

'Ethnic Relations' Course for National Integration among Malaysian Universities' Students: Some Reflections

Rozita Ibrahim

Pusat Citra Universiti (Centre for Liberal Education)

Universiti Kebangsaan Malaysia

eta@ukm.edu.my

Abstract

Malaysia is a multi-ethnic and multi-religious country with an estimated population of 28.7 million citizens in 2017. The three major ethnic groups are the Malays, Chinese and Indians, while the major religions are Islam, Christianity, Buddhism and Hinduism. This religio-ethnic plurality portrays a vibrant social landscape in the country and influences the ways in which the government manages the Malaysian people. The education system is regarded as one of the main tools towards promoting national integration. Thus, the aim of this paper is to highlight the promotion of social integration at the university level through 'Ethnic Relations' course. 'Ethnic Relations' was introduced in year 2005 as part of the general education curricular. The course was made compulsory for students at the public and private universities throughout the country. In this paper, the content of the course as well as the teaching and learning methods are examined in relations to the course objectives. This paper also presents the author's reflections regarding the effectiveness of 'Ethnic Relations' based on her experience as a lecturer and a former course co-ordinator. The paper ends with some suggestions to further improve the 'Ethnic Relations' course.

1 Introduction

Malaysia is a small country located in the Southeast Asia and pride herself as having a multicultural society. The estimated population of the country in 2017 is 32.0 million, comprising 28.7 million citizens and 3.3 million non-citizens (Department of Statistics Malaysia, 2017). Malaysian multicultural society is often defined in terms of ethnicity and religious plurality (Zaid Ahmad, 2007). The major ethnic groups are *Bumiputera* (68.8%), Chinese (23.2%), Indians (7.0%) and others (1.0%). Actually, the *Bumiputera* or literally translated as 'son of the soil' refers to a mixed categories of Malays and non-Malays original or native people. In terms of religious affiliations, 61.3% of the population are Muslims, 19.8% are Buddhists, 9.2% are Christians, 6.3% are Hindus and the remaining 3.4% embraces other forms of beliefs. As a multicultural country, national integration has always been an important agenda of the Malaysian government. 'Unity in Diversity' and '1 Malaysia' are examples of the many integration slogans familiar to the local people. The national integration agenda are realised through various sectors in the country's politic, economy and social landscapes.

The education system is a fundamental tool for national integration in Malaysia (Rozita Ibrahim et al., 2011; Rozita Ibrahim, 2007). One of the most important documents in nationalising the education system is the National Education Policy that was developed from the Razak Report (1956)

and the Education Ordinance (1957). The National Education Policy's main aims were to build a national identity and to promote integration among the Malaysian people. More recently, the Malaysia Education Blueprint 2015-2025 was introduced and continues to uphold national unity as one of the education system aspirations. The aim is to create an education system that “provides students with shared values, shared experiences, and common aspirations by embracing diversity” (Ministry of Education Malaysia, 2015: p. E-5). Additionally, the Malaysia Education Blueprint 2015-2025 outlined six primary attributes that are desired from students of Malaysian schools up to the higher learning institutions. The six attributes are (1) ethics and spirituality, (2) leadership skills, (3) national identity, (4) language proficiency, (5) thinking skills, and (6) knowledge. In this paper, the third attribute i.e. national identity is particularly relevant. The aim of this paper is to examine the role of 'Ethnic Relations' as a compulsory course in promoting national identity and integration for students of higher learning institutions in Malaysia. The discussion in this paper is based on my personal experience as a lecturer for the subject for almost 10 years and as a former course co-ordinator for 4 years. The paper concludes with some suggestions to better improve the 'Ethnic Relations' course.

2 National integration and 'ethnic relations' course

2.1 Universities as sites for national integration and unity

National integration and unity among diverse ethnic groups has always been central to the aims and roles of local universities. However, the question of whether or not these noble intentions are evident in the 'everyday social reality' (Shamsul A.B., 2010) of our university students is yet to be answered. Studies by local scholars indicate inconclusive evidence about the success of national integration among Malaysian students. For example, Abdul Samad Hadi (2003) found that 80% of his respondents agreed that they still have negative prejudices towards other ethnic groups. Though at the outer surface, relations between different ethnics seem pleasant, students found it difficult to spend time together for social activities such as having meals, studying as a group, and even more apparent, many disagreed to share a room with someone from a different ethnic and/or religion.

However, on a positive note, Mansor Mat Noor (2000) found that though ethnic polarisation seems to exist, it is getting less and less as the country progressed. This is due to the shared norms related to contemporary lifestyles that focusses on individual needs for material gain, social status and connection. He added that these contemporary lifestyles have succeeded in overtaking the significance of political and ethnic differences. Another study by Nazri Muslim & Mansor Mat Noor (2014) also reported positive responses from 6,580 university students who participated in the survey. They found that the tolerance level of the respondents were very good. The respondents generally acknowledged the diversity of languages, cultures and religions in the country and were comfortable with these differences. Nevertheless, the study also highlighted some aspects that were considered sensitive by the respondents. For example, Malay Muslims were rather sensitive with religious laws related to food, dress codes, religious symbols as well as inter-religious marriages. On the other hand, the non-Malays *Bumiputera*, Chinese and Indians stated their concerns regarding privileges of the

Bumiputera in some government policies. On a related note, a study by Zaharah Hassan et al. (2010) concluded that university activities have facilitated in increasing students' awareness and motivation to interact with other ethnic groups. One of the most important contributions is the introduction of 'Ethnic Relations' as a compulsory course for all universities' undergraduate students. Other than having a compulsory course in the university curricula, co-curricular activities at the faculties and residential colleges are identified as potential sites where inter-ethnic understanding and relationships can be fostered.

2.2 'Ethnic Relations' as a compulsory course for university students

'Ethnic Relations' was introduced as a compulsory course under the general education curricular for public universities in Malaysia in year 2005 (Shamsul Amri Baharuddin, 2012). For private higher institutions, a similar compulsory course, 'Malaysian Studies' was established. However, in year 2012, 'Ethnic Relations' was also made obligatory for private universities. 'Ethnic Relations' is categorised as a compulsory general education subject, along with 'Entrepreneurial Skills' and 'Islamic and Southeast Asian Civilization'. These compulsory general education courses are regulated by the Ministry of Higher Education Malaysia. In other words, the objectives, course contents and assessment methods are subject to the guidelines provided by the ministry. In the case of 'Ethnic Relations', monitoring and regulation by the authorities is particularly needed due to the sensitive nature of the topics covered by the course. If not handled wisely, some of the topics might cause inter-ethnic or inter-religious disharmony. In fact, the first edition of 'Ethnic Relations' module was withdrawn from the Malaysian universities due to accusations related to racial sentiments (Roosfa Hashim, 2012). Following this, another module was developed with close scrutiny by the Malaysian Parliament. The new edition module development was headed by Distinguished Professor Datuk Dr. Shamsul Amri Baharuddin from Universiti Kebangsaan Malaysia. Professor Shamsul regarded the module as a 'living document' that needs to be updated from time to time because ethnic relations itself is 'a work in progress' (Shamsul Amri Baharuddin, 2012).

'Ethnic Relations' module by Shamsul Amri Baharuddin (2012) proposed a positive framework in understanding ethnic relations in Malaysia by adopting the social cohesion paradigm (as compared to the conflict paradigm which is regarded as a negative framework). This means that ethnic relations is understood from a 'bottom up' perspective as it relates to the everyday experiences of the people; which generally portrays harmonious and peaceful co-existence despite differences in ethnics and religions. In another writing, Shamsul Amri Baharuddin & Anis Yusal Yusoff (2014a and 2014b) highlighted the three concepts that are central to understand the social cohesion paradigm. The concepts are (1) unity (*perpaduan*), (2) cohesion (*kesepaduan*), and (3) reconciliation (*penyatupaduan*). The interrelationship of these three concepts can be understood from the statement below:

“A large number of countries in the world yearn for UNITY. Since it is difficult to achieve and takes a long time, therefore all efforts made can only bring COHESION, which is considered a level before or a prerequisite for UNITY. At this level, many matters must be resolved because of various contradictions contained in COHESION. These efforts act as the RECONCILIATION process. This process will not stop, because as long as there is diversity, efforts towards RECONCILIATION must continue.”

(Shamsul Amri Baharuddin & Anis Yusal Yusoff, 2014b: p. 30)

Therefore, based on the three concepts (unity, cohesion and reconciliation); and social cohesion as the overarching paradigm, the 'Ethnic Relations' module was established. This new module is designed to achieve the objectives of the course:

- (1) To explain the concepts and theories to understand ethnic relations in Malaysia from the social cohesion perspective.
- (2) To discuss Malaysian ethnic and cultural diversities from the historical period to the contemporary period.
- (3) To apply knowledge about concepts, theories and realities of Malaysian ethnic relations towards developing volunteerism and national identities.

The 'Ethnic Relations' module is divided into 10 chapters covering various topics on the background of Malaysian plural society, as well as historical and current issues related to the country's economy, politics and social landscapes. Besides that, important concepts and theories related to ethnic relations are also explained in order to help students better understand their everyday experiences living in a multicultural country (please refer Table 1 below).

Table 1: Content of the 'Ethnic Relations' module

CHAPTER	TITLE	MAIN POINTS
1	Malaysia: Unity in Diversity	<ul style="list-style-type: none"> • Definitions of 'unity' and 'cohesion' • 'Social cohesion' paradigm versus 'conflict' paradigm • The meaning of 'authority defined' and 'everyday defined' social realities
2	Ethnic Relations Portrait	<ul style="list-style-type: none"> • History of Malaysia's plural society • Theories and concepts to understand ethnic relations • Stages in ethnic relations – from segregation to amalgamation

3	Prosperity Shared across Ethnicities	<ul style="list-style-type: none"> • Socioeconomic issues during pre-independence period • Malaysian economic achievement after independence • Challenges and the way forward
4	The Federal Constitution: The Pillar of Malaysian Ethnic Relations	<ul style="list-style-type: none"> • Definition and concepts related to the Malaysian Federal Constitution • History of the establishment of the Federal Constitution • Contemporary issues related to the Federal Constitution
5	Political Bargaining in the Context of Ethnic Relations in Malaysia	<ul style="list-style-type: none"> • Politics in Peninsular Malaysia • Politics in Sabah • Politics in Sarawak • Changes in the Malaysian political landscape
6	Diversity in Religion: Searching for a Connecting Point	<ul style="list-style-type: none"> • Definitions and roles of religion • Major religions in Malaysia • Challenges in finding a meeting point
7	From Segregation to Integration	<ul style="list-style-type: none"> • Challenges in national integration • Roles of the government • Roles of the non-governmental organisations (NGOs) • Roles of the civil society
8	Empowering Education towards Social Cohesion	<ul style="list-style-type: none"> • History of the Malaysian education system • Issues and challenges in education towards national integration
9	Everyday Experiences: Promoting Cohesion and Harmony	<ul style="list-style-type: none"> • Malaysian ethnic cuisines as a catalyst towards integration • Culture and social cohesion • Media and social cohesion
10	Conclusion	<ul style="list-style-type: none"> • Everyday experiences towards social cohesion and unity • Ethnic relations as dynamic and a 'work in progress'

The 'Ethnic Relations' module version 2012 serves as the main text book for the course. Though some universities actually developed their own modules, they have to conform to the topics outlined in the main text book. Apart from the printed module, an online version of the module was developed in 2014 by a team of lecturers and technical officers from Universiti Kebangsaan Malaysia. This is part of a national agenda to introduce Malaysian higher education to the international audience through Massive Open Online Courses (MOOC). The MOOC version also functions as a platform for sharing of resources between the learning community across the country and abroad. It can be accessed on the openlearning.com platform under the name '*Kesepaduan dan Hubungan Etnik di Malaysia*'. The MOOC version of 'Ethnic Relations' uses the Malay language so as to uphold the national language and to introduce the language to international audience. Besides sharing of resources using MOOC, there are also efforts taken by the Ministry of Higher Education to coordinate 'Ethnic Relations' teaching, learning and assessment activities through training programmes. These on-the-job training programmes are especially useful for new lecturers from private universities because the course is rather new for them.

3 Reflections from a lecturer's perspective

The following sections present some reflections based on my experience as a lecturer and former course coordinator for 'Ethnic Relations' at Universiti Kebangsaan Malaysia. While the experiences at Universiti Kebangsaan Malaysia might be similar to other public universities, it is worth noting that private universities' experiences might be different. In what follows, three reflections will be highlighted. The first reflection is related to the fact that 'Ethnic Relation' is categorised as a general study course. The second reflection focuses on the human resource aspect with regard to the training of 'Ethnic Relations' lecturers'. Finally, the third reflection relates to the imbalances in ethnic compositions at the public and private universities in Malaysia.

3.1 Reflection 1: 'Ethnic Relations' as a general education course

As mentioned earlier, 'Ethnic Relations' is categorised as a general education course. The term 'general education' refers to the breadth of knowledge and learning experiences that complement the specific discipline or professional specialisations (Anuwar Ali, 1998; Kadir H. Din, 1998). In line with the National Education Policy, students pursuing university education in Malaysian universities ought to receive a broad and balanced education while specialising in his/her area of specialisation (Anuwar Ali, 1998). Universiti Kebangsaan Malaysia has gone a long way in developing general education curricular for the students. In the early development of general education at Universiti Kebangsaan Malaysia, the courses offered were categorised into three major themes: (1) understanding of noble values, appreciation of history and responsibilities in the society; (2) knowledge of quantitative and qualitative methods and communication skills; and (3) breadth of knowledge. Later, after the restructuring of general education in Universiti Kebangsaan Malaysia in year 2014, six themes were identified as crucial for the current university graduates. The six themes

(or know as *Citra*) are (1) *Citra 1* – Ethics, Citizenship and Civilization; (2) *Citra 2* – Language, Communication and Literacy, (3) *Citra 3* – Quantitative and Qualitative Reasonings; (4) *Citra 4* – Leadership, Entrepreneurship and Innovation, (5) *Citra 5* – Science, Technology and Sustainability, and (6) *Citra 6* – Family, Health and Lifestyle. Comparing the new themes of general education with the old one, it is clear that 'Ethnic Relations' remain relevant. In both the older and the new structure for general education in Universiti Kebangsaan Malaysia, 'Ethnic Relations' falls under the first theme that is related to citizenship and responsibilities in the society. Thus, 'Ethnic Relations' is undoubtedly regarded as an important component for Malaysian university students' general education learning. Unfortunately, though theoretically speaking 'Ethnic Relations' is regarded as an important general education subject, there are practical issues related to the implementation of general education compulsory courses.

Robiah Sidin & Nor Azizah Salleh (1998) highlighted an important issue regarding the implementation of general education courses. They argued that the definition and aims of a general education programme are idealistic and the effectiveness of the courses is often difficult to measure. This is very much related to 'Ethnic Relations' where one of the learning outcomes is the ability to apply knowledge about concepts, theories and realities of Malaysian ethnic relations towards developing volunteerism and national identities. While the students' knowledge about concepts, theories and realities of Malaysian ethnic relations might be easily assessed with written or oral tests; the development of volunteerism and national identities require more time to be internalised into the students' attitude and behaviour. The attitude and behavioural outcome of 'Ethnic Relations' course objectives definitely need more than a 14 week semester to be achieved. Ideally, a more accurate assessment for attitude and behavioural outcomes of a general education course needs to be considered holistically and in relation with other courses taken by the individual students.

Another important aspect in the implementation of 'Ethnic Relations' as a compulsory general education course relates to the students' common perception about general education programme. While many regard general education courses as positive, others think that these courses are a burden and an 'access baggage' to their already tight faculty schedule. Faculties often prioritised their courses and marginalised general education subjects when it comes to choosing the best lecture period and lecture rooms. General education classes, especially compulsory courses such as 'Ethnic Relations' are often scheduled during late afternoon sessions; when students and lecturers are already feeling exhausted with their day's activities. Besides that, classes are often large with around 100 students or more due to limited number of lecturers. However, recent years have seen more lecturers involved in 'Ethnic Relations' course, thus allowing for smaller classes of 80 students each. On similar positive note, some 'Ethnic Relations' classes are now managed to be scheduled during 'prime time' i.e. in the morning or early afternoon sessions. These current developments prove the long struggle for general education at Universiti Kebangsaan Malaysia is bearing fruit; and the faculties are now more accepting of the existence of general education courses within the university curricular.

3.2 Reflection 2: Trainings of 'Ethnic Relations' lecturers

The effectiveness of 'Ethnic Relations' course is partly determined by the lecturers who are involved in the teaching and learning process. As noted in previous section, a large number of students register for 'Ethnic Relations' course every semester. In Universiti Kebangsaan Malaysia, each semester, around 1,500 students enrol in the course. These students are divided into 20 to 25 sets according to availability of lecturers. For the past few years, 20 lecturers taught the course. These lecturers come from different background and had to learn on the job about 'Ethnic Relations'. There are training workshops, seminars and meetings for 'Ethnic Relations' lecturers either organised by specific universities or centralised under the Ministry of Higher Education. During these sessions, lecturers of 'Ethnic Relations' have the opportunity to listen to learned professors in the field of ethnic relations and other authorities involved in managing unity in the country. Besides that, senior lecturers also share their best practices in teaching, learning and assessment methods. These training workshops, seminars and meetings are useful in dissemination of new knowledge and sharing of ideas and practices among the lecturers; thus helping them realised the intended objectives of 'Ethnic Relations' course.

While the above mentioned formal trainings, workshops and seminars provide guidelines for 'Ethnic Relations' lecturers, there are still differences in teaching styles and approaches or outlook towards the course based on individual lecturers' experiences with the subject matter. There are also chances of different understanding and interpretation among lecturers with regard to certain topics. Thus, the challenge here is to strike a balance between personal differences without compromising adherence to the regulatory guidelines and the intended course outcomes. In terms of teaching styles, lecturers are usually aware of the current trend of student-centred learning as opposed to the traditional teacher-centred approach. However, there are constraints in terms of managing large classrooms, and lack of financial support to organise field works and visits that can enhance students' experiential learning. This is where the lecturers' need to be resourceful and creative by adopting the use of technology and promoting collaborative learning. While some lecturers have the time and passion to upgrade their teaching and learning practices, others are pressured by the heavy workload related to research, publication and administration. Another aspect that should also be taken into consideration is the diverse disciplines of the students of 'Ethnic Relations'. For example, students from the Faculty of Islamic Studies who are generally Malay Muslims might need different approach as compared to students from the Faculty of Medicine which is more diverse in terms of racial and religious background. While students who are exposed to racial and religious diversity might find it natural to work with other ethnic groups, those who do not have exposure might need some guidance and motivation from the lecturers.

3.3 Reflection 3: Are universities population multi-ethnic?

Diversity in universities' students' ethnic composition also plays a role in the success of 'Ethnic Relations' implementation at respective university. Currently there are 20 public universities and 53

private universities in Malaysia. In year 2016, the number of students intake for bachelor programmes at the public universities were 89,349 while the private universities recorded a total number of 94,422 (Ministry of Higher Education Malaysia, 2017). Universities as sites for national integration and unity should ideally consist of multi-ethnic and multi-religious population. However this is not always the case. Generally, public universities are dominated by the Malays and other *Bumiputera* ethnic groups while private universities are dominated by the Chinese. This situation can be related to Malaysia's educational policies that allow different school systems to be practiced by different ethnic groups. Over the years, the varieties of educational systems extended to the university level.

The varieties of educational systems are seen as positive in terms of providing options to Malaysians students. However, having various systems also resulted in division of the people along ethnic and socio-economic lines. On top of that, division also happens along language preferences. For example, some of the private university lecturers that I met shared their concern about Malaysian students who are not able to master the national language, i.e. the Malay language. These students wanted to have their 'Ethnic Relations' course conducted in English language. While English language is widely used in Malaysia, the position of the Malay language as the national language cannot be marginalised. This is especially so in the teaching and learning of 'Ethnic Relations' because the national language is considered as an important element in promoting unity and integration. This is the reason why the module for 'Ethnic Relations' is written in the Malay language. On similar spirit, the MOOC version of 'Ethnic Relations' is developed in the Malay language even if it is open to international audience. In fact, the MOOC version of 'Ethnic Relations' managed to provide a virtual platform for interaction among Malaysian students from diverse ethno-religious and socio-economic background. Besides that, there are also plans to have joint programmes for 'Ethnic Relations' students from public and private universities. This is hoped to provide a good avenue for them to interact and get to know each other.

4 Conclusion

National integration is one of the main aims of the education system in the country. Education at all levels is hoped to provide students from different ethnic and religious backgrounds with shared values, experiences and aspirations. This paper presented the case of 'Ethnic Relations' as a compulsory course for promotion of national integration among Malaysian university students. Universities are regarded as sites for integration; where students experience everyday social reality of living in a multicultural society. Previous studies have shown mixed results on the success of universities as sites for integration. Therefore, 'Ethnic Relations' course was introduced in 2005 to help strengthen the national integration agenda. Whether or not the course have succeeded in achieving its objectives is actually difficult to measure. Though students' participation in the class and their final grades might provide a clue on the success of 'Ethnic Relations', the actual achievement of the course should be realised in the students' attitude and behaviour when dealing with others from different ethnic or religious groups. 'Ethnic Relations' course is indeed a 'work in progress' and needs to be reviewed and

upgraded from time to time. Efforts taken by the authorities, especially the Ministry of Higher Education in providing trainings and sharing sessions for lecturers should be continued. Besides that, joint activities between public and private universities could also be organised annually and not only involved the lecturers but also their students. In short, the objectives of 'Ethnic Relations' course can be materialised through collective efforts from various parties, as well as support from the authorities and continuous improvement efforts.

References

- Abdul Samad Hadi. 2003. Senario semasa pelajar Melayu di IPTA. In S. Y. (Editor), *Isu Pencapaian Pelajar Melayu* (p. 19). Kuala Terengganu: Penerbit UMT.
- Anuwar Ali. 1998. General education in the undergraduate programme: Malaysian policy perspective. In Abdul Kadir Din & Mus Chairil Samani (Editors), *General Studies: The Education of Man*. UKM Bangi: Center for General Studies.
- Department of Statistics, Malaysia. 2017. Press Release – Current population estimates, Malaysia, 2016-2017. <https://www.dosm.gov.my>. (retrieved – 10 February 2018).
- Kadir H. Din. 1998. Relevance and realism in general education: an implementer's viewpoint. In Abdul Kadir Din & Mus Chairil Samani (Editors), *General Studies: The Education of Man*. UKM Bangi: Center for General Studies.
- Mansor Mohd. Noor. 2000. Cohesion and consensus: the prevalence of ethnic harmony in a university campus. *Jurnal Pendidik dan Pendidikan, Jilid 17*, pp. 91-111.
- Ministry of Education Malaysia. 2015. *Malaysia Education Blueprint 2015-2025 (Higher Education)*. Putrajaya: Kementerian Pendidikan Malaysia (www.moe.gov.my). (retrieved – 10 February 2018).
- Ministry of Higher Education Malaysia. 2017. *Statistik Pendidikan Tinggi 2016*. Putrajaya: Kementerian Pendidikan Tinggi Malaysia (www.mohe.gov.my). (retrieved – 10 February 2018).
- Nazri Muslim & Mansor Mohd. Noor. 2014. Ethnic tolerance among students of public higher learning institutions in Malaysia. *World Applied Sciences Journal, Vol. 29, No. 3*, pp. 388-401.
- Robiah Sidin & Nor Azizah Salleh. 1998. General education: Curricular and pedagogical issues. In Abdul Kadir Din & Mus Chairil Samani (Editors), *General Studies: The Education of Man*. UKM Bangi: Center for General Studies.
- Roosfa Hashim. 2012. Ethnic Relations: some related editorial issues. *The Social Sciences, Vol. 7, No. 4*, pp. 557-559.
- Rozita Ibrahim, Nazri Muslim & Ahmad Hidayat Buang. 2011. Multiculturalism and higher education in Malaysia. *Procedia – Social and Behavioral Sciences 15 (2011)*, pp. 1003-1009.
- Rozita Ibrahim. 2007. Multiculturalism and education in Malaysia. *Culture and Religion: An Interdisciplinary Journal, Vol. 8, No. 2*, pp. 155-168.

- Shamsul A.B. 2010. Nations-of-intent in Malaysia. In Anis Yusal Yusoff (Editor), *Shamsul A.B.: His Observations, Analyses & Thoughts* (pp. 31-49). Bangi: Institut Kajian Etnik, UKM.
- Shamsul Amri Baharuddin (Ketua Editor). 2012. *Modul Hubungan Etnik (Edisi Kedua)*. Bangi: Institut Kajian Etnik, Universiti Kebangsaan Malaysia.
- Shamsul Amri Baharuddin & Anis Yusal Yusoff. 2014a. *Perpaduan, Kesepaduan dan Penyatupaduan – Satu Negara, Satu Kata Akar, Tiga Konsep Keramat*. Kuala Lumpur: KITA, UKM & ITBM.
- Shamsul Amri Baharuddin & Anis Yusal Yusoff. 2014b. *Unity, Cohesion, Reconciliation – One Country, Three Cherished Concepts*. Kuala Lumpur: KITA, UKM & ITBM.
- Zaharah Hassan, Fazilah Idris, Noor Aziah Mohd. Awal, Azizah Ya'acob & Mansor Mohd. Noor. 2010. Contribution of education to enhancing unity: Malaysian experience. *The International Journal of Learning*, Vol. 17, No. 9 , 197-206.
- Zaid Ahmad. 2007. Multiculturalism and religio-ethnic plurality: the Malaysia experience. *Culture and Religion: An Interdisciplinary Journal*, Vol. 8, No. 2, pp. 139-154.