Syed Arabi Idid

SCHOLARSHIP
IN TRANSFORMATION

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INTRODUCTION

1Malaysia is a Malaysia idea introduced by Dato' Seri Najib Tun Abdul Razak on 5 April 2009 upon his acceptance as the sixth Prime Minister. The intention of 1Malaysia is to bring the country's multiracial society together to build a united, strong and successful nation. He assured that 1Malaysia values and respects the ethnic identities of every community in the nation and he regards them as assets for a successful nation. Therefore, all races must accept the uniqueness of the others so that they are able to live in mutual respect as the people of the nation. In order to do so, there must be fairness and justice for everyone in the nation.

Youth as the driving force of the nation should be able to confidently accept the idea because they should be able to understand concretely the idea for their own benefit. The slogan for 1Malaysia is 'people first, performance now'. To promote 1Malaysia is to unite its diversity through (a) providing access, engagement and support for the public sectors and civil society involvement in tackling key social issues across the spectrum of Malaysian society, (b) establishing and developing programs for national unity development, (c) providing policy input on national unity and other critical public policy issues via economic, social and political research/analysis as well as engagement with key stakeholders, and (d) encouraging public awareness and participation in critical social development and public policy issues and programs.

In order to achieve such aspiration, this chapter tries to elucidate the possibility that such practices of disclosing national identity have been carried to a great extent by our people especially our youth. So the objectives of the study are to find out (1) how the youth disclose his/her identity to others for the first time, (2) the different influence of personal attributes on youth first identity disclosure, (3) the different interpersonal influence on youth first identity disclosure, and (4) the different mass media influence on youth first identity disclosure.

LITERATURE REVIEW

This section discusses the concepts in relation to identity and identity disclosure, which in turn would highlight issues pertaining to nation identity (based on country), race/ethnic identity, religion identity, and name identity. The personal and interpersonal influences coupled with media influence on identity disclosure are also highlighted.

Identity

Identity, according to Shocley-Zalabak (2009: 43), is a relatively stable characteristic, including core beliefs, values, attitudes, preferences, decisional premises, and more that make up the self. This relates to the sense of belongingness. However, identity could be mould through identification whereby there exists social process in which identity is constructed. It is usually associated with the belief that the individual attached him/herself to.

Self-Disclosure

Originally, Jourard (1964: 19) defines self-disclosure as "the act of making yourself manifest, showing yourself so others can perceive you". Self-disclosure happens when private knowledge of self is converted into public knowledge as one chooses to do so (Fisher & Adams, 1994). In order for a person to disclose him/herself, he/she must have self-prided of doing so. Simply, Verderber and Verderber (2001) define self-disclosure as sharing biographical data, personal ideas, and feelings. In addition, according to DeVito (2004) self-disclosure refers to your communicating information about yourself to another person. Thus, it may involve information about (a) your values, beliefs, and desires, (b) your behavior, or (c) your self-qualities or characteristics.

The self-disclosure suggests that trust, besides pride, is an important factor

relationship formation. Thus, indicating that through the disclosure, others might be interested in knowing more and thus initiating further interpersonal communication. This is the beginning of the relationship formation. If the self-disclosure is favorable, then further relation is forged and maintained. This may relate to what one attributes oneself with, probably to the self-locus of control whether it be internal locus of control or external locus of control. Normally, how one discloses oneself relate to what is dear to that particular person at that particular time.

The two common models for self-disclosure model are Social Penetration Model (Altman & Taylor, 1973) that shows the depth and breadth of what we disclose to different people and Johari Window (Luft & Ingham, 1970) reflects how much information that we and others know about us.

National Identity

National identity is the label given to the claim made by the individual to attach oneself to the nation, in this case is the Malaysian identity. Malaysia is a majority Muslim country, but ethnic divisions have made it such a colorful nation. In addition, the colonization of the nation prior to its independence has complicated the Malaysian identity. The various ethnic groups have their own traditions and culture that are embedded in their way of life. Therefore, our identity is sacred; all should respect his/her own identity.

Race/Ethnic Identity

Ethnicity is also the key factor to discussing Malaysian identity. Malays are thought of as the masters in their own land. They form the bulk of the nation's ethnicity. The Malays synonymously known as the Bumiputera are entitled to special protected rights under the Constitution of Malaysia.

The Malays are being championed by the United Malays National Organization (UMNO), the principal Malay party while the Chinese by the Malaysian Chinese Association (MCA) and the Indians by the Malaysian Indian Congress (MIC). This might be the cause of the declaration of their ethnic identity. Will the race/ethnic identity supersede the national identity?

Different cultures disclose themselves differently. Gudykunst (1983) found that people in the United States disclose themselves more than those from other parts of the world. These are supported by several scholars (Barnlund 1989; Hall & Hall, 1987).

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Religion Identity

Religion, a theology, is the everyday practices of a particular culture. Religion is one of the factors that influence Malaysian identity. Malays, being Muslims, are the main indicator of being Malaysians, having recognized identity card for disclosing their identity.

Islam took strong root in Melaka. At present, the Muslim Bumiputeras made up 60% of the nation population. The Chinese, on the other hand, belong to Buddhist, Christian, or Taoist. The Indians are mainly Hindus. The diversity of the Chinese and Indians possibility make them difficult to introduce themselves according to their religion. Unlike the Malays, they are easily associated with being Muslims.

Name Identity

Many would disclose themselves by their name. By name, one is reflecting self to others in terms of religion, ethnicity/race, and/or nation. But in most cases, it is reflective of one's own self-centeredness. This has some implications to the person who discloses it to the public especially for the first time.

FACTORS AFFECTING IDENTITY DISCLOSURE

The disclosure of self-identity has some bearings on many factors. It is composite of many attributes. Among others are the demographic characteristics of the individuals concerned, the results of interpersonal influence initiating them to disclose themselves and the mass media influence that act as the government vehicle in transmitting the national identity through its government infomercials. The current issue that is highlighted in the air continuously is the 1Malayisa. The intention is to ensure that the whole populace is able to accept the idea in totality because that is the vision of the Prime Minister.

DeVito (2001) highlighted a few factors influencing self-disclosure. Among them are (a) who are you, (b) your culture, (c) gender, (d) your listener, and (e) your topic. For this study, the demographic characteristics are thought to have some inputs into self-disclosure. This includes what DeVito indicated as 'who are you' and 'gender'. The culture aspect is reflected by the religion and race/ethnicity used in the study. Both the listener and the topic are not included in the study. However, an added value to the study is the attribute known as the nationality, identified by the country.

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Demographic Characteristics

Among the demographic characteristics that add spies to the identity disclosure are the personal profile of the respondents, such as, gender, race, education, and income.

It is found that females tend to disclosure about themselves than do males (Argyle and Henderrrson, 1985; Komarovsky, 1964).

Interpersonal Influence

Media rarely have any direct influence upon individuals and people do not believe everything that they hear/see on the media. As such, a limited effects theory postulates that people who have respect for others; for example, the opinion leaders have the power to influence them in many ways. In a similar vein, interpersonal influence is thought of having the power to inculcate the identity pride into the individuals. The significant others, as opposed to the powerful effects theory of the media, are able to groom and nurture the individual identity. As such, this study tries to affirm the individual power as opposed to the media power.

Mass Media Influence

Media effects theory acknowledges that media effects can occur over longer periods of time as a direct consequence of audience intent. Nonetheless, such theory acknowledges that audience are active and not passive; that people can make media serve certain information, to learn a new language and thus, induce meaningful experiences. When people use media to make meaning, there will be significant effects. Sometimes the effects are intended by the audience and sometimes the effects are not anticipated. Therefore, this study also tries to investigate the possibility that the mass media are able to influence by inculcating the meaning and the language of 1Malaysia.

METHODOLOGY

The study made use of survey research design method. Data were collected using interview schedule. A small number of youth residents were chosen to represent the youth population in each location. Face-to-face interviews were conducted with the youth of Parliament and DUN locations. Respondents took around 30 to 40 minutes to answer the questions. The respondents were selected based on the strata given to the enumerators. A total of 978 respondents were randomly

selected, stratified using race and gender, from four states, namely, Penang (Kepala Batas and Bukit Bendera), Kelantan (Kota Bharu and Machang), Selangor (Gombak and Serdang), and Kuala Lumpur. The data were analyzed using SPSS WIN 12.0. Only descriptive statistics were used for the study, namely, frequency, percentage, and cross-tabulation.

FINDINGS OF THE STUDY

Slightly more than half of the respondents are male (53.4%) while the rest (46.6%) are female (Table 1). The respondents consist of mainly Malay (52.8%), followed by Chinese (41.5%) and Indian (5.7%). The proportion of the overall youth decreases as their age increases. The respondents comprise of an almost equal number belonging to single (48.3%) and married youth (51.7%). Almost half of the respondents (48.3%) were educated with less than SPM while 51.7% were highly educated with STPM/HSC (15.2%) and diploma and degree (36.5%). More than half of the respondents (53.9%) are Muslim while others are Christian (12.5%), Buddhist (25.8%), Hindu (6.8%) and the rest belong to other religions.

The top three states with the highest respondents are Kelantan (27.1%, Selangor (15.2%) and Kuala Lumpur (10.9%). The respondents mainly work with the private sector (41.9%). Others are either from the public sector (14.2%), self-employed (20.7%), unemployed (12.0%), or still studying (11.2%). Almost half of the respondents (47.0%) belong to the RM500-RM2000 income bracket. Some with no income (17.2%) while 20.4% with income of RM2001-3000. Almost two-thirds of the respondents (63.4%) are not attached to any association.

Table 1: Demographic characteristics of the respondents

Demographic Characteristics	Categories	Frequency	Percentage
GENDER	Male	522	53.4
	Female	456	46.6
	Total	**978**	**100.0**
ETHNICITY	Malay	516	52.8
	Chinese	406	41.5
	Indian	56	5.7
	Total	**978**	**100.0**

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AGE	21-25	299	30.6
	26-30	291	29.8
	31-35	220	22.5
	36-40	168	17.2
	Total	**978**	**100.0**
MARITAL STATUS	Single	455	48.3
	Married	487	51.7
	Total	**942**	**100.0**
EDUCATIONAL LEVEL	UPSR/Primary 6/ PMR/SRP/LCE SPM/SC	466	47.9
	STPM/HSC/ Certificate	106	10.9
	Diploma/Degree	346	35.6
	Total	**972**	**100.0**
RELIGION	Islam	527	53.9
	Christianity	122	12.5
	Buddhism	252	25.8
	Hinduism	67	6.9
	Others	7	1.0
	Total	**978**	**100.0**
STATE OF ORIGIN	Johor	50	5.3
	Kedah	76	8.0
	Kelantan	257	27.1
	Melaka	28	2.9
	K. Lumpur	104	10.9
	Negeri Sembilan	24	2.5
	Pahang	31	3.3
	Perak	62	6.5
	Perlis	33	3.5
	Labuan	2	0.2
	Sabah	16	1.7
	Selangor	144	15.2
	Sarawak	14	1.5
	Terengganu	16	1.7
	Putrajaya	4	0.4
	P. Pinang	89	9.4
	Total	**950**	**100.0**

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	Public Sector	137	14.2
	Private Sector	403	41.9
	Self-employed	199	20.7
JOB SECTOR	Unemployed	115	12.0
	Studying	108	11.2
	Total	**962**	**100.0**
	No income	168	17.2
	RM1-500	46	4.7
	RM501-1000	173	17.7
MONTHLY INCOME (INDIVIDUAL)	RM1001-2000	286	29.3
	RM2001-3000	199	20.4
	RM3001-4000	64	6.6
	More than RM4001	41	4.2
	Total	**977**	**100.0**
ARE YOU A MEMBER OF ANY ASSOCIATION?	Yes	358	36.6
	No	620	63.4
	Total	**978**	**100.0**

Identity Disclosure

A total of 165 respondents did not declare according to the classified category or they simply refused to disclose their identity. As such, only 813 respondents disclosed the identity (Table 2). Interestingly, more than half of the respondents (59.4%) disclosed their identity as Malaysian, relating to the country of origin, that is, Malaysia. Others prefer to introduce themselves pertaining to their race/ethnicity (20.2%) while some prefer to indicate their religion as their identity disclosure for the first time of their encounter with anybody new to them. Name (3.3%) is the last in the list that they would disclose to the others.

Based on the findings, it indicates that youth have the potential of disclosing themselves as Malaysians. This implies that they are proud of being Malaysian and happy to stay in Malaysia. If this is the case, there is a possibility of getting a 1Malaysia national pride as being the aspiration of our Prime Minister, Dato' Seri Najib Tun Abdul Razak.

The question is does this Malaysian disclosure belong to a specific type of youth or to all youth regardless of their backgrounds?

Table 2: Identity Disclosure

Identity Disclosure	Frequency	Percentage
Nation/Country (Malaysia)	483	59.4
Race/Ethnicity	164	20.2
Religion	139	17.1
Name	27	3.3
Total	**813**	**100.0**

IDENTITY DISCLOSURE BY DEMOGRAPHIC CHARACTERISTICS

Table 3 presents the cross-tabulation between identity disclosures by the demographic characteristics of the respondents. The categories of identity disclosure are by country, ethnicity, religion, and name.

Gender

It is found that there is a tendency for the male to identify them according to country (57.7%); similarly for the female (61.3%). Regardless whether the respondents are male or female, they tend to disclose themselves at the first encounter according to country (59.4%). This implies that both male and female youth would introduce themselves as Malaysians.

Ethnicity

Slightly more Chinese (61.7%) than either Malays (57.8%) or Indians introduce themselves as Malaysians. A few Indians would introduce themselves in terms of their religion (22.6%). Nonetheless, on the whole the respondents would introduce themselves as coming from Malaysia than according to the other types of first disclosure.

Age

Regardless of age group, more than half of them disclose their nationality more than according to other attributes. This is pronounced when 54.3% youth of 21-

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25 years old disclose such entity to the others at their first meeting while about six in ten from 26-30 years old group (59.7%), 64.0% and 62.2% from the 31-35 and 36-40 years old age groups, respectively. Therefore, age group does not differentiate the loyalty of the identity attachment to being Malaysian.

Marital Status

Slightly more married respondents (61.9%) than the single ones (55.9%) who would identify themselves as Malaysians. In addition, the singles would also introduce themselves according to their religion (18.7%). As such, regardless of the marital status, the youth would introduce themselves as Malaysians.

Table 3: Identity disclosure by demographic characteristics

Demographic Characteristics	Categories	Identity Disclosure (%)				Total (N)
		Nation/ Country	Race/ Ethnic	Religion	Name	
GENDER	Male	57.7	21.0	18.7	2.6	423
	Female	61.3	19.2	15.4	4.1	390
	Total (N)	483	164	139	27	813
ETHNIC	Malay	57.8	20.0	16.4	5.8	434
	Chinese	61.7	20.6	17.2	0.6	326
	Indian	58.5	18.9	22.6	0.0	53
	Total	483	164	139	27	813
AGE	21-25	54.3	19.8	17.4	8.5	247
	26-30	59.7	21.7	17.4	1.2	253
	31-35	64.0	17.4	18.0	0.6	178
	36-40	62.2	21.5	14.8	1.5	135
	Total	483	164	139	27	813
MARITAL STATUS	Single	55.9	20.1	18.7	5.3	374
	Married	61.9	20.8	15.9	1.5	409
	Total	462	160	135	26	783

EDU-LEVEL	UPSR	63.6	27.3	9.1	0.0	11
	PMR/SRP/LCE	55.1	28.6	16.3	0.0	49
	SPM/SC	55.6	22.4	17.8	4.2	331
	STP/HSC	45.5	22.7	27.3	4.5	44
	Certificate	67.1	13.9	16.5	2.5	79
	Diploma	59.1	22.1	14.1	4.7	149
	Degree	69.2	12.3	17.1	1.4	146
	Total	**480**	**163**	**139**	**27**	**809**
RELIGION	Islam	58.1	19.6	16.7	5.6	444
	Christianity	68.0	17.5	13.4	1.0	97
	Buddhism	57.8	21.6	20.2	0.5	218
	Hinduism	56.5	26.1	17.4	0.0	46
	Taoist	83.3	16.7	0.0	0.0	6
	Others	100.0	0.0	0.0	0.0	2
	Total	**483**	**164**	**139**	**27**	**813**
STATE OF ORIGIN	Johor	60.0	15.0	25.0	0.0	40
	Kedah	64.7	13.2	22.1	0.0	68
	Kelantan	60.1	20.6	9.4	9.9	233
	Melaka	70.0	10.0	20.0	0.0	20
	K. Lumpur	62.9	21.4	15.7	0.0	70
	Negeri Sembilan	52.6	31.6	15.8	0.0	19
	Pahang	61.5	30.8	7.7	0.0	26
	Perak	49.0	21.6	29.4	0.0	51
	Perlis	74.2	12.9	12.9	0.0	31
	Labuan	50.0	50.0	0.0	0.0	2
	Sabah	37.5	50.0	12.5	0.0	8
	Selangor	54.3	23.3	19.8	2.6	116
	Sarawak	33.3	33.3	33.3	0.0	6
	Terengganu	72.7	18.2	9.1	0.0	11
	Putrajaya	100.0	0.0	0.0	0.0	3
	P. Pinang	63.4	18.3	18.3	0.0	82
	Total	**472**	**160**	**128**	**26**	**786**

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JOB SECTOR	Public Sector	63.4	17.9	15.4	3.3	123
	Private Sector	61.3	20.4	16.8	1.5	333
	Self-employed	61.0	18.9	17.7	2.4	164
	Unemployed	51.1	26.1	17.4	5.4	92
	Studying	52.9	17.2	19.5	10.3	87
	Total	**475**	**160**	**137**	27	799
MONTHLY INCOME (INDIV)	No income	49.6	25.2	14.5	10.7	131
	RM1-500	61.9	19.0	16.7	2.4	42
	RM501-1000	55.8	22.7	18.2	3.2	154
	RM1001-2000	59.6	17.9	20.4	2.1	235
	RM2001-3000	63.8	20.0	15.6	0.6	160
	RM3001-4000	66.7	23.5	7.8	2.0	51
	More than RM4000	76.9	2.6	20.5	0.0	39
	Total	**483**	**164**	**139**	27	812
MONTHLY INCOME (FAMILY)	RM1-1000	53.4	21.9	21.9	2.7	73
	RM1000-2000	46.0	28.1	17.3	8.6	139
	RM2001-3000	65.9	15.1	15.1	3.9	205
	RM3001-4000	65.7	15.2	17.4	1.7	178
	RM4001-5000	62.6	20.2	17.2	0.0	99
	More than RM 5000	58.3	25.0	16.7	0.0	108
	Total	480	160	137	25	802

MEMBER OF ASSOC.	Yes	61.1	17.6	15.6	5.6	**301**
	No	58.4	21.7	18.0	2.0	**512**
	Total	**483**	**164**	**139**	**27**	**813**

Highest Level of Educational Achievement

More than half of the respondents would disclose themselves as Malaysians except for those with STP/HSC (45.5%). They would introduce themselves as other aspects such as according to ethnicity (22.7%), religion (27.3%) and name (4.5%). Nonetheless, Malaysian identity would be highly acknowledged by the youth.

Religion

Even though there are only two respondents claimed to having other religion but both are proud to disclose themselves as Malaysians. Those belonged to the Taoist religion (83.3%) normally introduce themselves as coming from Malaysia. In addition, those from other religions also claimed themselves as Malaysians when they introduce themselves. It does not matter whether they are Muslim (58.1%), Christian (68.0%), Buddhist (57.8%) or Hindu (56.5%). Therefore, regardless of their religion, the youth are proud to disclose themselves as Malaysians.

State of Origin

All respondents from Putrajaya claimed themselves as Malaysians when first introducing themselves to the public. Respondents from Melaka (70.0%), Perlis (74.2%), and Terengganu (72.7%) also would introduce themselves as Malaysians. However, only 49.0% of the respondents from Perak would introduce themselves as Malaysians where many would introduce themselves according to ethnicity (21.6%) and religion (29.4%). Only slight more than half of the respondents from Negeri Semilan (52.6%), Labuan (50.0%), and Selangor (54.3%) would introduce themselves according to their country. About one-third of the East Malaysians, namely, Sabahan (37.5%) and Sarawakian (33.3%) would introduce themselves as Malaysians. They would prefer to refer themselves in term of their ethnicity. The findings, generally, indicate that only the East Malaysian would prefer to introduce them according to their ethnicity.

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Job Sector

More working respondents would first introduce themselves as Malaysians, regardless whether they work in the public sector (63.4%), private sector (61.3%) or on their own (61.0%). On the other hand, only slightly more than half of the respondents who are unemployed (51.1%) and those who are still studying would introduce themselves as Malaysians upon their first encounter with others. Nevertheless, generally the youth identify themselves as Malaysians regardless whether they work or not.

Personal Income per Month

The trend is that there is increase likelihood for the respondents to claim themselves as Malaysians when their income is more. This implies that the more income that the youth get, the more they are likely to be proud of being Malaysians.

Family Income per Month

There are more respondents from the RM2001-RM5000 income brackets who proudly introducing themselves as Malaysians, ranging from 62.6 – 65.9%. Only 48.6% of those with income of less than RM2000 tend to disclose themselves as Malaysia upon their first encounter with others while 58.3% from the higher income bracket would introduce themselves as coming from Malaysia. This implies those who are from the extreme income brackets would be less likely to introduce themselves as Malaysians.

Member of Association

It is found that those respondents who belong to an association (61.1%) tend to be proud of claiming themselves as Malaysians than those who do not belong to any association (58.4). Thus, it can be implied that associations do create the awareness and the sense of belonging to the country.

INTERPERSONAL INFLUENCE ON IDENTITY DISCLOSURE

There are a few sources of interpersonal influence that might have the impetus on identity disclosure. Table 4 presents the sources of interpersonal influence, encompassing group/ association members, family members, and friends. It is found that family members (59.2%), friends (56.4%), and group/association members (46.6%) have some influence on the respondents' level of identity disclosure.

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Table 4: Level of interpersonal influence by identity disclosure

Interpersonal Influence	Level of Influence (%)					Overall (%)	Mean	SD	Total (N)
	1	2	3	4	5				
Group Association members	35.5	19.1	25.3	16.2	3.7	46.6	2.33	1.22	978
Family members	17.2	17.7	28.0	26.3	10.8	59.2	2.96	1.25	978
Friends	20.9	17.6	29.9	22.1	9.6	56.4	2.82	1.26	978

1=No influence 2=Little influence 3=Moderate influence
4=A lot influence 5=Very much influence

Table 5 presents the identity disclosure by interpersonal influence. It is found that family members have a strong influence on influencing youth identity disclosure (59.2%). The family members are able to influence identity disclosure for the nation (62.6%), race/ethnicity (57.6%), religion (53.2%), and for their own name (51.2%). Similarly, for friends, they are able to influence youth in claiming themselves as Malaysians (57.8%), according to race/ethnicity (57.0%), and by religion (51.2%). However, little could the association (46.6%) contribute in making the youth to be proud of their nation (49.4%).

Table 5: Identity disclosure and interpersonal influence

Interpersonal Influence	Identity Disclosure (%)				Overall (%)
	Nation/ Country n1=(483)	Race/ Ethnicity (n2=164)	Religion (n3=139)	Name (n4=27)	
Group Association members	49.4	43.0	42.6	37.8	46.6
Family members	62.6	57.6	53.2	51.2	59.2

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| Friends | 57.8 | 57.0 | 53.2 | 45.2 | 56.4 |

MASS MEDIA INFLUENCE ON IDENTITY DISCLOSURE

Among the mass media (Table 6), TV has the highest influence on the respondents (59.0%), followed by newspaper (52.6%), party newpaper (47.0%), radio (44.4%), and finally, the Internet (38.4%). Therefore, the two media that have the potential to infleunce the youth identity disclose are TV and newspaper. It is recommended that any infomercials be placed on air via TV and in print through the newspapers. The influence of party newspaper, radio, and the Internet is minimal. Thus, these media are not suitable for creating national identity for the youth.

Table 6: Mass Media Influence

Mass Media	Level of Influence (%)					Overall %	Mean	SD	Total (N)
	1	2	3	4	5				
Television	15.7	18.3	28.1	30.6	7.3	**59.0**	2.95	1.19	978
Newspaper	22.0	21.6	31.9	20.3	4.2	**52.6**	2.63	1.15	978
Party Newspaper	33.5	20.3	26.8	15.8	3.5	**47.0**	2.35	1.19	978
Radio	30.7	30.7	26.3	10.4	1.9	**44.4**	2.22	1.05	978
Internet	51.2	20.3	16.5	9.0	3.0	**38.4**	1.92	1.14	978

1=No influence 2=Little influence 3=Moderate influence
4=A lot influence 5=Very much influence

Specifically, TV is able to influence national identity (60.0%), race/ethnicity identity (58.2%) and for respondent religion (55.2%). On the other hand, newspaper is able to help youth disclose of their identity according to nationality (53.6%) and race/ethnicity (53.0%) only. The other mass media (party

newspaper, radio, and Internet) are not useful in influencing identity disclosure, regardless of the types of identity disclosure.

Table 7: Identity disclosure by mass media influence

Mass Media	Identity Disclosure (%)				Overall (%)
	Nation/ Country n1=(483)	Race/ Ethnicity (n2=164)	Religion (n3=139)	Name (n4=27)	
Television	60.0	58.2	55.2	48.2	**59.0**
Newspaper	53.6	53.0	49.0	40.8	**52.6**
Party newspaper	48.2	45.0	47.6	34.0	**47.0**
Radio	45.2	43.0	42.6	46.0	**44.4**
Internet	39.0	38.0	36.2	31.2	**38.4**

CONCLUSIONS AND IMPLICATIONS

Based on the findings, it can be concluded that many youth would disclose themselves as Malaysians although some would identify themselves according to their race/ethnicity and by religion. Very few would disclose themselves in terms of their name first. This has some bearings on being Malaysians, and probably they are proud to be identified as being part of the nation. This is pronounced across various types of demographic characteristics, not confined to a specific group of youth only. However, those with STP/HSC have the tendency to disclose themselves according to race/ethnicity or religion, too. Youth from Perak, Sabah and Sarawak would prefer to disclose themselves in relation to their ethnicity and religion. Youth with no income would not introduce themselves according to their nationality as much as according to other attributes. Youth from low income bracket (RM1000-RM2000) are also less likely to introduce themselves according to nationality. To a certain extent, association does help in influencing youth in being proud of their nation and thus many disclose themselves as Malaysians.

Interpersonal influence, especially from family members and friends, is capable of making the youth proud of being Malaysians. Compared to family members and friends, associations' contribution is less. However, the association

has moderate effect on youth identity disclosure on the whole. Specifically, family influence has pronounced effect not only on the nation but also on the race/ethnicity, religion and name, although in decreasing amount. Friends' contributions are towards national, race/ethnicity and religion identities rather than by name. Association members' influence is minimal for all types of identity discloses. Therefore, family as a basic institution is able to help in inculcating the national pride. Friends do support such claim.

The two main mass media that are helpful in influencing youth to be proud of being Malaysians are TV and mainstream newspapers. Therefore, it is suggested that government mission and vision be mobilized through these two media to the fullest if national aspiration is to be materialized. Party newspaper, radio, and the Internet have little contribution compared to TV and newspapers.

On the whole, it can be suggested that the aspiration of the Prime Minister can be materialized provided the government take heed on mobilizing the family institution, encouraging ethical socialization among friends, and encouraging the youth to participate in associations. Television and newspapers can be harnessed to disseminate government aspiration to the fullest as TV and newspapers are the two main media that are able to influence youth in national identity.

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