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### Students Perceptions on Patriotism in Higher Education Institutions

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**ABSTRACT:** Patriotism can be easily defined as “love of one’s country” but it is not easily quantified. Patriotism is neither constant through space nor time. However, what constitutes patriotism depends on who is defining it. After, 57 years of independence, patriotism among Malaysians continues to be debatable. When someone thinks of patriotism and what it means, it might be conjured up with national symbols such as the national anthem, national flag, national ideology or even national car. After all, national identity is embodied in the history of its citizens and what Malaysia has accomplished in just five decades is truly amazing. Due to the high regards and importance for national symbols, this study seeks to understand the thoughts and feelings of undergraduates towards national symbols and the relationship between such symbols and patriotism. The T-test result showed that the feelings of love towards national symbols are high among the Malay undergraduates  $M=(4.158)$ , followed by Indian undergraduates  $M=(3.726)$  and Chinese undergraduates  $M=(2.985)$ . Pearson correlation analysis showed a strong relationship between national symbols and patriotism at  $(0.825^{**})$ . This revealed that the elements of national symbols play a big part in shaping and forming the feeling of patriotism among the undergraduates. In view of that, this study strongly recommends the relevant authorities and agencies to use national symbols in an effective way to foster patriotic spirit among undergraduates in higher education institutions in Malaysia.

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#### 1.0 INTRODUCTION

To establish a great nation, it demands a great deal of effort and sacrifice in order to achieve the goal as a whole. It is a difficult task to educate patriotism among the citizens because it begins from the early education of a child. In order to maintain the independence which is already owned, patriotic spirit has to exist. The word patriotism originates from Greek, which is “patriots” which brings the meaning friends of the same country and “patrice” which means native land or country. It means the relationship between groups of friend of the same country to the native land. In Arabic, it is represented by the word “wataniah”, or in other words, matters relating to the motherland (Mohamed, Sulaiman, Othman, Yang, & Haron, 2011).

A country’s strength is directly and indirectly depending on the citizens fondness, attachment and love to their own state. Lacking of this strength (patriotism), the country will be ‘fragile’ and easily could lead to so many hardship and tribulation. Patriotism can be considered as the “backbone” of the country (Samsu & Nor, 2011). In actual fact, to gauge patriotism among the citizen is very subjective as it involves human factors such as emotion, affection, impression, sensation and reaction.

A sense of patriotism is not present by itself in human life but this feeling has to be propagated, fertilized and nurtured to be, fresh and powerful in the soul of each and every citizen (Samsu & Nor, 2011). Patriotism is important to the people of the nation especially to the lives of the youth today as they are the country's human capital and the future leaders of the nation. Hence, the nation build by today's youth will be the nation of their future generations because eventually they will "pass the baton" to their descendants. If the young generation of today's youth has desire to transform their country, then the onus is on them to defend, safe guard and sustain their country's achievements.

### **1.1 Patriotism**

Patriotism is defined as "a deeply felt affective attachment to the nation" (Conover & Stanley F, 1987). However, according to Kosterman and Seymour, "the degree of love for the pride in one's nation" is patriotism (Kosterman & Seymour, 1989). Another definition on patriotism is "a love for one's country and a desire to make her better" (Cyprian & Krauss, 2011). Berns stressed that patriotism is "as a love towards one's country as well as the willingness to die for the country" (Berns, 1997).

On the other hand, (Primoratz, 2002) express that the definition of patriotism as a love to one's country is quite general and shallow. According to him, the most important thing that should be put into consideration when measuring a person's patriotism is 1) What will he/she do for his/her country and 2) whether the individual willing to die for the sake of the country? These two questions is the right pathway to determine how the individuals demonstrate and prove their patriotism towards their country. Hence, the positive answers will disclose one self's stand as a patriotic persona. Other researcher express that patriotism has an emotional value and action in displaying the love and loyalty of one self's towards the country and the willingness to do whatever it takes in order to protect their country (Samsu & Noor, 2009). Therefore, in this study, patriotism is defined as "one's emotional devotion, loyalty and willingness to safe guard the country to the utmost."

### **1.2 National Symbols**

When someone thinks of patriotism and what it means, it might conjure up artefacts such as the country's flag, the national anthem, men and women in uniform or even or nation's capitol because all are symbols of a nation (Wisniewski, 2007). In discussing the concept of patriotism and nationalism, (Meier-Pesti & Kirchler, 2003) explain on instrumental and sentimental attachments to the nation. Instrumental attachment based on subjective cost and benefit estimations of belonging to a nation where as sentimental attachment is emotional and mirrored in tradition, cultural achievement and dedication to national symbols. As such the symbolic patriotism scale in the American National Election Studies (ANES) which combines pride in being American with pride in the flag and anthem has been used as a tool to measure patriotism (Hurwitz & Peffley, 1999; Karasawa, 2002).

National symbols are central to any nation state. They provide an outward representation for a collective, its history and its achievements. As a matter of fact that the nation has to be regarded as a social construction, national symbols help reify the nation and nation-state (Anderson, 1991). National symbols acquire their symbolic meaning through various means, including their metaphorical qualities. For instance, 50 star on the U.S. flag representing the 50 states. In addition, national symbols achieve meaning through the ways in which they are embedded in various cultural practices (Marvin & Ingle, 1999).

As for American national symbols, the flags play a critical role in focusing and channelling national attachment. Particularly, in this case, the flag encapsulate the nation and its history as well as a reminder of one's membership in this group (Firth, 1973). Hence, it brings to mind ideas and feelings that the citizen of the country need to have per se. In regards to the function of the national symbols, experiments have reveal that when exposed to potent cultural symbols, individual are likely to think and behave in ways consistent with the worldviews and values with which the cultural symbols are associated (Hong, Morris, Chiu, & Benet-Martinez, 2000). Therefore, because the icon of the flag is associated with central cultural and political ideas, it should be able to strengthen the bond between the individuals and their nation (Kemmelmeier & Winter, 2008).

In Malaysia, most of the primary and secondary school recite the National Anthem (Negaraku) to the flag through which shape the relationship between the country and the national flag as symbol of the nation is forged. Other prominent place where the national flag is displayed is in all the government buildings, political events, domestic and international sports. Besides retails and residential area also displays the national flag especially during the Independence Day. As a results of their embeddedness in various cultural practices, symbols such as national flag “are seen as summing up, expressing, representing for the participants in an emotionally powerful and undifferentiated way what the system means to them” (Ortner, 1973).

If we look at Malaysia’s national symbols, we are not only looking at the national flag (Jalur Gemilang) per se but there are several national symbols which are significant and may be a contributing factors to patriotism such as National Anthem (Negaraku), National Philosophy (Rukun Negara), National Monument (Tugu Negara), National Car (Proton/Perodua) and National Flower (Bunga Raya). All these national symbols are believed to have somehow rather a meaning and feeling of patriotism among Malaysian. Nevertheless, there is barely a research related to national symbols and patriotism in Malaysia. Hence, the study of the perception and the influence of national symbols towards patriotism in Malaysia are set to be timely and worth of researching.

### **1.3 Higher Education**

Higher education has been one of the important ‘home’ in developing and nurturing an individual to be a better person in life, academically and non-academically. Higher education prepares a platform for secondary school students to further studies in their respective field of study. Higher education is an opportunity crafted for undergraduates. Higher education has experienced a massive progression in these last two decades especially in Malaysia. There are approximately 600 colleges, 20 public universities and 40 private universities in Malaysia which offer various levels of education (Statistics of Higher Education in Malaysia, 2009).

There have been numerous studies in higher education institutions to instil and inculcate patriotic awareness among the undergraduates. (Manzo, 2001) stressed on the importance of civic education in instilling the spirit of patriotism after the tragic on New York on 11<sup>th</sup> September 2001. According to (Manzo, 2001), the civic education purportedly included aspects involving the rights and responsibility of the people and issues related to society and the nation. In addition, studies shows that the most significant instrument used to instil the spirit of patriotism amongst the students is through text books which correlate to civic education, national history, citizenship and moral development (Thomas, 1990). According to Thomas, in Indonesia, the first year students of higher learning institutions have to take subjects related to patriotism, five national basic principle (Pancasila) and also religious education which has been made compulsory by the education ministry.

Youths, especially those in the higher learning institutions, will naturally be icons of a patriotic-based, mature educational system. In other words, the younger generation should be inculcated with a high sense of awareness as far as patriotism is concerned (Samsu & Sulaiman, 2012). In view of that, patriotic education such as Pengajian Malaysia and Hubungan Etnik is introduced in higher education institutions in Malaysia. These subjects have been made compulsory for the students in order to strengthen their patriotism elements. The syllabus of these subjects covers various topics starts from history and formation of the nation, politic, economy, social, religion, constitution and integration and unity. Besides, our students were exposed to patriotic education since primary and secondary school. The question is how is their patriotism level when they pursue their education in higher education institution? On the other hand, it is not stated how depth the national symbols is incorporated in the patriotic education in institutions of higher education? In addition, not many research conducted in higher education institution that study on the national symbols and patriotism.

### **1.4 Problem Statement**

The underlying principle of patriotism does not only relevance to students in higher education institutions in Malaysia but to all Malaysian citizens. The controversy case of Wee Meng Chee also known as “Namawee,” a Malaysian final year students studying in Taiwan who has criticize and make fun of Malaysian National Anthem has instigate wrath among the Malaysian’s. As a consequence, many

Malaysian's responded to the negative remarks by him and proposed Malaysian government to remove his Malaysian citizenship (Utusan Online, 2007).

Besides, Malaysian media report also has indicated that non-Malay youths especially Chinese and Indian have shown lack of interest in the state defense institutions such as Royal Police of Malaysia(PDRM) and Malaysia Armed Force (ATM) (Khan, 2003). Youth's involvements are very important to the development of the country. It is vital for the youth to have a good perception, impression and the enthusiasm to love their country. Regrettably, nowadays many of the younger generation have very low patriotic spirit in them in general. This is a norm among younger generations who were born after independence (Mohamed et al., 2011). Given that, patriotic awareness among teenagers is declining over time, it has become a proviso to conduct research in order to find out the level of patriotism among the youth.

Thus, understanding the relationship between national symbols and patriotism among Malaysian especially students in higher education institutions is foremost important. For example, to sing the national anthem of Malaysia (*Negaraku*) during an assembly or appropriate performance shows, with enthusiasm and pride(Mohamed et al., 2011). To date not many research taken place on the relationship between patriotism and national symbols in Malaysia. Since, there is a lack of empirical evidence on this issues, this study is to fill the gap in regards to patriotism among students in higher education institutions in Malaysia.

### **1.5 Research Questions**

This study employed a quantitative research approach to understand the two construct which is national symbols and patriotism among students in higher education institutions in Malaysia. Therefore, the research questions for this study will be:

- i. What is the level of patriotism among students in higher education institution in Malaysia?
- ii. The importance of national symbols among students in higher education institutions in Malaysia?
- iii. What is the relationship of national symbols and patriotism among students in higher education institution in Malaysia?

### **1.6 Research Objectives**

- i. To identify the level of patriotism among students in higher education institutions in Malaysia
- ii. To identify the importance of national symbols among students in higher education in Malaysia
- iii. To identify the relationship of national symbols and patriotism among students in higher education institutions in Malaysia.

## **2.0 LITERATURE REVIEW**

By virtue of fact, Malaysia is a young country, it is about fifty six years old. Malaysia is divided into two segment; Peninsular Malaysia or (West Malaysia) and Sabah and Sarawak or(East Malaysia). Based on the current statistics, Malaysian population is numbered at 29,336.8 million. From this statistics, Malay Bumiputera comprises of 50.4%, Chinese is 22.2% and Indian is 6.7%. Other Bumiputera (in Sabah and Sarawak) consists of 11.9% and the others sub-ethnics (Department of Statistics, 2012).

Patriotism is "a binding affection between a person and his/her group and its nation. It reflects a positive evaluation of and emotion toward the group and its territory, and is articulated in beliefs and feelings connoting love, pride, loyalty, devotion, commitment, and care" (Bar-Tal & Staub, 1997). Patriotism helps in increasing unity, civic involvement and a concern for the welfare of the nation and its citizens. Nevertheless, patriotism has consistently been identified as having both positive and negative forms (Reykowski, 1997).

Constructive patriotism is the need to balance "attachment to and consideration for the well-being of one's own group with an inclusive orientation to human beings, with respect for the rights and welfare of all people" (Bar-Tal & Staub, 1997). In this nature of patriotism, individuals would not uphold loyalty to their nation at the expense of other people. Constructive patriots endeavor to support their nation while

still concerned about the needs of citizens of other nations around the world. Another characteristic of constructive patriotism is the capability to constructively criticize features of one's nation in order to bring about change. Constructive patriots are loyal to and proud of their country but are also able to admit that it is not perfect and strive to remedy its imperfections (Schatz & Staub, 1997).

Patriotism, when demonstrated in this positive form, can be favorable in improving one's nation and its relationship with other nations. Constructive patriotism can guide concerned citizens to work to enhance the state of a nation and act as a check and balance to ensure that the government does not abuse its power. (Schatz, Staub, & Lavine, 1999) found that political efficacy and political information gathering were positive predictors of constructive patriotism. Thus, constructive patriots are people who are informed about the state of the nation and believe they have power to influence change.

Contrary, blind patriotism is "an intense alignment by people with their nation or group and uncritical acceptance and support for its policies and practices, with an absence of moral consideration of their consequences or disregard of their impact on the welfare of human beings who are outside the group or are members of its sub-groups" (Bar-Tal & Staub, 1997). Like constructive patriots, blind patriots are dedicated to and proud of their country as these constituents are common to patriotism in general. Blind patriots are different, however, in that they do not perceive what their nation does in terms of right or wrong. The nation can do no wrong in their eyes, so they are not concerned with the way the nation may treat other nations or certain subgroups of its own citizens.

In other perspectives, patriotism can also meet motivational needs at both the intergroup and individual level. At the intergroup level, patriotism may fulfil people's social identity needs. Social identity theory holds that people categorize the world into groups to which they belong and groups to which they do not belong and that people favor members of their own groups; ingroups over members of groups of which they were not a part outgroups; (Tajfel, Billig, Bundy, & Flament, 1971). This favoritism occurs even if the groups are arbitrarily determined and when no previous hostility exists. Social identity theory also proposes that people's social identities contribute to their overall personal identities which in turn leads to higher self-esteem (Aberson, Healy, & Romero, 2000) . Therefore, showing ingroup favoritism serves to bolster one's social identity by instilling one's ingroup with positive characteristics and elevating it above outgroups (Worchel & Coutant, 1997). These positive characteristics associated with the ingroup then spill over into one's personal identity, thus increasing one's self-esteem.

Social identity theory further holds that the more powerful one's ingroup is, the more identifying with that group will increase one's self-esteem. For most people, the largest, most influential group they can be a part of is the nation in which they live (Bar-Tal & Staub, 1997). Thus, national identity is particularly important to one's social identity. Because one's nation is so central to one's social identity, it also provides additional incentive to elevate that particular ingroup, often at the expense of outgroups. Patriotism is centered on the celebration of one's nation and could be seen as one of the most tangible examples of ingroup favoritism. Having said that, since Malaysia is a multiethnic nation, then this ingroup and outgroup centeredness may exist in nature but how does this notion affect their perception is still to be explored.

Hence, there are several studies carried out in Malaysia pertaining to patriotism such as (Arshad Khan, 2003: Involvement of Chinese in Army Critical); (Mohamed et. al, 2011: Patriotism Dilemma Among Malaysian Youth: Between Strategy and Reality); (Ku Hasnita Ku Samsu & Mohd Haizam Mohd Noor, 2009: Patriotism Among Non-Malay Students in Public Higher Education Institution, Around Klang Valley); (Ku Hasnita Ku Samsu & Mohd Nizam Mohd Noor, 2011: The Importance of Patriotic Education for Malaysian Citizens) just to name a few. However, the study on national symbols and patriotism is yet to be established. Thus, on the basis of the literature and previous research, the following hypotheses can be stated:

*Hypothesis 1*

Is there a significant difference in the level of patriotism among Malay, Chinese and Indian undergraduates?

*Hypothesis 2*

Is there a significant difference in the level of national symbols among Malay, Chinese and Indian undergraduates?

*Hypothesis 3*

Is there a significant difference between educational background (national type school and vernacular school) and patriotism in Malaysia?

*Hypothesis 4*

Is there a significant difference in the level of patriotism between public universities and private universities students?

*Hypothesis 5*

Is there a significant difference in the relationship between national symbols and patriotism in Malaysia?

### **3.0 METHODOLOGY**

#### **3.1 Sampling Procedures**

This study was conducted using questionnaire survey which includes a series of questions on patriotism and national symbols. The respondent were selected from higher institutions of higher education in Penang comprises of three major races vis a vis the Malays, Chinese and Indians. Total of 101 respondents; Malays (55), Chinese (35) and Indian (11) were chosen from three different institutions to be part of this study. This study adopted quantitative approach. Purposive sampling design was employed to draw the sample. The respondents were randomly identified in their campus setting. Their participation in this study is based on voluntary basis and they were given time to fill in the questionnaires. The research questions were developed to find out the undergraduates perception towards the relationship between national symbols and patriotism. The questions were divided into four sections: (1) Respondents biodata, (2) Measurement of patriotism, (3) Measurement of national symbols.

#### **3.2 Measurements**

Respondents were asked to fill in their demography details such as their gender, home town, education background, and ethnicity.

##### **3.2.1 Measurements of Patriotism**

Respondents were asked to rate their patriotism level on a five-point Likert-type scale. The wording of the question was as follows: "I am proud to be a Malaysia", "I love my country", "I am ever ready to serve my country." The respondents were also asked to indicate how strongly agree or disagree they are with the items.

##### **3.2.2. Measurements of National Symbols**

Respondents' ratings of the importance of national symbols attached to six prominent symbols, namely the national flag, national anthem, national car, national philosophy, national monument and national flower have taken into consideration. Some of the items are "I love to see Malaysian flag flying," "I feel good whenever I hear the national anthem being played," "I pledge my undivided support to follow the national philosophy."

##### **3.2.3 Statistical Procedures**

The data were analyzed by means of *Statistical Package for the Social Sciences* (SPSS) programs. Descriptive analysis such as frequencies, mean, mode, median, standard deviation and score were calculated for the measurements of age, ethnic groups, education background, national symbols and patriotism. A reliability test was also performed on the national symbols and patriotism. An independent sample T-test, Pearson Correlation and One-Way Anova was used to determine the relationship between national symbols and patriotism.

**4.0 ANALYSIS & RESULT**

The sample of this study comprises 97 students from higher education institutions. The mean age was 20.6 years and SD = (1.5). The minimum respondent’s age is 18 years old and the oldest respondent’s age is 28 years old. In terms of gender composition, 75.3% were female and 24.7% is male. It comes to our understanding that female students are more than the male counterpart in public and private universities nationwide.

The data shows that 62.9% of the total respondents have studies in national type school. However, 23.7% are from vernacular (Chinese/Tamil school). The others are from private school (6.2%) and religious school (7.2%). Ethnic composition in this study shows that 49.5% of the respondents are Malays, 36.1% are Chinese, 9.3% are Indians and 5.2 are others (Bajau, Kadazan, Suluk).

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.923	.924	17

Table 1: Reliability Test – Patriotism Scale

Two reliability tests were conducted for this study. Reliability test were conducted for the first construct -patriotism scale (17 items) in this study. The overall Cronbach’s alpha reliability coefficient of the questionnaire shows .923. The value of this coefficient is considered high and acceptable.

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.892	.941	15

Table 2: Reliability Test – National Symbols Scale

The other reliability test was conducted for national symbols (15 items). The overall Cronbach’s alpha reliability coefficient of the questionnaire shows .892. The value of this coefficient is also considered high and acceptable. Thus, both the questionnaire can be used to collect data in the actual study to gauge the perception of undergraduate student on patriotism.

Independent-sample t-test was conducted and the results showed that there is a significant difference on the level of patriotism among the Malay and the Chinese. The significant value of (0.000) obtained is less than the predetermined significant level of  $\alpha = .05$  or confidence level (95%). Malay students exhibit a higher level of patriotism compared to the Chinese students. However, there is no difference between the Malays and Indians undergraduates in the level of patriotism.

The analysis on national symbols among the three races (Malay, Chinese and Indian) also showed the significant results. The significant value of (0.000) obtained is less than the predetermined significant level of  $\alpha = .05$  or confidence level (95%). However, when comparison was made between the Chinese and Indian, the results showed a significant value of (0.002). The results showed that Malays, Chinese and Indian have a better perception and the feelings towards the national symbols.

Another independence-sample t-test on the patriotism level among the national type school and vernacular school were carried out. There is a significant difference between these two variables. The significant value of (0.001) obtained is less than the predetermined significant level of  $\alpha = .05$  or confidence level (95%). This results reveal that national type school ‘products’ have higher patriotism compared to vernacular school ‘products.’

In studying the difference in the level of patriotism among the undergraduates in public institution and private institution of higher education, the result revealed that there is a significant difference between undergraduate students in public universities and private universities. The significant value of (0.000) obtained is less than the predetermined significant level of  $\alpha = .05$  or confidence level (95%). Therefore, patriotism level among students in public institutions of higher education is higher compare to private institution students.

Correlation

		Patriotism	National Symbols
Patriotism	Pearson Correlation	1	.825**
	Sig. (1-tailed)		.000
	N	97	97
National Symbols	Pearson Correlation	.825**	1
	Sig. (1-tailed)	.000	
	N	97	97

\*\* . Correlation is significant at the 0.01 level (1-tailed).

Table 3: Pearson Correlation between Patriotism and National Symbols

Pearson correlation was used to measure the relationship between national symbols and patriotism. This result showed a strong correlation or relationship between this two construct. The correlation of (.825) was obtained from the test. This shows that the elements of national symbols play a big part in shaping and forming patriotism among the undergraduates.

**5.0 CONCLUSION AND RECOMMENDATION**

The present analysis of this study provides insight into the relationship between the patriotism and national symbol among the undergraduates. It is noteworthy to see the significance relationship between patriotism and national symbols. Therefore, the element of national symbols need to be enlighten among the students and also public as it can instill patriotism among the people. This has been proved in this study. However, it should be notified that patriotism among the Chinese undergraduates is lacking compared to the Malays and Indians undergraduates. This has been proved in comparing two results (1) patriotism and type of school and (2) patriotism and institution of higher education whereby the majority of Chinese students studying in private institutions.

Thus, pro-active steps have to be initiates in order to increase the patriotism level among the Chinese undergraduates. Perhaps Chinese students prefer their in-group identity compare to national identity. This findings is somehow in line with a study by (Tamam, 2010) conducted by which concludes that a majority of the Malay and Chinese respondents prefer to identify themselves first or more in terms of racial identity than national identity. The researcher proposed that a thorough study should be carried out to find out the reason in the lacking of patriotism among the Chinese. Since there is a limitation in this study, future researcher could look into other variables pertaining to patriotism such as leadership, corruption, transparency, accountability or even equality. May be a qualitative research can be taken place to gauge their perception on patriotism.

Nevertheless, various organizations such as schools, institution of higher education, government, non-governmental organization, private sectors and media should play a major role in inspiring and instilling patriotism to all Malaysian especially the younger generations via national symbols. Continuous agenda and strategy should be in concordance to patriotism. In my personal view, the National Service (NS) which only took place for 3 months is not enough to educate on the awareness and the understanding towards patriotism and nationalism. I believe that patriotism cannot be achieved through force, compel or by using threats. The government should not only engaged with 'top-down' policy but also look at 'bottom-up' policy to suit the fellow Malaysians aspiration which will eventually lead to patriotism.

Government of the day should set up a special committee to educate, create awareness and adore patriotism among fellow Malaysians and this should be a continuous effort from the pre-school level up to old age. Encouraging participation of all Malaysians will definitely improve the patriotic level of all Malaysians. If proper measure is going to take place, then I believe that society will surely show their support. In addition, every citizen of the state should support any organizations efforts and programmes with the idea of promoting or instilling patriotism. Hopefully, various organizations can work hand in hand in order to create a higher level of patriotism among Malaysians. As to quote from J.F. Kennedy "Don't ask what your country has done to you but ask what you have done to your country."

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**ATTACHMENT**

**Statistics**

Age

N	Valid	97
	Missing	0
Mean		20.6701
Median		21.0000
Mode		21.00
Std. Deviation		1.49110
Variance		2.223
Range		10.00
Minimum		18.00
Maximum		28.00

**Sex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	24	24.7	24.7	24.7
	Female	73	75.3	75.3	100.0
	Total	97	100.0	100.0	

**Education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	National Type School	61	62.9	62.9	62.9
	Vernacular School	23	23.7	23.7	86.6
	Private School	6	6.2	6.2	92.8
	Religious School	7	7.2	7.2	100.0
	Total	97	100.0	100.0	

**Ethnic Group**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Malay	48	49.5	49.5	49.5
	Chinese	35	36.1	36.1	85.6
	Indian	9	9.3	9.3	94.8
	Others	5	5.2	5.2	100.0
	Total	97	100.0	100.0	

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Patriotism	Public University	2.878	.093	8.119	95	.000	.85264	.10501	.64416	1.06112
	Private University			7.808	73.031	.000	.85264	.10920	.63501	1.07026

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Patriotism	Malay	.001	.980	10.284	81	.000	.98445	.09572	.79399	1.17492
	Chinese			10.342	74.858	.000	.98445	.09519	.79481	1.17410

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
National Symbols	Malay	.065	.799	9.500	81	.000	1.17357	.12353	.92778	1.41936
	Chinese			9.279	66.614	.000	1.17357	.12648	.92109	1.42605

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Patriotism	National Type School	1.048	.309	3.368	82	.001	.51750	.15363	.21188	.82313
	Vernacular School			3.120	34.528	.004	.51750	.16585	.18064	.85437

### **The Malaysian Flag**

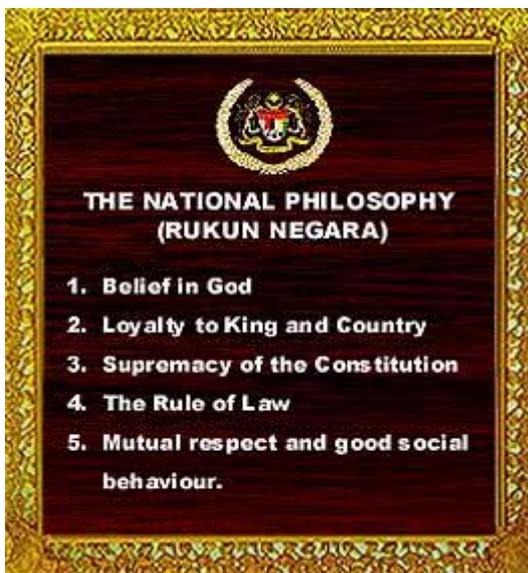


The Malaysian Flag named Jalur Gemilang with effect from August 31 1999, consist of 14 red and white stripes. A union of carton of dark blue, a crescent and a star. The 14 red and white stripes stand for the equal status in the federation of the member state and the federal government. The union of carton of dark blue in the upper quarter of the flags next to the staff represents the unity of the people of Malaysia. The union contain the crescent which is the symbol of Islam and the star with 14 points symbolizes the unity of the 13 states of the federation with the federal government. The yellow of the crescent and the star is the royal colour of the hereditary Malay Rulers.

### **The Malaysian National Anthem (Negaraku)**

The Malaysian National Anthem, an adaptation of the Perak State Anthem, has special link to Sultan Abdullah of Perak who was exiled to the Seychelles by the British colonialists following the assassination of the State's first British Resident (J.W.W. Birch) in 1876. The Anthem was selected by a special committee headed by Malaysian's first Prime Minister, the late Tunku Abdul Rahman Putra al-Haj. Initially, a world-wide contest was held for the composition of a national anthem for the infant Federation of Malaya but none of the entries including those from the distinguished composers of international standing were found to be suitable. The final selection, in a ceremony at the Police Depot in Kuala Lumpur in 5 August 1957, favoured the Perak State Anthem on the account of its traditional flavor and melody. On April 4 1968, the National language Act which makes any act or disrespect towards national anthem, a punishable offence was gazette. During the 1992, National Day celebration, the National Anthem were given a faster beat to signal the dynamic progress of the nation as its move towards its homegrown vision 2020.

### **The National Philosophy (Rukun Negara)**



Rukun Negara is also known as the de facto Malaysian pledge of allegiance which was instituted by royal proclamation on 31<sup>st</sup> August 1970. It was a government's effort to promote racial unity, balance and stability amongst citizens, in reaction to racial riot (known as May 13, 1969).

### The National Car



Malaysian's national car, the Proton Saga, is more than a motor-vehicle. It symbolizes the determination of the nation to shake off its traditional status as a producer of primary commodities and to emerge as a member of the community of industrialized nations. First mooted in 1981, the project became a reality in September 1985. Today, Malaysia is the proud producer of many more models such as the Proton Perdana, Proton Wira, Proton Iswara, Proton Satria, Proton Tiara, Kancil and Kenari

Perusahaan Otomobil Kedua Sdn. Bhd. (Perodua) was set up in 1992 to realize Malaysian's inspiration for a second national car – an affordable, compact and practical car for the growing motoring population.

### The National Flower



On 28 July 1960, it was declared by the government of Malaysia that *Hibiscus rosa-sinensis* would be the national flower. In Malay language it means *bunga raya*. The word *bunga* means “flower” while *raya* means “celebratory” or “grand”. The *Hibiscus rosa-sinensis* is literally known as the “celebratory flower” in Malay language.