The Perspectives of the Malaysian Aboriginal Group on Ethnic Relations: A Case Study of the Mahmeri Group in Selangor, Malaysia

Norazlan Hadi Yaacob[1], Faezah Kassim[2], Norhafiza Mohd Hed[3]

[1] Department of Social Studies & Citizenship, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris (UPSI)
[2] University of Malaya
[3] Department of Social Studies & Citizenship, Faculty of Human Sciences, UniversitiPendidikan Sultan Idris (UPSI)

Keywords: Indigenous Group, Mahmeri, Carey Island, Ethnic Relations.

Abstract: It is often said that there exists an unsatisfactory or a weak interaction between the indigenous groups with the main ethnic groups. This is because there remains a feeling of prejudice in the indigenous against other ethnic groups who are often trying to exploit them. Wrong perceptions will lead to prejudice and negative stereotypes in society. To what extent this perception has really existed in the minds of the indigenous group? This study is conducted to identify and examine the knowledge, opinions, attitudes and evaluations of the indigenous people on ethnic relations. Therefore, a quantitative study using a total of 27 questionnaires on the knowledge and attitude of the aborigines towards ethnic relations is distributed to the Mahmeri group in Carey Island, Selangor. Overall, this study finds that the majority (81.5%) from the Mahmeri tribe has responded positively in the formation of ethnic relations whilst some (18.5%) feel that the ethnic relations are unimportant. This means that efforts are needed to improve the perceptions and enhance the ethnic relations between the indigenous and other ethnic groups in order to avoid serious tense in their relations.

1 INTRODUCTION

Traditionally, the aborigines in Malaysia are in a big group but they have always seen as a minority. They possess their own culture and a way of life which are different from those of other ethnic groups. The uniqueness of the aboriginal groups can be seen on the close relations amongst its members.Although,social interactions between the aborigines and other ethnic groups have existed,but these interactions are relatively low-level. This is due to the existence of prejudice on other native groups normally seen as making attempts to exploit them. The various wrong perceptions that exist often create negative prejudice and stereotypes. The unpleasant attitudes with other ethnic groups often create clashes and many like to distance themselves or to make less contact with other ethnic groups.

To what extent the perceptions towards other ethnic groups have actually existed in the mind of the aborigines?This study is done with the aims of analysing the real perception that exists in the native

society, especially the *Orang Asli* on other ethnic groups such as the Malays, Chinese and Indians. In this situation, the main aspect of discussion on the medium of interaction is the social relations between the said ethnic groups. According to Hamidah Ab and Rahman et al (Hamidah Ab and Rahman et al. 2006), in the methodologies of uniting the ethnic groups and eradicating racial polarisation, the role of social relations is important.

The term social relation is used to refer to the relations or interactions between them.

It is through this interaction that the members of the multi-ethnic society understand each other's culture as the people of Malaysia believe that ethnic interaction now exists and continues. In the beginning, the study is done on the Mahmeri ethnic group in Carey Island, Selangor. As a minority with different cultural background and values with other societies in Malaysia, the group has experienced interactions with other ethnic groups. These experiences will be observed through their knowledge, views and evaluation on ethnic relations.

2 THEORETICAL FRAMEWORKS

Perception means a picture or an imagination of one's heart or thinking (on a subject), view (through 6th-sense) and value (KamusDewan, 2002, p. 1025). Perception is also defined as a picture within one's or a specific group on a situation. Normally it is influenced by others or the environment (Abdul Hafiz Haji Abdullah and Abdul Rahim bin Jusoh, 2006, p. 9). Therefore, in this study, perception involves an idea, attitude and value on ethnic relations.

The *Orang Asli* society is from three main groups i.e. Semang Negrito, Senoi and Proto-Malays. The Mahmerisare the *Orang Asli* from the Senoi group. Other than Mahmeris are Che' Wong, Jahut, Semai, Semoq, Beridan and Temiar (Juli Edo, 2001, p. 211). The Mahmerisare also known as Besisi and the name is used by many researchers, including Narifumi Maeda Tachimoto (Narifumi Maeda Tachimoto, 2001) and Marina Roseman (Marina Roseman, 1991).

But nowadays, many researchers use Mahmeri and the word denotes Forest People (Mah is people and Meri is for forest) while Besisi refers to Sisi (Werner, 1997, p. 14). The Mahmeri group is mainly found in Carey Island, Selangor. According to the Department of the Aborigines Affairs, the total number of theMahmeri in 1960 is 1,898 while in 1965 the number is 1,212 (Narifumi, 2001, p. 5). In 1993, the number of Mahmeri is around 2,185 (Shaiful Bahri Md. Radzi, 2003, p. 41). And, according to 2003 statistics, the number of Mahmeri group is 2,896 or 2% from the 147,412 total number of Orang Asli in Malaysia.

In discussing the society of the natives, we refer to them as a minority group. From 1930s, the word minority is used to refer to the social group that are oppressed due to ethnicity, race, biological look and so forth. Louis Wirth (Louis Wirth, 1945) for example defines native as 'a group of people due to physical and cultural distance from other groups in the society who receives uneven treatment and seen an object that is collectively discriminated'. According to Kinloch (Kinloch, 1974), the minority groups can be divided according to the physical, cultural, economic and behavioural characteristics.

The world ethnic should be further analysed, as according to Scupin (Scupin, 2003), ethnic or ethnicity is derived from Greek's 'ethos'. During that time the word refers to non-Greek or biologically, culturally in a different way of life. In the 19th century, in many European languages,*ethnics, etnikal, ethnicity, ethnique*and*ethni'e* are seen as a race differentiated from human groups based on physical differences like colour, body frame, size of head and hair texture.

In discussing ethnicity, two aspects are considered: objective and subjective. Objective aspect refers to the cultural behaviour that could be seen or a shared symbol in a community such as language, religion or tradition that is used and exists in a community. This aspect also involves dress, food or style of hair.

The subjective aspect includes a common group belief and a belief that their ethnic group is of similar with regards to family or inheritance. This aspect believes in community integration or the difference between in-group and the out-group. In simple term, ethnic or ethnicity is not determined by physical of biological characteristics, but more on culture (Zaid Ahmad et al. 2006, p. 8-9).

In the early studies, perception and ethnic interactions with other ethnic groups, especially by M.G. Smith (M.G. Smith, 1965) are more adaptable to this study. Like stratification theorist, Smith is a reductionist in the study of race or ethnic (or the relations between groups that consider themselves as different physically or in skin colour). Smith and one other expert, Furnival (Furnival,1948) looks at the political structure or political domination as the basis in the plural society. There is another group of theorists that is relevant with ethnic relations, that prioritises understanding of occupation and political domination. This group of theory does not discuss the stratification of the plurality, but on 'minority'.

Louis Wirth defines minority as a group of people having different physical and cultural characteristics than other groups in society. They are not well treated and differentiated in society and always refer themselves as target of collective discrimination. The existence of the minority group in society means the existence of a dominant group with a higher social status and with extra privileges. As a minority they are out of all social activities in the particular society (L. Wirth, 1945, p. 375). According to this theory, the questions on emotions are put aside and different treatment is received when the respondents are asked. This is to enable us to see whether they are feeling as according to the views of Wirth.

For Emile Durkheim, what is important in the race or ethnic relations is the study of the character of things that have been done then classify its types and conduct research on induction methodology on what are the reasons for the variations and finally to

differentiate the ultimate to obtain a comprehensive formula (1050:25). Even though a majority of western studies prefers stratification, but stratification change seeps the minority in the dominant group with discrimination and conflict. For example, Warner discusses the question of the ethnic group as a status system but concentrate on the assimilation of the minority with European connections. And these aspects are not part of the Malaysian researchers as their focus is on interactions, communication and value that support integration within a multi-ethnic society.

This is seen based on the study by Mohamad Haji Yusof (Mohamad Haji Yusof, 1993) who states that when we refer to relations between groups based on the interactive manifestation on a few members of the group, by collective or individual, it then becomes the attitude of the group. Both are important psychological factors that spread the positive and negative attitude of the group on another group. There are two ways to explain the relation, attitude and behaviour between the groups.

First, the group may compete to achieve its objectives. Second, the relations between groups are analysed through an individual that face frustration or sufferings due to the influence of a group. Third, focus is given to steps taken to upgrade cooperation and harmony that contribute to solving problems in the society.

Other literatures related to the research are the early reports on the natives or *Orang Asli* interactions written by Sherard Osborn in 1857 (Hasan Mat Nor, 2001). Osborn mentions the structure of relations between the Malays and *Orang Asli* where *Orang Asli* considers the Malays as an untrustworthy group as they like to break promises, cheat on Orang Asli or in the early days, considers them as slaves. This perception is later inherited by the next generations.

Another study written by Mohammad Haji Yusof (Mohammad Haji Yusof, 1993) is entitled *Group Relations: Reference to the Malay Annals*. The study observes the psychology of the Malays in reference to the Non-Malay group. From the study there exists two clear aspects among the Malays. First is the spirit of loyalty and secondly the importance of status. The effects of the two aspects make the groups respect each other and also on their position.

MansorMohd Noor et al (MansorMohd Noor et al. 2006), studies ethnic relations at the University. In general, the study witnesses the understanding and agreement on the ethnic studies that it should be expanded. The Malays seems to have an open and positive mind on relations, the Indian also has no problem in racial interactions, but the Chinese is a bit reluctant to engage in ethnic relations.

As there are many ethnic studies done on between the Malay, Chinese and Indian groups, the studies on relations between the native's group should also be strengthened.

2.1 Objectivesof Study

The aims of the study are:
1. To identify the views of *Orang Asli* on inter-ethnic relations.
2. To observe the attitude and knowledge of *Orang Asli* on ethnic relations.

3 METHODOLOGY

The study focuses on the question of attitudes and behaviour of *Orang Asli* during their interactions with other ethnic groups. Samplings determine the suitable procedures. The studies divide the *Orang Asli* into 3 groups: Negrito, Senoi and Proto Malays. In the beginning the studies are made on Senoi sub-group of the Mahmeri in Carey Island. Selangor. 27 sampling or respondents are distributed. The data are collected using the Inventories on Knowledge on Ethnic Relations and Attitude Inventory and Evaluation. To reach the target of the study, interviews and questionnaires are used during the field work.

3.1 Interviews and Questionnaires

The interview is when both subject and researcher are in the same process of getting information. Research information is obtained directly by researchers from the subject.The interview is used to obtain information on facts, beliefs, emotion, needs and so on to reach the objectives of the research. Interviews are very practical to obtain information accurately from mainly small, uneducated population or the aged and most subjects are feeling easier during interviews.

Interviews are also conducted with village heads in both villages to obtain information on the situation in the villages based on their experience in the Mahmeri society in Carey Island. A total of 27 people are selected as respondents.

3.2 Area of Research

Carey Island is in Tanjong Sepat in the State Assembly Constituency of Sijangkang and

Parlimentary of Kuala Langat, Selangor. According to history Carey Island refers to an Australian who visited the village in 1950s. In Carey Island the villages are Kampung Sungai Bumbun, Kampung Sungai Rambai, Kampung Sungai KuraudanKampung. The aborigines here are the Mahmeris. The studies are made only in two villages i.e. Kampung Sungai BumbundanKampung Sungai Kurau. According to Headman Batin, there are 400 people of 83 families in Kampong Sungai Bumbun and Kampong Sungai Kurau and according to BatinNogkah of Kampong Sungai Kurau there are 200 people of 37 families in the village.

Kampong Sungai Kurau was opened in 1991. The Mahmeris applied land from the government for 20 years and finally was given 160 acres. The Marmeris was also given RM170,000 from the government to build a wave-breakers. In 1991, the village was fully occupied with 13 homes built by Aborigines Department and 8 by Golden Hope. Golden Hope also built 62 acres of oil palm estate and majority of villages works in the estate with RM1,000.00 per month.

The 2 villages Kampong Bumbun and Kampong Sungai Kurau which are linked to the main road and to the town area, school, and handicraft shops and workshops. The people of Kampong Sungai Kurau are fishermen while Kampong Bumbun are more on small-scale farmers and handicraft makers.\

The Mahmeris in Carey Island especially in Kampong Sungai Bumbun are involved in obtaining jungle products, making masks and making handicrafts. According to Headman Sidin, in around 1960s and 1970s, many worked in Golden Hope estate, the English company that have estates in Carey Island. The estates include tea, rubber, coconut plantations, but without much yields. Due to that, the palm oil estate was opened till now. Then, the Mahmeris also plant palm oil till now and also grow banana on their own with some income. According to the village headman the villagers live by selling palm oil through middleman with RM316.000 per ton with average income of RM600.00 per month. The income is contributed to improving the living standard of Mahmeri in Carey Island in particular in Kampong Sungai Bumbun.

Other than farming, the Mahmeris also do other jobs like making masks and statues and weaving mainly by men assisted by their wives. Weaving is done by the women from *pandan* or *mengkuang* leaves. The products are sold and Kampong Bumbun is known in Malaysia for its artwork and it has become a better village for *Orang Asli* in Malaysia.

4 RESULT

Respondents are required to answer 3 main parts:
A :Personal profile, including age, gender, education level and profession.
B : Knowledge and opinion on ethnic groups.
C : Attitude and value on ethnic relations.

4.1 Background of Respondents

The respondent profile from Table 1, shows that women are more than man as men are out working when the interview is done. Therefore, only 6 respondents (22.2%) are men while women are 21 or (77.8%). A major portion of respondents is between 30 to 40 years of age of 14 (51.9%), 6 respondents or (22.1%) below 41 years old, 5 or (18.5%) between 20-29 years old and 2 or (7.4%) between 12 to 19 years old.

In term of education, 11 respondents or (40.7%) attend primary school, 8 or (29.5%) are not schooling, 6 or (22.3%) obtain SRP/PMR level while 1 or (7.4%) obtain STPM. In conclusion, the majority (mainly women) does not possess good education.

Respondents who possess formal education are those who study outside their villages. 13 respondents or (68.4% attend school in their own villages while 6 or (31.6%) are schooled atnearby town especially those who reach the secondary schooling level.

Table 1: Background of respondents.

N o	Item	Category	Freq	Percentage (%)
1.	Gender	Man	6	22.2
		Woman	21	77.8
2.	Age	Over 41 years	6	22.2
		30 to 40 years	14	51.9
		20 to 29 years	5	18.5
		12 to 19 years	2	7.4
3.	Education	Not schooled	8	29.6
		Primary	11	40.7
		SRP/ PMR	6	22.2
		SPM	1	3.7
		STPM/Cert	1	3.7
4.	Place of Last Education	Kampung	13	68.4
		Bandar	6	31.6
5.	Employ ent	Unemployed/ housewife	9	36.0
		Self employed	14	56.0
		Private	1	4.0
		Government	1	4.0

4.2 Knowledge and Opinion on Ethnic Relations

In this part, knowledge and opinion on other ethnic groups outside the Mahmeris is observed on the extend of their feeling in order to interact with other ethnic groups.

Based on Table 2, all respondents say they interact with other ethnic group. Some factor determines the interaction by the Mahmeris. A total of 13 respondents or (48.1%) have friends from their place of work, school and others. 7 respondents or (26%) interact with visitors, researchers or tourists to the village. In this situation, it gives them the opportunities to interact, to know each other and to establish friendship with other ethnic groups. 6 respondents or (22.2% interact with middlemen and 1 (3.7%) interact with co-workers.

The Mahmeris possess good relations and knowledge on the Malays. A total of 27 respondents (100%) say they usually undserstand the culture of the Malays. Other than the Malays the Mahmeris in the 2 villages also interact with the Indians as they are living near the oil palm estates and Indian villages. In this context, whether the Mahmeris have a negative perception on other ethnics, 18 respondents or (66.7%) say they have negative perception, but 9 or (33.3%) say they do not have a negative perception on other ethnic groups. Based on interviews they saythe perception is on Malays and Indians and the perception is derived from many sources, including 5 respondents (5.6%) from their experience during interactions. 3 family members. This is to show the Mahmeri families do not influence the thinking of their children on the negative perception on other ethnic groups. The failure to establish good relations with other groups creates a feeling of dislike from having good relations with other ethnic groups.

Table 2 : Knowledge and Opinion on Ethnic Relations.

No	Item	Category	Freq	Percentage
1.	Interacted with other ethnic groups	Yes No	27 -	100.0 -
2.	Reasons for interactions with other ethnic groups	Friends Business contacts Work place Visits/Researchers to villages	13 6 1 7	48.1 22.2 3.7 26.0
3.	Ethnic groups that they know more	Malays	27	100.0
4.	Having negartive perceptions	Yes No	9 18	33.3 66.7
5.	Having perception from:	Family Othe Villagers Experience	1 3 5	11.1 33.3 55.6
6.	Importance to know other cultures	Yes No	22 5	81.5 18.5
7.	Having interests to know other cultures	Yes	22 5	81.5 18.5
8.	Making efforts to know other cultures	Yes No	22 5	81.5 18.5
9.	Information of other ethnics groups obtained from	Electronic Media Workplace /school/ IPT Friends in same ethnics Groups Friends from other ethnics	12 4 10 1	44.4 14.8 37.0 3.7

However, many respondents believe that it is important to know other cultures or ethnic groups. According to the study, 22 respondents or (81.5%) accept the importance of ethnic interactions. The Mahmeris arealso interested in understanding other ethnic groups and always making an effort to understand more about other groups. Only 5 or (18.5%) show an indifferent attitude to know about other cultures/groups.

A great number of information obtained on other ethnic groups are from electronic media i.e radio and television. 12 respondents or (44.45) say they obtain information through television and radio with ease. 10 respondents or (37%) obtain information from friends, mainly village friends while 4 or (14%) say they obtain information from school, workplace and institute of higher learning and only 1 respondent or (3.7%) from other ethnic friends. A total of 23 respondents or (92%) say they are happy with the information obtained. Similarly, the Mahmeris feel

that they do not have to know more or in-depthabout their ethnic groups and satisfied with present interactions.

4.3 Attitude and Evaluation on Ethnic Relations

The attitude on other ethnic relations is seen based on their experience during the interactions with other ethnic groups. Furthermore, the evaluation on other ethnic groups can be done as seen from Table 3.

Based on Figure 3, only 12 respondents or (44.4%) say they have good friends and good friendship with other ethnic groups. 9 or (33.3%) are not sure and another 6 or (22.2%) do not have friends with other ethnic groups. In terms of racial mixing 22 respondents or (81.4%) saythey do not have problems in mixing or interacting with other ethnic groups.

When in public places, what is meant here is when the Mahmeris go out of their village and visit public places, like bus station, post office and so forth. A big number 22 respondents (85.1%) saythat they are comfortable when they are in areas that have other ethnic groups.

In term of mixing with friends from other ethnic group, emotion or perception of the Mahmeri group can be seen based on the feeling of abandonment, not like by friends, given a cold response from friends from other ethnic groups, feeling low and refuse to inform their identity as *Orang Asli*. 4 respondents or (14.8%) admit that they are neglected when mixed with other ethnic groups, 6 respondents or (22.2%) are not sure and 17 respondents (62.9%) feel that they are disliked by other ethnic groups. From the treatment by friends from other ethnic group 2 respondents or (7.4%) feel like they are differentiated with other groups, but 3 respondents or (11.1%) are not sure of that situation.

However, a big portion of respondents or 22 (81.4%) do not feel the same. Eventhough many may be feeling low when mixing with other groups or 7 respondents (25.9%). 6 respondents (22.2%) are not sure while 14 respondents (51.8%) are not feeling low. The are few of Mahmeri who do not like to admit as *Orang Asli* when interacting with other ethnic groups. Based on this study 5 respondents or (8.5%) sayso, 4 respondents or (14.8%) are not sure and 18 respondents or (66.6%) are not so reluctant to expose their identity.

Table 3 : Attitude and Evaluation on Ethnic Relations.

No	Item	Category	Frequency	Percentage (%)
1.	Having friends from other groups.	Very agree Agree Not sure Not agree Not very agree	12 - 9 1 5	44.4 - 33.3 3.7 18.5
2.	Having no problem in mixing with other ethnic groups.	Very agree Agree Not sure Not agree Not very agree	12 10 2 1 2	44.4 37.0 7.4 3.7 7.4
3.	Confort in public place with multi etnic groups.	Very agree Agree Not sure Not Agree Not very agree	12 11 4 - -	44.4 40.7 14.8 - -
4.	Feeling neglected when with friends from other ethnic groups.	Very agree Agree Not sure Not Agree Not very agree	- 4 6 7 10	- 14.8 22.2 25.9 37.0
5.	Feeling neglected by other ethnic groups.	Very agree Agree Not sure Not Agree Not very agree	- 3 6 7 11	- 11.1 22.2 25.9 40.7
6.	Interest in making friendship with other ethnic groups.	Very agree Agree Not sure Not Agree Not very agree	7 10 5 3 2	25.9 37.0 18.5 11.1 7.4
7.	Making efforts to know friends from other ethnic groups.	Very agree Agree Not sure Not Agree Not very agree	12 9 - 1 5	44.4 33.3 - 3.7 18.5
8.	Feeling not given confortable service from friends from other ethnic groups.	Very agree Agree Not sure Not Agree Not very agree	- 2 3 10 12	- 7.4 11.1 37.0 44.4

9.	Feeling low when mixing with friends from other ethnic groups.	Very agree	3	11.1
		Agree	4	14.8
		Not sure	6	22.2
		Not Agree	6	22.2
		Not very agree	8	29.6
10.	Confortable when not exposing identity as *Orang Asli.*	Very agree	2	7.4
		Agree	3	11.1
		Not sure	4	14.8
		Not Agree	6	22.2
		Not very agree	12	44.4
11.	Avoiding from talking with friends from other ethnic groups.	Very agree	-	-
		Agree	1	3.7
		Not sure	5	18.5
		Not Agree	11	40.7
		Not very agree	10	37.0
12.	Rejecting offer from friends from ethnic groups to jointly visit their houses.	Very agree	-	-
		Agree	1	3.7
		Not sure	7	25.9
		Not Agree	10	37.0
		Not very agree	9	33.3
13.	Never offering friends from other ethnic groups to visit their house.	Very agree	1	3.7
		Agree	1	3.7
		Not sure	8	29.6
		Not Agree	11	40.7
		Not very agree	6	22.2
14.	Never offered by friends from other ethnic groups to attend ceremonial functions.	Very agree	-	-
		Agree	3	11.1
		Not sure	5	18.5
		Not Agree	10	37.0
		Not very agree	9	33.3
15.	Feeling difficullty in communication due to the use of language.	Very agree	4	14.8
		Agree	3	11.1
		Not sure	5	18.5
		Not Agree	6	22.2
		Not very agree	9	33.3

16.	More confortable in using mother-tongue language to communicate compared to other languages.	Very agree	17	63.0
		Agree	4	14.8
		Not sure	1	3.7
		Not Agree	1	3.7
		Not very agree	4	14.8

The evaluation on respondents is seen based on their statements on their interest and efforts to establish ethnic interactions. Of interest, 17 respondents or (62.9%) agree, 5 respondents or (18.5%) are not sure while 5 respondents or (18.5%) are not interested to establish friendship with other ethnic groups.

But a bigger number or 21 respondents or (77.8%) do not seem to avoid talking with friends from other ethnic groups. Only 1 respondent or (3.7%) tries to avoid from mixing, but 5 respondents or (18.5%) are not sure about mixing while 19 respondents or (70.3%) do not reject the offer to go out together with friends of other ethnic groups. 7 respondents or (25.9%) are not sure while 1 or (3.7%) rejects offer to mix, but a majority of respondents 17 or (62.9$) does not agree with the suggestion that they never like to visit non-Mahmeri friends to their house or to attend the village's cultural ceremonies. 8 respondents or (20.6%) are not sure and 2 respondents or (7.4%) are never to invite offer other friends from other ethnic groups to visit their house. On the other hand, friends from other ethnic groups do invite the Mahmeris or 19 respondents or 70.3%) who say other friends do invite them to their house for village functions. 3 respondents or (11.1%) say they are never offered and 5 respondents or (18.5%) are not sure.

The Mahmeris have their own language and from the study it is seen that language is a barrier to interactions and communication with other ethnic groups. 7 respondents or (25.9%) say it is difficult for them to use Malay language to communicate with other ethnic groups and 5 or (18.5%) are not sure while 15 respondents or (55.5%) feel language is not a barrier to communicate between their mother tongue and Malay language. A majority of respondents 21 or more feels comfortable to talk in the own language while 1 or (3.7%) are not sure and only 5 respondents or (14.8%) say they are comfortable in using other languages.

5 CONCLUSION

In conclusion, the study tries to determine the perception, image, views, attitude and evaluation by the aboriginal society i.e. *Orang Asli* on other ethnic relations. Eventhough the positive reaction can be seen from the majority of respondents mainly on the Mahmeris, only a few believes that ethnic relations are not important. This means that negative perceptionsof ethnic relations between the natives and other ethnic groups are still there andit is important to ensure that these perceptions can be fixed.

Many issues create conflicts between the natives and other ethnic groups in particular on land matters, building of highways, of dams and so forth. These issues create a division between the native and other ethnic groups as the natives believe that they are being oppressed without any element of justice in all matters of life. Therefore, the findings show that it is clear that the *Orang Asli* society is having that negative perception.

In the earlier study, perhaps the Mahmerishave less issues to confront with the Government or other ethnic groups. So, they lead to positive relations. This allows us to see the differences in their views, attitude and evaluation on ethnic relations.

6 RECOMMENDATION

Overall, the feeling of prejudice of *Orang Asli* towards other ethnic groups could bring negative implications on the future of ethnic relations in Malaysia. The main concern here is that if this feeling cannot be controlled and treated, it will create a serious tense amongst ethnic groups. Therefore, this study suggests that the government needs to provide an effective policy and efforts to promote a unity amongst different races, including the *Orang Asli.*

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