the strategy of national ethnic policies; A case study of Iran and Malaysia

Hamed Wendt[1]

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ABSTRACT

On the bases of culture and ethnic nowadays the world is a plural world, in way that it's reasonable to say nowhere could be exempted for this classification. Researchers conducted in this field have classified all countries whether developed or developing into lingual, religion, racial and cultural classes. As result of religious, cultural and ethnical overlapping between the countries and cases of unsatisfied needs and request by such group, local, national and even disputes between theses group and their governments is a common case through the ages. this study was conducted while having a historical look on the issue of ethnics in two countries including Iran and Malaysia and also surveying current situation and place of this challenge in the two countries, and also determining courses of ethnical and tradition reconstruction.

[1] Department of Asian Studies, McGill University, Canada. H_Wendt@yahoo.com

1. Introduction

Based on research conducted by one the Western researches, among 200 countries and islands almost 160 countries are home of more than one race, language. Other countries, which have a dominant culture and language, also welcomed variety of language, races, and religious. beside important and effective factors and variables in ruling versatility on ethnical, lingual and religion, the one thing for sure is the reality, our world is a plural world on the bases of culture, religion and habitants. In addition, this versatility does not obey political borders of states. As result of religious, cultural and ethnical overlapping between the countries and cases of unsatisfied needs and request by such group, local, national and even disputes between theses group and their governments is a common case through the ages.

Social and multitude ethnical situation in the Third-world countries has led the scientists to focus on ethnics in their hypothesis when studying these countries; that is in such countries, tribes are the source of social-political revolution and a dominant player when facing with domestic and foreign challenges and also challenges which the governments are facing with.

Aiming to provide strategies toward increasing inter-ethnic and ethnic-central government interaction and to have more coordination, unity, consensus and moving toward development, this study was conducted while having a historical look on the issue of ethnics in two countries including Iran and Malaysia and also surveying current situation and place of this challenge in the two countries, and also determining courses of ethnical and tradition reconstruction.

Principle of ethnical policy position and quality of its relation with political management, cultural programming, behavioral science and political sociology are of the issues discussed in this study, so that different basics, theories and political models will be studied along with definition of ethnical policy.

Based on definition, ethnic is group with relative awareness of its historical and tradition and a set of common traditions. It's also a complex combination of historical, racial and cultural traits, and addition self-awareness, leads us to ethnic movement aspects, in other words ethnicism is: sense of having same root (realistic or unrealistic), common destiny, relative exclusivity of common values leads to classification of the society to separate political families and probable with inimical relations.

Utilization of ethnics' principle by the specialists in different scientific fields and communities with cultural, territorial and historical properties leads the studies toward cultural and political issues and defined these new principles around this term, so that the terms which previously carried biological meaning and pointed toward immigrants from other countries, currently use with cultural meanings inside it.

2. Purposes and Hypothesis

What are the effects of policies adopted by Iran and Malaysia about ethnos on domestic unity? Although emphasizing ethnos issues as a key toward development and improving policies indexes, and also considering such indexes as a tool to improve national unity and development, but due to several issues, the government was not successful to utilize it's all capacities. On political sociology point of view, the gap between ethnos sometimes leads to crises and even transferring such issues to other generations. Iran has failed to realize importance and urgency of ethical issues and using potential chances in this field, and different government always have adopted controlling and neutralizing policies.

Thus, the researches believes that ethnical policies in both countries have been a place of fail and in this way the study tries to find better approaches in solving the issues. Data used in this study was gathered from libraries, Internet, interview, formal and public resource in Iran and Malaysia. The study uses combinational method. A combination of analytical- descriptive methods and also surveying.

3. Discussion

There are different point of view including, "ethnos is a human group with specific and exclusive culture, and in this way ethnic means political awareness of different lingual, religious, and racial groups in a region about its identity and also identification of differences between themselves and other groups dwelling at the same region". In his book, "Principles of Ethnical Sociology" Koen defines the term: "ethnic is group with common cultural properties, including religion, language, and culture. Koen numbers ethnical groups in this way: "an informal homogenous group which its members are identifiable from other tribes and religions"

Ethnos is considered as a cultural element, which as mentioned earlier it is identifiable by its, race, language, religion or country, and place of born, so that a combination of such traits lets us to classify these communities, and provide a basis to self-identification for the members of such communities. As a result, ethnical principle whether base on its ancient definition as a natural identity rooted in religion, language, and race, or on its modern definition as a result of modernism movement is not deniable. In other words, tribes are formed based on specific language, culture, language, easily identifiable from other communities. Based on Kozlove, ethnos is social body which has established economic, cultural, and relative connections through the ages, which common language, cultural traits, and social and tradition specifics; previously racial and blood relations also were among such properties, but currently main ethnical specifics are: 1- ethnical self-awareness, 2-maternal language, and 3-forefathers' territory.

Based on above definitions, Iran and Malaysia are two good examples, since Malaysia is a country with ethnical diversity throughout its history, faced with several cases of different ethnical combination. More than 1500 years ago, Malaya's kingdom welcomed Chinese and Indian traders and as result Buddhism and Hindu found their way to this country along with gold and silk.

After 1000 years, Arabs traders were the new guests to Malaya and bring with them religion of Islam, and finally Portuguesa's reached to their shores and faced with a kingdom greater that their own.

Cultural and ethnical combination of Malaysia is formed under influences of other cultures, which have the chance to. Main cultures in this country include traditional Malaya and two other groups including Chinese and Indians, which had commercial relations with Malaysia throughout the history. These three main groups have combined with other tribes, generally live in jungles and coastal areas of Broineio.

Although these ethnos strongly have preserved their traditions and morals, through combination with others, they have developed a new generation, the generation, which tries to reach a state of balance knowing about its different ethnical traits, and to introduce itself as a model for other regions with such challenges.

On the other hand, throughout its ancient history and rich cultural heritage, Iran has the chance to absorb different invader cultures with great deal of flexibility. There are plenty of variables effecting on ethnical identity of Iran including, thousands years of Iranian culture and civilization, vast geographical extend, and geopolitics position, as result of these factors, Iran currently is home of lots of different ethnic.

Despite of missing several parts of its territory, Iran society is formed by different races including Fars, Kord, Lor, Azary and etc. and even in some part of the country we can find Arabs and Turkmens. Thus, it is reasonable to classify Iran society as a multi-ethnic society. During ages, there are cases which these different ethnical groups do not feel enough unity with other parts of the country, and this is a place which lots of social and territorial crises have took place throughout the history. Crises in Azerbaijan, Kordestn, Torkaman Sahra are some example of such cases. In addition, role of colonizing power in past and current super powers and next countries that have some commonality with some

ethnical minorities are noticeable in formation of such crises. Living near the borders acts a catalyst for ethnical minorities to accept nationalist movement stemmed outside the country. Know all of these, finding a proper approach to interact between ethnic minorities and central government in past, now and future is of great concern, which is also reason for conducting this research, and as mentioned Iran and Malaysia are two proper case of studies in this way.

 In this way, political authorities will have no way toward settling peace and unity in their country without recognizing ethnical variables, and in this order, and in her economic program of 1970 and also in its 2nd program Malaysia has planned to solve problem of poverty without considering ethnical issues toward reorganizing structure of the society and omitting ethnical identity. Currently the goals mentioned in the policies have not completely realized and there are some cases of ethnical rebellions in different parts of the country, and it is clear that despite unifying policies of government there are still some sort of nationalist movements among different tribes. Toward the said goals, Mahatir Mohammad declared in different paragraphs of 2020 perspective program that key to national development and having unified and democratic Malaysia, without domestic crises is to consider ethnical request and utilizing all capacities of different ethnical groups. And considering open policies of the country to accept immigrants, taking ethnical cases into account and revising policies in this way has found more importance for Omni-laterals development.

Knowing about historical background-sharing the ancient land among different tribes and contribution of each one of the ethnical groups to build the common culture of today leads us to recognition the necessity for analyzing and identification of different tribes and races. Although Iran is facing with several ethnical issues and challenges and considering the Iran's Constitution has mentioned the issue of the different tribes, Iranian policymakers and programmer have failed to respond property to this issue.

Another factor which put more emphasize on necessity to survey ethnical policies of the country is the events, which took place after Balkan and Serbia crises, and afterward ethnical issues gained much more weight in international talks. If end of the World War I and after disintegration of Ottoman and introduction of 14th principles for preserving peace throughout the world and slogan of "nations' right to decide about their destiny" and afterward promoted by Lenin, which led to Sor Treaty about Ottoman Kords' right to have their own government. nowadays great powers of the world still try to manipulate natural current of orders and intensify ethnical issues in other countries using international organizations, which cases such as prohibition of flight form north to south of Iran and Kosovo are some of clear example of such manipulation.

Within the frame of such policies, nowadays we witness that academic centers, universities, Medias all around the world work day and night to intensify ethnical issues, and ever-increasing volume of research in the field of ethical issues, establishment of several ethnic-logical centers, books and several journals all are part of these policies. Knowing about such movements and policies, concerning ethnical issues is of great importance to reduce disputes and crises resulted from ethnical challenges.

 As mentioned earlier, subject of ethnical group became one of the main focus points for scientists of social, and political fields during recent years. Looking as a source of problem that leads to weaken central government is the common look on ethnical studies and issues, and this look has led to hold such minority in poverty and privation. In this way, Taffler says: put more emphasize on all minorities even the smallest one, since they are the groups, which suffer more with lots of potential for, bring up crises. Since Iran and Malaysia both are countries with great diversity from ethnical point of view, and

regarding the changes rooted in modernizing tradition structure of the society, there are plenty of questions in this field including:

1- whether current policies have led to convergence or divergence among different ethnical group in Iran and Malaysia?

2- What are the effects of modernizing process on relations between the government and ethnos?

3- What approaches have been adopted by Iran and Malaysia government to solve ethnical gap?

4- Knowing about situation of the both country, how much adopted policies have been effective to introduce equality or inequality in economic, social, political fields and in providing access to use facilities among the ethnos?

In a hierarchy structure what is ethnical groups look on the policies adopted by the government in this regard?

With regard to the mentioned questions, it is also noticeable that along with conducting more and more researches about ethnical issues, there is a sort of ambiguity an unclearness developing. And this state will be intensified having other disciplines entered the field which probably lead to relatively useful results.

Surveying ethnos' issues require taking into account all aspects and edges however; of course, this importance rooted in involvement of nationality, unity, and territory intactness of nations, national groups that have positive and negative results on ideological issues.

Unfortunately there are some major problems such as lack of identification coordination abut subject of ethno and comprehensive and unified definition, emphasizing ambiguity and having tool perspective on the issue of ethnos in several works in this fields whether in international, national, or regional level which among such works are: Toraj Atabaki, Ethnicity and the Straggle, (New York, I.B.Tauris, 2000); Rolan J.L.Beron, History, Culture and ethnicity (Edinbrough, University University, 2007);

Fenton, Stiven, translation : Davoud Ghariagh, ethnicity, racism, class and culture, Tehran National Research Institute, 2005; Afrogh Emad, Faza va Nabarabary Ejtemaie, Tehran, Tarbiat Modares University , 1999.

In addition, in most of the case, we find sort of universalization and conformities which emphasize on no homogenous historical, and social identity. It seems that a frame used for studying one nation or country in the West has been used for other nations. This is the case about the majority ethnical studies conducted in Iran and Malaysia, which have the same problems.

However, in our work, we should observe the followings:

- Preventing just utilizing imported research studies for national and ethnical studies

- Taking into account the historical and community evolutionary beds

- Taking into account social system and importance of different elements of ethnical case study in relation with coordination with culture, religion, politics and identity.

Above all, commitment of the researcher and his/her scientific capabilities in political and sociology fields are of great concern. The said cases are the issues, which will be answered through the work toward reducing ethnical gap and pathology in two countries under study. There have been many studies regarding this issued in Iran and Malaysia including: Homayon Katozian, Mohammad Ali, Political Economy, Tehran, Nashr Markaz,2001; Goly Amiry, Seiry dar Tarikh Ejtemaie Siasy Torkmanha, Tehran Andishe No; Simber, Reza, Modakhele dar Tanazolat Ghomy-Ejtemaie- Tajarob Gozashteh and Chaleshaei Ayandeh, Foreign Policy Quarterly, No. 16; Jahani Shodan va Motaleat Ghomy and Hoviat Iranian, Tehran, Andishe No 2000; Mobasher, Mohsen, The case of Iranian Class, Ethnicity, Gender (Dedman, Collage Southern Methodist University, 1996); Hssin Mutalib, Islam and ethnicity in Malay Politics (Singapore, Oxford University Press, 1990);

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Vikas pulishing house 1983., but none of them have been prosperous to answer the cases. Thus the writer tries to achieve a new approach in studies about the ethnos through surveying Iran and Malaysia governments policies with three variables (international, national and ethnical), which have never been studied thoroughly in previous studies; in this way there are three main axes including:

1- surveying ruling literature on international and globalization process and its effect on ethnos,

2- surveying political, economic, and cultural structure on national level having variables such as participation and development of ethnical regions in mind;

3- surveying demands and expectations of ethnical minorities and their politician elites at inter-ethnos level.

Through surveying within these three axes and considering our specific structures and also identification of policies leads to convergence or divergence of elements, both countries will benefit of each other experiments. As mentioned earlier, through primary studies of literatures in this field (books and articles …), this work will try to introduce a new approach in the field of ethnical studies toward finding a solution and if possible providing a proper model for ethnical policies aiming to empower national unity, coordination and social consensus.

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