GLOBALIZATION OF SPORTS: A SOLUTION FOR MULTICULTURALISM IN MALAYSIA

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Abstract

Multiculturalism is an important concept in respect of cultural diversity. In Malaysia, a country of multi race and religion, it is important practice for respect of difference in relation to equality and tolerance. The respect for cultural diversity has been always emphasized by the Malaysian Government since the Independence of this country in 1957. This is further enhanced by the process of globalization and now glocalization. The challenges of cultural differences and racisms continued to be present in the Malaysia arena irrespective of the fact that the leaders of the country and the government strives to adopt a multicultured society. Researchers have identified legislations, education and policies to promote intercultural respect and tolerance and understanding. In Malaysia, sports are one such activity which is used to promote multiculturalism. This research will therefore investigate the issue sports as a tool for social integration and what are the evidences to prove that Malaysia has attained an acceptable level of social integration. The focus of this topic will be on the how sports and its policies have been used to promote the concept of multiculturalism. It will also discuss how multicultural education in sports plays an important role in supporting unity and equality in relation to sports. It will also evaluate the benefits of sports in cultural diversity and multiculturalism. This research will use the case studies and theories to evaluate the extent of the multiculturalism in sports.

Keywords: Multiculturalism; Sports; Pluralism, Nationalism, Assimilation ; Integration.

Introduction

UEFA president and former French and Juventus football star Michel Platini addressed the Council of Europe (CoE) in 2008[1] and stated that *"grassroots sport is an extraordinary catalyst for ethnic intermixing and integration. Football in particular is a welcoming, protecting and integrating sport."* However, he also added, *"sadly, racism and xenophobia remain part of our society, and sport can be affected just like any other social*

phenomenon." So how does globalization affect sports that which then enhances multiculturalism? In truth, before one attempt to answer this question, a few definitions must be understood.

Globalization is not an easy word to understand, because different people understand it differently. It is a term that demands international recognition but at the same time brings about international protest in many areas. Globalization is recognized not only in the economic world but also in the sporting world, take football for example. My son, who is 11 years old, walks around with his Manchester United t-shirts and his favourite is 'Rooney' on the back. This would be the best example of globalization of sports I could give you. It makes people see sports in the global arena, however it weakens nationalism, as the interests of local football is ignored. Globalization means changes in societies in the world that is reflected in the international economic and trade and cultural exchanges.[2]

Multiculturalism seeks to promote the value of diversity and equal opportunity for all people through understanding of the contributions and perspectives of people of differing races, ethnicity, culture, language, religion, gender, sexual orientation, and physical abilities and disabilities[3]. Multiculturalism is an ideology, which has been often linked to the reality of understanding the contribution of different groups. Schneider[4] has argued that citizens need to attain important awareness of other cultures and at the same time the struggles experienced by other marginalized cultures for the sake of recognition and justice. This she believes will allow citizens to be ready to mingle and face the world around us.

Malaysia is made of various different communities who peacefully co-exist and perhaps even attempt to co-mingle with one another.[5] Malaysia today recognizes the importance of respecting and understanding cultural differences, equality, tolerance, and harmony towards its practices.[6] This need for cultural diversity has escalated with the process of globalization. This is crucial in establishing harmony and tolerance in a society like ours, which is rich with many multicultural.

In order to understand the importance of globalization of sports as a tool to bring about a multicultural society, I shall organize the paper as follows: globalization of multicultural education in sports as a tool for diversity; the multicultural history and sports in Malaysia; steps taken to incorporate multicultural education in sports since Independence; concepts on multiculturalism and research on the feasibility of multiculturalism in sports.

Globalization of Multicultural Education in Sports as A Tool For Diversity

Sport is one such field which provides for social integration.[7] Sports can strengthen links between groups which allows for the altruistic orientation of pro-social and antisocial groups. However, there are barriers to the social inclusion in sports in Malaysia. One such barrier is the experience or fear of racial discrimination. This discrimination may take in the form of physical, verbal, or even institutional

racisms.[8] In order to develop links within the communities, it is important to build confidence within teams of the local sporting communities. However, these teams must have a balance of all groups and not one group. Team sports such as football, basketball, volleyball, hockey, netball to name a few, would be more appropriated. These team sports strengthen teamwork and mutual reliance within. This can be achieved by mixing teams.

Apart from emphasizing diversity in practice, it is also important to provide athletic training in this area. How then can this be achieved? In the United States of America, more colleges and universities require students to take diversity classes and the American Association of Colleges and Universities performed a national survey[9] and it is believed that this is important for the students' social functioning, both as human beings and as citizens.[10]

The idea of bringing people together in sports participation to promote social inclusion has been stated by Coalter.[11] However, it is important to understand that not all sports will achieve the appreciation for the diversity in each other's culture.[12] There are various types of sports which are individual, team, leisure, competitive, professional. All these sports must be identified as to whether it allows for social inclusion and development. This is important as criteria to ensure people are brought together.

It is imperative to note that global issues affect education, in Malaysia the growth of foreign students in Malaysia is tremendous. Education in no longer limited to classrooms; most private schools (local or international) and universities in Malaysia are actively involved in sports and many participants in the various sports provided by these institutions are made of not only the various races of Malaysians but also foreigners. Sports would promote individuals living in peace with one another and helping their neighbours, hence the importance of implementing multicultural education in Malaysia. This would clearly allow for the contribution of the nation's social and cultural cohesion. This would promote for human and social capital which would bring about common good, tolerance, and understanding between individuals which are key elements for a successful multicultural society.

The Multicultural History and Sports in Malaysia

In Malaysia, there are many different races, of which the three major races are Malays, Chinese, and Indians. There are also others such as the Sikhs, Sindhis, Eurasians, and other aboriginal inhabitants'[13] tribes. Looking at the historical development of these races, it is evident that their interest in sports is based on the influence of their cultural and historical background. Malaysia was given its independence by Britain in 1957. Perhaps it could be said that the British were responsible in bringing about a multicultural society. During the British regime in Malaysia, Indian migration was facilitated by the British.[14] However, the Indians were seen as traders and merchants in Malaysia long before the colonization of Malaysia.[15] The Chinese first arrived in Malaysia in the 15th and 16th century.[16] These three races have contributed[17] to the history of sports in Malaysia in its own

ways. The British colonization in Malaysia has its imprint in the types of sports that are played today. However, sports in Malaysia before colonization were closely related to animistic traditions.[18] These types of sports practiced by the Malays had elements of animism which were found in *silat*,[19] kite-flying,[20] top-spinning,[21] cock fighting.[22]

The British during the colonization of Malaysia brought in Chinese to work in tin mines and the Indians in rubber plantations. Sports, which developed during this period, were the result of the education system established by the British. Thus the modern elite sports were born.[23] The types of sports introduced were soccer, cricket, and rugby. Whilst all three races very well received these types of sports, it was likely that the underlying reason may have been for the British to create a comfortable footing with the locals and the Indians and Chinese who were brought in. This may have been the very first step towards social integration in Malaysia. In the Malay society, a new elite group was born out of the British education system. This was a creation which changed some aspects of culture in the society.[24] Not only there was a marked difference in the traditional society, the political and values systems were given a taste of British administration.

The modern sports in Malaysia are results of the British education system in Malaysia[25] however, the types of sports practiced by each races were still separate.[26] This could be said to be the beginning of globalization of sports in Malaysia. Although the power of globalization of sports could be said to be seen when sports viewers in Malaysia watch the satellite telecast of a various of sports such as English Premier League, World Cup Soccer, The Olympics, European Champions Leagues, Wimbledon Tennis to name a few sports. These games bring together the best sportsmen and sportswomen from all over the world and this is also the time where viewers in Malaysia (irrespective of race and culture) come together to watch and support their favourite sports men and women.

In order to the understand sports and multiculturalism,[27] it is important to look at the workability of these in a plural society[28] such as Malaysia where multicultural nationalism form. This can be satisfied by multicultural education in sports.[29] The link between policies and public sentiments in the cultural sphere must be ascertained in relation to multicultural nationalism and foundation of how the concept works. Group sports would be best examined for this context. Sports such as football, were introduced by the British during the colonization of Malaya[30] in the 19th century. The interest in this game caught the various ethnic groups and became the choice of recreation for most ethnic groups, and there were also inter-ethnic friendly matches. As early as 1921, a national league featuring all the states that made up Malaya was started. The league, known as the Malaya Cup and later renamed the Malaysia Cup (in 1963) has been held without a break, except during the war years.[31]

Steps Taken to Incorporate Multicultural Education in Sports Since Independence

Multicultural education has been defined as "*aims at teaching students to accept, understand and appreciate culture, race, social class, religion, and gender differences and instil in them during their formative years a sense of responsibility and commitment to work toward the democratic ideals of justice, equality and democracy*" or even as "*an education for functioning effectively in a pluralistic democratic society…………helping students to develop knowledge, skills, and attitudes needed to participate in reflective civic action*".[32] The latter definition may be more useful in the sporting field as this allows for the development of decision making and social action skills which would educate students not to see actions in a myopic lens but to see from many different viewpoints.

   To a large extent it could be stated that the British practiced a divide and rule administration,[33] therefore the different races were segregated which meant that they were not involved in the types of sports played by each races. Therefore although as stated about that the British are responsible in bringing about a multicultural society in Malaysia due to the immigration policies established by the regime, it was not a multicultural nationalistic policy. Therefore this resulted in a lack of social integration. Mostly, due to this segregation, a classical nationalism[34,35] was formed in the sporting field. This meant that even in sports, people were involved in their own group sports.[36] This meant that in the beginning, in order to avoid any tension after independence, the government allowed for a monoculture in that everyone lived in the same way, understanding each other and choosing the same aspirations.[37]

   In order to promote a multicultural society in a multiracial country like Malaysia, the government established the National Sports council although there was already the Ministry of Youth and sports council.[38] However, in order to reach the youths in Malaysia, the Ministry of Youth and sports was re-established on 15 May 1964 in line with Youth Day. The purpose for this was to bring about a harmony, solidarity, and patriotism amongst the youths in Malaysia.[39]

   This was further strengthened with the establishment of the Malaysian National Sports Council[40] under the Malaysian National Sports Council Act 1971 and the Malaysian Sports Act (amended1979). In order to promote a unity of youths in sports, there was further enactment of The National Sports Policy of 1988 and the Sports Development Act 1997. Sports were reinvented and more emphasis was given sports as a national identity which created a more nationalistic feeling amongst the Malaysian youths.[41] Perhaps the best example would be football, where students from all ethnic backgrounds were very much taken into by the game due to the exposure given by the Football Association of Malaysia, where the Merdeka Tournament was the key instrument in bringing about integration. The Malaysian football teams had heroes made up for various races and they were admired by school children irrespective of the player's ethnic backgrounds.[42] Appreciating that football is a team sport which allows for the coming together of different cultures both on and off the pitch. Therefore, strong activities against

racisms should be initiated and developed in Malaysia.[43] This would allow for the curtailment of racism and discrimination. Football could be the key to the support of diversity.[44]

In the education scene, the Ministry of Education established the Sports, Arts, and Co-curriculum Division.[45] There are three types of public school in Malaysia.[46] The national schools[47] are open to the citizens of Malaysia and students are exposed to sports at an early age of seven.[48] This is the age where children start their formal education in Malaysia. In the national schools, sports are included as compulsory within the education co-curriculum.[49] Multicultural education in sports should be more of an intervention strategy.[50] This promotes Bahasa Malaysia[51] being the main medium of instruction[52] whilst English is a compulsory subject by itself and for the integration of all races during the co-curricula.[53] This allowed students to communicate in a language which was acceptable to all even in sports which broke down the barrier of not understanding one another in group sports.

Looking at the education curriculum, it is based on integrated approach[54] which is based on the national education policy.[55] This allows for students who are actively involved in some from sports in schools to get to know one another especially so in group sports. This further brings about an integrated values, understand and knowledge of cultural appreciation through sporting activities.[56] In the secondary schools, the students[57] are also exposed to sports as a compulsory co-curriculum. The Curriculum Development Centre has outlined the aims and objectives of the secondary education which states:

> '…..To further develop the potential of the individual in holistic, balanced and integrated manner encompassing the intellectual, spiritual, emotional, and physical aspects in order to create a balanced and harmonious human being with high moral standards."[58]

This should mean that these schools must have rich multicultural focus[59] in sports. This meant that in principle[60] therefore, the education system in Malaysia allows students to appreciate and understand the history and the social cultural environment which exists in Malaysia, a development of responsibility towards the country and, each religion.[61] This is important because this would allow for a critical multicultural approach which would find diversity important and advocate critical thinking, reflection and action while empowering students to take risks, be inquisitive, and question existing power structures, governmental policies and all forms of social sufferings.[62]

Concepts on Multiculturalism

There are two very important concepts identified on policies pertaining to multiculturalism; these are policies of integration and assimilation.[63] Perhaps what is most important to question is whether sports allows for the most important assimilation[64] and effective tool of integration.[65] This is because there must be a

willingness to accommodate all Malaysians to have them to discard the cultural institutions[66] which many bind them together and differentiate them altogether. On the other hand, to encourage a multicultural society, ethnic groups must be given their freedom to express their ethnic identity if they so wished.[67] The recent ruling on the banning of yoga[68] clearly questions whether certain quarters in Malaysia are reluctant to move towards multiculturalism.

When students take part in sports, they are all equal and therefore all cultural, racial, and ethnic differences disappear. Students are able to create links with their friends from differing cultural, racial, and ethnic background which can be maintained in their day to day life. Support and education must be given for the cultural, social, and economic implications of a multicultural society by the Malaysian government. Therefore, it is important to get the students to understand the importance of basic rights.[69] There is however, a downside on multicultural policies: if practiced strictly would mean that the national unity could be threatened as there must loyalty[70] to Malaysia at all times. By keeping the pre-existing cultural links also in some ways, bring about disconnection. Nationalism however, would mean an attempt to unify Malaysians to the interests and integration of Malaysia.

Research on The Feasibility of Multiculturalism in Sports

In order to understand that sports in Malaysia can be the baseline for multicultural integration, a small study on sports was undertaken. This study is to investigate if the Sports Policies in Malaysia have been effective in contributing towards the multicultural integration of different races. Students from university colleges who played football were interviewed and observed during a football match. This football match was made up of boys of various races. There are two tests which can carried out based on personal capital[71] and social capital.[72] Only the latter will be discussed in relation to the issue of multiculturalism, as there is a strong link between social capital[73] and sports participation.

The concept of social capital was further divided into three types: bonding capital, bridging capital, and linking capital. Bonding capital means the ties with family, friends, and neighbours, how sports are used to develop bonding capital for example football, badminton and hockey in Malaysia brings all the races. This built links through sports, but it must be remembered that sometimes it may not happen so easily. There must be a proactive management of sporting interaction as established by the National Sports council of Malaysia. Bridging capital here means the concerns beyond an ethnic group, perhaps here, it is important to build bridges between the Malays and other races in the more traditional sports such as *sepak takraw* which is still very much dominated by the Malays. (Linking capital is the resources needed to link organization and system which can assist people to gain resources and bring about a wider social capital changes. This is where all the government authorities must be involved.)

In order to allow this social capital to be successful, sports in Malaysia must not be generalized and rivalry between communities in sporting competition

must not be encouraged. The National Philosophy of Education stresses on the development of quality individual who will later contribute to the development of nation and society.[74] In school, the teachers involved in the Physical Education curricula and the sports activities must display educational leadership to motivate and promote effective multicultural practices amongst school children involved in sports participation. This would allow for a positive impact; the students would develop a more tolerant attitude and experience self-exploration, and this would indirectly change their perspective on how they would view the world.[75] In order to implement this effectively, perhaps, there should be awareness of multicultural education in sports created amongst teachers and academics in the higher education institutions. This could be made possible if a course of diversity[76] is offered. This intellectual gain would be made more effective in sporting as these multicultural experiences[77] will provide for the beneficiary to look at the different perspectives of different groups of people and this would allow for a more social cultural conditioning. This should be treated as a beginning and not an end. This would allow for personal awakening and self-reflection, which would be beneficial in the sporting world.

In the research conducted[78], the boys were asked how sports can be effective tool for bonding between their friends from other races. Elements which were used were with regards to bonding were racial cooperatives, team spirit, racial unity, racial tolerance and sacrifice for one another. The findings revealed that sports were indeed an important tool to integrate an awareness of multicultural nationalism within the boys. They were willing to put aside their different backgrounds in order to achieve to win. Bonding between the players, team building and cooperativeness show the highest social bonding between players. There were also other elements, which were present such as respect and tolerance for one another. The findings also showed that these boys played football not only in the college which were made of various nationals,[79] but also within their neighbourhood, where various races some even from Indonesia and Bangladesh play with them as well. This was an interesting observation as many stated that in football, language and culture were not barriers for them, as they understand their ultimate goal, which was to be the winning team. However, when questioned on the concept of multiculturalism, many had some idea of what it meant. The answers given fell along the same lines of 'coming together and understanding one's differences'. With this understanding, these young people are able to take up the challenges of diversity that they have experienced and bring about a more positive success which would have otherwise been destructive had they not been aware of the difficulties in various issues in relation to the ethnic groups, cultures and religions.

The same boys were asked whether they played *sepak takraw*; the answer given was interesting: they were not as exposed to the game as football even in their school level. Many of these boys were of Malay, Chinese and Indian ethnic background; they preferred football, as they were able to relate it to their groups of friends, which were made up various racial and ethnic backgrounds. However, it

also interesting to note that *sepak takraw* was recognized by some foreign students[80] who had been mixing around with Malay students.

Conclusion

It is clearly evident that the government is trying its best to bridge the gap between all races through many organizations such as the Ministry of Youth and Sports and the National Sports Council. Perhaps the best policy to address multiculturalism would be the National Ideology (Rukun Negara[81]). There should be goals and objectives in promoting multicultural and inter cultural education in relation to sports such, as teaching youths to appreciate the differences and diversity in society; to promote tolerance, mutual respect and understanding and finally to fight against racism, xenophobia and discrimination.[82] There should also be evidences that can be used as basis for best practice and experiences to be promoted in order to achieve these goals, as opposed to merely claims stated by relevant authorities.[83] This short study clearly shows that sports can be a choice, which can lift the barrier of ethnic and racial differences in Malaysia to a more multicultural society. It must be recognized that although sports can be regarded as a popular choice for intervention and obtain results, it may not form a fundamental mechanical change.

This clearly shows that globalization of education has allowed for a multidirectional flow of people where practices, customs and ideas are given space to grow to become a global culture, where sports is a part of. Sports provide a link in uniting people of various backgrounds and culture. This could be recognized as a flow from national culture to transnational culture. Multiculturalism can only be attained by continuous learning and the willingness to partake in wider circles of conversations. Sports participants and educators can play an important role by sharing their practical experiences in classrooms. However, it must be noted that there will be difficulties such as pain, pressure, and incomprehension in making it work. Multiculturalism is a consequence of and intended for a revelation of an ideal world, even though humans are imperfect.[84]

Sports can be used to promote tolerance,[85] overcome barriers,[86] and encourage diversity.[87] Sportsmen and women would then be able to share their personal experiences that would help Malaysians to be more intellectually curious and matured and accept their social responsibilities for a more multicultural society, which would then reflect the vision of our Prime Minster of a One Malaysia.

I would like to conclude with this quote "The role of sport in promoting social integration, in particular of young people, is widely recognized. Sport….is a recognized social phenomenon. Sports offer a common language and a platform for social democracy. [Sport] creates conditions for political democracy and is instrumental to the development of democratic citizenship. Sport enhances the understanding and appreciation of cultural differences and it contributes to the fight against prejudices. Finally, sports play its part in limiting social exclusion of immigrant and minority groups."[88]

Endnotes

[1] http://www.euractiv.com/en/sports/sport-neglected-tool-promote-intercultural-dialogue/article-169905.

[2] The World Bank defines globalization as "the growing integration of economies and societies around the world." Wikipedia, the Internet encyclopedia, describes globalization as "the changes in societies and the world economy that result from dramatically increased international trade and cultural exchange." The British magazine The Economist recently likened globalization to a line from a John Lennon song, "Imagine there's no countries. It isn't hard to do." Clearly, globalization means different things to different people. - http://www.america.gov/st/econ-english/2008/June/20080608092025XJyrreP0.5313532.html

[3] Morey & Kitano 1997

[4] Schneider CG. Diversity requirements: part of a renewed civic education. Available at: http://www.diversityweb.org/digest/W01/civic.html

[5] These communities are given the impression that they treated as equal but perhaps it is not wrong to say that some are more equal than others. Under the NEP, the Bumiputras are more dominant in view of affirmative action given to Muslim Malays and other "indigenous groups".

[6] However, the presence of discrimination, racism and cultural differences still exist.

[7] Other areas include human rights, political rights, education and cultural and religious rights

[8] This is a type of racism which is structured into political and social institution.

[9] Humphrey's association stated, "suggest that colleges and universities now recognize that learning about diversity is a key element of a quality undergraduate education and should therefore be required of all students"

[10] Schneider CG. Diversity requirements: part of a renewed civic education. http://www.diversityweb.org/digest/Wo1/civic.html.

[11] Coalter, F (2004) in his paper, Sports and Social Inclusion summarized it to include physical fitness and health; mental and psychological well being; personality development; social psychological empathy, tolerance, co-operation and social skills, team work ; fostering community identity, a feeling of coherence or integration.

[12] Sport and Multiculturalism (2004) PMP

[13] Orang also in Peninsular Malaysia and pre-bumis in East Malaysia

[14] Culture and economy: Tamils in the plantation sector 1998-99 (April 2000) and Ethnic identity and News Media preference in Malaysia (November 2006)

[15] Such as the Tamil Muslims and the Malacca Chitty - *Sneddon, James (2003). The Indonesian Language: Its history and role in modern society. Sydney: University of South Wales Press Ltd, p.*

[16] The first settlers were in Malacca and in the 19th century they were brought in by the British for tin mining purposes

[17] Their contribution would have been influenced by the types of sports which were practiced by their forefathers.

[18] Gullick 1991

[19] A type of sport which has elements of meditation and spiritualism

[20] The origins of this sport was to give respect to the paddy harvesting, this was a form of magic

[21] A form of sport practiced by aborigines in the believe that lighting is flashed of the top cords in heaven and the sound of top spinning is the murmur of thunder

[22] Where a bomoh (shaman) recites and blows to these birds for blessing with charmed water.

[23] Gullick 1991

[24] Winstedt, 1988:178

[25] Gullick 1991

[26] The Chinese played basketball, Indians enjoyed soccer and the Malays were involved in Sepaktakraw (Hofer 1990)

[27] Multiculturalism is closely linked with liberal pluralist states which advocates he individual freedoms of its members, allowing the potential for cultural heterogeneity (i.e. diverse and not comparable)

[28] A **plural society** is defined by Fredrik Barth (Ethnic groups and boundaries. The social organization of culture difference. Oslo: Universitetsforlaget, 1969.)as a society combining ethnic contrasts: the economic interdependence of those groups, and the ecological specialization (i.e., use of different environmental resources by each ethnic group), also Defined by J S Furnivall (An Introduction to the Political Economy of Burma (Rangoon: Burma Book Club, 1931); as a medley of peoples - European, Chinese, Indian and native, who do mix but do not combine. Each group holds by its own religion, its own culture and language, its own ideas and ways. As individuals they meet, but only in the marketplace in buying and selling. There is a plural society, with different sections of the community living side by side, within the same political unit.

[29] An expert in multicultural education however states that it should be more than adding a few topics to the curriculum (Banks, 1995)

[30] This included the now Malaysia and Singapore.

[31] http://www.msl.com.my/history.htm

[32] Salili FH, Hoosain R. Multicultural Education: Issues, Policies and Practices. Greenwich, CT: Information Age Publishing; 2001

[33] The three races were segregated in that the Chinese were concentrated in the Mining for their expertise, the Indians in the rubber plantations whilst the Malays for agriculture in the villages

[34] The term "nationalism" is generally used to describe two phenomena: (1) the attitude that the members of a nation have when they care about their national identity and (2) the actions that the members of a nation take when seeking to achieve (or sustain) self-determination. (1) Raises questions about the concept of nation (or national identity), which is often defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in a nation is often regarded as involuntary, it is sometimes regarded as voluntary. (2) raises questions about whether self-determination must be understood as involving having full statehood with complete authority over domestic and international affairs, or whether something less is required.- Stanford encloypedia of philosophy

[35] *Classical nationalism* is the political program that sees creation and maintenance of a fully sovereign state owned by a given ethno-national group ("people" or "nation") as a primary duty of each member of the group. Starting from the assumption that the appropriate (or "natural") unit of culture is the ethno-nation, it claims that a primary duty of each member is to abide in cultural matters by one's recognizably ethno-national culture. Classical nationalists are usually vigilant about the kind of culture they protect and promote and about the kind of attitude people have to their nation-state. This watchful attitude carries some potential dangers: many elements of a given culture that are Universalist or simply not recognizably national might, and will sometimes, fall prey to such nationalist enthusiasms. Classical nationalism in everyday life puts various additional demands on individuals, from

buying more expensive domestically produced goods in preference to the cheaper imported ones, to procreating as many future members of the nation as one can manage.- Stanford encloypedia of philosophy

[36] Bedecki 1980

[37] Rickard, 1988:225, 227 although it was discussed in the context of the Australian monoculture, this was clearly applicable after the Malaysian 1957 independence

[38] Established in 1953: http://www.kbs.gov.my/index2_eng.php?f=&infokor=latarbelakang

[39] http://www.kbs.gov.my/index2_eng.php?f=&infokor=bah_sukan

[40] http://www.nsc.gov.my/msn_profile.aspx

[41] Abu Bakar 1986

[42] The birth of football heroes – "Super" Mokhtar Dahari, Ghani Minhat, Soh Chin Aun, R. Arumugam, Santokh Singh etc.

[43] The European network Football Against Racism in Europe whose initiative in Austria was fairplay. IN the UK which followed the FIFA project: "Show Racism the Red Card "and in 1993 Britain came up with "Let's Kick out Racism in Football"

[44] Sheffield United on "Football unites, Racism Divides' and footballer as Thierry Henry has impressed upon the nature of racism experienced by refugees and asylum seekers.

[45]
http://www.moe.gov.my/tayang.php?laman=senarai_jabatan&unit=utama&bhs=en&info=JPJS&mod=baca

[46] The national school, the Smart Schools and Sports Schools

[47] As opposed to vernacular schools which are Chinese, Tamil and Arabic Schools where pre-dominantly the students are made of that particular race.

[48] This is on the context and consideration that pre-school education is not compulsory in Malaysia

[49] There are also sports in extra-curriculum of the school which takes place after school hours.

[50] Bank, 1995

[51] The National Language Act 1967

[52] Up until a few years ago where, Science and Maths are taught in English.

[53] The Razak Report l956 states" to establish a national system of education acceptable to the people as a whole which will satisfy their needs and promote cultural, social, economic and political development as a nation with the intention of making the Malay language the national language of the country whilst preserving and sustaining the growth and development of the language and culture of other people living in the country"

[54] Which includes the element of knowledge, skills and values in adopting the integrated development of intellectual, spiritual, emotional and physical aspects of the individuals?

[55] This policy stressed four aspect of education: an integrated approach; individual holistic development; equal education for all and lifelong education

[56] Sports such as football, badminton, group gymnastics

[57] Secondary schools provides education for students from 13-17 after the complement of primary school.

[58] Established in 2002

[59] Banks stated that a rich multicultural school has five important characteristics which are content integration ;knowledge construction; pedagogy; prejudice reduction and an empowering school culture

[60] Reference must be made to the NEP as equal opportunities to realize students potential and equal access to programs and services many not be practiced due to the politics of the country

[61] Multiculturalism stems from racial equality. And when doubt is cast on multiculturalism inevitably it has implications for racial equality. This is what the establishment is worried about, hence the desperate attempt to define the problem and thus harness it.

[62] These are the collective messages of all scholars : Nieto S,Sleeter CM, McClaren PL,Sleeter CE,Banks JA, Apple MW

[63] It has been stated that assimilation is "a politically powerful tool because it appealed to the notices of fairness and national unity and 'many formal obstacles to equality' is removed - (Rowse, 1987: 137-8)

[64] Assimilation here means the absorption of minorities' cultures into the cultures and practices of the majority. This also infers that there would be a gradual loss cultural distinctiveness through the acculturation process in the adoption of mainstream culture norms and deculturation.

[65] Integration here is defined in the context of where the minority races (Indian, Chinese, Sikhs, Eurasians and indigenous people) in Malaysia adopts itself into a majority society (Malays) and is accorded equality of rights and treatment

[66] Religion, language, customs, folklore

[67] This was stated by Steward West the Labor minister for immigration in 1983, has been taken from the Australian context to be included in the Malaysian scenario (Martin, 1987:72).

[68] Yoga an ancient art of health exercise originated in India has been widely accepted by many health conscious Malaysian irrespective of race and religion.

[69] This was defined as 'of priority that that the real notion of citizens must maintain over the imagined ethnic cultural nation' – Habermas, 1998; 119-20, 146

[70] In this context it means loyalty to institutions, values and traditions, which means the loyalty must be greater than any other values or traditions

[71] This refers to development of skills, competencies and personal attributes. In the aspect of skills and competencies, there are three sub headings that were utilized that were the physical capital which is in relation to developing skills, physical , competencies which in any other circumstances may not be offered to individuals, for example, children of a lesser fortunate background, allowing them to participate in sports as part of their time allows for a better healthy living; psychological capital where is where sports is used to develop self-confidence and self-esteem and personal social capital which is an important factor to develop trust in other and further increased the social networks.

[72] Ian P. Henry – Sports and Multiculturalism

[73] The development of capital at community level rather than the level of the individual (see works such as James Coleman (Coleman, 1988-9; 1984), Pierre Bourdieuu (1989) and Robert Putnam (2000)

[74] 'The philosophy states: Education in Malaysia is ongoing effort towards further developing the potential individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief and devotion to god.
Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable achieving a high level of personal well-being as well as being able to contribute to the betterment of the society and the nation at large'

[75] Palmer B, The impact of diversity courses: research from Pennsylvania State University. http://www.diversityweb.org/Digest/W00/research.html

[76] Schneider believes that "……best down payment on the kinds of knowledge citizens need both as members of a democratic society still driven by the legacies of segregation and hierarchy and as participants in an ever more connected global community.

[77] Takaki R. A Different Mirror: A History of Multicultural America. Boston, MA: Back Bay Books; 1993 Please note that Takaki was referring to America , however this could be applied in Malaysia

[78] University students from HELP University

[79] Chinese, Indians, Maldivians, Vietnamese and Malaysians

[80] Middle-eastern and African students.

[81] The principles of Rukunegara are: Belief in God; Loyalty to King and country; Upholding the constitution; Rule of Law; Good Behaviour and Morality. The objectives of Rukunegara are to develop a united nation within a plural society; to develop a democratic society through a constitutionally elected parliament; to develop a just society with equal opportunities for all; to develop a liberal society of diverse cultural tradition and to develop a progressive society oriented towards science and modern technology.

[82] Challenge paper " Intercultural Dialogue in the European Educational Systems" by Michael Wimmer

[83] No policies actually clearly state and encourage multiculturalism and cultural diversity, though the mention of national unity is always there.

[84]Human beings are social , hierarchical, acquisitive and competitive, both as individuals and as groups and it is a fact that human beings are creatures who come together as groups according to common identity to pursue social, hierarchical, acquisitive and competitive aims in relation to other groups.

[85] An interesting example is "Street football for tolerance in Brandenburg

[86] 14-20 year old youngsters from Berlin and Brandenburg for the aim of " Integration through Sport"

[87] German example of "Olympics of understanding: Doing sports together, where 500 participants from 12 countries had spent a week together which focused on active sports and peaceful meeting of different cultures.

[88] The council of Europe's study on Diversity and Cohesion (Niessen, 2000)

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