CULTURE OF SABAH TOWARDS INTERNATIONAL STUDENTS' GENDER AND NATIONALISM IN UMS: CROSS-CULTURAL PERSPECTIVE

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Abstract

Cross-cultural communication has a significant impact on international students in Malaysia culture regarding their gender and nationalism. Due to the lack of information and research, as well as no initiation to find out the ways to resolve the issue, the international students are concerned regarding their gender and nationalism in a host country perspective. We used appropriate literature in the fields of global teaching acculturation and adaptation of overseas students; and discrimination research and their backgrounds to discuss how global students recognize and articulate their domestic and gender identity in UMS, Sabah, Malaysia. For global students, a qualitative technique refers to say their tales overseas and describe the variables influencing the development of domestic and gender identity. A total number of participants are forty-three, who study in different faculties and institutions in UMS. In findings,

it categorizes in three broad factors and those are (1) negotiations of national identity, (2) femaleness and nationhood, and lastly (3) gender negotiation: maleness and nation. Overall, this research shows how learning about who you are and who you aim to become involves the daily lives of studying in UMS. University educators and staff need to investigate and alter strategies in respects that foster understanding of how multidimensional identities can be, but also show how cultural obstacles can generate hierarchies that perpetuate inequalities.

Keywords

1. Introduction

In line with the government interest to make the country as the international students' hub in South East Asia, it is essential to identify the cross-cultural communication impact towards the international students in Malaysia culture (mainly in Sabah) regarding their gender and nationalism. Our world remains to shrink as more and more people move overseas for research or enjoyment as well as communicate with others through internet social networks. We are part of an interconnected world in this age of worldwide flows of people and data (Appadurai, 1996). The dynamics of nationality ethnicity, class, and gender are developed through this interconnection of globalizing cultures and societies. This issue needs to be considered seriously for the future inflow of international students in Sabah, Malaysia. It is important to examine the societal context of Eastern Malaysia (mainly in Sabah) to minimize the challenges for the international students' sustainability. In this regard, this research result has developed an approach to make Sabah as truly tertiary education heaven in Malaysia. Due to the lack of information and research, as well as no initiation to find out the ways to resolve the issue, the international students are concerned regarding their gender and nationalism in host country perspective.

By scrutinizing international students' storylines, this research will investigate

- how international students exchange their national and gender uniqueness with the Malaysian culture in the context of Sabah in UMS;
- how international students' national and gender identities with the culture of Sabah intersect to face the academic circumstances in UMS; and
- why such social obstacles are either constant or confronted international students in Sabah towards Malaysian tertiary education in UMS.

2. Literature Review

In order to tackle how international students recognize and articulate their domestic and gender identity, we have taken on appropriate literature in the fields of global schooling, acculturation and adaptation of foreign students, and discrimination research and their cultures.

2.1 International Students' Contributions

Currently, Malaysia higher educational institutions host one of the most substantial numbers of international students in South East Asia. Hosting global students has the advantages of offering a global complement to university lives while also improving native economies. For instance, according to the International Education Institute (Bhandari & Chow, 2009), global students are contributing about $20 billion to the U.S. industry. Recent literature on global students in the U.S. has therefore concentrated on developments in student mobility and on the continuing dominance of the U.S. in the most employee breed (Bhandari & Blumenthal, 2011). The extensive study by Guruz (2008) shows the historical patterns of global student enrolment worldwide. He claims that it was the development of government confidence in Western colleges as development centres that aided boost the worldwide economy. He also argues that 263 million individuals are expected to achieve worldwide demand for greater schooling by 2025. The study by Bhandari and Blumenthal (2011) also argues that student mobility study is needed to tackle developments among the 3.3 million students presently studying outside their own nation (p. 1). In addition, economists expect that the Asia-Pacific area will generate around 70 percent of worldwide supply (Olsen 2003).

Their book tries to illuminate mobility of students in main geographic fields: USA, China, Europe, India, Africa, Latin America, Australia and Canada. These writers agree that U.S. greater education institutions depend not only on global schooling to stimulate the economy, but also to encourage their programs of medicine and technology. Goodman and Gutierrez (2011) discuss developments in global student mobility in the United States and claim that it is also necessary to monitor how welcoming a nation is (p. 89). The writers report that an index would include the convenience of acquiring a passport, boundary entry strategies, and the admission rate that you receive on campus. Thus, while these surveys (Bhandari & Blumenthal, 2011; Goodman & Gutierrez, 2011) provide important information on how important global students are on universities, their surveys do not discuss how the experiences of global students influence their identity.

2.2 International Students' Experiences

2.2.1 Culture Shock and Cultural Adjustment Issues

It is essential to know how these students deal with incorporating into their host nation society when considering the identities of global students. The transition to university lives can be thrilling, stressful, and full of fresh experiences, not unlike local students. These students have numerous obstacles to solve, such as passing comprehensive exams, registering for visas, charging greater tuition prices, etc.

International students, however, tend to face more pressure and adjustment problems than students from home countries (Yeh & Inose, 2003). Most of them experience what many have called cultural shock (Fernandez, 1988). Cultural shock involves all those views and prospects about how persons should talk and behave; cultural composition and organization; relationships and laws governing family structures; one's race; one's socioeconomic standing; and values, cultures, and learned behaviors that have become subsequent nature to an individual (Fernandez, p. 158, 1998). International students are therefore not only studying a fresh discipline, but also learning about a fresh society that involves possibilities for accomplishments and losses. Some difficulties require navigating the support facilities of a global university, often deemed awkward and not adequately convivial (Kher, Juneau & Molstad, 2003). Studies report how many global students face linguistic challenges that prevent their capacity to develop and influence their mental adaptation (Mori, 2000). The impact of living overseas on the intercultural awareness of people was explored by Lyttle, Barker, and Cornwell (2011). They indicated that people residing in a nation other than their citizenship have a much greater cultural awareness than individuals residing in local or monoculture.

In addition, solitude and isolation problems are an important component of the social adaptation system for most global students (Sawir, Marginson, Deumert, Nyland & Ramia, 2008). International students who feel connected within their host nation to certain social networks are less probable to encounter signs of a cultural pressure (Ingman, 2003; Yeh & Inose, 2003). The problems raised in this academic job warrant the need to study cultural adaptation, and psychological disturbance problems are faced by global students (Le & Gardner, 2010; Popp et al., 2010). Bochner's et al. (1977) research on how the cultural relationships of global students correlate with change is especially important research in this region of literature. Bochner et al. (1977) points out that in their studies, many global students tend to create what they call

excellent connections with people of the same race and gender (p. 278); however, this was not the situation for all social communities.

While worldwide students are not bicultural, this study will inform us how those who work to fit into their host society could generate a kind of identity that runs counter to the strict collectivistic versus individualistic framework. We claim that these students' tales should be viewed specifically through the collectivist / individualistic context, but some of these patterns may emerge as students tackle particular behavioral tendencies. For example, Qin's (2009) research of Chinese foreign students in the U.S. addressed significant sacrifices for their relatives to study overseas and how these sacrifices reflected the harmonious connection appreciated in their society. Such instances do not reveal the same reaction from all people. Hall (2003) reminds us that it is a complicated method to identify tension-filled building. Identity is related to one's background in some respects, something he / she shares with a bigger community (i.e. country, racial group, etc.). But just as important, writes Hall (2003), on the one hand, one's identity is in a state of becoming and is made by the interplay of history, culture, and power, along with the effects of occurrences of everyday life on the other. While this research is informed by studying global learner adaptation that such ideas may be blurred as people cross boundaries, it also encourages research on how such ideas stand up for listeners. Passing boundaries also involves difficult social obstacles that can prevent inclusion and impact of identity. Discrimination is one such instance.

2.2.2 Issues of Discrimination

One of the most significant problems experienced by international students is discrimination, which could possibly prevent communication between domestic and foreign host students and create obstacles (Matthews & Sidhu, 2005). Host citizens may have preconceived thoughts about international students centered on thoughts they get from a worldwide news organisation, movie images, and other media types (Banazzo & Wong, 2007). The same applies to global students who may have creative thoughts about the host nation and its individuals (Appadurai, 1996).

For instance, Banazzo's and Wong's (2007) research of international woman Japanese students shows that discrimination, bias, and stereotyping occurs during the everyday circumstances of these students. Overall, Lee and Rice (2007) report that in their host nations the bulk of global students surveyed (who were from various nations) struggled. They went from ignoring views of injustice and inhospitality to cultural intolerance and conflict (Lee & Rice,

2007, p. 381). Lee and Rice (2007) also report that students from Western nations and English-speaking citizens experienced minimal discrimination against students from other areas. Using the context of neo-racism, the writers claim that the instances of these students reflect more important personal stereotyping problems that occur in distinct nations. Such events translate into an obstacle to intercultural relations and friendship and an obstacle to academic development, which should result from interactions (Lee & Rice, 2007, p. 405).

Qin (2009) states that social mobility caused them to this overseas territory as a community of poor and secluded global female students who lost their feeling of authority and control (introduced by their greater economic status) they used to appreciate in their society of birth (p. 133).

Many global pupils are recorded to originate from privileged backgrounds of school. For example, in Australia, as demonstrated by Rizvi's (2005) study, the mainstream of foreign students who came from Asia , relished extensive class privileges (p. 5), one of which was advancing in the overseas. Discrimination problems should therefore be studied not only as a normal event, but as to how they interact with economic class, ethnicity, ethnicity, etc. (Anthias, 2006).

2.2.3 Gender Discrimination Intersects with Multiple Social Categories

Discrimination may not be focused on just one trait, as recorded in these instances, but may be connected to many other social classifications such as class and ethnicity.

Beoku-Betts' (2004) research of world African women scientific students in the United States, for instance, shows the subtle discrimination that happens during educational lives. Beoku-Betts (2004) states that many White teachers challenged the skills of these women, encouraged them to take remedial courses, and disparaged their enunciations. Study by Etzkowitz, Kemelgor, and Uzzi (2000) cites how many females (both global and U.S. teachers) are experiencing 'casual discrimination' in U.S. STEM (Science, Technology, Engineering, Math) programs (p. 84). These writers provide instances of this discrimination such as women's contributions being stopped in community meetings; woman teachers being overlooked or ignored when major researchers went to the laboratory; woman teachers not being taken truly at discussions, among other results. Etzkowitz et al. (2000) report that countless woman students were scared to take the hazards that researchers had to initiate in order to succeed and were therefore not offered as many possibilities as their masculine counterparts.

There is also discrimination against male students. Liu (2002) explores how racism, harmful behaviors, and masculinity are component of Asian-American men's identification bargaining mechanism. Liu (2002) says: 'Racism contributes to the embarrassment that in America it is a minority guy' (p. 108). He mentions how these people face both the Asian Model Minority picture on an ongoing basis (which is probably good), but similarities within the present white masculinity discourses (which could not be positive in many different respects). He interviewed five hundred Asian men in the U.S. Universities on the West Coast. He discovered from the studies that in order to be deemed a good adult, one must be self-confident, aggressive, and have the 'traditional masculine behavior' (Liu, 2002, p. 114), as stated in the context of the prevailing culture and society of host countries.

While these surveys provide background on the problems of discrimination in the presence of global students, such surveys need to be linked to how global students make sense of themselves and their wider environments, especially in the context of Sabahan.

2.3 Narratives of Belonging

A few scientists whose distinct views inform this research discussed the need to comprehend the global student experience on the issue of nationality, domestic identification, and citizenship. Szelényi and Rhoads' (2007) note that global students' experiences and perspectives form, challenge, and create on current citizenship opinions.

Szelényi and Rhoads (2007) clarify the emotions of being unwanted and rejected can contribute to alienation on the part of the students, the offshoot of which may be a failure to create precious links with the host community and to encourage a higher knowledge of transnational links in politics and the environment (p. 45).

Ghosh and Wang (2003) and Szelényi and Rhoads (2007) provide us with precious insights into how people studying overseas become active and aware of their domestic identities. Studying overseas is a main experience in which people create choices and decide where they belong. We need to proceed to conduct research that try to comprehend how global students experience not only race, class, gender, and so on, but also establish limits within the intersections.

2.3.1 'Us' vs. 'Them'

International students prepare their responses to the issue 'Who am I?' As they have to do with their domestic identities. And, in doing so, international students define who they are/are

about their social group membership, their countries, societies, communities, colleges, etc. Also, their host groups also define many of these students.

Also on a holistic stage, international students are continuously described. In his research of global students in Melaka, Malaysia, Daniels (2010) explains how, because of their gender and ethnicity, international studnets were regarded as 'second-class' representatives of that society in many respects and are 'marginalized and subject to assaults as Malaysians implemented their collective domestic unity.' Carpenter (2010) quoted a number of reasons for cultural disputes that happen in college environments, such as educational egos, economic class, ethnicity, gender, among other variables in the relationship between global and local students.

2.3.2 Gender and Home National Identity

Connell (1995, 2002) claims that gender is a concept that is socially built. It is also asserted that national identity is a cultural building (Anderson, 1991). It has been asserted that a domestic doctrine filters gender (Banerjee, 2005; Mayer, 2000). As people therefore create meaning of themselves and their environment, they learn to identify the two as they fit into their community. There are not many definitions of gender. Connell (1995) claims that gender is a binary classification in which either a male or a female is characterized. He says, 'Gender is an essentialism scandal, an outrage' (Connell, 1995, p. 71). Socially built gender concepts often restrict individuals' ability to deviate from the standard. Hegemonic thoughts about femininity and masculinity are created by socio-cultural, domestic, religious and historical concepts.

3. Research Methodology

There is a need for more understanding of the lives of global students. Their narrative views and views on their lives can give a glimpse of how they perceive their selves and their lives. In order to explore the lives of global students, we need a model that aims to discover their experiences by telling their own tales. Thus, a qualitative technique enables global students to say tales about their research overseas and clarify the variables that affect the development of domestic and gender identity.

Because this research has concentrated on the complicated problems that arise during study overseas experiences and how these problems impact the concepts of their identities of global students, we have chosen in-depth and concentrate group techniques to gather the information needed. Seidman (2006) says, 'Interviewing is most compatible with the capacity of people to create significance through speech as a technique of investigation' (p.14). As

academics have pointed out, in-depth surveys enable the scientist freedom in semi-structured manner to answer questions (Bogdan & Biklen, 2003). In-depth research also offers access to the background of the conduct of individuals and thus offers scientists with a manner to comprehend the significance of that conduct (Seidman, 2006, p. 10).

This research study has identified international students identified as: studnets registered in a UMS degree program and accepted to visa status for studnets in Malaysia. International students are a social community or what Neuman (2006) calls a linked people's network. Therefore, snowball testing would be the finest choice approach to identify these students. Neuman (2006) describes that snowball testing is a technique used in a network (p.223) to sample (or select) instances. For scientists interested in an 'interconnected network of individuals' (Neuman, 2006, p. 222), this non-random technique is helpful. In specific, through some connection, each is linked to another; in this situation, all of them are global students. Although each member may not understand each other personally, each member is linked within an 'interconnected link internet' (Neuman, 2006, p. 223).

We have therefore chosen Universiti Malaysia Sabah (UMS) as our study location, Sabah's only public university. At UMS-Kota Kinabalu Campus, and Labuan International Campus, we performed our research. We have chosen to interview students who have spent more than one year living and learning in Kota Kinabalu or Labuan because we are concerned in researching the lives of international students.

Nvivo qualitative tools assisted us originally categorize the information to comprehend some of the evolving topics in order to comprehend some of the categorical information we used. Interpreting the narratives of these students will be a method of not only analyzing but creating their storylines that will enable us to provide theoretical insight into their backgrounds as the scientists. Researchers look at the information from the 'bottom up' as part of the qualitative information analysis (Bogdan & Biklen, 2003, p.6). Bogdan and Biklen (2003) describe the difficulty of the process that analysis is shaped by the researcher's standpoints and academic situations as well as by a dialog on the issue that cannot be helped but joined (p. 177).

In this example, we used Said (1978), Bhabha (1990), Anderson (1991), and Anthias (2006) theoretical viewpoint to comprehend the complex identification bargaining system as it refers to the junction of global participants' domestic and gender backgrounds.

Consequently, the only way we can explore how global instructional experiences influence how people see their personalities and their bigger environments is through a

qualitative model. A study of their tales must include the cultural problems and forces that embed these students into. Our information would not go very far without evaluating their experiences from a sociological theoretical view, as Anyon (2009) claims, and would only state what we might already understand.

4. Findings

4.1 Negotiations of National Identity

This part of the research, while in Sabah, Malaysia, uncovers the process of global students bargaining their domestic identities. The tales of these students can be classified into four distinct kinds of experiences. The first type shows how, while residing in Sabah, Malaysia, most international students spoke in this research about forming a powerful feeling of domestic identity. Second, while retaining connections with those in their domestic social networks, some students had trouble incorporating into Sabah lives. Such disputes led these students to reaffirm that they belonged to their country, which went against their dreams of creating friends with Malaysia. Third, some students talked about how they effectively integrated into a Malaysian social network, but they were also constantly challenged about what that meant in regards to their domestic identities. Finally, a proportion of research respondents discussed how they developed connections with various social networks and, as a consequence, became more critical of domestic affiliation in particular and spoke more about creating a global identity.

4.1.1 National Identity Re-Affirmed

Within this research, a proportion of international students, almost 79%, expressed a powerful feeling of belonging to their nations of origin. These students studied at different UMS faculties and institutions, were at different rates of schooling and were from multiple nations. They shared many of the same cultural problems, however, which caused them to gravitate to reaffirm a powerful feeling of belonging to their corresponding countries.

Some of the students spoke as a significant challenge about linguistic obstacles. It wasn't that these global students were unable to talk local language, but their failure to talk local language at the same rate as their classmates in Malaysia created cultural obstacles.

Most of these students talked about gravitating to spend time with their home country students or what we call their domestic social network. As their stories show, social networks have become a strong influencer. Roughly 10 percent of these students, however, were socially

separated because they were shy or unable to satisfy many students from their home nations. These students too, however, repeated a powerful mental connection to their countries.

4.1.2 National Tensions: Between Self and One's National Social Network

A tiny proportion of students, about nine percent or four out of the 43 respondents, talked about having conflicts between their selves and their domestic social networks. Each of these students originated from many nations and studied at different faculties; each shared the general objective of creating friends with Malaysia. However, they were incapable to stabilize both social networks effectively due to the cultural conditions that happened with those from their home nations.

4.1.3 Belonging to Malaysian Social Networks

In this research, there were two pupils who stated they were willing to incorporate and make Malaysian friends and establish a Malaysian social network; yet they were challenged by how such experiences were interpreted in relation to their domestic identities. While two people may appear to be a very tiny amount when it comes to hypothesizing about a knowledge, we think it is essential to emphasize how their experiences prompted them to such an awareness of their identities. These two students shared one important point: they both joined a Malaysian social network in Malaysia.

4.1.4 Becoming Global

A small but substantial percentage of people, 3 out of 43 surveyed, thought that residing, learning and operating in Sabah, Malaysia resulted in the transformative knowledge of becoming what they named more global. Becoming more international for these learners did not imply that their feeling of domestic identity had diminished, but that they were converted as a consequence of their study overseas knowledge into more global minded people. As this aspect of the research unfolds, these students define a global minded person as being more humanistic or, in some instances, more critical of their commitment to their countries and their wider links to the world.

4.2 Femaleness and Nationhood

This part of the research examines how female students are renegotiating their gender because of their UMS research experiences. The first portion, according to some of the respondents surveyed, shows the issue of schooling as a cultural placeholder to prevent marriage. The next section deals with the problems faced by females while studying medical science, technology and engineering in typically male-dominant areas. These females faced

discrimination in ambivalent respects through specific struggles, leading in competing types of womanhood.

4.2.1 The Importance of Marriage for Women

The economic position and identity of females around the world may be governed by marriage and having kids (Etzkowitz et al., 2008). In this research, most of the females, 75 percent, spoke about their families being forced to pursue specific gender roles. These females expressed sensation forced to get married by a certain era in addition to the stress to become effective in their areas of research.

4.2.2 Negotiating Intellectual Discrimination

Both the amount of international female university students in general and the amount of female graduates in medical science, technology and engineering in specific continue to expand (Etzkowitz, et al., 2000). Despite the increasing amount of females learning in such programs, there are many barriers to be astounded in a prevailing masculine region where discernment against females is not unusual (Etzkowitz et al., 2000; Zhao, Kun, & Carini, 2005). In total, 65% of the studnets we surveyed studied in the fields of medical science, technology and engineering. As a consequence of following a specific major, only two out of twenty female interviewees spoke specifically about gender discrimination. While the amount of such experiences was not substantially large, we decided to address such experiences because: (1) such a debate highlights the gender discrimination experienced by international female students and shows how this discrimination could interact with their various identification affiliations, and (2) such conversations shed light on these connections at the stage of homilies about gender roles.

4.3 Gender Negotiation: Maleness and Nation

This section of the study discusses the procedures of bargaining between masculine respondents in this research. The first section discusses the apparent thoughts of manhood of male students and their associated duties, which are immediately linked to how male respondents handled the demands to become the 'breadwinner' of the community. Second, we will show how some of the male students in this research spoke of discrimination and, as a result, began to regard gender in fresh aspects. In addition, many of the males discussed their cultural opinions and consequently race and gender constructions both within their home nation and in the host nation.

4.3.1 Uncovering Demands: Male Responsibilities

In our research, most of the male respondents, ninety percent of them, spoke of their family's requirements and of being component of what many described as a collectivist style society (Ayyash-Abdo, 2001; Markus and Kitayama, 1991). While the female participants in this research spoke of marital stress, the males spoke of the problems concerning their potential positions as suppliers for their expanded family.

4.3.2 Negotiating Becoming the 'Breadwinner'

The notion of the male 'breadwinner' is a main element of the concepts of manhood and patriarchy that circulate in and beyond Malaysia. However, due to the huge number of females joining the workforce, such a notion is changing (Kelan, 2008). In addition, the present worldwide financial turmoil has created more pressure for males in helping their families (Kelan, 2008). Such developments raise the issue, how do global migrant people perceive their positions in regards to their greater education experiences in Malaysia, practically Sabah? This research discovered that most of the international students, nineteen out of twenty-two, discussed their presumed position as a male 'breadwinner' and assigned such a position to the cultural stresses. Most of these students defined their breadwinner position as unaffected by their Malaysian backgrounds, but a few students stated how their knowledge of studying overseas in Sabah permitted them to perceive that position in a fresh manner, thus influencing their male identity.

4.3.3 Intersections of Discrimination and Gender

While the female students in this research spoke of discrimination in typically male-dominated areas of research, half of the males in this research, eleven out of twenty-two, spoke of discrimination throughout their daily life. We researched in UMS in different degree programs and concentrations at different faculties and institutions.

4.3.4 The Connection of Religious Understandings and Gender

Many of the male students in this research discussed how their Malaysian beliefs gave them a fresh manner of seeing Islam. Religion includes imagining a prevalent collection of convictions, like nation-states. As a consequence of learning overseas, most of the male students, sixteen out of twenty-two, reported no shift in their religious convictions. The surviving six male international students, however, talked about how migration led them to completely alter their spiritual views, or that their time away from home led them to ponder and alter their previous spiritual views depending on their fresh experiences. New methods of understanding gender and gender roles included these fresh views.

5. Conclusion

Overall, this research shows how the day-to-day lives of studying in greater educational organizations, in this situation Universiti Malaysia Sabah (UMS) involves learning who you are and who you are trying to become (Winkle-Wagner, 2009). What can this research take away from lecturers and university employees? This research can assist university employees and lecturers understand that the function of social networks needs to be evaluated in order for international students to completely incorporate into the university society. Demonstrated in this research, international students tend to build social networks depending on mutual races or faith. As some students clarified, they developed cultural obstacles deliberately or unconsciously, such as engaging in activities where it was not easy for international students to incorporate. Such closed social networks, however, do a disservice to international students and to other students and employees in Malaysia in many respects. University lecturers therefore need to take measures to help break down social obstacles. Koehne (2005) reminds us: 'When international students are built as a community or create subjectivities depending on sameness and distinction, restricted methods of speaking about themselves and closed topic roles are provided to them' (p. 118). This was the situation with one of the respondents, who was stereotyped by her lecturer as being shy and likely unable to manage responding outside. Ngo (2010) claims that lecturers strive to talk about society and educate it in ways that affirm its fluidity (p. 6). Possibly because we reside in a binary world, people are most comfortable putting people in classifications, many of which come with 'good' or 'bad', 'friend' or 'enemy' affiliation, and so on.

We must therefore become familiar with inconsistencies as lecturers. Ngo (2010) says: 'Incoherence and identification incongruities open up a room not only for new things to enter into the world (referring to Bhabha, 1994), but also possibilities for differences that alienate, denigrate and contain who learners are and who they want to become' (p. 97). It is therefore essential for lecturers to enable for the emergence of contradictory, new and incompatible personalities and to integrate such thoughts into their training and personnel growth operations.

Therefore, by generating circumstances that assist dissolve such obstructions, lecturers and university staffs can try to break down such obstacles. One instance is to help incorporate with faculty relationships and to create project organizations that incorporate students from Malaysia and abroad. University employees can promote international students and lecturers who have lately studied overseas to community. Curriculum may include global elements that incorporate the experiences of international and domestic students that are linked to their

common life. These are instances that can be studied and altered in respects that foster understanding of how multidimensional identities can be, but also show how cultural obstacles can generate hierarchies that perpetuate inequalities.

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