



MAHATHİR MOHAMAD'İN ETNİK ÇOĞULCULUĞU YÖNETMEDEKİ VE MALEZYA'DA SİYASİ İSTİKRARI SAĞLAMADAKİ ROLÜ

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Özet

Etnik çoğulculuğa baktığımızda, çeşitli tarihsel aşamalarda milletlerin ve halkların yaşamlarını etkileyen en önemli faktörlerden biri olduğunu görüyoruz. Etnik çeşitlilik iki tarafı keskin bir kılıca benzer, çünkü bir yandan etnik çoğulculuk, çok etnikli devletin karşı karşıya olduğu en tehlikeli tehdit kaynaklarından biri olabilir. Diğer yandan devletin ulusal güvenliğini tehdit eden iç bölünmelerin de başlangıcı olabilir ve tüm ülkenin çöküşüne yol açabilecek savaşlar noktasına ulaşabilir. Etnik çoğulculuğun etkisi devlet sınırlarının ötesine geçebilir ve diğer komşu ülkeler için bir tehdit kaynağı olabilir. Bununla birlikte, etnik çoğulculuk, devletin birlik ve gücünün kaynağı da olabilir. Eğer devlet, toplum arasındaki uyumu sağlamak için etnisiteler arasındaki farklılığı yönlendirmeyi başarır ve devlet, toplumun tüm kesimleri arasında işbirliği ve ulusal birlik temelinde devleti kurmaya çalışırsa olur. Siyasi lider Mahathir Mohamad'ın Malezya'da başarabildiği şey buydu. Mohamad, çok etnik gruptan oluşan Malezya devletini birleştirip, Malezya toplumundaki etnik çeşitliliği devletin ilerlemesi için bir araç haline getirerek kalkınma ve siyasi istikrar sağladı. Bu makale, siyasi lider Mahathir Mohamad'ın Malezya'da çok etnikliliği yönetmede ve siyasi istikrarı sağlamada bir rolü olduğunu iddia etmekte ve bu iddianın geçerliliğini test etmeye çalışmaktadır.

Anahtar Kelimeler: Siyasi liderlik, etnik çoğulculuk, Mahathir Mohamad, farklılıkların yönetimi, siyasi istikrar

MAHATHİR MOHAMAD'S ROLE IN MANAGING ETHNIC PLURALISM AND MAINTAINING POLITICAL STABILITY IN MALAYSIA

Abstract

When looking at ethnic pluralism, we find that it is one of the most important factors that affected the lives of nations and peoples during different historical stages. It represents a double-edged sword, because on the one hand, we find that it could be one of the most dangerous sources of threats facing the multi-ethnic state, as it may become the beginning of internal divisions that threaten the national security of the state and it may reach the point of wars that may lead to the collapse of the entire country, the impact of ethnic pluralism may extend beyond the borders of the state and be a source of threat to other surrounding communities. On the other hand, ethnic pluralism may be a source of state cohesion and strength. This happens if the state manages to direct this difference between these ethnicities to achieve cohesion between societies, and if the state seeks to establish the state on the basis of cooperation and spreading the spirit of citizenship and national unity among all spectrums of society. This is what the political leader Mahathir Mohamad was able to achieve in Malaysia. He was able to unite the multi-ethnic Malaysian state, he was also able to make the ethnic diversity in Malaysian society a tool for the progress of the state and the achievement of development and political stability in it. This article assumes that the political leader Mahathir Mohamad had a role in managing ethnic pluralism and achieving political stability in Malaysia, which the article will seek to test the validity of this claim.

Keywords: Political leadership, ethnic pluralism, Mahathir Mohamad, management of differences, political stability

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INTRODUCTION

The political leadership variable represents an important input in the analysis of political systems. This is due to the important role that the ruling political leadership plays in any of these systems. This is because the political leadership is an influential element in the management of the state, and this influence depends on several things, including the charisma that the leader enjoys, in addition to the practical and scientific experiences that he acquires from his experiences in the political field, and his ability and intelligence in dealing with problems and managing crises that he faces quickly and smart.

When we look at the phenomenon of minorities, we find that it is one of the most important phenomena that are always presented on the international scene. Most countries in the world live with religious, ethnic, and linguistic minorities. The failure to integrate these minorities into their societies may lead to the emergence of many problems that threaten the national security of countries. This is what makes the phenomenon of minorities one of the most important dangers that any rational political leadership must always strive to contain and try to control by integrating those minorities within society and eliminating all differences by spreading the spirit of citizenship within these minorities. The leadership must also make these minorities feel their importance within the state and that they are an integral part of society.

The importance of this article stems from the fact that Malaysia is recognized as one of the most successful countries that have been able to provide a great model for managing multi-ethnicity. When Mahathir Mohamad took power, he was able to demonstrate that ethnic pluralism is not always the cause of wars, conflicts, and state collapse. Minorities, on the other hand, have the potential to be a force for the state if the state can successfully integrate them into society.

Despite the complex and diverse demographics of the Malaysian society, Mahathir Mohamad was able to provide the necessary mechanisms to manage this diversity and the great difference that exists within the Malaysian society, and he presented a successful experience in the ability to transform the difference within the state into a source of state strength, progress, and development. Although there are many previous studies that examined ethnic diversity and its role in achieving political stability in Malaysia, they did not study the role of the political leadership, Mahathir Mohamad, in managing this diversity and turning it into a tool for achieving political stability, which is what this article will seek to discuss.

This article aims to analyze the role of the political leadership, Mahathir Mohamad, in managing the ethnic pluralism in Malaysia and achieving political stability in it. When analyzing the role of political leadership, there are two levels of analysis: the internal level and the international level. The internal level analyzes the political roles within the framework of the internal political systems and their interaction with the various variables that appear within the borders of the state. As for the international level, it focuses on the interaction of the political leadership within the international system in general and is concerned with the roles that leaders play in international politics and this article will follow in its analysis of the role of the political leadership, Mahathir Mohamad, the first level of analysis, which is the internal level.

ETHNIC PLURALISM

The term "Ethnic Pluralism" is an old term that has been in use since the 19th century, and although the term is outdated, we still see a lot of confusion with many other similar terms.

Ethnic Concept



The word ethnic is a word derived from the Greek term “ethnos”, which refers to the people, nation, or groups, and was used by the ancient Greeks to express groups whose members consist of one origin (Shelley, 2016, p.37). In the early twentieth century, many developments appeared in the term ethnic groups, with the emergence of many definitions of the term, some defined it as “a small group of people living together, and this group shares a number of characteristics such as language, religion, or origin”(Onyekachukwu and Oghogho, 2018, p.77). The Royal Anthropological Society of Britain defined ethnic groups as “a group of people who have common genetic features that distinguish them from other groups” (Green, 2005, p.4). In general, an ethnic group can be defined as “a group of people among whom there are many common characteristics that bind them and that distinguish them from other groups within society, and those characteristics may be of a biological, historical, cultural, or geographical nature, and this feeling is established the difference is either through society or through the upbringing that the individual obtains within his group.

THE MAIN CHARACTERISTICS OF ETHNIC GROUPS

There are several characteristics that distinguish ethnic groups from other groups within the complex (Francis, n.d.):

- The groups maintain their identity that distinguishes them from other groups, and this is through the process of upbringing that the individual obtains within his group.
- The existence of a link between members of the group, whether this link is biological or genetic.
- Individuals’ belief that they are different from other groups in society, and this generates a feeling of loyalty to their group and increases the group’s unity and cohesion.

CLASSIFICATION OF ETHNIC GROUPS

There are many criteria by which ethnic groups are classified, for example:

Classification of Ethnic Groups on the Basis of Purpose

Ethnic Groups Seeking to Integrate Into Society

The goal of the members of this group is to give up some of their distinguishing characteristics in order to integrate into the society in which they live. This is as a result of the group members’ feeling that merging with other groups within the community guarantees them achieving a better position and status within the community. This integration into society often takes long periods of time and is automatic and gradual (Rudiger and Spencer, 2003, pp.5-6).

Ethnic Groups Seeking Equality

The goal of this ethnic group is to obtain all its political and civil rights from the state, this ethnic group seeks equality with all other groups within society. This type of ethnic group rejects any means of integrating them into society. This is because it seeks only to obtain equality in society while preserving all its ethnic characteristics unchanged (Pdhre, n.d.).

Ethnic Groups Seeking Secession

The goal of these groups is independence from the central government in the country. This is either due to the desire of that ethnic group to form its own political unit independent of the central government, or its desire for complete separation from its dependent state and joining another state, or the establishment of its own state (Matsuno, 2014)

Classification on the Basis of Subjective Factors

- Religious groups.
- Language groups.
- Groups with the same biological origins.

MANAGEMENT MECHANISMS OF MULTI-ETHNIC SOCIETIES

The mechanisms that countries can use to manage ethnic diversity within them vary according to the nature of these ethnic groups and their behavior within the country. The most important of these mechanisms are:

Mechanisms for Integrating Ethnic Groups into Society

This is done by the state trying to eliminate the differences that exist between these ethnic groups and the members of society, this is done by trying to focus on the most important characteristics that this ethnic group shares with the rest of society. Sometimes the state resorts to several methods in order to achieve this, such as the state's attempt to dissolve the identity and culture of those ethnic groups within the prevailing culture in society, by setting an official language for the country and using this language in all official dealings and educational bodies and trying to spread the prevailing culture in society through the media. The state may also resort to an attempt to politically assimilate these ethnic groups by involving these groups in the state's ruling systems, political and administrative institutions (Akıncı, 2019, ss.423-424).

Power-Sharing Mechanisms

This is by involving all ethnic groups within society in the rule of the state, ensuring that these groups are not marginalized in society. The percentage of participation of these groups in governance varies according to the importance of this group and its size within the country. The participation of these groups in governance is through many means, such as establishing a government that includes all political parties that represent all groups in society and giving these minorities the right to participate in drafting the constitution as well as participating in drafting constitutional amendments. It can also be political power-sharing through the state granting autonomy to some of the ethnic groups in it, and that is according to certain conditions to be agreed upon between the two parties (Ghai, 2005, pp.1-2).

Mechanisms of Coercion and the Use of Force

Some countries may resort to coercion and force against the ethnic groups within them. These countries may think that if they use force against ethnic groups, they will protect their national security and prevent the demands of these groups from increasing. The most important forms of force that these countries may use are as follows:

Genocide

Where the state resorts to organized killings in order to get rid of conflicts with the ethnic groups within the state, because the state considers these groups a source of threat to its national security, and these genocides often lead to increased tension and conflicts within society (Bonhoefferl, 2006, p.465).

Displacement of Ethnic Groups

This is by means of the state forcing an ethnic group to leave its original homeland and search for another homeland to live in (Ferris and Stoltz, 2008).

Self-Determination

It is by giving the groups the right to decide their political status internally and externally in complete freedom without external interference or coercion by any other force or group. The right to self-determination is one of the most common and widespread policies. This tool is used by governments and states to calm and eliminate differences and conflicts between multi-ethnic states. By dividing the multi-ethnic state, and allowing the groups to separate, and this does not happen unless things reach the maximum degree of impossibility of coexisting together within one state (Minority Rights Group International, n.d.).



ETHNIC PLURALISM IN MALAYSIA

Despite the diverse population that Malaysia witnessed after independence in 1957, Malaysian society witnessed a country of peaceful coexistence and stability among all members of society. Malaysia was able to present a successful experience in the ability to contain the difference between citizens and was able to make this population diversity a source of the state's strength and not a source of threat to its security. In the following, we will learn about the nature of the population of the Malaysian society, and how this society formed.

Steps to Create a Malaysian Society

Malaysia's geographical location linking East and West Asia was of paramount importance, which made it a target for many colonists. In the early 16th century, non-Muslim European ships were prohibited from stopping at Middle Eastern ports, prompting Europeans to seek a safe way to reach their markets in East and South Asia. In order to secure their access to their markets, The Portuguese attacked and occupied the city of Malacca in 1511 AD. Portugal continued to colonize the city of Malacca until the Dutch expelled the Portuguese from the city, and they took control of the city. In 1795 AD, the Dutch handed over the city of Malacca to England so that England could occupy the city and control the most important global trade routes (Kayadibi, 2016, ss.98-99). In 1874, the country's name was changed to Malaya. The British colonization of the city continued until World War II. During World War II, Japan was able to drive the British out of the city and occupy it in 1941 and the situation remained the same until the end of World War II. After Japan was defeated in the war, Britain was able to restore the Malay state (Barringtonm, 2006, p.48). The British expanded their tin and rubber industry, brought many Chinese and Indians to work there, and separated them from the natives to avoid any ethnic crisis and this enabled each ethnic group to preserve its own culture. However, this has made many independence movements of the Malay peoples appear and demanded independence from the occupation. As a result of these demands, the Malay peoples were able to obtain independence in 1957 AD. In 1961, Malaysia was established, consisting of several states (Malaya, Singapore, Sabah, Sarawak), Tunku Abdul Rahman became the first Prime Minister of Malaysia (Belkacem, 2014, p.142). However, this did not last long. In 1965, many disputes occurred, and because of those disputes, Singapore separated from Malaysia and Singapore became an independent country. Thus, Malaysia became composed of several different races and religions, and Malays became the ethnic majority in Malaysia, and the Malay language became the official language of the country (Korkut, 2020, s.39).

Demographics of the Malaysian Society

Malaysia is one of the most diverse societies in which there are different ethnic groups, which can be divided as follows:

Bumiputra

The Bumiputra ethnicity is considered to be the original groups that formed Malaysia and is considered the largest ethnic group in the country. The Bumiputra groups represent about 65% of the total population, and they are divided into 3 ethnic groups (the Malay, Orang asli and other Bumiputra groups) (Korkut, 2020, ss.41-42).

Malaysian Chinese Group

Chinese ethnic groups are the second largest ethnic group present in Malaysia, with a population of about 26% of the total population. The Chinese were able to excel in economic business and investment, including banks and insurance companies, and thus they dominated the economic sector in Malaysia. Ethnic Chinese speak the Mandarin dialect (Korkut, 2020, ss.50-51).



Malaysian Indians

It is the third largest ethnic group in Malaysia, accounting for about 7.10% of the total population of Malaysia. The Indians came to Malaysia more than 2000 years ago, as they migrated from southern India due to poverty and poor living conditions and went to Malaysia in search of better living conditions. The Indochinese speak the Tamil language (Momade, n.d.).

Europeans

Europeans came to Malaysia in the nineteenth century, numbering about 29,000, and speaking Portuguese (Belkacem, 2014, p.146)

Religions in Malaysia

There are many religions that exist within Malaysia, Islam is the largest religion in Malaysia, where Muslims represent 61.3% of the total population, The number of those who believe in Buddhism is 19.8%, while Christians represent 9.2%, Hindus 6.3% (Kayadibi, 2016, s.96) and 1.3% of other religions (Korkut, 2020, s.40).

POLITICAL LEADERSHIP IN MALAYSIA

The Malaysian experience is considered one of the successful experiences that was able to prove that ethnic diversity in society is not always a cause of wars and conflicts. The political leadership in Malaysia has been able to make the diversity in society a source of strength for its progress until it has become one of the largest developing countries. The former Malaysian Prime Minister Mahathir Mohamad played a major role in the success of this Malaysian experiment, as he was able to unite all the different groups of the people, whether on the religious, intellectual, or ethnic level. He also carried out political, economic, and social reform in Malaysia.

A Historical Look at the Life of Mahathir Mohamad

Mahathir Mohamad was born in the state of Kedah in 1925 AD, and he lived in a poor family, and his mother was of Malawian origin, while his father was of Indian origin. Mahathir Mohamad graduated from the Faculty of Medicine in 1953, but Mahathir Mohamad was very interested in the field of politics, for this reason, he began working in the field of politics in 1964, then joined Harvard University in the United States of America in 1967 to study international relations (Elsayed, 2017), then he was elected as a member of Parliament, but he was soon dismissed from Parliament. This was the result of his severe criticism of the political system at the time. Where Mahathir Mohamad believed that Prime Minister Tunku Abdul Rahman always took sides with citizens of Chinese origin, Mahathir Mohamad rejected that bias completely because he believed that all citizens are equal (Reza and Yasmin, 2019, pp.499-502).

In 1967, Mahathir Mohamad assumed the position of Chairman of the Higher Education Council, then took the position of Chairman of the Advisory Council for Higher Education in 1972, then as President of Higher Education in 1975, and then became Minister of Trade and Industry. Then in 1981 AD, he became Prime Minister of Malaysia, and he was the first Malaysian Prime Minister to come from a poor family, and he spent 22 years in his position, and continued as Prime Minister until 2003 AD (Reza and Yasmin, 2019, pp.499-502). He was awarded the title "Tun" when he retired in 2003, the highest honor for a civilian in Malaysia. Then he was again appointed Prime Minister of Malaysia from 2018 to 2020 (Ahsan, n.d.).



Mahathir Mohamad's Role in Managing Ethnic Pluralism in Malaysia

Mahathir Mohamad was preoccupied with the issue of ethnic pluralism, especially after the ethnic unrest that occurred in the country on 13 May 1969.³ Where Mahathir Mohamad believed that the main reason for these ethnic disturbances that occurred was the deterioration of the economic, cultural, and social conditions of the ethnic Malays. It was believed that these ethnic conflicts were not resolved unless the economic level of the Malays was raised, and a kind of parity was achieved between them and the rest of the ethnicities in society (Udin and Omar, 2020, p.10294).

The Malays people have always refused to integrate with the rest of the ethnicities in society and they always felt that they were oppressed within the society, as they believed that although they are the real owners of the land, it is the Malaysians of Chinese origin who control the economic wealth inside the country while the Malay peoples suffer from their poor living and economic conditions (Jones, 2014, p.79).

Mahathir Mohamad attributed the reason for the backwardness of the Malays and their low economic and living conditions to their closed cultural nature, and their failure to integrate with other ethnicities in society. They completely refused to marry people of different races than their own, for this, Mahathir Mohamad offered them one of two options, which are either to be satisfied with the status quo and live poor in their society, which has many resources, or to integrate with other ethnicities in society and share with them in the economic life. Mahathir Mohamad also called on the Malays to integrate with the Chinese ethnicity in particular, to learn from them trade and investment skills and the basics of the economy. This was because the Chinese are very successful in the economic field. When Mahathir Mohamad became prime minister in 1981, he sought to develop several policies to eliminate inter-ethnic problems in society. One of the most important of these policies was the establishment of national schools to teach all ethnicities together and to encourage the Malay people to study various sciences, modern technology, and economics. For this reason, Mahathir Mohamad developed a plan called "National Development Policy", and the objective of this plan was to provide support to the Malay ethnicity, but without harming any of the other ethnicities. The state has set a timeline for this plan, starting from 1990-2020. Indeed, the different ethnicities have responded to Mahathir Mohamad's ideas, realizing that they must renounce conflicts among themselves, and the necessity of cooperation and participation to achieve their common interest, which is to achieve development and the advancement of the country (Abdel Alaal,2013, pp.62-66).

Mahathir Mohamad's Role in Political Stability in Malaysia

Mahathir Mohamad was able to achieve political stability in Malaysia by achieving stability between the different ethnicities in society, and in order to achieve this political stability, he developed many plans in various fields.

Economic Field

Malaysia has suffered from riots in 1969AD, and these events were the result of ethnic conflicts, the Malays were resentful as a result of the economic imbalance between the different ethnicities at that time. For this reason, when Mahathir Mohamad came to power, he attributed these events to the spread of poverty in the Malay ethnicity. As a result, the government responded to these challenges and adopted a new economic policy. This new economic policy worked to reduce poverty, increase income levels, and provide equal

³On May 13, 1969, there was a violent ethnic unrest in the country that claimed 600 lives, and these events were the result of the victory of many local parties in the elections, as most of these parties were Malaysians of Chinese origin. The Malay people rejected the election result and believed that it would be the beginning of their marginalization in society.



employment opportunities for all Malaysians regardless of ethnic considerations. This new policy was also seeking to restructure Malaysian society to address the economic imbalances between the ethnicities of Malaysian society (Snodgrass, 1995). He adopted an economic reform policy, and the goal of this policy was to redistribute wealth among all segments of society, especially the ethnic Malays. This policy has succeeded in achieving a rise in the income levels of different ethnicities, as the wealth of Malays increased from 2.4% to 21.9%, and the wealth of the Chinese from 27.2% to 34.9% (Belkacem, 2014, pp.205-206).

Social Field

Mahathir Mohamad developed many reform policies and development programs aimed at raising the standard of living of different ethnicities, especially the Malay ethnicity, which was suffering from poverty and low living conditions (Reza and Yasmin, 2019, p.502). These reform policies were able to reduce poverty levels in the country. In 1999, poverty rates in the country decreased from 49.3% to 17%. The government has also worked to raise the level of health and educational services in the country, and as a result, the education rate increased in 2000 to 93.8% of the total population and that was after it was 53% in 1970. Mahathir Mohamad also sought to increase job opportunities for all citizens regardless of ethnicity, and he succeeded in this and the unemployment rate decreased significantly in the country (Belkacem, 2014, pp.202-203).

Cultural Field

Mahathir Mohamad was able to develop and implement many national programs aimed at developing cooperation between different ethnicities, and removing any differences between them, by spreading feelings of national unity among their different ethnicities. In order to achieve this, he has put in place many programs in the media, newspapers and drama aimed at developing the spirit of belonging and unity and dissolving the differences between the different ethnicities of society. He also worked to support different cultures in society, and for that, the state established special schools for different ethnicities, through which different ethnicities could study in their different languages (Guan, 2000, pp.6-7).

Political Field

Mahathir Mohamad was able to achieve a kind of political stability by containing the problem of ethnic pluralism. With the exception of the violence that occurred in 1969, the country did not witness other major ethnic conflicts. Where Mahathir Mohamad was of the opinion that if citizens feel an improvement in their economic situation, this may cover up any shortcomings in the political aspect, and therefore Mahathir Muhammad's first goal was to achieve economic stability in the country. The Malaysian constitution has tried to guarantee the various rights of all minorities in society. Therefore, the Malaysian constitution has stipulated that Islam is the official religion of the state, but at the same time it gave the right to all dysfunctional ethnicities to practice their religions in peace within the state (Suaedy, 2010, p.2). The constitution also stipulates that all citizens are equal before the law, and no discrimination may be made between citizens on the basis of gender, color or race (Laws of Malaysia Federal Constitution, p.14).

Mahathir Mohamad also sought to establish a political system that represented all the ethnicities of the society, and this was evident in the multi-party system witnessed by Malaysian society, where Malaysia was able to form a multi-party system based on peaceful coexistence and mutual respect among all segments of society. In this way Mahathir Mohamad succeeded in integrating all the different races in the society, resolving differences, and living together in a kind of peace within the society. Several factors contributed to the success of this experiment: Mahathir Mohamad sought to benefit from the experiences of



other countries in dealing with ethnic pluralism, as he sought to benefit from those experiences by looking at the methods used by these countries, which were able to prove their success. He also tried to take advantage of the mistakes made by these countries in dealing with their ethnic pluralism. Mahathir Mohamad was fully aware that not every model that is suitable for one country can be applied in another. Mahathir Muhammad's ability to understand Malaysian society played an important role in the success of the Malaysian experience, as this helped him a lot in managing this society and bringing about harmony among all the different ethnicities. He was able to motivate all members of society to seek cooperation among themselves and worked on using education as a means to integrate all the ethnicities of society with each other. He was also able to make a fair distribution of wealth among all segments of society, so that some segments of society would not feel that they were being oppressed within society. He has pursued a unique foreign policy that has made Malaysia a country of great value in the international community, and he was able to achieve economic development that made Malaysia one of the most important developing countries at the present time (Elsayed, 2017).



CONCLUSION

This article was able to prove that the political leadership had an influential role in managing ethnic pluralism in Malaysia. The political leadership represented in Mahathir Mohamad was the basis for the success of the Malaysian experience. This was a result of Mahathir Mohamad's distinguished experience and leadership qualities that helped him understand the problems in Malaysian society and the ability to contain them. Despite the complex demographic structure of Malaysian society, which consists of a large number of ethnicities, Mahathir Mohamad was able to make this ethnic diversity a tool for the progress of the state and achieving development in it, and not a tool for wars and conflicts, as happens in most other multi-ethnic countries.

The reason for this is due to the role that Mahathir Mohamad played in managing the ethnic diversity in Malaysia, because he benefited from the experiences of other countries in dealing with ethnic diversity. He sought to benefit from those experiences by learning about the methods used by these countries and which proved their success. He also tried to take advantage of the mistakes made by these countries in dealing with their ethnic pluralism. Mahathir Mohamad was fully aware that not every model suitable for one country could be applied in another country.

Evidence of Mahathir Mohamad's experience and managerial skills is his ability to understand the complex nature and demographics of Malaysian society. His understanding of the nature of this society and the charisma he enjoys helped him gain the trust of the community members and motivate them to seek cooperation among them. He also worked on using education as a means to integrate all ethnicities into society with each other and worked to ensure the equitable distribution of wealth among all segments of society so that some segments of society would not feel oppressed within their country. Mahathir Mohamad also aimed to ensure that all ethnicities in Malaysia have the right to administer the country, by distributing positions in the state among all ethnicities, and allowing them to express their views on state affairs. Mahathir Mohamad also tried to make the different ethnicities try to put the national interest of the Malaysian state above their individual interests. The different ethnicities in the country responded to this idea and realized that achieving the country's national interests and cooperating to achieve progress and stability is what will ensure that they achieve their individual interests. Therefore, the different ethnicities put aside their differences and cooperated in various fields. The different ethnicities gave up some of their rights to achieve greater gains represented in security, political stability, and economic development.

Despite the foregoing, the Malaysian experience was not perfect. It had some flaws, but it was successful enough to protect the country from political, religious, and ethnic conflicts and crises, and it was able to achieve cooperation and peaceful coexistence, advance the country's economy and achieve economic development.

Through the foregoing, this article was able to prove that the political leader "Mahathir Mohamad" had a major role in managing ethnic pluralism in Malaysia and achieving political stability in it.



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GENİŞLETİLMİŞ ÖZET

Etnik çeşitlilik olgusu, insan toplumlarının muzdarip olduğu en belirgin olgulardan biridir. Bu olgunun önemi, özellikle yirminci yüzyıldan itibaren dünyanın birçok ülkesinin ulusal güvenliğini tehdit etmeye başlayan etnik sorunlar nedeniyle daha da artmıştır. Zira siyasal sistem, toplumsal bütünleşme, siyasi istikrar ve devlet inşasının başarısını sağlamak adına bu olguyu doğru bir şekilde yönetmek için devletler, uygun stratejileri ve mekanizmaları seçmek durumunda kalmışlardır.

Geçen yüzyılın başlarında marjinalleşme ve yoksulluk yaşayan yerli Malay halkı ile ekonomiyi kontrol eden Çin kökenli Malezyyalılar arasında patlak veren etnik olaylar sonucunda Malezya etnik bir kriz yaşamıştır. Bu nedenle, Mahathir Mohamad kendisini Malezya toplumunu oluşturan çeşitli etnik kökenler arasında bir uzlaşma modeli bulmaya mecbur hissetmiştir. Ayrıca çözümün federal birliğin sağlanmasında ve katı kontrol ve düzenleme yasalarının oluşturulmasında yattığını görmüştür. Bu, onun Malezya’da siyasi ve sosyal istikrara ulaşmasını sağlamış ve devlet inşa sürecine olumlu yansıyan başarılı bir kalkınma modelinin gerçekleştirilmesine katkıda bulunmuştur.

Malezya’nın benimsemiş olduğu bu model, demokratik uygulama düzeyinde yaşadığı eksiklikler nedeniyle ideal olmayabilir. Ancak, yüksek düzeyde ekonomik ilerleme ile siyasi ve sosyal istikrar elde etmesi nedeniyle bu eksiklikleri gölgede bırakmıştır. Mahathir Mohamad farklı etnik kökenlere devlet içinde var olma hakkı sunmuş ve bu çeşitliliği devletin ilerlemesi için bir araç haline getirmeye uğraşmış bundan faydalanmıştır. Mahathir Mohamad, Malezya ulusal güvenliğinin korunmasına öncelik vermiş ve bunun ancak Malezya’da siyasi istikrar ve kalkınma sağlandığında gerçekleşebileceğini görmüştür.

Bu makale Malezya toplumunun yapısını anlamayı ve Mahathir Mohamad’ın Malezya’da uygulamaya koyduğu deneyiminin başarısı için kullandığı mekanizmaları analiz etmeyi amaçlamaktadır. Malezya toplumunda etnik çeşitliliğin nasıl yönetileceğini araştırmak, bu etnik çeşitlilikten kaynaklanan sorunlarla nasıl başa çıkıldığını anlamak diğer birçok ülkeye de fayda sağlayabilir. Etnik farklılıkların görmezden gelinmesi ve kontrol altına alınmaması ülkelerin ulusal güvenliklerini tehdit edebilmektedir ve hatta ülkelerinin bölünmesine de yol açabilmektedir. Ayrıca, farklı etnik grupları yönetmede ortaya konan başarı küresel düzeyde var olan etnik farklılıkların neden olduğu sorunların da çözülmesine, siyasi ve sosyal istikrarı sağlamak için izlenebilecek araç ve politikaların ortaya çıkarılmasına ve küresel barışa katkı sağlayabilir.

Makale “Mahathir Mohamad, Malezya’da çok etniliğin yönetilmesinde ve siyasi istikrarın sağlanmasında ne ölçüde rol oynamıştır?” sorusuna yanıt aramakta ve Mahathir Mohamad’ın Malezya toplumunun yönetimindeki rolünün analizinde siyaset bilimindeki rol teorisini esas almaktadır. Rol teorisi, rolü iç ve dış düzey olmak üzere iki düzeyde analiz etmektedir. İç düzeyde siyasal roller, iç siyasal sistemler çerçevesinde tartışılmakta ve bunların devlet sınırları içinde meydana gelen çeşitli değişkenlerle etkileşimi incelenmektedir. Dış düzeyde ise genel olarak uluslararası sistem çerçevesinde siyasal rollerin etkileşimine yani uluslararası politikada etkili liderlerin rollerine odaklanmaktadır. Bu makale, Mahathir Mohamad’ın siyasi liderliğinin rolüne ilişkin analizinde iç düzey olan ilk analiz düzeyini takip etmiştir.

Malezya’daki etnik çoğulculuğu ve onun siyasi istikrarın sağlanmasındaki rolünü inceleyen birçok çalışma bulunmaktadır. Ancak, bu çalışmalardan birçoğu, etnik çoğulculuğu yönetme ve onu siyasi istikrarı sağlamak için bir araca dönüştürmede, “Mahathir Mohamad’ın siyasi liderliğinin rolü”nü incelememiştir. Bu makalenin incelemek istediği şey budur.

Makale, siyasi liderliğin Malezya’daki çok etniliğin yönetiminde etkili bir rolü olduğunu ortaya koymaktadır. Mahathir Mohamad’ın siyasi liderliği, Malezya örneğindeki başarının ana nedenini oluşturmaktadır. Mahathir Mohamad etnik çoğulculukla uğraşırken



diğer ülkelerin deneyimlerinden de yararlanmaya çalışmıştır. Mohamad, bu ülkelerin kullandıkları başarılı yöntemleri öğrenerek bu deneyimlerden yararlanmış ve yaptıkları hatalardan ders almıştır. Ayrıca Mahthir Mohamad kendi ülkesine uygun olan modelin başka bir ülkede olduğu gibi uygulanamayacağını da farkındadır.