

Social aspects of malaysia economics essay



As a part of course curriculum of Masters of business administration we were asked to compile a report on the Social aspect of the country Malaysia, under the main head of the Global Country Report. We have put our sincere efforts to accomplish our objectives within the stipulated time. Despite all limitations, obstructs, hurdles and hindrances, we have toiled and worked to our optimum potential to achieve desired goals. The information to be search was of a different country. Thus search for a detailed and authentic content was a main challenge.

Also with the kind of help and genuine interest and the guidance of our supervisor. We are presenting this hand carved effort. we tried our level best to conduct a research to gain a thorough knowledge about the project on country report on Malaysia we put the best of our efforts and have also tried to be justice with available. If anywhere something is found unacceptable or unnecessary to the theme. You are welcomed with your valuable suggestions

ACKNOWLEDGMENT

Acknowledging the debt is not easy to me as so many people. We will take this opportunity in expressing the fact that this project report is the result of an unbelievable amount of encouragement, cooperation, willing to help and moral support that we have received from others.

We are thankful to Prof. Sharif Memon, Prof. Gurmeet Singh and Prof. Megha Shah Faculty Guides for enlightening me on this subject with her valuable guidance from time to time in completing this project.

I also express my gratitude to our director Mr. Hitesh Ruperal for giving us a peaceful and clam atmosphere to study.

I am also thankful to that entire staff that helped me directly or indirectly in this project. We express our gratitude's towards our parents for their encouraging support, incandescent sprit and endurance towards the making of this project.

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CHAPTER 1: SOCIAL ASPECTS OF MALAYSIA

The Malaysian culture is made up of varied cultures of the different groups. The first people to live here were original tribal that still remain; and they were followed by the Malays, who moved there from mainland Asia in early times. The Indians and the Chinese cultural spread when trade began with those countries, and increased with migration to Malaysia. Other cultures that deeply affected that of Malaysia include Persian, Arabic and British. The many diverse ethnicities that now exist in Malaysia have their own exclusive and typical cultural identities, with some intersect.

Arts and music have a long convention in Malaysia, with Malay skill dating back to the Malay sultanates. Customary art was centered on fields such as carving, silver smiting, and weaving. Islamic inviolable controlled artwork depicting humans until the mid-20th century. Performing arts and shadow puppet shows are popular, and frequently show Indian influence. A range of influences is seen in architecture, since individual civilization in Malaysia and from other countries. Large contemporary structures have been built, one of them being the tallest twin buildings in the world, the Petronas twin towers. Malaysian music has a range of genesis, and is principally based around

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beating instruments. Much early Malaysian literature was based on Indian epics, which remained unaffected even as Malays converted to Islam; this has extended in recent decades. English literature remained limited to the higher class until the arrival of the printing press. The local Chinese and Indian literature appeared in the 19th century.

Cuisine is often at odds along cultural lines, but some dishes exist which have mixed foods from different ethnicities. Each major religious group has its chief holy days declared as official holidays. Official holidays contrast by state; the most widespread one is Hari Merdeka which celebrates the independence of Malaya. Even if festivals regularly stem from a precise cultural backdrop, they are celebrated by all people in Malaysia.

Conventional sports are admired in Malaysia, while it has become a source of power in international sports such as badminton.

Thus below given is a brief foreword to all the social aspects of Malaysia which will help to know its social environment better and more closely.

NATIONAL SYMBOLS

The nationalized symbols of Malaysia aim to unite people by forming illustration, vocal, or iconic representations of the national citizens, their ethics, goals, and history.

National symbols of Malaysia consist of the following :-

The Malaysian Flag

- It was made on 40th independence day in 1997. The name of National flag is “Jalur Gemilang”.

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National Anthem

- The National anthem of Malaysia was adopted in 1963 and it is based on old Malayan folk tune.

National Emblem

- “ Bersekutu Bertambah Mutu” is the national emblem of Malaysia and it’s the traditional symbol of Islam.

National Animal

- “ Tiger” is the national animal of Malaysia. It is also the national animal of our country. It is commonly seeing animal in Malayan Forest.

5. National Flower

- “ Bunga Raya” is the national flower of Malaysia. It is also known as “ Hibiscus”. It is abundantly found in Malaysia.

6. The National Mosque

- It is supervised by Fedral Public Works Department and it includes a hall, a mausoleum, a library, offices, an open courtyard and a minaret.

7. The National Monument

- This Malaysian symbol has been dedicated to those who have died in the cause of peace and freedom for the country. Positioned on a powerful site at the Lake Gardens in Kuala Lumpur, the total region has been set aside for the national monument

8. The National Language

- Bahasa Melayu is the national language of Malaysia. As the national language, it must be used for official purposes which includes its use by a federal and state administration, and as distinct by the legitimate alteration of 1971 by all authorities (including local authorities) and statutory bodies.

9. The National Car

- Proton Saga This Malaysian national symbol symbolizes the determination of the nation as a producer of primary commodities and to emerge as a member of the community of industrialized nations. This project became a reality in September 1985 after its announcement in 1982.

PEOPLE

The civilization of Malaysia has been described as “ Asia in miniature”. The unique culture of the area stemmed from its original tribes, along with the Malays from the ancient times. The Malays, which form over half of the population, play a dominant role politically and are a part of group called Bhumiputra .

The Orang Asal, the initial residents of Malaya, formed only 0. 5 percent of the total population in Malaysia in 2000, but represented a mass in East Malaysia. In Sarawak, most of the non-Muslim local groups are identified as Dayaks, and they constitute about 40 percent of the population in the state. The 140, 000 Orand Asli, comprise a number of different ethnic communities living in peninsular Malaysia. The Chinese have been settling in Malaysia for many centuries, and shape the second-largest ethnic crowd. These people

intermarried with the Malaysian community and thus emerged a new group, the Peranakan (“ Straits Chinese”).

The Indian population in Malaysia is the smallest of the three main cultural groups, accounting for about 10 percent of the country’s population. Tamil, Malayalees and Telugu cover over 85 percent of the people of Indian origin in the country. Some Eurasians of mixed European and Malay descent live in Malaysia. Malacca are descendants of former Portuguese colonists who married Malay women. Also some of the tribal communities which live in Malaysia are Murut, Bajau, Kadazan Dusun, Sabah and Bidayuh.

LANGUAGE

Malaysia contains speakers of 137 living languages, 41 of which are spoken at Peninsula Malaysia. The government provides education in each of the three major languages i. e. Malay, Chinese, and Tamil. Malay is an Austronesia language spoken in Malaysia, Indonesia, Singapore, Brunei and Thailand. The total number of speaker of ordinary Malay is about 18 million. There are also 170 million people who verbalize Indonesian, which is a form of Malay. The national language in Malaysia is Bahasa Malaysia. English, Tamil, Chinese (in various parlance- Mandarin, Cantonese, Hokkien, Hakka, Hainan and Foochow), Telugu, Malayalam and Punjabi are the other languages spoken by different groups. In addition, in East Malaysia several native lingoies are spoken, the main ones being Iban and Kadazan. English is extensively verbal by the business community. Mandarin and Tamil are taught concurrently with Bahasa Malaysia and English in schools

English may take precedence over Malay in certain official perspective as provided for by the National Language Act, mainly in the states of Sabah and Sarawak, where it may be the official operational language. Creoles, Terengganu, Kedah Malay are some of the authentic tribal languages spoken by the native tribes.

RELIGION

Malaysia is multicultural and a generous mix of many religion groups. The dominant religion in Malaysia is Islam, whose followers make up 61 per cent of the population. The code of Islam enforced is Sunni. Islam was introduced by merchant, becoming definitely recognized in the 15th century. Other religions, such as the Baha'i Faith and Sikhism also have devotees in Malaysia. Christianity has established itself in some communities, especially in East Malaysia

The large Chinese population in Malaysia practices a mix of beliefs, with influences from customary Chinese religions such as Buddhism and Daoism. Hinduism is practiced by the majority of Malaysian Indians Also a small group of Jewish community has been found in Malaysia.

CLOTHING

Baju is the term for clothing in the Malay language. Since Malaysia comprises three major cultures: Malay, Chinese and Indian their clothing pattern is adapted in their original attire. Traditional Malay attire is the “ baju melayu”, a loose tunic which is worn over trousers and usually accompanied with a “ sampin”, which is a sarong which is wrapped around a man's hips. It is also frequently accompanied with a songkok or cap, on their head. Traditional

garments for men in Malaysia consists of a silk or cotton skirt and shirt with a scarf like piece of cloth joined around his waist. This scarf is sewn together at the ends and is conventionally called a sarong or a kain. Most of the attire is made up of bright and bold colors. The male also wears a religious hat. Malay women wear the baju kurung, a knee-length shirt worn over a long skirt. Usually a scarf or shawl is worn with this. Prior to the wide embrace of Islam, Malay women wore “kemban”, which were sarongs which were tied just above the chest. Also clothes like kurta, saris and Chinese and iban outfits are seen.

MARRIAGE

Marriages in Malaysia are usually a family function right from searching the partner to selecting them. It is important in Malaysia that the marriages are done between people of the same class, status, origin and religion for similarities of thoughts and customs. The marriageable age for men there is between 25 and 30 years, and between 23 and 27 years old for females. The traditional wedding ritual is in two parts. The first component is the akad nikah (marriage contract), which is the legal and religious part of the wedding. The second part is the bersanding (enthronement), which is a family merriment.

Adat merisik

When it is time for a man to get married, his family identifies a number of probable brides. Once a particular woman is selected, the merisik, or investigation process is done. In this ceremony one or more representatives (wakil) of the man visits to the family of the woman i. e potential bride. The

visit is purely for the purpose of further inquiry, and it gives the guests the chance to see the woman. A hint will be given to her parents regarding the reason of the visit, and their response will be assessed. The woman's parents may also give the guests some idea as to whether or not their daughter would be interested in the match. If no progress takes place they may look ahead for spate partners

Adat bertunang

Once the wish of the man is know, an engagement date will be set when families of the couple meet to discuss the wedding plans. The adat bertunang (engagement custom) is usually held at the bride's home.

Akad nikah

A Malay wedding proper begins with the akad nikah (marriage contract) ceremony. The groom cipher the marriage contract and agrees to provide the bride with a mas kahwin (literally ' marriage gold' in form of money or goods or anything as requested by the bride). This is in contrast to dowry, as the mas khawin is paid by the groom to the bride. The mas khawin is a sign to show that the men is ready and are set to build a family with the lady he chose. The contract signing is done in front of the religious official and is accompanied by prayer.

Bersanding

The actual wedding day is the bersanding (enthronement). This means the " sitting together of the bride and bridegroom on the bridal divan". Known as the pelamin, this couch is the attraction of the whole ceremony, and two

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pelamin are required – one in the bride's house and the other in the bridegroom's. As the bersanding ceremony usually takes place in the afternoon, the bridegroom amuses the visitors at his own house in the morning. Each visitor receives a bunga telur (egg flower), a bejeweled egg with a cloth flower, as a symbol of fertility. The couples are considered royals for the day, and so various royal customs are presented for them, including band playing court music and ' bodyguards' performing a display of Silat (traditional Malay martial arts).

After the bersanding ceremony, the wedded couple and their guests attend a celebratory feast called the makan beradab (formal meal). This consists of the bride and groom feeding each other sweetened rice. The celebrations are concluded by posturing for family photographs.

CHILDREN UPBRINGING

To the Malays, children are the most important possessions to the family. The more children a family has, the more they are treasured for, as children are " gifts" from God. A family with many children is a " prosperous" family, though poor economically. Thus, family unit planning practices and the use of contraceptives which is widespread in the world is less practiced by the Malays.

Malay parents rely on other family mem→bers in rising up their own children. Normally, the children are looked after by grandparents or by unmarried aunts when their own parents are out working. In the Malay socialization also includes the teaching of basic practical skills to prepare the children to take over adult male and female roles. The transi→tion of women to maturity

involves a similar transmission of responsibility from the mother. She also steadily teaches her daughter to toil in the fields, doing the lighter errands. But most importantly, she educates her daughter how to be an excellent homemaker who would be able to take up the tasks of a wife and a mother when she later marries. While agreeing to the fact that formal secular education is an effective means to socio-economic mobility, as it would help sheltered external jobs for their children, some of the Malay parents feel that sons should be better educated than daughters

POSITION OF WOMEN

The Malays look upon the wife as “ibu rumah” or the center of the family. The nickname of “orang rumah” or the one who administers the house given by the husband to his wife plainly explains the predictable role place a woman should carry out when she gets married.

Malay parents also give the nickname of “orang dapur”, or the one who runs the kitchen to their newly born baby girl, as divergent to the nickname of “orang balai”, or the one who sits in the hallway, given to their new-born baby boy.

Though the Malays generally recognize the women’s position in the family, believe that a woman should not take over the role as the family head from her husband. With a social system inclined towards the patriarchal type, the Malay society shows the central position of the husband. A hen-pecked husband is detested by the society, as much as the society despises a woman who takes the role of a matriarch in the family.

LITERATURE

Malaysia has a strong oral tradition that has existed since before the arrival of writing, and continues today. Oral literature encompasses a variety of genres of Malay folklore, such as myths, legends, folk tales, romance, epics, poetry, proverbs, origin stories and oral histories.

The Arabic Jawa Script arrived with the coming of Islam in the late 15th century. The earliest known Malay writing is on the Terengganu stone made in 1303. The first printed books in Malay were produced by European missionaries in the 17th century. One of the more famous Malay works is the *Sulalatus al-salatin*, also known as the *Sejarah Melayu* (meaning “The Malay Annals”). It was originally recorded in the 15th century, although it has since been edited; the known version is from the 16th century. The *Hikaya Rajit Pasai*, written in the 15th century, is another significant literary work. The *Hikayat Hang Tuah*, or story of Hang tuah, tells the story of Hang Tuah and his devotion to his Sultan. This is the most famous *Hikayat*; it drew from the *Sejarah Melayu*. Both have been chosen as world heritage items under the United Nations Educational, Scientific and Cultural Organization (UNESCO) ‘Memory of the World’ programme. Folktales such as the *Hikayat Sang Kancil*, about an intelligent mouse deer, are popular, as are adventures like *Ramayana*, modified from Indian epics. Munshi Abdullah (Abdullah bin Abdul Kadir), who lived from 1797-1854, is looked upon as the father of Malay writing. *Hikayat Abdullah*, his life story, is about everyday life at the time when British influence was spreading. In the 1920s that Malayan authors began to write modern novels and short stories. Among them the best known

writers are Ahmad bin Mohd. Rashid Talu, Ishak Hj. Muhammad and Harun. Malaya Female authors began to attain respect in the 1950s.

The first of Malaysia's 'modern' authors was the 19th century writer Munshi Abdullah – who has lent his name to a few streets around the country. His best known work was his autobiography, Hikayat Abdullah. In 1971, the government took the step of defining the literature of diverse lingo.

Literature written in Malay was called “ the national literature of Malaysia”, literature in other bumiputra languages was called “ regional literature”, while literature in other languages was called “ sectional literature”. Malay poetry is highly developed, and uses many forms. Malaysian literature is typically written in any of the country's four main languages: Malay, English, Chinese and Tamil. Early on Malay literature was subjective by Indian epics, such as the Mahabharata and the Ramayana.

These works lay the fundamentals for an expansion of Malaysian literature from the 1950s and today there is a prodigious Malay-language publishing industry.

PERFORMING ARTS

Each ethnic group has dissimilar performing arts; with little have common characteristics connecting them. Malay art demonstrate some North Indian influence. A form of art called Makyong, including dance and drama, subsist in the Kelantan state. Conversely, older Malayan-Thai performing arts like makyong have been less popular throughout the country due to their Hindu-Buddhist origin. Since the Islam period, the arts and tourism ministry have

focused on newer dances of Mughal, Portuguese or Middle Eastern origin.

Malay customary dance comprise jogetmelayu and Zapin.

In recent years, dikri barat has been popular, and it is promoted by state governments as a cultural symbol. Silat is an additional admired Malay martial art and dance form. This form helps to increase a person's spiritual power.

Wayangkuliy (shadow puppet theatre) has been popular in Malaysia.. The puppets are made with cow and buffalo skin, and are carved and dyed by hand. Plays done with shadow puppets are based on customary stories, e. g. the Ramayana and the Mahabharata.

Traditionally, theatrical music is performed only by men. The Javanese immigrants brought kuda kepang to Johor, which is a form of dance where dancers sit on mock horses and tells the tales of Islamic wars. The Chinese communities brought conventional lion dance and dragon dance with them, while Indians brought dance forms such as bharatnatyam and bhangra. Colonialism also brought other art types, like the Portuguese Faraperia and branyo. There are a range of habitual dances, which have very strong religious meaning. Diverse tribes from west and east Malaysia have different dances.

ARTIFACTS AND HANDICRAFT

Malaysian artifacts mainly consist of carving, weaving, silver smiting, handwoven baskets and ornaments. The silver smiting includes ornamental beetle nut set and kris. Lavish textiles known as Songket are made, as well as conventional decorative batik fabrics Other Textiles like puakumbu and

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tekak are used for decorations, embellished with a painting or pattern. .

Indigenous East Malaysians are known for their wooden masks.

Also Earthenware is one of the famous art crafts there. Labaysayong is a gourd-shaped clay jar that holds water. Perak also used to store water is the angular Terenang. The Belanga , which is a kind of a clay bowl is used to cook and its wide base allows heat to stretch easily. Carved timber is used as ornamentation for many items, such as doors and window panels

PUBLIC HOLIDAY

Following is the summary of Public or National Holidays in Malaysia:

Prophet Muhammad's Birthday

- According to most muslims he is the last Prophet sent by God for Mankind. So, every year in Malaysia this day is celebrated as his birthday.

2. Chinese New Year

- It is the first day of Chinese calendar. Chinese New Year is celebrated in countries and territories with significant Chinese populations. Chinese New Year is considered a major holiday for the Malaysia also.

3. Labour Day

- 1st of May of every year is declared as a Labour Day in all over world. So, this day also celebrated as Labour Day in Malaysia also.

4. Wesak Day

- The exact date of Vesākha varies according to the various lunar calendars used in diverse customs. In Theravada countries subsequent the Buddhist calendar, it falls on a full moon Uposatha day, classically in the 5th or 6th lunar month.

5. Malaysia King Birthday

- Every year 1st June is celebrated as King's Birthday and the current king of Malaysia is Sultan Abdul Halim of Kedah.

6. Hari Raya Puasa

- Eid al-Fitr was originated by the Islamic prophet Muhammad. It is observed on the initial of the month of Shawwal at the end of the holy month of Ramadan, during which Muslims undergo a period of fasting.

7. Merdeka Day

- Merdeka day is basically Independence Day of Malaysia. On 31st August, 1963 Malaysia got freedom and the day was celebrated as Merdeka day every year.

8. Malaysia Day

-The Malaysian federation was established on 16th September, 1963. So, this day is celebrated as Malaysia Day every year.

9. Hari Raya Qurban

- This is celebrated as a Sacrifice Day because on this day Prophet Abraham sacrificed his first son Ishmael.

10. First Day of Muhharam

- Muhharam is the first month of Muslim calendar. The word is derived from the word haraam, meaning “ sinful”.

11. Christmas Day

- This day is famous as Birthday of Jesus Christ in Malaysia.

FESTIVALS

Malaysia’s multiculturalism means an abundance of cultural and religious festivals throughout the year. Certainly, those who come here are often amazed at the utter number of public holidays that the country has. Some are federal public celebration, meaning the whole of Malaysia will get the leave while others are only public holidays in certain states. Good Friday as an example is not a central holiday but is instead a state holiday for Sarawak. The country celebrates its National Day on August 31st, that symbolizes the sovereignty from the then Federation of Malay from British colonial rule. Nevertheless, in Sabah it is renowned on the 16th of September to honor the date in 1963 when Sabah and Sarawak joined the federation.

Of all the festivals in Malaysia, the debatable three major celebrations are the Hari Raya Puasa (also known as Hari Raya Aidilfitri), Chinese New Year and Deepavali, symbolic of the three largest ethnic crowds in Malaysia. For Muslims, the most illustrious holiday is the Hari Raya Puasa, which marks the end of the Ramadan fasting month. For this the country has two days given as public holiday though many often take leave for the entire week as they return to their hometowns for celebrations. Hari Raya Puasa is the Malay

equivalent of Eid Ul-Fitr and is celebrated along with the rest of the Muslim world. Likewise, Chinese New Year in Malaysia is celebrated in a similar fashion. While really lasting 15 days, the countrywide public holiday is only for the first two days of the Chinese New Year, although like Hari Raya Puasa, several will come back home for celebrations with family. As the name propose, the celebrations mark the new year in the Chinese lunar calendar and is very much a family oriented celebration.

The largest Hindu celebration in Malaysia would be Deepavali or Diwali, popularly known as the ‘ festival of lights’, a celebration to honor the victory of good over evil. During the festival, oil lamps are lighted at nighttime and revels resemble traditions followed in the Indian subcontinent.

Other notable celebrations would include Thaipusam (a unique Tamil festival that entails rituals such as going into a trance-like state and piercing the body with hooks), Qing Ming Festival or Tomb Sweeping Day for the Chinese, the Buddhist Wesak Day, Awal Muharram (the Islamic New Year) and the Prophet Muhammad’s Birthday. Not to be remiss, Christmas is also a notable celebration in Malaysia and recognized as a national holiday.

MUSIC

Traditional Malay music and performing arts have originated in the Kelantan Pattani region with some influences from India, China, Thailand, and Indonesia. The music is based around striking instruments, the most important of which is the gendang (drum). There are at least 14 types of customary drums. Other instruments are the rebab (a bowed string instrument), the serunai (a double-reed oboe-like instrument), the seruling

(flute), and the trumpets. Music is used for storytelling, celebrating life-cycle events, and at annual events such as the harvest. The East Malaysia gongs such as Agung and Kulintang are used in ritual such as funerals and weddings. These are common in the southern Philippines, Kalimantan in Indonesia, and in Brunei. Chinese, Indian, the native tribes of Peninsula and East Malaysia have their own forms of music and unique musical instruments

The largest performing arts venue in Malaysia is the Petronas Philharmonic Hall. The resident orchestra is the Malaysian Philharmonic Orchestra. Malay popular music is a combination of styles from all ethnicities in the country. The Malaysian government has taken steps to control what music is available in Malaysia; rap music has been criticised heavy metal has been limited and foreign bands must submit a recording of a recent concert before playing in Malaysia. It is believed that this music is a bad influence on youth.

CUISINES

Different cultures from Malaysia and the neighboring areas have influenced Malaysian cuisine, with strong influence from Malay, Chinese, Indian, Thai, Javanese, and Sumatran cuisines. This is mainly because Malaysia was a part of ancient Spice route. The different states of Malaysia have diverse dishes, and often the food in Malaysia is different from the original dishes. Nasi Lemak is the national dish of Malaysia

Although many Malaysian dishes originate from another culture, they have their own identities. Often the food in Malaysia is different from the original dishes for example, Chinese food is often sweeter in Malaysian versions than the original. The Peranakans Chinese who moved to Malaysia centuries ago,

have their own exclusive cuisine with the Malaysian ingredients. At dinner food is not served in courses, but all at once. Rice is popular in Malaysian dishes. Chilli is found in Malaysian dishes, although they are not spicy. Noodles here are common. Pork is seldom used in Malaysia, because of the large Muslim people.

CINEMA

There are five stages to the cinema of Malaysia. The first stage was in 1933 with the production of a narrative film, *Laila Majnun* by a company operating outside Singapore. The second stage involved the movies mostly from Indian and Philippines directors during the world war II. The first locally directed film, *Permata di-Perlembaham*, was produced in 1952.

The third stage was when Singapore-based studios began to produce films in the 1950s, but the industry was consequently dented due to sovereignty of Singapore and thus the loss of studios there. Indonesian films gained fame at this time, although a small group of filmmakers continued to produce in Malaysia, forming the fourth stage. In the 1980s the local industry recovered, which lead to the fifth stage, which covered more. This was also the first time non-Malay films began to have a significant presence.

The government start to support films in 1975, creating the National Film Development Corporation in 1981. thus it offered loans to filmmaker's who want to make films, however the criteria for obtaining funds has been criticised as promoting only commercial films. Thus as government support was less, a strong independent film movement has developed. There has been a increase in short films, which in the past two decades have begun to

gain status in international film festivals. Independent documentaries often cover areas which would normally be censored by the government, such as sex and sexuality, as well as racial inequality and tension

MEDICINE AND HEALTH

Malaysia has fame for medical-related concerns like cardiology, dentistry, gastroenterology, screenings, general surgery, orthopedics, ophthalmology, and plastic surgery. It not only has the latest medical equipments providing optimum performance but also medical practitioners who have earned their degrees in various medical schools and top universities in schools in the US.

SPORTS

Malaysia includes popular sports like squash, badminton, football, field hockey, and bowling It also