

Multi-racial Malaysia
Chedet.co.cc
June 03, 2008
By Dr. Mahathir Mohamad

[EDISI BAHASA MELAYU DI BAWAH ARTIKEL INI]

I have been asked “What is the meaning of a multi-racial Malaysia to me?”

Being multi-racial does not mean the same thing to every multi-racial country e.g. Singapore claims to be multi-racial but basically it is a predominantly Chinese State.

Because of the refusal of the descendants of migrants from China and India to be assimilated by the indigenous people we have to accept the retention of the identity of Malaysian citizens of Chinese and Indian origin. The people of Indonesian origin chose to be assimilated by the indigenous people, so they don't constitute a separate entity.

Multi-racial countries are usually unstable. Racial conflicts occur frequently. If Malaysia is to avoid racial conflicts it must try to reduce the differences between the different races.

We cannot change ethnicity. So we have to accept the ethnic differences. Religious differences also cannot be changed.

However, various aspects of the cultures can be made common. Chinese food in Malaysia reflect the influence of Malay and Indian tastes. We can celebrate each other's festivals etc. etc.

But economic disparities pose a major problem. Yet this is one area where corrections can be made and can reduce tension in a multi-racial society.

If we care to look we would notice that even in a single ethnic country, disparities in wealth distribution lead to conflicts. The principal reason why the Socialist and Communist ideologies were formulated and then espoused by the working class is because of the extreme disparities of wealth between the workers and the employers. But Socialism and Communism tended to reduce economic growth, causing not only the rich to suffer but also the poor.

Trade Unions also tend to stunt economic growth, as they are often abused as for example the holding of nationwide strikes for political reasons.

These confrontations between workers and employers, basically between poor and rich, happens quite often even in single-ethnic countries.

Now if the workers and the poor are made up largely of one race in a multi-racial country and the employers are rich and are of another race, then class confrontation would be amplified by racial animosity. That was the basic situation in Malaysia pre-1969, and we know the results.

The Malay, Chinese and Indian leaders of that time agreed that the disparities in

wealth between the races must be corrected. That is why we introduced the New Economic Policy which proposes to eliminate the identification of race with economic functions.

Unfortunately the affirmative action we have to undertake must result in discrimination against Chinese and Indians in favour of the Bumiputera. This caused resentment because even the economically prosperous race must have a fair number of poor members. These people will feel the discrimination more acutely.

The other leg of the NEP is to eradicate poverty irrespective of race. From surveys it is clear that there is more poverty among the indigenous people than among the Chinese. It is therefore more likely for poverty among the Chinese to be self-eradicated than among the Malays and the natives of Sabah and Sarawak. Unfortunately the Indian leaders did not address the problem of Indian poverty.

If we are going to correct the imbalance it is necessary to try to reduce poverty among the indigenous people more than among the Chinese. However, where the Chinese poor show exceptional abilities, as for example getting brilliant examination results, they should not be deprived of help simply because they belong to a more prosperous race.

The affirmative action of the NEP is good in principle but along the way there were misapplications and failures. Nevertheless since 1969 we have seen no major racial conflicts in Malaysia. Also despite the NEP and its imperfections, Malaysia has remained far more stable than most other multi-racial or even single ethnic countries. And economic growth in Malaysia belie the assumed negative effects of the NEP.

I feel sure that if we can reduce economic disparities between Malaysians they would not be too conscious or too insistent on being identified by their racial origins. They would still be Malays, Chinese, Indians, Muruts, Bajaus, Dayaks etc. but they would be less hostile and critical of each other.

Malaysian races are symbiotic and they really complement each other. Even though multi-racial Malaysia will still be ethnically multi-racial, Malaysia would remain relatively peaceful, capable of good economic growth and exhibit relative harmony between races if the leadership of the country understands this problem and knows how to manage.

That is as much as we can hope for since we are opposed to the adoption of a single mother tongue and culture and to dropping the identification with the countries our ancestors came from.

[EDISI BAHASA MELAYU]

Masyarakat berbilang kaum Malaysia

Saya ditanya apakah makna negara Malaysia berbilang kaum bagi saya.

Pengertian masyarakat majmuk berbeza bagi setiap negara yang mempunyai rakyat berbilang kaum misalnya Singapura yang mendakwa ianya negara berbilang kaum tetapi secara dasarnya adalah sebuah Negeri yang dikuasai oleh penduduk berketurunan Cina yang besar.

Kerana keengganan keturunan kaum pendatang dari China dan India untuk di serap ke dalam masyarakat pribumi, kita terpaksa terima pengekaln identiti rakyat Malaysia daripada keturunan Cina dan India. Orang keturunan Indonesia memilih untuk diserap sebagai kaum pribumi oleh itu mereka tidak terbahagi kepada kaum-kaum yang berlainan.

Negara berbilang kaum pada kebiasaannya tidak stabil. Ketegangan kaum kerap berlaku. Jika Malaysia hendak mengelakkan konflik antara kaum ianya mesti cuba kurangkan perbezaan diantara kaum-kaum tersebut.

Kita tidak boleh menukar etnik. Jadi kita perlu menerima perbezaan etnik yang terdapat. Perbezaan agama juga tidak boleh ditukar.

Bagaimanapun, beberapa aspek perbezaan kebudayaan boleh di jadikan sesuatu yang boleh diterimapakai oleh semua kaum. Makanan Cina di Malaysia melihatkan pengaruh cita rasa Melayu dan India. Kita juga boleh meraikan perayaan kaum-kaum lain dan sebagainya.

Perbezaan tahap pencapaian ekonomi merupakan satu masalah besar. Tetapi ianya juga merupakan satu bidang di mana pembetulan dapat dibuat dan ketegangan kaum dapat dikurangkan.

Jika kita mahu melihat, kita akan dapati bahawa walau di dalam negara yang mempunyai satu etnik sahaja pun perbezaan di dalam agihan kekayaan akan membawa kepada konflik. Sebab utama ideologi Sosialis dan Komunis diperkenalkan dan diterima pakai kelas pekerja adalah kerana jurang kekayaan yang terlalu besar di antara pekerja dan majikan. Tetapi Sosialis dan Komunis kerap membantutkan pertumbuhan ekonomi sehingga bukan sahaja yang kaya merasai kesan buruknya, tetapi juga yang miskin.

Kesatuan Sekerja juga boleh membantutkan pertumbuhan ekonomi kerana ianya sering disalahguna oleh pihak tertentu dengan, mengadakan mogok kerana sebab-sebab politik.

Konfrantasi di antara pekerja dan majikan, yang pada dasarnya adalah antara yang kaya dan yang miskin kerap berlaku termasuk di negara-negara bukan berbilang kaum pun.

Jika pekerja dan yang miskin sebahagian besarnya terdiri daripada satu kaum di dalam sebuah negara berbilang kaum manakala yang menjadi majikan yang kaya pula adalah daripada kaum yang lain, permusuhan antara kelas akan menjadi lebih buruk kerana perbezaan kaum. Itulah yang terjadi di Malaysia sebelum 1969, dan kita tahu hasilnya Kepimpinan Melayu, Cina dan India ketika itu bersetuju bahawa perbezaan kekayaan diantara kaum mesti dikurangkan. Oleh sebab itu kita telah memperkenalkan Dasar Ekonomi Baru yang bertujuan menghapuskan identiti kaum dengan fungsi ekonomi.

Malangnya tindakan yang diambil tidak dapat tidak melibatkan diskriminasi terhadap kaum Cina dan India untuk memberi keutamaan kepada kaum Bumiputera. Ini menyebabkan ketidakpuasan hati kerana di dalam kaum yang termaju dan mewah sekalipun terdapat sebilangan yang miskin. Mereka ini akan lebih merasai diskriminasi.

Satu lagi aspek DEB ialah untuk menghapuskan kemiskinan tanpa mengira kaum. Daripada kajian yang dijalankan amat jelas bahawa terdapat lebih banyak kemiskinan di kalangan pribumi berbanding kaum Cina. Kemungkinan kemiskinan dapat dihapuskan di kalangan kaum Cina adalah lebih besar berbanding Melayu dan penduduk pribumi di Sabah dan Sarawak. Malangnya pemimpin kaum India tidak membangkitkan masalah kemiskinan di kalangan mereka.

Jika kita hendak memperbetulkan ketidakseimbangan ini, adalah perlu untuk kita cuba mengurangkan kemiskinan di kalangan pribumi berbanding di kalangan kaum Cina. Tetapi jika terdapat di kalangan orang Cina yang miskin yang menunjukkan kebolehan luar biasa, umpamanya mendapat keputusan peperiksaan yang cemerlang, mereka tidak harus diketepikan daripada mendapat bantuan hanya kerana mereka adalah daripada kaum yang lebih kaya.

Secara prinsipnya DEB amat baik, tetapi di dalam pelaksanaannya terdapat beberapa kegagalan dan kelemahan. Bagaimanapun, sejak dari 1969 kita tidak melihat berlakunya konflik perkauman yang besar di Malaysia. Dan walaupun terdapat kelemahan pada DEB, Malaysia jauh lebih stabil daripada kebanyakan negara-negara berbilang kaum yang lain, begitu juga negara yang mempunyai satu kaum sahaja. Dan perkembangan ekonomi di Malaysia juga menidakkan apa-apa jangkaan negatif hasil daripada DEB.

Saya yakin jika kita boleh mengurangkan jurang ekonomi diantara rakyat Malaysia mereka tidak akan begitu hiraukan atau begitu tekankan akan perlunya mereka diidentifikasi menurut keturunan kaum mereka. Mereka akan tetap jadi Melayu, Cina, India, Murut, Bajau, Dayak dan sebagainya tetapi mereka akan kurang bersengketa terhadap satu sama lain.

Ras-ras di Malaysia saling berpaut antara satu sama lain dan mereka saling bergantung sesama mereka. Walaupun masyarakat berbilang kaum Malaysia akan terus berasingan daripada segi etnik kaum, namun Malaysia akan terus aman, berkeupayaan untuk mencapai pertumbuhan ekonomi dan memperlihatkan keharmonian perhubungan antara kaum jika pimpinan negara ini memahami masalah yang terdapat dan mempunyai kemampuan mengurus.

Sebanyak itulah yang boleh kita harapkan kerana kita tidak bersetuju untuk bertuturkata di dalam satu bahasa dan mengamalkan satu budaya serta melepaskan identifikasi dengan negara-negara dari mana nenek moyang kita berasal.

Posted by Dr. Mahathir Mohamad at [10:48 PM](#) 

16 Comments

1. *Ainaq*

February 6, 2010 at 7:22 pm | [Permalink](#)

However, would any Chinese or Indian which have converted to Islam receive this status?

The answer is yes over time. Until fifties converting to Islam is term as "masuk Melayu" meaning becoming Malay. If you trace DNA many so call Malay are not biological Malay but ideological Malay.

But many non Malay would not want to be Malay now when they covert because they want to keep their ethnic image. It may be of two reason Chinese,Indian,Arab,Pakistan considered they are more civilize culture of thousand years and proud of it. They also want to keep their family and names whether is sound funny or not in Malay eg Eng Pu Ki,Kang Bu Tuh , Ali Bhutuh etc because they are proud.

accociating with abrogine Malay is not what they wish. Becoming Muslim may of two reason . One they believe in Message of Allah as brought by Nabi Muhamad as they recieve the hidayah. The other is to marry a Malay. They later surely they become a Malay in one generation. Many of my friend like Rashid Alghar consider himself a Malay though father by Pakistan so Buyamin whose mather is Chinese . They recieve all the benifit of a Malay which of course not nychg after all!!! During young age in primary and secondary school they do not want to be Malay they want to be international but as they grow up.....they become Malay. Did not all malay go to the same mosque celebrate fasting month ,Hari Raya .

sincerely .

Malay never decriminate them even at early age . If you dont be believe you can try for you self. Islam unite as it base not love as advocate by the priest but base on truth and sincerity.

Another thing Malay is not Malayalam or that sort but after name of a river ,Sungai Melayu in Sumatra where the first Malay chief accepted kingship of Sang Nila Utama who later migrate and found a Kingdom in Singapore later Malacca. Read a semi legend Malay anal Sejarah Melayu written by Tun Sri Lanang.

2. *Ainaq*

January 15, 2010 at 7:13 pm | [Permalink](#)

It has been quite some time I never give my comment

Actually I have lost this blog somehow.

PM Najib has advocate one Malaysia – it a light at the end of a tunnel at last. The road to Malaysian Malaysia which Lee Kuan Yew once campaign but it

too early at that time when the poverty among Bumiputra created a phobia the implication of "equal status and equal right" as it shall lead to unequal grab of country wealth especially along racial group. So desperate Tunku that he gave away Singapura to Lee to have Singporan Singapore!!!

Now are we ready for Malaysia Malaysian? Targeted Bumi equity 30% when it should be 50% based on population materialised only 18% during Tun and slides down ever since.....

It is surprising once sworn enemy DAP and PAS can sit on the same table after 50 years of MERDEKA . Of course PKR is between the two so they don't tumble the table! Whatever it is it reflects younger generation hatred for their wealthy elite of the same race .

The economic lower class make them more united to fight against the rich no matter what race....especially the own race.

Marx theory of class struggle seems to materialised!!!! Thus PAKATAN.

It has been all along. The Malay hate of Royal Family because they were rich when others are poor: Antara Dua Darjat as portrayed by P. Ramlee is about economic class different.

PKM mostly dominated by Chinese poor workers because they hate the Rich Chinese Capitalist which later reflected in MCA leaderships.

Malay phobia for emigrants has two dimensions . One is economic class the other is Religious different. Since the practice Islam that forbade robbing the rich for the poor which communists advocate they remain anti communist though they are of the same economic class as the communist poor! Islam stop Marx theory for once.

Now come the issue of Allah. Malay actually has mixed feeling about Christian accepting Allah . On one hand they feel Christian should have accepted 1400 years ago during prophet Mohammad time.

Sudden acceptance of Allah creates a confusion for using the same word when actually meaning differently.

When the ethnic of Sabah and Sarawak accepted the Malay word Allah when they interact with Muslim Malay they more or less accepted the idea that Allah is the God and the creator and the giver. When Christian Mission teaching came to them Christianity Allah has 3 dimensions the Father = Son = Holy Ghost . Like shampoo 3 in one you cannot separate them. But to Muslim Quraan teach Say Allah is One and only neither born or be born . Unequal to any things (matter or no matter ie. not $E=MC^2$ as Einstein theory- Allah is beyond all those) . Though Malay know that Allah has more than 3 attributes mentioned in Quraan 99 names (i.e. 99 attributes) which in fact mean infinity.

As prophet mentioned in Quraan 25 but actually in thousands but not remembered or recorded.

So to some Malay look at publication of Allah in Christian writing is a form of subversion . It is nothing new. Indonesian Christians use misinterpreted distortion of Quranic quotation to prove that Jesus is God.....

So the Burning of Church is physical subversion which is easier to brand as terrorism but intellectual subversion as if of computer internet virus subversion is hard to distinguish as there is no physical damage but it has far more consequence as it is idea subversion which will lead to unexpected action.

3. *WhiteWater*

November 12, 2008 at 8:54 am | [Permalink](#)

Then the question will be, will Malaysia be limiting the religion of all the people?

Is Malaysia not a free country which we can freely have our own faiths?

Have we forgotten our Rukunegara?

BAHAWASANYA NEGARA KITA MALAYSIA mendukung cita-cita hendak :

- * mencapai perpaduan yang lebih erat di kalangan seluruh masyarakatnya ;
- * memelihara satu cara hidup demokratik ;
- * mencipta satu masyarakat adil di mana kemakmuran Negara akan dapat dinikmati bersama secara adil dan saksama ;
- * menjamin satu cara liberal terhadap tradisi-tradisi kebudayaannya yang kaya dan berbagai corak ; dan
- * membina satu masyarakat progresif yang akan menggunakan sains dan teknologi moden.

MAKA KAMI, rakyat Malaysia, berikrar akan menumpukan seluruh tenaga dan usaha kami untuk mencapai cita-cita tersebut berdasarkan atas prinsip-prinsip berikut :

- * KEPERCAYAAN KEPADA TUHAN
- * KESETIAAN KEPADA RAJA DAN NEGARA
- * KELUHURAN PERLEMBAGAAN
- * KEDAULATAN UNDANG-UNDANG
- * KESOPANAN DAN KESUSILAAN

Does Nabi Muhammad limit and discriminate other religious people?

Just a few questions which should be easy to answer yet so hard to get the real answers.

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November 12, 2008 at 8:43 am | [Permalink](#)

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Just a few questions which should be easy to answer yet so hard to get the real answers.

5. *Ainaq*

September 14, 2008 at 1:55 pm | [Permalink](#)

To WhiteWater

I am not sure whether you are Malay or Muslim if you are you will understand Muslim Malay mind.....They accept other Muslim of different race as Malay “emotionally or setimentally” and treat them as equals though they may be Pakistani,Arab,Bangla,Indon unless these people show deviation from Islam.So art the Chinese, Indian and Thai convert .Samsam refers to Thai convert who donot practice Islam that well. While DKK (Darah keturunan keling) refer those of Indian origin who do not practice Malay culture and adat. They are aslo refer as Jawi Pekan (Town Malay) as the have dark sharp feature but do not practice rural Malay culture. On the other hand the Foreign ethnic may not readily accept the status of Malay as an honour because of their feeling superiority complex thus in the past the Syed,Merican and some Pakistani would avoid assimilation except among themselves.They often enjoy the benifit of Malay status.

It not unsual “anak angkat” adopted childeren from Chinese (like my friend Norida)and Indian origin (many older folks in My Kampung)are brought as Muslim Malay.They accepted as Malay by Malay community though they may have slant eyes or dark skin.Their adoption of Islam that matters.

I dont agree with your statement;

“Our country is already too chaotic with our current political “race” segregation. Please do not throw in “religious” into it anymore.”

Race is a devisive mechanism as it base on blood line (i.e. DNA) it will remain devided for along time to come.Like Jewish race remain Jew inspite of 2000 years in disporia.inspite of different in Ideology :capitalism,communism,democracy,totalitarian.

But Religion assimilate the Moors,African,Turks,Mongols,Indian and Malay. Islam is a vehicle of equality and assimilation.....Look at Arab they includes the Moor of Morocco ,African of Sudan,Eygyptian ,Phonecian,Iraqi as Arab because of Assimilation through Islam.

In long run Islam is the solution that God ordain solution. There's an Islamic saying "There no different Arab and Non Arab but base on one piety."

6. *WhiteWater*

September 1, 2008 at 11:04 am | [Permalink](#)

Hi Ainaq

I'm aware of the brotherhood in the Islamic context. As what I was pointing out previously, Malay and Muslims are different. The context of equality is within the Muslim brotherhood.

A very good example of this would be the "Bumiputra" status. Our Malay friends are bumiputra which we would not argue on. However, would any Chinese or Indian which have converted to Islam receive this status? Based on my little knowledge of the country's law, this is not possible and should not be possible. I believe the difference of our views are due to your view is from the within Islam itself while my view is on the social side within Malaysia.

Our country is already too chaotic with our current political "race" segregation. Please do not throw in "religious" into it anymore.

As highlighted by sizzerpac, we are not questioning the special rights of Malays in Malaysia. But please treat the non-malays as citizens of Malaysia and be sensitive to us as well.

Oh, and on the Melayu Raya, do ponder on the reason it did not come to be a reality.

http://en.wikipedia.org/wiki/Greater_Indonesia

7. *Ainaq*

August 30, 2008 at 10:40 pm | [Permalink](#)

To WhiteWater

Malay is English mispronounce of Melayu

It has nothing to do with Malaya or Malayalam India hill or town though many Indian blood runs in Malay vein through early assimilation During the period of Langkasuka which includes Patani, Kelantan, greater Kedah which include Bukit (Phuket) and Setoi (Satun) and Sengora (Songkla).

Though some word of Sanskrits in Malay language.

Islam is not Malay but Malay is Islam.....any one accepted Islam is received as Malay equal in brotherhood of Islam. It is enshrined in teaching of Islam which is the basis of Malay culture. You can take their sons and daughters in marriage.

You cannot understand this unless you are Muslim and Malay yourself. It is not academic but teaching of Islam.

Malaysia before the formation there a suggestive concept of Melayu Raya

where Malaysia Join with Indonesia but it did not materialise.....Thus Malaysia is based on Malay in Asia. Tun probably can verify.

8. *sizzerpac*

August 29, 2008 at 5:11 pm | [Permalink](#)

This is my reply to Ainaq,

A quote from Wikipedia, "Around the 1870s, the Chinese Kapitan of Kuala Lumpur, Yap Ah Loy, emerged as leader, and became responsible for the survival and subsequent systematic growth of this town."

This is about the city we call Kuala Lumpur.

Chinese, indian or whatever races are not guest in Malaysia!!

And if the foreign workers in our country get his citizenship, i would expect he receive the same treatment as any citizens of malaysia would expect.

No one is as you say, "inch by inch taking over malay rights". Even Dato Seri Mahathir states in his blog," However, where the Chinese poor show exceptional abilities, as for example getting brilliant examination results, they should not be deprived of help simply because they belong to a more prosperous race". We are talking about keeping the quota system in the country, keep the special rights to Malays in Malaysia, but do it wisely so as its also fair to other Malaysians.

9. *sthedwig*

August 22, 2008 at 11:09 am | [Permalink](#)

It's really a very hard issues to consider, especially when we think about the history of Malaysia.

I personally think that there mustn't be any drastic changes. Any change that we want to make especially regarding the special status of Bumiputra should be gradual, bit by bit. Like weaning.

The changes shouldn't only be at policy level, or banishing quota etc...etc... It should happen also by educating our citizen especially children to be more independent and more self sufficient. Also educating them about democracy and human rights.

Regarding the status of Islam, people just see Islam as any other belief system, that is to say that religion is only a part of life. In Islam, Islam is a way of life. So, for Muslims it's hard to give any concessions regarding religious issues. However, there is a saying, I'm not sure from where (excuse the lack of my knowledge), this is regarding any wrongdoings done by a fellow muslim "Give advice, up to 3 times, if he/she doesn't heed, then you are free of your responsibility as a fellow Muslim. Everything from then on, is between him/her and Allah". I think this is what Muslims should consider. Also before putting standards on others, look at ourselves first.

10. *WhiteWater*

August 18, 2008 at 12:54 pm | [Permalink](#)

Dear Ainaq

I could not help but disagree to your points.

Firstly, I believe there have been a wrong misconception on which you mentioned that Malay and Muslims are the same. If that is so, would it not be that there would not be any Chinese Muslims or Indian Muslims at all? Malay is actually an ethnic group and not based on religions. Although you may argue that all Malays are Muslims but then the reverse are not true (Muslims may not be Malays).

2ndly, Malaysia is not "Malay in Asia", although I have to admit it will make a great slogan. A search on the web had actually traced our country name's origin to Tamil.

{The word "Malaysia" stemmed from the word "Malaya" or "Malai-ur", a combination of two Tamil words, Malay or Malai (highland, hill) and ur (town); thus meaning "hilltown" } from <http://malaysiaupclose.wordpress.com/category/about-malaysias-origin/>

3rdly, what would you have been implying on the lost of Penang and Perak? Penang although is under the Governor and not any Sultan, is still under Malaysia's Law and are still under the Federal Govt and also our Yang di-Pertuan Agong. Perak, is still under the rule of its own Sultan and are also under the Federal Govt and Yang di-Pertuan Agong. Thus, how is it called that they are lost just like Singapore?

Lastly, on the context of equalling other races in Malaysia to foreign workers in their own country is just utterly absurd. This is the mindset which had made Malaysians being divided for so long. Are we not the same countrymen? Are we not a multiracial country? Please bear in mind that the founding fathers of modern day Malaysia are Tunku Abdul Rahman, Tun Abdul Razak, Tun Tan Cheng Lok and Tun V.T. Sambanthan. We gain back our independence as a nation of a multi-racial country.

11. *Ainaq*

July 22, 2008 at 9:53 pm | [Permalink](#)

levelheaded

Islam cannot be separate from Malay by definition.

The moment you a non Muslim you are constitutionally not a Malay.

Malay is an open race which bridges by Islam. It not exclusive and instrument of assimilation. Pakistani, Indian, Iban, Chinese is absorb into Malay the moment they accepted Islam. Malay is not racist but Islamist.

Semantanjung Tanah Melayu is Malayland . Malaysia is Malay in Asia.

It is headed by Sultan the Governor to Caliph of Islam. In the absence of Caliph

they entitle to act like one.

Chinese and Indian are foreign workers stranded and slowly to over Malay birth right by co incident of history. Singapore is Lost. Sultan of Johor weep so are the Malay. So is Penang and Now Perak.

Chinese and Indian inch by inch shall take over the so call Malay right. The right of their religion by many intelligent argument.

If some guest come to stay in your house and outvote you, outwit you and take control of your home ownership. He might manage it better they claim. But it is your house that you lose by history or by some convention call Democracy. Why not Singapore give citizenship to all their foreign workers? Let them outvote them?

Building a dam is your profession. Korean build Penang Bridge, Japanese build twin tower. Contribution but it the job. Without you we may build our self even with earth embankment we build will. Some time this opportunity is taken away by your presence.

12. *WhiteWater*

July 10, 2008 at 4:51 pm | [Permalink](#)

Dear Tun

I've been reading your blog for sometime now.

I do appreciate your points in reducing the differences among different racial groups. However, with the current situation, it will not be possible at all for this to be reduced.

The big political groups are mainly based on racial. I'm not saying that the politicians are wrong to fight for their own party. But do keep in mind that once a person had joined the political party, they should be supporting the Beliefs and Objective of the Organisation. Each parties will have to "Brand" themselves as the "Hero" of their own race.

Thus I post the question here, how will there be reduction in the racial differences when our leaders are still fighting for their own race? How will there be reductions when the keris brandishing is still going on after so many years of independence?

13. *nabila*

July 8, 2008 at 6:28 pm | [Permalink](#)

I am actually very proud of Tun Dr. Mahathir for being the most critical towards the west (like what the West says). But what he says is the truth. The main reason for signing in is that I wish to meet you in person sometime in December 2008 (during my holiday in KL). I hope you can meet up with me. I still think that you shouldn't resign from being the PM. Thank you.

14. *sarangjinhan*

July 7, 2008 at 12:24 am | [Permalink](#)

I would like to interject here that the Chinese and Indians of Spore and Malaysia are in no position to draw flak on these issues. The government is essentially “blind” in this case–

I appreciate one thing about ethnic Malays is their strong tendencies towards Islam. In contrast, many Chinese and Indians lack a strong faith–albeit some Christians and Muslims among them. For the Chinese, Buddhism-Taosim is on the decline because of barbaric practices which involves self-mortification. Anyway, the complexities of rituals and rites of monothlistic religions such as Taosim and Hinduism which has Animistic roots is so intertwined with mythical folklore that in the modern age, ppl tend to be attracted to modernist thinkings. And cults can set in–psychological manupilation using Urban culture and rock culture appeal. Heard of City Harvest church? Compare with Islam and proper Christian denominations–we dont use Rock culture to “feel god”. And indeed, the future of the Chinese is threatened by this. Its reality. Stop harping on Bumiputra issues.

Think about it. Go to a mosque, proper church, temple and these “Punk-rock churches”. Think about human psychology, hypnosis and you”ll get the full picture. If you are a pro-racial you will swear allegiance to your roots, have moral values and not be misled by psychological manupulators. God wonders, why we are harping on feudal issues when Charismatic churches are threatening our young.

15. *levelheaded*

June 28, 2008 at 6:29 am | [Permalink](#)

Dear Dr.Mahathir Mohamed,

Thank you for your posting entitled, “Multi-racial Malaysia”. I basically agree with you. I wish to add on one more point that you have missed. It is about changing faith is an inviolable human right. If we support changing faith is an inviolable human right, then we, in the long run can slowly increase the bi-racial population of Malaysia in order to stabilize it. Please read on.

Hi. I am non-Muslim. We are going to discuss Malaysia. In Malaysia it may be possible that most of the beneficiaries of public assistance are Malays. But most of the have-nots are also Malays and the natives of Sabah and Sarawak. I have no problems with this. We want a no Malaysian left behind Malaysia. Both Malays and non-Malays have to live in Malaysia. We should not take a tough stand. The art of compromising is just as important. So, read on.

Even a journey of a thousand miles starts with one step. If I may add a right step, please read on.

There is a quest for equality by non-Malays on the one hand and there is a fear

of losing their special status among Malays on the other hand. So we have to reach a happy medium.

Many decades ago, the Muslim Malays were mostly sarong-clad; and at that time, when any Muslim Malay broke ranks and wore long pants and shirt, he would be considered pro-Western and thus a traitor by the Muslim Malay community. If you used silver ware like forks and spoons to eat food, you risk being called a traitor too. Later on, even if you ate burgers and hot dogs, you risk being branded pro-Western and a traitor. Today, Malaysia, the country of my birth, is on the verge of becoming a developed nation. Unfortunately, the Malays do not credit the non-Malays adequately for their contribution to Malaysia's growth and development. I, personally, have helped to build a hydro-electric dam in Perak, which will outlive me. It was in the early 1980s. The dam will continue to give out electricity to many generations to come. The photographs I took of the dam building continue to be my pride and joy. Like all construction industry, some workers died. Yes, I have served Malaysia in my own way. I am almost inclined to call the dam, my dam. Yes, it is my dam. It's my gift to Malaysia. Despite that, I never asked for first class citizenship status. I only asked for religious equality. I only asked for changing faith is an inviolable human right. Some Malays feel that since they gave citizenship to non-Malays, the non-Malays must be willing to accept second-class status. My position is that, I am willing to accept second or whatever class status provided we separate Malay from Islam. We must be allowed to espouse secularism and liberalism. We have to recognize secularism and liberalism as another faith. Islam has no right to have a special status in Malaysia. No religion has the right to use political power and enforcement. Religions no longer have a monopoly over truth and knowledge. Changing faith is an inviolable human right.

It is pretty obvious that we have to increase the bi-racial population of Malaysia in order to stabilize the nation. Increasing the bi-racial population has nothing to do with political power. However, the politicians can remove obstacles to increase the bi-racial population. The obstacle is the special status for Islam in Malaysia. Currently, if Muslims and non-Muslims want to marry, then both have to convert to Islam or leave the country. This is the obstacle. If Muslim Malaysians are allowed to leave Islam, then there may be more marriages between Muslims and non-Muslims. Changing faith is an inviolable human right. If we support changing faith is an inviolable human right, then we are supporting Bangsa Malaysia.

In addition there is another matter to deal with. We do have, in Malaysia, a Department of Religious Affairs, but it is exclusively for Islam. Islam has no right to have a special status in Malaysia. To counterbalance the Department of Islamic Affairs, we now need a Department of non-Muslim Affairs. The Islamic issues can be taken care of by the Department of Religious (Islamic) Affairs, while the Department of non-Muslim Affairs will take care of issues regarding non-Muslims. Then, both Muslims and non-Muslims can co-exist. You see, I never asked for first class status. I only asked for religious equality. We may need a constitutional amendment to create two kinds of Malays: Muslim Malays and non-Muslim Malays.

Step by step the non-Malays should claim full citizenship rights. In the meantime, most of the public assistance should continue to be given to the haves-nots, who are mostly the Malays and the natives of Sabah and Sarawak. This is

the art of compromise.

By the way, there are advantages for being bi-racial. Many bi-racials have gotten ahead. In fact, Dr. Mahathir is bi-racial. Apparently his birth name is Mahathir s/o Iskandar Kutty. Please do go to website <http://www.malaysianindian1.blogspot.com/> and read a posting entitled Mahathir s/o Iskandar Kutty @ Mahathir bin Mohamed. There is another posting in the same website to read entitled The Indian-Muslim opportunists in Umno

Yes, there are advantages for being bi-racial, and some of them have gotten ahead.

16. *john*

June 26, 2008 at 9:13 pm | [Permalink](#)

Dr. Mahathir i am from s'pore . will you mind if i give comment to your writing thinking ? why is that you are not happy with the chinese and singapore since your religion teaches everyone to be good people ? you should try to understand other people who are not the same kind of race and don't have the same thinking . Even the same kind and the same race also don't have the same kind of thinking . can you enlighten me on this ? Thank ! from john .

Source : <http://chedet.cc/blog/?p=29>