easier to associate with them" and *"For me, I am not quite good in english so it will be easy for me communicate with my own mouth tongue"*.

Thus, from this we could conclude that the social understanding has not been well emphasized into the students.

On the other hand, majority of the student do agree that multi ethnic interaction provides a positive outcome, the interviewer answered,

"Yes, I does provide. It will bring in so much tolerance and learning experience", *"Yes of course it will, it will prevent people from criticizing each other"* and *"Yes, because it will help in getting to know each other beliefs and culture better and eventually, it will help in the growth of multiracial country"*

While the interview was being recorded, despite agreeing on the question, some of their answers were too vague and some of them couldn't provide a proper answer, for instance,

"it will bring in so much of tolerance and learning experience".

Relating to that, when they were asked how will this be possible to sustain the interaction, they could not provide an efficient answer. Students tend to take this lightly because the university emphasizes more on the academic level rather than curricular level that would possibly make them interact with one another.

Besides that majority of the students agreed that they were socially discriminated by other ethnic group. Some of them shared their experiences, where else some of them were hesitant to answer and felt very humiliated to share their experience. For instance,

"I have been hurt emotionally and almost physically by other ethnic groups because of my ethnic and religion too. I have being told that Indians are all not from this land, and I was bing mocked for some bad activities that was not done by me but another Indian" , *"In the Indian culture, women tend to wear this anklet that is called "kolusu", some of the students from other ethnic groups will tease me by calling me 'keling' because that is the sound of an anklet. The word*

'keling' is an offensive word and a pejorative term to the Indian ethnic groups". A Malay student shared his experience as well, he said,

"During the Is-yak prayers , it will be noisy as the students passes by the surau they will giggle, laugh or shout each others name and when I confronted them they shouted at him "balik indon la" which means go back to Indonesia".

Teasing each other or calling each other names may seem something humorous but it could lead to bigger conflict between the ethnic groups.

Most of the students agreed that there is a two way interaction among the ethnic groups inside and outside the classroom for instance,

"Yes, there is I have observed it by seeing different ethnic groups eating together at the cafeteria and at food court and also hey communicate when they are in the classroom as well."

However, some of they disagree because, according to the students answer,

"I have never experienced such thing happening to me", *Yes, inside the classroom, the different ethnic group would try to communicate with ca common language more compared to outside the classroom"* and *"There is students here prefer interacting/communicating with their own ethnic group"*. Thus, the interaction between the students are just on the class basis and also it differs by places.

In conjunction to that, most of the students disagreed on the statement that students tend to be self segregated by ethnic is affected by their religious demands, according to what they have answered,

"Religion has nothing to do with students neither education because no religion promotes segregation from another people unless they have their own reason to do so" and *"I disagree, In Malaysia's case, this form of segregation is applicable only to food and places of worship*

4.2.3 PARTICIPANT OBSERVATION

In addition to that, the following result will be the second method used which is participant observation based on the second objectives. The observation was taken place at four different Universities at places such as classroom, cafeteria and library. From the observation conducted, in a classroom setting, before the lecture starts most of the students tends to communicate with their own ethnic groups where else there are a small number of students who do communicate with other ethnic groups of their friends. However, if there are any discussions about assignments or class activities then they behave as if they have a strong inter ethnic interaction among each other. However, once the class is ended it goes back to how they were before the lecture started. Talking about outside classroom interaction for example places such as the waiting area or car park it involves the same situation where there are groups of students with their ethnic groups even for car pool they go together as one ethnic group. Thus, there is no interethnic friendship formation between these students.

From the observation done at the library, there was no interaction between students of different ethnic groups. Even to study or to have a group discussion, students prefer asking help from their own ethnic group. The majority of students were more comfortable to socialize with friends of their same ethnicity. It was surprising as the students were not aware of the lack of social interaction and integration among them. Nevertheless, students of the same ethnicity tends to have a better social understanding among themselves. Students behave as if there is no existence of other ethnicity around them.

Besides, from the observation conducted at the cafeteria, most of the students prefer eating, discussing, chatting or even spend time with people of their same ethnicity. There is a better and stronger friendship among friends of the same ethnicity, mostly they communicate in their mother

language. There are number of students probably 5% of them who communicates with everyone regardless of ethnic or gender. There were groups of student eating at the cafeteria, the Chinese were at the corner of the cafeteria , the Indians were at the other corner and the Malays were just scattered around making small groups of them.

4.3 DISCUSSION

Findings indicated that there are majority of students were fond of interacting with their friends of the same ethnicity as well as having lack of awareness on social integration Being a multi ethnic country, Malaysia plays an important in upholding integration among the members of the society which is the process of a social understanding among each other as well as creating a more equitable society. Higher education institution or Universities are the last platform for students to expose themselves with other ethnic groups as well as to encourage them to have a healthy competition among each other to prepare them to the working world. Universities are not only seen as a place to provide knowledge, skills and values but it is a place to promote ethnic harmony and social integration sought by the country, in line with that of (Bash,2005). Just like it is said at the findings, most of the students could not understand the process of social integration and why does it need be enhanced among the ethnic students. The process of social integration is a wide perspective it explains the social equality among the local and migrants of a country in line with the concept of social integration at the literature review from a past study. And also social integration process is divided into models, the social acceptance, tolerance, cultural appreciation and adaptation just as shown in a past study by (Awang, Muniarparti, Ahmad & Abdul Rahman,

2017). The difference between the past study and this present study (Awang, Muniarparti, Ahmad & Abdul Rahman, 2017)is that it has narrowed the social integration process into practices of social integration in their findings whereas this present findings from this study explains it on a wider perspective of social integration and also includes the attitude of the ethnic students towards this process just as stated the first objective. The attitude of the student towards the social integration process differs from each university. The ethnic students from University Kebangsaan Malaysia and Universiti Utara Malaysia have different perspective on social integration process just as stated at the result their answers very much vague and not as an undergraduate students, plain words it was a lay men's answers. The answers provided by them and the way they behave during the observation was just two different thing. For instance, some of them provided efficient and adequate answers it's as if they have this responsibility to the development of the country as the future generation and that they respect the belief and culture of other ethnic groups, however it does not relate to their attitude such as their body language, their thinking or mindset on a particular situation. This was all observed during the interview. As such certain student thinks in a way that they have the maturity once they have entered the tertiary education stage, it has been argued by (Klein, 2009) in his research, he said that maturity of a students does not depend on the educational stage that they are in but it depends more on the understanding and the acceptance they have certain on knowledge, skills and issues, this however in lines with the findings of this study. Students from Universiti Putra Malaysia and Universiti Teknologi Malaysia had a very clear vision and answers. There was a partiality in the way they behave, for instance Malay students had a neutrality attitude especially when they were asked about the UITM issue and what are their opinions on that particular issue. It was quite amusing that the student played it safe and they never gave any answer that were controversial to their religion and their means. It was the Chinese and

Indian students who took quite personally and the answer they gave was very much agreeable but however their attitude towards the question was very much negative, which is shown at the findings. Based on first objective it is very much clear that the students perception and attitude towards social integration differs and it has clearly answered the research question that social integration process has a long way to go.

Furthermore, most of the undergraduate students from the four university that has been observed, they preferred being involved with their same ethnic group in various activities such as studying, having group discussions, sharing personal problems and even spending time at the cafeteria. This practices tend to strengthen their intra-ethnic relationship (Baerverldt, 2004) . This somewhat creates a boundary between them, an ethnic boundary. Ethnic boundary refers to the pattern of social interaction that is able to increase and strengthen one's self identification from outsiders among the group members as a certification to the distance between ethnic groups. Ethnic boundaries are associated with cultural and geographical elements. The width of an ethnic boundary is determined by the ethnic's identity and the social distance between various ethnic groups. A previous study conducted by Baervedlt, 2007, revealed that ethnic boundary indicate students from the majority ethnic groups usually build friendships with those from the similar ethnic group, while students from the minority ethnic group usually build friendships involving peers from different ethnics. Relating to the present findings from this study shows that a strong interaction with same ethnic group creates an ethnic boundary which leads to social distance among multi ethnic students. Similar to a past study that was conducted by Najeemah, 2006, according to her, students prefer being friends with their own ethnic and their dependency on them creates the social distance which becomes a hurdle for social integration among students of different ethnicities. Therefore, this will eventually decrease the existence of multi ethnic

environment in the university which will also lead to a disruption of the ethnic society in the country. From the findings done, there are opportunities for students to strengthen their inter ethnic friendship in a multi ethnic environment, however it is not being used properly due to the social distance created. Social distance is whereby a boundary that is created between two individuals or a group of people, relating to the present findings, it was an obvious outcome that the students have created ethnic boundary among themselves because of social distance. It has also been argued in Ahmad & Yusof, 2012 past study that with the existence of ethnic boundary it will be more likely to be a barrier for the construction of social integration in a multi ethnic community in Malaysia. The social distance in four university showed different result. For instance, social distance was strong among Malay and Chinese students at Universiti Teknologi Malaysia. From the findings of this study it shows that the students tend to get socially discriminated publicly for instance using the word "keling" and discriminating other races and bringing out sensitive issues "balik cina la" when there is an argument among them. Therefore, this is when there is a distance in understanding the ethnic groups values, norms and beliefs. Malay has been the pioneer citizen in Malaysia and according to them the Indians and the Chinese are the migrants from another country even after the independence of Malaysia, the Malay ethnic group has not fully accepted them as a Malaysian citizen and being said the Chinese ethnic has positively dominated the Malaysia economics, even from the start they have always been succeeding and finding ways to improve or better themselves not being dependant on anyone. This has been argued in Baervedlt, 2004 study, that Malays are becoming jealous of which they identify as Chinese privilege, whereas the Chinese are jealous of both Malay privileges and their booming certainty of privilege. Both ethnic group realize that they are becoming oppressed by each other. In addition to that, the other three university shows different results of social distance among the three ethnic groups. For

example, at Universiti Utara Malaysia it was a total different environment whereby there is an obvious social distance where the Malay, Chinese and Indian students only interact with each other on a class basis, there is a two way interaction among them which is inside and outside the classroom. The Malay, Chinese and Indian students interact among each other during assignment meetings, group discussion, or class activities, they only interact among each other if there is a necessity. The social distance among these students will eventually affect their social relationship during their working life. Relating to the literature review on Chai, 2005, social distance in the working environment among the different ethnic groups are often related to the institutional environment they are in because those period of time being a student is when they will be exposed to different culture, beliefs and norms and it is when they should learn to accept and adapt each other. Since working environment is when they are exposed to the real world and therefore that should not be the time where they are accepting the differences and adapting to the environment of other ethnic group. On the other hand, at Universiti Kebangsaan Malaysia, there is social distance or ethnic boundary between the Indian and Chinese students, where there is always small arguments which leads to resentful feeling among each other. This is because the number of Indian students and Chinese students are the highest compared to the Malay students which leads them to see the superiority from each other. Students tends to take this lightly because according to them in someway it does not affect their emotional and social activities. The Chinese student at UKM are uncovered to be more ethnocentric than the Indians and at the same time not as as tolerant as the the other ethnic group. This has been argued by (Asmah, 2003) in her study that the Chinese have all the time been brading themselves, alike neutrally and unequally, exhibiting that they are reluctant to assess themselves as they do others. At the same time, the Chinese get branded from other ethnic groups as well. Marketing of the Chinese by themselves and other ethnic group

requires every day in ordinary conversation but not much into prose for the overt reason people do not want to emerge nasty. This in itself is an acknowledgement that marketing of a individual or a persona leans more towards the negative rather than the affirmative. On the other hand, the social distance at University Putra Malaysia showed a negative outcome, there were lack of communication and misunderstanding among the Malay and Indian students. There has always been a stigma on Indians, where most of the Indians are related to being involved in criminal acts such gangsterism, robbery, drug dealings and etc. So this leads to a negative outcome to most of the Indians student, this is proven from the findings indicated that most of them are being discriminated for their ethnic, religion and even their skin colour. Where students are being called "keling", "pariah" when there is an argument involved or a miscommunication, these words are not only used among the Indians but also the other ethnic locals and now it has widely spread among the younger generation. Despite being a country with diverse culture and beliefs, the integration, cultural adaptation and social acceptance has not been very much emphasized and widely spread among the citizens of the country because if it has there won't be any space for ethnic discrimination or conflicts. Relating to that, social distance has subsequently proven the ethnic interaction from the four university and has also answered the second research question, "How is the ethnic interaction among the multi ethnic undergraduate student". Thus, this shows that as long as being friends with their same ethnicity is enough for them and having a casual conversation with ethnic of different group is enough to argue that they are socially integrated. It has been argued by (Allport, 1954), that in order to reduce this social distance and prejudice among ethnic groups it is to enhance the four key conditions that is stated in his intergroup contact theory, namely the common goals between students of different ethnic groups, cooperation between ethnic students, common purpose as well as a support by the authorities which can be the University

system or the lecturers in particular. In conjunction to that, interethnic friendship or interaction in university in wide perspective is the result of ethnic formation, it is students opportunities to form social relationship and understanding across ethnic groups and the choice of friends of different ethnicities. In conjunction to that, the ethnic relation in this country has always been on top the fence whereby it has always been an unpredictable situation and after the riot 1969, the government has done many initiatives in order to spread integration and ethnic formation even during the times of Dr. Mahathir came the Bangsa Malaysia and the formation of 2020 and also during Dato Seri Najib came up with the 1Malaysia and also initiatives has done for schools students for instance formation of vision school, new school building project for poor, computational thinking for curricular activities and etc. However, the emphasize on inter ethnic formation for university level has been very much neglected by the authorities because just as (Allport,1954) has argued in his theory that with the support of authorities we can successful encounter a positive relationship among the ethnic students. Relating to a past study by (Baervedlt, 2004) and the findings from this study it is proven that the relations which is occurred among the ethnic students from the same or heterogeneous ethnic group will eventually influence the emergence of ethnic individuality. Cross ethnic formation would be beneficial for the ethnic students in a substantive way. The findings showed that there was partiality in students agreeing and disagreeing to associate with different ethnic groups during group meetings or discussion just as to them they feel very much comfortable to associate with their friends of the same ethnic because of the common language, where it was obviously shown among the Chinese and Indians students. This will eventually decrease the inter ethnic relationship. Nevertheless, the intertechnic formation, alters and reshapes one's individuality and way of life of an individual who are residing in a multi ethnic society and how they share with each other from social and socio ethnic perspective.

CHAPTER 5: CONCLUSION

Social integration has always been overlooked and taken for granted by most our Malaysian citizen, relating to that comes the controversial issue being said publicly and indirectly criticizing each other. Youth community are the next generation of this country, many initiatives has been done in emphasizing integration and social understanding among students of school level. However, the focus on students from university has not been emphasized much. Therefore, this study was carried out to identify the students perception and attitudes toward social integration process as well as to examine the ethnic interaction among undergraduate students. Findings based on the first objective indicated that there was lack of awareness about social integration and the importance of it. Most of the students were not able to understand even after giving a brief about the study and the definition on social integration. Students especially undergraduate has very low cognitive skills, during the interview they were not able to pay attention and provide reasoning answers. Their perception on social integration process were very low. Most of them related integration with unity or social interaction. Beside that, the findings observation indicated that most of the students were not serious during the interview and some took this interview personally and brought sensitive issues during the session. The results shows that despite being in thought about the culture and diversity of Malaysia since , students could not adapt to the multi ethnic ethnic environment. They still prefer to be involved with their same ethnic group in various activities. The result revealed that there is lack of effective communication and interaction among the students. Therefore, this concludes that intra ethnic social understanding gains deeper friendship than the inter ethnic relationship where social distance among the students is created. Literature also supports that the effectiveness of social integration will improvise the inter ethnic interaction among undergraduate students. Government has done few initiatives to enhance the

social integration and inter ethnic interaction for instance ethnic relation subject such as "Hubungan Etnik" was implied. Therefore this implication by the government is not good enough to achieve social integration and inter ethnic interaction among the students nowadays, nevertheless, the government should consider to re-amend these initiative and come up with another solution such as nation building policies or nation education policies which can be aligned with the twenty first century student's mindset, so that the newly implied policies might give some impact to them.

5.1 LIMITATION

This study should be explained in light of several limitations. First and foremost, is the data collection, the process of primary qualitative data is quite time consuming because it may perhaps comprise of observation and interviews which also entice high cost. Not only that, the inherent bias from the interviewees also caused the answers received to be highly unpredictable. Nevertheless, during the research process it was difficult to get permission to enter the university due to certain rules and regulations. Relating to that, some of the students were not keen to be interviewed and some of them withdraw the interview at the end even after providing their details of themselves. Besides that the time consumption was very limited and it was hard to be able to interview all the 12 properly, some of the interviews were just done outside the university and also the cost travel to each university was quite expensive.

5.2 RECOMMENDATION

There are few recommendation that can be suggested in order to overcome that has been encountered during this research. The results from this study indicated that university has to be highly structurally diverse to encourage meaningful diversity experiences. Universities need to

make situations that exploit the diverse on campus environment to encourage students social understanding and interaction through diverse activities. For example, projects and services in students affairs must be comprehensive of various point of view and should structure open doors for students to meet up and share a discourse about ethnic contrats just as shared characteristics that the group share. On the other hand, researchers who intend to conduct further research on this topic could use secondary qualitative data such as letters, articles and newspaper because it has been published by previous researchers, making it simpler to complete further research. Beside that, further researchers can expand the number of respondent and also the number of university. On a side note, based on lack of funds stated at the limitation part, further researchers could seek sponsorship from government agencies.

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