

TAMIL LANGUAGE SOCIETY OF UNIVERSITY OF MALAYA: A SYSTEMATIC REVIEW ON SOCIO-ECONOMICS DEVELOPMENT

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Abstract

Indians, especially Tamil descendants migrated to world countries, yet connected to the root of the Tamil culture and language in their respective countries. In particular, the Tamil language is influenced at many levels in India apart from Tamil Nadu, it is Malaysia. Large numbers of Indians were brought to Malaya under British colonialism in the early 19th century for economic purposes. But historical evidence proves that the arrival of Indians in Malaya was even earlier. In the early 19th century, large numbers of Indians from Tamil Nadu were brought to Malaya as laborers and settled on plantations. Most of them are Tamils. Then, Tamils started creating their new generation in this multi-racial country. Today, Indians have been living in Malaysia for more than four generations with the identity and citizenship of Malaysians. While Indians live as the third largest ethnic group (6.8%) in Malaysia, a multi-ethnic cultural background includes Malay, Chinese, Iban, and Kadazan. Indian Diaspora in Malaysia is making strides in various fields which include politics, education, economics, medicine, and law. Accordingly, the role of public universities is significant in creating professionals in alignment with building the nation's best human capital. Established in 1959 after independence, the Tamil Language Society of the University of Malaya and also known as “*Tamil Peravai*” has been working on countless projects for the socio-economic development of Malaysian Indians for the past 65 years. Hence, this article will study the youth student body of a migrant community, the background of the progress made by the Tamil Language Society in creating a capable graduate needed by a country, the contribution made to socio-economic development, and the recommendations that this historic student society has to hand in hand with the world-famous Indian origin.

Keywords

Malaysia Indians, University of Malaya, Students Club, Socio-economics, Youngsters, Indian Diaspora, Tamil Language Society.

ஆய்வுச் சுருக்கம்

நாட்டின் முதன்மைப் பல்கலைக்கழகமான மலாயாப் பல்கலைக்கழகத்தில் சுதந்திரத்துக்குப் பின் 1959 ஆம் ஆண்டு தோற்றுவிக்கப்பட்ட தமிழ்ப் பேரவை 65 ஆண்டுகளுக்கும் மேலாக மலேசிய இந்தியர்களின் சமூகப் பொருளாதார மேம்பாட்டுக்கு எண்ணற்ற செயல் திட்டங்களை வகுத்துச் செயல்படுத்தி வருவதோடு, சமூக வளப்படுத்துக்கான தேவையை அறிந்து பல்கலைக்கழக இளைஞர்களால் இந்தப் பேரவை இயங்கி வருகிறது. இந்த மாணவ அணியின் தலைமைப் பொறுப்பில் சேவையாற்றிய பலர் பின்னாளில் மலேசிய அரசாங்கத்திலும் தனியார் நிறுவனங்களிலும் பன்னாட்டு அமைப்புகளிலும் தங்களின் திறனை வெளிப்படுத்தி வருகின்றனர். ஒரு புலம் பெயர்ந்த சமூகத்தின் இளைஞர் மாணவ அமைப்பு, ஒரு நாட்டுக்குத் தேவையான திறன்மிக்கப் பட்டதாரிகளை உருவாக்குவதில் மலாயாப் பல்கலைக்கழகத் தமிழ்ப் பேரவை மேற்கொண்டுள்ள முன்னெடுப்புகள் பற்றிய பின்புலம், சமூகப் பொருளாதார வளர்ச்சியில் ஆற்றியுள்ள பங்களிப்புகளை ஆராய்வதோடு, இந்த வரலாற்றுச் சிறப்பு மிக்க மாணவப் பேரவை உலகப் புலம் பெயர் இந்திய வம்சாவளியினரோடு கைக்கோர்க்கும் பரிந்துரைகளை முன்வைக்கும் நோக்கில் இந்தக் கட்டுரை அமைந்துள்ளது.

திறவுச்சொற்கள்: மலேசிய இந்தியர்கள், மலாயாப் பல்கலைக்கழகம், சமூகப் பொருளாதாரம், தமிழ்ப் பேரவை, புலம்பெயர் தமிழர்கள்

Introduction

Good human capital in various fields is an essential component in driving a country's prosperity. Hence, educational institutions play an important role as a platform for generating such human capital. In universities, which serve as a platform for learning and enhancing individual human potentials and values such as high-level thinking, complex problem solving, critical thinking, ethics, discipline, patriotism, and multilingualism, the experiences provided by student bodies beyond learning and teaching create a dynamic graduate community. A positive university environment allows students to work together as a team, and through the activities of the student organizations, students can develop various skills (Astin, 1999). Academic activities, sports activities, social welfare projects, contributions to non-governmental organizations, and university student involvement can be defined as student organization activities; This way their energy is harnessed (Eklund-Leen & Young, 1997; Hernandez, Hogan, Hathaway & Lovel, 1999; McCannon & Bennett, 1996). In that manner, the student association called the Tamil Language Society, which has been operating at the University of Malaya for 63 years, is still operating today with the longest tradition in the history of Malaysian higher education institutions.

Purpose of the study

This study is based on three objectives. They are, respectively, to explore the background of the University of Malaya Tamil Language Society, to identify the contribution of the Tamil Language Society to the socio-economic development of Malaysian Indians, and to put forward recommendations for the collaboration of the Tamil Language Society with potential international organizations.

Methodology

Research methodology is important in gathering research results/ findings (Lawrence Neuman, 2014). In this study, researcher has used two approaches which includes literature reviews and interviews. While the interview approach was used to get concrete and authentic information, about the continuous development of the Tamil Language Society, University Malaya. The qualitative method has been fully used to carry out this study. Based on that, all the data obtained from scholarly books, research papers, university official reports, and relevant documents have been analysed analytically.

Background history of the University of Malaya.

Located in Kuala Lumpur, the capital of Malaysia, University Malaya is the first government university in the country (University Malaya Strategic Plan 2021-2025). The university was established in 1949 in Singapore, which was then annexed to Malaya, and operated there from 1948 to 1958. Later, when the University of Malaya was established in Kuala Lumpur in 1962, the University of Malaya Singapore was transformed into the National University of Singapore (Chung Tat, 2013). Later, in 1965, Singapore seceded from the Federation of Malaysia and became an independent country. In the 1950s, the Faculty of Arts and Social Sciences was set up with

English, Economics, Geography, History, and Mathematics departments. During that period, it was proposed to establish a department of linguistics, but there was a lack of suitable academicians to lead it. At that time Professor A. Oppenhn served as the first principal in the art department. After that in 1953-54 Zainal Abidin bin Ahmad and Mr. K. C. After Ho was appointed as lecturers in the Linguistic Departments, seriousness was shown in the establishment of Linguistic Departments. There was some delay in establishing the Tamil seat (Department of Indian Studies) in that period even though it was pre-translated from several stages to be set up (Abirami, 2020). After Ho was appointed as lecturer in the Linguistic Departments, seriousness was shown in the establishment of Linguistic Departments. There was some delay in establishing the Tamil seat (Department of Indian Studies) in that period even though it was pre-translated from several stages to be set up (Abirami, 2020). After Ho was appointed as lecturer in the Linguistic Departments, seriousness was shown in the establishment of Linguistic Departments. There was some delay in establishing the Tamil seat (Department of Indian Studies) in that period even though it was pre-translated from several stages to be set up (Abirami, 2020).

Since then, with strong support from the community, the Indian Survey continued its first implementation in the session 1956-57. In 1958, the faculty of arts and social sciences building was constructed on the campus of the University of Malaya, Kuala Lumpur. On 18 June 1959, the University Malaya Kuala Lumpur was officially opened by the country's first Emperor Tuanku Abdul Rahman. Following the Universities Act of 1959, the Department of Malay Studies, Department of Indian Studies, and Departments of Geography were transferred from Singapore to the University of Malaya, which started functioning in Kuala Lumpur in early 1959. However, students pursuing degrees in those departments were pursuing their studies in Singapore. This is because the focus was first on fixing the structures and financial positions of the concerned departments.

All-year students of Engineering, First-year and Honours students from Malay Studies Departments and Indian Studies, along with first-year science students, began teaching in the faculty of arts and social sciences on Monday 25 May 1959 (Chung Tat, 2013). 9 Professors, 4 Senior Lecturers, 10 Lecturers, and 18 Associate Lecturers were appointed in the academic session 1959/1960. Mr. Rajakannu was appointed as the first Head of the Department of Indian Studies in the academic year 1959/1969 (Kalaimuthu, 2008). While the Department of Indian Studies is the oldest department in the history of the University of Malaya and the first academic department created for the Indian community in Malaysia, there are currently 11 departments operating. The contribution of faculty of arts and social sciences especially Department of Indian Studies, to the history and development of University Malaya is significant and vital.

Origin of the University of Malaya Student Union

In 1959, when the Faculty of Arts and Social Sciences, University of Malaya came into operation, a Student Welfare Board was set up to focus on student activities and their management. The Board consisted of Professor GM Davies, CJ Eliezer, J. R. Hendrickson, H. Anuar, Dr. AG Rajaram, Dr. Wang Kung Woo presided over the event while the student representatives were Lim Soo Poon, Alexius Lu Yuen, K. Padpanabhan, Naranjan Kaur, and Che Azizan Aripin. The Registrar of the University was appointed as the Secretary of this Student Union. Accordingly, under Section 59

Sub-section 1 of the University Act, the University of Malaya Student Welfare Department was established in 1959. At that time, 12 student organizations were active at the University of Malaya.

Origin of Tamil Language Society of University of Malaya: “*Tamil Peravai*”

Student movements and unions emerged in 1959 at the University of Malaya, where students' needs and collective action began to take shape. It also includes the Malay Language Society and the History Society. It should be noted that the number of non-Malay students in the university at that time was high. While efforts were made to start a student union to unite Indian students studying in other departments, including the Department of Indian Studies, the first generation of students of the Department of Indian Studies in Singapore were studying for Honours degrees in the Department of Indian Studies in Kuala Lumpur. They are respectively, K. Padmanabhan, Bharatas Gopal, S. Sivalingam, S. Singaravelu, and Mdm R. Devaki. They carried out the preliminary fieldwork for the establishment of the Tamil Language Society (K. Puniamurthy, Jan, 2023).

The initiation of this student team has also received overwhelming support from the university elite community. The reason is that the Tamil Language Society was established in Malaysia's first university, the University of Malaya, and got the honour of being the first university Indian student organization in the country. However, since there is no formal document on the Tamil Language Society from 1959 to 1969, there is no opportunity to give an accurate accreditation of the early history. Subsequently, after the enactment of the University Act, of 1971, the Tamil Language Society was again officially registered with the University Student Welfare Department on 11.06.1971. Till then, the Tamil Language Society was functioning under student affairs department and Department of Indian Studies (Singaravelu, 2007).

Early activities of the Tamil Language Society

The initial activities of the Tamil Language Society from 1959, depended entirely on university students. While the students were studying, other times they gathered and exchanged ideas with each other for fun. In this, the Tamil Language Society did not become a platform for thinking about the problems faced by society outside of the policies carried out by the government (K. Puniamurthy, Jan 2023).

Drama, Deepavali night, sports, etc were the activities of the Tamil Language Society. There are some reasons for this. Those who come to the university to pursue their degree do not have any environment and awareness where they can contribute to the betterment of society. The reason is that the Indian society of those days especially the Tamils were adapting their lives in the plantations, so the changes in the society were not as pressing as the university students thought. Thus, it can be said that the projects carried out in the first 10 years of the establishment of the Tamil Language Society did not have any effect on the socio-economic upliftment beyond the university structure.

New Economic Policy and the Tamil Language Society

In the initial period “New Economic Policy” was introduced to boost the economy of the people of the country. According to the 1970 census, most Malays in the country were living in extreme poverty and earning very little income. 86 percent of people in rural areas were in poverty. Although the Chinese worked in the lead fields and plantations, they gradually settled in the urban areas. Although foreigners controlled the country's economy, the Chinese community controlled one-third of the economy. More than 80 percent of Indians worked on plantations. Basic inconvenient lifestyles and low wages revealed their poverty status (Janakiraman, 2009). The government planned to create a common economic plan that included all three ethnic groups in the country today. Also, national unity and socio-economic ups and downs between races were taken into consideration and given greater importance. Based on this, the government's initiative was called the “New Economic Policy”.

While the Bumiputras have largely benefited from this economic policy, the Indian society has not progressed (Jagathasan Naidu, 1996). Realizing this, the Indian students of the University of Malaya came forward to contribute through the Tamil Language Society. Till then the activities of the Tamil Language Society were within the university structure, but the impact of this new economic policy brought about a new change in the activities of the Council (K. Puniamurthy, Jan 2023). Since then, the Islamic and Malay Language Clubs have been openly commenting on the poverty situation among the Malay community in the country, and the idea of helping Indian students and their communities has been strengthened.

During this time, the number of Malay students increased. The government focused more on the enrolment of Malay students in the university. In 1970, out of the total number of students (7 777), 3 123 students were Malays. Although English was the primary medium of instruction, as a result of science subjects being taught in Malay as the medium of instruction, the number of students increased significantly compared to previous years. Pre-university courses were created by the colleges and Malay students were prepared and sent to the university.

Field	Bumiputras	A non-Bumiputras	Total
Economics & Administration	277	197	474
Arts & Social Sciences	766	213	979
Law	63	15	78
Agriculture	73	58	131

Table 1: University of Malaya Student Admission list in 1972-73

(By: University of Malaya, 1968-69 to 1985-86, Lim Chung Tat, 2013)

This brought about a huge decline in the number of Indian students at the university. Realizing this, the Tamil Language Society rallied and brought this to the attention of the government with the foresight that the society would lose educated graduates to lead the future society of the country. It was the first time in history that the Tamil Language Society, which till then was a mere

student organization, took up a social issue. The struggle led by the Tamil Language Society was successful and this way is certain.

“In the early 1970s the enrolment of Indian students at the University of Malaya was sadly declining. At that time Indian students belonging to the Tamil Language Society were planning to protest against the government. Some of them are met Tan Sri V. They Manikkavasakam. He advised them not to protest the government and to protest against Malaysian Indian Congress (MIC). Similarly, a demonstration was carried out in front of Tunku Canselor Hall in University of Malaya. It was because of the strike that Tan Sri Manikkavasakam (president of MIC) discussed with the government that the number of Indian students in the University of Malaya increased in the following years.”

Mannar Mannan Maruthai (2019)

Situational overview of Malaysian Indians

In the 1970s, the economic downturn of Malaysian Indians was recorded at 1 percent, while Malay ownership was 1.5 percent, Chinese ownership was 22.5 percent, and foreign ownership was 60.7

percent. However, in the 2000s, this situation changed dramatically, with the wealth of Indians not growing at 1.5 percent, the Malays at 19.4 percent, and the Chinese at 38.5 percent, increasing their economic power (Sarithorn Sachavirawong & Rainer Heufers, 2006). Although the New Economic Policy was introduced after the May 13, 1969 communal riots to bring economic strength to all the communities under one policy, Greater emphasis was placed on the prosperity of the Malays and the attainment of that community was raised. The position of the Indians was greatly relegated, with the Malay community being given special privileges in government jobs, many more parastatals and admissions to public universities (Jagathasan Naidu, 1996). As the Malays ascended to the mainstream of the country, not much attention was paid to the affairs of the Chinese Indian community. In this Tamil primary schools, the Government did not ensure their prosperity while policies were made to protect the welfare of Indians who migrated from plantations to urban areas. Due to this, the socio-economics of Indians remained underdeveloped at many levels. The position of the Indians was greatly relegated, with the Malay community being given special privileges in government jobs, many more parastatals and admissions to public universities (Jagathasan Naidu, 1996). As the Malays ascended to the mainstream of the country, not much attention was paid to the affairs of the Chinese Indian community. In this Tamil primary schools, the Government did not ensure their prosperity while policies were made to protect the welfare of Indians who migrated from plantations to urban areas. Due to this, the socio-economics of Indians remained underdeveloped at many levels.

As a result, due to the lack of a healthy socio-living environment, social disorders such as domestic violence, suicide incidents and gangs have increased among the Indian community (Health Ministry's Statistics cited in New Straits Times, 2005). Unlawful living environment, denied opportunities from the government and educational backwardness were seen as the primary reasons for this. Apart from that, in 2005, while Indians accounted for 7.8 percent of the country's total population, the highest rate of arrests for serious crimes was recorded, while 703 criminals were detained at the Simbang Rengam Rehabilitation Center for committing serious crimes, 377 or 54 percent of them were Indians (New Straits Times, July 10, 2005).

Data published by The Economist (22 February 2003) listed the primary social problems facing Indians, the third largest ethnic group.

1. 63 percent of Indians are detained under the Serious Crimes Act.
2. 41 percent are beggars without sufficient financial strength.
3. The incidence of child abuse in Indian society is recorded as 20 percent.
4. 20 percent of female juvenile violence recorded
5. The number of juvenile offenders is recorded at 14 percent.

Because of this, the University of Malaya-based Tamil Language Society, the country's platform for unearthing expert human capital, shifted its activities towards social transformation (K. Puniamurthy, Jan, 2023). As a result, the Tamil Language Society launched a highly sociological project called the Student Social Welfare Team.

The Student Service Corp – SSC

The members of the Tamil Language Society were less aware about the Indian community which was left behind by the government stream due to the New Economic Policy introduced in the country in the 1970s. In the year 1973, the project "Student Service Corp - SSC" was started under the Tamil Language Society with the aim that only the students studying in the university can uplift this society. 1973/1974 term Tamil Language Society under the leadership of Mr.Subramaniam, this program was carried forward in the Assembly. Earlier in 1972, in the National Seminar on Tamil Education adopted by the Tamil Language Society, discussed some projects to create awareness about education among the people of Malaysian Indians. (Singaravelu, 2007). According to it, members of the Tamil Language Society conducted self-reliance classes for Indian youth and students in Bangsar and Brickfields areas around the University of Malaya. Realizing that society was backward at many levels, the council members started this as an action plan and started traveling across the country through this student social welfare team.

In the 70s, as Indian society was largely living on plantations, the councillors chose one plantation per year during their 3-month sabbatical from the university to take up the project. The Tamil Language Society did the work of explaining government policies to the estate people, registering marriages according to law, enrolling out-of-school students in school, establishing a library and community hall in the estate, religious class, and educational awareness workshop (K. Puniamurthy; Jan; 2023). Until that day, the Tamil Language Society crawled along paths untrodden by plantation graduates and tried to raise the hands of the plantation workers. As the country moved towards industrialization in the 1980s, many plantations were destroyed, leaving

most Indians homeless. The government settled them by building cheap houses in urban areas. But the urban lifestyle became a major challenge for the community, which till then had been ignorant of the outside world in the gardens. The reason is that many challenges like high cost of living, unemployment, lack of education, and citizenship problems hit the people. All these, Indians could not compete with other ethnic groups who were moving very fast on the development path of the country. According to a 2006 study published by Era Malaysia Consumer, the urban Indian's dilemma was listed as:

Dropouts are high among Indians; Only 5.0 percent pursue higher education.

1. Many Indians are addicted to alcohol.
2. Excessive drug use.
3. The number of people going to jail is high.
4. Excessive involvement in gangs;
5. 40 percent of Indian gangsters are involved in serious crime.

Due to this, in the late 90s, the SSC program carried out in the estates was shifted to urban areas with new objectives. Although it did not bring much impact in the short term, the program became a platform to instil a sense of community among university students. Although this action plan was conducted in the plantations within the framework of the student body and small transformations were made by the Tamil Language Society, the challenge for the Tamil Language Society to overcome the poverty and social problems of the urban Indian society increased. This is due to changes in the university holiday schedule, declining student engagement, and government and non-government movements taking similar action, challenging the structure of being a university student.

It is the most ancient program in the history of the Tamil Language Society which has been running for 64 years and has been carried out for 47 years according to the changing times. The operation has been carried out in 87 locations so far, including 74 plantations in Kedah, Perak, Selangor, Negeri Sembilan, Malacca, Johor, and Pahang. While most of the public university student associations or non-governmental organizations operating in the country to date do not have a very long history of community-oriented programs, it is surprising that the Tamil Language Society can carry that distinction.

Peravai Kathaigal Competition and social empowerment

From the late 60s to the early 80s, the Tamil Language Society which operated with the aim of social development turned into the Tamil language development and its literature progression. Literature was the main leisure of university students in those days. The students wrote essays, short stories, dramas, and poems, with the problems arising in society as the main theme and setting. The root cause of this is that Modern Tamil literature was taught in the Department of Indian Studies. A philosopher from Tamil Nadu, India, Professor Dr. R. Dandayutham taught the subject and many of the Tamil literature produced in Malaysia were subjected to criticism and radical. This is probably the reason for Malaysian Tamil literature began to develop rapidly.

Members of the Tamil Language Society for the term 1982/1983 under Dr. R. Dandayutham 's advise a national short story competition called "Peravai Kathaigal" was started at the national

level (Loganathan, 2019). Through the medium of short stories, countless social issues were discussed during university lectures, and the Tamil Language Society initiated new approaches to learning, teaching, and research.

Through this competition, the best stories are selected and published as a book, while the winners are also given cash prizes. In the case of Malaysia, Tamil writers do not receive full-time wages for their work, but once a year they participate in writers' assembly stories and receive a substantial amount of money as prizes. In this way, *Peravai Kathaigal* short story competition become an important platform for a writer to be recognized by the student body and to shine in local Tamil literature and society. More specifically, the writers who participate in the contest, which has been running for more than 35 years, have been able to supplement their livelihoods with the substantial sums earned through their work. And some writers have developed their writing skills through the *Peravai Kathaigal*. Its was mentioned by a prominent local writer as:

“...They said that it will cost RM 1,300 to print a book. I had been writing for the first ten years participating in the annual short story competition held at the University of Malaya. The top four places always get a prize. This time the second prize for me was Rs. Got 750 Silver. And I needed RM600 silver. With the help of my wife, I raised funds and published copies of my “Azhagil Aarathanai” volume.

(Ma. Ramaiah: *Meendu Nilaiitha Nizhalgal*, pg;26)

Through this literary program started in 1982, the Tamil Language Society has created a literary legacy in Malaysia and serves as an example for other student organizations (Krishnan Maniam, 2019). *Peravai Kathaigal* probably laid the first foundation for many great writers who made their debut in Malaysia. Especially, writer Ma. Ramaiah, Karthikesu, Go. Punniawan, N. Pachaipalan, etc., who were introduced through assembly stories, presented their works focusing on the many socio-economic pressures faced by society. “*Peravai Kathaigal*” stories are evidence that literature is a tool to depict contemporary events. Through this project, the Tamil Language society are educating that literary competitions can contribute to socio-economic empowerment.

After 2000’s Tamil Language Society

In the '80s and '90s society faced various problems but, in the 2000's it may have faced new challenges. As the urbanization policy was implemented in the country, the estates of the people living in the estates were destroyed and settled in the urban areas (Kalaimuthu, 2008). Unaccustomed to the urban lifestyle, the Indian community faced the challenge of adapting to the new lifestyle. Gangsterism, alcoholism, drug addiction, domestic violence, drop-outs, and many other social ills among Indians were also prevalent.

To overcome this, the government has launched several schemes in principle, but all of them have not yielded adequate results. This may have brought a new challenge to the Tamil Language Society. In 2012, *Tamil Peravai*, which pioneered its SSC program in plantations, shifted its focus to eradicating urban poverty. However, the urban residential area administration did not give the support to the Tamil Language Society that the plantation administration provided earlier to solve the problem in the plantations. Although the Tamil Language Society has the power to suppress the violence in the city under the power of the student organization, there was a delay in its implementation.

Although the SSC was conducted in Taman Permata, Dengkil, Selangor near Putrajaya for about 5 years starting in 2015, it did not have much impact. Later, in 2019, the 45th SSC was held again at Cheroh Estate in Raub, Pahang, but ended up being a week-long Tamil school service project. Later in the period of Covid-19, this great SSC program is being implemented as an annual program of the Tamil Language Society on a very small scale without reviving and resuming its original purpose.

Contribution of the Tamil Language Society to other social organizations

Sri Murugan Centre (SMC), which was established in the 1980's to create awareness of sustainable education in society, is an organization supported by the members of the Tamil Language Society (K. Puniamurthy; Jan;2023). In this country-wide educational institution, members of the Tamil Language Society worked as members of the curriculum development and implementation of learning and teaching. SMC, which established since 80s, aimed the UPSR, PMR, SPM exam students to create academic awareness. This can be said to have led to academic awareness among the Indian community in the country and students to accomplish better achievements.

Besides expressing their opinions in organizations like Educational, Welfare & Research Foundation Malaysia (EWRf), Tamil Foundation, Tamil Mani Mandram (MTYC), Malaysia Tamil Writers Association and Tamil Language Society are also contributing, working, and shouldering the responsibilities of non-governmental organizations. The main reason is that it is not an exaggeration to say that the Tamil Language Society of University of Malaya is the field that has sown awareness for the educational and economic prosperity of Indian society during the university itself.

Apart from that, *Tamil Peravai* in collaboration with Concern UM Indian Graduates (CUMIG), a non-governmental organization, is conducting the IPTA My First-Choice campaign. Students who have completed their basic education in Malaysia are working to educate Indian students across the country on how to apply and pursue higher education institutions. In particular, to create an education debt-free society, to carry out the charitable work of taking higher education opportunities provided by the government to the society, in the last 15 years, the Tamil Language Society has taken meaningful steps to protect the young Indian community from 2 billion ringgit in education debt along with dedication from various associations and organizations (K. Puniamurthy; Jan; 2023).

Recommendations

As the oldest Indian student organization in Malaysian public universities, some of the activities of the Tamil Language Society of University of Malaya date back more than a quarter of a century. By studying the impact of projects that focus on socio-economic development, the activities of the Tamil Language Society can also be recommended as a model project for the activities of other organizations. Also, Indian diasporas from Canada, Singapore, Guyana, Germany, USA, Myanmar, Mauritius, New Zealand, Suriname, Sri Lanka, Korea, Israel and even Fiji can foster collaboration and networking with social organizations operating in countries with a large population of Indians to exchange expertise, best practices, student welfare ideas, economic development projects, etc. The globalization of student organizations among the young Indian

diaspora can develop a strong sense of belonging and soft power as the Indian diasporas contribute to the betterment of the world nation. This recommendation includes collaboration with Indian Students association (ISA) of University of Michigan at United States, Indian Student's Association at Columbia, Heidelberg Indian Students Association (HISA) at Germany, SEWA International, and the Akhil Bharatiya Vidyarthi Parishad at India.

Conclusion

For half a century, the Tamil Language Society of University of Malaya has contributed to the socio-economic development of Malaysian Indians through a wide range of programs. While its managers must ensure that all these are relevant to the current context, its programs must deal with approaches that address the practical challenges of society. However, it has been proven that all the programs carried out by the Tamil Language Society have contributed to the needs of the Malaysian Indian community and ensured its development. It is no exaggeration to say that this sets a pinnacle-level example for other student organizations and the Overseas Indian Organization. The contribution of university student organizations in the national stream is fundamental. The insights, contribution and ideas from the younger generation should be incorporated through such organizations and the formulation of government policies. Moreover, the Tamil Language Society, which has the pride of being the oldest Indian student organization in the country, still needs the cooperation and collaboration of international organizations to deepen its power.

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