

【刘哲伟专栏】大学录取应基于需求而非身份

最后更新9个月前 · 刊登于7 Sep 2023 5:20PM · 0条评论



作者认为，推行配额制度是一个马来西亚需要面对，而不是以敏感名义来躲避的辩论。（档案照：透视大马）

“如果国盟赢得选举执政，你们会遭受到更多痛苦”，我是无法接受这样的说法，这就好比告诉你告诉我们只能选择比较没有那么“邪恶”，而不能选择“天使”的政府。

这让我想起10年前的一件事，当时也是一名领袖，当他拥有独立式洋房被揭露后，成为媒体关注的对象，他当时就质疑为何媒体关注他，而不是那些有上亿令吉的人。当州政府领袖被问到为何砍伐树木时，他也回答到：“如果别人可以砍伐100棵树，为何我们不可以砍伐10棵树？”换言之，别人做的错事比我多，所以我的小错误并无不妥。

无论如何，以上两种观念都是错误，我们谈论的是2018年的新马来西亚，更好的马来西亚，而不是没那么“邪恶”的马来西亚。以上想表达的是，我们要的是天使，而非较小的邪恶。

今天，我们就来讨论固打制和择优录取吧！

在马来西亚，当我们讨论固打制时，有两大类人通常会受到关注，分别是土著和贫困。首相安华以“城市与乡区学校的环境及设备不同”的例子来反驳印裔学生的论点是完全错误的。他应该将苹果与苹果进行比较，而不是将橙与苹果来比较。问题在于，为何同一类别的经济阶层群体，要受到不同的待遇？

固打制的概念是将一定比例的资源保留给某些群体，这可能是为了纠正此群体的劣势，举例说，我们不能以电脑设备匮乏的乡镇学生，与城市学生人手一台电脑来要求两者之间公平竞争。简单说，这就是一直以来，不单单在马来西亚，公平与平等之间的辩论。我们应该沿着更左倾意识形态的路线前进，确保富人和穷人之间的差距可以缩小，还是应该沿着更右倾的意识形态前进，让市场无情地塑造结果呢？

在马来西亚，所有政党都不敢不遵循更左倾的意识形态，毕竟帮助穷人带有高贵的内涵。这就是为什么即使在每年的财政预算中，穷人也会比T20高收入群体的人获得更多的援助。在这种情况下，你会听到来自有利群体的反对意见较少，因为在道义上帮助穷人是正确的，我们认为他们需要帮助。即使安华训斥的那位印裔女子也没有要求在不同的经济阶层之间实现平等。



固打制的概念是将一定比例的资源保留给某些群体，这可能是为了纠正此群体的劣势。（档案照：透视大马）

在马来西亚的背景下，推行配额制度的另一个原因是身份认同，即土著特权。事实上，这是一个马来西亚需要面对，而不是以敏感名义来躲避的辩论。在讨论这个课题是，我们可以勿以非土著的身份来看待事情，那么我们可以保持中立。纠正固打制类似于将人们的特定特征纳入特定部分。我举例说，在一个父权社会中，男性经常占主导地位。这是错误定义还是文化认同？再举一个例子，几个世纪以前，中国朝代有立嫡以长的做法，而非立贤。同样，这是错误的吗，还是文化认同的问题？

当然，老实说，如果你是弱势群体，你会希望平等。但当你处在一个特权群体内时，你会希望得到更好的待遇。让我给你一个更通俗的例子来说明这种情况。假设你是某个商店的金卡会员，你会期望享有更多的特权，比如更多的折扣、快速通道无需排队，甚至可以在银卡和铜卡会员之前购买他们新推出的产品。但如果你是铜卡会员，你会希望得到与其他会员一样的待遇，因为你们都是该商店的会员。

回到土著特权问题，我不反对。这并不是说我同意还是不同意，因为这不是一个容易解决的问题。但我不能接受的是政治人物和领袖经常以这个作为挡箭牌。并非所有的土著都贫穷，需要配额来帮助。同样，许多富裕的土著获得资源的途径并不是因为他们的经济地位，而是利用了他们的土著身份。

那些经常阅读我文章的人都知道，我更愿意把事情摆在桌面上，而不是曲解论点，就像印裔女子的案例一样。

目前，我对统民党（MUDA）很早就提出的模式感兴趣。在这个模式中，固打制仍然存在，但变得更加精确和透明。例如，一定比例的分配仅基于土著地位或家庭经济因素，而另一部分则开放给择优录取。这是个蛮好的建议。

在相同原则下，另一个我个人建议的版本，例如，对于大学录取，我们可以为土著地位进行额外的积分计算，或者说明土著学生获得9个A相当于非土著学生获得10个A。当一切都变得清晰和透明时，我们就会知道从哪里以及如何开始。相反，如果在大学录取中使用非常主观的方法，学生们可能不会同意结果。所以说，到时满意或不满意，将会是很明显对政策的接受，而不是模糊和非透明的执行。

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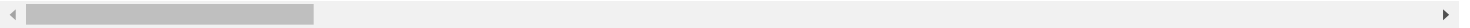


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[Liu Zhewei Column] University admissions should be based on needs rather than identity

Last updated 9 months ago · Published on 7 Sep 2023 5:20PM · 0 comments



 THE MALAYSIAN INSIGHT
Hasnoor Hussain

The author believes that the implementation of a quota system is a debate that Malaysia needs to face, rather than avoid in the name of sensitivity. (File photo: Perspective Malaysia)

"If the National Alliance wins the election and comes to power, you will suffer more." I cannot accept such a statement. It is like telling us that we can only choose a government that is less "evil" and not an "angelic" one.

This reminds me of an incident 10 years ago when he was also a leader. When it was revealed that he owned a bungalow, he became the focus of media attention. He questioned why the media paid attention to him instead of those who had hundreds of millions of ringgit. When the state government leader was asked why he cut down trees, he also replied: "If others can cut down 100 trees, why can't we cut down 10 trees?" In other words, others have done more wrong things than me, so there is nothing wrong with my small mistakes.

Anyway, both of the above ideas are wrong. We are talking about the new Malaysia in 2018, a better Malaysia, not a less "evil" Malaysia. What I want to say is that we want the angel, not the lesser evil.

Today, let's discuss the quota system and merit-based admission!

In Malaysia, when we discuss quota system, there are two major groups that usually get the spotlight, namely Bumiputera and the poor. Prime Minister Anwar Ibrahim's use of the example of "different environment and facilities in urban and rural schools" to refute the Indian students' argument is completely wrong. He should compare apples with apples, not oranges with apples. The question is, why should people in the same economic class be treated differently?

The concept of quotas is to reserve a certain percentage of resources for certain groups, perhaps to correct for the disadvantages of that group, for example, we cannot demand a level playing field between students in rural areas who lack computer equipment and students in cities who have one computer each. In short, this is the debate between fairness and equality that has always existed, not just in Malaysia. Should we move along the more left-leaning ideological line, ensuring that the gap between the rich and the poor can be narrowed, or should we move along the more right-leaning ideological line, allowing the market to ruthlessly shape the results?

In Malaysia, all political parties dare not follow a more left-leaning ideology, after all, helping the poor carries a noble connotation. That is why even in the annual fiscal budget, the poor receive more assistance than those in the T20 high-income group. In this case, you will hear less objections from the advantaged groups because it is morally right to help the poor and we believe they need help. Even the Indian woman that Anwar scolded did not ask for equality between different economic classes.



The concept of a quota system is to reserve a certain percentage of resources for certain groups, perhaps to correct the disadvantages of this group. (File photo: Malaysian Insight)

In the Malaysian context, another reason for the quota system is identity, i.e. Bumiputera privilege. This is, in fact, a debate that Malaysia needs to face, not dodge in the name of sensitivity. In discussing this issue, we can look at things from a non-Bumiputera perspective, so that we can remain neutral. Correcting the quota system is similar to putting people in certain categories with certain characteristics. I would say, for example, in a patriarchal society, men often dominate. Is this a mis-definition or a cultural identity? To give another example, centuries ago, Chinese dynasties had the practice of appointing the eldest son as the heir, rather than the most talented. Again, is this wrong, or is it a question of cultural identity?

Of course, to be honest, if you are in a disadvantaged group, you would expect equality. But when you are in a privileged group, you would expect to be treated better. Let me give you a more common example to illustrate this situation. Suppose you are a gold member of a certain store, you would expect to enjoy more privileges, such as more discounts, fast lane without queuing, and even buy their newly launched products before silver and bronze members. But if you are a bronze member, you would expect to be treated the same as other members because you are all members of the store.

Coming back to the issue of Bumiputera privilege, I don't disagree with it. It's not that I agree or disagree, because it's not an easy issue to resolve. But what I cannot accept is that politicians and leaders often use this as a shield. Not all Bumiputera are poor and need quotas to help. Likewise, many wealthy Bumiputeras have access to resources not because of their economic status, but by taking advantage of their Bumiputera identity.

Those who read my articles regularly know that I prefer to lay things out on the table rather than twist the arguments, as was the case with the Indian woman.

At the moment, I am interested in the model that MUDA has proposed for a long time. In this model, the quota system still exists, but it becomes more precise and transparent. For example, a certain proportion of allocation is based only on bumiputera status or family economic factors, while another part is open to merit-based admission. This is a good suggestion.

Another version I personally suggest on the same principle is that, for example, for university admissions, we could give extra points for Aboriginal status, or say that 9 A's for Aboriginal students is equivalent to 10 A's for non-Aboriginal students. When everything is clear and transparent, we will know where and how to start. On the contrary, if a very subjective method is used in university admissions, students may not agree with the results. So, when the time comes, satisfaction or dissatisfaction will be a clear acceptance of the policy, rather than vague and non-transparent implementation.

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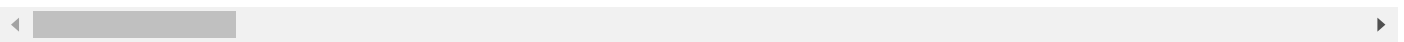


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