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A special issue devoted to

Towards a Safer World:
Addressing the Dynamics of Human Ecological Challenges

Guest Editors
Haslinda Abdullah, Nobaya Ahmad
& Lee Yok Fee

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About the Journal

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The *Introduction* explains the scope and objective of the study in the light of current knowledge on the subject; the *Materials and Methods* describes how the study was conducted; the *Results* section reports what was found in the study; and the *Discussion* section explains meaning and significance of the results and provides suggestions for future directions of research. The manuscript must be prepared according to the Journal's **Instructions to Authors**.

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Authors are notified with an acknowledgement containing a *Manuscript ID* on receipt of a manuscript, and upon the editorial decision regarding publication.

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In the peer-review process, three referees independently evaluate the scientific quality of the submitted manuscripts.

Peer reviewers are experts chosen by journal editors to provide written assessment of the **strengths** and **weaknesses** of written research, with the aim of improving the reporting of research and identifying the most appropriate and highest quality material for the journal.

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What happens to a manuscript once it is submitted to *Pertanika*? Typically, there are seven steps to the editorial review process:

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2. The CEE sends the article-identifying information having been removed, to three reviewers who are specialists in the subject matter represented by the article. The CEE requests them to complete the review in three weeks.

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3. The CEE, in consultation with the Editor-in-Chief (EiC), examines the reviews and decides whether to reject the manuscript, invites the author(s) to revise and resubmit the manuscript. The CEE may seek additional reviews. Final acceptance or rejection rests with the CEE and EiC, who reserve the right to refuse any material for publication. In rare instances, the manuscript is accepted with almost no revision. Almost without exception, reviewers' comments (to the author) are forwarded to the author. If a revision is indicated, the editor provides guidelines for attending to the reviewers' suggestions and perhaps additional advice about revising the manuscript.
4. The authors decide whether and how to address the reviewers' comments and criticisms and the editor's concerns. The authors return a revised version of the paper to the chief executive editor along with specific information describing how they have answered' the concerns of the reviewers and the editor, usually in a tabular form. The author(s) may also submit a rebuttal if there is a need especially when the author disagrees with certain comments provided by reviewer(s).
5. The CEE sends the revised paper out for re-review. Typically, at least one of the original reviewers will be asked to examine the article.
6. When the reviewers have completed their work, the CEE in consultation with the EiC and Editorial Board Members examine their comments and decide whether the paper is ready to be published, needs another round of revisions, or should be rejected.

7. If the decision is to accept, an acceptance letter is sent to all the author(s), the paper is sent to the Press. The article should appear in print in approximately three months.

   The Publisher ensures that the paper adheres to the correct style (in-text citations, the reference list, and tables are typical areas of concern, clarity, and grammar). The authors are asked to respond to any minor queries by the Publisher. Following these corrections, page proofs are mailed to the corresponding authors for their final approval. At this point, **only essential changes are accepted**. Finally, the article appears in the pages of the Journal and is posted on-line.

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ABSTRACTING AND INDEXING OF PERTANIKA JOURNALS

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Contents

Preface

The special issue of Pertanika Journal of Social Sciences and Humanities was the outcome of a Conference organised by the Faculty of Human Ecology with the theme "Towards a Safer World: Addressing the Dynamics of Human Ecological Challenges" from 18th to 20th April 2017. Nineteen papers were selected for publication in this special issue from 100 papers presented. The Conference covered themes form various aspects of human ecology such as social, religion and culture; family and human development; consumer studies; community development; natural and built environment as well as politics and civilization. The papers selected also signify the scope of human ecology from issues related to family, community, politics and biodiversity of the environment both at the national and international levels. All the papers published had undergone stringent and rigourous peer review process involving a series of reviews by internal and external reviewers.

We would like to thank the contributors as well as the reviewers for their commitment and patience which had made the publication of this special issue possible. We hoped that the articles published will assist researchers in expanding their knowledge on various issues related to human ecology and continue to support the Faculty in publishing articles of high quality and standard.

We would also like to thank Pertanika's Editor-in-chief and the Chief Executive Editor, and their dedicated publication team, for their tremendous efforts, leadership, courage and dedication to improve the quality of the articles published in this issue.

Guest Editors :

Haslinda Abdullah *(Assoc. Prof. Dr.)*
Nobaya Ahmad *(Assoc. Prof. Dr.)*
Lee Yok Fee *(Assoc. Prof. Dr.)*

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Review article

Political and Security Relations between India and Southeast Asia states after the Cold War

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ABSTRACT

The political and security relationship between India and Southeast Asia (SEA) has developed beyond the traditional domain after the Cold War era. As the Cold War ended, and new geopolitics were redefined, both parties sought a strategic approach through greater engagement with extra-regional partners. Since 2003, both parties have engaged in various political partnerships with SEA states and a few security challenges collectively. The paper answers the following questions: what is the pattern of this relationship? What kind of mechanism has been adopted by both parties in strengthening their relationship? Is the factor of China imperative enough to 'boost' India's efforts in reinforcing political and security relations with SEA states? Using content analysis, emerging themes from relevant literature by selected scholars in the area of India and SEA states' relations are explored. This paper also reviews several governmental documents and official websites. In general, some scholars agree that the development of the relationship between India and SEA states is important in creating a regional balance with other international actors especially China. This paper aims to examine the growing relations between India and SEA states in the political and security terms since 2003. The paper suggests that the strong political and security relationship between India and SEA states creates an "external balancing strategy" to counter-balance the presence of China in the region. Meanwhile, it also shows that SEA states are turning to India as a counterweight to China and the US in the region.

Keywords: India-Southeast Asia relations, maritime security, political relation, security cooperation

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INTRODUCTION

The political and security relationship between India and Southeast Asia (SEA) has developed beyond the traditional domain after the Cold War era. As the Cold War ended and new geopolitics were redefined, both parties sought a strategic approach through greater engagement with extra regional partners. Since 2003, both parties have engaged in various political partnerships with SEA states and a few security challenges collectively. The introduction of India's Look East Policy, later rebranded the Act East Policy, signaled India's determination to strengthen relations with SEA. Some scholars argue that the rising military power of China and its assertiveness in the region is one of the important mutual challenges for India and Southeast Asian countries (Amador et al., 2011; Blank et al., 2015; Naidu, 2010; Pandya & Malone, 2010; Rajendram, 2014; Yong & Mun, 2009). These scholars assert that there is a crucial need for India to enhance its political and security ties in order to confront mutual threats and counter-balance China's rising power in the region in particular.

On the other hand, the approach of SEA states towards India is argued to be an alignment option for them to balance the regional influence of China and the United States (Singh 2011; Singh, 2018). SEA states are seen seeking on power balancing between major powers rather than bandwagon. However, few scholars argue that using realism and balance of power as concepts in understanding the regional relations with the major powers is no longer significant. They assert that SEA states are more independent in managing their affairs in the post-Cold War (Archaya, 2004; Banlaoi, 2003; Circiorari 2008). Despite this argument, this paper contends that the perspective of balance of power is still relevant to explain the nature of regional relations with major powers. The competition between two major powers i.e. China and India, is real as highlighted by few scholars (Banlaoi, 2003; Frankel 2011; Hong, 2007; Mohan, 2006; Scott, 2008a, 2008b) and it is impossible for SEA states to choose the bandwagon because all the states in the region have mutual benefits with China and India in various domains. It is important to see the development of the relations between SEA states and major powers to understand and foresee the political and security challenges in the region, especially with India as a new heavyweight player after the Cold War.

In spite of the variety of interpretation of the motive in their relations, most agree that both parties have extensively used their security and political engagements beyond the traditional framework scholars (Batabyal, 2006; Brewster, 2013; Muni & Mun, 2012; Mohan, 2008; Naidu, 2010; Singh, 2011; Southgate, 2015). With this in mind, the current paper answers the following questions: what is the pattern of this relationship? What kind of mechanism has been adopted by both parties in strengthening their relationship? Is the factor of China imperative enough to 'boost' India's efforts in reinforcing political and security relations with SEA states?

Therefore, this paper aims to examine the growing relations between India and Southeast Asian (SEA) states in the political and security domains since 2003. Using content analysis, emerging themes from relevant literature by selected scholars in the area of India and SEA states' relations were explored. This paper also reviews several governmental publications (ASEAN, 2010, 2016; Ministry of External Affairs, 2013, 2016) including official websites such as the Ministry of Foreign Affairs of India and Association of Southeast Asian Nations (ASEAN). Searching themes in these data sources were based on selected keywords (e.g. India-Southeast Asia relations, political relation, security cooperation, maritime security and strategic relations between India and SEA). The discussion of this paper is divided into three sections. In the first section provides a brief background and explanation of the changing directions of India towards Southeast Asia region after the Cold War. The second and third sections focus on two major types of the relationships between India and Southeast Asia, namely political partnerships and security cooperation.

POST-COLD WAR AND INDIA'S LOOK EAST POLICY

This section discusses a brief background of India's direction towards Southeast Asian countries after the Cold War. SEA states became the core point of India's foreign policy in expanding its influence in the Asia-Pacific region post-Cold War. After losing India's major trading partner with Russia due to the dissolution of Soviet Union, India needs new trading partners. India also needs to reconnect with SEA after three decades of 'frosty relations' that exist due to the ideological influence of the Cold War (Blank et al., 2015; Naidu, 2010). Therefore, finding new trading partners in SEA was the best option for India to expand its power because of the great potential of SEA in economy, security, politics and maritime sectors. Therefore, India launched its economic reforms and its new strategy Look East Policy (LEP) with the aim to establish economic and strategic ties with SEA states.

The introduction of the LEP in 1992 marked a new direction in India's policy toward the SEA region. It aimed to establish India as a "heavyweight player" in the region. There was no official doctrine or blueprint of government document specifying the principle of the LEP by the Indian government; it was only mentioned in Ministry of External Affairs Annual Report (1995, 1996). Most scholars agree that the objectives of the LEP are at least three-fold involving multilateral engagements in politics, economic and defense. Forums for these engagements include the Association of Southeast Asian Nations (ASEAN), East Asia Summit (EAS) and ASEAN Regional Forum (ARF) (Gupta, 2012; Jha, 2008; Naidu, 2004; Pandya & Malone, 2010; Rajendram, 2014). The main three objectives of the LEP are; first, to strengthen the political ties by institutionalizing linkages with ASEAN and its members; second, to increase economic engagement (i.e. in trade, investment, technology and tourism); and third, to build strong defense and security relations with ASEAN members.

There is no doubt that the motive of the LEP is driven much by the need for economic reform in India's foreign relations with SEA states as highlighted by several scholars (Brewster, 2013; Haokip, 2011). Yet, scholars like Batabyal (2006), Hong (2007), Garver (2010), Muni and Mun (2012), Brewster (2013) and Pandya and Malone (2010) argued that the main objective of the LEP was not merely to expand India's economic ties with SEA states but to obtain a strategic position in political and security relations to counter-balance China's ascending power in the Asia-Pacific region. However, China had concerns towards the LEP, especially when "The People's Daily" mentioned that India might intend to encircle China's power through the LEP (Lakshminarayan, 2010). Despite India's effort to be a regional economic power, the 'overwhelming dominance' of China in SEA forced India to take a more strategic role in non-economic dimensions such as in political, security, defense and maritime areas. The proclamation of the Act East Policy by India's current Prime Minister as a new 'phase' of the LEP in 2015 looks promising. The new updated policy reflects India's will to play a prominent strategic role in SEA and the Asia-Pacific region (Rajendram, 2014). The Act East Policy is paying further attention to the maritime security (Singh, 2018), focusing on building the Indian navy's capability and promoting India's naval interactions in the Asia-Pacific zone.

This paper identifies two main patterns namely political partnership and security cooperation. The next two sections will dicuss these two patterns. The patterns are explored using multilateral institutions such as ASEAN-based organizations as the primary mechanisms adopted by India and SEA states to strengthen their political and security relationship.

Political Partnership

This section focuses on the pattern of political partnership between India and SEA states after 2003 through various regional mechanisms. Essentially, the political partnership between India and SEA states is an extension of their diplomatic relationship. It involves activities in regional mechanisms with ASEAN-based organizations, i.e. ARF and EAS, and promoting bilateral ties (Blank et al., 2015; Brewster, 2013; Naidu, 2004). India became a Sectoral-dialogue partner of ASEAN in 1992 and later became a full dialogue partner in 1995. The following year, India became a part of ARF and then became a full partner summit of ASEAN in 2002. The inclusion of India to EAS was supported by Thailand, Singapore, and Indonesia in 2005, despite China's refusal (Scott, 2007). The inclusion is because of SEA states deem India as a heavyweight player and strategic partner in the region based on its growing economy and defense capabilities.

India and SEA states aim to deepen their political partnership in order to enhance confidence building, unite their views towards regional and international issues, and to ensure India's space in the SEA region. India's inclusion to these institutions enhances its status as a major power (Blank et al., 2015). In this regard, the political partnership between India and SEA states is beneficial for both entities; it promotes peace and prosperity for the whole region. The growing political ties between India and SEA states have achieved prominent milestones. They signed two important treaties. Firstly, both parties signed the Treaty of Amity and Cooperation (TAC) in the second India-ASEAN Summit in 2003. The treaty is a full recognition to the sovereignty and the territorial integrity of SEA states and at the same time establishes an understanding of non-interference in internal affairs. For India, this is an important recognition to its role as a major player in the region through ASEAN (Ranjan, 2016) and a benign counterbalance to China in the region (Das, 2013). In sum, besides no latent activity, this treaty acknowledges SEA has a trustful ally and superpower vis-à-vis China.

Secondly, India and SEA states released the Plan of Action (POA) in the Third India-ASEAN Summit in 2004. This plan aims to implement the partnership between them for peace, progress and shared prosperity. From India's perspective, the POA is a roadmap for developing and integrating their ties in the long-term (Ministry of Foreign Affairs of India, 2017). Most scholars such as Amador et al. (2011) and Ranjan (2016) agree that the POA has laid a strong foundation for future relations between India and ASEAN. Therefore, the POA has been renewed twice (in 2010-2015 and 2016-2020). The successful implementation of the POA is measured by a series of consultative meetings under dialogue and cooperation frameworks initiated by ASEAN. These meetings include ARF, EAS, the ASEAN Post Ministerial Conference (PMC)+1 Sessions and ASEAN Economic Ministers+1 Consultations (Ministry of External Affairs of India, 2013). Most scholars like Amador et al., (2011) and Ranjan (2016) agree that the POA is a good achievement for both parties. The treaty is seen as a kind of recognition for both parties in gaining and maintaining mutual respect regarding territorial integrity.

India could actively participate with SEA states through several regional engagements, such as the POA and TAC. Unfortunately, India could not fully implement some of the plans within these organizations because of the influence and affiliation of China with some SEA states. Due to this reason, India also could not reinforce its political ties with all of the SEA states. In spite of that, it appears that India and ASEAN are eager to find channels to expand their political and diplomatic relations. They are attempting to unite their perceptions and efforts to confront challenges that threaten their common interests. The participation of India into EAS is a kind of recognition of SEA states to India as a security player and as a guardian that provides peace and security. This is also a significant gesture for India to maintain the balance of regional power in the region vis-à-vis China's power.

Security Cooperation

This section examines the pattern of security cooperation through various regional mechanisms between India and SEA states post-2003. According to Indian External Affairs Minister Yashwant Sinha, the security dimension has expanded significantly in the second phase of the LEP, whereas the first phase was mainly focused on the economic context (Ministry of External Affairs of India, 2003). As most scholars agree, the security engagements between India and SEA states primarily reflected India's intention to counterweight China's influence and implement its strategic role in the region (Amador et al., 2011; Guihong, 2005; Scott, 2008, 2015). Although the cooperation is more on the basis of non-traditional security, it has given a positive environment for SEA to enhance its regional role beyond security context as indicated by Amador et al. (2011) and Cook (2015). The security relations between India and SEA states developed according to maritime security and counter-terrorism since 2003 (Arenla, 2014; Agnihotri, 2013; Brewster, 2013; Mann, 2017). Therefore, the first part of the discussion in this section is going to emphasize maritime engagement and the second part focuses on counter-terrorism activities.

The security cooperation between India and SEA states has evolved in the maritime domain because of the assertiveness of China in the region. Some SEA states such as Malaysia, Indonesia, Brunei, Vietnam and Philippines, have maritime border disputes with China in the South China Sea (SCS). India established several naval engagements and initiatives with SEA navies due to the significance of the waterways of SEA region, beside the mutual concerns of them regarding safety of the waterways in the region and maintaining unfettered access. Bajpaee (2019), Naidu (2010) and Rajendram (2014) asserted that the increasing assertiveness of China was an essential factor to develop the security cooperation between India and SEA states, therefore, India enhanced its maritime engagements with SEA navies to protect its maritime interest in the region. Predominantly, the engagements of India and SEA states are through security cooperation with several regional mechanisms such as; ARF, EAS, ASEAN Defense Minister's Meeting (ADMM-Plus), Indian Ocean Rim Association (IORA). They also have some bilateral engagements in few bilateral naval operations and exercises, especially with Indonesia, Vietnam, Malaysia, Singapore and Thailand (Mann, 2017; Rajendram, 2014). However, protecting the maritime border of the SEA region is imperative for India's national interests and is an underlying reason to maintain its presence as a naval power. These kinds of efforts reflect a deep commitment and engagement to keep the region safe from any security threat.

In addition, both India and SEA states have collective efforts in ensuring safety along the maritime routes (Ladwig III, 2010; Mohan, 2008; Pant, 2013; Rajendram, 2014). They have increased their maritime interactions to minimize the security challenges caused by maritime terrorism, smuggling and piracy. Thus, Indian and SEA navies have expanded their maneuvers along with the crucial choke points, especially the Malacca Strait and exchange their experience with military exercise personnel and pilots (Ladwig III, 2009; Pant, 2007). Moreover, India aims to keep this area free from any dominated powers or security threats because it is a part of its national interest. The Defense Minister of India stated that the "area of interest... extends from the north of the Arabian Sea to the South China Sea" (Asia Times, 2000). Therefore, India has participated in naval interactions with SEA navies in the Indian Ocean and South China Sea to protect its interests and compete with and counter against the influence of China in the region.

Consequently, it appears that India's activities provoke China. The country stated it had concerns about India's intentions in the region (Ladwig III, 2009; Malik, 2012). China has suspected India since 2003 when it extended its operations to the South China Sea and initiated naval exercises in this region. China considers as a part of its periphery (Scott, 2007, 2008a). However, India is expanding its maritime status in the region to ensure the freedom of navigation in the area by preventing any power to undermine the regional security, moreover to exercise its influence in challenging China's presence.

India is trying to intensify its security engagements with the SEA region through various naval operations and exercises. China's growing assertiveness in the SCS is the main factor to evolve the maritime engagements between India and SEA states, meanwhile the latter become more acceptable to expand the Indian naval presence to counter-balance China's influence in the region (Bajpaee, 2019). India achieved remarkable steps (i.e. signed defense cooperation agreements with some of the SEA states such as; Malaysia, Singapore, Indonesia, Thailand, Vietnam and the Philippines, signed the agreement of strategic partnership with Vietnam in 2007 and the agreement of naval cooperation with Singapore in 2017). The security engagements cover biennial activities such as a bilateral exercise with Singapore, and joint patrols with Indonesia and Thailand. Multilateral exercises conduct through MILAN[1] with some SEA countries like Malaysia, Singapore, Indonesia, Thailand, and the Philippines since 1995 (Hong, 2007; Rajendram, 2014). India also actively supports humanitarian assistance and disaster relief activities in SEA states (such as in Tsunami casualties in Indonesia) to show her commitment as a "Net Security Provider" in a bigger strategic context to the region. The active and persistent of the naval presence of India through several maritime engagements and maneuvers in the SEA waters, perceive as efforts of India and SEA states to hedge-counter the influence of China in the region and to ensure the freedom of navigation along waterways, especially the Malacca Strait, Singapore Strait and the South China Sea. Therefore,

[1] MILAN is a congregation of littoral navies conducted biennially by the Indian Navy under the aegis of the Andaman and Nicobar Command.

China perceived these security engagements and naval exercises between India and SEA as a way to contain its power in the region (People's Daily Online, 2012). Despite the perception of China, India still actively engages in naval activities with SEA states to ensure the waterways remain safe and most importantly to curb China's influence in the region.

Counter-terrorism is another dimension of security cooperation between India and SEA states. Their engagement becomes more significant after 9/11 2001[2] in regard to counter-terrorism (Arenla, 2014; Pandya & Malone, 2010; Yong & Mun, 2009). Both entities have suffered from terrorist attacks. Indonesia experienced the Bali bomb blasts in 2003 and the Marriot Hotel in Jakarta in 2003 (Yong & Mun, 2009). India was also affected by terrorist attacks in India's Parliament in 2001, and in Mumbai in 2008 (Pant, 2010). As a result, they expressed their readiness to help each other. India and SEA states are trying to control the threats of terrorism by enhancing collaboration and consultation through regional forums. They utilize regional institutions like ARF, EAS, and ADMM-Plus to exchange their perspectives, experiences and unite their efforts against terrorism threats.

After the incident of 9/11, security cooperation between India and SEA states is obviously aimed to handle security challenges like terrorism in the whole region (Amador et al., 2011; Pandya & Malone, 2010). India and SEA states believe in their collective security and the necessity to gather their strength to confront mutual threats. Moreover, this cooperation gives more space to India to ensure its status as a predominant power and expand its area of influence. The Prime Minister of Malaysia in the first EAS in 2005 stated that "India has the potential of being an important partner in our region…we could encourage India to play its role in the promotion of peace, security, and stability in East Asia" (Muni, 2012, p. 4). However, it appears that SEA states are convinced of the pivotal role of India to ensure the stability and peace in the region. Moreover, this role will possibly allow India to exercise a broad influence in the region, as it intends.

The security cooperation between India and SEA states manifest by outstanding counter-terrorism movements (Arenla, 2014; Naidu, 2010; Pandya & Malone, 2010; Yong & Mun, 2009). India shows its intention to help SEA states to fight terrorism by signing an agreement to combat terrorism in 2003, which aims to prevent and combat international terrorism by exchanging information, intelligence and capacity-building. India and SEA states confirm their readiness to counter-terrorism by gathering their capabilities. Through POA, India and SEA states recommended three major efforts of counter-terrorism (ASEAN, 2010, 2016). First is reinforcing training and consultation for maintaining efforts of capacity-building. Second is enhancing security cooperation in the field of border customs and transport to control the movement of terrorists across borders and cut off transferring materials

[2] The terrorist attacks on the World Trade Center and the Pentagon in the United States.

that are possibly used in terrorist attacks. Third is establishing institutions in sharing information and legal assistance for law implementation. India has strategic interests in this region and attempts to keep this region protected from any threat. The Indian Prime Minister Modi stated that “Our engagement with ASEAN…[is] driven by our common strategic priorities of securing our societies and bringing peace, stability, and prosperity to the region” (Ministry of External Affairs, 2016). Overall, mutual concerns of India and SEA states in securing the region, and maritime borders in particular, demand consolidating their efforts to confront their mutual challenges. Their activities and initiatives may have relative success, but still there is no real action to undermine the non-traditional threat.

CONCLUSION

In sum, because India made a significant attempt to maintain comprehensive and extensive relations with SEA states through political and security mechanisms regarding ASEAN and its regional mechanisms in the early 1990s (ARF, EAS, ASEAN-India Summit), India is positioned to protect the region and counter-balance China’s expansionist policy and behavior. Through the LEP, India actively expands its relations with SEA states and becomes a major power in the region. It is easy for SEA states to give a warm welcome to India to the region because of the historical connection, most importantly her capability in economy through long-lasting trade relationships and military strength. The growing relationship between India and SEA states in political and security fields reflect a momentum in their ties since 2003 and reflects a post-Cold War posture and outlook. The rising military power of China risks the regional security of the SEA region, therefore ASEAN and its multilateral mechanisms provide a platform for other regional powers to check-balance the power of China in the region (Kuik, 2018). The invitation for India by ASEAN to be a member in EAS, despite the rejection of China in 2005, shows the recognition of SEA states towards India through security partnership. It also shows the ‘acceptance’ of the region to India’s essential role to be a player in the security architecture in the region. The political relations between India and SEA states look permanent since India became a full partner summit with ASEAN in 2002. The bilateral ties between India and SEA states are relatively weak considering solid relations of some SEA countries with China, such as Myanmar, Cambodia, and Laos but India intends to develop its relations with all the countries bilaterally and multilaterally to balance China’s role in the region.

After the Cold War, the relationship between India and SEA states improved significantly through ASEAN-based multilateral mechanisms in both security and maritime partnership. India was actively involved in several regional security institutions and in bilateral naval operations and exercises. In maritime security, India and SEA states demonstrated their collective commitment in maintaining the safety of maritime borders and the crucial choke points (i.e. the Malacca Strait) in order to keep the region away from any dominant power, especially China. However, besides their readiness to cooperate with agreements on a few arrangements and mechanisms within security institutions such as EAS and ARF, their real commitment in minimizing terrorism threats in the region is still ambiguous. So far, there are no real physical, active or effective plans of counter terrorism from both parties.

This paper shows that first, the pattern of the relations between India and SEA states is beyond the traditional move and it is more than ordinary strategic alliance. India employs its resources to be an active partner preparing for the long-term strategy in the Asia Pacific Region. Second, India and SEA states pursue robust and comprehensive mechanisms with the aim to protect the regional balance of power. Finally, China is an essential factor that boost the relations of India with SEA states, especially with the activities of China in the Indian Ocean Region, and the growing assertiveness in the South China Sea which considers as a part of national security of India, and it has to keep the stability of regional security and maintain the balance of power in the region. Overall, the strong political and security relationship between India and SEA states establish an "external balancing strategy" to counter-balance the position of China in the region. However, SEA states are turning to India as a counterweight of the power of China and US in this region. Based on this argument, the scenario of SEA region perhaps is in line with the proposition made by Ciociari (2008) that it is beyond balance of power, but more balance of great power influence.

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Review article

A Review of Human Trafficking Issues in Malaysia and Nigeria

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ABSTRACT

Human trafficking is a growing transnational crime, threatening national security, causing economic losses and damaging the domestic human rights reputation of countries. It is the reflection of the problem facing the global societies today, including Malaysia and Nigeria. The countries were chosen as the study because both Malaysia and Nigeria ratified United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children. The countries subsequently enacted national policies in compliance with UN Trafficking Protocol. The aim of this article is to: (1) review the current studies of human trafficking in both countries by looking at nature, pattern, and some distinct characteristic of human trafficking in both countries; (2) outline the gap in the literature and make some suggestion for future research on human trafficking in both countries. The review of the literature is carried out based on relevant existing literature and past studies on their commitment (Malaysia and Nigeria) in responding to the UN Trafficking Protocols. The review reveals the challenges faced by both countries in combating human trafficking, are not of policy formulation but effective implementation of Anti-Trafficking in Persons and Anti-Smuggling of Migrants Act and Trafficking in Persons Prohibition Law Enforcement and Administration Act (TPPLEAA) in Malaysia and Nigeria respectively. Moreover, the review shows that Protection and Assistance of Trafficked Persons, Prevention of Human Trafficking, Prosecution of Traffickers and Promotion of Partnership (4Ps) in combating human trafficking have not been adequately

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examined. The study suggests the ways to address human trafficking issues in both countries.

Keywords: Human trafficking, Malaysia, Nigeria, policy response

INTRODUCTION

Human trafficking is a growing transnational crime, threatening national security, causing economic losses and damaging the domestic human rights reputation of countries and it posed a great threat to the security of human persons. It is a reflection of the problem facing the global societies today, including Malaysia and Nigeria. This paper focuses on reviewing human trafficking issues in these two countries. The countries were chosen because both Malaysia and Nigeria ratified United Nation Trafficking Protocols, and subsequently enacted Anti-Trafficking in Persons and Anti-Smuggling of Migrants Act and TPPLEAA in compliance with the international instrument respectively. In an effort to effectively tackle the problems associated with human trafficking, both countries established Council for Anti-Trafficking in Persons and Anti-Smuggling of Migrants (MAPO) and National Agency for Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) in Malaysia and Nigeria respectively. Both MAPO and NAPTIP are saddled with the responsibility of coordinating the implementation of the national plans of actions against human trafficking, controlling the menace of trafficking, protection, and assistance to trafficked persons in their respective countries. The purpose of this article is to present a review of the current studies of human trafficking in both countries, outline gap in the literature and make some suggestions for future research on human trafficking in both countries. The review starts with an overview of global human trafficking in general.

An Overview of Global Human Trafficking

Many definitions of human trafficking exist (Aronowitz, 2001). The most prominent, comes from the United Nations 2000 trafficking protocol. Article 3(a) of the United Nations' (2000) Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children states, "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs. While smuggling of migrants shall mean the procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a State Party of which the person is not a national or permanent resident (Aronowitz, 2001; United Nations Office on Drugs and Crime [UNODC], 2009). The key differences between human trafficking and migrant smuggling is depicted in Table 1.

Human Trafficking is considered as one most prolific area of international criminal activities and is of significant concern to many scholars who dedicated effort to study the phenomenon (Bruch, 2004; Cho, 2015; Duru & Ogbonnaya, 2012; Gallagher & Holmes, 2008; Hanley et al., 2006; Monzini, 2005; Raymond, 2002; Risley, 2015; Zhao, 2003; Zhang, 2008; Zhang & Chin, 2008). Many authors in search for the reasons for the rapid growth of the phenomenon identifies economic, social inequalities, political conflict, sex tourism, rapid growth of multi-billion dollar sex industries and legalization of prostitution as factors responsible for the rise and rapid increase of human trafficking worldwide (Farley, 2009; Huda, 2006; Kin et al., 2009; Monzini, 2005; Roth, 2010). The number of persons reported to be trafficked worldwide has become a subject of different estimation, and divergent numbers have been presented from the literature reviewed. The number was estimated between 700,000 to 27 million (Arlacci, 2000; Bales, 2004; Doezema, 2002; Flowers, 2001; Gallagher & Holmes, 2008; Gozdziak & Collett, 2005; Holmes, 2009; International Labour Organization [ILO], 2008; Marie et al., 2009; Monzini, 2005; Roby, 2003; UNODC, 2014; U.S. Department of State [USDOS], 2002; Wagley, 2006). The study conducted by Belser (2005) showed that the global figures representing human trafficking in commercial sexual and economic exploitation (see Table 2). The inconsistencies in figures showed the complexity of human trafficking and exposed the methodological deficiencies in the literature, in which Governments, NGOs, and scholars were citing opposing numbers that were unverified.

Table 1
Key differences between human trafficking and migrant smuggling

Differences	**Human trafficking**	**Smuggling of migrants**
Action	Recruitment, transportation, transfer, harboring or receipt of a person by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position vulnerability or of the giving or receiving of payments or benefits	Procurement of illegal entry of a person into a country of which the person is not a national or permanent resident
Trans nationality	Not required	Required
Purposes	Exploitation which includes: a) Prostitution and other forms of sexual exploitation b) Forced labor and services c) Slavery and similar practices d) Involuntary servitude e) Removal of organs	For financial or other material benefit

Source: United Nations Office on Drugs and Crime (2009)

Table 2
Total trafficking-related forced labor

	Forced commercial sexual exploitation	Forced economic exploitation	Mixed or undetermined	Total
Industrialized Economics	63%	17%	29%	270,000
Transition Economics	45%	4%	50%	200,000
Asia and the Pacific	54%	14%	32%	1,360,000
Latin America & Caribbean	12%	87%	1%	250,000
Sub-Sahara Africa	6%	84%	7%	130,000
MENA	10%	89%	1%	230,000
World	**1,060,000**	**780,000**	**600,000**	2,440,000

Source: Belser, (2005)

Human Trafficking is considered as a lucrative business, it is the third most profitable organized crime business after arms and drug trafficking (Belser, 2005; Cho & Vadlamannati, 2012; Zimmerman et al., 2011; Zimmerman, 2003). Scholars presented different amount generated from the commission of the crime worldwide, for instance 5-7 billion USD, 3-10 billion USD, 7-10 billion USD and 13-20 billion USD (Bales, 2004; USDOS, 2004) but Belser (2005) estimated 31 billion dollars generated from the crime, from the 2.4 million persons reported to be trafficked annually, on the average of 13,000 US dollar per trafficked victim (see Table 3). The different of amount presented has revealed the lack of consensus among scholars on how much the crime generated annually. This has implication in terms of policy issues which will likely undermine the global effort in curbing human trafficking. As the actual number of trafficked persons globally has been a subject of debate among scholars, even though there are global efforts to address the menace (see Table 4).

Table 3
Annual profits for all trafficked forced laborers

Regions	Profits in forced commercial sexual exploitation (US$ Billion)	Total profits in economic exploitation (US $ Billion)	Global profits (US $ Billion)
Industrialized Economics	13,277	2,235	15,513
Transition Economics	3,283	139	3,422
Asia and the Pacific	9,536	168	9,705
Latin America & Caribbean	572	776	1,348
Sub-Sahara Africa	118	40	158
MENA	1,033	475	1,508
World	**27,820**	**3,834**	31,654

Source: Belser, (2005)

Table 4
Global law enforcement data

Year	Regions	Prosecutions	Conviction	Victims identified
2006/2012	Africa	1,749	954	48,423
2006/2012	East Asia and Pacific	7,498	4,954	24,087
2006/2012	Europe	19,912	12,485	54,269
2006/2012	Middle East	1,691	908	8,881
2006/2012	South and Central Asia	7,563	5,136	24,514
2006/2012	Western Hemisphere	4,802	1,903	39,785
TOTAL		43,215	26,340	200,959

Source: US Department of State (2012) *Trafficking in Persons Report*, Washington D.C. Government Print Office (Combined 2006-2012 and modified)

Conceptual Framework

The diagram in Figure 1 below shows the conceptual framework of the study. The framework defines the scope of the study by focusing on human trafficking, policies and implementation issues in Malaysia and Nigeria. It also provides the platform to review what is currently known on the issues as reflected in literature and the gap that exist for which research is needed.

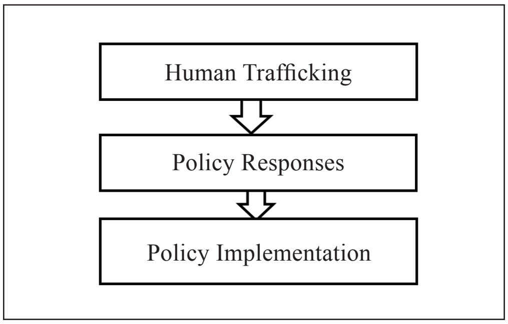

Figure 1. Conceptual framework

MATERIALS AND METHODS

The secondary data was used to collect data and it provides an important source of information in the study. Corbetta (2003) highlighted the merit of using secondary method over other method of data collection: (1) "It is a non-reactive method where information get from the document is not subject to possible distortion and interpolation, as the result of interaction between the interviewer and the interviewees; (2) document is cost effective because it has already been produced; and (3) it helps the researcher to study the past. In this regard, the assembling of data was through government documents, journals, published books, seminar presentations, unpublished materials, and relevant materials were sourced from Universiti Putra Malaysia (UPM) library and others were retrieved from the website. The adoption of this method provided an important source of information in the study because "It has the advantage of being the language, words and thought of participants" (Creswell, 2003: 223-224). And it provides an insight into organisations responsible for the implementation of human trafficking policies in both Malaysia and Nigeria that cannot be observed or noted in another way (Lincoln & Guba, 1985). However, the method suffers the problems of being incomplete, inaccurate and non-accessibility but such problems were solved by adopting Creswell (2003) guidelines for obtaining documents in the study. These involved identifying the relevant materials, seek permission to use the identified documents and examined its merits in terms of accuracy and completeness.

Since, this study has to do with human trafficking and policies responses, the use of contextual or document data analysis is in line with Ritchie and Lewis (2003) who stated that document analysis was chiefly beneficial in such studies where history of events or experience and implementation had importance, and where relevant documents and written communication were essential to the investigation. Therefore, constant comparison in segregating and identifying the key issues in addressing the research objectives was employed on the documents obtained from the study areas. Evidences from the documents in forms of quotations and figures were presented to support the findings and conclusion of the study.

RESULTS AND DISCUSSIONS

Based on the review of the literature two major themes were identified, the themes highlight the nature, manifestation, policies responses and obstacles to effective prevention of human trafficking and protection of trafficked persons in both Malaysia and Nigeria. The following discusses the first theme.

Human Trafficking in Malaysia and Policy Response

Some scholars highlighted Malaysia as a source, transit, and destination of trafficking in persons (Sheila, 2013; USDOS, 2014; Wan Ismail, 2014). The country is reported as a destination of human trafficking from Burma, Cambodia, Indonesia, Philippines, Vietnam, Bangladesh, India, Nepal, Pakistan, Uzbekistan and Nigeria for forced labour, domestic and sexual exploitation (Sheila, 2013; USDOS, 2011). The country dependent on foreign labour has made it an attractive destination for human trafficking. Studies show that Malaysia hosted about 4.1 million migrants of which 2 million are considered as illegal migrants in search of greener pasture (Sadiq, 2005; Santhiago, 2005; Wan Ismail et al., 2014). Evidence from the government reports in 2013 shows that 96% of the trafficked victim are foreigners, of which 32.3% Indonesia, 14% Philippine, 10. 7% Sri Lanka, 7.4% Myanmar, 7.1% Vietnam, 5.6% China, 5.4% India and 4.7% Thailand (Ministry of Home Affairs, 2012). Overall women constitute 63%, Men 25.3% and Children 11.7% (Ministry of Home Affairs, 2012).

Literature has revealed various aspects of trafficking in persons such as trafficking for sexual exploitation, domestic house help, and sale of babies (Kaur, 2011; Saat, 2009; Human Rights Commission of Malaysia [SUHAKAM], 2004; UNODC, 2012; USDOS, 2010; Wan Ismail, 2014; Wan Ismail et al., 2014; Wong & Saat, 2002). Other studies revealed that human trafficking in Malaysia was related to the increase in demand and supply of women for entertainment industries (Hamid, 2011; Saat, 2009; Wan Ismail, 2014). Findings from the studies conducted by Wong and Saat (2002), Saat (2009) and UNODC (2012) showed that sex industries in Malaysia provided lucrative profit to the criminal syndicates and a good market for trafficked persons from the Philippines (See Table 4). Available data from Ministry of Home Affairs (2012) showed that sexual exploitation was ranked the highest in the country with 57.9 % and followed by forced labour with 26.0 %. Other literature shows the trafficking for the sale of babies is taking place in the country. Sheila (2013) revealed that a baby was sold between "RM10,000 (US$3,160) and RM20,000 (US$6,320) to childless couples or to different syndicates for various reasons in the black-market". In addition, Chiew and Kumar (2009) reported similar incidence where police rescued 10 babies' ages between 3 months to 3 years as well arrested criminal syndicates that specialized in selling babies in Klang. Moreover, Edward (2009) noted the modus operandi of these criminal rings involved by hiring and paying women from Indonesia, Philippines, and Vietnam to sleep with men and bear babies for sale. It appears from the literature discussed that human trafficking is an organized crime business carried out and perpetuated by the organized criminal network. The findings highlight the nature, structure, and operations of the networks at the phases of human trafficking.

Past studies have revealed the direct link between corruption and human trafficking and close collaboration of the corrupt government officials, travel agent and the criminal syndicate for document falsification, visa forgery, alteration of names, ages, substitution of photographs and data pages of passports (Asis, 2004; Bernama, 2009; Hosen, 2005; Santhiago, 2005; Sadiq, 2005; Silvey, 2007; Sheila, 2013; Uddin, 2014; UNODC, 2011; Wong & Saat, 2002). For instance, in December 2003 the criminal network was busted and among were the official from Malaysian Airlines and Airport (Santhiago, 2005). In a similar context, Asis (2004) reported that protection from arrest could be purchased and the criminal rings always went free, because of what Sadiq (2005) called official corruption. Human trafficking will continue to flourish and as long as the corrupt official will continue to aid the criminal network by their act of omission or commission (Saat 2009; Sadiq, 2005; Uddin, 2014). The implementation of human trafficking policy is entrusted to the government officials, as the key actors in the implementation process but such trust has been abused by the act of some corruption official. This constitutes an obstacle to the realization of the policy objectives, because corruption among the implementing official continue to undermine the efforts to protect and assist the trafficked persons, reduced their access to shelter services, and violate trafficked persons rights.

Table 5
Estimated monthly income of entertainment companies in the Federal Territory of Labuan

Company	Number of Girls	Average number of booking	Price per booking night	Turnover booking (MR)
A	40	400	250	100,000
B	30	300	250	75,000
C	30	300	250	75,000
D	38	380	250	95,000
E	30	300	250	75,000
F	30	300	250	75,000
G	30	300	250	75,000
H	20	200	250	50,000
I	70	700	250	175,000
TOTAL	**318**			795,000

Source: Saat (2006)

Some states in the country are more prone to the human trafficking and Sabah is identified as the main entry point of human trafficking into Malaysia from Philippine (Saat, 2009; Wong & Saat, 2002). Evidence from the police authority shows that out of the 3,123 Filipinos arrested 3, 117 were from Sabah (Ministry of Home Affairs, 2012). Their findings reveal that deception was used to trafficked Filipino women by organised criminal syndicates into tourist and entertainment industries in Malaysia. As the result of debt bondage, the trafficked victims are forced into prostitution. They are taken to other cities in West Malaysia and later trafficked to Japan, Singapore, Thailand, Hong Kong, Taiwan and Europe (USDOS, 2012; Wong & Saat, 2002).

There is increasing literature examining Malaysian role in combating human trafficking in terms of policy making, implementation, bilateral and multilateral collaboration (Azizan, 2006; Hamid & Mokhtar, 2013; Sheila, 2013; Saad & Salman, 2014; Wan Ismail at el., 2014; Wahab, 2009). In the study conducted by Hamid and Mokhtar (2013) they examined Malaysian anti-trafficking enactments and other relevant provisions in the Malaysian Laws that addressed relevant cases of human trafficking for instance: Immigration Act, 1959/63 [Act 155], Malaysian Maritime Enforcement Agency Act, 2004 [Act 633], Evidence Act 1950 [Act 56], Custom Act 1967 [Act 235], Child Act 2001 [Act 611] and Penal Code [Act 574] (Hamid & Mokhtar, 2013). The study was a mere description of penalties and the provision of such laws rather than a translation of such policies or laws into action. Wahab (2009), Saad and Salman (2014) and Sheila (2013) examined the institutional role of MAPO in coordinating the implementation of Anti-Trafficking in Persons and Anti-Smuggling of Migrants Act, formulating policies and adopting measures to ensure the prevention of trafficking and smuggling of persons. Report from Ministry of Home Affairs

(2012) showed the anti-trafficking efforts made between the years 2008 to 2012 (See Table 6) Malaysian efforts in combating human trafficking was not limited within her border but extended to other countries particularly members of Association of South East Asia Nations (ASEAN) who are also affected with this crime by signing bilateral and multilateral agreement. For example, in July 2009 Malaysia with other members of ASEAN held a conference and discussed the way out of the spreading nature of trafficking in persons in the region (David et al., 2011). Although the government has enacted and formulated policies to curb human trafficking in the country, as well as to protect and assist the trafficked persons. However, translating policy into action in Malaysia poses a great challenge as it requires the government delivery system to respond effectively and work productively with all relevant agencies and stakeholders.

A review of United States Department of State Reports on trafficking in person from 2002 to 2005 consecutively-placed Malaysia on tier 2 ranking, whose government did not fully complied with for the minimum standards for the elimination of trafficking but was making significant effort to do so. The country was demoted to tier 2 Watchlist in 2006, 2008, 2010, 2011, 2012, 2013 and 2015 (USDOS, 2015). Malaysia was placed on the worst position (tier 3) whose government did not comply and was not making efforts to do so in the year 2001, 2007, 2009 and 2014 (USDOS, 2014; Wan Ismail, 2014). The ranking of countries in human trafficking reports has been criticised for the lack of sufficient information to justify the ranking, promotion and downgrading of countries (Chuang, 2012; Gallagher, 2011; Horning et al., 2013; Wooditch, 2011). This explained the position of Corker (2015) and Menendez (2015) who criticised the report and the ranking for being more of political than actual fact on the ground. The placement of countries on tier ranking has to be on countries' commitment to the UN Trafficking Protocol not in the unilateral position of United States. The following discusses the second theme.

Human Trafficking Scope and Responses Efforts in Nigeria

Scholars classified Nigeria as a key player in international trafficking, it accounts for 13 percent of the global record. The country is a source, transit and destination of human trafficking and a leading African country

Table 6
Cases of trafficking in persons 2008-2012

No.	Cases	Year					Total
		2008	2009	2010	2011	2012	
1	Total cases	17	151	131	117	174	591
2	Total no. of arrested	20	217	195	159	206	797
3	Total no. of victims (Interim Protection Order)	85	956	870	447	1005	3363
4	Total no. of victims (Protection Order)	29	206	471	220	309	1235

Source: Ministry of Home Affairs (2012) in terms of human trafficking (Akor, 2011; Agbu, 2003; Duru & Ogbonnaya, 2012; ILO, 2012; USDOS, 2013). The rapid increase of human trafficking of women and children in Nigeria is associated with poverty, unemployment, ignorance and greed (Adesina, 2014; Ajagun, 2012; Akor, 2011; Adepoju, 2005; Onuoha, 2014; Onuoha, 2011; Omorodion, 2009; Tade, 2014; United Nations International Children's Emergency Fund [UNICEF], 2006). Human trafficking is considered to be the third most profitable organized crime business after financial fraud and drug trafficking in Nigeria. The trafficking of women and children in Nigeria are of two dimensions, internally and externally. According to Akor (2011) and Tade (2014), internal trafficking is mostly for domestic purposes (House-help) and externally for prostitution and other sexual exploitation. In the research conducted by UNICEF (2006) and Ogbemudia (2010) noted an increase in internal trafficking of children in Nigeria mostly from rural areas to urban centers. However, evidence from the Government Report (2015) showed that external trafficking constituted the highest number of cases reported (See Table 7).

Studies conducted by Agbu (2003), Okonofua, et al. 2004, Imudia (2009), Akor (2011), Okojie, et al. (2011), Onyejekwe (2013), Okoli and Francis, 2013, and Imudia and Adesina (2014) indicated that human trafficking in Nigeria was influenced and sustained by poverty, ignorance, greed, breakdown of family structure, bad governance and civil strife that had displaced many from their homes. Evidence from the findings of UNICEF (2005) and Reef (2005) fingered ignorance as the major contributory factor of child trafficking under the disguise of the almajiri educational system, which was commonly known as Tsangaya system in Northern Nigerian. The system affords the children the chance to study and recite the Holy Qur'an in a traditional way. Moreover, UNICEF (2005) reported that almost 10 million of Nigeria children were estimated to be in this Tsangaya

Table 7
Reported case of human trafficking and other related matters

Cases Reported	**2015**	**214**
External trafficking for sexual and labor exploitation	175	192
Internal Trafficking for sexual and labor exploitation	31	38
Child Abuse	82	12
Child Labor	127	134
Kidnapping from Guardianship	32	69
Forced Marriages	5	8
Rape/ Sexual Abuse	26	21
Nigerians Deported as illegal migrant	1	2
Others	91	61
Total	**570**	603

Sources: Nigerian's Government (2015)

system. These children are vulnerable to human trafficking and many of them were reported to have been trafficked for forced agricultural work, street begging, domestic house and child prostitution (Reef, 2005). However, Oloruntimehin (2002) found that the effect of Structural Adjustment Policy (SAP) featuring high inflation, devaluation of currency (Naira), low industrial capacity performance, massive retrenchment and the increase rate of unemployment caused the rapid growth of the illegal business activities, such activities include: human trafficking, drugs trafficking and prostitution.

Previous studies revealed that the major destinations for trafficked persons, especially from Southern part of Nigeria are Italy, France, Netherlands, Germany, Spain, Scotland, Turkey, Denmark, Finland, France, Sweden, Switzerland, Norway, Ireland, Slovakia, Czech Republic, Greece, Russia, Malaysia, and Belgium (Curtol et al., 2004; USDOS, 2010, 2011, 2012, 2013). While, Middle East is the destination for Nigerian trafficked persons, particularly from the Northern part of the country to Saudi Arabia and United Arab Emirates for the purpose of begging and domestic house help (USDOS, 2009).

In its efforts to curb the menace of human trafficking, Nigeria domesticated the UN Trafficking Protocol, enacted Trafficking in Person Prohibition Law Enforcement and Administration Act (TPPLEAA) in 2003. Bisi and Anne (2006) and Shatsari (2012) studied TPPLEAA, the Act according to the scholar integrated the relevant provisions of both criminal and panel codes of Southern and Northern Nigeria respectively and produced a comprehensive national legislation throughout the country. Section 1 of TPPLEAA established National Agency for Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) to effectively address the problems associated with trafficking in persons in the country. Shatsari (2012) highlighted 22 penal provisions in the TPPLEAA prescribing different punishments ranging from twelve months to life imprisonment. Section 11-32 of TPPLEAA defined the offense of exportation and importation of underage person into Nigeria for the purpose of prostitution to life imprisonment. Procurement of any persons for prostitution, pornography and use in arm conflict is punishable with fourteen years imprisonment (TPPLEAA, 2003). Since the inception of the TPPLEAA, the government recorded the arrest of human traffickers (See Table 8).

Ebirim (2002) and Shatsari (2012) studied and examined the functions of NAPTIP as contained in the Trafficking Act, 2003. According to them, the Agency is empowered to coordinate and enforce all laws on trafficking in person, adopting all measures to increase the effectiveness of eradication and prevention of human trafficking, strengthening and improving international cooperation in the suppression of Trafficking in Persons. The Agency (NAPTIP) is also empowered to supervise, control and coordinate the rehabilitation and reintegration of trafficked persons. Their studies failed to identify how the agency coordinated another relevant stakeholder

Table 8
Suspected traffickers arrested

Suspected Traffickers	**Male**	**Female**	**Total**
External trafficking for sexual and labor exploitation	71	51	122
Internal Trafficking for sexual and labor exploitation	12	3	15
Child Abuse	24	34	58
Child Labor	40	69	109
Kidnapping from Guardianship	21	11	32
Forced Marriages	1	2	3
Rape/ Sexual Abuse	16	9	25
Others	34	34	68
Total	**219**	**213**	432

Source: Nigerian's Government (2015)

in realizing the policy objectives and part of the limitation of the study was not an empirical research but relied on a secondary source which might suffer the problem of the authenticity of the used documents. However, the scope of Shatsari (2012) research was limited to only one out of the six geopolitical zone of the country, therefore, his study might not provide a broader understanding of agency's role in the anti-trafficking efforts. None of the studies focused on NAPTIP rehabilitation and reintegration programmes.

Unfortunately, victims of human trafficking are not adequately protected and assisted because the Act, (TPPLEAA) focuses on criminalizing human trafficking and prosecution of traffickers. Hence, the government saw the need for a policy that would specifically handle victims' protection and assistance, thereby in 2008 introduced for the first time a National Policy on Protection and Assistance to Trafficked Persons in Nigeria (NPPATPN). Such policy (NPPATPN) is aimed to Rehabilitate, Repatriate and Reintegrate victims of human trafficking to become useful and functional members of their respective societies. Despite the introduction of NPPATPN the victims remain unprotected and unassisted and yet the country is categorized in tier 2 ranking as a country whose government does not fully comply with the minimum standards for the elimination of human trafficking and protection of trafficked persons (USDOS, 2015). For instance, it was reported that over 300,000 Nigerians have been trafficked out of the country since the obnoxious trade gained ground in the country (ILO, 2012). Similarly, Italian authority estimated that 10,000 to 15,000 Nigerian prostitutes work in Italy and 90 percent of them are trafficked persons (Iduhon, 2010; USDOS, 2010). International Labour Organization (2012) reported that 40 percent of the street hawkers were trafficked victims and over 1,000 were forced into prostitution in Mali and Burkina Faso. In Malaysia, Nigerian women are forced into prostitution by traffickers and also work as drug mules to their traffickers (USDOS, 2013, 2014). The problems facing Nigeria like that of Malaysia is not that of policy formulation but effective implementation of the policy is the major challenges. This explains why a lot of trafficked persons are not adequately rehabilitated and reintegrated into their respective communities, which leads to further victimisation.

CONCLUSIONS AND RECOMMENDATIONS

The situation of human trafficking in both countries shows that research on human trafficking in these countries has increased significantly in the recent time that improves our understanding of the phenomenon. The review of the literature has revealed that human trafficking is a problem in both countries. Therefore, there is a need to go beyond revealing that human trafficking is problematic but to pay more attention on conducting researches on the ways to address the problem. There is a need for both countries (Malaysia and Nigeria) to learn from the experiences of developed nations, particularly United States and Britain in controlling the menace of human trafficking, through effective coordination and collaboration among the all stakeholders. Also among the source, transit, and destination countries in the area of information sharing and victim rehabilitation (USDOS, 2010). In view of this, coordination, collaboration, and partnership should be central to the both Malaysia and Nigeria in addressing human trafficking. The nature of the crime both in its domestic and transnational character demands that all stakeholders must work together to prevent the crime, protect the trafficked persons and put an end to human trafficking.

Both Malaysia and Nigeria are destination countries of human trafficking, particularly from ASEAN and ECOWAS countries respectively (ILO, 2012; Ministry of Home Affairs, 2012). This reflects the need for international cooperation. Hence, the countries should learn from Australia to engage and promote the regional initiative, particularly with ASEAN and ECOWAS countries. Such engagement would help to promote an excellent regional bilateral relation in combating human trafficking. Moreover, the countries may consider cross-border collaboration as practice by the United Kingdom in countries of origin (Home Office and Scottish Executive, 2009). To expand their international partnership cooperation, the countries should consider the possibility of working with more international agencies such as IOM, ILO, UNODC, UNICEF, and UNHCR. This provides an opportunity for Malaysia and Nigeria to learn from the practical and global experience of these agencies with regard to counter human trafficking issues.

Moreover, for effective prevention and protection, the involvement of local community and council is critical. Hence, Malaysia and Nigeria should encourage the participation of local communities in combating human trafficking. Such practice has assisted the United Kingdom to prevent and protect the trafficked person in the local communities (Rossiter & Benfield, 2009). The local community should be mobilized to form Victims of Human Trafficking Rescue Community Action Group. The group should consist of Ward Head, Village Heads, Religious leaders, School Principals, and students. This can assist in protecting and assisting the trafficked person, and also reports to the nearest authority concerned any suspicious activities relating to human trafficking issues.

Malaysia and Nigeria could learn from Belgium and United Kingdom that encourage, incorporated and, trained airline staff regarding proper documentation in order to prevent human trafficking before potential victims enter the countries (U.S. Department of State, 2011; UK Home Office, 2011; Wan Ismail, 2014). Thus, both governments (Malaysia and Nigeria) should formed Public Information Dissemination Networks. This network should consist of hoteliers, club owners, Road Transports Union, Airlines companies, Travel agencies, and Tour operators to promote public awareness, by informing their clients on strategies to protect and assist the trafficked persons. Moreover, make a policy that all hotel and club owners, Private Transport workers, traveling agencies and Airline companies insert in their tickets, flight magazine, pamphlets, and internet units information regarding prevention and protection of trafficked persons.

The study recommends further research on the efforts of travel agencies, tour operators and airlines in the prevention and protection of trafficked persons. This is because, these transport agents are critical in understanding the national and transnational movement of potentially trafficked persons from source places to the destination areas. It appears that this has not been adequately investigated. Therefore, further study needs to be conducted in this area. In addition, the review of the recent literature revealed that little is known about the implementation of human trafficking policy. Therefore, in the effort to promote evidence-based research, both Malaysia and Nigeria may consider the option of using existing institution as demonstrated by Australia and United Kingdom (Home Office and Scottish Executive, 2007; U.S. Department of State, 2011). Research institutions with specialists in the field of human trafficking will be imperative to carry out relevant studies and provide a critical analysis on anti-human trafficking interventions with the aim of stressing the good practices and identifying the obstacles in the countries' efforts to prevent human trafficking, prosecute human traffickers and protect trafficked persons. Moreover, it has been reported that Malaysia is a destination country of human trafficking from Nigeria (USDOS, 2012) but there are no dedicated efforts to conduct empirical research between the two countries in that aspect. The need for the cross-continental study between these countries is relevant.

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Review Article

Composing Music for Puisi Melayu: Exploring the Music Composition of *'Prosa Air Mata'*

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ABSTRACT

The aesthetic science of human ecology constantly attempts to find the perfect balance of the current dynamic human environment. In the quest for balance, contemporary ideas have taken over traditional thoughts and identity issues arise in the community, for example in the arts. The art of music and *puisi Melayu* (Malay poetry) have always strived on the quest for aesthetical beauty. Therefore, the intent of composing music for *'Prosa Air Mata',* a poetry written by Dato' Usman Awang, is justifiably appropriate. The combination of two different art forms - music and poetry - into a single artwork embodies the creativity and emotive qualities of music and text. Responding towards the issues of identity, the prominence of a Malay theme, especially in the choice of a Malay language source of text, is juxtaposed with a contemporary music ensemble not found in Malay culture. The resulting vocal composition of *'Prosa Air Mata'* shows the composer highlighting Malay literature into a more contemporary idiom of music and arts.

Keywords: Contemporary music, Malay poetry, music, music composition, music and text

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INTRODUCTION

Malay Theme, Western Idiom

The spirit of tradition and cultural identity brought about the intent of having a Malay theme highlighted into an otherwise non-traditional Malay or non-traditional eastern music idiom. A Malay source of text was chosen, as it is the most direct way of instigating the Malay identity, and language can be the most profound tool of identity clarification of a culture or country. The contradicting elements of both text and music deepen and their anticipated musical result becomes even more curiously attractive.

Puisi Melayu is a traditional Malay art form (Osman, 1987) and has endured the path of modernization and still striving through the creative works of its poets such as the late Dato' Dr. Usman Awang (1929-2001), Malaysia's National Laureate. However, in a pursuit for *puisi Melayu* to achieve more successful acclaim internationally and to prove its flexibility and longevity, the music composition of *Prosa Air Mata* is put on a different platform. This will showcase the *puisi Melayu* in a different form of music composition with instrumentation not from the Malay culture. A juxtaposition of Malay text with Western contemporary music is also an innovative way to start expending the resources of Malay literature.

In the current situation, continuous efforts are being done nationally to promote Malay literature, for example by Dewan Bahasa dan Pustaka's (DBP) annual competition, *Sayembara Mencipta Lagu Puisi,* which is a competition for composers to create songs for *puisi Melayu*. The singers will then perform the songs with lyrics from the words of the *puisi Melayu*. Normally 2-4 instruments, or a medium sized ensemble, or a small orchestra will accompany the singers. Typically the genre of this competition is the popular music (pop music) style. For example, local pop composers such as the late Ibrahim Bachik wrote a number of *lagu puisi* and his most famous one is titled *Kekasih* from Dato' Dr. Usman Awang's poetry of the same name. Ibrahim Bachik composed *Kekasih* also in the pop genre. Otherwise, in intimate settings, there exists poetry clubs in Malaysia such as Seksan Gallery, and Gaslight Café, by poetry enthusiasts wishing to renew poetry appreciation in the society. Acoustic instruments such as guitar or flute sometimes accompany poetry readings with simple music in the background to highlight the atmospheric experience. Other than music, Dato'Dr, Usman Awang's poetry has also been staged in 2015 for a theatre performance called *Dari Bintang Ke Bintang,* organised together by Institut Terjemahan dan Buku Malaysia (ITBM), Dewan Bahasa dan Pustaka (DBP), and Yayasan Usman Awang (Usman Awang Foundation). Besides that, obviously there has not been an attempt to physically bring on *puisi Melayu* to a bigger and wider contemporary classical music scene and justify its aesthetic values.

As a closest comparison of music and poetry in the region, the example of art song in Indonesia is taken in view. Indonesian composer Mochtar Embut is a prolific figure of music in Indonesia, composing more than a hundred Indonesian art songs, otherwise known as *lagu seriosa* in Indonesia, during his lifetime (Syed Mohammed, 2017). He composed music for texts of the Indonesian language or *Bahasa Indonesia*. His texts came from the literature of Indonesian poets such as WS Rendra, Chairil Anwar, and Usmar Ismail. Mochtar Embut's *lagu* *seriosa* compositions include *Diwajahmu Kulihat Bulan, Di Sudut Bibirmu, Tiada Bulan di Wajah Rawan, Irama Desa, Malam Menara, Setitik Embun, Senyum dalam derita, Aku Ingin,* and *Kasih dan Pelukis* just to name a few.

Music and Text

Mode of Expression. Music is a natural outlet for expressive communication. However, text or words, as we know is one of the most direct forms of communication as it uses human language. As long as humans understand a common spoken language, survival and sustainability of an individual or a community is feasible. Poetry on the other hand is an art form manipulating the aesthetic qualities of the human language in addition with its semantically charged meaning.

There are many considerable considerations and compositional issues to negotiate before actually turning text into music. In music especially in the case of vocal music, the correlation between text and music is strongest and inseparable. Unavoidably and quite naturally, composers will at most times associate the intended music with meanings of the words.

Poetry and music are two forms of art that have lasted over the centuries much to their aesthetic and expressive qualities, very much inclined towards the emotional and soulful needs of humans. Their emotive capabilities have an outstanding communicative power that has transcended human civilizations. Music's enduring power may be because humans have constantly found solace in music, as music can be a place for reflection and contemplation. Therefore, music does suggest an extra-musical meaning beyond itself.

Art Song, Lied, Vocal Chamber Music. Art songs, often considered a genre of music, flourished during the European Romantic period of the 19th century, are commonly performed by solo voice and piano accompaniment. These through-composed songs are usually set to a poem with interdependant vocal and piano parts. Art songs have been composed in many languages, and are known by several names. While in France it is sometimes known as *Melodie,* in Germany in particular, art songs developed in the 19th century and are known as *Lied* or *Lieder* in its plural form. Well-known composers of the *Lied* are mainly Johannes Brahms, Franz Schubert, Robert Schumann, and Hugo Wolf. Franz Schubert is considered the greatest *Lied* composer as he wrote over 600 songs such as, *Death and the Maiden, Gretchen at the Spinning Wheel, Little Heath Rose, The Erlkönig* and *The Trout.* High literary and artistic qualities in written verses of love, beauty, and nature by notable German poets such as Goethe, Schiller, and Heine, ignited composers to transform these poetic images into creations of songs and the use of piano enabled them to enhance and intensify the literary meaning.

Vocal chamber music on the other hand is songs composed for solo voice with the accompaniment of other solo instruments in various combinations of a chamber ensemble and not restricting to standard ensembles such as a string quartet. The accompanying instruments in vocal chamber music are manually and decidedly chosen by the composer hence the unconventional mix of instruments. These songs composed for voice and instruments (e.g. clarinet and violin) are referred to as vocal chamber music, and are usually not considered as art songs. This speaks the same for songs originally written for voice and orchestra where they are called as orchestral songs and not considered art songs as well unless their original version was for solo voice and piano. The characteristic of a vocal chamber music work involves musicians keeping the balance between separate and secure instrumental parts but in the meantime not being isolated from others in terms of non-verbal communication and moving focusing attention in the same rhythmic impulse, colour, dynamics, and articulation especially on dramatic or intimate moments. The interplay between vocal and instruments is on many levels. The instrumentalists actually provide the harmonic significance of the sung melody both horizontally and vertically, and are not merely acting as the background to support the vocalist. Some examples of vocal chamber music works by Romantic composers include Johannes Brahms's Opus 91 for voice, viola and piano; Franz Schubert's *Der Hirt auf dem Felsen* for soprano, clarinet and piano & *Auf Dem Strom* for tenor, horn and piano; Camille Saint-Saens's *Violons dans le soir* for voice, violin and piano; and Alexander Borodin's *Songs* for voice, cello and piano. Later in the 20th century, other composers such as Gyorgy Kurtag (*Kafka's Fragments* for soprano and violin, and *Scenes from a Novel* for soprano, violin, double bass and cimbalom) and Charles Ives (*Sunrise* for baritone, violin and piano) continue to compose vocal chamber works.

Malay Vocal Chamber Music - *Puisi Melayu.* Therefore, this paper intends to show that *puisi Melayu* could be brought on to another degree of performance and artistic value. *Puisi Melayu* compositions can be performed in international concert halls to an international audience, and even be performed by international musicians, which fortunately has been done recently. This paper then describes the compositional methods and considerations employed by the composer in composing *Prosa Air Mata. Prosa Air Mata*, a composition by Camellia Mohamed Razali is determined by the composer to be written as vocal chamber music, which means will include a vocalist and a chamber ensemble of various instruments. A specially commissioned work, *Prosa Air Mata* received its world premiere performance at Bristol, United Kingdom by *Ensemble Variances* (France) and baritone Tom Niesser (United Kingdom). *Prosa Air Mata's* composition is scored for baritone, flute, clarinet in B flat, piano, violin, violoncello and double bass. The musicians are French, the baritone is from United Kingdom including the conductor, Dr. Neal Farwell also from United Kingdom.

Influences

A number of influences from Eastern and Western composers or artists encouraged the initial idea of writing music for text, which includes composers Gyory Kurtag (Hungary), Kaija Saariaho (Finland), and visual artist Xu Bing (China). Kurtag's vocal compositions such as *Kafka-Fragments* (1985-1987) for soprano and violin, and *Scenes from a Novel* (1982) for soprano, violin, double bass and cimbalom; were very much influenced by 19th and 20th century Hungarian and Russian poetry and literature (Williams, 2002). Saariaho's opera, *L'amour de loin* (Love from Afar) (2000) is a five-act opera with a French libretto (Anderson & Saariaho, 1992); (Anderson, 2003). These two works displays two contrasting styles of vocal compositions from two different language text sources, but nevertheless successfully aesthetically creative and innovative art for its time.

Another non-musical influence for the composition of *Prosa Air Mata* is a visual artist from China, Xu Bing, who is well known for his artwork and installations revolving around language, words, and text. Xu Bing's famously known 'Square Word Calligraphy' technique is a camouflage of Chinese characters, *hanzi,* 'Square Word Calligraphy' simply uses normal English words written into the style of Chinese characters known as *hanzi*. Therefore, what appear to resemble Chinese characters are actually just English words. By doing so, Xu Bing has brought together two separate cultures, which are Western and Eastern into one through his manipulation of two different types of communication and languages of English and Chinese. By fusing written English with Chinese calligraphy technique, he has created a hybrid calligraphy merging art from two different cultures. Similar to what is happening in the composition of *Prosa Air Mata*, a controlled and directed method of composition according to Western compositional techniques is worked out to produce a balanced relationship between voice (Malay) and instruments (Western). Xu Bing sought to create a work that would expose Chinese calligraphy in a new light and also delightfully reward audiences when they discover they can decode the text, and so does *Prosa Air Mata* intend to reward audiences by revealing Malay text in a new setting and new sounds foreign to the origin of text.

Composing Music for *Prosa Air Mata*

Rhythm. Compared to other verbal communication, poetry has the ability to transfer powerful notions across to its listeners and readers, whether it is directly or figuratively. Likewise in music, poetry possesses a certain rhythmic quality. Poets consider poetry as literature with a metric structure, whereby words written out has a rhythmic rhyme or pattern as each and every poem holds a degree of calculative flow within its structural entity. For example, a poem's rhythm can be regular or irregular. When it has regular rhythmical sound patterns, we say the poem has a certain metre. The type of metre is based on the number of syllables per line and how many unstressed or stressed syllables there are (Lotman, 1976).

Form and Phrasing: Predisposition of Text. Before achieving the aesthetical goal of the final musical composition of *Prosa Air Mata*, the pursuance of balance between two different elements of music and text, is ensuring and defining ways in which the poetic text may possibly move and interlace through the music (Lotman, 1976). Composing music for an already pre-determined text also means studying and reading the poetry out loud to familiarize the rhythmic pattern and the rhythmic pace of the words, thus determining the cadential points in the music. Language is another important factor of composing according to text. Human language is made up of thousands of spoken language in the world. Various and contrasting accents, rhythms, patterns, gesture, flow and tone, different languages may call for a different compositional style and musical result. The sound and speech rhythms of the Malay text, particularly used in Usman Awang's *Prosa Air Mata* highly influenced the resonance of the composed music. With its open vowels and strong consonances, along with its flexible range of colours and tessitura, the Malay language is naturally good for singing. As was observed in preparation for the performance, after an explanation and a guiding list of pronunciations of the Malay vowels and consonants during rehearsals, the baritone singer was able to deliver the words correctly.

There actually is the combination of the intellectual and intuitive in creating both music and poetry. Even when music and poetry are two different elements, systems and forms of art, both are created within a pre-determined shape or form (Lentsner, 2002). The layout of Usman Awang's *Prosa Air Mata* for instance, is a division of phrases and lines, which are formed semantically according to its text pattern (Table 1).

Table 1
Original poetry, Prosa Air Mata, by Dato' Dr. Usman Awang; text translation by Camellia Mohamed Razali

Original text	Text translation
Bahawasanya air mata tiadalah ia memilih tempat untuk jatuh… tidak pula memilih waktu untuk menitis…	Tears neither do they choose a place to fall… nor will they choose a time to drop…
Air mata adalah kepunyaan bersyarikat… dipunyai oleh orang-orang melarat yang tinggal di dangau-dangau yang buruk oleh tukang sabit yang masuk ke padang yang luas dan ke tebing yang curam,	Tears are owned by corporations owned by the impoverished living in small broken down huts (Tears) are owned by the man with the sickle who enters the wide field and goes on to the steep edge,
dan juga oleh penghuni-penghuni gedung-gedung yang permai dan istana-istana yang indah.	and also (tears are owned) by occupants of lovely buildings and beautiful palaces.

Table 1 *(Continued)*

Original text	Text translation
Bahkan di situ lebih banyak orang menelan ratap dan memulas tangis.	Even there, more people swallow their laments and wring their tears.
Luka di jiwa yang mereka hidapkan, dilingkung oleh tembok dinding yang tebal dan tinggi, sehingga yang kelihatan oleh orang luar atau yang mereka ketahui hanya senyuman saja, padahal senyum itu penuh dengan kepahitan	The wounded soul that is suffering, is circled by the thick and high walls until, what is seen and known by the outsiders are only their smiles. whereas that smile is full of bitterness

Figure 1. Beginning of *Prosa Air Mata*, imitating the pentatonic scale

Pitch and Melodic Materials

The melody for *Prosa Air Mata* derives mostly from the pentatonic scale, which develops or dissolves between the instruments and voice through arpeggiated harmonies. Pentatonic scale is a 5-note scale possessing a distinctive Eastern-Oriental sound much associated with traditional Chinese music. Also, the melody of Prosa Air Mata derives nuances from Malay *asli* music using major scales, which are then intertwined with pentatonic scales and ornamentations. In *Prosa Air Mata,* the airy pentatonic quality is then sometimes assimilated into upwards or downwards movements of diminished scale qualities to produce vast expression, intensity and drama (Figure 1).

Harmonic Colours and Textures

There is expressive intensity and abundance of surface detail happening in *Prosa Air Mata* with diverse stylistic and technical devices. Timbre or sound colour plays an important role of expression here in this piece. The harmonic texture of *Prosa Air Mata* is colourfully dense by the built up of polychords, intervallic layers (Figure 2), and transpositions of chord structures (Figure 3).

The music and the voice depend upon one another, and the more it becomes to be heard in terms of ideal sound and expression. *Prosa Air Mata* discovers the voiceless language of music at the same time as the voice expresses the meanings of the words. The essence of its music lies in its voice and music relationship. However, to gain interpolations between calmness and outbursts, parallelism and dovetailing, a disturbance in the relationship is emphasized through the nature of the baritone, who is mostly calm and subdued but interrupted by the instruments, who are more aggressive.

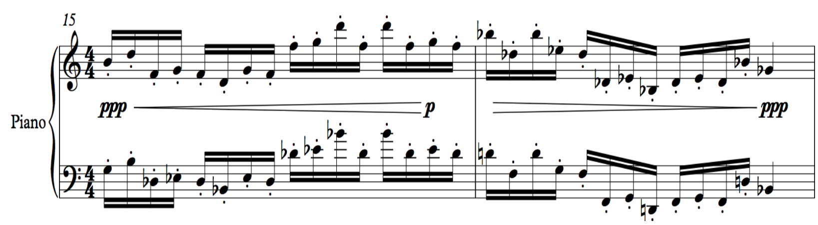

Figure 2. Intervallic layers

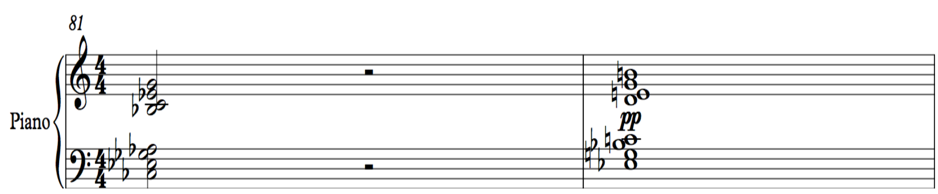

Figure 3. Transposed chords

CONCLUSION

Puisi Melayu and its authors can have an international platform to highlight their existence and to promote its longevity in the literary, music and arts world. Malay inspired or a Malay sound world identity is less represented in the contemporary music world and an abundance of traditional and local sources and materials are actually available for artists to create from. The Malay identity idea could be put forward and its lifespan could be extended as long as there are creative efforts to present them in a developed form or which have a degree of relevance in the society.

In terms of artistic value, as discovered through the effort of composing for poetry, the arising relationship from the combination of music and text is so effective artistically and the expressive content becomes even more descriptive, engaging and discernable, compared to just one of the art form functioning, as the voice (text) and music now depend on one another. The text of the poetry has become more expressively engaging than the text itself, although the text was originally the source for musical exploration and compositional possibilities. The composition of *Prosa Air Mata* reflects the mutual influences of music and literature, whereby the music composition of *Prosa Air Mata* is the musical representation of the poem. In the music composition of *Prosa Air Mata,* the composer, Camellia, shows sensitivity to the individual words, to the prosody, and to the overall character of the text, thus reflecting the original nature of the poem. But nevertheless, even through the writing of the music, the composer depicted possible meanings that were not obvious in the text at certain parts for ambiguity and drama.

The reception before and after the performance by musicians and audience were very well received and very encouraging as the musicians were engaged into executing new ideas and open towards entering new territories especially for the vocalist. The performance of *Prosa Air Mata* in Bristol by international musicians for a foreign audience shows the relevance, success, acceptability and a promising future of the Malay art if put in accord with other contemporary art forms, while still maintaining its integrity and aesthetics. In this post-modern era, contemporary meaning current, strives on a different note, which in one way can be heard and observed in the contemporary music art scene, whereby instead of avoiding cultural context, composers are looking into ways of asserting tradition and at times personal cultural identity into contemporary music compositions.

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Review Article

The Development of Social Work Undergraduate Programs in Malaysia Public Universities: Issues, Challenges and Opportunities

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ABSTRACT

Since the beginning of twentieth country, social work has become an integral part of higher education systems throughout the world and becoming increasingly important due to globalization and internationalization. Therefore, development of social work program particularly at the undergraduate level in Malaysia's public universities should be given special attention in order to meet the standards. This paper is a review and analysis of the existing literature regarding the development of social work undergraduate program in Malaysia. The rigorous search from Scopus and Web of Science databases identified 15 related studies that examined broader development of social work education including the issues, and challenges as well as opportunities faced by the Malaysia's public universities in their quest to deliver a cohesive social work undergraduate program. Among the issues identified to be significant in the development of social work program in Malaysia include unqualified educator, non-existence of a professional body and act in social work, influence of western ideology, and governance issue. The issues and challenges addressed in this paper create opportunities to provide solutions including to implement further training on community

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development programs for social work educators, social work administration and practitioners, establishment of social work act to regulate and maintain the discipline as well as to strengthen social relationship with stakeholders in order to encourage them in facilitating the learning of alternative skills for social work program to meet the standards that can be recognized internationally.

*Keywords: S*ocial work, social work education

INTRODUCTION

The current definition of social work according to the International Federation of Social Workers, 2014 is a practice-based profession and an academic discipline that promote social change, development, social cohesion, empowerment, liberation of people, social justice, human rights, collective responsibility, respect for diversities, engages people and structures to address life challenges and enhance wellbeing. Social work developed in many countries in order to help individuals, families, groups and communities to improve their individual and collective well-being (DuBois & Miley, 2011; Sheafor et al., 2012; Wilson, 2008; Zastrow, 2010). Social work practice is designed to address problems in society and assist individuals to enhance their skills and acquire ability to use their own resources to resolve problems (Wilson, 2008).

Social Work Education (SWE) program was established in western universities before the 20th century. Countries such as the United States (Lee, 2008) and England (Davis, 2008) have identified the role of the social workers as an indispensable profession to help develop the nation. In 1536, an English Poor Law was documented to regulate and protect the welfare of the people facing with health problems, poverty and unemployment. The same type of law was then established in the United States for the very same reason. In 1898, Columbia University in the United States became the first university to offer social work programs with skilled and expertise in social work (Lee, 2008). The need to train more social workers continue to grow in line with the increasing and complex social issues that require intervention. Bryn Mawr College, United States in 1920, was the first university to offer a doctorate program in Social Work (Lee, 2008), currently known as a Bryn Mawr College Graduate School of Social Work and Social Research. At the present moment, there are 556 institutions in the United States offering Social Work programs at various level.

In developing countries, social work also plays a significant role to facilitating the well-being of the community and has been accepted into the middle-class system of education in the mid-20th century (Nikku, 2011). According to Midgley (1997), a sharp growth in social work programs within the mid-20th century in developing countries has initiated a new dimension. Social work services that used to function more like the charity work are seen to be less relevant to address a wide range of emerging social issues (Sinnasamy, 2006). The increased complexity in our social related issues require a radical change in social work service delivery for the community. Therefore, Social work education in Asia Pacific countries (mostly developing countries) must respond effectively by transforming the curriculum structure and content to enhance the quality of social work graduates (Noble et al., 2013).

In this paper, the authors attempt to highlight a few issues and challenges in social work undergraduate education programs in Malaysia's universities and propose opportunities to the issues and challenges addressed.

The Situation of Social Work Practices in Malaysia

The past four decades have seen an accelerated pace of socio-economic development in Malaysia and have been a time of considerable strain to many Malaysian families. The strain faced by many Malaysian families happen because of an escalating threat of social problems in the society including baby dumping, teenage pregnancy, domestic violence, substance abuse, illegal migration, refugees and many others. This situation is worsened by the seamless communication due to the advancement of communication technology particularly through the social media. Furthermore, the rural-urban migration phenomenon has transformed our social-cultural structure which led to a change in traditional family patterns and loosened networks for support. The vulnerability and resiliency of these families have been tested by disturbances caused by violence, illiteracies, unemployment, chronic illnesses and disabilities (Zulkarnain, 2009). Social work has been regarded as one of the possible solutions to address these emerging problems for Malaysian society. Aware of these emerging social problems, the government seeks to strengthen the social work profession as a response to promote positive social change as well as addressing problems to enhance the well- being of the population.

Initially, social work services in Malaysia were established as a joint collaboration between the government, voluntary organizations and the extended family system. The service back then was deeply embedded within a social welfare paradigm rather than that of social work services (Baba, 2002; Kee, 2007; Sinnasamy, 2006). The history of the profession can be traced from 1912, when a special department was created to attend to the well-being of migrant workers by the colonial administration (Baba, 2011). Since then, the education for social work in Malaysia slowly makes its way into becoming a formal training or program within Malaysian universities. At the moment, there are 6 social work programs offered in Malaysia's public universities and 1 (one) program in a private university.

Social work education in Malaysia is in a stage of transition. There are visible attempts to bring it the profession into closer alignment with the global benchmark in order to uplift the standard of the profession through social work education and training

(Turner, 2017). To ensure quality, the programs must meet the standards set by the professional body in the field of social work provided by legislative authority by the government. However, there is no professional body established in Malaysia to serve the purpose. At the present moment, Social Work Education Programs are accredited by Malaysian Qualification Agency (MQA), a general accreditation body for all higher education program in the country, not by a specific professional or recognized body for social work.

As mentioned earlier, Malaysia has no related professional body to regulate or monitor the development and implementation of social work undergraduate programs causing disparities and variations in its curriculum structure. The development of social work curriculum in Malaysia is also lack in its own identity as most of them are heavily influenced by the western culture. Baba (2002) emphasized that the three-year social work degree program offered in Malaysia served to move the discipline more firmly into the professional arena, which is now struggling and searching for its identity. At the same time, social work service is also under pressure to serve a commitment towards improving the well-being of multi-faith society in Malaysia that is progressively complex in nature.

Malaysia established a premier social work program at University of Science Malaysia (USM) in 1975 resulting from United Nation Conference of Social Welfare Ministers to ensure that its officers received professional training. Since 1975, there has been a rapid development in the number of social work programs at various universities influenced by the needs of the society (Ali, 2005). In response to the accelerated pace of socio-economic development and the emerging social problems in the country, several universities are incorporating a loosely structured social work curriculum within a more established field for example, the Human Development Bachelor Degree Program from University Putra Malaysia (UPM) and Administration and Social Justice Bachelor Degree Program from University of Malaya (UM). Social work courses in these universities are often taught by those without specific qualifications and possessing very limited experience in social work (Sinnasamy, 2006). Despite the situation raised by Sinasamy, universities offering social work related programmes in Malaysia show an increment where six (6) from eighteen (18) public universities and one (1) private institution are currently offering such programs at tertiary level. The numbers are believed to keep increasing in the near future (Baba, 2011).

Research Objective

The main objective of this article is to provide a brief overview on the development of social work undergraduate program in Malaysian universities. This paper also attempts to highlight issues and challenges within the development and implementation of social work undergraduate programs in Malaysian public universities and to propose resolution to the issues and challenges identified.

MATERIALS AND METHODS

This article is a systematic review on issues and challenges related to the establishment of social work education program in Malaysian universities. It is conducted through rigorous search of related research based on several characteristics including instituting social work undergraduate program, issues and challenges that occurs within the development and establishment of social work education program, opportunities as well as solution assumed by the more developed countries to address the issues that could be adopted by Malaysian universities. The process to look for these particular articles were sought from two main journal databases which are Scopus and Web of Science. The search on Web of Science identified N33,000 journals with 256 disciplines including themes interrelated to environmental studies, interdisciplinary social sciences, social issues and development and planning. It contains over 100 years of comprehensive back file and citation data by Clarivate Analytics and ranks by three main part (citations, papers, and citations per-paper). Meanwhile, Scopus, the second database used in this study identified the major abstract and citation databases of peer-reviewed literature with N22,800 journals from 5000 publishers worldwide. The search from Scopus also comprises diverse subject areas such as agriculture and biological sciences, environmental sciences, and social science. Four stages were involved in the review process. The review process was performed in April 2017. The first phase was identification of keywords used for the searching process. The authors used some important keyword such as social work education, challenge in social work education, impacts of social work education, social work curriculum, and global standard curriculum of social work in this process. The second stage, which was the screening stage identified out of 45 articles suitable to be studied, 19 articles were found less relevant and removed. The third stage was eligibility when the full articles were accessed. After the re-check process was conducted, 11 articles were excluded as some did not focus on challenges in Social Work Undergraduate Programs in Malaysia Universities and were found not suitable to create opportunities to overcome the challenges in the Malaysia context. The last stage of review concurred on 15 articles as most relevant and appropriate to be reviewed for this study.

CHALLENGES IN SOCIAL WORK EDUCATION

Unqualified Educator

A research entitled 'Human Resource Development on Social Work: A Study in Malaysia' has pinpointed a number of major challenges that should be addressed by the government (Sinnasamy, 2006). One of those most crucial challenges are unqualified educator within social work education program. Lecturers or educators in the field of social work are found to be professionally unqualified, lack of fieldwork practical experience and publication in social work area. Sinasamy (2006) stated

Table 1

Selected articles to identify challenges in the development of social work undergraduate programs worldwide

Tittle of research article	Authors	Challenge in the development of social work education program	Thematic Arises
Human resource development on social work: A study in Malaysia.	Sinnasamy (2006)	Lecturers doesn't have an appropriate academic qualification in social work field, less experience in fieldwork practice, lack of publication in social work	Issue and challenges
Revisiting the landscape of professional social work in India	George and Krishnakumar (2014)	The failure to establish a professional body given the legal provisions to regulate the development of social work education in Malaysia.	Issue and challenges
Information technology and social work education in Malaysia: Challenges and prospects	Chong (1998)	No specific act and development of social work curriculum in institutions of higher learning are different	Issue and challenges
Promoting reciprocal international social work exchanges: Professional imperialism revisited.	Midgley (2008)	Developing countries that depend on western theories and ideology to improve the social work profession	Issue and challenges
Strategic planning direction of Malaysia's higher education: University autonomy in the midst of political uncertainties	Sirat (2009)	Governance issue, less support from government to implement social work education program, unclear explanation from government view regarding social work education	Issue, challenges, and opportunities

Table 1 *(Continued)*

Tittle of research article	Authors	Challenge in the development of social work education program	Thematic Arises
Advancing social work education.	Baba (2000)	Social work educator needs to be prepared theoretically and practically	Opportunities
Medical social work in Malaysia: Issues in practice	Crabtree (2005)	Challenges of competencies of social work graduates in Malaysia in medical settings.	Challenges
The working definition of social work does not work very well in China and Malaysia.	Fulcher (2003)	The issue of unclear definition of social work in Malaysia and China social service	Issue and challenges
Social work education in developing countries: Issues and problems in undergraduate curricula	Hammoud (1988)	Lacking of interpersonal skills among social work graduates	Issue and challenges
The quest for universal social work: Some issues and implication. Social Work Education	Gray and Fook (2004)	Opportunities to overcome the upcoming challenges in developed country	Opportunities
Community against government: the British community development project, 1968-78: a study of government incompetence	Loney (1983)	The lacking and unclear explanation regarding the importance of social work in governance aspect.	Issue and challenges
Social work competencies: Core knowledge, values and skills.	Meeemeduma (2005)	The upcoming challenges to revisiting social work core knowledge, values and skills	Challenges and opportunities

Table 1 *(Continued)*

Tittle of research article	Authors	Challenge in the development of social work education program	Thematic Arises
Beyond participation, hierarchies, management and markets: 'New' governance and place policies.	Reddel (2002)	Issues of social work in governance setting	Issues
The professionalization of social work: a cross-national exploration	Weiss-Gal and Welbourne (2008)	Issues and opportunities for developing country to learn from developed country regarding professionalization social work	Issue and opportunities
Social work training or social work education? An approach to curriculum design.	Ring (2014)	Issues and challenges of social work educator to modify the curriculum design	Issues and challenges

that the university's management failed to provide faculty members in the field of social work with practical experience. This situation leads to unhealthy development in social work education and services when unqualified lecturers or educators only have the ability to teach theories plucked from the text books which are mostly designed for the Western communities, whereas social work service is heavily socio-cultural centered discipline and should be designed to fit the surrounding (Gray & Coates, 2010; Gray et al., 2008; Huang & Zhang, 2008; Kee 2007). A concern linked closely with the issue of social work educators is not directly involved in social work practice, hence the teaching and linking of theory and practice are said to be mere academic exercises. Baba (2002) and Kee (2007) argued that a major element lacking in Malaysian social work was that training needed to incorporate both an indigenous practice approach and a multicultural approach. Payne (1991) convincingly argued theory and practice complemented one another '…being able to specify what we should do and why, is an important purpose of theory and a vital necessity to anyone working with and trying to help human beings.' Practice based research is vital to guide and enhance local service provision and for teaching (Dominelli, 2010).

Non-existence of a Professional Body

Other developing countries such as India (George & Krishnakumar, 2014), and Nepal (Nikku, 2011) claimed the same experienced. A social worker from Japan, Yoshimura studied the history of social work profession development from the Tokugawa shogun era and stated that the interruption in creating a professional body to regulate the social work education curriculum would cause disruption to the social work education system (Yoshimura, 2009). According to him, the professional body can play a significant role in determining the rules and direction that should be taken by its members based on current requirements. In Malaysia, social work education standards implemented through the accreditation system by the Malaysian Qualification Agency (MQA). However, several weaknesses were identified when social work education fully accredited by MQA without professional body. One of the weaknesses is MQA is not directly involved in ensuring that the developed program will be able to meet the needs of the community and at the same time enforce the legislative power that has been provided (Nsonwu et al., 2013). Professional body is the responsible actor to ensure the well-being of education program particularly to fulfill the needs of community (Nsonwu et al., 2013). Other than that, in the public service position there is no social worker's position in the social services scheme offered by the Malaysian Public Service Commission, which is the commission authorized to appoint civil servants.

No Specific Act to Monitor and Regulate the Development of Social Work Undergraduate Program

According MacDonald (2010) the third challenge is there is no specific act to protect the interests of the social work profession. He clarified that the task of the social worker should be comprehensive in terms of both practical and educational. This situation leads to the variations of social work curriculum in institutions of higher learning in Malaysia. Hence, the inability of the government to develop social work acts has led to the development of social work education in a non-uniform manner. Several universities offering social work programs based on their criteria. Without clear policies and acts of social work, education not only fails to meet international standards but also raises the confusion of society towards this profession (Crabtree, 2005). Without a specific Act to monitor and regulate the development of social work undergraduate program, public can see a lot of social work curriculum in Malaysia operating in a different way.

Western Ideology

The fourth challenge that arises in the development of social work education programs is too much concentration on western theories and ideology to improve the social work profession. The social work profession in Malaysia like many others has adopted a Western social-cultural perspective (Baba, 2011; Fulcher, 2003). This is not surprising as, in many developing countries, social welfare services were initially established by the colonial administrators in response to mass disorganization because of the aftermath of World War II and because of industrialization (Midgley, 1997). According to Midgley (1997), the earlier expansion of social welfare services in developing countries is based on a Western model. In response, Fulcher (2003) suggested that Malaysia must shape and outline its own definition of social work where greater consideration was given to how culture influenced both help to give and help to receive instead of solely relying on western social work definitions and theories and practice. The future for the social work profession in Malaysia would be bleak if indigenous definitions and theories are not developed and fitted appropriately to inform social work practice (Fulcher, 2003). Social work's literature on multicultural social work practices has emphasized that the effectiveness of interventions relies on the social worker's acquisition of a particular body of local cultural knowledge, values, and skills (Lyons, 2006). It has been argued that the development of indigenous social work in Malaysia should be based on local cultural and social institutions (Crabtree, 2005; Fulcher, 2003). According to Kee (2003), indigenization is a creative synthesis between local and Western ways of helping, advocates for integration between local traditional helping practices and social work practice.

Governance Issue

During 1990s, the government had intervened in academic affairs and minimize the autonomy of the university (Morshidi, 2010). The university as a statutory body that implements national interests is required to comply with the rules established by the government. However, in the late of 1990s there was a change of government and university relations. Globalization and internationalization (Knight, 2008) are new challenges that governments and universities need to pay attention to ensure that higher education continues to be relevant. At that time, the Malaysian government found that the financial dependency of the university to the government had to be reduced. The university needs to generate its own financial resources by implementing collaborative programs with the industrial community to develop new programs that meet current development needs. The effect of this situation is government seems unclear regarding the importance of social work education towards Malaysian society. Without spending too much time to understand the entire of social work programs, Malaysian government failed to understand the concept of social innovation that is being practiced in social work profession (Chesbrough & Di Minin, 2014). Social innovation is a process to understand and overcome societal problem between government, higher authority, and stakeholder. When government fails to see the contribution of this profession to the local setting, social work education seen as a course that has no privilege compared to other courses.

OPPORTUNITIES TO OVERCOME THE CHALLENGE IN THE DEVELOPMENT OF SOCIAL WORK EDUCATION IN MALAYSIA

Drawing from the issues and challenges,

resolution or opportunities below could be appropriated.

Short Training Courses for Social Work Educators

In order to overcome the issue of unqualified social work educator, social work lecturers need to clearly understand the whole context of social work locally and internationally. Higher education and universities need to emphasize short training courses for social work lecturers that focusing on both elements of theories and practices. The short courses could be offered or held during semester breaks or could be offered through-out the year. The universities should also impose some conditions on these lecturers to ensure they have attended the course successfully via some elements of evaluation for example examinations on theories and practices. Through this effort, social work lecturers may be able to increase their knowledge on social work service and can overcome their weaknesses in their teaching. However, this effort will not contribute in solving issues related to social work professionalism, rather providing short term solutions in order to improve the social work service.

Community Development Program

Government today has introduced many community programs and emphasize the importance of social work education as the most appropriate tools to steer the communities' understanding on social work services. Hence, it is important for the universities to strengthen their program structure and produce credible social work graduates who are competent, effective, skilled, knowledgeable, ethically aware, confident practitioners as well as able to participate in the development of appropriate social welfare policies (Hepworth, 2009; Mwansa, 2010). The authors believe this is a bottom up approach that can be used to spread the importance of social work and social welfare to the community. In this case, social work students would be able to demonstrate what they learnt during their undergraduate years and are able to apply the knowledge and skills into the community development programs. Students could act as the catalyst to spread social work knowledge through community development program in a more holistic manner. The effect from this effort is community would be able to distinguish between the role of social worker as a profession as compared to the role of volunteers in social welfare.

Strengthening Social Relationship with Stakeholder

Stakeholder plays a significant role and responsibility to overcome the challenge in social work education. In order to overcome the governance issues, it is essential to explore the key issues of social work education from the context of stakeholder's perceptions and perceived goals from different countries. It is indicated that key issues arise due to standards, governance, accreditation, and the direction of social work education programs could be mitigated through government policies. In

Malaysian context, Malaysian Association of Social Workers could play vital role in strengthening the relationship with the stakeholders in effort to create opportunities, trust and support towards the establishment of social work professional body in Malaysia in line with the strategy outlined by the Joint Consultative Council on Social Work Education (JCCSWE) in forming a National Policy and Standard for Social Work Education in Malaysia.

Facilitating the Learning of Alternative Skills

Facilitating the Learning of Alternative Skills may be the best opportunities to overcome the issue of Western ideology. Providing skills and information on new areas can attract the attention of government and stakeholder as a feasible opportunity for them to concern about the overall development of social work education program (Agranoff, 2003; Gladwell, 2002; Reddel, 2002; Salamon, 2002; Sehested, 2003). Some of the additional skill sets were required of social work administrators operating in a governance paradigm. The expertise needed in effort to mitigate social issues requires additional training for example, framing which refers to placing and facilitating agreement on the respective roles, responsibilities, and values that are to be maximized in governance undertakings. Secondly the orchestration skills that refer to keeping all the parties are working together cooperatively. Not forgotten the activation skills that refer to the activities needed to bring government, nonprofits, for-profits, faith-based and other organizations to jointly address social issues, as well as the ability to maintain these coalitions, partnerships, and networks once they are in place. Mobilizing skills refer to maintaining support for cooperative interaction between the parties. Synthesizing skill is also needed to address and create environments that enhance the cooperative interaction between parties and finally, the modulation skills which refers to the sensitive utilization of rewards and penalties to solicit and maintain cooperative interaction between sectors and actors. These are referred as a set of meta-governance skills by Seheted, (2003), claimed to be useful in attracting government’s support towards the establishment of social work professional body.

The Establishment of Social Work Act

From the author’ perspective is, Malaysian government needs to revise the current social policy and seriously consider the importance of the establishment of a professional body to regulate social work education and service delivery in Malaysia including creating, reviewing and maintaining the act. Non-existence of social work act is causing detrimental effect on social work discipline-be it from the education nor service delivery. Malaysia may need to endure the struggle in dealing with a rapid development of social related issues, in which is increasing in its complexity, if the situation is not restored and regulated immediately in the near future. Therefore, the establishment of social work act should be the most crucial agenda to focus on in order to help transform social work discipline in Malaysia.

CONCLUSION

Social work education in Malaysia needs to take aggressive transformation to address the issues and challenges identified in this article in order to survive and stay relevant in delivering its service to the community. Upcoming researches need to focus on a developing social workers' skill through short training courses for educators, administrators and practitioners involved in the implementation of community development program. This article also emphasized the importance of establishing the social work act to regulate and maintain the social work discipline accordingly. In order to achieve that, related social workers associations need to establish networks and relationship with stakeholders, as part of the effort in facilitating the learning of alternative skills for social work program to meet the standards that can be recognized internationally. Though social work education in Malaysia is still very much in its formative stage, it has already come a long way since formalized programs are established in the late 1975. We need to focus on the crucial issues at the center of current and ongoing social work education reforms, which is characterized by its close partnership with government in educational and service development, a strong sense of commitment to the indigenization of social work theory and practice in the Malaysia context. Finally, it is very important for social work education in Malaysia to have direction as well as to develop its own standards.

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Marital Commitment as a Function of Marital Satisfaction, Marital Investment and Marital Alternatives among Working Women in Malaysia

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ABSTRACT

Research on marriage, its correlates and consequences, has been mostly done in the Western countries and often the dependent variable links with the subjective evaluation on the quality of the marriage. Marital instability has been steadily included as one of the outcome variables which may imply the lack of commitment towards sustaining the relationship. Considering the increased trend in number of recorded divorce cases among the Malays in Malaysia, this study utilized Rusbult's Investment Model to examine the relationships between marital satisfaction, alternatives, investment and commitment toward marriage among married working women. The model postulates that an increases in satisfaction, decreases in quality of alternative, and increases in investment size would increase one's commitment in the marital relationship, hence, hindering marital dissolution. Using data on three hundred fifteen (n=315) married women from dual-earner couples in Malaysia, this study aims to determine the relationships between the aforementioned variables. Significant bivariate relationships between all independent variables and marital commitment were established. Findings of multiple regression analyses on the relevant variables for the model revealed that alternatives in marriage served as the strongest predictor of marital commitment, followed by marital satisfaction and marital investment. This model explained 65% of variance of marital commitment of the respondents in the study. However, controlling for selected socio-demographic variables, the findings indicated that married working women who

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perceived low quality of alternatives, with lower family income and higher marital satisfaction tended to have greater marital commitment. This additional analysis which explains only 45% of variance of marital commitment of the respondents also revealed that marital investment was not one of the significant predictors. Findings of the study lend support for the hypotheses derived from the model. Embracing contextual variables in the analysis explains the role of family income, and highlights variation in the role of marital investment as a predictor for marital commitment. The insignificant role of marital investment may imply that the inclination to weigh on marriage in terms of gain and lost may not be perceived as critical among the respondents. Confounding roles of cultural elements, economic interdependence and its associated variables may need to be further explored in future studies.

Keywords: Commitment, dual earner couple, investment model, marital quality, working women

INTRODUCTION

Having a good marriage is beneficial in many aspects of life. For example, Robles et al. (2014) in their meta-analyses concluded that marital quality led to a better health outcome in individuals. Marital quality which is inclined to reflect a happy, stable, lasting and satisfactory marriage has been linked with various personal factors, interactions between the spouses and contextual elements of the married couple. It has been a long standing discussion on the construct of marital quality among researchers and practitioners alike. Spanier (1979) proposed that marital quality was an umbrella term that governed many subjective evaluations on one's marriage such as marital happiness, marital satisfaction, and marital adjustment. Researchers have yet to precisely define marital quality and plethora of research on marital relationship quality have been considering marital satisfaction as a close enough concept to represent marital quality (for example, Karney & Bradbury, 1995). Marital satisfaction is associated with the overall subjective evaluation of the marriage representing the state of being contented with elements such as marital process and experiences one has in his or her own marriage (Schuum et al., 1983). Satisfactory and long lasting marriage has been empirically claimed to be critical for many positive outcome variables such as quality of life and health (Bradbury et al., 2000; Gharibi et al., 2015; Weiss & Aved, 1978), while unhappy and unsatisfying marriage which may later lead to marital disruptions is associated with negative life quality for both spouses as well as of their off-springs (Amato, 2000; Wallerstein, 1991). Researchers have also been further engrossed on the fact that such an important variable of marital well-being is also highly bound by cultural and traditions which made it more complexed. Al-Darmaki et al. (2016) developed an instrument to measure marital satisfaction among Arabs with strong claim that the cultural factors made a major different on its meaning.

However, over the years, researchers in relevant fields have also highlighted that the ultimate aim is not only to have the married people feel happy and satisfied but, also to ensure the persistence of the marriage, as to answer "why do people stay in the marriage?". Lewis and Spanier (1982) highlighted the satisfaction-stability quadrants which was based on Social Exchange Theory in describing the roles of other important factors above marital satisfaction that could make the marriage last. They claimed that unsatisfying but stable marriage might be associated with few attractions but some barriers (such as greater cost) for the couple to end the relationship. As complex as it may sound, a more practical way as suggested by the researchers is to scrutinize on what makes a good marriage and will the "good" marriage last. What makes couples committed enough to keep their marriage stable is one of the interesting questions that have been lingering in this field of study. Commitment in marital relationship is viewed as one of the key variables that would cultivate relationship building, and relationship maintaining cognition and behaviour, and may serve as a vital feature that determines the continuity of the relationship (Rusbult & Buunk, 1993). According to Johnson (1999), individuals who are obliged to maintain their marital relationships are those who experienced certain types of personal, moral and structural commitment to sustain the relationship. The three types represent roles of self, moral belief and conformity and constrains of other external factors that demand for the person to remain committed in the relationship. On the other hand, Rusbult (1980) claimed that both past and present experiences of the married individuals related interdependently with his or her partner's experiences. This reciprocal dyadic relationship represents desire for fulfilment of mutual needs of both partners and may foster marital satisfaction thus influencing relationship or marital commitment.

The Investment Model of Commitment (Rusbult, 1980, 1983) was developed to address the prediction of the state of being committed in a relationship and factors that were associated with it. Rusbult (1980) claimed that couples did not just stay committed because of the positive factors that drew them to one another such as satisfaction with the relationship, but also because of the marital bind that worked as an investment for them, and unavailability of better options than the marriage for them. The model also proposed that accordingly, high marital commitment worked as a predictor of marital stability since it was expected that committed married individuals might experience satisfactory marriage and were dedicated enough to ensure the marriage sustains. Rusbult and Buunk (1993) further argued that commitment was both cognitive and emotional driven. In the model, along with marital satisfaction, Rusbult (1980) included quality of alternatives and investment size as predictors of commitment. This model highlights past, on-going as well as future perceptions of married individuals on various domains of their relationship "quality" that may lead to marital stability or instability.

Problem Statement, Research Questions and Hypothesis

Although the divorce rate of Malaysia is not officially available, the alarming recorded numbers of divorce cases which have been increasing have also brings about concerns among many. A steady annual increase of divorce has been detected and such trend implies that married couples are having lower degree of commitment in ensuring the persistence of the relationship. In a study done by the Board of Population and Family Development of Malaysia, it was found that 37.2% of the divorced female respondents and 35.4% of the divorced male respondents ended their marriage within the first five years of their married life (Lembaga Penduduk dan Pembangunan Keluarga [LPPKN], 2016). Such findings warrant for studies to be done on antecedents of marital commitment, an important deterministic element that is highly linked with marital persistence.

The present study addresses the research gaps within the Malaysian context that there is no documented evidence that shows the application of the Rusbult's (1980) model in examining marital relationships within the local context and published materials on marital studies normally stopped at marital satisfaction as the dependent variable; and missed the subsequent indicator whether the people involved in the relationship will thrive to be committed and preserve the intimate relationships. Specifically, we are interested to scrutinize the working women's commitment towards marriage based on variables in Investment Model which are satisfaction level, quality of alternatives, and investment size. Focussing on working women from dual earner marriage carries the argument that these women are financially independent (and for this study, they are also educated) if there is consideration on investment or alternatives that relate with financial issues or decision making power they are subjectively almost at par with their spouse and not considered coerced to be assumed being at the much lower position than of their spouse.

The Investment Model defines commitment in terms of an individual's psychological or behavioural attachment and long-term orientation toward the relationship. The interdependence construct which is measured by degree of commitment in ensuring that the marriage persists is the focus of the argument. Rusbult's Investment Model (1983) asserts that being satisfied, not having attractive alternatives and perceived high degree of "investment" made in the marriage will lead the married persons to be committed to make the marriage sustain. Investment, which is defined as the magnitude and importance of resources being put into the relationship relates with one's perception of gains and loss. Accordingly, married people who feel that they will experience a great loss in their investments of resources should the marriage ends, may become more committed in the relationship. These resources can be direct or indirect or extrinsic on intrinsic.

Employing the theoretical rationale for the investment model by Rusbult (1983), we aimed to explore whether the three major constructs predict marital commitment in a different cultural setting. We expected that all three variables of marital satisfaction, alternatives and investment would significantly predict marital commitment as the model dictates. In addition, we also explored on the likelihood of marital investment and marital alternatives serving as significant predictors for marital commitment if the model included selected contextual and socio-economic variables.

LITERATURE REVIEW

It takes serious efforts by both partners to ensure marital satisfaction, thus to establish commitment which is agreed upon by most research as important precursors for marital stability – that the marriage will last as long as possible. Culturally, marriage is a sacred union in which the aim justifies the need for happy and lasting relationship. Although research on culture and marital dynamics among the Malays has not been popularly discussed, evidently, sayings like *"Selamat Pengantin Baru, Semoga kekal hingga ke syurga or ke hujung nyawa"* or literally translated as "Best wishes on your marriage, may you last till heaven or till the end of your life" which are commonly used as greeting remarks for the newly-weds of Malay ethnic couples imply the aspiration for a long lasting and happy marriage. Being Muslims, the Malays succumb to the Islamic teaching that marriage is explicitly mentioned in the Quran whereby husbands are mandated to be good and kind to his family and for the couple to live in harmony where through marriage, Allah's blessings will be abundant.

Marital Commitment

Commitment is the main cause in the development and stability of a successful relationship. The persistence or ending of a relationship can be explained by commitment of the couples. Past research found that the high levels of marital commitment have predicted marital stability for some number of years (Bui et al., 1996; Kurdek, 2000; Sprecher, 2001). According to the Investment Model, commitment is developed as a consequence of feelings of satisfaction from the marriage, individual's perception of available alternatives whether interesting or not, and also the investment he or she made in the relationship. Investments refer to the size and relative importance of tangible and intangible resources (e.g., time, energy, effort, memories) which she would lose if the relationship ends. Married people invested numerous amounts and types of intrinsic and extrinsic resources such as time, money, energy, and emotions into the relationship, in which if a person perceives great loss of such investment in his or her marriage, they may be highly committed to preserve the marriage. Rusbult et al. (2011) highlighted that the model addressed the greater weight of commitment as compared to satisfaction in determining marital maintaining behaviour, thus marital stability.

Many past studies used marital satisfaction as a dependent variable representing the quality of the marriage (Hori, 2017; Hoesni et al., 2013; Rogers & May, 2003). Marital satisfaction signifies general personal evaluation of one's cognition and emotions toward one's marriage. According to Rusbult (1983), commitment in the relationship bears greater role in predicting relationship sustainability than marital satisfaction. This view is in synch with Spanier and Thompson's (1982) notion of the satisfaction-stability quadrant which categorized marital relationship into satisfying-stable, satisfying-unstable, unsatisfying-stable and unsatisfying-unstable. Many individual-personal, dyadic-relational and contextual factors have been associated with marital satisfactions. For example, in Karney and Bradbury (1995) Vulnerability-Stress-Adaptation (VSA) model, marital satisfaction is the consequences of stressful events, enduring vulnerabilities and adaptive process. However, as challenged by Rusbult (1983) and Lewis and Spanier (1982), having a satisfactory marriage does not necessarily warrant for the relationship to sustain. Considering the commitment variable enhanced our understanding of the dynamics of the relationships.

Working Women and Marital Relationships

Both economic and cultural factors have been acknowledged as important contributors to marital well-being (Cherlin, 2005). Marriage and job are essential constructs of living for many women worldwide, with no exception on Malaysian women. There are various reasons why married women are continuously working for paid income; one of the reasons is to earn more money for family to increase the well-being of the family. Cherlin (2000) found that women's involvement in the economic activities was a factor in stabilizing the marriage. In addition, income pooling improves various domains in the marriage and family living (Rogers, 2004). Paid employment has been found to cause positive impacts on marital satisfactions of both husbands and wives, particularly on self and personal related factors of the wives such as self-esteem and self-confidence (Lupri & Frideres, 1981).

However, women in dual-earner family are predisposed to challenges, pressure and stress (Bhattarai et al., 2016) which can lead to various negative personal, career and familial outcomes and finally may cause marital instability. Past research found that women's economic activity was also a significant destabilizing factor for marriage especially in the case of wife's working hours and sector of employment (Raz-Yuvorich, 2012) and wife's independence and higher earnings (Becker, 1991). Furthermore, dual-earner couples are vulnerable and having conflicts on issues pertaining to divisions of household labour (Poortman & Kalmijn, 2002; Shelton & John, 1996). When social support especially from husband, is perceived as inadequate, many employed women suffer from the negative effect of work-family conflict, which may also influence the marriage as well as the job.

Interestingly, Lavee and Katz (2002) found high marital quality in couples who shared fair division of labour and responsibilities. Our earlier analyses on both men and women from dual earner couples found that women differed significantly in terms of marital commitment than of the men in the study (Juhari & Mohd Ariff, 2016). The ambiguous effect of educational status on marital stability implies the roles of other factors that may mediate the relationship between the two variables (for example Boertien & Härkönen, 2018). In general, for this study, we considered that education and income may have both negative and positive roles in marital commitment, translated in the responses in marital investment and alternatives of the respondents.

Past literature has highlighted how Rusbult's Model of Marital Investment works in explaining marital commitment in many research done in other cultural contexts. Testing this model on Malaysian working women is expected to shed some lights in examining whether the presumption of the model is also applicable in a different cultural setting. It is our aim to examine whether working women who feel relatively satisfied, possess lower quality alternatives, and have invested more into the relationship, tend to be more committed and inclined to act in various ways in order to maintain the relationship. Studies on marital commitment among Malaysian women are at scarce, therefore, this paper aims to examine if Rusbult's proposition works in similar directions among married working women of Malaysia.

MATERIALS AND METHODS

Respondents

Data for this paper was derived from a bigger study on Marital Investment among individuals, males and females from dual-earner marriage. This correlational study was targeted at married, working women from dual earner families as the population of the study. The three hundred fifteen (n=315) working women who were involved in the current research came from Selangor, Johor, Pulau Pinang and Kelantan which each states representing north, east, west and south of Peninsular Malaysia. All respondents were working in the government agencies at the time of the study. We chose the government agencies which had both offices in the federal territory and the respective states. We further selected the sections in the agencies and cluster of employees who fulfilled the requirement of inclusion factor included in the study. Only those respondents who had a working spouse were recruited as respondents.

Measures

Self-administered questionnaires were used to obtain information from the respondents. The questionnaire contained socio-demographic questions about each participant, her spouse, and some aspects of their relationship. Personal information of the respondents and their spouse such as age, education, job and income were gathered. The contextual data of the marriage were also obtained on the duration of marriage and number of children. The Marital Investment Scale (Rusbult et al., 1998) was utilized to measure commitment, satisfaction, investments and quality of alternatives. The instrument was translated to Bahasa Malaysia using back-translation technique. Established Cronbach Alphas indicating high reliability of all key variables were obtained. Specifically, the questionnaire covers the following measures:

Personal Factors. Respondents' demographic characteristics including background characteristics of respondents and their spouses were asked in this section. For this current study, the questions asked were their education level, age, marital duration, working status, individual income, and family income.

Marital Satisfaction. Respondents rated how satisfied they were with their relationship in general on a nine-point scale (0 = strongly disagree to 8 = strongly agree). Sample items include "*I feel satisfied with our relationship" and "Our relationship makes me very happy"*. Cronbach Alpha for this subscale is 0.949.

Quality of Alternatives. Participants were asked, "*My alternatives are attractive to me (dating another, spending time with friends or on my own, etc.)"* and "*The people other than my partner are very appealing"*. The scoring for each item was determined by Likert method (0 = strongly disagree to 8 = strongly agree). Cronbach Alpha for this subscale is 0.934.

Investments. Five items with nine-point scale (0 = strongly disagree to 8 = strongly agree) were used to assessed investment. Sample of items are "*I have put a great deal into our relationship that I would lose if the relationship were to end"* and "*Many aspects of my life have become linked to my partner"*. Cronbach Alpha for this subscale is 0.880.

Commitment. Commitment was measured by seven items. The response format consisted of a seven-point Likert scale on which respondents indicated whether they 0 = strongly disagree or towards 8 = strongly agree. Sample items for this subscale are *"I am committed to maintaining my relationship with my partner"* and "*I want our relationship to last for a very long time"*. Cronbach Alpha for this subscale is 0.815.

Data Analyses

Data were analysed by using the Statistical Package for Social Science (SPSS) version 22 which includes descriptive statistical analysis and inferential statistical analysis to illustrate the socio-demographic distributions of the respondents and the key variables, and explore the relationships among variables in this study. Bivariate and multivariate analyses were performed to describe on the associations of variables as well as to test the hypothesis of the prediction model.

RESULTS

Descriptive Statistical Analysis

Characteristics of the Respondents. Table 1 depicts the descriptive statistics for the variables. The age of respondents was between 24 to 58 years old (M=36.57, SD=8.851). As shown in Table 1, a total of 114 (36.2%) respondents were under 31 years old, 116 (36.8%) 32 to 40 years old and 85 (27%) were more than 40 years old. The youngest respondents were 24 years old while maximum age was 58. Respondents' education level was presented by years of formal education. Findings showed that the respondents were fairly well educated whereby average years of education was 16.74 years (SD = 3.79) which is equal to a first university degree level. The average year of marital duration was 10 years where more than half of the respondents (65%) married for less than 11 years old. The result also indicated the mean value for family income was RM6087.00 (SD = 2902) with minimum value of RM2300.00 (approximately USD 600.00) and maximum RM18000 (USD 4500.00) monthly. These earnings are commonly acceptable when we examined the respondents' educational background.

Descriptive Analyses on Satisfaction, Quality of Alternatives, Investment Size and Marital Commitment. The results in Table 2 indicate that more than half of the respondents reported low marital satisfaction level (55%), low in quality of alternatives (58%), low in investment size (64%), and low in marital commitment (51%). Other than the investment size, respondents in this study did not vary that much in terms of their distributions of scores in all the other key variables. Such findings, especially on marital satisfaction and marital commitment are quite alarming in which they signify the divided tendency of respondents on reporting high versus low responses on the subjective evaluations of their marriages. As almost two-third of the women in this study reported low investment size, it is assumed that such evaluations represent their perceived level of not highly investing in the relationships, or perhaps the inclination to consider that marital investment may not be something of their main concern in their marital relationship.

Table 1
Background characteristic of respondents (N=315)

Background variable	M	SD	Min	Max
Personal Characteristic				
Age (years)	36.57	8.851	24	58
Education (years)	16.74	3.79	11	21
Marital duration (years)	10.36	8.31	1	34
Family Monthly Income (RM)	6086.92	2902.29	2300.00	18000.00

Note. M = Mean; SD = Standard Deviation

Table 2
Level of satisfaction, quality of alternatives, investment size and marital commitment (N=315)

Variables	n (%)	M	SD	Min	Max
Satisfaction level					
Low	175 (55)	16.60	2.27	11	20
High	140 (45)				
Quality of alternative					
Low	183 (58)	8.75	3.91	5	20
High	132 (42)				
Investment Size					
Low	202 (64)	12.74	1.98	7	16
High	113 (36)				
Marital Commitment					
Low	160 (51)	27.10	3.00	21	30
High	155 (49)				

Note. M = Mean; SD = Standard Deviation

Correlational Analyses

Relationships Between the Independent and Dependent Variables. Prior to examining the relationships between the independent variables and marital commitment, we tested the associations among the major constructs of the model. All four variables of marital satisfaction, alternatives, investment and marital commitment are significantly related with each other in the expected directions. The anticipated significant relationships between Pearson product moment correlation coefficient was used to explore and determine the strengths of the relationship between antecedent variables (age, marital duration, education level and family income and independent variables (satisfaction, alternatives, and investment) with the dependent variable (commitment). Findings in Table 3 show that age (r= -0.143), years of marriage (r= -0.193), family income (r= -0.162), and quality of alternative (r= -0.625) were significantly negatively associated with marital commitment. Apparently, there were significant positive relationships ($p \leq 0.05$) between satisfaction and investment size with commitment with a correlation coefficient of 0.321 and 0.180 respectively. These bivariate relationships depict younger women, who have been married for shorter period of time, earning lower income, perceived greater marital satisfaction, having low quality of alternatives and high investment, tend to report better commitment in their marital relationship. Some of these findings are inconsistent with past research in terms of the directions of the relationships, however, the variables of the model remain coherent with past findings. Years of education and number of children apparently did not significantly correlate with marital commitment. In general, past findings have also been inconsistent in showing the role of income on marital outcome variables, where most research showed that higher income led to good marital outcome. Interestingly, the lower income in this study does not necessarily imply inadequacy of the earning, which may be one of the justifications for such findings.

Table 3
Correlates of marital commitment (N=315)

Variables	Marital commitment (r)
Age	-0.143*
Age of spouse	-0.167*
Years of education	0.103 n.s
Marital duration	-0.193*
Family Income	-0.162**
Number of children	0.087 n.s
Marital satisfaction	0.321 *
Quality of alternatives	-0.625 **
Investment	0.180 **

Note. *p≤0.05

Predictors of Marital Commitment. The results of Multiple Regression Analyses on the variables of Rusbult's model are shown in Table 4 which indicates that all three independent variables significantly predict marital commitment of the respondents. Respondents with lower quality of alternatives (β =-.625), higher marital satisfaction (β =.321), and bigger size of investment (β =.180), tend to have greater marital commitment. The model explains 65% of the variance of marital commitment among the respondents. This finding supports the model in totality. The negative value of Beta for quality of alternatives implies that working women who do not have many alternatives to their marriage tend to be more committed in their marriage.

Table 4
Multiple regression of satisfaction, quality of alternatives, investment size on marital commitment

Variables	Standardized Beta (β)
Satisfaction	0.321**
Quality of alternative	-0.625**
Investment	0.180*

Note. **p≤0.01; *p≤0.05; R^2=0.645; F = 74.02, d.f. = (3, 311)

We further ran another prediction model that included the contextual and socio-demographic variables that were found to be correlated significantly with marital commitment in the bivariate analyses. We hypothesized that the selected variables might play some roles in influencing the outcome of the prediction model. As shown in Table 5, only family income, quality of alternatives, and marital satisfaction significantly predict marital commitment. The strongest predictor of marital commitment is quality of alternative (β = -0.584), followed by family income (β = -0.174) and marital satisfaction (β = 0.120). These three variables accounted for 45.4% of the variance of marital commitment among the respondents. Interestingly, having the other variables in the model made marital investment a non-significant predictor of marital commitment. Such finding may imply the different understanding on the importance of the concept of marital investment among the respondents.

Table 5
Multiple regression of personal factors, satisfaction, quality of alternatives, investment size and marital commitment

Variables	Standardized Beta (β)
Age	0.180 n.s.
Age of spouse	-0.109 n.s
Marital duration	-0.089 n.s
Family Income	-0.171**
Satisfaction	0.120*
Quality of alternative	-0.584 **
Investment	0.072 n.s.

Note. $^{**}p \leq 0.01$; $^{*}p \leq 0.05$; $R^2 = 0.454$; $F = 36.42$, d.f. = (7, 307)

Noting the significant but negative role of family income in predicting marital commitment, one possible explanation could be, being in the middle income bracket, having low income in this group of working women is not representing a status that can create financial related problems that may disturb marital commitment. Culturally, it is expected for the men to provide for the family and women who work are not required to co-shoulder the role, however in practice, the women's income is also used to support the family.

On the other hand, as expected, marital alternative appeared to be reversely linked with marital commitment which is in accord with the proposition of the model. Respondents who perceived fewer alternatives of their relationship are more focused in upholding the need to withstand the marriage.

DISCUSSION

This study examines the relationships between satisfaction level, quality of alternatives, and investment size with marital commitment among working women in Malaysia. Based on the bivariate analyses, the findings revealed that marital satisfaction and investment size were positively associated with commitment while quality of alternatives negatively associated with marital commitment. In other words, women who feel satisfied with their marriage, having limited availability of attractive alternative, and greater investment are more committed to their relationship. The results of this study are consistent with past research (Rusbult et al., 1983; 2003). Likewise, Ho et al. (2012) found that relationship satisfaction was correlated with personal commitment which was individual intention to stay in relationship and comprised the personal desire toward partner or relationship. In other words, if the women want the relationship they will be committed. It is interesting to explore the different types of commitment that may comprise "commitment" among the respondents. Living and being socialized in a culture of collectivism, it can be easily assumed that the moral and structural commitment may be prominent. The findings support the tenets of Rusbult's Investment Model of Commitment. Our respondents, the working women who are satisfied with their marriage, and having less alternatives and greater investment size are more committed thus implying stability of their marriage. Culturally, being married for women is commonly associated with having limited alternatives and one should strive to make the marriage works. Often enough this notion of "surrendering" to the fate of being tied to the marital bond implies multiple personal, interpersonal and familial obligations and commitment.

It is also interesting to further scrutinize the reverse relationship of family income in this model. Having good money not necessarily will ensure people to be committed in such relationship. Future studies may need to include the cultural meaning of role of income in marital relationship. It is also interesting to note the insignificant role of marital investment as a predictor in the model. Controlling for other socio-demographic factors along with marital satisfaction and marital alternatives, it was found that marital investment is not a critical variable in the model. Even when the test was done on just the major variables of the model, the result remains the same, where marital investment did not serve as a significant predictor of marital commitment. The role of marital alternative and not marital investment as significant mediator may also imply the different subjective meaning of marital investment to the respondents. Either "financial" aspect of marriage although deemed as important, but the idea of putting one's evaluation of marital commitment against the objective number of income and the notion that things are weighed as "an investment" may not fit the cultural meaning of it. Furthermore, the female respondents in this study earn their own regular income and may have a greater freedom to manage their own finance may also explain for this variation of the findings.

CONCLUSION

In the present study, working women reported moderate levels of relationship satisfaction and commitment in conjunction with very low levels of quality alternatives and investments, as evidenced by low to midlevel scores on Investment Model Scale. Findings also suggested that alternative served as a significant mediator on the relationship between marital satisfaction and marital commitment. The insignificant role of marital investment in the prediction model is most likely due to cultural concern on putting "economics price" onto the relationship thus implying being ungrateful. This notion may have to be further scrutinized in future studies.

Culturally, although the noble role of culture is assumed to be the governing element in married life, personal, interpersonal and the present lifestyle and situations may have an upper hand in determining whether or not the couples remain committed to preserve the marriage. Future researchers are encouraged to scrutinize dimensions of marital satisfaction, alternatives, investment and commitment to enhance our understandings of the dynamics within a marital relationship. Additional in-depth analyses on the link between these constructs and the cultural meanings of them can be explored since the role of family income is also reversed in the study, maybe it is also fair to examine the subjective meaning of income adequacy rather than just considering the actual value of income for working women. Qualitative data may enrich the findings in terms of meanings of all relevant constructs. Nevertheless, the findings shed some lights on the potential use of the Rusbult's Model in studying marital commitment in a different cultural context. Evidently, the findings lend theoretical support of the theory governing the model which highly reflects interpersonal motivational and behaviour with a varied finding on the role of investment.

Future studies may also need to explore beyond this point by including some cultural related variables that may enrich our understanding on marriage and marital relationships. Expanding the study by considering interdependence of spousal relationship which may influence one's degree of commitment is also worth it. An individual may be committed as a mutual reaction on how she or he perceives the spousal degree of commitment in the relationship.

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Negative Life Events and Mental Health Problem: The Importance of Coping Strategy

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ABSTRACT

Exposure to negative life events can be extremely stressful for adolescents from divorced families and effective coping strategy can help to alleviate their stress. The current study examined the relationship between negative life events, coping strategy, and mental health problem among adolescents from divorced families. This study also explored the moderating role of coping strategy in the relationship. The sample of this study was 480 adolescents from divorced families, which were identified through multistage cluster sampling. The Malay Version of 12-Items General Health Questionnaire was implemented to measure mental health problem among the adolescents. The Brief Adolescent Life Event Scale was implemented to measure negative life events among adolescents. Brief Coping Orientation for Problem Experiences (COPE) was implemented to measure coping strategy. The current study revealed that mental health problem was significantly correlated with negative life events ($r = 0.498$, $p < 0.001$), maladaptive coping ($r = 0.537$, $p < 0.001$), and adaptive coping ($r = -0.417$, $p < 0.001$). The results found that both maladaptive (interaction effect = 0.158, $p < 0.01$) and adaptive coping (interaction effect = -0.150, $p < 0.001$) as significant moderators in the relationship between negative life events and mental health problem among adolescents. Specifically, the impact of negative life events is less severe when adolescents reported frequent application of adaptive coping. In contrast, negative life events are most detrimental when adolescents reported high reliance on maladaptive coping. The current study demonstrated that the magnitude of the relationship between negative life events

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and mental health problem is highly depending on the choice of coping strategy. The present study concluded that adaptive coping can effectively mitigate while maladaptive coping exacerbates the adverse impact of negative life events. The findings of this study have practical implications in helping adolescents to bounce back from the negative consequences of parental divorce.

Keywords: Adolescents, divorced families, mental health problems, negative life events

INTRODUCTION

Mental health problem among Malaysian children and adolescents has documented an ascending trend in recent decades. The prevalence rate of depression among 28,738 Malaysian adolescents was 17.7% (Kaur et al., 2014). Similarly, research also found the prevalence rate of mental health problems among children and adolescents to increase from 13.0% in 1996 to 20.0% in 2011 (Ahmad et al., 2015). The elevation of mental health problem during adolescence can have a long-term negative consequence on adolescents, where the effects may persist until adulthood (Egan et al., 2016; Pelkonen et al., 2008). Further, research also shows that mental disorders during adolescence is associated with mental health and psychosocial outcomes in mature adulthood (McLeod et al., 2016).

The high prevalence and detrimental impacts of mental health problems among adolescents have spurred researchers to invest efforts on this issue. Much research has been conducted to examine the psychiatric epidemiology among adolescents using numerous research designs, including population-based survey (Merikangas et al., 2010; Wille et al., 2008), cross-sectional studies (Low et al., 2012) and longitudinal studies (Bechtold et al., 2015). Of the various research samples, one group of adolescents is of growing concern, which is the offspring of divorced families. Indeed, adolescents of divorced families are frequently being labelled as at-risk group due to their vulnerability towards mental health problems (Amato & Keith, 1991; Pappa, 2013). It is believed that adolescents of divorced families are at greater risk to suffer mental health problem than those from intact families. Thus, the current study focused on adolescents from divorced families in Malaysia.

Negative Life Events and Mental Health Problem

With increasing research efforts invested in this area, numerous factors were identified as contributors for mental health problem among adolescents (Coggan et al., 2003; Noller et al., 2008). One of the critical factors which has been identified is the exposure to negative life events. Past studies consistently show that exposure to negative life events during adolescence can contribute to various developmental problems, such as internalizing and externalizing behaviour (McKnight et al., 2002), self-harm behaviour (Madge et al., 2011), depression (Johnson et al., 2012), and anxiety (Espejo et al., 2012). For example, one recent meta-analysis conducted by Li et al. (2016) involving

71 independent samples provided a strong evidence on the relationship between life events and depression among adolescents.

Despite the general acceptance that exposure to negative life events will steer adolescents towards mental health problems, it is noteworthy that some adolescents are resilience even under these unfavourable circumstances (Lee et al., 2017). Contrary to the general expectation, there are studies which found non-significant or weak relationships between negative life events and adjustment problems (Boardman et al., 2011; Wadsworth et al., 2005). These adolescents may bounce back from negative life events without being psychologically affected. Hence, these findings signal a need for further investigation on the link between negative life events, coping strategy and mental health problems.

Coping as Moderator

Coping is the cognitive and behavioural strategies an individual used in response to internal and external stressors (Gupta et al., 2004). Given the function of coping strategy, the choice of coping strategy in response to stressful life events may influence the adjustment outcomes. For instance, Griffith et al. (2000) indicated that adolescents who used approach coping tended to experience positive adjustment, while those who used avoidance coping were more likely to end up in poorer adjustment. Similarly, Rosario et al. (2010) showed that the usage of cigarette smoking in handling stress would increase the risk for psychological distress among adolescents. In light of this consideration, it is plausible that adolescents with higher usage of maladaptive coping tend to be greatly affected by negative life events, while those who are more inclined to adaptive coping in relation to negative life events tend to adjust better.

Altogether, the main purpose of this study is to examine the relationship between negative life events, coping strategy (maladaptive coping and adaptive coping), and mental health problem among adolescents from divorced families. In addition, the current study further examines the moderating role of coping strategy on the relationship between negative life events and mental health problems.

MATERIALS AND METHODS

Participants and Procedure

Participants of the current study were 480 adolescents from divorced families in Malaysia. Specifically, there were 208 males and 272 females, aged between 13 and 18 years old (mean = 14.94, SD = 1.373). The participants were identified through multistage sampling from four states in Malaysia, which are Johor, Kedah, Selangor, and Pahang. With the permission from relevant authorities, school counsellors from the selected secondary schools were requested to provide a list of students who met the selection criteria, who live in divorced families, stay with divorced mother, and whose mother remains single. All of the listed students were provided a questionnaire and an informed consent form. The participants required approximately 40 minutes to complete the questionnaire.

Measures

The Malay version of 12-items General Health Questionnaire (Malay version GHQ-12). The Malay version of GHQ-12 (Yusoff et al., 2009) was used to measure mental health status among the adolescents. The item response was designed in four-point Likert scale, ranging from 0 (better than usual) to 3 (much less than usual). The binary scoring method (0-0-1-1) was used in the current study. Hence, the total scores range from 0 to 12, with higher score indicating higher mental health problem. The Cronbach's alpha for Malay version of GHQ-12 is 0.819 in this study.

The Brief Adolescent Life Event Scale (BALES). The BALES (Shahar et al., 2003) was used to measure negative life events among adolescents. The BALES consists of 36 items which can be generally categorized into positive life events and negative life events, with 18 items for each subscale. Each of the two subscales consists of six domains of life events, namely family, close friends, peer, school, work and non-school, and health and body events. For the purpose of the current study, only the negative life events scale is of interest. Participants were required to rate how often they experienced the stated life events in the past four weeks. The item response was designed in four-point Likert scale, ranging from 1 (never) to 4 (a lot). The total score ranged from 18 to 72, with higher total score indicates greater exposure to negative life events. The Cronbach's alpha for negative life events scale is 0.913 in this study (Cronbach's alpha = 0.913).

The Malay version of Brief Coping Orientation for Problem Experiences (COPE). The Malay version of Brief COPE (Yusoff et al., 2009) was implemented to measure coping strategy among the adolescents. The brief COPE consists of 28 items which can be categorized into two subscales, which are maladaptive coping (self-distraction, denial, venting, substance use, behavioural disengagement, and self-blame) and adaptive coping (active coping, planning, positive reframing, acceptance, humor, religion, using emotional support, and using instrumental support). The participants were required to rate how frequent they implement the stated coping strategies by using a four-point Likert scale, ranging from 1 (I haven't been doing this at all) to 4 (I've been doing this a lot). Higher total score indicates more frequent usage of the relevant coping strategy. The Cronbach's alpha for adaptive coping scale and maladaptive coping scale is 0.892 and 0.872 respectively in this study.

RESULTS

Means, Standard Deviations, and Correlations of Variables

The means, standard deviations, and correlations among the variables were presented in Table 1. The result revealed significant positive relationship between negative life events and mental health problems (r = 0.498, p < 0.001), indicating that exposure to negative life events would increase the risk to develop mental health problems among adolescents from divorced families. The mental health problem of the

Table 1
Means, standard deviations, and correlations among the variables

No.	Variable	Mean	SD.	Correlation 1	2	3
1.	Mental Health Problems	5.66	3.496	-		
2.	Negative Life Event	39.16	10.678	0.498***	-	
3.	Maladaptive Coping	26.29	8.079	0.537***	0.709***	-
4.	Adaptive Coping	42.30	9.745	-0.417***	-0.423***	-0.287***

Note. *** $p < 0.001$

adolescents was positively correlated with maladaptive coping ($r = 0.537$, $p < 0.001$) and negatively correlated with adaptive coping ($r = -0.417$, $p < 0.001$).

Hierarchical Multiple Regression Analysis

Two parallel hierarchical multiple regressions were performed to test the moderating effects of coping strategy on the relationship between negative life events and mental health problems, one for maladaptive coping and the other for adaptive coping (Table 2). For each hierarchical regression model, negative life events and the relative coping strategy were entered into the regression simultaneously against mental health problems in Step 1. Then, the interaction effect of negative life events and the relative coping strategy was entered into the regression in Step 2.

Table 2
The moderating role of coping strategy

Variable	***B***	***SEB***	**β**	R^2	R^2 **change**	F
1. Maladaptive coping						
Step 1				0.316	0.316	10.398***
- Negative Life Event	0.077	0.018	0.236***			
- Adaptive Coping	0.160	0.023	0.370***			
Step 2				0.333	0.016	79.113***
- Negative Life Event	0.060	0.018	0.184**			
- Adaptive Coping	0.139	0.024	0.322***			
- Negative Life Event * - Adaptive Coping	0.466	0.137	0.158**			
2. Adaptive coping						
Step 1				0.300	0.300	102.059***
- Negative Life Event	0.128	0.014	0.392***			
- Adaptive Coping	-0.090	0.015	-0.251***			
Step 2				0.318	0.018	73.893***
- Negative Life Event	0.113	0.014	0.344***			
- Adaptive Coping	-0.079	0.015	-0.221***			
- Negative Life Event * - Adaptive Coping	-0.433	0.122	-0.150***			

Note. ** $p <0 .01$; *** $p < .001$

Maladaptive Coping. In Step 1, the results revealed negative life events (β = 0.236, $p < 0.001$) and maladaptive coping (β = 0.370, $p < 0.001$) as significant predictors of mental health problems. In Step 2, negative life events (β = 0.184, $p < 0.01$) and maladaptive coping (β = 0.322, $p < 0.001$) remained as significant predictors of mental health problems when the interaction effect was considered. Additionally, the significant interaction effect (β = 0.158, $p < 0.01$) indicates that the relationship between negative life events and mental health problems was moderated by maladaptive coping. All the variables explained approximately 33.3% ($R^2 = 0.333$) of the variance in mental health problems.

For a better clarification, a graphical presentation of the relationship between negative life events and mental health problems was plotted in accordance to the levels of maladaptive coping. The result is displayed as Figure 1.

Specifically, referring to Figure 1, it is clear that the relationship between negative life events and mental health problems was relatively weak among adolescents who reported low level of maladaptive coping. In contrast, the magnitude of the relationship was strongest among adolescents who reported high level of maladaptive coping. As such, usage of maladaptive coping might exacerbate the negative impacts of negative life events on adolescents.

Adaptive Coping. Identical to the first model, the Step 1 of this analysis revealed negative life events (β = 0.392, $p < 0.001$) and adaptive coping (β = -0.251, $p < 0.001$) as significant predictors of mental health problem. In Step 2, negative life events (β = 0.344, $p < 0.001$) and adaptive coping (β = 0.221, $p < 0.001$) once again significantly predict the mental health problem. With the significant interaction effect (β = -0.150, $p < 0.001$), the moderating role of adaptive

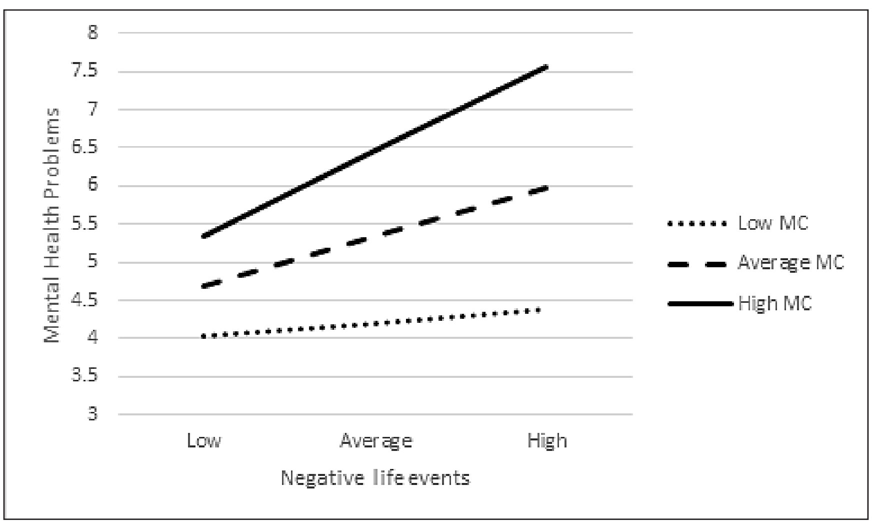

Figure 1. Maladaptive coping as moderator

coping in the relationship between negative life events and mental health problem is evidenced. The results indicated that all the variables accounted for 31.8% (R^2 = 0.318) of the variance in mental health problem. Figure 2 was plotted to interpret the interaction between the variables. The impact of negative life events on adolescents more severe when the adolescents reported low level of adaptive coping. Conversely, the magnitude of the relationship is least when the adolescents reported high level of adaptive coping. Hence, implementation of adaptive coping may help weaken the influence of negative life events on mental health of adolescents from divorced families.

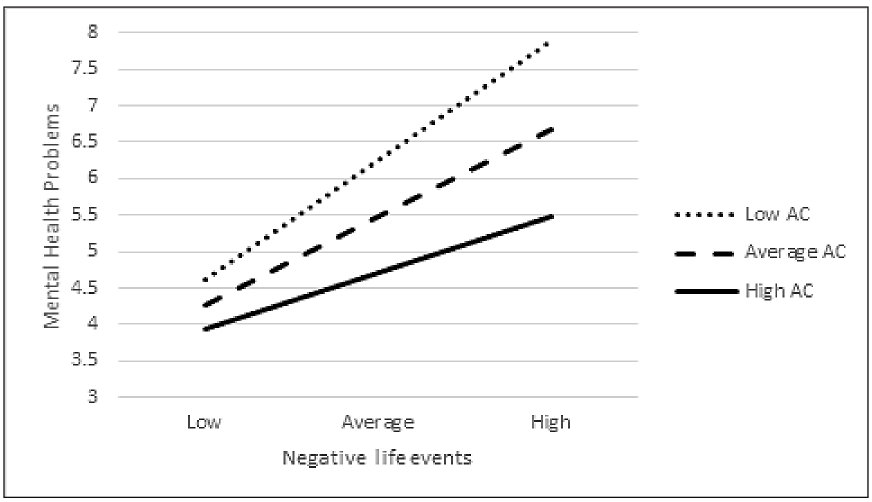

Figure 2. Adaptive coping as moderator

DISCUSSION

The current study aimed to examine the relationship between negative life events, coping strategy, and mental health problem among adolescents from divorced families. As hypothesized, significant positive relationship was found between negative life events and mental health problem, evidencing the negative impacts of negative life events on the well-being of adolescents in divorced families (Low et al., 2012; Nishikawa et al., 2018). The current findings also reinforce previous studies which found significant relationships between coping strategy and mental health problem (Griffith et al., 2000; Mohammandy Far et al., 2012; Stikkelbroek et al., 2016; Vélez et al., 2016). Specifically, adolescents who reported high usage of maladaptive coping were at higher risk to experience greater mental health problem than their counterparts who utilized adaptive coping.

Given the significant relationship between the main variables, the study examined the moderating role of coping strategy on the relationship between negative life events and mental health problem. Consistent with past research (Hardesty, 2006; Rosario et al., 2010; Thorsteinsson et al., 2013), the results indicated that both maladaptive and adaptive coping moderated the link between negative life events and mental health problem. More precisely, the impact of negative life events on adolescents is less severe when adolescents reported high usage of adaptive coping. In contrast, the magnitude of the relationship between negative life events and mental health problem tend to be stronger when adolescents use more maladaptive coping strategy. Evidently, the current study supports previous findings regarding the effectiveness of adaptive coping in handling negative life events (Hirsch et al., 2009) and the potential problematic outcomes of maladaptive coping (Rosario et al., 2010).

Rather than taking a vulnerability-based perspective to understand the relationship between negative life events and mental health problems, the current study examined the strengths and resilience among adolescents who succeed in shielding themselves from the catastrophe, particularly on the way they cope with stress. In other words, adolescents from divorced families should be educated on the proper use of coping strategies in handling stress. Focus should be placed on promoting adaptive coping and preventing maladaptive coping among them.

The cross-sectional research design of this study should be considered when interpreting the findings. Thus, the current study provides limited meaning on the direction of causality. For this reason, longitudinal studies on this issue are highly encouraged. Moreover, the participants of the current study were recruited from four states in Malaysia only, and were filtered by several selection criteria. Hence, interpretations of the present findings should not go beyond this scope. Future research may replicate the current study into other geographical areas and involve adolescents from multiple ethnics into the sample. This will help to fortify the model and allow for better generalizability.

CONCLUSION

The current study revealed that exposure to negative life experiences may be precarious to the mental health of adolescents from divorced families. Those who experienced more negative life events tend to have poorer mental health. However, the study also highlighted that the consequences of negative events in life on mental health can be mitigated with the right choice of coping strategy. The mental health outcomes in relation to negative life events are not inevitable. Adolescents from divorced families can bounce back from the consequences of negative life experiences. With appropriate coping skills, adolescents from divorced families can confront the stressful situation and developed into a healthy individual.

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Knowledge, Attitude and Practice on Elder Maltreatment among Staff in the Aged Care Institution

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ABSTRACT

Elder maltreatment or abuse is an important issue to be addressed, especially in institutional care settings where most of the elders are vulnerable and dependent on others for their daily activities. With a rapidly growing older population and increasing rate of chronic and degenerative diseases, long term care system will be on high demand. Research suggests that staff's knowledge and attitude condoning elder abuse are the possible risk factor for executing abusive behaviors against residents in the institutions but have been studied infrequently. Hence, this paper focuses on the prevalence of elder maltreatment in aged care institutions in Selangor. Staff's knowledge, attitude and practice towards elder maltreatment in the aged care institution are discussed. This descriptive study utilized simple random sampling method to identify 110 care workers from 31 public and private aged care institutions in Selangor. Findings showed that majority of the respondents had a low level of knowledge concerning the management of elder maltreatment in a residential setting (M=16.3; SD=8.1), while more than two third (71.8%) were reported to have low level of positive attitude against elder maltreatment. Results also highlighted that majority of the respondents (90.9%) reflected an 'abusive' behavior towards elderly resident at least once during the past 6 months where the physical and

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psychological maltreatment related to caring activities were most common among them. Taking into account that demographic ageing is taking shape in Malaysia, more attention should be given on education and support towards institutional aged care setting as the primary preventive strategy.

Keywords: Attitude, care worker, elder abuse, elder maltreatment, institutions, knowledge, practice

INTRODUCTION

The number and proportion of older people in Malaysia is increasing, as a result of increased longevity and declining mortality. In 2017, 6.2% of the total population comprised people aged 65 and over, compared to only 3.3% of the total population in 1970 (Suhairi et al., 2017). It is expected that Malaysia will have nearly equal share of the young (18.6%) and older population (14.5%) by year 2040. As the ageing population increases, there will be an increase in the demand of long term-care rather than acute care (Beard, 2010).

In Malaysia, current facilities and services for older person are provided by the Government, Non-Government Organization (NGO) and private sectors. As the largest provider of domiciliary care for the destitute older person, there are nine Federal-funded shelter homes known as *Rumah Seri Kenangan*, located throughout Malaysia under the management of the Department of Social Welfare, Ministry of Women, Family and Community Development. The objective is to provide proper care and protection for the needy elderly, treatment and better quality of life. On the other hand, there are services provided by NGO's and private sectors such as assisted living, residential care, nursing homes, and retirement home. According to Department of Social Welfare (2015), there is 1,473 approved registered care centers in Malaysia operated by NGO and private sectors.

The definitions of elder abuse according to Action on Elder Abuse (2012) is "a single or repeated act or lack of appropriate action, occurring within any relationship where there is an expectation of trust, which causes harm or distress to an older person". There are several types of elder abuse such as physical abuse, financial abuse, sexual abuse, neglect, and emotional or psychological abuse. The use of terms abuse is used interchangeably with maltreatment, mistreatment, and neglect. In this paper, the terms elder maltreatment and elder abuse will be interchangeably used to discuss the different types of abusive behavior.

In the institutional settings, due to the multiple impairment including physical, mental or behavioral abnormalities as well as disabling conditions, the residents are vulnerable and are at risk of abuse. According to World Health Organization's (2011) study, institutional elder maltreatment may occur when (i) standards for health care, welfare services and care facilities for the older persons are low, (ii) staffs are poorly trained, remunerated, and overworked, (iii) the physical environment is deficient; and (iv) the policies operates in the interests of the institution rather than the residents.

There is evidence that suggests the elder maltreatment in the institutional settings occurs globally and demonstrates its wide prevalence. A survey of nursing home staff in the USA indicated 40% of staff admitted committing psychological abuse while 10% committed physical abuse in the past year (Pillemer & Hudson, 1993). On the other hand, a study in residential settings in Sweden revealed that 17% of the staff knew the situations of elder abuse and 2% admitted that they themselves had been abusive towards an elderly resident (Saveman et al., 1999). According to European Commission (2007) in special report on health and long-term care in the European Union (EU), 47% of European citizens think that poor treatment, neglect and abuse of the residents in the institutional settings are common in their country. These reflect the significant awareness of the population in EU countries of the issues of elder maltreatment in the institutional settings.

There are a few factors that contributes to the incidence of elder maltreatment in the institutions. According to Caregiver Stress Theory by Pearlin et al. (1990), the stressors face by the caregivers and the characteristics of care-recipient can determine the outcome of elderly maltreatment. The level of dependency is one of the predictors for elder maltreatment in non-family care situation (Georgen, 2001). A study done by Buzgova & Ivanova (2011), found that the employees most at risk to become a perpetrator were those who had been employed longer, had inadequate knowledge about social service and suffered from burnout. In the institutional settings, many of the residents have physical and mental conditions that require medical care, and they are frequently dependent on institutional processes and staff. On the other hand, staffs' attitudes condoning elder abuse in the institutional settings may influence their actual behaviors (Shinan-Altman & Cohen, 2009).

In Malaysia, there is lack of official data on elder maltreatment especially in the institutional settings. This could be due to poor public awareness, lack of knowledge among service providers, and the absence of mandatory reporting (Esther et al., 2006; Yusoff, 2009). Many were unaware on what is considered maltreatment or non-maltreatment, thus there is a crucial need to investigate on this subject at the aged care institutions. Despite increasing attention, research on elder maltreatment in the institutional settings is still lacking. Hence, this study aimed to explore the knowledge and attitude of care workers towards elder maltreatment.

This study employed a model of "Knowledge, Attitudes, and Practices (KAP)" in conducting survey because the approach has been widely used in human behavior studies on a problem or disease (Karen et al., 2016). The changes in human behavior occurs when there is knowledge and it acts as the foundation for behavior change, and belief, and attitudes are the driving force of behavior change (Ross & Smith, 1969). While determining the attitude towards elder abuse is highly important as these can portend the abusive behavior (Glasman & Albarracin, 2006; Green, 1997).

MATERIALS AND METHODS

Sample and Sampling Technique

The respondents in this study consisted of staffs from selected aged care institutions from four districts in Selangor namely Petaling, Hulu Langat, Klang and Gombak. According to the distribution of older person in 2015, Selangor has the highest number of older persons in Malaysia with 422,200 in term of absolute number followed by Johor and Perak (Tengku Aizan et al., 2012). A simple random sampling technique was utilized to employ the respondents in this study. From 104 registered and non-registered aged care institutions in Selangor, a total of 31 aged care institutions were selected in this study. The centres including one government residential care settings and 30 centres including nursing home, assisted living and retirement home from private and NGO sectors. Simple random selections on the aged care institutions were carried out, and a total of 110 staffs in the selected aged care institution was recruited as respondent for this study. Required sample size according to the study done by Almogue et al. (2010) is 30.

Data Collection Procedure

Data was collected using questionnaires through face-to-face interviews by trained enumerators on all the respondents from the institutions. Permission was sought from the Department of Social Welfare and aged care institutions prior to the data collection phase. The questionnaires were administered in Malay and English Language. Approximately 30-35 minutes were required to complete the survey for each respondent. Tokens were given to all respondents as appreciation for their time. The study was approved by the Ethics Committee for Research Involving Human Subjects University Putra Malaysia (JKEUPM).

Measures

Three sets of instruments were utilized to access respondents' knowledge, attitude and practices on elder maltreatment in this study.

Knowledge on Elder Maltreatment. The Knowledge on elder maltreatment was measured using The Knowledge and Management of Maltreatment (KAMA) instrument (Richardson et al., 2003). The instrument measures staff's knowledge in managing elderly in specific scenario. Respondents were asked to describe how they would manage each of the seven scenarios involving potentially abusive situations and their responses were scored using a structured marking scheme with a total score of 56. The total score of 30 and above indicates high level of knowledge, while the score of 29 and below indicates low level of knowledge. The knowledge on elder maltreatment can be measured using total score of overall items. The higher the total scores obtained indicates that respondents gave more correct answers, demonstrating greater knowledge. This instrument has been widely used in studies measuring knowledge and management of elder maltreatment since its development over a decade ago (Richardson et al., 2002; Cooper et al., 2012). The original authors of the KAMA instrument demonstrated good reliability assessments for the parallel version, as follows: internal consistency was Cronbach's Alpha >0.8 (Richardson et al., 2003). The current reliability for this study shows the sufficient value of Cronbach's alpha (0.87).

Attitude and Practice on Elder Maltreatment. The instruments to measure respondents' attitude and practices towards elder abused were developed based on a Focus Group Discussion (FGD) carried out prior to the survey. A total of four FGD groups among public and private/NGO operated aged care institutions comprising those at the managerial level, professionals' workers and the carers were involved during this phase.

A self-developed *Attitude toward Elder Maltreatment scale* was used to measure the attitude of aged care institution workers on elder maltreatment. Based on FGD's findings, 14 items were developed representing four subscale which included health (item 1, 2, 3, 4), financial (item 5, 6, 7), psychosocial (item 8, 9, 10, 11) and environment (item 12, 13, 14). Negative items in this scale include item number 2, 3, 4, 7, 9, 10, 11 & 14. The scale was developed in English and Malay language. The scale used a 4-point scale ranging from 1= strongly disagree to 4= strongly agree. The attitude towards elder maltreatment was measured based on the mean score of overall items. A higher mean score represents a positive attitude where staffs are aware that elder persons should not be treated badly, while the lower mean scores indicate staff negative attitude towards elder maltreatment.

Current reliability for this study shows the value of Cronbach's Alpha 0.56. Even though the reliability value of the actual study showed 0.56, but the justification for using this instrument was based on the early Cronbach Alpha value of 0.69 obtained during the pilot study on 30 aged care workers from three aged care institutions in Melaka and Negeri Sembilan.

Meanwhile, a self-developed *Practice on Elder Maltreatment scale* was used to measure elder abuse towards an elderly resident during the last six months among aged care institution workers. It is multidimensional with 20 items scale. There are five sub-scales which include physical maltreatment (item 1,2,3,4,5), emotional/ psychological maltreatment (item 6,7,8,9,10,11), financial maltreatment (12,13,14,15), neglect (item 16,17,18) and sexual maltreatment (item 19,20). The scale was developed in English and Malay language. The scale used 3-point scale ranging from 0= Never, 1= Once and 2= 2 times or more. The 'Once' and '2 times or more' points were then collapsed to reflect whether the particular abusive behavior was done or not. Elder maltreatment can be measured using mean score of overall items. Current reliability for this study showed the sufficient value of Cronbach's Alpha (0.65).

Data Analysis

Data were analyzed using the Statistical Package for Social Science (SPSS) version 21. Descriptive statistics were used to describe the respondents' background and the study variables namely, knowledge, attitude and practices towards elder maltreatment among respondents. A cross tabulation analysis using Chi-square test was also carried out to examine respondent's background with each variable.

RESULTS

Aged Care Institutions Staffs Background Information

Table 1 shows that a total of 110 respondent from 31 aged care institution were involved in this study. The respondents consisted of staff working in the selected aged care institutions. The respondents were categorized into different category according to their job task, such as administrative, health and medical professionals and carers. The administrative group refered to those in the front line. Their task involved providing administrative support and management queries, such as the service desk or general office workers and managers. Meanwhile, the health and medical professional group consisted of professional employee such as doctors, nurses, therapist, counsellors and pharmacist, who were involved in the caring and providing treatment and medical support to the elders in the aged care institutions.

Meanwhile, the carers consisted of the care attendants, personal care assistants or a caregiver. Their task in the aged care institutions was to provide care and support with the daily living task of handling the elderly, such as bathing, personal hygiene, dressing, eating, drinking and other specific job related to the caring of the elderly in the institutions. Besides being directly involved in caring for the elderly, they were also involved in housekeeping duties such as cooking, cleaning and running errands. As can be seen from Table 1, more than two third of the respondent were from the carer category (69.1% - 76 staff), followed by the health and medical professionals (16.4% -18 staff) and lastly the administrative staffs (14.5% - 16). This is rightly so because carers were responsible in taking care of the older persons in the centre, while the administrative and professionals' tasks were more involved in the administration and therapeutic/medical subsequently.

From a total 110 respondent, 36.4% (40) of them were male and 63.6% (70) were female aged between 20 to 75 years old, with average age of 39 years old (SD 13.762). Slightly more than half of the staffs were 39 years old and below (54.5% - 60 staff) while only 14.5% were 60 years old and above. More than half of the staffs were Malaysian (55.5% - 61), while the rest were non-Malaysian (44.5% -49). In terms of ethnic distribution, among the Malaysian staff, Malay and Chinese were reported to have equal numbers (20.9% or 23 staff), while only 13.6% were Indian. While for non-Malaysian, most of them were from Philippine (20.0% or 22 staff) and Indonesia (18.2% or 20 staff). Overall, more than half of the respondents are married (53.6%) and majority (91.8%) earned less than RM2000.00 per month.

Table 1
Care worker's background (N= 110)

Variable	n	%
Staffing category:		
Administrative	16	14.5
Health and Medical Professional	18	16.4
Carers	76	69.1
Age:		
39 years old and below	60	54.5
40 – 59 years old	34	30.9
60 years old and above	16	14.5
Gender:		
Male	40	36.4
Female	70	63.6
Nationality:		
Malaysian	61	55.5
Non-Malaysian	49	44.5
Nationality (Non-Malaysian):		
Filipino	22	20.0
India	1	.9
Indonesia	20	18.2
Myanmar	3	2.7
Sri Lanka	1	.9
Vietnam	2	1.8
Ethnicity of Malaysian:		
Malay	23	20.9
Chinese	23	20.9
Indian	15	13.6
Marital status:		
Single	42	38.2
Married	59	53.6
Divorced /separated	7	6.4
Widowed	2	1.8
Monthly income:		
RM2000.00 and below	101	91.8
RM2001.00 – RM4000.00	7	6.4
RM4001.00 and above	2	1.8

Further analyses were carried out to explore the working status of the respondents involved in this study. Table 2 illustrates the staffing category and training attended by the respondents. In general, the study found that majority (93.6% -103) of the working staffs were on a full-time basis and only 5.5% (6) were a part time staff, while only 0.9% (1) voluntary worker. When further analysis into each staffing category, study showed that majority from the administrative staffs were ~~a~~ full-time workers (87.5% - 14). Similarly, for those from the health and medical professionals (94.4% - 17) and carer (94.7% -72) were full time staffs at the aged care institutions.

A person's duration of working or years or working can have a huge effect on one's experience. As shown in Table 2, more than one third of the respondents (37.3% or 41) had a working experience of between one to three years followed by less than one years of experience (33.6% or 37) and more than three years of working experience (29.1% or 32). Analysis showed that among the administrative staff, 62.5% (10) had more than 3 years' experience, followed by 31.3% with 1-3 years' experience. As for the health and medical professional staffs, study showed that most of them had 1-3 years' experience (50%-9), followed by 38.9% (7) with less than a year of working experience. And for the carer, most of them had less than a year of working experience (38.2%), followed by 35.5% (27) with 1-3 years' experience.

Meanwhile, this study also examined whether those working at the aged care institutions had received any training on elderly care, particularly in an institutional setting. Analysis showed an astounding finding, where almost two third of the staffs had not attended any training (58.2% or 64) on elderly care. Further scrutinizing into each working category found that majority (63.2% - 48) of the carers had never attended any training on the elderly care. This is very risky because without proper training, they can become a potential perpetrator to elderly abuse because they are not aware of what is right or wrong behavior. However, for the health and medical professional group, most of them had attended training on elderly care (55.6% -10), as compared to 44.4% (8) who had not attended any training. And for the administrative staffs, the percentages of staff who had attended were the same for those who had never attended any training (50% -8).

Table 2
Staff working status and training attended

	Staffing category			**Total n(%)**
	Administrative worker n(%)	**Professional worker n(%)**	**Carer n(%)**	
Current work status				
Full time	14(87.5)	17(94.4)	72(94.7)	103(93.6)
Part time	2(12.5)	1(5.5)	3(4.0)	6(5.5)
Volunteers	0(0)	0(0)	1(1.3)	1(0.9)
Years of working				
Less than one year	1(6.2)	7(38.9)	29(38.2)	37(33.6)
1 – 3 years	5(31.3)	9(50.0)	27(35.5)	41(37.3)
More than 3 years	10(62.5)	2(11.1)	20(26.3)	32(29.1)
Training on elderly care				
Have not attended	8(50.0)	8(44.4)	48(63.2)	64(58.2)
Attended	8(50.0)	10(55.6)	28(36.8)	46(41.8)

Description of Knowledge, Attitude and Practice towards Elder Maltreatment

This section discusses the findings related to respondent's knowledge, attitude and practices towards elder maltreatment. Table 3 below shows respondent's knowledge towards elderly abuse. The knowledge on elder maltreatment among 110 staff in the 31 aged care institutions visited was measured using the Knowledge and Management Abuse (KAMA) questionnaire (Richardson et al., 2003). The questionnaire had seven vignettes with open questions about what the members of the staff should do in the scenario described with a total score of 56. The scenarios were related to either physical or psychological abuse and neglected. The total mean KAMA score was 16.28± SD8.05, with range between 0 and 34. Findings showed that majority of the respondents (92.7%) had low knowledge level while only 7.3% reported to have high knowledge level.

Table 3
Knowledge toward Elder Maltreatment among staff (N= 110)

Variable	n	%	Mean	SD	Min.	Max.
Knowledge			16.28	8.050	0	34
Low (<29)	102	92.7				
High ($\geq$ 30)	8	7.3				

Meanwhile, Table 4 below illustrates a cross tabulation analysis between respondent's knowledge on elder abuse and their background profile such as gender, years of working and training on elderly care attended. Findings showed that majority (92.7% -102) of the respondents had low level of knowledge compared to 7.8% (8) with high knowledge level. This study showed that more female respondents (65.7% -67) had lower knowledge compared to their male counterpart (34.3% -35).

Table 4
Cross tabulation of respondent's knowledge on elder abuse and background

Variables		Level of Knowledge		Total Row (%)
		Low	High	
Gender				
Male		35 (87.5) (34.3)	5 (12.5) (62.5)	40 (100.0) (36.4)
Female		67 (95.7) (65.7)	3 (4.3) (37.5)	70 (100.0) (63.6)
	Total Column (%) (%)	102 (92.7) (100.0)	8 (7.8) (100.0)	110 (100.0) (100.0
	Pearson Chi Square	X^2=2.55; df=1; p>0.05		
Years of working				
Less than one year		35(94.6) *(34.3)*	2 (5.4) *(25.0)*	37 (100.0) *(33.6)*
1-3 years		38 (92.7) *(37.3)*	3 (7.3) *(37.5)*	41 (100.0) *(37.3)*
More than 3 years		29 (90.6) *(28.4)*	3(9.4) *(37.5)*	32 (100) *(29.1)*
	Total Column (%) (%)	102 (92.7) *(100.0)*	8 (7.8) *(100.0)*	110 (100.0) *(100.0)*
	Pearson Chi Square	X^2=0.401; df=2; p>0.05		
Training on elderly care				
Have not attended		60 (93.8) *(58.8)*	4 (6.2) *(50.0)*	64 (100.0) *(58.2)*
Have attended		42 (91.3) *(41.2)*	4 (8.7) *(50.0)*	46(100.0) *(41.8)*
	Total Column (%) (%)	102 (92.7) *(100.0)*	8 (7.8) *(100.0)*	110 (100.0) *(100.0)*
	Pearson Chi Square	X^2=0.237; df=1; p>0.05		

When compared to their years of working experience, findings showed not much difference between those with less than a year and more than 3 years working experience, even though staffs within 1-3 years of experience were slightly higher (37.3% -38) compared to the other two groups. However, if compared to respondent's knowledge with those more than 3 years of working experience, notably the percentages reduce, with 28.4% or 29 respondents. This finding indicates that duration of years working may have influence their knowledge on elderly abuse, but that does not help much because if compared within the same category (more than 3 years of experience), only a small percentage of respondents scored high knowledge level (9.4% -3) compared to 90.6% with low scores.

Cross tabulation was also carried out to examine the relationship between training received and knowledge score. Analysis also displayed quite a disturbing result, where a majority of them with low knowledge has not attended any training on elderly care (58.2% - 64), compared to 41.8% (46) of staff that had attended the training. Further analysis showed that respondents who had not attended any training scored low knowledge were more (58.8%-60), compared to those who had attended the training (41.2%-42).

However, for all the cross tabulation analysis carried out above using the Pearson Chi-Square analysis, results showed that there were no significant relationship between knowledge and the background variables ([Gender : X^2 =2.55; df=1; p>0.05] ; [Years of Working : X^2 =0.401; df=2; p>0.05] and [Training Attended: X^2 =0.237; df=1; p>0.05])

Analysis was also carried out to examine respondents' attitude towards elder abuse. As shown in Table 5, more than two third of the respondents (71.8%) reported to have low or negative attitude on elder abuse, while only 28.2% were reported to have high or positive attitude. The total mean attitude on elder maltreatment scale score was 28.36±3.39, with range score between 22 and 39. Majority of the respondents were found to have a low or negative attitude towards elder abuse. This mean that they are not aware that their behavior towards the older people in the institution can be considered as abusive or negative. Meanwhile, having a high or positive attitude indicates that respondents are aware that elder persons in the institutional setting should not be treated negatively, in example. Any behavior that may harm them, making them distress or violating their rights as a human being.

Table 5
Attitude toward Elder Maltreatment among staff (N= 110)

Variable	n	%	Mean	SD	Min	Max
			28.4	3.38	22	39
Low	79	71.8				
High	31	28.2				

Subsequently, a cross tabulation analysis was also carried out to examine respondents' background and attitude, as shown in Table 6 below. Findings showed that among the male group, majority (72.5% -29) of the respondents had low or negative attitude compared to 27.5% (11) with high or positive attitude. Similar findings were also observed in the female group, where 71.4% (50 staffs) showed a lower negative attitude compared to only 28.6% (20) with positive attitude. However, this difference is not significant (X^2=.014; df = 1; p>0.05).

Further analysis was carried out to examine the relationship between attitude and years of working. Even though Pearson chi-square analysis did not show a significant relationship between the variables (X^2 =0.087; df = 2 p>0.05), nevertheless the cross-tabulation analysis reflected quite a meaningful finding. As shown in Table 6, majority of respondents with low or negative attitude were among those with lower years of working experience (at least 3 years and below), where findings showed that 39.2% (31) and 31.7% (25) respectively for 1 -3 years and below one year of working experience have low attitude. Meanwhile, only 29.1% (23) respondents with more than 3 years working experience had low attitude. Thus, there could be a possibility that with more working experience, a person may become more aware and sympathetic towards the issues of elderly abuse. However, statistically the relationship is not significant (X^2=0.087; df = 2; p>0.05

A cross-tabulation analysis between attitude and training attended were also carried out between aged care institutions staffs. Findings showed that more than half of the respondents who had not attended any training on elderly care tended to have low or negative attitude (68.8% - 44) compared to those in the same group with positive or high attitude (31.2% -20). However, when compared among respondents with positive or high attitude group, analysis showed that training did not influence a person's attitude because data showed that those without training showed higher positive attitude (64.5% -20), compared to those that had attended a training on elderly care (35.5% - 11). Though, if compared among those with low attitude, definitely respondents without training tended to be more (55.5% -44) , as compared to those with training (44.3% - 35).

This research also looked into the practices of aged care institutions staff when handling the residents. This was to explore whether any kind of abusive behavior were present during on job task. Findings showed that majority of the respondents (92.7% -102) had carried out certain practices or behavior that indicated abusive behavior once or more times during the last 6 months. Among the reason given by the staffs was that they were not aware that what they did was wrong and could be considered as an abusive behavior. Only 7.3% respondents admitted that they had never done any kind of abuses towards the elder persons

Table 6
Cross tabulation of respondent's attitude on elder abuse and background

Variables	Level of Attitude		Total Row (%)
	Low (negative)	High (positive)	
Gender			
Male	29 (72.5) (36.7)	11 (27.5) (35.5)	40 (100.0) (36.4)
Female	50 (71.4) (63.3)	20 (28.6) (64.5)	70 (100.0) (63.6)
Total Column (%) (%)	79 (71.8) (100.0)	31 (28.2) (100.0)	110 (100.0) (100.0
Pearson Chi Square	X^2=.014; df=1; p>0.05		
Years of working			
Less than one year	25(67.6) *(31.7)*	12 (32.4) *(38.7)*	37 (100.0) *(33.6)*
1-3 years	31 (75.6) *(39.2)*	10 (24.4) *(32.3)*	41 (100.0) *(37.3)*
More than 3 years	23 (71.9) *(29.1)*	9(28.1) *(29.0)*	32 (100) *(29.1)*
Total Column (%) (%)	79 (71.8) (100.0)	31 (28.2) (100.0)	110 (100.0) (100.0
Pearson Chi Square	X^2=0.087; df=2; p>0.05		
Training on elderly care			
Have not attended	44 (68.8) *(55.7)*	20 (31.2) *(64.5)*	64 (100.0) *(58.2)*
Have attended	35 (76.1) *(44.3)*	11 (23.9) *(35.5)*	46(100.0) *(41.8)*
Total Column (%) (%)	79 (71.8) (100.0)	31 (28.2) (100.0)	110 (100.0) (100.0
Pearson Chi Square	X^2=0.712; df=1; p>0.05		

Table 7
Staff's practices on Elder Maltreatment in the institution (N= 110)

Variable	**n**	**%**
Maltreatment practices		
Never	8	7.3
Once or more	102	92.7
Total	110	100.0

Further analysis was also carried out to observe whether the respondents had done different types of abusive behavior according to the lists provided. Only those who answered 'never' on every item were considered that she or he did not do the abusive behavior over the past 6 months. However, if he or she answered at least once or more than once on any or the items, then they would be considered as having practice maltreatment.

With regards to the above, analysis by items on different types of abuse and neglect (behavior) were responded individually by the respondents. Before discussing the finding further, it needs to be reminded that reader may get confuse with the results reflected in Table 8. The inconsistency on the results observed between Table 7 and Table 8 is due to individual responses on each item, where only 8 respondents answered ‘never’ on all the items, and the remainder answered at least one out of the 20 items listed. Table 8 showed most common types of maltreatment, such as physical abuse, psychological or emotional abuse, financial exploitation (abuse) and also general and sexual neglect.

Findings showed that up to 50.0% of the respondents had conducted some form of physical maltreatment. The items listed are based on the WHO (2011) definitions and is in line with the expert’s opinion on what behavior are expected to be under elderly physical abuse. A 40.9% (45) respondents had admitted to tying down a resident at least 2 times or more and 9.1% (10) to avoid them from falling down, without them realizing that it was an abusive behavior. This often involved cases on dementia residents (elderly) or those who were aggressive. By right, under any circumstance’s residence should not be tied to the bed. Tying dementia residents with the intention to stop them from falling down is considered as inhumane.

Meanwhile, the respondents had also admitted of conducting some form of psychological/emotional maltreatment by isolating residents with behavioral problems (37.2%), yelling at residents (elderly) for not following instructions (25.5%), and threatened to punish the residents (17.3%). Financial exploitation, neglect and sexual neglect were also reflected in the respondents answer, as portrayed in Table 8.

Table 8
Types of abusive practices in aged care facilities (N=110)

Statement	Frequency (%)		
	Never	**Once**	**≥2 times**
Physical			
Did not assist in providing aids such as dentures, glasses to residents in need.	91(82.7)	3(2.7)	16(14.5)
Tying down the residents who have problems (such as dementia, emotional problems, aggressive) in order to avoid falling.	55(50.0)	10(9.1)	45(40.9)
Forcing senior citizens (residents) to do activities such as exercises for health.	82(74.5)	6(5.5)	22(20.0)
Giving sedative/sleeping pills to distressed residents (such as aggressive, lwandering residents) for security purposes without the doctor's instructions.	93(84.5)	9(8.2)	8(7.3)
Told to tidy up your their beds.	83(75.5)	5(4.5)	22(20.0)
Psychosocial/ emotional			
Yelled/ screamed at for not listening to instructions	82(74.5)	9(8.2)	19(17.3)
Isolated because of behavioural problems (such as disturbing other occupants, being aggressive).	69(62.7)	16(14.5)	25(22.7)

Table 8 *(continue)*

Statement	Frequency (%)		
	Never	Once	≥2 times
Psychosocial/ emotional			
Threatened with a punishment (such as not allowed for outing)	91(82.7)	6(5.5)	13(11.8)
Not allowed to gather and chat with other residents at the prohibited time (such as pass the time sleeping).	96(87.3)	7(6.3)	7(6.3)
Did not get a fair treatment compared to other residents.	89(80.9)	2(1.8)	19(17.3)
Distance yourself from the residents (avoiding them)	88(80.0)	8(7.3)	14(12.7)
Financial abuse/exploitation			
Controlling expenses of residents to avoid spending on a whim.	94(85.5)	6(5.5)	10(9.1)
Urging residents to donate their property to ensure residents continue to live in the care center.	105(95.5)	2(1.8)	3(2.7)
Using the resident's money without permission for certain activities (such as excursions etc).	110(100.0)	-	-
Keeping the residents' money without their consent for safety reasons.	101(91.8)	2(1.8)	7(6.4)
Neglect			
Delay in giving the residents food/ medicine due to lack of staff.	96(87.3)	6(5.5)	8(7.3)
Ignored the residents who have health problems without proper treatment.	109(99.1)	1(.9)	-
Food preparation is not in accordance with the needs of the residents.	104(94.5)	2(1.8)	4(3.6)
Sexual Neglect			
Did not encourage residents to marry among themselves in the institutions.	106(96.4)	1(.9)	3(2.7)
Not providing residents who are married with a suitable couple room	104(94.5)	2(1.8)	4(3.6)

The following table (Table 9) describes a cross tabulation analysis between staffs abusive practices and their background. As mentioned earlier, only 7.3% staffs (out of 110) admitted to have never practice abusive behavior on the elderly in the aged care institutions, while majority (92.7% -102) admitted to have done it at least once when conducting their job task. However, they were unaware that their behavior was abusive. Further analysis showed that female staffs were more prone to abuse the residents (63.7% -65) compared to their male counterparts (36.3% -37).

Similar to the analysis carried out on attitude and years of working experience, finding showed that among the respondents that had practiced abusive behavior, many were among those with less working experience, for example, findings showed that 38.2% (39) and 32.4% (3) respectively for 1 -3 years and below one year of working experience had practice abusive behavior. Meanwhile, only 29.4% (30) respondents with more than 3 years working experience had abused at least once while working their daily chores. This possibility could also be contributed by years of working experience.

A cross tabulation analysis carried out between abusive practices and training received showed that most of those who did not have any training on elderly care tended to use abusive practices (55.9% - 57) when handling the residents, compared to those with training (44.1% -45). And surprisingly, data showed that majority of respondents who had received elderly care training were involved in abusive practices (97.8% - 45), compared to 'never' practice (12.1%). Pearson chi-square analysis showed a significant relationship between the variables (X^2 =3.048; df = 2; p<0.05).

Table 9
Cross tabulation of staffs abusive practices and background

Variables	Abusive Practice		Total Row (%)
	Never	Once or more	
Gender			
Male	3 (7.5) *(37.5)*	37 (92.5) *(36.3)*	40 (100.0) *(36.4)*
Female	5 (7.1) *(62.5)*	65 (92.9) *(63.7)*	70 (100.0) *(63.6)*
Total Column (%) (%)	8 (7.3) *(100.0)*	102(92.7) *(100.0)*	110 (100.0) *(100.0*
Pearson Chi Square	X^2 =.005; df=1; p>0.05		
Years of working			
Less than one year	4(10.8) *(50.0)*	33 (98.2) *(32.4)*	37 (100.0) *(33.6)*
1-3 years	2 (4.9) *(25.0)*	39 (95.1) *(38.2)*	41 (100.0) *(37.3)*
More than 3 years	2 (6.3) *(25.0)*	30(93.7) *(29.4)*	32 (100) *(29.1)*
Total Column (%) (%)	8 (7.3) *(100.0)*	102(92.7) *(100.0)*	110 (100.0) *(100.0*
Pearson Chi Square	X^2 =1.085; df=2; p>0.05		
Training on elderly care			
Have not attended	7 (10.9) *(87.5)*	57 (89.1) *(55.9)*	64 (100.0) *(58.2)*
Have attended	1 (2.2) *(12.5)*	45(97.8) *(44.1)*	46(100.0) *(41.8)*
Total Column (%) (%)	8 (7.3) *(100.0)*	102(92.7) *(100.0)*	110 (100.0) *(100.0*
Pearson Chi Square	X^2 =3.048; df=1; p<0.05		

DISCUSSIONS

This paper focuses on the knowledge, attitude and practices on elder maltreatment among the staffs in the institutional setting, especially long-term care facilities. The occurrence of elder maltreatment in the institutional settings is due to the lack of awareness and knowledge that what they were doing is actually an abusive behavior. There is no specific guideline by the authority regarding the standard of delivering the care and management of elder person. The present study found that the mean KAMA score was lower as compared to previous study in United Kingdom, where the mean KAMA scores ranged between 22.3±SD9.6 and 28.5±SD13.3 among staff of community health and social services who worked with elder people (Richardson, Kitchen & Livingston, 2002). The maximum total marks obtained by the respondents in this study was 34, which is reflected by the lower mean scores of KAMA. A potential explanation regarding the low level of knowledge among the respondents is perhaps on the limited exposure and participation with the training related to the care of the elderly.

The present study found that only one third of the respondents reported to have high or positive attitude on elder abuse while the total mean score indicated that majority of them had low or negative attitude on elder maltreatment. An individual's attitude towards elder maltreatment would influence their behavior and practice when handling or caring for the elder people. It is imperative that health care providers working in an institutional setting caring for the elder people to have a positive attitude when dealing and managing older people. Everyone working for the elder people should have a positive attitude and perceptions towards them. A persons' appraisal either positive or negative towards the elderly, place or event are normally based on their beliefs and values. If they have negative values, thus the outcome would not be favorable.

Often, elder abuse that involves a resident in aged care institutions can be difficult to detect and many have gone unreported. Even though many people might think and expect that elder people in the residential homes are well cared of, however abuse still continues to be more prevalent that what many people would like to belief. Cases of neglect, physical abuse, psychological abuse and financial exploitation were sometimes thought as insignificant and often brushed aside. Nevertheless, with ageing populations rapidly increasing, this has become a pronounced social issue that will affect societies throughout the world in the coming decades.

The present study found some disturbing findings, that is many staff working in the aged care facilities have conducted some form of elder maltreatment, as shown in Table 6 with or without knowing it is an abusing behavior. According to the constructs developed in the West, majority of the respondents were found to have conducted some form of abusive acts during their work at the aged care institutions. The findings are in line with previous studies that reported homes nursing staff had committed some act of elder maltreatment (Georgen, 2001; Malmedal et al., 2009). A study in Norway reported that 87% of their nursing staff (licensed nurses and nursing aides) had committed at least one act of elder mistreatment, but most of them reported that it occurred once a month or less (Malmedal et al., 2009). Similarly, this study also found cases or incidences of elder maltreatment did occur in the aged care facilities in Malaysia.

This study also highlighted the most common types of maltreatment occurred were physical maltreatment followed by psychological or emotional maltreatment. However, the current study showed inconsistency with past studies, where psychological or emotional maltreatment was committed more frequently (69%) than physical maltreatment (28%) (Malmedal et al., 2009). Similarly, in the U.S.A., 40% of nurses and nursing aides in nursing homes reported of committing at least one form of psychological maltreatment (Pillemer & Moore, 1989). The most frequent behavior was yelling at a patient in anger (33%), and of these 18% had done it more than 2-10 times in the preceding year. Only 10% of the staff had committed one or more physical abusive acts and the acts included excessive use of restraints (6%), pushing, shoving, grabbing or pinching (3%) and slapping or hitting (3%).

Study Limitation

The results of this study should be interpreted cautiously due to several limitations. Firstly, the study was done among staff in aged care institutions only selected district in Selangor. There are also different types of aged care institutions was involved in this study such as assisted living centers, nursing home, and retirement home. On the other hand, this study explored the knowledge, attitude and practice of elder maltreatment among all types of workers in the aged care institutions to get general information on the issues.

CONCLUSION AND IMPLICATION

As conclusions, residents in institutional settings are vulnerable to elder maltreatment as most are dependent on others for their care. As this study employed a model of "Knowledge, Attitude, and Practices (KAP)", the findings implied that knowledge and attitude towards elder maltreatment contributes to the abusive behavior among the respondents. Knowledge on what constitutes elder maltreatment among staff of aged care facilities in Malaysia is poor as reflected by the varied approaches in the management of potential abusive acts. Almost more than two third of the staff had lower positive attitude against elder maltreatment. Unfortunately, most of the staff of the aged care facilities in Malaysia have committed some form of abusive acts. The most common abusive acts committed were physical maltreatment followed by psychological maltreatment.

This is in contrast with the National Policy for the Older Persons (2011) which aims at enhancing the well-being of older Malaysians. The policy stresses the need to fulfil the five dimensions of well-being, i.e. health, social, economics, spiritual and environment. Any form of maltreatment will definitely affect the well-being of the elder persons. Recognizing the knowledge, attitude and practice of staff working in aged care facilities have provided insight on the degree of elder maltreatment in institution settings in Malaysia. These findings would facilitate in planning strategies and measures to identify and prevent elder maltreatment in institutional settings.

To ensure that the incidences of abuse in the aged care centers is minimized, all those working with the elderly should have positive attitude towards the older persons, and this can be achieved through the use of education program training (in house and core training) for the staffs. This indirectly will make them aware on the issues of elder abuse and at the same time can create interest in the care of older people. Similarly, training about elderly abuse also will increase the workers (staff) knowledge and level of confident in handling abuse cases when it happens. Besides training, by providing support for staffs via various programs such as anger and stress management courses which can help them reduce their distress.

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Guideline for Judicial Conversation with Children in Court

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ABSTRACT

This article considers the relationship between judicial conceptions of paramountcy principle and the participatory rights of Malaysian children in custody dispute. The scope of this article is extended to the coverage of Article 12 of the Convention on the Rights of the Child (the Convention) but limited to family justice. The methodology is legal, library-based research focusing mainly on primary and secondary sources and international jurisprudence. The findings indicate a need for reforms in certain areas such as in developing a standard judicial procedure in monitoring the court's adherence to the Convention's provision, in empowering the professionals with relevant expertise in dealing with vulnerable parties, and in promoting the variant method of obtaining the views of the children rather than merely in-camera judicial interview.

Keywords: Child right, child participation, family justice, judicial conversation

INTRODUCTION

Family relationships nowadays are proned to be evanescent than they are historical. It is alarming to see the increase of a total 171,252 divorce cases within 2014 until July 2016 in Malaysia thus reflecting the vulnerability of our family institution (Bakar, 2017). It is apparent that a child is the one most affected by the breakdown of a parental relationship. Thus, a research about the rights of children, and the best way to support and listen to children involved in family litigation between separating parents will generate wide-ranging legal and social advantages.

Family justice is not like any other laws because the issue in question concerns a breakdown in the smallest unit in the society.

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In any event, prior to the introduction of 'best interest' concept, the focus should be on the children's welfare over the disputing parents, as mandated in all legislation concerning child care proceedings in Malaysia. In one case, Raja Azlan Shah FJ (as he then was) in the case of *Teh Eng Kim v Yew Peng Siong* [1977] 1MLJ 234 reaffirmed that the paramount consideration in deciding custody dispute was the welfare of the children and neither parent had a prior right over the children. Hence, it is a vital principle that decisions relating to parental responsibilities should be child-centered. Not only is the child's welfare must be considered, but the court is also obligated, so far as practicable, to consider the child's age in expressing an independent opinion in matters affecting their lives.

Providing such an opportunity to the children has invited discourses on its merits and pitfalls (Sutherland, 2012; Warshak, 2003). Children are regarded as human beings who possess preferences and feelings which must be respected. The emerging rights provided children with a locus standi at their standing as a right-bearer (E. K. M. Tisdall, 2015; Wyness, 2014, p. 65) in a judicial hearing. The role of the professionals is thereafter crucial in translating children's voices into the realistic and right decision (Caffrey, 2013; Lansdown, Jimerson, & Shahroozi, 2014; Ross, 2013; Tyler, 2011). Current discourse on reconceptualising childhood has promoted various debates especially on suitable avenue in hearing care proceeding (O'Mahony, Burns, Parkes, & Shore, 2016), the advanced theoretical agenda for children's rights research (Arce, 2015), concept of vulnerability in shaping childhood (Andresen, 2014), ethical issues (Mlyniec, 1995), the development of participation measurement scale (Charles & Haines, 2014), and the conceptualisation of children as active agents with their developmental right (Peleg, 2013).

Advocating Child Participatory Right for the Best Interest of the Children

In 1989, world leaders unanimously determined that children needed distinct convention to protect children's interest. The United Nations Convention on the Rights of the Child (the Convention) offers significant development by making children as the holders of rights based on appropriate guidance given by their guardians. The Convention, which Malaysia ratified on February 17, 1995 with some reservations, has openly upheld the two principles i.e. Article 3 and Article 12. Article 3(1) of the Convention states that – In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

Article 3 is the umbrella provision in the Convention which must be applied to the classified "4Ps"- Prevention, Protection, Provision and Participation provisional rights as guaranteed by the Convention (Bainham & Gilmore, 2013). In contrast, Archard and Skivenes (2009) argued that these commitments ought to be thought as having equal force and standing, not least since the Convention views all of its Articles as having the same binding power upon States by resorting to the gist in Article 2.1 of the Convention. Due to global acceptance of the Convention, many countries adopted the principle of the best interests of the child in their legislation pertaining to custody dispute (De Cruz, 2010). This leads to a flexible process whereby the principle demands decision makers to seek the best outcome for the children concerned, but that this has to be weighed against other interests (Eekelaar, 2015).

Meanwhile, Article 12 of the Convention provides the fundamental principle that emphasizes children's rights to participate, which reads,

> Article 12.1: State parties shall guarantee that children, who are capable of forming their own opinion, have the right to convey such opinion freely in all matters involving themselves, and their opinion is given due attention in accordance with their age and maturity.
>
> Article 12.2: For this purpose, children shall be given the opportunity specifically to be heard in any judicial and administrative proceedings, whether directly, or through an appropriate representative or body, by a method consistent with the procedural rules in accordance with the laws of the state.

This provision basically provides children with the right to be consulted in any matter affecting their lives. Their views must be given solemn consideration in deciding any dispute in the event of parental separation. Archard (2015) claimed that, "what is important is not just that one can speak (rather than be silenced) but that one is heard (rather than ignored)" (p. 119).

It is suggested that both articles should be read conjunctively in ensuring the welfare of the child (Ahmad et al., 2017). Article 12 is noteworthy to be seen much more than only a right of the child to be heard but to some extent to be viewed as a process rather than a static, one-off event (Herbots & Put, 2015). It is now broadly used to describe ongoing processes, which may include information-sharing and holding dialogues between children and adults based on mutual respect. By means of such activities, children can learn how their views and those of adults are considered and thus may shape the outcome of such processes (Committee on the Rights of the Child, 2009).

Moreover, Herbots and Put (2015) proposed defining the notion of participation as a framework whereby the questions of why, where, who and how to participate was conceptually illustrated as participation disc. Dillon, Greenop, and Hills (2015) reaffirmed that participation was not a question of whether children participate or not, but how their participation in judicial processes could be maximised without significantly compromising their welfare. This systematic procedure for the involvement of thoughtful decisions about how the children themselves should be involved will indubitably advance us towards a more child-centered family law (Chisholm, 1999).

Many findings uphold children's participation by advocating support to their socio-emotional development and judicial values. Children also enjoy various important benefits that include the rise of self-esteem, the strengthening of responsibility, and their positive ability to socialize and enjoy continuous family relationships. Listening to children in several circumstances also guides the court to form better decisions and prepare the children to be involved in the civil society (Cashmore & Parkinson, 2009; Halpenny, Greene, & Hogan, 2008; Sutherland, 2014). An example of best practice in this regard could be resort to New Zealand's legislation, i.e. Section 6 of the Care of Children Act 2004, which states that a child must be given reasonable opportunities to express views on matters affecting the child. The court must entertain any views of the child, irrespective of his or her age, in presiding any disputes affecting him/her. The views are not determinative but rather provide significant value for judges' consideration in instant cases (Taylor, Fitzgerald, Morag, Graham, & Bajpai, 2012).

Child Participation in Family Proceeding in Malaysia

The Malaysian judicial system for family proceedings is unique since the division of jurisdiction is provided in detail in Schedule 9 of the Federal Constitution. All jurisdictions involving personal laws for Muslims are subject to state laws. This shows that there are two separate family laws for Muslims and non-Muslims in Malaysia. In the civil legal framework, the hearing of family civil litigation is usually done in the Civil Division of the High Court which also has hearing jurisdiction over other civil cases. However, in 2002, the Family Division of the High Court was established in Kuala Lumpur and Shah Alam with detailed exclusive hearing jurisdiction over post-divorce cases.

Current practices show how Malaysian courts value the children's wishes in determining custody cases as contained in several legislations, such as section 88 of the Law Reform (Marriage and Divorce) Act 1976 (the LRA) and section 86 of the Islamic Family Law (Federal Territory) Act 1984 (the IFLA). Section 88 (1) of the LRA, which is in *pari materia* with section 86 of the IFLA 1984, provides the following:

> (1) The court may at any time by order place a child in the custody of his or her father or his or her mother or, where there are exceptional circumstances making it undesirable that the child be entrusted to either parent, of any other relative of the child or of any association the objects of which include child welfare or to any other suitable person.
>
> (2) In deciding in whose custody a child should be placed the paramount consideration shall be the welfare of the child and subject to this the court shall have regard—
>
> > (a) to the wishes of the parents of the child; and
> >
> > (b) to the wishes of the child, where he or she is of an age to express an independent opinion.

Another important legislation pertaining to the guardianship of infants is the Guardianship of Infants Act 1961 (Act

351). The only considerable wishes in ascertaining children's welfare as provided in Act 351 are limited to parent's or parents' wishes as section 11 provides:

> The Court or a Judge, in exercising the powers conferred by this Act, shall have regard primarily to the welfare of the infant and shall, where the infant has a parent or parents, consider the wishes of such parent or both of them, as the case may be.

Nevertheless, the recognition of the wishes of a child was evidenced initially in Malaysia (Awal, 2012, p. 219) when the Federal Court took an advanced approach in reading Act 351. The court in *Kanalingam v Kanagarajah* [1982] CLJ (Rep) 143 released a girl from all restraint and acknowledged her right to choose her partner to live with instead of staying with her father. Notably, the current trend of Malaysian judicial civil and Syariah practices favour a direct approach to getting children's views compared to resorting and relying on an expert's opinion in deciding child custody.

For example, in the case of *M Saraswathi Devi a/p K Govind v Keith Ian Monteiro* [2006] 1 CLJ 303, the court had interviewed a child for about 45 minutes after being requested by the counsels to determine the merits of the custody variation order and later changed the previous judgment and awarded the order of child custody to the father. The ruling was made on the account the welfare of the child as the paramount consideration, in line with section 88(2)(b) of the LRA, especially the wishes of the child of 14 years of age who impressed the court as having the intelligence and capacity of expressing an independent opinion in the said dispute.

In the recent case of *Viran a/l Nagapan (Izwan) v Deepa a/p Subramaniam* [2016] 1 MLJ 585, the court ruled that the determination as to whether a child could express an independent opinion depended greatly on the circumstances peculiar to the facts of the case and the impartial assessment of the judge on the circumstances. In this case, the judge reportedly called both children of 8 and 11 years of age into his chamber and interviewed each of them because the judge was convinced that both children were found to be mature enough to express their independent opinions and therefore stated their decisions about with whom they preferred to stay. The outcome turned out that the daughter decided to stay with the mother and the son with the father. Consequently, the court handed its ruling as per wishes along with considering some other legal factors.

The High court judge in *Ooi Mei Chein @ Wei Mei Chein v Micheal Tan Cheng Hai & Anor* [2014] 9 MLJ awarded the custody of 14 and 11-year-old children to the mother after interviewing both kids with the paternal grandmother in her chamber for almost one and a half hour. The older boy expressed to the court of his wish to stay with the father but the court, after looking into the long term of his best interest, decided otherwise because the mother could play a meaningful parental role regarding his academic progress compared to current status quo. The decision was also to ensure that both siblings were raised together under one roof. The order granting care, control, and custody of the two children to the mother was predicated on the children's best interests, which was of paramount consideration.

Additional specific factors are also relevant in so far as they pertain to the child's welfare. The court is frequently influenced not only by the advice of a child psychologist or a psychiatrist but almost inevitably by their own beliefs of how a child is brought up. It is a settled principle that an appellate court should not interfere with the trial judge's conclusions on material facts unless it is satisfied that he was plainly wrong. This principle is highlighted by the Court of Appeal in *Low Swee Siong v Tan Siew Siew and other appeals* [2013] 3 MLJ 247 in which the court opined that insufficient attention or regard was given to the wishes of the 11-year-old child in this case as the judicial commissioner was not able to interview Bi-Anne in the first place due to some technical problems. Approving the child's known wishes and views, the court granted custody order against the mother after taking into consideration a strong attachment between Bi-Anne with her father and aunt. The mother's application to take the child out of jurisdiction was incompatible with the child's best interests and welfare, which was the paramount consideration.

In the event the court is of the opinion that the presiding matter is of contentious issue regarding custody, the court shall, whenever it is practicable, take the advice of any professional who is trained or experienced in child welfare but such advice shall not be binding as provided in section 104 of the IFLA and section 100 of the LRA. The case of *Jayakumar a/l Karuppanan & Anor v Jeyakumar Krishnan* [2006] 4 MLJ 484 was the example where the learned judge considered the expert witness's statement in awarding the right of custody to the maternal grandparents and aunt who had established a strong and healthy emotional bond with the child concerned.

On a further note, in section 88(3) of the LRA, there is a presumption that a child under the age of seven years is best left in the care of the mother. The situation is similar in the Shariah court whereby the presumption is applicable for children under seven for boys and nine for girls. In other words, the father needs to prove that he is the better caretaker in gaining custody of the child. Though the legislation prescribed so, the judge has wide discretionary power in summoning the child to his chamber if the case necessitates before pronouncing judgment over custody disputes.

From the above discussion, the most consistent pattern of giving weight to children's opinion is when their wishes coincide with what the court believes is best for the children, along with the age of the children. For example, the court held in *Mahabir Prasad v Mahabir Prasad* [1982] 1 MLJ 189- "In order to decide the welfare of a child as of paramount importance it was necessary to take into account such matters as the conduct of the parties, their financial and social status, the sex and age of the child, his/her wishes as far as they could be ascertained depending on the age of the child, the confidential reports of a social welfare officer and whether in the long run, it would be in the greater interest, welfare and happiness of the child to be with one parent rather than the other".

In a similar juncture, a judge in *M Saraswathi Devi a/p K Govind v Keith Ian Monteiro* [2006] 3 MLJ 88 stated, "In light of the facts and circumstances of this case, and after taking into account the welfare of the child as the paramount consideration, in line with a construction which is consistent with s 88(2)(b), especially the wishes of the child of 14 years of age who impressed me as having the intelligence and capacity of expressing an independent opinion, I am of the view that the custody order should be varied in favor of the father." Therefore, it is submitted that the most influential method of taking cognisance of children's wishes in Malaysia is through judicial interviewing. Sawyer (2006) reaffirmed that children would only gain their legal personality by being integrated unconditionally in the legal culture, which was through direct consultation with the judge in matters concerning their well-being.

However, Menon and Tan, the prominent family law practitioners, were of the view that judicial approach on children's interviewing might inflict harm to the children because judges were not psychological and counselling experts for children (Azizan, 2011). This view is supported by a research done by the Child Rights Coalition Malaysia (Gabungan, 2012) that found many professional groups working with children confronted with limited basic knowledge about the Convention and its provisions. Gabungan's finding is, in fact, worrisome looking at the fact that the responsible authority has inattentively embraced the Convention's inspiration into the relevant professional institutions. On top of that, the discretionary power enforced by each judge is varying as judges with different backgrounds and exposure towards childhood issues are definitely prejudiced to having different practices in handling children in court. This situation is an indication of the urgency of professional empowerment agenda (Bell, 2016, p. 1) and national awareness campaign in advocating children's rights within national boundaries.

Guideline for Judicial Conversation with Children: Discussion and Recommendation

There is little uniformity in how children's voices are heard in family justice internationally. One possible explanation is that each jurisdiction differs in its culture and attitude toward children's rights (Fernando, 2014; Woodhouse, 2014). Debate is expected to continue in all jurisdictions showing either support (Rachel Birnbaum & Bala, 2010; Savoury, 2013) or rejection (Byrnes, 2011) of judicial interviewing, also with regard to engaging other professionals advice (Ulvik, 2015) and views of the child reports (Birnbaum, 2017) in managing custody assessment. Given these reasons, this article offers a general guideline as to what should be observed in a judicial interview which can be extended to professional communication with children, particularly in conceptualising article 12 in their forthcoming setting.

An extensive amount of literature offers advice with regard to interviewing children (Parkinson & Cashmore, 2007; Powell & Lancaster, 2003; Saywitz et al., 2010; Turoy-Smith & Powell, 2016) whereby it is recognised that the purpose and timing of the interview will influence how it is done. The Committee on the Rights of the Child (2009, para 134) articulates nine "basic requirements for the implementation of the right of the child to be heard" in its general comment on Article 12. The participative processes must be transparent and informative, voluntary, respectful, relevant, child-friendly, inclusive, supported by training, safe and sensitive to risk, and accountable.

The above participative processes have been compressed into four separate factors which promise the successful implementation of Article 12. The factors are space, voice, audience, and influence (Lundy, 2007). The first two factors correspond to the first right embodied in article 12, i.e. the right to express a view, whereas the last two factors respond to the right to have the view given due weight. Therefore, a comprehensive guideline of child participation should embrace all the four factors in ensuring that the best interest of children is not violated.

The current guideline for family law practice (Thong, 2011) in Malaysia has yet to be amended and enriched with the inclusion of the abovementioned factors. The important agenda as regards to space is the provision of opportunity for judicial communication with children both in litigation and mediation spheres (Chisholm, 1999). In order to help children voice out their views in court, several measures must be undertaken, among which are by providing the children with a special place to be interviewed and by using an assistive technology that would ease the communication of their views to the judges or welfare professionals.

In ensuring that a child's views are given weight, the elements of audience and influence must be construed by guaranteeing that the child is speaking to the right quorum. These may include skilful judges who have undergone continuous training in dealing with children (Siraj, 2012), conversant judges in both knowledges of syariah and civil law (Ahmad, Awal, & Samuri, 2016) and specialist professionals who can help the court to grasp a comprehensive picture of the matter.

Furthermore, the court is empowered to seek a report from a welfare officer if the case requires. In *RE KO (AN INFANT)* [1990] 1 MLJ 494, some of the more obvious points on which welfare officers would be expected to investigate and make their asssessment include, inter alia, as follows: (1) the proposed arrangements for the care of the child; (2) the relationship between the child and the proposed caretaker or competing caretakers; (3) the wishes and feelings of the child; (4) the respective merits of the parents; (5) whether access to a particular person is desirable, and if so, the amount of access.

It is also worth to consider foreign practice which advocates observation of contact by an expert while a welfare officer or child protector is conducting his interview with the family members in the preparation of the proposed custodial arrangement. Such practice is argued as vital despite all other methods including judicial meeting with the parents and child (Tyler, 2011). The assessment is aimed at providing the court with a reliable yardstick of parenting capacity, which is based on the attachment theory. In a nutshell, the conversation with children is considered a success if the professionals can value children's lived experience and provide the necessary support to enable them to have their voices heard (Fitzmaurice, 2017).

The important provisions that have been worthily inserted in the proposed guidelines for a judicial conversation with children in family justice in Malaysia could be summarised in Table 1 (Bala et al., 2013). Apparently with regard to judicial conversation, several recommendations have been made which include: (1) the purpose of the guideline for the judges in meeting the children; (2) the adoption prerequisite; (3) the responsibility of lawyers; (4) the recording and confidentiality of the meeting; (5) the quorum; and (6) the responsibility of judges. The explicit practice of the alike guideline could be resorted to New Zealand which has their New Zealand's Judges Guidelines- Decisions with children, 2007 and England and Wales Guidelines for Judges Meeting Children who are subjects to Family Proceedings, 2010.

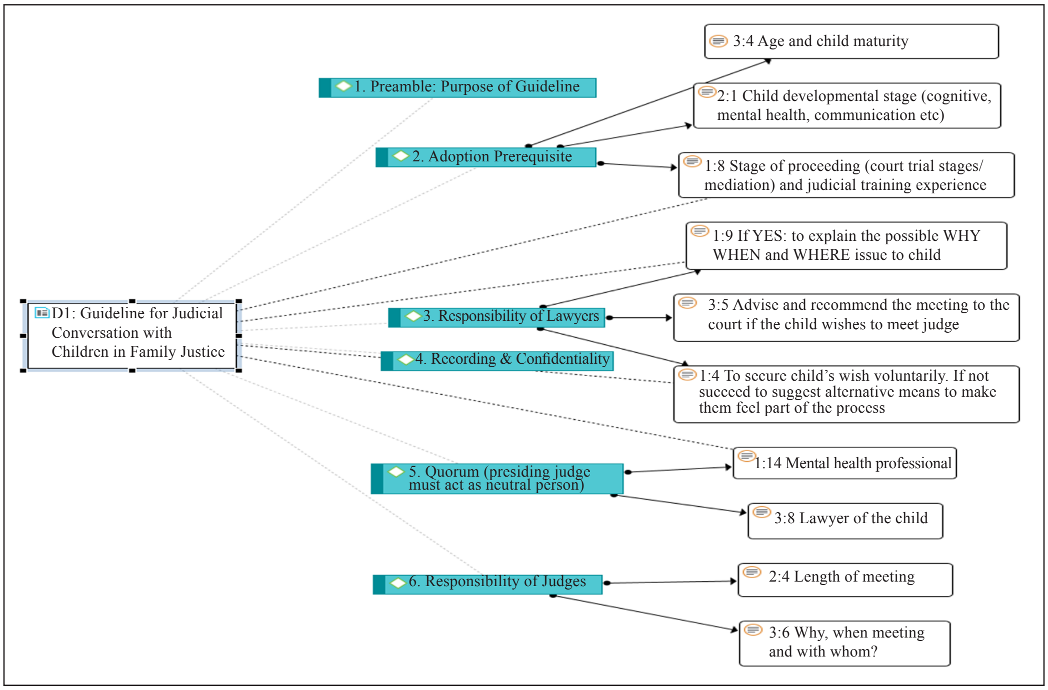

Figure 1. Proposed guideline for judicial conversation with children in family justice

CONCLUSION

This article concludes that while children's best interest gains protection by being institutionalised, their participation are weakened by not being perceived as social and relevant. Rationally, as consistency and autonomy are privileged, the weight given to children's views is somewhat lessened by concerns of them being manipulated or devastated in the process. Courts and their decisions may be based on the best interest of children, child-focused, centering on children's welfare, but the courts are not child-inclusive at their disposal (Tisdall, 2016)

On a further note, it is still debatable as to whether it is a good practice to merely decide which of the parents should be given custody based on a personal interview of the child by the judge. It could be unfair to rely the decision based on one or two interviews while it could affect the future of one child in the long run. It is imperative to highlight uniformity in the practice by the courts which deal with family matters. To ascertain on the uniformity, those six provisions have been incorporated into a standard guideline for judicial conversation with children in family justice in Malaysia as in the chart above.

In the event child refuses personal contact with judges, there are other possible means to acknowledge their wishes which among others include: (1) engaging professional advice; (2) viewing child's report from the welfare officers; and (3) observation of contact with the child's family by the expert. However, these practices are still subjected to Malaysian procedural law. It is important to note that a judge is not an expert or expertise or professionals with regard to psychological of children or vulnerable parties to a custody battle. It is stressed in the guideline that a judge is to acquire relevant knowledge and expertise in dealing with children's psychological and mental health by undergoing special training.

All views offered by any child are deemed as significantly imperative. In the implementation of article 12 of the Convention, the challenge is to enforce the notion of child-empowering over opportunity-restricting towards children. While this measure cannot be universally guaranteed, one way is to ensure that the children are told how their views can influence the family justice decision. In Malaysia particularly, the role of court officers is considered vital in recognising children's right and acting upon it with full commitment to promise us a better nation.

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Malaysian Perspective on Malaysia-China Relations and the Bilateral Educational Exchanges between Malaysia and China

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ABSTRACT

Malaysia and China have established formal diplomatic relations since 31 May 1974. The bilateral relations between Malaysia and China are well developed in the economic and trade fields, followed by tourism. Therefore, there are many records and studies on these aspects. However, in a recent development, the bilateral relation in the field of education has become more and more important, thus the bilateral educational exchanges between Malaysia and China has become the focus of this writing. This article has two main objectives, firstly, to elaborate the background of Malaysia-China relations; and secondly, to examine the achievement of educational exchange between Malaysia and China since 1974, especially on the higher education aspect. Primary data for this study were collected through interviews and a total of ten informants were selected based on purposive sampling and snowball sampling. Meanwhile, secondary data were collected from journal articles, reports, and websites. Both data were analyzed using content analysis. The findings of this study indicate that, due to the ideological issue, Malaysia and China did not have any actual contact until 1989 when the issue of the Communist Party of Malaya was solved. However, the development of Malaysia-China relations was initially slow until the rise of China and the promotion of the "Belt and Road Initiative," when the relations between the two countries entered the most splendid period in history. Nevertheless, the rapid development of Malaysia-China relations has caused some controversial voices among Malaysians. Malaysia and China began to conduct educational cooperation officially after they signed a Memorandum of Understanding (MOU) on education cooperation in 1997. In addition, mutual recognition of academic higher education qualifications was finally

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resolved when the two countries signed the Framework Agreement to Facilitate Mutual Recognition in Academic Higher Education Qualifications in 2011. Today, it is believed that the educational exchange between Malaysia and China has become better and more significant.

Keywords: Bilateral relations, educational exchange, Malaysia-China relations

INTRODUCTION

The friendly relation between Malaysia and China has a long history. Malaysia and China have established formal diplomatic relations since 31 May 1974. Politically speaking, Malaysia did not change its attitude towards China until the late 1980s (Liow, 2005). Then in the 1990s, there has been a substantial improvement in the bilateral relations (Liow, 2000). With the rapid development of the economy, the rise of China is clearly one of the most important trends of recent times (Pumphrey, 2002). As a rising power, the People's Republic of China (PRC) has attracted serious attention from Malaysia and other Southeast Asian countries, and also other major countries in the world (Ku, 2008).

The bilateral relations between Malaysia and China are mainly established based on the economic and trade fields, followed by tourism and education. Compared to other fields, the development in education is relatively lagging behind due to many reasons, mainly ethnic problems and the Chinese education issues in Malaysia (Liao, 2012). It was not until the year 1997 when Malaysia and China signed the Memorandum of Understanding (MOU) on Education Cooperation that opened a prelude to educational cooperation between these two countries and they began to interact actively in educational exchange. Most of the previous discussions on the bilateral relations between Malaysia and China were based on China's perspective and also secondary data. This paper attempts to provide additional primary data through interview and also see the relations from Malaysia's perspective. This paper aims to, firstly, to elaborate the background of Malaysia-China relations in different significant periods; and secondly, to examine the achievement of educational exchange between Malaysia and China since 1974, especially on the higher education aspect.

Literature Review

Malaysia and China have a long history of connection of over 2000 years, during which their citizens have forged a profound friendship. In the academic circle, there are many approaches to analyze the Malaysia-China relations. Some of the scholars used the horizontal analysis method. For instance, Lin (2011) analyzed the development of economic and trade between Malaysia and China since the 1970s. She stated that after the establishment of diplomatic relations with each other, the fields of economic and trade as an important part of the bilateral relations had entered a new stage. However, merchandise trade between the two countries was both competitive and complementary. Li (2006) analyzed Malaysia and China relations in the post-

Cold War period. He stated that the relations between Malaysia and China constantly strengthened. Zhu (1996) pointed out some problems in the relations between the two countries that needed to be solved. The first one is the Nansha (Spratly) Islands dispute and the second one is Malaysia and Taiwan relations. Wang (2000) said that after the founding of The People's Republic of China, the influence of world political trends and the restrictions caused by the internal situation of the two countries had caused China and Malaysia to experience a tortuous process of development, and slowed down the development in bilateral economic and trade relations. Liao (2005) also used the horizontal approach to look into political, economic and cultural relations between Malaysia and China. She pointed out that since the end of the Cold War, Malaysia had adopted a very positive and friendly policy towards China and strived to seek close cooperation in all aspects. China's positive response had made the Malaysian government reacted positively to China's policy, thus led to win-win results in their bilateral relations.

On the other hand, some of the scholars used longitudinal analysis method to scrutinize Malaysia-China relations. For example, Leong (1987) examined the obstacles in the path of Malaysia-China relations and assessed the status of bilateral ties between the two nations in the 1980s. He stated that there were three problems in the first decade of Malaysia-China relations (1974-1984). The first problem was the Party to Party Relations; the second problem was Beijing's Overseas Chinese Policy, and the third problem was the lack of direct trade. He concluded that although Malaysia-China economic relations is less susceptible to ideological influences, it would still advance further. In the political arena, the Malaysian government will continue to be suspicious of China's objectives in Southeast Asia. In addition, Liow (2000) focused on China and Malaysia relations in the 1990s and stated that there had been a substantial improvement in bilateral relations. Gu (2006) discussed the political and economic relations between Malaysia and China and he stated that the relation was prompted by three Chinese policies since the 1980s, namely: (1) the open door policy; (2) the good neighbor policy; (3) the "going out" policy. Wang (2011) examined early Malaysia-China relations under the historical background of Britain-China relations. He drew the conclusion that the process of establishment of diplomatic relations between China and Malaysia was full of challenges and efforts together in overcoming the difficulties. Yang (2004) also studied Malaysia-China relations using longitudinal analysis method. He found out that there were no diplomatic relations between Malaysia and China for a period of time. This was due to the conflicts of national interests when the bilateral relations developed to a certain extent. However, the conflicts were resolved through reconcilement between the two countries.

As mentioned above, most scholars focused on Malaysia and China political and economic relations, especially from the Chinese aspect. In other words, most of them discussed China's policies in Malaysia-China relations. In addition, they also discussed the obstacles in the political and economic domains of Malaysia-China relations. However, few scholars pay attention to the field of educational exchange. As for this article, the authors used a longitudinal analysis approach to examine the Malaysia-China relations based on three different periods.

METHODS

This article was written based on both primary and secondary data. The primary data were collected through in-depth interviews. At first, the key informants were selected based on purposive sampling, and then snowball sampling method was used to identify other informants. A total of ten informants were selected and interviewed from November 2016 to April 2017. The interview stopped when the data had reached a saturated point. In order to protect the informants' identity, the authors ensured that all data were collected with appropriate anonymity and confidentiality. The informants were categorized based on their background and involvement in bilateral relations. There were three categories of informants, i.e. category A for politicians, B for social activists and C for academic scholars. There were three politicians coded as A1, A2 and A3, three social activists coded as B1, B2, and B3, and four academic scholars coded as C1, C2, C3, and C4. The politicians were government officials related to education. The social activists included political commentators and cultural workers. Scholars included senior lecturers and professors from universities in Malaysia. Meanwhile, the secondary data were collected from journal articles, reports, newspapers and magazines, website pages and the Internet. Content analysis was used to analyze both primary and secondary data.

RESULTS AND DISCUSSIONS

Background of Malaysia-China Relations from 1974 to 1990s

In 1970, Tun Abdul Razak became the second Prime Minister of Malaysia. He appointed a group of consultants who were more pro-Soviet. Though these consultants were Malay, they were against the one-sided policy to the West. They suggested that Malaysia should not implement an anti-China or anti-Communist policy like Britain and other western countries, which was not in the political interests of Malaysia (B2, personal communication, December 18, 2016). Thus, in 1972, Malaysia established diplomatic relations with Eastern Europe, included the Soviet Union. According to informant B2, "these so-called diplomatic relations with Eastern Europe mean that Malaysia was pursuing the policy of Neutrality, in other words, Malaysia and China had no formal alliance with or opposition to any major power groups because it participated in the Non-Aligned Movement (NAM)". Meanwhile, in 1972, former US President Richard Milhous Nixon visited Beijing and established diplomatic relations with China. This move had a positive effect on Malaysia and other countries which thought to form diplomatic relations with China. In other words, the adjustment of Malaysia's policy towards China is the result of its adaptation to changes in the international situation (Wang, 2011). In addition, informant B2 stated that:

> "Malaysia advertised itself as a neutral and non-aligned country. Later after a trade-off, consultants of Tun Abdul Razak told him that since Malaysia have established diplomatic relations with the Soviet Union, it should also set up diplomatic relations with China. And that time, Nixon went to Beijing, he had an effect, that is to say, Malaysia should follow the step of its leader" (personal communication, December 18, 2016).

On the other hand, after the 13 May 1969 incident, Malaysia stopped the Congressional Democracy and used the National Security Council to rule the country. But in 1975, in order to gain support from the Chinese voters, Tun Abdul Razak decided to set up diplomatic relations with China. In 1974, when he went to China and met with China's leader Chairman Mao, citizens from both countries found the historical visit as something very significant, because it renewed the tradition of the two countries. Just as informant B3 said:

> "Tun Abdul Razak was very clever. He shook hands with Chairman Mao and established formal diplomatic relations with China in 1974, and his timing was just right. The photo of him shaking hand with Chairman Mao became the most important poster of the 1975 election and was posted everywhere. At that time, many Malaysian Chinese were leftist and had socialist thought, so Tun Abdul Razak won a lot of votes to win the 1975 election" (personal communication, December 28, 2016).

Therefore, Malaysia became the first Southeast Asian country to establish formal diplomatic relations with China (Razak, 2014). In the beginning, the relations between Malaysia and China mainly focused on politics. Basically, there was only official contact. There is a very vivid example given by informant B2:

> "In 1975, Zhou Enlai appointed Wang Youping, who was an admiral as China's ambassador to Malaysia. An NGO from Penang invited former leader named Cui Yaocai to organize a welcome celebration for the Chinese ambassador to Malaysia. They held a press conference for this event, but it was blocked and later disbanded by Ministry of Foreign Affairs. The reason was that this belonged to the government to government diplomatic relations, not the people to people, therefore none of the NGOs can hold any welcome ceremony" (personal communication, December 18, 2016).

Hence, official contact was very much a concern in the so-called Malaysia-China diplomatic relations at that time. During 1974-1980, China was relatively conservative. It was not until the end of the 1980s that China had a rapid domestic development and it began to establish good relationships with more countries, regardless of the economic or other aspects (C1, personal communication, November 9, 2016). It was in the 1980s that Malaysia and China had economic exchanges. There were several Malaysian businessmen who invested and set up factories in China, such as William Cheng Heng Jem, who established Parkson Group, Robert Kuok Hock Nien and Yuen Kim Koo.

In short, Malaysia-China relations before 1974 were almost non-existent. It remains unchanged until 1974, but relations in the pre-1990 period were mainly focused on official contact. One of the biggest obstacles in Malaysia-China relations before the 1990s was the threat of the Communist Party of Malaya (CPM). Leong (1987) pointed out that "undeniably, the Communist Party of China's (CPC) links with the CPM constitute a major obstacle in Kuala Lumpur's relations with Beijing". That was the reason for fear; Malaysia feared of the ideology of Marxism and Communism, on the other hand, Malaysia also feared of political struggle from CPM. This problem was not solved, thus made Malaysia and China relations to become more cautious or conservative. Actually, the linkage between CPC and CPM was the real issue, which made the Malaysian government felt cautious. As stated by informant B1:

> The Malaysian government has always believed that CPM was supported by CPC. In fact, it was true, because many of the important cadres of CPM were actually in China, there was also a radio station in Hunan, China that broadcasted to Southeast Asia. (Personal communication, November 24, 2016).

Another obstacle in Malaysia-China relations was the ethnic relations in Malaysia. Chinese Malaysians are the second largest ethnic group in Malaysia. For a long time, there was still the voice of doubt on the loyalty and allegiance of Chinese Malaysians until the 1970s, which questioned whether they were allegiant to their original country or Malaysia. In the peak of the Cold War, Chinese Malaysians, especially those who had the left-leaning thought were seen as the fifth column of the CPC.

Malaysia-China Relations in the 1990s

There are two important aspects in the understanding of Malaysia-China relations in the 1990s, i.e. the end of the Cold War and the reconciliation of CPM with the Malaysian government. These two events played a major role and exerted a significant impact on Malaysia-China relations. Although the two countries had established diplomatic relations in 1974, Malaysia did not change its perceptions of the Chinese until the end of the 1980s.

CPM, which was the biggest obstacle, had been solved. The leader of CPM, Chin

Peng, signed the Agreement between the Government of Malaysia and the Communist Party of Malaya to Terminate Hostilities, or also known as the Peace Agreement of Hat Yai 1989, with the Thailand and Malaysian governments on December 2, 1989. According to informant B2,

> When Mahathir was our Prime Minister, he sent a representative and police delegation to Hong Kong to find Robert Kuok Hock Nien, who was accepted by the Malaysian government as a go-between contact with China. He recommended the Malaysian officials to the United Front Work Department of CPC Central Committee. Malaysia put forward a request to persuade CPM to lay down their arms, and the Malaysian government said, 'We did not call you a terrorist, and we did not say that you surrendered or disarmed, this is a peace contract.' So the Peace Agreement of Hat Yai 1989 was not the kind of surrender reconciliation like the Baling Talks. (Personal communication, December 18, 2016).

Hence, through the effort of Mahathir's government, the CPM problem was eventually solved. In addition, in 1991, the Soviet Union was dissolved, which indicated the end of the Cold War. The US President at that time, George H. W. Bush, expressed that "the biggest thing that has happened in the world in my life, in our lives, is this: By the grace of God, America won the Cold War" (Ambrose, 2010). After that, Malaysia began to change its perceptions towards the Chinese.

Thus it can be seen that Malaysia-China relations in the 1990s period entered a relatively new stage, where there had been a substantial improvement in bilateral relations. Not only did the official high-level visits became more normalized, but the people-to-people exchanges such as the flow of people between the two countries also rapidly became more frequent. The Malaysian Prime Minister visited China more regularly. In return to these formal visits, many Chinese leaders often came to visit Malaysia. With this underlying platform, both countries began to initiate the frequent exchange of high-level official visits which led to the expansion of cooperation in other areas. When Qiao Shi, who was the Chairman of the National People's Congress of China, visited Malaysia in 1993, the Congress diplomatic relations between Malaysia and China set off the starting point (A3, personal communication, March 8, 2017). People-to-people tourism had grown greatly, and more Malaysian Chinese businessmen began to invest in China.

In short, Malaysia-China relations in the 1990s period were a relatively new stage. In other words, mutual exchanges improved rapidly between the two countries, not only officially but also people-to-people. However, the Malaysian officials maintained the kind of embankment and alert, though China had reformed and opened up, that there was still ideological confinement between Malaysia and China.

Malaysia-China Relations after 2000

Malaysia-China relations after 2000 are another stage, where they were further developed. After China's accession to the World Trade Organization (WTO) in 2001, it was also included in the globalization of the world economic system and became one of its important members. Additionally, after China's former leader Deng Xiaoping's tour in the southern provinces of China, which made it the world's factory, many foreigners invested and set up factories in the country. China's manufacturing industry had a rapid development. Therefore after 2000, the relationship between Malaysia and China grew closer, and Malaysia began to rely more on China's trade. It seems that this dependence created a new problem as China factors slowly penetrate or affect some areas of Malaysian society, especially after the "Belt and Road Initiative", which has brought some positive factors as well as other negative effects and caused some domestic problems in Malaysia. These will be discussed in the following part.

In 2013, Xi Jinping, who is the President of China, raised the initiative of jointly building the Silk Road Economic Belt and the 21st Century Maritime Silk Road, which is known as the "Belt and Road Initiative." "Belt" refers to the economic belt along China's traditional Silk Road connecting China with Europe. "Road" is the new 'Maritime Silk Road' between China, Southeast Asia and Africa (Swaine, 2015). The aim is for China to invest in the infrastructure and linkages associated with these "Roads" to help bolster its overseas trade.

Malaysia is located at the center of Southeast Asia and holds the Straits of Malacca as an incomparable advantage in the cooperative construction of the 21st Century Maritime Silk Road. Malaysia views the unity and cohesiveness of ASEAN and a Southeast Asia that is free from major-power dominance and rivalry as matters of major strategic importance (Brant, 2015). So, with the rise of China and the promotion of the "Belt and Road Initiative," Malaysia-China relations entered the most splendid period in history, especially economic relations strength which is a double-edged sword that caused some controversial voices. Thus, the authors focused on the negative effects of China factors on Malaysia-China relations based on Malaysia's attitudes or perspectives.

There are four main negative effects of China factor on Malaysia-China relations. Firstly, it hinders democratization in Malaysia. Recently, Malaysia has a closer relationship with China; the former Prime Minister Najib's visit to China would give an impression to the Democrats and raise their suspicion that the Chinese government is supporting a corrupt regime. In addition, informant C3 said:

> We know that in Malaysia, Najib is very fragile, and his political prestige is very low. If people have the illusion that China supports a corrupt regime, then Malaysians will think that China hinders our democratization. Our opposition party and democratic movements want Najib to step down, but

> because of China's strength to help Najib solve some of his financial problems, they will misunderstand that China supports an authoritarian government. (Personal communication, December 27, 2016)

It can be seen that the Democrats believed that China's support for Najib's government hindered democratization in Malaysia, which was the first negative effect of China factor on Malaysia-China relations.

Secondly, it damages national interests and national security of Malaysia. Recently there were many State-owned enterprises such as China General Nuclear Power Corp, China Railway Construction Corp Ltd (CRCC) and some other large enterprises of China which invested in several projects and bought some state-owned resources in Malaysia. In the 1MDB scandal, 60% stake in 1MDB's Bandar Malaysia was sold to a joint venture between CRCC and Iskandar Waterfront Holdings Sdn Bhd for RM7.41bil in December 2015, which made many people think that the Malaysian government sold some state-owned assets to China so that their power could penetrate some of Malaysia's strategic infrastructure (Tee, 2016). These are related to the strategic interest in infrastructure and national security, which are harmful to Malaysian sovereignty and national security.

Apart from that, although there is an increasing volume of China's capital investment to Malaysia, yet some small and medium enterprises in Malaysia did not enjoy any benefits and this has caused their dissatisfaction towards China. China's investments in Malaysia are well diversified (Chew, 2016). As mentioned by informant C2:

> China's large state-owned enterprises came to Malaysia to contract some projects, but they did not use raw materials from Malaysia or hire local manpower, which was brought from China. For example, when Xiamen University Malaysia was built, the cement and bricks were all shipped from China. So, even if China's funds and projects are very big, some downstream manufacturers have no way to benefit, and this may result in the exclusion of the small and medium enterprises that may be closed down if they cannot overcome this competition. (Personal communication, November 18, 2016).

It can be seen that China's large state-owned enterprises did not use raw materials and human resources from Malaysia, instead, they used their own resources from China, which led to the dissatisfaction of some small and medium enterprises in Malaysia.

Thirdly, it affects the subjectivity and autonomy of Malaysian society. In order not to offend China as well as getting the distribution of resources from China, some Chinese communities in Malaysia have to fight for China's identity and be more careful when dealing with Chinese Embassy in Malaysia. So, when organizations hold activities or deliver speeches, they have to be very cautious to avoid touching the sensitive issue of China. For example, Ma Ying-jeou was invited by Southern University College in Malaysia to participate in the Eighth World Chinese Economic Summit on 15 November 2016. The invitation and promotional material described him as the "former president of Taiwan," but Sin Chew Daily called him a "former leader of Taiwan" (B1, personal communication, November 24, 2016). According to the interviews, some informants said if Chinese communities made the Chinese embassy unhappy, the embassy will not contact and allocate resources to them.

Fourthly, it may cause tension among ethnic relations in Malaysia, especially between the Malays and Chinese. Even though Malaysia is a multi-racial and multi-cultural country, there are subtle relations between different races. With China's investment in Malaysia, the relationship between these countries became better and closer than ever before, nevertheless, it may break the balance of ethnic relations in Malaysia. This argument was illustrated by informant C4 who said that:

> Some politicians in Malaysia still have racist thinking. Before this, they have been spreading the threat of the Chinese. For one thing, the Chinese are very happy to see investments from China, on the other hand, we are also afraid that this will aggravate the threat of the Chinese, and cause worry among the Malays. There are tense relations between the Malays and the Chinese, though it seems peaceful on the surface, there is still mutual suspicion between the two major ethnic groups. The substantial investment in China will make the Malays feel threatened. (Personal communication, December 30, 2016).

In brief, the relations between Malaysia and China have gone through different stages since the two countries established formal relations in 1974. During the Cold War period, relations were generally characterized as antagonistic because of ideological, political, and strategic differences created divide and mistrust. In 1974, the relation is almost zero, even though the two countries established diplomatic relations, there are still the issues of ideology and CPM, which caused the relations between the two countries to stay only at the official level. The year 1989 was a watershed for Malaysia and China relations. With the CPM problem completely solved, the relations extended to people-to-people exchanges, which entered a relatively new stage. The development of modern relations between the two countries covered from a small respective sector to every aspect in the 2000s. In other words, following gradual adjustment of policies by both sides, the relationship evolved from a state of confrontation to normalization and finally cooperation and partnership. Nowadays, along with the promotion of the "Belt and Road Initiative," Malaysia and China relationship is now facing opportunities and challenges. The relations between these two countries ushered in the best time in history and will become better in the future.

Educational Exchange and Malaysia-China Relations

The development of bilateral Malaysia-China relations in the educational area is lagging behind due to many reasons, such as ethnic problems and Chinese education issue in Malaysia (Liao, 2012). It was not until the year 1997 when the government of Malaysia and China signed an MOU on Education Cooperation that opened a prelude to educational cooperation between the two countries. As an important aspect of the relationship between Malaysia and China, the educational exchange has gone through different historical stages and are moving forward.

Educational Exchange before the 1990s: Sensitive and Cautious

The educational exchange between Malaysia and China started very late. There was no educational exchange in the early period when the two countries established diplomatic relations. Malaysia's education policy was also stricter, where Malaysian students could not enter China to study before the 1990s. Even citizens, especially the Chinese, were not allowed to go to China freely. Informant B3 explained that there were only three situations that people could visit China. Firstly, people who have a heavy illness like cancer can go back to China to visit-relatives. Secondly, according to the Department of Immigration Malaysia, people who were more than 60 years old could go to China, and thirdly, with special approval of the government such as for trading and so on. If any delegation has to go to China, there were also many restrictions imposed. He gave an example to describe this. He said that if the delegation wanted to go to China, the Malaysian government had to appoint one person who holds an idle position, but was responsible for monitoring the action of the delegation. After they came back, they had to write a report and be interviewed by the government. In fact, it was not until the 1990s when the CPM issue was resolved that the two countries began to allow people-to-people exchanges.

Actually, during the colonial period, the British government did not encourage Malaya to get in touch with China. Though Malaya had achieved independence in 1957 and established diplomatic relations with China in 1974, there was no actual contact, let alone educational exchange, due to ideological reason. This was effected by the British colonial government, just like the informant C7 said, "We were colonized by the British, so the mentality still looks towards the west. If you look from the 1970s when the government would send students overseas, of course, they would mainly send them to the UK, some to the United States, Germany, and a small number to Australia and New Zealand."

Even if the two countries established diplomatic relations in 1974, there are no people-to-people exchanges and no educational exchange. It was not until the

1980s that it became more open. People couldn't go to China to study, and it became more stringent especially during the British colonial period. It was mainly influenced by British colonial policies, which oppressed and limited Chinese education in Malaysia and restricted Malaysian Chinese to study in China. But in fact, from the early 1950s, there were people, such as Liang Liji, who went back to China to study. After the end of World War II to the early 1950s, a lot of Chinese secondary schools in Malaysia were affected by the left, therefore a group of students returned to China because they were repressed by the government and could not cope in Malaysia. These people went back to China mainly through some informal channels. Informant B1 further pointed out that:

> "Although they were Malayans, some of them were expelled by the government due to involvement in the left movement, so they returned to China and were arranged to study at local universities." (Personal communication, November 24, 2016).

In addition, informant B1 said "the secondary school students or Chinese students could not go back to study in China because the two countries did not have formal diplomatic relations. Due to the factors of ideology and the Cold War, China did not accept a large number of students at that time". As a matter of fact, many students went to Taiwan for their study from the end of the 1940s onwards, especially in the 1960s. During that time, there was the anti-China policy of the United States and Taiwan started to enroll overseas Chinese students. Also during that time, Southeast Asia was still filled with the influence of CPM, which was relatively large, based on political factor. In order to retaliate against the CPC and CPM, the United States implemented the US aid plan in Taiwan, which informant C3 pointed out, "From that time on, students who came to Taiwan to study would be given financial support from the US government. If Taiwan enrolled overseas students successfully, the United States would subsidize money to Taiwan every year, which supported the anti-communist policy. So Taiwan began to recruit a large number of overseas students from the beginning of the 1950s. We went to Taiwan to study under this circumstance and received scholarships every month." However, by 1965, the US aid plan stopped but at that time it was already a trend to go to Taiwan to study. So, there were hundreds of people going to Taiwan every year, and until now, the number had accumulated up to four or five thousand every year.

In short, only a few students went to study in China due to the opposite ideology. Meanwhile, there were strict restrictions to enter China. Although the relationship was still there, in terms of students exchange Malaysia was very cautious. The educational aspect was a relatively sensitive area in Malaysia-China relations. The Malaysian government thought education in China would promote communist ideology to grown among the Malaysian students. Hence under this circumstance, most Malaysian students went to study in Taiwan.

Educational Exchange after the 1990s: From Education Cooperation to Mutual Recognition

Malaysians did not go to China for education before the 1990s, mainly because of different ideologies. At the same time, Malaysians have not much knowledge about China during that time. They did not come into contact with the reality of China and only obtained some information from the media or publicity. They thought that China was still relatively backward and in poverty.

With the settlement of the CPM issue, which was the biggest problem hindering Malaysia-China relations, the Malaysian government gradually loosened the restrictions to visit China, and people-to-people exchanges became more common and frequent. So in the early 1990s, there was a trend of educational exchange between Malaysia and China. According to informant A1, "I think… started in 1992 when the sixth Primer Minister Najib was the Minister of Education, so that was the first time that we had this exchange."

But there was very few official educational exchange at that time. Many Malaysians went to study in China through the people-to-people exchange, and most of them were Chinese Malaysian, who were students from Chinese independent high schools and students who could not access the public universities in Malaysia. At the beginning of the educational exchange in the early 1990s, though there were many students who went to China, the lack of experience and comprehensive institutionalized policies caused Malaysia and China were relatively vogue towards educational exchange and their attitudes towards management of students. This has had caused the "Jinan University Storm," and many Malaysian students have been driven away and suspended from entering China. Chinese universities immediately repatriated more than one hundred Malaysian students back to Malaysia for unknown causes.

Though there were many problems in the early educational exchange, some parents still gradually sent their children to study in China in the late 1990s. This was because of China's reform and opening up. Chinese universities gradually recruited international students. Some Malaysians relatively yearned for China because of its reform and opening up, even though they did not know the real China well.

At the beginning of the 1990s, there were some students who went to study in China but this occurred mainly through the people-to-people channel, and there was no agreement between the two governments or institutionalized management mechanism. It was not until 1997 when Malaysia and China signed the Memorandum of Understanding on Education Cooperation that opened a prelude to educational cooperation between the two countries. Though it was just an understanding without recognizing the mutual degrees, the Malaysian government opened a door to an agreement to study in China. Since then, the educational exchange expanded to two levels, namely the government to government level and the private level, which can also be called the people-to-people level.

After the MOU on education cooperation in 1997, the educational exchange became more public and frequent. On one hand, Malaysian students could go to China to study through government and private level, but there were only number~~s~~ of students who went to China compared to Chinese students to Malaysia. On the other hand, more Chinese students came to Malaysia for their further studies. According to the statistics of the Ministry of Higher Education Malaysia and the Embassy of the People's Republic of China in Malaysia, there were almost 100 Malaysian students studying in China. But in contrast, there were more than 5000 Chinese students in Malaysia till 2000 (Ministry of Higher Education Malaysia, 2017). There are two reasons for this occurrence.

Firstly, there was a policy of the Malaysian government during Mahathir's time, which aimed to make Malaysia the educational hub of Southeast Asia. As told by informant A1, "In order to make Malaysia the center of international education, Malaysia regards China as the main source of students. Many private universities have done their own marketing in China to recruit Chinese students. I think we have thousands of Chinese students in Malaysia from 1996 to 1998." Under this policy, Malaysia enrolled more Chinese students actively in order to achieve that goal.

Secondly, the twinning program was very attractive to Chinese students. On this, Dr. Mahathir who was the Prime Minister of Malaysia at that time pointed out that:

> "We have set up a new kind of educational institution program called twinning, which means a Malaysian Higher Education Institution will collaborate with a foreign university, and the students will study two years in Malaysia and spend their final year at a foreign university. Therefore the cost is much less than studying full-time overseas, and because of this many Chinese students were able to get an education."

Due to the two reasons above, many Chinese students came to Malaysia to study. There were more than 10,000 Chinese students until 2011. The Malaysian government made an effort to promote educational exchange between Malaysia and China. First, the Ministry of Higher Education of Malaysia contacted the Ministry of Education of the PRC to discuss educational exchange between the two countries. Informant A8, who was the former deputy Minister of Higher Education, said that:

> I remember after the 2005 election, the Ministry of Higher Education was established with two aims, first was to have a more comprehensive systematic development to train more talents to meet the manpower needs of economic development in Malaysia. The second was to make Malaysia an education hub and attract more students from other countries. Then, we began to have a close relationship with

> the Ministry of Education of the People's Republic of China. During that time, we started to do exchanges between universities and colleges in China. (Personal communication, November 29, 2016)

In addition to communication and cooperation with the Ministry of Education of the People's Republic of China, the officials of the Minister of Higher Education also went to China to participate in the annual education exhibition to introduce Malaysian education and enroll Chinese students, as well as explored the learning opportunities in China for Malaysian students. Informant A8 further pointed out that:

> I led many delegations to China to hold the Malaysian Education Exhibition. I traveled many places in China like Beijing, Shanghai, Dalian, Nanjing, Chongqing, Taiyuan, Qingdao, etc. to recommend and ensure that Chinese people understand and know about Malaysian education and also to enroll their students. Through the education exhibition, they learned that we have a twinning program with foreign universities; Chinese students can get a degree not only from universities in Malaysia but also foreign universities, which became a reason to attract them to study in Malaysia. Afterward, a lot of Chinese students came to Malaysia. (Personal communication, April 26, 2017)

Furthermore, informant A3, who was also the former Deputy Minister of Higher Education, emphasized that:

> During my tenure, I was in charge of the matters related to the Ministry of Education of the People's Republic of China, which mainly involves two aspects. One was to enroll students, which was two-ways, in other words, Malaysia hoped to recruit more Chinese students by providing a twinning program. On the other hand, we also have Malaysian students who wanted to further study in China, especially students from Chinese independent high schools. Generally, there was only one way for them to go to universities, and that was Taiwan. Then, at that time we tried to open up another channel for them to study in mainland China. We were very active in our effort to promote and strive for admission into universities. Although it was a start, I think that the start was very critical. (Personal communication, March 8, 2017)

Besides making contact with the Ministry of Education of the People's Republic of China, the Malaysian government also offered government scholarships for Malaysian students to study in China, especially in the fields of Chinese language, Chinese medicine and so on. Informant A5, who was an official of the Ministry of Education of Malaysia, said that:

> We also gave a lot of scholarships for Malaysian students to study in China. A recent example is when our Ministry of Education sends many excellent students who completed high school to study Mandarin in China, especially to BFSU and Beijing Language Study University. We hope that when they finished their study, they can come back to Malaysia and teach Malaysian students the standard Mandarin as a third language. We started this program under the Ministry of Education scholarships for excellent students since 2007, but every year it grew very quickly. We started with 10 students but last year almost one hundred students were sent to study in BFSU and BLSU under scholarship. (Personal communication, March 26, 2017)

Therefore, the educational exchange between Malaysia and China, especially in the exchange of students gradually became more established under the effort of both governments in the 2000s. But there were still some problems that hindered educational exchange, especially for Malaysian students to study in China. One of the biggest problems was the recognition of the degrees between Malaysia and China. In other words, when Malaysian students finished their study in China came back to Malaysia to work, their degrees were not recognized by the Malaysian government, especially for civil service.

In fact, the discussion of the mutual recognition of degrees between Malaysia and China only began in the 2000s. According to informant A8, he said, "during my tenure, we discussed this issue with the Ministry of Education of the People's Republic of China, but it was just at the initial stage, and there was no concrete action." It was not until 2011 when the two countries signed the Framework Agreement to Facilitate Mutual Recognition in Academic Higher Education Qualifications that this problem was finally resolved. According to the original agreement, China recognized more than 70 degrees in Malaysia, but Malaysia recognized 820 universities in China. Finally, through the Malaysian Qualifications Agency (MQA), an official department governed by the Ministry of Higher Education which the main objective is to control universities' accreditation status, 146 universities in China were recognized. Public Service Department Malaysia (PSD) which is in charge of the civil services in Malaysia only accepted and recognized degrees from 9 universities in China. The reason for this situation is because of the different mechanism in the recognition of degrees between Malaysia and China. Nevertheless, the signing of the recognition of the degrees cleared the obstacles that hindered educational exchange between Malaysia and China.

Since then, the educational exchange between Malaysia and China became more active (see Figure 1). It can be seen that more and more Chinese Malaysian students went to study in China since 1997 when

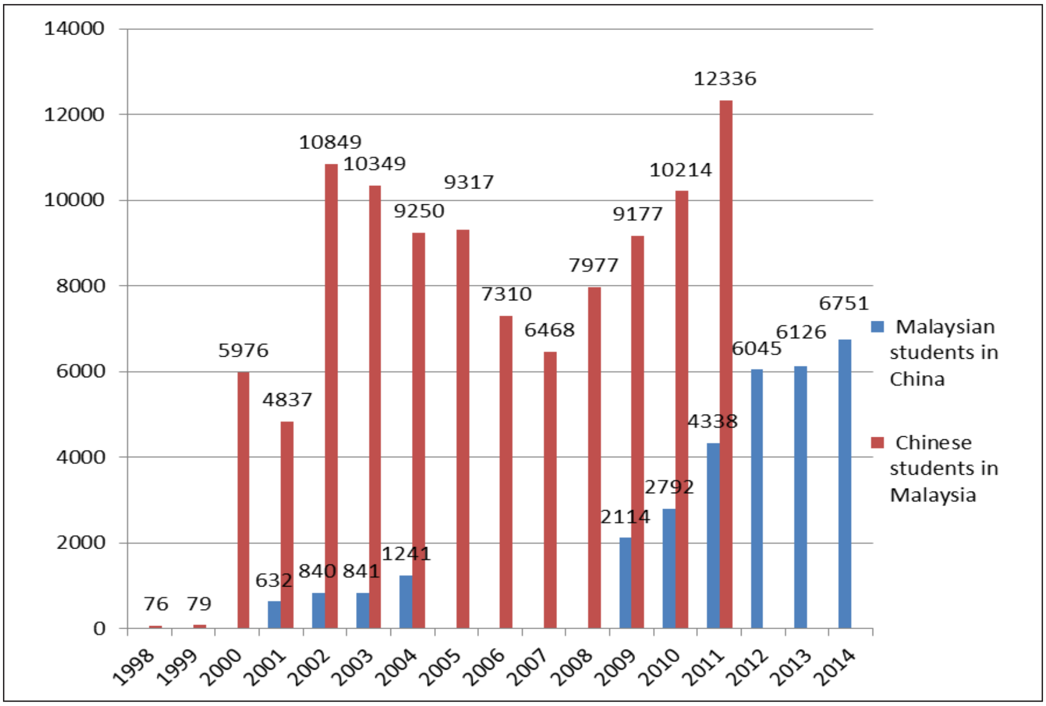

Figure 1. Numbers of students' educational exchange between Malaysia and China. Data adapted from the Ministry of Higher Education Malaysia (2017) and Fujian Qiaobao (2016). The statistics of Malaysian students in China from 2005-2008 are not available.

Malaysia and China signed the MOU. It increased gradually until 2002. However, there was a drop from 2002 to 2006, due to the degrees recognition problem of both countries. It was not until 2011 when Malaysia and China settled the mutual recognition of universities that it began to become normal and improved year by year. According to the People's Network of China, there were more than 12000 Chinese students in Malaysia. Meanwhile, there were more than 6000 Malaysian students who were in China to further their education.

With the educational cooperation between Malaysia and China, Xiamen University Malaysia was established and began to enroll students since 2015. According to the People's Network of China, there were 1900 students studying in Xiamen University Malaysia until May 2017. It can be said that the establishment of Xiamen University Malaysia was a new milestone in the cooperation of higher education between Malaysia and China, which has also deepened the friendship between the two countries. In addition, informant A1 said:

> I think the most important mark is when the government of China actually decided to open Xiamen University Malaysia campus for us to accept and support this, so for us, of course, we welcome the first university of China to have a branch campus, you know, so this is straight

> up a cooperation on educational level. So we hope the Xiamen University here can bring Chinese students, Asian students, Malaysian students, so that there will also be Malaysians to market Malaysia as an international educational hub. (Personal communication, November 29, 2016)

Today, with the rise of China and the promotion of the "Belt and Road Initiative," educational exchange became more important in Malaysia and China relations. In order to promote the construction of the initiative above and educational exchange between these two countries, China increased the number of government scholarships for ASEAN countries, including Malaysia. As remarked by Keqiang (2015), the Premier of the State Council of the People's Republic of China at the 18th China-ASEAN Summit, "We have agreed that the year 2016 will be the China-ASEAN Year of Educational Exchange, and China proposes the holding of a second Education Ministers' Roundtable Conference under its framework. In the next three years, China will increase the number of government scholarships for ASEAN countries by 1,000 on the basis of existing scholarships." According to a report by Oriental Daily News Malaysia on 6 March 2017, China added 50 government scholarships for Malaysian students who applied to study in China. It can be expected that the educational exchange between Malaysia and China will become better under this circumstance.

CONCLUSION

Though Malaysia and China established formal diplomatic relations in 1974, they did not have actual contact until 1989 when the issue of CPM was solved. Besides, there was also the ideological issue that hindered Malaysia-China relations. It was not until the early 1990s when there was a trend of educational exchange between Malaysia and China. Owing to China's reform and opening up, educational exchange increased, but it was not until 1997 when Malaysia and China signed an MOU on Education Cooperation that opened a prelude to educational cooperation between the two countries, furthermore after the Framework Agreement to Facilitate Mutual Recognition in Academic Higher Education Qualifications was signed in 2011, more educational exchanges happened between Malaysia and China.

With the rise of China and the current promotion of the "Belt and Road Initiative", Malaysia-China relations entered the most splendid period in history, especially in economic relations, which is a double-edged sword that raised some controversial voices. For example, it hinders democratization in Malaysia, damages national interests and national security of Malaysia, and also affects the subjectivity and autonomy of Malaysian society, which leaves us an interesting problem to think about in Malaysia-China relations. Meanwhile, although there were ethnic considerations and different mechanisms in the recognition of the degrees, the educational exchange between Malaysia and China has achieved certain achievement, which needs to continue and be strengthened. Moreover, in the context of the "Belt and Road Initiative," educational exchange between Malaysia and China will become better. It can be expected that educational exchange and Malaysia-China relations will reach a better level which benefits people of the two countries.

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Relationship between Human Capital Investment and Economic Wellbeing: A Case Study in Business Apprenticeship Training Centers (BATCs), Kaduna, Nigeria

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ABSTRACT

The paper examined the effect of the human capital investment on economic wellbeing in business apprenticeship training centers (BATCs) in Kaduna, Nigeria. A structured questionnaire was used to obtain data from 267 respondents via cluster sampling from nine local government areas of the 23 local government areas in the state. The result indicates that there was a significant positive relationship between human capital investment and economic wellbeing. Hence, BATCs acts as a tool in capacity building endeavor among the youths in the state, and this is a part of state-sponsored community development process developing youth community.

Keyword: Community development**,** economic wellbeing, human capital investment

INTRODUCTION

The Nigerian government faces a lot of challenges on how to address the alarming rate of unemployment, less empowered youths and poverty. The government has done various schemes and programs of youth at all levels. It is important to support the youth community by providing vocational training schemes like the Business Apprenticeship Training Centers (BATCs). BATCs have existed for four decades in each state. In the beginning, BATCs collaborated with the American Ford Foundation (AFF) and the North Central State Government (NCSG). It is an avenue to develop youth empowerment and enhanced their future

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economic wellbeing. In addition, the aim is to improve their individual level of capacity building and human capital development. Together the BATCs have the following mission:

1. To raise skills of workers for better employment in industrial establishment.
2. To create better-skilled entrepreneurs among the self-employed trade men.
3. To pursue direct labour projects with a view of not only giving the students the scheme practical experience but to also ensure self-reliance when they eventually graduate.

BATCs duration is 3 years including 9 months' internship program in various established vocational workshops, industries, government enterprises and private firms depending on each trade and individual specialize. After that, the participants will engage with the beneficiaries. As a result, the participants are economically empowered and their economic well-being enhanced. It helps to develop the community by making everyone that involved improve their competencies and capabilities. Later, it enables them to function more effectively and to manage the development processes over time (Department of Foreign Affairs and Trade [DAFT], 2006).

These programs provide vocational and skills development for the norths' industrial worker especially Kaduna. Earlier, majority of them were southerners. They migrated because of the effect of Nigerian civil war in the early 70s. BATCs have consistently grown and expanded. At the moment, there are 24 centres in each of local government areas. To date, thousands of youths have graduated from the program and worked in Ministry of Works (MOW), the Nigerian Police Force (NPF), pioneer Nigerian National Petroleum Cooperation (NNPC), Defence Industry Corporation of Nigeria (DIC) technicians, Ministry of Science and Technology, private firms and workshops. Human capital investment is fundamental solutions in alleviating poverty and encourage self-employment. It has a direct relation impact on the youths' economic well-being. Thus, there is a need for government to sustain the effort on emphasizing the human capital investments in accelerating economic growth in the community.

In sub-Saharan Africa, Bandiera et al. (2015) conducted a study in Uganda, where sixty percent of the population were youths. They were poor, unemployed and had health issues such as STDs and HIV infection. The girls were forced to marry and be pregnant at a young age. These issues affected their education and labour market participation. It is necessary to empower them in life skills and vocational training. So that, they are able to have a job and increase their wellbeing in the future.

Similarly, in Nigeria, a study conducted in Akwa Ibom State by Ibok & Ibanga (2014), where they examined the impact of human capital investment and economic wellbeing. They stated that human capital development was an essential component of economic wellbeing, empowerment, and the development process. It was a strategy to fulfil the individuals' potentials by enlarging their skills and enabling them to participate actively in their own development. It also enhanced their knowledge, productivity and inventiveness. The study noted that from 1999 to 2012, the government was the main driver of the economy. It made a positive impact on the training when the government re-training of workers in the public sector, making the public sector more vibrant, efficient and result oriented. It also helped individuals to become self-employed and employers. The authors did recommend the individuals and private sectors to increase their investment in human capital and economic empowerment in order to enhance the wellbeing.

The government needs to support any initiatives that can develop human capital in order to encourage and ensuring the youths to undergo training. The BATCs scheme in Kaduna state is one of the vocational schemes providing training for knowledge and skills development. Thus, this paper is focusing on the relationship between human capital investment and economic wellbeing among the youths who have attended the apprenticeship scheme in Kaduna, Nigeria.

Human Capital Investment

Human capital investment refers to the process that relates to training, education and other professional initiatives. It aims to increase the levels of knowledge, skills, abilities, values, and social assets of the potential employees that lead to the employee's satisfaction and performance, and firm performance (Marimuthu et al., 2009; Organization for Economic Co-operation and Development [OECD]), 2001). In a human capital theory, Becker (1964) and Glaeser (2005) denoted that investing a community through education and training would result in high level long-term economic growth. In parallel, Hoyman and Faricy (2014) and Kozio et al. (2014) indicated that if individuals had high education, they would receive a high rate of return (wages). Freire (1973) also expressed when evaluating from the angle of educational discipline, education as the key to release the poor status in any society or community. As such, the human capital plays a vital role in public policy issues in human resources management (Bratti & Leombruni, 2014; Benhabib & Spiegel, 1994; Chowdhury et al., 2014; Cervellati & Sunde, 2002).

Education is widely viewed as a public good with positive externalities, which increases the efficiency of economic and political institutions and at the same time accelerating scientific advancement (Azariadis & Drazen, 1990; Barro, 2001; Black, 1996; Barron et. al, 1987; Schultz, 1988). Numerous studies see it as social input which acts as an economic bonding agent and bridging mechanism by assembling together skilled workers across industries (Barron et al., 1987; Glaeser, 2005; Nahapiet & Ghoshal, 1998; Zucker et. al, 1994). Furthermore, there is a correlation between human capital with community development where education, knowledge, skills and training as a product of learning and innovation to educate people in a community (Barro, 2001; Black, 1996; Glaeser, 2005; Hoyman & Faricy, 2014; Jovanovic & Rob, 1989; Schultz, 1988; Zucker et. al, 1994).

Wellbeing

Wellbeing is a multidimensional concept and covers all aspects of human life (McGillivray, 2007). Wellbeing, happiness, utility and quality of life are often seen as one. Those terms been used interchangeably (Yassin et al., 2012). Stutz (2014) said that the wellbeing basically consisted of three elements: (1) welfare - consists the individual ability to attain the basic needs or the requirements for healthy life, nutrition (food and drink), housing, sanitation, and access to healthcare; (2) contentment - individual level of satisfaction with their lives; and (3) freedom - the nature and extent of the individual rights and freedom guaranteed in different regions and localities and choose his/her own destiny.

It is important to understand wellbeing by three core values which are material conditioning, quality of life, and human solidarity. Material conditions mean the ability and accessibility of people's command over commodities, which also include income, assets, and consumption. These are considered as the objective economic well-being of the people (OECD, 2013). Meanwhile, quality of life encompasses health status, education, jobs, human contacts, civic engagement, security, governance and free time falling under its category. These are also called as the peoples' subjective experiences of life (OECD, 2013). Happiness and wellbeing have been used as a proxy for quality of life (Yassin et al., 2012). Lastly, human solidarity is basically sustained unity within the members of a group, community or society. In other words, it means the homogeneity of individuals that feel connected to each other.

In a nutshell, wellbeing basically consists of welfare, contentment, and freedom (the right to live and choose his/her own destiny) (Stutz, 2014). Wellbeing is a state of being, where human needs are met, where one can act meaningfully to pursue one's goals, and where one enjoys a satisfactory quality of life (Wellbeing in Developing Counteries [WeD], 2007).

Relationship between Human Capital Investment, Empowerment and Wellbeing

These three concepts are not new. Many studies have been carried out on them, especially on human capital investment and its impact on employee and firm performance (Bassi & Investments, 2004; Black, 1996; Crook et al., 2011; Madhavan & Landau, 2011; Teixeira, 2002). Investment is all about putting in something and getting something out. The concepts are inter-twinned, where one complement each other. Human capital investment is embodied by training, knowledge, skills, and economic development depending on technology advancement and scientific knowledge (Hansson et al., 2004; Teixeira, 2002). Furthermore, development and empowerment depend on the accumulation of human capital (Jones & Deutsch, 2010). Human capital investment contributes greatly to economic well-being, economic growth, poverty reduction, and facilitate technological innovation (Hoyman & Faricy, 2014; Rogers, 2003). Labour market significantly increases through knowledge, skills, and training in the individual and improves earning capacity (Son, 2010). Human capital investment is important for economic wellbeing and development as its intrinsic value of its own development goal. It refers to the ability and efficiency of people to transform raw materials and capital into goods and services, and consensus. Thus, these skills can be learned through the educational system (Son, 2010).

Empowerment is the ability of people, organizations, and communities to master their affairs (Rappaport, 1987). In a relative way, Weber and Ahmad (2015) saw empowerment as a perceived control over others or over oneself. It is mainly as subjective perception (economic wellbeing). It is focusing on what people expect with regards to their power and whether they are satisfied with their current status of the power (Conger & Kanungo, 1988). Narayan (2005) defined empowerment as the expansion of assets and capabilities of poor people to participate in negotiation with influence, control and held accountable institutions that affected their lives. In regards, empowerment can only be attained when people participate in any activity, program or scheme that has a potential effect on their lives.

Human capital investment and empowerment are twin strategy. It is aimed to promote sustainable, people-centred development, equal opportunities and social justice (Anantkumar, 2006; Barro, 2001; Black, 1996; Mitra & Singh, 2007; Sharma, 2007). Empowerment and economic wellbeing will not exist, if there is no engagement in human capital investment (Black, 1996; Cornwall et al., 2008; Creswell, 2005). Other than that, previous studies have shown that capacity building at the individual level has a significant impact on the economic empowerment and economic wellbeing (Ibok & Ibanga, 2014; Munjuri & K'Obonyo, 2015).

However, in this paper, the aim of establishing BATCs in Kaduna state is different. The benefits of BATC alumni are economic prosperity through human capital investment. They can find the use of knowledge and skills acquired to increase their individual capacity development. This is an intellectual capital (Nahapiet & Ghoshal, 1998). While Crisp et al., (2014) saw it as the aggregate capital related to the cost of living, education and professional experience. The assumption of the human capital theory is that an educated worker is better at creating, implementing, adopting new technologies and innovation and generating growth (Benhabib & Spiegel, 1994; Jovanovic & Rob, 1989).

The authors view these three concepts from inter-dependent perspectives inform of input/investment (human capital) and output/growth and development (empowerment/economic wellbeing). It is believed that there is a high relationship between human capital investments, empowerment and economic wellbeing (Figure 1). Thus, this paper postulates that enhancing the human capital of BATCs alumni's will give effect on their empowerment and economic wellbeing.

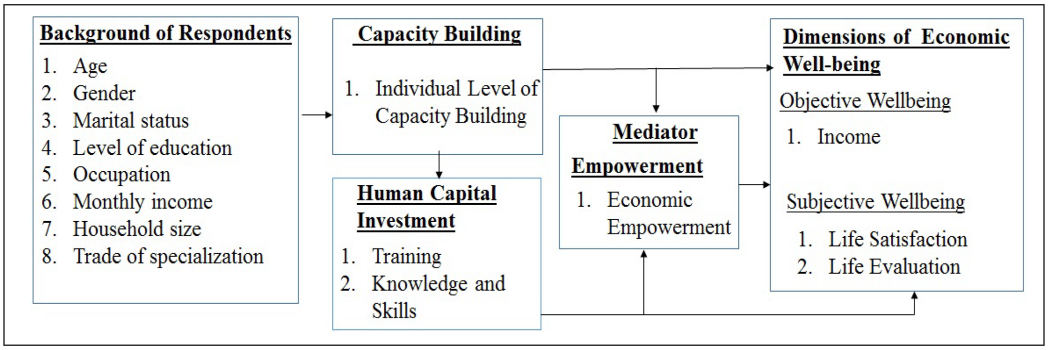

Figure 1. Conceptual framework of the study

MATERIALS AND METHODS

The study was approached quantitatively, in which a survey design was employed. Data was collected using a structured developed questionnaire based on literature review and previous studies. The Structural Equation Model (SEM) was used to examine the independent variables and the dependent variables by using AMOS.

The study surveyed a total of 267 out of the entire population of 2,000 alumni's of the BATCs centers across Kaduna state, Nigeria. The sample size was determined using the Krejcie and Morgan (1970) criteria which showed that in a total population of 2,000 the sample size was estimated at 322 at $\alpha = 0.05$ significance level and 95% confidence interval. To achieve this, multistage cluster sampling and stratified random sampling technique was employed in order to select the respondents from nine local government areas (LGAs); three respondents from each of the three senatorial districts in Kaduna state (Figure 2). The councils in Kaduna includes; Sabon Gari, Zaria, Lere, Kaduna North, Kaduna South, Chikum, Kachia, Zongo Kataf, and Kagarko.

Data was collected in nine local governments, three each from the three senatorial zones in Kaduna state. The multistage cluster sampling technique was designed to suit large scale sample survey. Hankin (1984) stated that where there were two or more sample selection the multistage cluster sampling was the most appropriate to be used to determine the sample size. The sampling was carried out in stages using smaller and smaller sampling units at each stage. The multistage cluster sampling designed was in the following sequence:

Stage 1: At this stage, three local government areas from each of the three senatorial zones in Kaduna state were randomly selected where names of all the local government in each of the senatorial zones were penciled down, put in a container

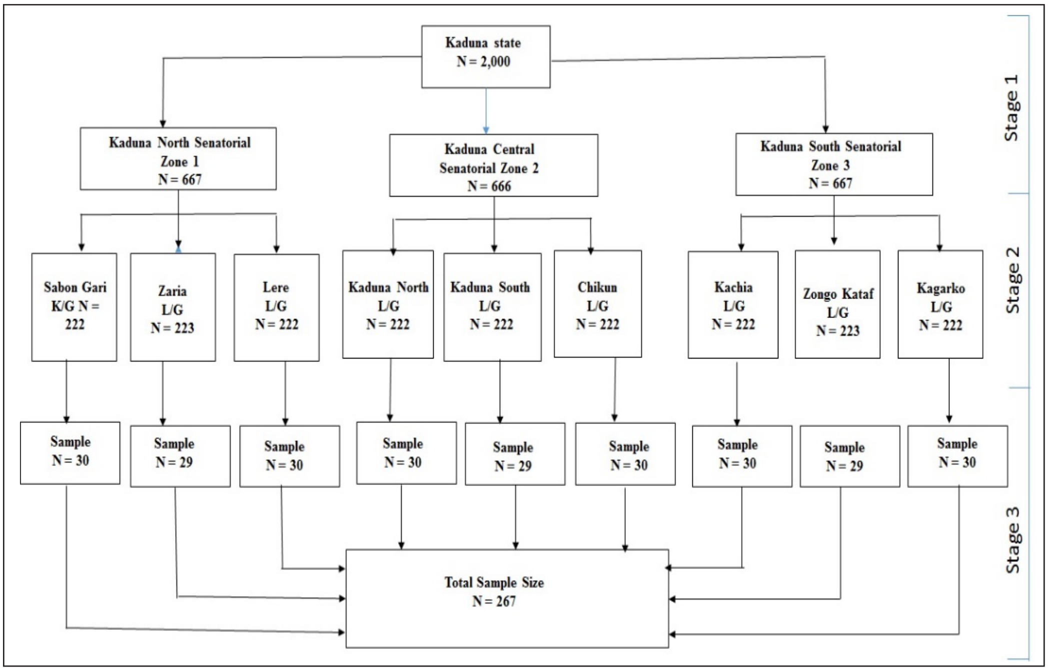

Figure 2. Chart of the multistage sampling procedure

and the container shaken in such a way that no particular local government was given an undue advantage over another to eliminate bias. Three local governments were randomly picked from each of the senatorial zones (3 x 3 = 9 BATCs one in each of the local government areas).

Stage 2: In this stage, three BATCs, one each from three local government areas of each of the senatorial zones would be randomly selected. The selection process was same as above (1 x 9 = 9 BATCs).

Stage 3: For this stage, thirty alumni's of the BATCs were randomly selected from the nine local government areas of the three senatorial zones (9 x 29 = 261).

Though the determined sample size was 267; implying that six alumni's were further randomly selected from the nine BATCs of the nine LGAs. This means that six out of the nine selected BATCs had 30, while three of the BATCs had 29 alumni as respondents, which made the total respondents to be 267.

RESULTS

In this paper, the structural equation modeling was used to determine the individual and collective contribution of a group of predictors along with the inputs independent variables (human capital investment) in relation to outputs dependent variables (economic wellbeing) (Figure 3). Similarly, exploring structural equation modeling via AMOS illustrates the fitness of the structural model. Therefore, the Goodness-of-Fit indices in Figure 1 below shows the model fits of the data in that x^2 *(CMIN)* = 1221.527 *(df)* = 877, relative x^2*(CMIN/df)* = 1.393, *GFI* = 0.833, *CFI* = 0.958, *IFI* = 0.958, and *RMSEA* = 0.038. Therefore, relative x^2

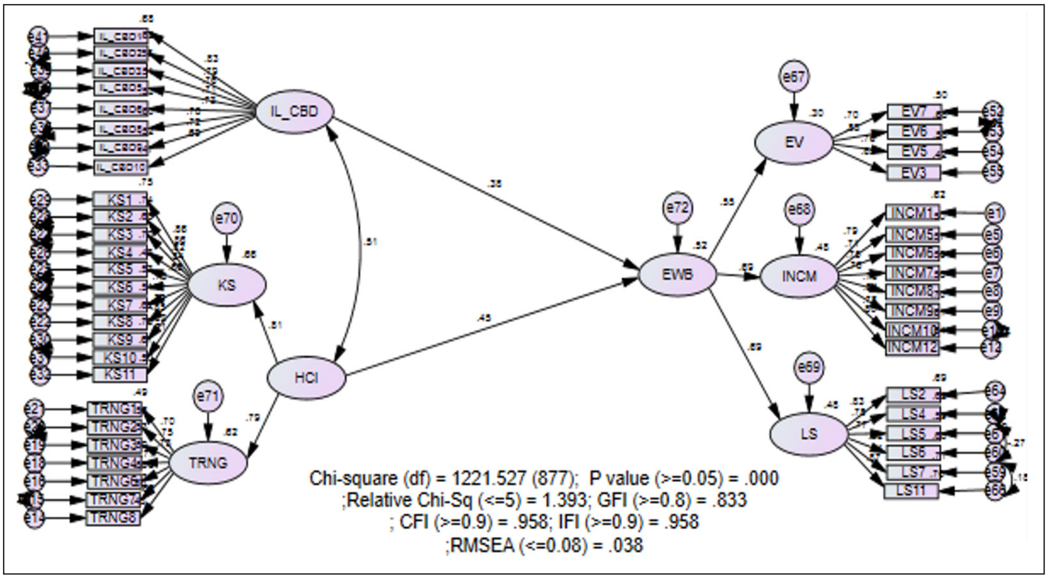

Figure 3. Structural model to explain the relationship between human capital investment variables and economic wellbeing variables

(CMIN) is conventionally < 5, while *GFI*, *CFI,* and *IFI* is expectedly > 0.9 as asserted by (Bentler, 1992; Bryne, 2010; Ho, 2006), while, *RMSEA* is expectedly < 0.8 (Browne & Cudeck; Bryne as cited in Bashir, 2014). Going by Hair et al. (2009) that, where any 3 – 4 of the Goodness-of-Fit indices, are within the threshold margin, then the assertion drew is that the model is fit. As a result, the researcher concluded that the structural model for this study fitted the data.

Hence, the path diagram of the structural equation model of this study is illustrated in Figure 1. It is a two-part, with the individual paths in the structural model. The first part of the analysis showed the relationship between the individual level of capacity building and the two dimensions of economic wellbeing (objective economic wellbeing, and the subjective economic well-being). While the second part showed the relationship between the dimensions of human capital investment (training and knowledge and skills) and dimensions of economic wellbeing. Therefore, in view of the above, the capacity building construct of the individual capacity building was considered as the predictor to wellbeing in the first part, while the selected construct of human capital investment construct of training and knowledge and skills were considered as predictors to wellbeing in the second part. However, the emphasis of the researcher in this paper is solely on the second path which shows the relationship between human capital investment and economic wellbeing.

The analysis of the structural equation model in Table 1 showed that the coefficients of the standardized path were inconsonant with the hypothesis indicating that human capital investment has contributed

Table 1
Unstandardized and standardized regression weight of the hypothesized path model

Hypothesized relationship	Unstandardized regression weight estimate (B)	S.E	Standardized regression weight estimate (β)	CR	P
EWB <--- HCI	0.597	0.143	0.454	4.179	***

Note. Ewb: - Economic wellbeing, Hci: - Human capital investment

significantly to economic wellbeing (β= 0.454, CR = 4.179, P = 0.000). This is in line with Ibok and Ibanga (2014) study on the impact of human capital investment and economic empowerment. In their findings, the researchers showed that human capital investment served as a means through which knowledge and skills productivity of people were enhanced. Therefore, the result of human capital investment with r = .45 and p = < .05 is statistically significant. This implies that there is a significant effect of human capital investment in economic well-being of the BATCs alumni. Hence, the interpretation is that, for every one-unit increase in human capital investment, its effect on economic well-being is 0.45.

Relatedly, in analyzing the path model in this study, the researcher examined the relationship between the dimensions of human capital investment (training, knowledge, and skills) and dimensions of economic wellbeing. Hence, the structural model shows that there is a significant relationship between dimensions of human capital investment and dimensions of economic wellbeing. Hence, human capital investment has contributed significantly to economic wellbeing (β) = 0.454, CR = 4.179, p = 0.000). Similarly, training, knowledge, and skills have significantly contributed to economic wellbeing, in that the path loading for training is =0 .79 and the path loading for knowledge and skills is = 0.81, while the loadings for economic wellbeing (Ewb); life evaluation (Ev) =0.55, income (Incm) = 0.69, and life satisfaction (Ls) = 0.69 (Figure 3). Therefore, in as much as the values of each of the path loadings are more than 0.5, it goes to assert that the predictors of the human capital investment (training and knowledge and skills) significantly contributes to the economic wellbeing. As a result, to further justify the significant contribution of human capital investment, the squared multiple correlations of economic wellbeing EWB stood at = 0.524.

DISCUSSION

The finding shows that there is a significant relationship between dimensions of human capital investment (training, and knowledge and skills) and the dimensions of economic wellbeing OWB (income) and SWB (life satisfaction and life evaluation). The relationship is relative strong which indicate that for any one-unit increase in the level of human capital investment, there is a corresponding increase in the level of economic wellbeing by 0.45. Since jobs cannot be readily available to all by both government and private sectors, hence, the need for skills acquisition via vocational training schemes like the BATCs in Kaduna state. It has the potential role as a tool to minimize the incidence rate of poverty by equipping the youths with a relevant skill for them. Thus, human capital investment among youth has become inevitable aimed at empowering them economically. Further, the contribution of human capital investment to economic wellbeing (OWB and SWB) is significant. This is because people with vocational training, knowledge and skills have the opportunity to be self-employed, gain employment into private sectors or public organizations in Kaduna state. As a result, the BATCs alumni have attained and acquired the required training, knowledge and skills which have contributed significantly to the alumni's economic wellbeing with the resultant effect of economic gain and benefits. Conclusively, the findings of this study go to affirm the theoretical position held by the theorists of social change and empowerment. Parson (1961) said that approaches to change could only occur in a given society through either endogenously or exogenously. BATCs schemes is an exogenous approach by adopting Grameen model by Midgley (2006) where the government is bestowed with the responsibility to put in place programs aimed at improving the living conditions of the people.

CONCLUSION

The BATCs alumni's had experienced economic wellbeing after participating in the human capital investment program. There is a significant positive relationship between the dimensions of human capital investment (training, knowledge, and skills) and dimensions of economic wellbeing OWB (income) and SWB (life satisfaction and life evaluation) among the alumni. The positive impact of the relationship is indicative of the increase in the level of economic wellbeing of the alumni occasioned by the human capital investment as input and economic wellbeing as output. It has been able to reduce the poverty rate, makes the youths independent with relevant skills, thereby enabling them to make and take decisions on their own to any challenge at any given period of time. It creates opportunities for the youths to be self-employed, self-sustaining and gain employment wherever necessary. The researchers suggest that the government should maintain the present tempo of human capital investment or improvised the standard. The government should do a partnership with private organizations and NGOs. It can improve and streamline policies towards providing incentives for attract the youths to enroll in the BATCs scheme. Other than that, the Bank of Industry (BOI) can collaborate with the Central Bank of Nigeria (CBN) to provide a collateral free revolving starting capital loan to BATCs alumni. It will help them to obtain workshops and equipped with proper equipment in becoming entrepreneurs. Eventually, the loan will drive to earn income and improve their economic wellbeing.

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Gender Understanding and Awareness among Employees in Selected Government Agencies: A Qualitative Analysis

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ABSTRACT

This study focuses on understanding the level and awareness of gender equality concepts among civil servants in selected agencies under The Ministry of Women, Family and Community Development, Malaysia (MWFCD). The paper is based on the findings made on a part of the study on knowledge of gender issues which was obtained through Focus Group Discussion (FGD) analysis. A total of 38 informants consisting of 15 officers from professional groups and 23 support groups of six government agencies were involved in the data collection process. The group division aimed to look at the differences in their views based on gender dissimilarity. The study found that most informants demonstrated moderate understanding on the meaning of gender but were able to distinguish between the concepts of 'gender' and 'sex' in terms of biological definition and social roles. Understanding level among the informants differs due to certain characteristics such as social background, service grade and the assigned department. In general, informants gave a high credential to the role and equal rights in between the sexes and showed great awareness on gender issues that arose. However, dissatisfaction related to men welfare issue was indicated by the male informants as they perceived that they were not enjoying the same privileges as women. Overall, the women's group informants among both professional and support staff showed a fair awareness of gender equality as compared to the men. In conclusion, informants in the study have demonstrated a good level of understanding and awareness on gender equality issues. However, some improvements in terms of training and practices are needed to ensure substantial execution of gender mainstreaming among all civil servants in Malaysia as recommended by "Corong

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Model" introduced by the research at the end of the study.

Keywords: Awareness of gender, civil servants, gender mainstreaming, understanding

INTRODUCTION

The Malaysian government has formulated and implemented various social policies and programs to fulfil the vision and mission of upholding women status and narrowing gender gap in Malaysia. However, these efforts are expected to face significant challenges if they are not been supported by an effective implementation strategy. The concept of Gender Mainstreaming (GM) is expected to foster the process and practice of gender equality through the effective transformation of the organization. GM was born in the West with the initial purpose to fulfil feminism political agendas. By this, it was introduced to disseminate gender understanding throughout formal organisations in a way to combat gender-biases and injustice towards women (Woodford-Berger, 2004). GM became an international agenda when it was first coined and discussed in a serious manner in the 4th World Women Congress in Beijing in 1995. In 1997 the Report of Economic and Social Council (ECOSOC) (1997) had recognised the concept as:

> *...the process of accessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and social spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.* (p. 2).

The definition has clearly stated the importance of GM in ensuring gender equality in every programmes and activities conducted in the participating countries. These include an effort made to strengthen skills and capacities of related institutions by integrating gender perspective in all programs and policies implemented especially those that work closely with the ground society. For instance, officers are required to take gender-related courses and trainings to ensure the familiarity of practices and requirements are being made available when dealing with different sex groups in the field duties.

GM has been implemented in many developed countries such as in the United States of America and in the United Kingdom as well as in some developing countries such as Thailand, Cambodia and Laos. These countries have introduced various approaches and strategies to successfully promote the GM mechanisms. New departments such as Office of the Status of Women (OSW) in Australia was set up to protect the right of the women in the county (Donaghy, 2003). 'Incrementalism' approach was used as a guideline in gender-related policy and implementation practices in the US (Conway, 2005). In Cambodia, the government has created the Provincial Department of Women's Affairs (PDWA) in a way to support GM in the country (Kyoko, 2016). In Malaysia, GM was first introduced in the 3rd Malaysian Plan (RMK3) 1976-1980 that witnessed high encouragement for women to actively participate in various economic and development programmes. Gender agendas have become more important with the creation of National Women Policy in 1989 (Ministry of Women, Family and Community Development [MWFCD], 2009).

The MWFCD was entrusted with the responsibility to promote and raise public perception on the importance of the role of women and family institution in contributing towards the development agenda of the nation. The Ministry is also responsible for the creation and promotion of community and social awareness programmes as well as the progression of the nation's social development objectives aspects especially those relating to social welfare, in line with the "Caring and Developed Society", emphasized in the nation's *Wawasan 2020* (Vision 2020). Gender agenda is without exemption. Despite various efforts that have been made for gender-awareness competency among the government servants especially those who are performing daily tasks with general society, the level of understanding in terms of gender equality has yet to be identified. This serves as a bigger challenge in a way for GM to be successfully implemented in the organisation. Gender equality means accepting and valuing equally the differences between women and men and the diverse role play in society. Gender equality included the right to be different. This means taking into account the existing differences among women and men, which are related to class, political opinion, religion, ethnicity, race or sexual orientation. Gender equality means discussing how it is possible to go further, to change the structures in society which contribute to maintaining the unequal power relationships between women and men and to reach a better balance in the various female and male values and priorities.

In Malaysia, efforts towards gender equality especially to living up women's status as compared to their men's counterpart has been seen through various social initiatives at the national and international level. Since the formulation of Malaysian National Woman's Policy in 1989 (MWFCD, 2009), the government has taken active steps to have gender equality aspects incorporated in all areas of policy and at all levels. The introduction of National Cabinet Committee on Gender Equality, Advisory Council for Women (NACW) and National Council on Women and Family Development (NCWFD) in 1987, followed by restructuring of Women's Department to The Department of Women's Development in 2001 were seen as significant means of promoting the role and status of women in Malaysia. In 2005 Malaysia had been the main organizer for Non-aligned Movement (NAM) Ministerial Meeting on the Advancement of Women.

The results of the meeting brought about the creation of NAM Institute for the Empowerment of Women (NIEW) in Malaysia in 2006. Since NIEW, many more initiatives towards promoting GM in Malaysia have been done tremendously. These become a main pillar of the national strategy for co-operation on gender equality in all public sectors in the country.

As suggested by Waal (2006), many GM initiatives were not successfully implemented in certain countries due to inconsistency in the policy implementation and strategies. The general perception has demonstrated relatively weak to moderate level of understanding and awareness of gender equality concept and practice among all citizens. By definition, Giddens (1997), defined gender based on comparative perspective between ‘sex’ and ‘gender’. According to Giddens, sex refers to the physical differences that exist between man and woman while gender focused more on the aspects of gender differences in psychological, social and cultural between the two sexes. Whereas, a previous study by Fulcher and Scott (2007) suggested that gender exhibited different roles between men and women. The influence of society has led to some gender roles and inequality legitimately practiced from time to time. For example, both sexes are physically able to learn to cook and sew, but the public determined that only women need to perform this task. Both men and women are capable of learning related to mechanical and technical but the work is usually given to men according to their natural physical factors.

Some other past studies were focused on the issue of gender equality. Lombardo et al. (2009), for instance, stated that there was no specific definition of gender equality, yet gender equality was discussed according to different scopes and perspectives. The European Union (EU) relates gender equality with injustice in competition; in the 1970s and 1980s the concept of gender equality adopted to address the unemployment problem and in 1990 the concept was promoted to support the knowledge-based economy. Lately, the concept of gender equality extends to oppose discrimination and celebrate diversity.

The top three issues facing gender equality concerning women globally are sexual harassment, sexual violence and physical violence (Ipsos, 2018). A recent report by Ipsos showed that Malaysians agreed with the same issues, with the exception of ‘sexualisation of women and girls in the media’, which is the third most important equality issue faced by women. Balancing work and caring responsibilities and gender stereotyping are more pressing issues for Malaysians compared to the global audience. Support for pregnant women/new mothers and the lack of women in leadership roles are still prevalent in Malaysia, as these issues are in the top 10 equality issues faced by women in the country. Katharine Davis, Managing Director of Ipsos (Ipsos, 2018) in Malaysia stated:

More and more people now understand the equality issues and the empowerment of women and girls is not just a goal in itself, but a key to sustainable development, economic growth, and peace and security. The study revealed that there is a sense of complacency that we've already come far enough, and it is important for Malaysians to be aware that there is still a long way to go. Where women are fully represented, societies are more peaceful and stable. Standing up for women's rights and development is standing up for the global good. (p. 4).

Recent academic researches on women and gender equality in the development perspective have shown that significant efforts need to be put in place since gender equality is still as of much concern in Malaysia. Several gender equality issues concerning women in Malaysia are in legal and policy aspect (Musa, 2018), women in digital age (Ismail, 2008), women in leadership (Hong et. al., 2018) and women's in rural areas (Aziz et. al., 2018).

Rapoport et al. (2002) stated that gendered organization was not supporting the advancement of women because of their policies was based on traditional gender stereotypes role. The women are often barred from entering areas that are dominated by men and believes that the presence of women would reduce the value of their wages. The involvement of women in careers is seen as adding to the burden of work to men (Padavic & Reskin, 2002). Study of Padavic & Reskin (2002) found that gender stereotypes in the organization led to many women holding lower post in the management. This situation prevented them from advancing themselves to be comparable to men. The women were also seen trying to get involved in work at a higher level and qualification, but they were often facing many obstacles and challenges. Gendered organizational culture and the widespread perception mentioned that women were not qualified to hold high positions in organizations (Padavic & Reskin, 2002).

In less-developed countries, Diane (2005) found that gender awareness was still at a low level. This is because of the lack of respect for women in careers or as housewives. Women are always thought to be illiterate, lack of awareness, lack of knowledge and possesed low self-confidence and skills. Low confidence level causes women not to have power and feel underappreciated. Parveen's study (2007) supported the statement by stating that gender awareness in underdeveloped countries, especially in rural areas such as in Bangladesh was low because inequality and cultural factors were still strong perceptions. The women in Bangladesh maintained their traditional beliefs such as their life was based on the imagination of their parents, husbands and sons.

According to the study by Andersson et al. (2012), cultural differences cause gender awareness among men and women to be different. This is due to the belief held in every culture which is different to each other. The study also concluded that the level of gender stereotypes among men was higher than the women. This study involved respondents from individuals who were working with many people. The findings showed that male officers behaved more stereotyped if a customer was of the opposite sex. The male stereotype attitude is due to the lack of knowledge on gender issues and feelings of doubt about something that would establish the occurrence of gender equality.

In this regard, a study is needed to review the extent of gender equality understanding among government servants in Malaysia. The findings will chart further action on important strategy to ensure equality among sexes to be embraced in every practice and implementation of government social-related programmes in Malaysia. In addition, the results will contribute to the establishment of basic mechanisms, strategies and action plans for GM to be disseminated among all civil servants.

MATERIALS AND METHODS

This study primarily used a mixed method approach to gain data from staffs of six government agencies in Peninsular Malaysia. Quantitative research had been done by surveying 2,656 respondents online whilst qualitative research involved two other methods; Focus Group Discussion (FGD) and In-depth Interview. This paper discusses the results based on the qualitative data gathered through FGD from officers and support staff in 6 selected government agencies (Department of Social Welfare, Department of Women Development, National Population and Family Development Board, Malaysian Social Institute, NAM Institute for Empowerment Women Malaysia and National Welfare Foundation) under the Ministry of Women, Family and Social Development Malaysia.

Samples for FGD informants were obtained randomly from two major groups namely the Management and Professional staffs (Grade 41- 48) and Support staff (Grade 17-32). Sampling process was done based on the mentioned grade and sex characteristics of the informants. Invitations were sent to the respective departments and the appointment was based on voluntary participation or nomination by the Head of Department. Table 1 showed the number of informants for two service categories with three different sessions (Male, Female and Mixed) for each category.

For this study, a set of FGD guidelines known as FGD protocol was used as a research tool in order to obtain the necessary data. Questions for FGD were formulated based on the objectives and past researches. Ethically, informants were given a consent form to ensure that they were willing to take part in the research. They were convinced of the anonymity and had been informed that all information would be used only for research purposes.

The analysis of data commenced as soon as the FGD was completed. Data analysis was done based on an analysis of FGD verbatim theme (thematic analysis).

Table 1
Actual number of FGD informants

Group	Session	Informants
Grade 41-48 (Management and Professional Staffs)	Male (PL)	6
	Female (PW)	5
	Mixed (PC)	4
Grade 17-32 (Support Staffs)	Male (SL)	10
	Female (SW)	7
	Mixed (SC)	6
TOTAL		38

The flexible nature of thematic analysis allowed the researcher to determine themes and prevalence in a number of ways. However, based upon the research direction and needs, the analysis of data had been done with particular considerations. As the research orientation tended to be more deductive than inductive, the themes or patterns within data were identified in a theoretical or deductive or "top down" approach. In brief, a "theoretical" thematic analysis used in this research was driven by selected theoretical or analytic interest in the research areas which are: understanding and awareness of gender (Buveni, 1999). Therefore, the nature of theoretical thematic analysis is more explicitly analyst-driven. Furthermore this form of analysis tends to provide less of a rich description of the data overall, but a more detailed analysis of some aspects of the data which are useful to help answer the research objectives.

RESULTS AND DISCUSSIONS

Understanding of Gender

Generally, informants have a better understanding on the general concept of gender. This can be seen from the answers provided by the informants, especially from the Management and Professional staffs. Most informants stated that gender was related to the roles played by men and women.

> *"Gender related to men and women ... but also related to the role." (PL)*
>
> *"Gender is related to ... like male and female." (PW)*
>
> *"The role of men and women, no difference." (PW)*
>
> *"It used to be gender differences, but not it is irrelevant." (PC)*

However, understanding the term gender from the views of Support staffs is more focused on biological characteristics of the male and female.

> *"Gender is sexes. Sexes and matters connected therewith." (SL)*
>
> *"Gender is sexes. Differentiate between men and women." (SW).*

This result was expected since most Management and Professional staff under the Ministry have been exposed to many courses and workshops related to gender. Hence, the officers have a better understanding compared to the support staff. This is expected since the more common understanding on the difference between gender and sex as a term is similar to the understanding of the support staff.

Gender Awareness

Awareness on gender issue has been evaluated based on four dimensions namely; (i) awareness of identification of roles and rights, (ii) dissatisfaction, (iii) discrimination issue and, (iv) gender equality (Buvenic', 1999). All four components were related to personal opinion of individuals or groups and perceptions towards their participation in social and professional contexts.

Identification of Roles and Rights. Identification of role and rights of informants focuses on the views of social roles men and women embraced in their daily life activities. Attitude towards gender roles is now more egalitarian (Gurin, 1985), meaning society is more favourable towards women working outside the home, combining jobs with motherhood and participating in the public arena such as politics. This witnesses the impressive changes of family life and the role of women and men within and outside the family over the past 30 years especially in the Western context. The questions posed to the respondents in this research were on the differences or similarities that existed between the sexes particularly in performing daily tasks and how they personally accepted the situation. Acceptance role and equal rights between the sexes show strong awareness on gender issues. For instance, men who feel that women can also do men's work are viewed as embracing high gender awareness.

The Role of Gender. The analysis found that female informants showed an attitude of 'proud' achievement and status. They viewed women's position in both private and government sectors today as equivalent to men; though previously it had been regarded as highly dominated by men. The result indicated that women participants from both Professional and Support groups were sensible to their identification of roles and rights in both employment and social sectors.

> *"Most people assume the top management is held by men. I once involved in the research which found that achievement of women in top management is much higher." (PW)*
>
> *"Past and present had huge difference. Last time the job of a mother are babysitting and cooking. Dad worked outside. Now husband and wife asked for equality. There are husbands became housewives, while the wives out for work. Nowadays, things become the same. A lot of professionals such as architect and engineer are women. There are also things that women*

can do better, while men don't." (SW)

"30% of the women make decisions at the highest level." (PW)

"Women play several roles in social sector." (PC)

Management team members of our agency are mostly women. Directors are women, top decision makers are mostly women." (PW)

Male informants admitted that there were some changes that occured in the role of both genders. Nowadays, it is normal for men to replace women's role in doing domestic works such as babysitting. Generally, there was agreement made from both sides (men and women) regarding the equal status and roles of both genders.

Role Identification. Identification of role reflects recognition of shared values and interests that turns a category into a collectivity. For example, solidarity theories stress the motivational importance of members' awareness of common feelings, value and interests. When members share a strong identity and have strong bonds to others in the category, recruitment, mobilization and organization are more easily achieved. The analysis indicated that apart from showing greater awareness on gender roles, the informants also shared the same view about identification of roles played by different sexes. Although most of the participants agreed that women were increasingly dominating the role that was previously performed by men, they suggested that women were less suited to certain men's position such as chairing an organization. The informants argued that women were more emotional, not professional, vengeful, demanding and at times shrewish. In contrast, the informants believed that men were more charismatic, visionary, not emotional, give clear instructions and are more relax. These views were also supported by women informants from both Professional and Support staffs. They perpetually associated the role of men as a leader from the Islamic viewpoint.

"Global gender perception thinks that women are more emotional." (PL)

"Women have their limitations." (PW)

"Generally, women are emotional" (SL)

"It varies. Age factor is also important. The male boss can settle problem himself. I prefer a male boss." (SW)

"Female boss: more structured, follow the rules, picky." (PL)

"Women are a regular, orderly, particular, sometimes up to trouble us." (PL)

"Women care more about jobs, but they cannot handle stress." (PL)

"Men are not emotionally and give clear instructions." (PL)

"Men are more relaxed." (PL)

"As for the position of Prime Minister, women are better to be a deputy or spine only." (PW)

"Women still have to think about family, while men not really think about it." (PW)

"Maybe if a woman works as the Deputy Minister, then will be check-and-balance." (PW)

"If it involves the community, men will be better. They are more thoughtful. "(PW)

"Back to the Islamic faith. But at some levels, women are still appropriate, only the highest position such as Prime Minister is better to be held by men."(PW)

"Women are usually pushy and vindictive." (SL)

"I have experienced the same problem with the informant before. Female boss is pushy. "(SL)

"I agree that women like to revenge. I always stay back but my merit still been deducted. It stems from the conflicts of the past." (SL)

"If there is a conflict or a fight with the male boss ever in the past, the problem will go away (meaning to say won't bring old problems to the future)." (SL)

"Usually women take care of all the objects; while men are ready to promise, do not bother." (SW)

Overall the results showed a promising sign in gender awareness among all informant despite of the different positions they held in the respective organizations. Nevertheless one can relate the overall analysis with a rather moderate perception on gender understanding. This in line with Diane (2005) findings that suggested gender awareness was still low especially amongst society in developing countries. Diane created an assumption that this was due to lack of respect and appreciation to the women. Society perceives women as weak creature, less educated and accumulate only least skills. Cultural and traditional beliefs have bound women in many developing regions into the lowest power. Women were seen defeated by their men counterpart.

Dissatisfaction. Dissatisfaction is a component associated with individual's feelings and perceptions about their membership in a social category. Dissatisfaction or discontent of one individual and/or group reflects the central concern of relative deprivation theories. For instance, group consciousness (e.g. women's group) and the emergence of collective action relate to the inter-category or intergroup connections that people make with those of dissimilar status or between those in their category and an outgroup (e.g. men's group).

The analysis indicated significant issues on dissatisfaction that had been voiced out by focus group informants from both Professional and Support staffs; men and women. For instance, there was an intense discussion on the issue of men who were acclaimed to have less privileged as compared to women. Almost all informants were aware on the attention that needs to be given to women in Malaysia, particularly the unfortunate groups such as single mothers. Nevertheless, informants from the male Professional group (PL) and mixed Professional groups (PC) imposed a different point of view. PL group found that the over attention given to unfortunate women's group would cause the men's counterpart to be fully ignored. The informants suggested that equal attention needed to be given to men especially a single father who also faced the same difficulties in managing children and household while they were struggling with works and emotional distract.

> *"More attention should be given to men who left behind." (PC)*
>
> *"Welfare workers always question on the ability of single fathers. For example, why they should asked for help? They can always go for work." (PC)*
>
> *"So when such things happen, the single father is not interested to apply anymore due to his own egos." (PC)*

Conversely, PC group insisted that the men's negative attitude hindered them from opulence of initiatives and welfare programmes that had been introduced by the welfare department. They argued that aids were opened to all and eligibility was normally based on individual's application. Single father is in the list of B40 risky group. Unfortunately, only few applications had been received from this risky group thus far. This has contributed to a significant increase in the statistics of women correspondingly.

> *"It's not a gender issue but the issue of who made the request." (PC)*
>
> *"It's always depending on the application." (PC)*
>
> *"More women apply for it." (PC)*
>
> *"Follow the eligibility of the application." (PC)*
>
> *"It is up to the individuals to apply." (PC)*
>
> *"That's not the issue of single mothers." (PC)*

The results of the current study echoed a previous study conducted by Andersson et al. (2012). Andersson suggested that culture had made significant differences in gender awareness between men and women. Gender refers to the roles and responsibilities of men and women that are crafted in the family, society and culture. It also includes the expectations held about the characteristics, attitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learnt. They can change over time and they vary within and between cultures. The study also concluded that male stereotype towards gender was relatively higher as compared to female. Men are found to be more sceptical than women especially in making a right decision. Based on these arguments, it is suggested that issue of dissatisfaction among informants in the current research was not truly immersed in the society as a whole but it was much influenced by stereotype attitude held by many men towards government initiatives and programmes which was said to favour only women in the society.

Discrimination. The feelings of being discriminated emerge by the way members of a group (e.g. women) appraises the legitimacy of disparities. Disparity will not be experienced as deprivation unless members believe it springs from illegitimate forces. Group disparities may be considered fair and just if they are believed to develop legitimately from the inadequacies of individual category members. The same disparities will be judged unjust if they are believed to result from structural barriers that hold back category members.

Views on discrimination have been voiced out by more male Professionals (PL) as compared to the other groups. In general, the PL viewed both sexes; men and women as having an equal opportunities to be discriminated. However, none of discrimination issues had been associated with women. On the other hand, PL raises the issue of discrimination against men which secure only less attention in society. PL argued that domestic abuse also occurred among husbands. However, there was no official data about the affirmation which led to unawareness in the society. PL also highlighted the issue of female student ratio that was said to be much higher than male students in local universities as a result of positive discrimination. This influenced the rate of unemployment among men increased from time to time.

"Discrimination among gender has become normal." (PL)

"Men are now being discriminated instead." (PL)

"Male and female has equal chances." (PL)

"As compared to women, there is no statistic/data that showing abuse of men as it is lack of reports made." (PL)

"The ratio of the university Male (L): Female (P) = 30: 70." (PL)

"Engineering course: L: P = 40: 60." (PL)

"Discrimination still happening since it has become norms." (PL)

"Based on the unemployment figure, more men are unemployed as compared to women." (PL)

PC group whom mostly women informants have contested on the claim of discrimination at work. They viewed the division of tasks and work requirements for different sexes were executed based on their suitability to perform the task. They argued that there was no issue of discrimination but it was all depending on the cordial factor that emerged between the superior and co-workers irrespective of whether they were men or women.

The result indicated an opposite findings of many previous researches. Studies by Rapoport et al. (2002) and Padavic and Reskin (2002) for instance suggested that discrimination always occurred among women as compared to their men counterpart in various social settings especially in a workplace. Gender stereotype has made women to hold only a low position in an organization. They are discriminated by receiving a low wage despite of carrying an equal task by the men co-workers. Conversely, new findings as revealed in the study indicated a bright sight in women progress in developing country such as Malaysia. However, careful analysis should be taken into account as male discrimination as suggested in the research might suggest a new ordeal of gender inequality across society.

Gender Equality. 'Gender gap' can be referred to the gap that exists between the sexes in access to social and economic opportunities. Schooling, participation in politics and works and earnings can be used to measure women's achievements in comparison with men's towards achieving 'gender equality'. There are biological as well as social differences between the sexes, but in the context, 'gender' refers to the latter. Biological differences between the sexes sometimes favour women, other times men. Gender differences instead generally favour men because they are the result of women's disadvantaged position in society (Buvenic', 1999). Achieving equality between women and men was one of the ten commitments agreed to by the heads of state at the World Summit for Social Development (WSSD) and is a main priority of the international women's movement especially in developing countries where the gaps are the largest and the challenges the greatest.

Gender Equality in General. Assessment on gender equality in this research based on informants' views on the role and equal rights between the sexes showed an excessive awareness of gender equality. Neither men nor women, both sexes are in favour of equal treatment whenever they need it. The view of the importance of gender equality received different responses from the three groups of informants; Professional women group (PW), Support women group (SW) and Support male group (SL). The analysis indicated that informants of PW and SW showed a better awareness of gender equality than the SL counterparts. PW and SW see some aspects of the job, for instance, job that involved physical, domestic responsibilities and decision-making can be done by both genders. However, the views from SL informants suggested that the characteristics of traditional gender role have led to power and privilege of men as compared to women. For example, SL asserted that the task of man is to protect women. In addition, informants of SL group asserted that the decision must be made by men with the support of women. Obviously, SL informants demonstrated the nature of favourable sexist and found to have less awareness on the importance of gender equality between men and women.

> *"In terms of employment, men do manual labour works, women do not. But in fact women can also do. However, it is also considered physical." (PW)*

> *"Nowadays, there is no gap between men and women. Women can do what men do." (SW)*
>
> *"In the context of marriage, men are protecting women." (SL)*
>
> *"He became head of the family, but women can also take part in the decision. Perception, in fact equality should be practiced. "(PW)*
>
> *"There are differences between men and women. The general role is different. But now there is equality between men and women. Each of them can carry the same responsibility. "(SW)*
>
> *"The decision of men need some view from the women." (SL)*

The reason why this analysis gained rather varied perceptions was due to the nature of the concept itself. Lombardo et al. (2009) suggested that there was no explicit definition of gender equality. Rather, it had been discussed based on different scopes and needs. For example, in 1960s, the European Union (EU) had associated the notion of gender equality with unfairness in economic competition. In 1970s and 1980s, the concept had been used to eradicate unemployment problem and in 1990s it had been promoted as a catalyst to support a knowledge-based economy. Just recently, the concept has been used to work against discrimination and to celebrate diversity amongst citizens. Various understanding on the principle of the concept may influence the way how people think and use it in different situations. Continuous exposure to the concept should be made available to the people. In Malaysia, educating gender equality amongst the citizens might be taken placed in a manner of culture and religion since people are still strongly in tacked with everyday roles of men and women, mores and norms.

Equality in Terms of Programs, Policies and Application of Social Gender. Analysis on gender equality awareness was conducted on a selected special issue of state aid. The issue of state aid received criticism from both the male representatives of Professional groups (PL) and both Support groups, male and female (SL, SW). Analysis indicated that bias occurred in most programs, policies and application conducted by the state welfare agencies. In other words, the authorities were seen as failing to recognize difficulties experienced by the male group in Malaysia. PL had raised the issue of stigma and society's perceptions which inherently eluded the men from participating in the program. The absence of official statistical data on problems related to this group had alienated them in the written policy. Informants of SL suggested that a comprehensive study needed to be conducted on special issue of men in Malaysia. They argued that not all men were capable in managing the turmoil of economic downturns and domestic problems and thus, needed helps. For single father, assistance in managing children while they are away for work is more necessary than financial aid. Informants of SW echoed by stating that women should be assisted but men cannot be left behind in the context of provision of assistance and protection.

> *"There are no statistics. Therefore, any program for the single fathers could not be executed because there is no strong data to support the issue." (PL)*
>
> *"Have to give help. Not all the men are able to face problems, especially health problems." (SL)*
>
> *"Just look at the story, sometimes men also left behind, not only women." (SW)*
>
> *"By law it is appropriate." (PL)*
>
> *"The perception of society kills their confident." (PL)*
>
> *"Support for single parents should not only be focusing on the economy, but on all aspects (health, liability)." (SL)*
>
> *"To care for children who work." (SL)*
>
> *"Help should be given to single fathers because not all men are capable." (SL)*
>
> *"To make a living, men is holding the post as head of the family regardless of working or not. Most housewives do not have income." (SW)*
>
> *"We have to struggle equally, but how about men?" (SW)*

The results showed a rather confusing assumption among all informant groups since equality issues in most government programmes and initiatives not only exist in Malaysia but also in many other countries in the world. Efforts in achieving gender equality through national policies and programmes were not new. It had literally became one of ten commitments that had been agreed by the national leaders all over the globe in the World Summit for Social Development (WSSD) in 1995. Gender gap has been recognized as main hurdle to achieve progressive development in many developing countries especially the poor. Inequality issues involving women are seen to exist in almost sectors including education, political participation, work force and social status (Buvinic', 1999). Therefore, gender equality concept has been introduced especially to uplift the status of women in the society and to eradicate the gap between men and women in all aspects of social, economic and political development. The spirit has resulted many programmes were more intended to help women as compared to men. However this is not the intention to many governments since they have a valid data and justifications to favour women rather than men in many ways.

Policy Recommendations

Overall analysis indicated that gender understanding and awareness among employees in selected government agencies are still at the moderate level. Hannan (2000) suggested that a number of serious of misconception and lack of understanding around basic concepts such as 'gender' and 'gender equality' had developed among staff in many organizations. These hamper effective implementation of the strategy to enhance adequate implementation such as gender mainstreaming in the organization. Nevertheless, the research has suggested three (3) strategies in a way to implementing suitable gender mainstreaming approach to the government servants in Malaysia as can be seen in the "*Corong* Model" in Figure 1. *Corong* Model implies basic initiatives to help increase gender understanding and awareness among government staffs. The three initiatives can be briefly describe as 1) to explain the definition of gender mainstreaming (GM) in Malaysian context; 2) to establish gender focal point (GFP) and 3) to strengthening all existing programmes and activities related to gender to all staffs through the role of GFP. Overall, GFP plays an important role in influencing those in decision-making positions to take gender experts and gender equality and women's empowerment seriously. The success of GFP's is key to making progress in this regard. It is hoped that by implementing the three strategies, understanding and awareness of gender among government servants in Malaysia will be increased towards a better service to the whole society.

CONCLUSION

Based on previous studies, the concept of gender has been variedly interpreted by different groups of societies. Because men and women perform different roles, they may have different experiences, knowledge, talents and needs. Gender analysis as done by this research helps examine women's and men's specific understanding and awareness about the world they are living in. By studying those who are working in the social-oriented organization such as MWFCD, the analysis explores these differences so policies, programmes and projects can identify and meet the different needs of men and women. Throughout the study, it is concluded that government servants who had participated in the research possessed a moderate level of understanding and awareness on gender issues. Therefore, it is suggested that more training and practical gender-related courses are needed in a way to accomplish gender mainstreaming practice

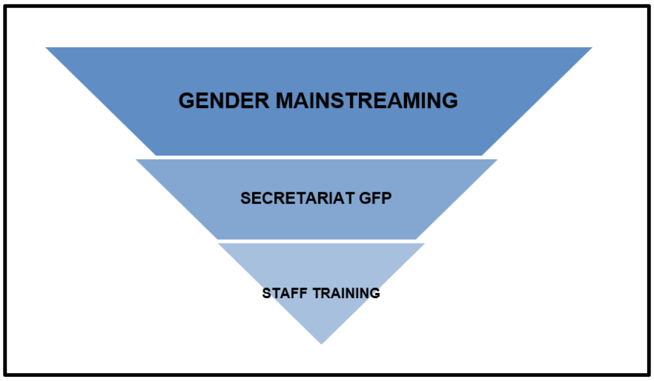

Figure 1. Corong Model

among all civil servants in the organization. The introduction of 'Model Corong' as a GM framework is expected to help the management team to carefully strategies the way of implementing suitable activities and programmes as well as to facilitate strategic use of distinctive knowledge and skills possessed by women and men as well the members of the organization in order to give better services to the society as a whole.

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Political Ecology Analysis on Marine Ornamental Fish Eco-labelling in Les Village, Bali, Indonesia

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ABSTRACT

Eco-labeling inititates the change in marine ornamental fishing pattern in North Bali by promoting environmental awareness and raising issues regarding inequality in the social, economic, political, and ecological dimension of marine ornamental fish fisherman's livelihood. There are several actors involved in the eco-labeling issues which are state, non-governmental organization (NGO), private sectors and fishermen. This paper aimed to analyze the characteristic of actors, their interest and impacts on marine ornamental fish trade, and their certification of eco-labeling by using actor-approach analysis. This research used mixed methods of both qualitative in nature and quantitative in approach. This study revealed that exporters had the most powerful influence on price and demand controller in Les Village's marine ornamental fish trade, while middlemen (the representative of exporters in village level) were on the second. Middlemen had the control over Les Village's fishermen income, with such regulation that fishermen only captured a number of fishes and certain type of fishes ordered by the middleme in a day, thus limiting the fishermen's income. The state could be alineated from the Les Village's marine environmental movements as well as state's role in the marine ornamental trade as it has unclear interest in marine ornamental fish trade, even though Marine and Fisheries Services Buleleng and Industry and Commerce Services Bali Province attempted to look for a position role in the trade.

Keywords: Eco-labelling, ornamental fish fisher, political ecology, politicized environment

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INTRODUCTION

Djamali and Mubarak (1998) stated that Indonesia's waters had the richest diversity of marine ornamental fish, also known as marine aquarium fish, among other exporting countries with approximately 254 species recorded. The number of marine ornamental fish is predicted to be 1.5 billion fishes inhabiting over the nine managed areas; with more than 200 million fishes potentially inhabiting five of the areas (Mallawa, 2006). Globally, marine aquarium fish trading is currently the largest living animal trade. Every year, between 2.0 and 2.4 million marine ornamental fish are collected for the marine aquarium trade, and 1471 different species of fish are traded globally (Wabnizt et al., 2003). Marine ornamental fish exports in Indonesia is a multimillion-dollar business that lacks the attention it desperately needed. The amount of marine ornamental fish exported from Bali, Indonesia in the first quarter 2015 reached 3 million dollars. In the last five years, the data showed that ornamental fish export amount has increased by almost USD3 million and reaching USD10 million in 2010. It is definite that Indonesia controlled 7.5% of the new ornamental fish trade in the world.

Marine ornamental fish (i.e., coral reef fish) are more valuable than fish for human consumption (Guzina, 2013). The retail value for a kilogram of coral reef fish intended for the aquarium trade is worth between USD500 and USD1800, while the price of marine fish for human consumption ranges from USD6 to USD16.50 per kilogram (Wabnizt, 2003). The ornamental fish industry has encouraged thousands of coastal fishermen to earn extra money by collecting the ornamental fish for the aquarium trade (Lilley & Lilley, 2007). According to Department of Industry and Commerce Bali Province, 90% of Indonesia's marine ornamental fish are exported to Germany, China, Hong Kong, and European Countries.

More than 70% of the world's total fishing comes from developing countries including Indonesia, and more than half of them are from small-scale fisheries (FAO as cited in Hall et al., 2010; Oloruntuyi 2010). Most of the tools and materials used for fishing utilized by Indonesian small-scale fishermen contributed to destructive fishing. The main contribution of destructive fishing from the ornamental fish fishery is the use of cyanide throughout the decades. The use of cyanide for fishing has been practiced in many countries in the Indo-Pacific region, except Australia, the Caribbean, and Hawaii (Barber & Pratt, 1998). Particularly in Les Village, Bali, Indonesia, the use of cyanide for over past several decades by marine ornamental fishermen brought severe damage to the coral reefs in the fishing area. As Lilley and Lilley (2007) pointed, in spite of claims of the introduction of laws and increased frequency of patrols by law enforcement officers, on the contrary, the use of potassium cyanide (locally known as "potas" - burns with a blue/purple flame) to catch fish is still extensive in Indonesia. Damaged coral reefs were spotted in Les Village in early 2000. It was marked with bleached and fragile reefs, and a decline in the number and type of ornamental fishes in the fishermen's fishing area. The decline in ecological capability contributed a significant reduction to the fishermen social and economic condition. These circumstances impoverish poor small-scale fishermen in every way possible. In contrast, fishermen use cyanide to facilitate them to meet the growing demand for ornamental fish market.

Besides endangering the coral reef and its biota, cyanides also carry risks to human health, particularly to those who come into direct contact with it (Guzina, 2013). Mild cyanide exposure can cause nausea and gastritis (common symptoms) while larger doses can be lethal (Scheer & Moss, 2011). Cyanide is toxic when inhaled, ingested or absorbed through the skin. Accidental cyanide poisoning in fishing communities has occurred, but not as frequently as it might have been expected (Helfman, 2007). The utilization of cyanides on marine ornamental fishes could increase the number of captured fishes, increasing fishermen's performance to meet the middlemen and exporters orders. For middlemen and exporters, they see an increase in number of fishes as an increase in their profit from the sale without taking into consideration the consequences of what fishermen used for the capturing. Bryant and Bailey (2005) said, as a politicized environment, environmental change was associated with cost and benefits and the unequally distributed part among actors.

Marine ornamental fisheries in Les Village faces major struggles primarily involving the utilizing of cyanides and the increase of demand in fisheries since the emergence of global markets for marine ornamental fish back in the 1980s. In the early 2000, an NGO (named Yayasan Bahtera Nusantara) stepped into the picture and worked on raising fishing awareness among Les Village's fishermen. With the help of Yayasan Bahtera Nusantara, fishermen participated in the environmental movement, from joining the training until practicing to make artificial coral reefs, in order to grow back the coral reefs and recreating the habitat for fishes, thus allowing Les's fishermen to construct their nature once again. The Les Village's marine environmen changed for better after years of the environmental movement took place. The coral reefs started to grow and the fishes were coming back since their habitat was well built. Yayasan Bahtera Nusantara brought Les Village's marine ornamental fisheries to another level of community-based governance fisheries.

Eco-label was introduced to Les fishermen by Marine Aquarium Council (MAC) right after they started eco-friendly fishing by Yayasan Bahtera Nusantara. MAC program was meant to promote the sustainability of marine ornamental fish populations and coral reef ecosystem through the market mechanism (Rachmadaran, 2010). The introduction of eco-label as market instruments was strengthened by Ward and Philip (2009) that concluded eco-labeling as a system set up under the incentive of market mechanisms to encourage product notifying, that was produced by taking into account the ecological sustainability. The eco-label certification for marine ornamental fish trade chains from fishermen, middlemen until exporters in Les Village, with "whose sustainability" is in question.

Environmental movement is not a neutral process, however, it has political sources, conditions, and ramification that impinge on existing social-economic inequalities and political process (Bryant & Bailey, 2005; Bryant, 1992). The marine ornamental fisheries in Les Village had been politicised since the beginning of the trade as well as their environment. Therefore, it would be appropriate to analyze Les Viallage's marine ornamental fisheries from the political ecology point of view by using actor-oriented approaches. Actor-oriented approaches have emerged in political ecology studies in order to understand how the behavior of actors operating at a variety of scales influence local interaction with resources (Bury as cited in Peluso, 1996) Similarly, examination of government policies in Indonesia illustrated the utility of actor-oriented research.

METHODS

Study Site

Les village was purposely selected because of the environmental changes experienced by its marine ornamental fishermen and it has been certified by MAC. The study was carried out over a period during October-November 2015 using a mixed methods research approach (Creswell, 2003). Les Village is in Buleleng District, North of Bali Island, Bali Province, Indonesia, with 2 km of coastline. The beaches in Les village are composed of chunk-sized rocks, gravel, and greyish-black sand. Les village resident's livelihood mostly depends on fishing since their land is very dry and not fertile enough for agriculture. Buleleng regency has the poorest people in Bali according to UNEP (2004) data including Les Village where it has more than 7000 people, 1500 of whom work as fishermen, either full time (around 60%) or part time.

Data Collection

The study used both qualitative and quantitative methods, carried out in a participatory manner and undertaken cooperatively with local fishermen and community groups, Non-Governmental Organizations, local enterprises, and exporters. Primary data was obtained directly on the field with several methods, such as participant observation, where researchers directly conducted a prolonged visit and involved in marine ornamental fishermen's life. Concurrently, questionnaire method was used to measure the characteristics of 30 fishermen. In-depth interview of the key informant was done using semi-structured questions as this research involved multilevel actors. Then, several actors (like exporter, NGO, importers, and Marine and Fishery Services Buleleng, Industry and Trade Services Bali) were considered based on their relevance and convenience. In-depth interview can help narrow down the research. Last but not least, focus group discussion was conducted together with several actors that were involved in eco-label in Les Village, such as marine ornamental fish fishermen and relevant NGO that complement them. Secondary data was obtained from documents review by Industry and Trade Services Bali, Marine and Fishery Services Buleleng, and several NGOs.

Household data from Les Village were chosen on the basis of marine ornamental fishermen background, experience on the impact of coral reefs bleached and loss of numbers of fishes, loss of fishery-based livelihoods because of the destructive fishing on the previous decades, and status of village fishery institutions. Household surveys (N=30 in Les Village) were combined with semi-structured interviews and focus group discussion with multiple actors.

Interviews with the members of the village's marine ornamnetal fishermen group (Kelompok Nelayan Soansari) were conducted, and focus group discussions were held in the third weeks of the research time, to elicit views of the fishermen and middlemen along with the social-ecology conditions on the marine ornamental trade. The focus group discussion was carried out for two times and attended by 19 marine ornamental fishermen (half of Kelompok Nelayan Soansari member) and 3 middlemen that live in Les Village. The views of NGOs, bureaucrats from relevant government departments, fish traders, and representatives of the fishers' federation were collected separately.

RESULTS

The History of Marine Ornamental Fish Fisheries in Les Village

Pra Eco-labeling Period. Tabel 1 presents and explains the periods of Les Village's marine ornamental changes. Back in 1980s, marine ornamental fishermen in Les Village used nets as a traditional way of capturing fishes. However, an increasing demand in early 1990 prompted the fishermen to look for ways to improve the number of their catch. It was the Javanese ornamental fishermen that introduced Les Village's fishermen to use cyanide for fishing. In 1985, Les Village's fishermen officially switched their traditional fishing to cyanide fishing because it was more helpful in meeting the increasing demand of ornamental fish market (Guzina, 2013; Muswar & Satria, 2011; Sentosa, 2004). Fishermen discovered that cyanide made fish lethargic, thereby making them easier to catch (Muswar & Satria, 2012; Guzina, 2013). Imk (personal communication, November 17, 2015) one of Les fishermen stated, "We thought it was the best way to make a lot of money, so we followed without thinking".

Fishermen were concentrating on meeting their household needs and increasing their income yet unwittingly exploited their own mother nature to fulfill the market demand (Bryant & Bailey, 2005). They began to have a taste of environmental deterioration caused by cyanide usage for fishing in in the 2000s. The use of cyanide negatively impacted the local marine environment as live coral coverage fell

Table 1

The history of marine ornamental fish development from 1980s-Now in Les Village, Bali

Year	Period	Definition
1980s	Pra eco-labeling period	The beginning of marine ornamental fish fishing in Les Village
1990s		Marine ornamental fish was having bigger demand, and fishermen started to use cyanide
2000	Transition period	One decade after using cyanides, coral reefs coverage decreasing to only 25%, which effected fish availability.
2001		An environmental movement emerged from a local NGO, Yayasan Bahtera Nusantara. They were using a market instrument to push fishermen to change their way of fishing, started with stopping the use of cyanide.
2002		This movement was welcomed by fishermen, furthermore, this movement formed a fishermen's cooperation, called "*Kelompok Nelayan Ikan Hias Soansari*".
2005		Eco-certification was implemented as a recognition for fishermen's changes from using cyanide to free cyanide fishing, by MAC. Eco-label was expected to boost marine ornamental fish selling price.
2006	Eco-labeling period	MAC certified marine ornamental fish trade chain from fishers to middlemen and exporters.
2008		Unfortunately, MAC certification expired and MAC as a third party of the eco-labeling prompt to collapse.
Until now	Post-certification period	Marine ornamental fisheries in Les Village still exist with free-cyanide fishing.

Source. Data processing from key informant interview, secondary data, and in-depth interview with fishermen

below 10%, the ornamental fish population decreased to under 20% and the population of all species decreased to an estimated of 10% of their 1986 population (Frey, 2012). This condition brought down fishermen's income and smashed their social life. Lack of government consideration created a sense of abandonment among marine ornamental fishermen. Fishermen said that government was only punishing them because of the cyanide use, nevertheless gave no instructions or solutions on how to change their fishing practice, toward catching abundant of fish and at the same time competent to sustain the environment adequately. Ina (personal communication, November 7, 2015) sgared the following:

I was often caught using cyanide to catch fish, I was taken to the police station to be punished. Usually, I am punished with standing by the flag in the daylight for several hours. Every time I got arrested, I always argued with the police, whether there is another tool or how to catch fishes without using cyanides? But they never answered and gave no solution. They simply only punished us psychically.

Transition period. The transition period was a time span through the moment when Les Village's fishermen were experiencing their damaged marine environment going through the environmental movement. It is continued since the movement being cooperationalized into Kelompok Nelayan Ikan Hias Soansari and being certified as eco-labeled actors.

Continuous supervision in Les Village was done among fishermen based on customary rules called awig-awig to ensure the practice of environmentally friendly fisheries. Awig-Awig is a customary regulation that made by local fishermen, followed by them, and supervised by themselves and it is legitimated by the Head of Customary village. It is based on the agreement between local fishermen who are members of fishermen groups whom are expected to effectively monitor the fishemen's practice in fishing so that the environment will be preserved. One of Awig-Awig regulation is prohibition to catch fish using bombs, potassium, poison, trawling tigers and other hazardous chemicals. This rule aims to preserve marine biota and ensure sustainability. Violations of the regulation by certain parties will be subjected to customary law.

Eco-friendly fisheries practice is also considered as one of the respect and gratitude of fishermen who are Hindu in majority to Hyang Widhi (the Creator for the Hindu religion) which conributed to the success of the program in Les Village. Nonetheless, the NGO's initiative was considered a success as well. The fundamental change of mindset by fishermen is one of the parameters of this success. As Frey (2012) stated in his thesis, this transformation was not only the transformation of reef yet transformation of mind. The manifestation of Les Village marine ornamental environment changes adopted a community based management as 21 respondents (personal communication, November 22, 2015) agreed to the following : "*The most important thing is mutual consciousness because if we spoil the reefs, we ruin the sea, we will again hurt ourselves. we need the sea weepers (indigenous Balinese sea keepers) to continue implementing such environmentally friendly fisheries. Self-awareness from the fishers themselves*". While the remaining respondents (personal communication, November 22, 2015) reinforced the above statement, stating that:

> "*The rules to be enforced are a combination of the rules of the central government (in this case the Ministry of Marine Affairs and Fisheries), the customary rules of Bali, and the rules of village authority in which all three should work together in accordance*."

The transformation process (concluded in Table 2) experienced by Les Village's fishermen can be categorized as double-loop learning process. Frey (2011) stated that there are three levels of learning process; single-loop learning, double-loop

Tabel 2
Transformation prior to eco-labelling

No.	Changes	Before	After
1	Harvesting methods	Using a spray containing cyanide	Using only nets, without any chemical equipment
2	The social organization of production (include production and Trade Chain)	Marine ornamental fish production chain before and after eco-labeling are the same. The difference was only in the pattern of market demand. Fishermen caught as many fish as they could.	Fishermen only capture the number and type of fishes according to the market demand by middlemen.
3	Effect on the Ecosystem	Ecosystem was destroyed by this exploitative manner of fishing.	Ecosystem is improving
4	The welfare of the fishermen	Finance assured	Finance is threatened

Resource: In-depth interviews with informants

learning, and the triple-loop learning. As the learning outcomes, single-loop learning provides a chance to meet or improve the environment and preserve biodiversity, and to increase incomes (Armitage et al., 2008). However, at this level of learning, there is no fundamental change in community norms and beliefs as well as in the habits of stakeholders. While participation of fishermen in making changes for better marine environment was an evident of fundamental change in behavior (Berkes as cited in Frey, 2012) which is the highlight of double-loop learning process. Armitage et al. (2008) formulated institutional and organizational frameworks that emphasized double-loop learning process, characterized by establishing confidence, risks taking in expanding learning opportunities, the need for transparency to test embedded values, active engagement in society, and high levels of community participation. The formation of the cooperation of the Kelompok Nelayan Ikan Hias Soansari was one of the indication that double-loop learning process was implemented in Less Village during the environmental movement.

For comprehensive learning, the Les Village's fishermen put efforts in building their confidence and were willing to take risk of having their income reduced in order to change into a more environmentally friendly ornamental fishing patterns. The supervision of eco-friendly fisheries practices demanded the openness and active involvement of fishermen. This did not only show the high participation of fishermen in the implementation of environmentally friendly fisheries but also showed the application of triple-loop learning process.

To date, the fishermen of Les Village has begun to feel a significant change to Les Village's marine environment. Following the implementation of environmentally friendly fisheries, all respondents expressed satisfaction: "since 2001, we no longer use *pota* and coral reefs are already good now. Reef fish that have not been there for a long time are coming back now. Yes, even though our income does not increase, we will not revert to the same fishing methods again. Many of our friends have ever dealt with police because of "motas" (catching fish with potassium). The most important thing is if we have both the same nature, Hyang Widhi will give dharma (goodness) later."

Introduction of Eco-label

From ecological modernization viewpoint, eco-label is an answer to ameliorate better environment that is often used as a synonym for strategic environmental management, industrial ecology, eco-restructuring, and so on (see Hawken, 1993; Ayes as cited in Buttel, 2000). This certification scheme appeared in response to governance and setting up an environmentally friendly fisheries sector (Gulbrandsen, 2009; Ward & Philips, 2009). These current circumstances bring marine ornamental fish trade towards new patterns. Fishing pattern from capturing fish as much as possible was turned to capturing based on market order by middlemen. After the introduction of eco-lable, the middlemen and exporters exploited their power to controlł fishermen's market hence their income. Fishermen is co-opted with this new legitimate and sustainable governance eco-labeling. Premium price offered by eco-labeling is an improbability. Moreover, Guzina's (2013) assessment resulted in, surprisingly, no statical significant increase in revenue (using t-nets) after environmental transformation for Les Village's marine ornamental fish fishermen (both using compressor and none). The price disparity between fishermen and exporters on the economic dimension is unbeneficial to the fishermen. In addition, the inability of fishermen to participate in determining the price attributes to the lack of political ability of fishermen in the trade. This unequal profit distribution is a proof of politicized environment and clarifies that actors' power is manifested as control over access linked to marginalization of weaker grass root (fishermen) which also latter, leaves them vulnerable to episodic environmental changes (Bryant & Bailey, 2005).

The Actors Involved

Bryant and Bailey (2005) stated in their book entitled "The Third World Political Ecology', politicized environment showed that environmental degradation was inseparable with economic and politic context, whereas the environmental problem was not only technical issues. To understand the actors involved in the marine ornamental fishing, the first step was to identify the actors who have access and control over the fishermen eco-labeling of Les Village's marine ornamental fish and the power relations built between the actors. Referring to Bryant and Bailey (2005) regarding this matter, the actors to be analyzed are: (1) the role and interest of the actors towards the use and mastery of natural resources; (2) roles and interests of actors that are distinguished by their motives and actions, and (3) the role and interaction of actors in natural resource conflicts.

The marine ornamental fish trade chain starts from the producers (fishermen) to the distributors (middlemen, exporters), and ends up with the end user. In this case, the state will be represented by Industry and Commerce Services Bali Province and Marine and Fishery Services Buleleng Regency, while environmental NGOs are enacted by Yayasan Bahtera Nusantara, The Indonesian Nature Foundation (LINI), and MAC. Businessmen are represented by Middlemen and Exporters. Nevertheless, exporters, importers, and retailers are the multinational business. Those actors were classified according to their interest, ideology, network, and arena. This classification is best explained using "Theory of Access" by Ribot and Peluso (2003). Access is understood as the most basic of the bundle of rights in a resource, which is the right to benefit from the resource. Yet, following Ribot and Peluso (2003), access is also broadened to include the ability to derive benefits from a resource. In reference to marine ornamental fish trade, access mentioned is the access to markets that affects the ability to benefit from resources in many ways. The ability to commercially benefit from a resource can depend more on accessibility of owner

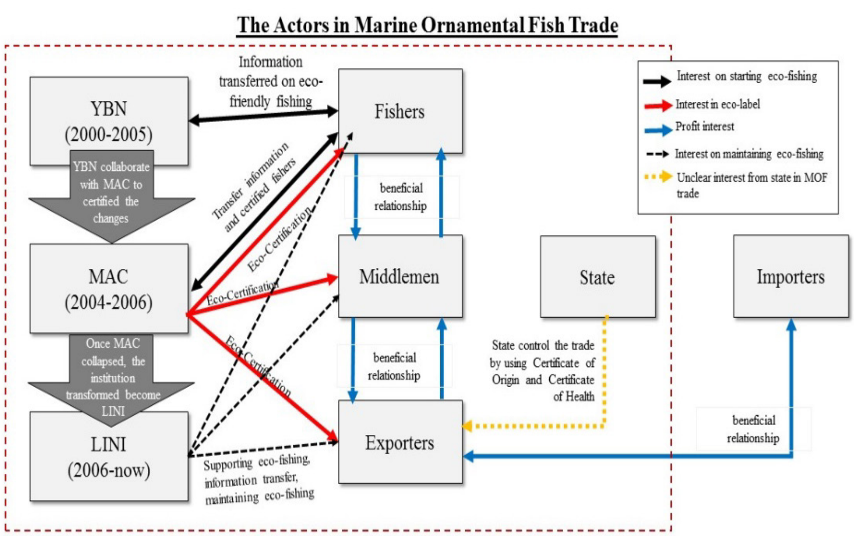

Figure 1. The actors' bundle and web of power in marine ornamental fish trade

to markets than one's right to it, as shown in Figure 1.

Business actors play a crucial role in the marine ornamental fisheries as they leave big impact on ecological change. In fact, the business actors are often blamed as the drivers of ecological changes with the main clause, market demand. In this study, the ecological changes of Les Village caused by the demand from international markets pass through the hands of business, exporters to collectors/middlemen. There is a tendency that the business actors working with the fishermen to incorporate the global capitalist market in keeping with the needs and interests of capitalist enterprises. Bryant and Bailey (2005) noted that a further implication for business operating within the global capitalist system was that the system encouraged them to acquire natural resources and labor as cheaply as possible in the quest to minimize production costs. In the case of Les Village, the ecological changes resulting from the use of cyanide occurred as a result of the instigation of demand by business actors. Then, the emergence of eco-labeling cannot be disconnected from the role of business actors, as seen from the vision of fishermen and NGOs in choosing to apply eco-labeling. Remember, their vision was to penetrate the global green market. The bitter reality that must be swallowed by the fishermen is that indirectly, with or without eco-labeled instruments, fishermen are placed in self labor position to meet the market demand.

Middleman, the double role actors whom previously were marine ornamental fishermen, experienced social mobility upwards since they have enough capital and relationship with the exporters. With this background, middlemen gained fishermen's trust to sell their fishes. Although they were not in a patron-client relationship, due to the low risk of fishing, fishermen still can borrow money or capital from the middlemen. On the other hand, middlemen have a strong relationship with exporters in which gives them the power as exporters to determine the price of fishes. Middlemen have power to negotiate with the exporters thus making them more powerful than fishermen. In other words, middlemen could gain more profit than fishermen in this trade. On certification scheme, they are certified as the eco-friendly middlemen that support the sustainable fishing.

Exporters played the role of business actors in Les Village's environmental changes. According to Bryant and Bailey (2005), there was a tendency that this actor act as a connector between the third world countries (such as Indonesia) as a resource producer with developed countries as a consumer country. In other words, this actor could be called a procurer in the handling of marine ornamental fish. Their interest was benefits, and concomitant support on sustainable fishing only to keep their company on the track of business as usual. Borrowing a phrase, "putting the foxes in charge of the chicken coop". An exporter, CC (personal communication, January 1, 2018) revealed the following:

> *"As a businessman, I obviously follow the market demand to*

survive. If the buyers asked for eco-labeled products, I will give them the eco-labeled products. And no buyers were asking for that."

Revelation of CC was certainly surprising and raised more questions regarding the matter. In fact, the business actor run the marine ornamental fishes trade without the need to report, record, and legalize ornamental fish exports to the Indonesian government, because there is no regulation governing these yet so far. This loophole caused Indonesia to experience a loss of marine resources for more than 20 years and still counting. Only until Indonesian government starts taking this matter seriously, this issue may persist.

Although on paper, both middlemen and exporter are the supporters for marine environment sustainability, they still mix up all of the fishes captured by fishermen and give no attention to separate the eco-friendly fish from other fishes for efficiency of time and economic reason. Moreover, they would never give incentive to Les Village's eco-friendly fishermen.

There are three NGOs that are very closely related to the Les Village's fishermen, namely Yayasan Bahtera Nusantara, LINI, and AMC. Yayasan Bahtera Nusantara is the first NGO to penetrate Les fishermen community and introduce a new way of catching ornamental fish. This pattern of catching is then certified by MAC as an eco-label. Based on Bryant and Bailey (2005), there are several kinds of environmental NGOs: 1) NGO's that seek to mobilize their political power to influence environmental policy at the state level, to business level; 2) NGO's that exert political influence through direct action notably related to the support of conservation and development project, and these type of NGO's are operated by the grass roots; 3) NGO's that seek political influence designed to raise public awareness on environmental issues.

Based on the three jurisdictions of NGOs above, the three NGOs working with the Les fishermen can be categorized. Yayasan Bahtera Nusantara with its real action obviously referring to the second type of NGO. This type is also referred to as NGOs perceived environmentalism. In contrast to MACs that have the interest to certify, it tends to resemble type 3, which is a populist type. Slightly different from others, LINI which until now still accompanies the fisher of Les has their own type, which is anthropocentrism. LINI focuses more on the development of fishermen's community where Les fishermen are at the end of the marine ornamental fish's trade, in fact, they themselves are the determinants of Les fisheries governance. Those who decide on their fishing patterns, whether environmentally friendly or not, or following the awig-awig rules or not.

Fishermen are categorized as the grassroots actors in this trade chain. Combining Ribot and Peluso's (2003) statement on access to Bryant and Bailey (2005) actors approach concluded that how powerful actors may derive power from an ability to control environmental resources of the weaker grassroots actors, and how the grassroots become marginalized and especially vulnerable to environmental degradation. Fishermen in Les, their interest was simply as to earn money for life. With low education background, they are easy to affect by the new technique that makes their life become easier. Sadly, cyanides firstly introduced to Les fishers. They exploited their environment driven by the market demand. They were the actors that did the direct destruction of their nature. From the trade area, fishermen have no power even access to the trade. Fishermem only a fish catching-machine that was controlled by business actors like middlemen and exporters. In this case, the state does not exist to protect their rights.

In 1982, Les fishermen started the marine ornamental fishing which unfortunately used an environmentally unfriendly method, spraying cyanide. This was damaging to Les' fishery environment and its economic impact greatly hit Les fishermen in the early 2000s. This severe environmental damage was not enough to invite the attention of the government to intervene to assist marine ornamental fishermen. The state is only present as a law enforcement party forgetting its role as a protector. As environmental damage got worse, a local NGO, Yayasan Bahtera Nusantara then took a bold step to break down the destruction. Yayasan Bahtera Nusantara seemed to be well aware that fishers were the fishery spearhead, thus making fishers a central point that must be addressed in addition to the environment.

DISCUSSION

Dilemma of Eco-labelling

Incidentally, environmental changes in Les Village was also attributed to market demand ordered by business actors like the middlemen and the exporters. This study revealed that the exporters were the most powerful in determining fish price and demand controller in Les marine ornamental fish trade, while the middlemen came second. For marine ornamental fishermen, they only captured a number and certain type of fishes according to order by middlemen in a day hence limiting their income. Yet, this scheme was totally different with pelagic fishermen that could catch and sold as much as fishes they wanted. For pelagic fishermen income depending on their sales and how they marketed their fishes. No such power controlled on the number and type of fishes that could be catch and sold in a day. This particular control impinged on the social economics of the Les Village's marine ornamental fishermen.

Regulations that have so far touched fishermen of marine ornamental fish is the regulation that prohibits the use of cyanide to catch ornamental fish. The effect is on the fishermen in which the number of fishes they captured reduced as well as their income. In the trade chain, the exporters are the most *de facto* and *de jure* benefactors as they can freely take fish from fishermen with the price they set themselves, while the fishermen have no power to do anything.

Based on Figure 1, fishermen, middlemen, and exporters are three actors that have profit interest in the environmental changes and the marine ornamental fish trade. While NGOs play important roles in Les Village's marine environmental rehabilitation and conservations. The state has an unclear interest in the marine ornamental fish trade, even though Marine and Fisheries Services Buleleng and Industry and Commerce Services Bali Province attempted to look for a position and role in the trade. Marine ornamental fish trade is real but was not put under any regulation by the state, in fact, it is controlled by private parties or businesses. This has been going on for decades and has not been revealed until now. The Certificate of origin, used as a "filtering" tool of ornamental fish that is issued throughout the country is not enough. Such as the recognition by the Bali Provincial Office of Industry itself, that this certificate is voluntary and not compulsory, as its requirement depends on the ordering market. Only one-third of the international market uses this as a condition for trade. How about the other two third? It can freely be traded from Indonesia and abroad.

The marine ornamental fish trade in Indonesia is limited only by Certifacte of Origin and health certificate from custom, without proper data collection. Clearly, the marine environment was damaged by market demand, then repaired by community initiatives along NGOs support, then certified by third parties as a form of appreciation to the fishermen, but the certification lasts only for 2 years right after the time when the fishermen implement environmentally friendly fisheries. Other than the certificate, the fishermen did not get any other type of incentives, nor the right to freely determine the price of fish, nor the right to earn more income than that of determined by private parties. In fact, this fishery product trade is not recorded by the state.

Regulations that have so far touched fishers of marine ornamental fish is the regulation that prohibits the use of cyanide to catch ornamental fish. Consumer layers consist of importers, retailers, and end user of marine ornamental fish. The effect is on the fishers. Exporters are the most *de facto* and *de jure* benefactors. Exporters can freely take fish from fishers with the price they set themselves, while fishers have no power to do anything.

The marine ornamental fish trade in Indonesia is limited only by Certificate of Origin and healthy certificate from custom without any proper data collection. What is clear that the environment was damaged by market demand, then conserved with community initiatives by NGO's support, subsequently certified by third parties as a form of appreciation and legitimation for Les fishermen, middlemen, and exporters. Unfortunately, the certification body only lasts 2 years, after which the Les fishermen permanently do environmental friendly fisheries until now, although the fishermen do not get any incentives from the market, as well as do not get the right to freely determine the price of fish like pelagic fishermen. Les fishermen do not get any right to earn more income than that determined by middlemen and exporters.

Thus, the study concludes that there has been a marine ornamental fish shadow trade in Indonesia. If likened to a simple short story, the country is supposed to be the owner of a house with fruitful mango trees.

CONCLUSION

This research has provided insights into the eco-labeling process as an initiative to combat illegal, unreported, and unregulated fishing in marine ornamental fish trade and has succeeded in changing the damaged environment into a better condition. Eco-labelling leveled up fishermen social status from destroyer into savior. But, these social changes indicated no significant increase in fishermen revenue. Price disparities between marine ornamental fish fishermen and the other trade chain actors caused marginalization of fishermen. In fact, fishermen's catches and income are still determined by the middlemen, creating tensions to fishermen and cornering them into a dead end. Overall, this study is concluded with several important points as follows:

Eco-labelling brought a new wave to economic, social, and ecological changes in Les Village. Coral reef cover becomes one of the ecological indicators in successful ecological changes, from only 10% in earlier 2000, then spread and reach 75% of coverage in 2006 and still counting (LINI, 2008). This good news is followed by the increase of social mobility of fishermen. They are no longer stamped as the destroyer and turn to the savior of the ecology. However, these two changes later on initiated the changes in fishermen's income scheme, from getting paid by their entire catch to only geting paid for the ordered catch. The quantity and type of fishes orders are maintained from exporters, and forwarded by middlemen to fishermen. These changes impinged on fishermen's economy and for augmentation, there was no incentive gained by the fishermen from eco-friendly fishing.

Undoubtedly, eco-labeling transformation brings a lot of changes in many aspects of fishermen's live. This affected by the business actors considering their role in the marine ornamental fish trade where they rule the trade based on market mechanisms and market demand. This ruling has a direct impact on ecology as well as economic aspects; an indirect impact on the social and political aspects of Les Village. Politically, the fisherman was the most affected actor because they were the grass root and powerless in this marine ornamental fish trade chain. Their income did not change for better, they received no incentives and they had no power at all in the fish's price determination. The role of each actors involved in the marine ornamental fish trade was identified and classified based on political ecology aspect. Business actors as the rulling actor, run the whole trade, benefited the most and caused marginalization of fishermen, the Indonesian government, as well as the eco-labeling itself. Cursory, business actors enjoyed the benefits, while fishermen and Indonesian experienced the obstacles of eco-lable fisheries. In conclusion, for a successful ecological transformation, Les Village's local community must work together with the NGO side by side. It is necessary to see how it works and how the values are embedded in Les Village's fishermen community.

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Bridging the Gap between Gender and Marine Conservation: The Case of Calatagan Mangrove Forest Conservation Park in Batangas, Philippines

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ABSTRACT

Philippines sits on a global hotspot where the epicenter of marine biodiversity is found. To maintain ecological integrity of this seascape, community-based marine conservation projects like the Calatagan Mangrove Forest Conservation Park (CMFCP) have been introduced. However, in the years of implementing these projects, studies to determine the importance of gender roles in conservation were very few. This study was conducted to analyze gender role participation of the people who worked in the conservation site. Conducted through field interviews, observations, and focus group discussions, the research adapted the analytical gender and environment framework by the Swedish Society for Nature Conservation. In managing CMFCP, gender complementation was observed where tasks perceived as heavy were dominated by men and management of resources were done by women. In addition, there has been an observed increase of women's participation to marine conservation in parallel to high number of women holding executive roles. Of the nineteen tasks identified, eight were participated by women. Productive work of women concentrated on wet season whereas their domestic roles were observed for both seasons. On the other hand, men's productive role was observed for both seasons where their domestic roles were seen only during dry season. Both genders

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were knowledgeable on the different marine resources present in the area. Women were able to identify more resources than men in terms of class. This may be linked to women's role as tour guides. In this program, the rise of women working in marine conservation was observed.

Keywords: Environmental management, gender roles, mangrove forest conservation, marine conservation

INTRODUCTION

Coral Triangle is known as the center of marine biodiversity in Southeast Asia where 76% of the 798 known coral species are found (Veron et al., 2009). Apart from vast coral reef cover, Coral Triangle also harbors more than 3,000 fish species, and spans over six countries: Indonesia, Philippines, Malaysia, Papua New Guinea, East Timor, and Solomon Islands (Burke et al., 2012). At the heart of Coral Triangle is the Sulu-Sulawesi Sea that covers the areas of Batangas and Mindoro in the Verde Island Passage (VIP), extending up to Sabah in Malaysia and Kalimantan in Indonesia (Asian Development Bank [ADB], 2012). Sulu-Sulawesi Sea has a total area of 1,003,526 km^2 where its rich marine biodiversity hosts not just threatened species such as sea turtles, marine mammals and sharks; 40 million people depend on its rich marine resources, supporting about three-fourths of the total food needed by the communities residing in the area (Conservation International-Philippines [CIP], 2009). Recognizing the vast importance of Sulu-Sulawesi Sea, Conservation International (CI) has initiated the Sulu-Sulawesi Seascape (SSS) project which aims the following: (1) to promote the declaration of new Marine Protected Areas (MPA); (2) to improve management of existing MPAs; (3) to empower local stakeholders; (4) to enhance law enforcement; and (5) to support emerging governance mechanisms (CIP, 2008). Within the SSS, four marine biodiversity conservation corridors have been identified: the VIP, Cagayan Ridge, Balabac Strait, and the Tri-National Sea Turtle Conservation Corridor. Of the four marine biodiversity corridors, the importance of VIP outshines the three with its high marine biodiversity as what has been highlighted in the research conducted by Carpenter and Springer (2005). The rich marine life discovered in the research has propelled the Philippines, specifically the VIP as the center of the center of marine biodiversity as it hosts 1736 or 58% of the identified species in the research. The social and economic importance of VIP as the epicenter of marine biodiversity alongside the threats faced by its rich ecosystem has prompted the government to issue EO 578 in 2006 where it states:

> *"…the Philippines is also known as one of the biodiversity hotspots where biological diversity is under constant threat due to unsustainable resource use practices, overexploitation, population pressure, poverty and other factors"* (Official Gazette, 2006, p. 1.).

In accordance to EO 578, the Municipal Fisher Code of 2006 was signed in Calatagan, Batangas, where Local Government Units (LGU) are tasked to oversee MPAs under the Stewardship Agreement. The sudden surge of policies pushing for marine conservation has prompted the Municipal Environment and Natural Resources Office (MENRO) of Calatagan to conduct a participatory resource assessment in Brgy. Quilitisan with the assistance from Peace Corps-Philippines, CIP, Conserve and Protect Oceans Foundation, Inc (CAPoceans) and the fisherfolk of the area. The study yielded a positive response from the residents to protect the mangroves in the area. Such initiative also prompted the establishment of CMFCP through the Bayan Resolution No. 76 (Diona et al., 2016). CMFCP is the first mangrove protected area in the VIP and is part of the SSS project (CIP, 2011). A people's organization called Pro-mangrove Alliance and Implementing Team Arm as Kilitisans Advocates of Nature (PALITAKAN) served as the manager of CMFCP since its inauguration.

The establishment of CMFCP and PALITAKAN enabled women to participate in livelihood activities such as serving food and touring the guests (Coral Triangle Support Partnership [CTSP], 2013). With the changing perspective of integrating the crucial role of humans in the protection, conservation and utilization of their biophysical environment, there are also barriers such as understanding the dynamism of human society and the relationship of human and environment among researchers to explore the importance, relevance, and the effects so as to ensure sustainable development (Visvader, 2017). Much so on the aspect on the role of men and women in the management of the precious MPAs in the country.

Problem Statement

Conservation traditionally falls under the practical approaches of biology. After all, biology has the appropriate analytical and theoretical tool on the proper ecological management and approaches in conserving a species or an ecosystem (Sodhi & Ehrlich, 2010). However, biological knowledge alone is not sufficient for a conservation success (Fox et al., 2006). As Mascia et al. (2003) and Newing (2011) rightly pointed out, conservation should not dwell solely in the biological science. Most drivers of change for a successful conservation belong to the realm of social science where people are involved – just as its biggest adversaries are of anthropogenic in nature too such as pollution, exploitation and habitat degradation to name a few (Leslie, 2005). Despite the agreement that social science is integral to conservation, the definitive role of social science and in particular, gender, is still a major source of misunderstanding. As Sandbrook et al. (2013) put it:

> *"There are problems of method (e.g., use of both qualitative and quantitative methods in social research), of epistemology (e.g., positivist versus postpositivist, and problem solving versus critical*

> *approaches), of understanding (it takes time to become expert in any discipline), and of language (terminology and writing styles can make publications effectively incomprehensible, or at least deeply unattractive and difficult, for people trained in a different discipline)" (p. 1487).*

There is a great difference on the access and control of natural resources between the men and women (Makalle, 2012; Mehra, 1993). Differentiation in natural resources use is reflected in political ecology which theorizes the discourse on such power struggle (Walker, 2005). Furthermore, there is a lack of focus towards gender roles and its implications to conservation sites (Gray, 2002; Reeves & Baden, 2000; Torri, 2010). Dashe as cited in Labaris (2009) pointed out, without enhanced gender analysis that would guide future conservation project, failure was inevitable and could further le~~a~~d to destruction of environment and a disorder in the community. Despite contextualizing environment and gender on a similar paradigm, Torri (2010) argued that integrating gender roles in conservation was still a distant reality. References to Bosold (2012) reveal~~s~~ that the gap existing between gender and conservation is the absence of a common framework that can be used in evaluating a conservation success with accord to gender analysis that will aid in determining a proper intervention for a particular context. In addition, Al-Azzawi (2013) stated that a significant number of studies had indicated that including gender studies was extremely valuable in monitoring conservation projects and evaluation.

The limited number of studies focusing on gender and marine conservation reinforced the rationale that indeed there is a need to focus on gender roles in resources conservation and protection. This study generally aimed to analyze gender role participation in conservation outcomes of CMFCP as managed by PALITAKAN. Specifically, it aimed to: (1) describe PALITAKAN as an organization; (2) discuss the resource utilization of men and women in CMFCP; (3) analyze the task distribution among men and women in managing the conservation site; (4) examine the implications of having gender distribution in decision making and management to the conservation success; and (5) formulate recommendations to further improve conservation practices in CMFCP.

MATERIALS AND METHODS

The municipality of Calatagan lies in the Southwestern area of Batangas province, approximately 110 km, south of Manila. Calatagan peninsula is bordered by the Municipalities of Balayan and Lian in the north, VIP on the south, Pagapas and Balayan bays on the east and South China Sea on the west (Buted et al., 2014). The research was conducted on an MPA called CMFCP located at Barangay Quilitisan where PALITAKAN served as its managers since 2009. CMFCP is a mangrove forest park where it covers 33 hectares of area (Figure 1) but the most frequented area by visitors is the *Ang Pulo* (translated to English as "the island"), an islet accessed from the mainland by visitors through *balsa* (raft). This separate island has a total area of 7.5 hectares.

PALITAKAN is the people's organization in Barangay Qulitisan that manages and is in charge of overseeing and CMFCP (CIP, 2013; Municipality of Calatagan, 2013). Most of the activities of PALITAKAN is conducted at Ang Pulo (Municipality of Calatagan, 2013). Majority of the active members of PALITAKAN were interviewed. In order to point out the active members, the help of Ms. Lucena Duman, chairperson of PALITAKAN was solicited where 20 members were identified. Aside from the members of PALITAKAN, local government officials in the area were also interviewed.

This study covered the active members of PALITAKAN in Calatagan, Batangas. Data were gathered through twenty field interviews to PALITAKAN members and selected local government officials, five field observations, and four focus ground discussions (FGD). For the field interview, data was gathered through an interviewer-administered, semi-structured survey questionnaire that focused on the socio-demographic characteristics of the members of the organizations, their roles in managing the MPA, time allotted in everyday chores and in managing the MPA, resources utilized, and problems in managing the MPA.

On the other hand, the four FGDs were conducted where men and women were initially separated to identify the natural resources utilized in the area. These four

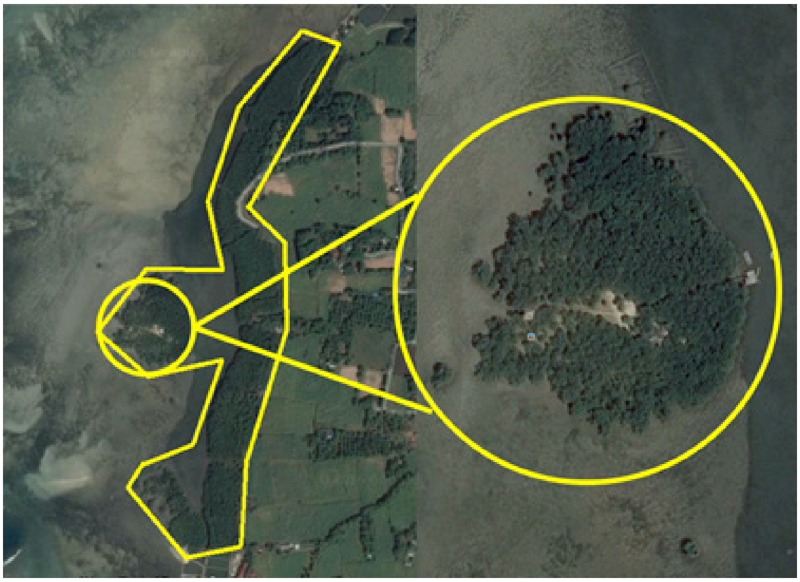


Figure 1. Study area in the Philippines. Left, bordered map of CMFCP. Right, Ang Pulo, a separate islet of CMFCP (screen grabbed from google maps).

FGDs also included a historical timeline of mangrove growth and resources vis-à-vis gender distribution on marine conservation and a problem tree analysis from the three topics that had surfaced during the interviews: problems in natural resources, MPA, and organization. The historical timeline was meant to surface significant events on the area and to show what had happened before and how was it caused. It was conducted using a timeline of events in a chronological manner. The problem tree was a visualization exercise to show the cause of the problem and its effect. It also showed how it may be linked to other issues. Both the historical timeline and problem tree analysis were adapted from Bunce's et al.'s (2000) manual.

The four FGDs conducted for the study lasted for 30-45 minutes. Questions for the 1st and 2nd FGD circumscribed on the resources gathered and its utilization, their tasks in managing CMFCP and the state of resources and how the area looked like before CMFCP, during CMFCP's formative years and its current state while the study is being conducted. There were nine open-ended questions used that was based on the results of the field interviews. The participants took time in drawing up the state of CMFCPs resources and the area's state before, during CMFCP's conception and its current status. There were three women in the 1st FGD and five men in the 2nd. Such gender separation was conducted to extract gender segregated data and were conducted simultaneously with an aid of a volunteer. The 3rd FGD was composed of similar participants of the 1st and 2nd FGDs where problems were dissected to identify the possible the root-cause, how it may affect them, and CMFCP. It was conducted right after the first two FGDs. Problems surfaced from the field interview as well as during the discussion was built from the participants' answers and was guided by only two questions.

The 4th FGD was conducted a month after the 1st-3rd FGD where it served as a validation of the results. There were nine participants in the last FGD composed of similar participants during the prior FGDs with an addition of one male member of PALITAKAN. The first three FGDs were conducted at the house of one of PALITAKAN's member and last FGD was conducted at the entrance hut of CMFCP. Gathered data on the field interviews were also presented to PALITAKAN. The data were then encoded where descriptive statistics such as frequency count was used to analyze the quantitative data. On the other hand, qualitative data in historical timeline and problem tree analysis were transcribed where a thematic analysis was utilized to surface key issues identified.

RESULTS AND DISCUSSIONS

Profile of the Organization

Of the 20 active members of PALITAKAN interviewed, eight were women and 12 were men. Both genders recorded a high number of household heads, eight of whom were men while six were women. On the average, women (48.6) were older by 3 years than their men (45.6) cohorts. This reveals that men have more age diversity recording a respondent for every age range where its mode concentrates at 50-59 (6). On the other hand, women have a more homogenous age range concentrating on 40-49 and 50-59 age range. Most of the respondents were married but men recorded more single individuals probably because of their diversified age range. The average family size of the respondents was 4.6 where the least family number recorded was two and the most was nine. All of the respondents were able to attend formal schooling. Half of them worked as farmers while the rest of them were housewives. The study of Siason (1998) highlighted that fishing was a male occupation, and the socio-demographic of PALITAKAN validated this claim. The average household income per month was PHP 14, 231. However, some household

Table 1
Socio-demographic characteristics of the respondents

Characteristics	Male (n=12)	Female (n=8)
Household Head		
Yes	8	6
No	4	2
Average age (years)	45. 6	48.6
18-29	2	0
30-39	1	0
40-49	1	4
50-59	6	4
60-69	2	0
Civil Status		
Single	4	1
Married	7	6
Widowed	1	1
Family Size (Average)	4.6	
(minimum-maximum)	2-9	
Educational Attainment		
Elementary Level	1	1
Elementary Graduate	1	0
High school Level	2	2
High school Graduate	4	2
College Level	1	2
College Graduate	1	0
Vocational	2	1

Table 1 *(Continued)*

Characteristics	Male (n=12)	Female (n=8)
Job		
Self employed	0	2
Government Worker	0	2
Farmer	6	1
Fisherman	2	0
Housewife	0	3
Tour guide	0	0
Student	2	0
Tricycle Driver	1	0
Carpenter	1	0
Monthly Income (Average)	PHP 14,231	
(minimum-maximum)	PHP 1,000-PHP 25,167	

earned as little as PHP 1,000 per month, while other respondents recorded as high as PHP 25,167. Table 1 summarizes the socio-demographic profile of the respondents.

The management of CMFCP lies mainly with PALITAKAN. However, the LGU of Quilitisan also work with PALITAKAN in managing the CMFCP as the MPA was created through Bayan Resolution No. 76 (Diona et al., 2016). Additionally, the LGU also links PALITAKAN to trainings. The last one happened last October 22, 2016 where four members underwent a capacity building about tourism and mangrove. The barangay council also serves as moderator every election of PALITAKAN which happens every two years. In managing CMFCP, members receive an honorarium every time a tourist visits the area. The honorarium differs depending on the number of visitors as members receive 20% of their total payment. This will then be divided and given to the members who are on duty. PALITAKAN serves more than as managers as they also act as protector of CMFCP. Part of PALITAKAN's organizational structure is a sub-committee for law enforcement.

Identified Resources

Table 2 summarizes the resources identified by women where fish was mentioned as the most identified marine resource in terms of class.

Other marine resources identified were mollusks, crustaceans, sea cucumber, and wood. Women's use of identified marine resources was for household consumption. One of the women noted that the catch for *balatan* (sea cucumber) was dwindling, much to her dismay as it posessed a significant market value. She also mentioned that some fisherfolks collected juvenile sea cucumbers that were not yet ready for harvesting. Despite mentioning wood as one of the marine resources utilized, its specific

Table 2
Identified resources of women

Classification	Number of times mentioned
Fish	14
Mollusks	12
Crustacean	11
Sea Cucumber	2
Wood	1

use was not mentioned as the woman who mentioned it reiterated that it was illegal to harvest mangrove although she mentioned that mangrove was once processed into charcoal. Unlike the women who were able to give five types of marine resources, men were able to identify three as seen in Table 3.

Crustacean topped their list, followed by fish, and mollusk. Women gathered resources for household consumption. One of the respondents even mentioned that every time she gathered marine resources, she used it as *pangulam* (viand) of her family. Marine resources gathered by women were mostly utilized for household consumption. Another respondent mentioned that:

> *"You do not need to buy anything. Just go to the sea if you are hungry."* (Women Respondent)

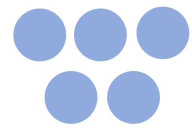
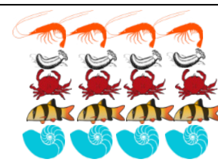
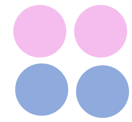
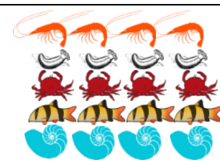
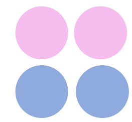
Similar view of women in resource gathering has also been captured in the study of Espinosa (2010) in Peruvian Amazon where women's resource utilization centered for household consumption while men leaned toward income generation. Despite the prior data found in Table 1 where it had been established that women did not fish, their knowledge on marine catch did not go as far as what men knew. Common knowledge can be attributed for the shared decision on how particular resources would be utilized as what has been captured in the study of Espinosa (2010). Although mollusks identified by women preceded that of men only by 4, the findings of Mitleton-Kelly (2015) still hold truth—that women's identified species is limited to intertidal zone. Table 4 shows the women's vantage point on the historical time line vis-à-vis the state of mangroves, marine catch, and the ratio of genders working for marine conservation.

Before the establishment of CMFCP, the respondents claimed that the state of

Table 3
Identified resources of men

Classification	Number of times mentioned
Crustacean	27
Fish	25
Mollusk	8

Table 4
Historical timeline from women's perspetive

Year	State of mangroves	Marine resources catch	Gender ratio
1960-2008			
2009-2015			
2016			

Legend

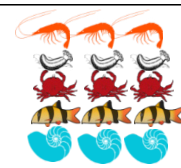
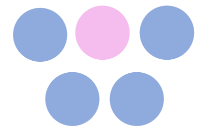
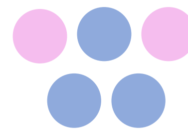
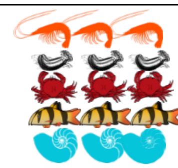
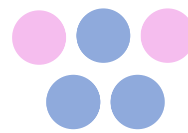
- Mangrove, - Shrimp, - Sea cucumber, - Crab, - Fish, - Seashell,

- Female, - Male

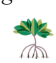
their mangrove was degraded and almost denuded. Back then, mangroves were used as raw material for charcoal making. Despite having degraded mangroves, marine resources catch was abundant. At the same time, the women thought that taking care of the coastal environment was solely for men. It was not until in 2009 when CMFCP was declared that their perception changed. This time, the women believed that there has been an improvement in the state of the mangroves. However, marine catch has been less on this time. The respondents attributed the less catch to the exploitation of fisher folks from other villages. There has also been a greater participation of women since the inception of PALITAKAN and the declaration of the protected area. The respondents agreed that there was an equal gender ratio between men and women in protecting the environment. Currently, the women thought that the state of the mangrove was in its peak form. There had also been an improvement in marine catch although the women thought it was not the same as it was 50 years ago.

A parallel trend has been seen in men's perspective in the state of mangroves in the area from 1960 to 2016. Unlike women, men thought that the state of marine catch was just adequate for daily needs. Marine catch by men was mostly utilized for

Table 5
Historical timeline from men's perspective

Year	State of mangroves	Marine resources catch	Gender Ratio
1960-2008			
2009-2015			
2016			

Legend

 - Mangrove,  - Shrimp,  - Sea cucumber,  - Crab,  - Fish,  - Seashell,

 - Female,  - Male

income. From 1960-2008, men believed that there were very few women working for environmental protection as they believed that women were supposed to market the marine catch and did domestic activities as in Table 5.

During this time, men also perceived that there were less people in the area. Since the founding of the organization and the declaration of the protected area in 2009, men saw a decline in marine catch. However, it was also the time where more women became involved in conservation. Still, there were more men working for conservation than women. The difference in perspective of men and women can be linked to the job profile of men as they venture to the farther part of the ocean whereas women are confined in the intertidal zone.

Tasks in Managing the CMFCP

Adapted from the study conducted by Bagsit and Jimenez (2013) in a mangrove reforestation in Iloilo, Philippines, Table 2 shows the tasks of members in managing CMFCP. For mangrove nursery and, development, it has been observed that they majority perceived that preparing planting materials (70%) and preparation of nursery area (60%) were done by both genders.

Similarly, many of the respondents believed that cutting bamboo stakes for the fence (85%) and fencing (70%) were for men and was too laborious for women. The potting of seedlings/propagules (55%), purchasing polybags and other materials for the nursery (85%) were tasks for women.

For mangrove planting, transferring of mangrove seedlings/propagules to the planting area (60%) and planting mangroves (65%) were seen as tasks for both genders. Consistent with the belief that some activities were too tedious for women, they perceived that digging holes prior to planting (95%) was a task reserved for men. A different trend was seen in mangrove management, protection and maintenance as more tasks were seen for women such as attending meetings (60%), decision-making (50%), coordinating with other agencies/organization (90%), sales (100%), accounting of income and expenses (95%) and safekeeping of funds (95%). On the contrary, planning (65%), monitoring (80%), and clean-up of mangrove area (100%) were practiced by both genders. Only installing of sign boards (80%) was done by men. The trend seen for men was that they were heavily involved in activities where digging and fencing were apparent. However, women were seen more in activities where managing finances, purchasing materials, and organizational management were involved. Further observation revealed that taking care and planting of mangroves and cleaning were activities where both genders were involved. Of the 19 tasks identified, seven were identified for both genders; eight for women and four for men. The respondents mentioned that activities were done by both genders because they work as an organization. Biases on genders have also been mentioned as heavy tasks were for men and management roles were for women.

A similar trend was observed in the study of Bagsit and Jimenez (2013) where women had partaken in almost all of the identified tasks because it was more convenient for them given the proximity of their job. As seen in Table 6, only two of the women respondents considered working at CMFCP far as they worked for the local government. The women of PALITAKAN had the same circumstances as what was reflected in their socio-demographic profile. Identified women's task in managing CMFCP closely resembled their domestic roles of managing family resources. This may be the reason why they have higher participation in managing finances, purchasing materials and organizational management (Labaris, 2009). The result also supported the findings of Abdelali-Martini (2008) that despite men's heavier work labor, women had more workload. It should also be noted that a complementation of task for both genders was evident based on the data.

Organizational role in Table 7 was consistent with the earlier studies related to the tasks in mangrove management. It was observed that roles requiring physical activities such as maintaining the boats and the infrastructures of the site were reserved for men (60%). Similarly, all of the executive committee members interviewed were women (25%). Aside their roles as members of the executive committee, they were also in-charge of welcoming and touring the guests (15%) of the organization.

All of the interviewed members who had executive positions were women. The positions were chairperson, secretary

Table 6
Task distribution in managing CMFCP

Task	Frequency (n=20)					
	Men	Percent (%)	Women	Percent (%)	Both	Percent (%)
Mangrove nursery development and maintenance						
Preparing planting materials	4	20	2	10	14	70
Preparing nursery area	2	10	6	30	12	60
Potting seedlings/propagules	1	5	11	55	8	40
Cutting bamboo stakes (for the fence)	17	85	0	0	3	15
Fencing	14	70	1	5	5	25
Purchasing polybags and other materials for the nursery	1	5	17	85	2	10
Mangrove planting						
Transferring of mangrove seedlings/propagules to the planting area	0	0	8	40	12	60
Digging holes prior to planting	19	95	0	0	1	5
Planting mangroves	2	10	5	25	13	65
Mangrove management, protection and maintenance						
Attending meetings	0	0	12	60	8	40
Planning	2	10	5	25	13	65
Decision-making	1	5	10	50	9	45
Coordinating with other agencies/organization	1	5	18	90	1	5
Sales	0	0	20	100	0	0
Monitoring	1	5	3	15	16	80
Clean-up of mangrove area	0	0	0	0	20	100
Accounting of income and expenses	1	5	19	95	0	0
Safekeeping of funds	1	5	19	95	0	0
Installing sign boards	16	80	0	0	5	25

Table 7
Organizational tasks of PALITAKAN members

Task in the organization	Frequency (n=20)	Percentage (%)	Sex
Boatman	10	50	Male
Tour guide	5	25	Female
Executive position	3	15	Female
Maintenance	1	5	Male
Volunteer	1	5	Male

and treasurer. The results draw some parallelism to Labaris's (2009) view that women's affinity to lead conservation effort could be linked to their deeper connection with the environment supporting the ecofeminism world view. One can also establish a relationship between the number of women holding executive positions and the number of household heads. In addition, the homogenous gender in executive position can also be linked to the findings of Sodhi (2010) that the inclusion of women could induce other women to participate in conservation effort; hence, the high number of women in executive position. In addition, role complementation has also been observed. Whereas women did most of the touring for the visitors and attended to administrative roles, men ferried guests and maintain facilities of CMFCP.

Men have more activities in dry season than in wet season. Domestic chores such as house cleaning, taking care of children other household chores were generally done by women. Men spent time for domestic chores only during dry season. They also changed activities from fishing to planting sugar cane during wet season. On the other hand, women worked only during wet season. However, despite working on both seasons, it has been recorded that men worked longer during wet season than in dry season. During rainy seasons when the seas became too turbulent for fishing, men shifted for planting sugar cane as an alternative livelihood. The long time spent by women for CMFCP during dry season could be traced on their task as tour guides where they had the responsibility of receiving the guests. Asked why all of the tour guides were women, one of the respondents said:

> *"Men tend to shy out from guests that is why we shoulder the task of being tour guides. Their task, however, is to maneuver the raft so the guests can cross to CMFCP."* (Woman Respondent).

Time allotted for CMFCP cannot be properly quantified as visiting CMFCP is not done on a daily basis, rather it is within the prerogative of the members of PALITAKAN if they would commit that day for the conservation site. This perception for time allotment has been captured during one of the interview.

"We visit Ang Pulo [CMFCP] whenever we are needed, most especially when there are guests. We go there if there is a scheduled meeting." (Men Respondent).

The fact that women hold executive positions in PALITAKAN could be the reason why time spent is almost the same as men as what has been studied by Sumalde and Dayo (2015) where the authors had indicated that women's participation to community-based coastal resource management initiatives were affected by their membership to an organization.

Problems Identified by PALITAKAN in Managing CMFCP

Problems identified by the respondents were categorized into three: MPA, natural resources and organization. The respondents were able to mention trash, dynamite fishers, and mangrove logging for dock areas as the problems faced by the MPA. Problem tree analysis was utilized where cause/effect were observed for each of the problems. For trash, it was discovered that majority was not from the area but was washed ashore. These were not only artificial wastes such as plastics and styrofoams (polystyrenes), it also included water lilies that tended to get stuck in mangroves.

Another reason was the lack of awareness in solid waste management within the area. According to them, some people tended to throw their wastes in improper places. Lack of awareness was attributed to lack of training and information provided to the locals that could have imparted them the knowledge about the adverse effects of improper waste disposal. Climatic condition had also been mentioned as one of the reason for trash accumulation in the area. Tide changes brought trash in CMFCP. They tended to see high tide as a natural process; hence, there was minimal intervention that could be done to address its effects. Another problem mentioned was the implementation of solid waste projects. Failure to properly implement initiatives to manage solid wastes had been linked by the respondents as one of the reason for the trash in CMFCP.

The participants claimed that the solid wastes damaged the propagules as the accumulation of trash could break the propagules. Additionally, it could also strangle young mangroves hampering its growth. The respondents also linked trash with mosquitoes that might carry dengue virus. The presence of solid wastes also degraded the aesthetics of CMFCP. With these potential problems, it could spell the success or failure of their conservation efforts as well as their tourism activities. Problem with tourism would then result to fewer guests visiting the conservation site. It is interesting to note, however, that the presence of plastic trash provided additional income of the respondents. They collected and sold the plastic or recycled it by crafting new products which they sold to tourists for extra income. PALITAKAN assigns a male member every day that would watch over the MPA and clean the area. Members also regularly clean the area. Cleaning the area intensifies during the visitor's peak season.

Aside from wastes, there were illegal activities done in the area. According to them, these include cyanide fishing, dynamite fishing, use of small mesh net, and docking and logging on mangroves. As these illegal activities were within the expanse of laws, some violators got away with it since it involves political intervention. This was further exacerbated by bias of some individuals that have the power to either punish or let go the offenders. Illegal actions pushed upon by an individual can be linked to less fish catch. The respondents then linked poverty as the reason why some individuals commit illegal activities.

Continuous illegal activities cause adverse negative effect on both the environment and people. As such, the respondents first traced illegal activities as the leading cause of the decrease in marine resource catch. The extractive form of illegal activities damages the habitat of marine life, thereby decreasing the ability of the ecosystem to recover (Saila et al., 1993). Less marine resource catch means less income and food for the household. This consequently increases hunger incidence. The respondents also mentioned the destruction of coral reefs from these activities.

Damaged corals can impede not just the marine resource catch; it can also affect tourism as corals attract tourists (Australia Department of Environment and Heritage, 2003). The respondents then mentioned that these activities done by the adults might also be imitated by their children. They are afraid that the conduct of illegal activities may be similarly practiced by the next generation. Of all the problems identified, the ones concerning the organization had the least emerging theme. Members lack of participation in conducting activities in CMFCP and attendance of PALITAKAN's meeting have been linked to their job. During the field interview, one of the executive have mentioned that

> *"Members should not be forced [to attend activities] as they are volunteers and they also have jobs."* (Woman Respondent)

During the FGD, it was mentioned that it was not much of a problem as the absence of a member in conducting activities could be filled by other members. It was also mentioned that proper time management is important to balance out their jobs and tasks in PALITAKAN. Lastly, it was mentioned that as long as a member had the dedication for PALITAKAN, job would not be much of a problem as they would have the ability to balance it out if they were really committed in PALITAKAN. Only one effect has been recorded for membership problem: delayed arrival of guests. This delay happens because guests need to ride a boat going to the island. Thus, the need to wait for the person manning the boat.

Recommendations in Managing CMFCP

In managing trash, there should be an intensified solid waste management in the area in partnership with the LGU. Apart from recycling, PALITAKAN might want to consider upcycling to increase the market value of the salvaged trash. The organization also assigns a member every day to monitor and clean the area. As CMFCP covers a huge area, PALITAKAN can consider assigning two members instead of just one where one member can manage the boat and the other can collect the trash. It has also been mentioned that a clean-up drive is usually initiated before monthly meetings. PALITAKAN may want to consider inviting the LGU and partner with other organizations in their clean-up activity to increase efficiency. However, this may mean added duties to members which not all be amenable. In addition, new responsibilities may entail the need for more members.

For illegal actions, the researchers recommend stricter policy implementation. Although it was mentioned that transgressors were relatively fewer than previous years, PALITAKAN can consider aiming zero case transgressors as part of their management plan in safeguarding the CMFCP. This would, however, entail the need for a capacity building to ensure members are aware of the different policies. Such would also mean cost expenditure for PALITAKAN which the organization is currently trying to address give their nature as people's organization. The LGU should also provide more support to Bantay Dagat (sea patrol) to make sure the area is guarded and secured. In addition, protection of CMFCP must be increased because of its location in an intertidal zone which, according to the study of Connel (1972), possesses a high biodiversity benefitting human communities.

More than half of the members are men, although most of the meetings with other organizations/institutions are done by women. The researchers recommend including men in these institutional meetings to increase their sense of responsibility in managing CMFCP. PALITAKAN should also consider strengthening its ties with the community to increase its membership. Most of the respondents were in their middle adulthood stage and have an average of 4.6 family size. The organization may want to consider involving their family members in their activities and their meetings to provide richer ideas during their discussion. Additionally, they can link up with the *barangay* (village) council to ask community members who may want to join PALITAKAN. It was observed that there were only a few people attending their meetings. On a meeting attended by one of the researcher, only nine people were present, less than half of the identified 20 active members. During an interview with the chairperson, it was mentioned that she was planning to implement a "buddy-buddy" system to increase attendees of the meeting. In this proposed system, every member would be partnered to another member to make sure both of them would attend the meeting. However, it is also proposed that a written guideline for the meetings be authored by the organization. This guideline can include sanctions if a member fails to attend a meeting and a prescribed number of attendees in a meeting, preferably, a quorum of at least 50% members to make sure decisions are well consulted.

PALITAKAN's only source of income is through tourism. The earnings from which entice the members to participate in the organization's activity. To further motivate members in PALITAKAN, perhaps an extra form of income generating activity should be explored. Women had identified propagating sea cucumber because of its high market value and they saw it as a potential additional income. However, further studies must also be done to link the products to a sustainable market and ensure the integrity of the environment.

Conservation, in general, entails human intervention as what has been revealed in Siar (2003) and Mitleton-Kelly (2015) where it was established that areas important to women and men varied.. In addition, participation of both genders in conservation is also linked in livelihood and in complementation of management roles as what has been found out in this study. Both genders must be included to ensure acceptability, participation, and ownership of a community for these kinds of initiatives.

CONCLUSION

From the 20 active members who had been interviewed, majority were men. Women were older by three years and the average family size is 4.6. All of the respondents attended formal schooling. Half of the men were farmers whereas women's educational attainment was spread even in high school level, high school graduate and college level. In terms of classification, women were able to identify more marine resources. On the other hand, the historical timeline featured minor difference on the changing seascape of the area. The task in managing CMFCP is distributed into 3 themes: Mangrove nursery development and maintenance, mangrove planting, mangrove management, protection and maintenance. For mangrove nursery development and maintenance and mangrove planting, it was observed that gender distribution was equal. However, mangrove management is dominated by women. Heavy tasks such as digging and fencing were seen as men's activities while task similar to domestic roles such as managing and purchasing are for women.

Implication

Results showed that men and women had different tasks and time spent in their conservation efforts at CFMCP. Furthermore, their knowledge and awareness on the species present in the area also varied. As such by incorporating gender in marine conservation, a deeper understanding may be conjured as to why women prioritize a certain type of resources than men. Such as what has been conducted in this study where resources linked with tourism and household consumption are given more importance. These marine resources are seen in intertidal zones. Men identified marine resources usually used for selling. Identifying which species are important can aid in conservation initiatives as conservationist might be declaring prohibition on a certain species or ecosystem that are vital source of income or food for the community. A gendered approach can also induce more participation on both genders. This also highlights the importance of involving the community as managers of MPAs. Since the establishment of CMFCP, the increase of women participating in marine conservation was very evident. At present, all CMCFP executive positions were occupied by women. Differentiation of tasks by genders also gives light on how CMFCP is managed as men are usually involved in tasks perceived as heavy such as manning the boat and women towards managing finances and as tour guides. Despite these biases that women and men are confined to certain roles, a complementation has been observed in PALITAKAN. The high participation of women in marine conservation for PALITAKAN can be linked to the following: CMFP is located in an intertidal zone; it is where they gather resources; and it also adds income as their task as tour guide. The result may be different if the MPA is located on a different ecosystem.

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The Practice of Biodiversity –related Indigenous Knowledge in Kota Belud, Sabah: A Preliminary Study

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ABSTRACT

Indigenous knowledge is a set of principles, skills, practices, rituals, and customs developed by a particular race, inherited from generation to generation. Indigenous knowledge offers a unique and holistic understanding towards every aspect of life. In biodiversity conservation, integrating indigenous knowledge has become a trend. In many studies, indigenous knowledge has been proven to present a more human ecological approach to manage biodiversity loss. This paper aims to explore the practice of indigenous knowledge by looking at three components of indigenous knowledge system viz. agriculture, traditional medicine, and river management. A preliminary study was conducted in Kota Belud. Data was collected through a focus group discussion through purposively sampled informants consisting of Bajau, Dusun, and Iranun. The findings of the study revealed that the indigenous peoples in Kota Belud still practiced their knowledge. This study also emerges some issues related to indigenous knowledge mainly in knowledge degradation.

Keywords: Biodiversity, indigenous knowledge, indigenous peoples

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INTRODUCTION

Western science may have invested the words ‘nature’, ‘biodiversity’ and

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'sustainability' but it certainly did not initiate the concepts. Indigenous, traditional and local communities have sustainably utilised and conserved a vast diversity of plants, animals and ecosystems since the dawn of homo-sapiens. Furthermore, human beings have moulded environments through their conscious and unconscious activities for millennia - to the extent that it is so often impossible to separate nature from culture.» (Possey, 1998, p. 95).

Being located in the equatorial line and having a tropical climate, Malaysia is blessed with richness of flora and fauna species. Malaysia is also ranked at fourth in Megadiverse Countries (Anonymous, 2015). It is not exactly known the total number of species throughout the country, but it is estimated to be more than 170,000 species.

The Bornean state of Sabah is among the highest in biological diversity. It has a total area of 7,362,000 ha and approximately 60% is still forested. It is where the highest mountain, Mount Kinabalu, is located. The species diversity is not only concentrated in the forested areas but in some other ecosystems such as floodplain, nipah swamp, coasts and mountains. To the current estimations, there are 3,000 species of trees, 1,500 species of orchids, 650 species of ferns, 100,000 species of invertebrates, 221 species of mammals, 587 species of birds, 197 species of reptiles, 98 species of amphibians, 155 species of freshwater fishes and 819 species of marine fishes. Among the most notable flora and fauna in Sabah include Rafflesia (the biggest flower in the world), orchids, orang-utans, two-horned rhinoceros, sun bears and clouded leopards. Not to forget the avian species, coral reefs and marine life (Ministry of Environment and Natural Resources [MNRE], 2006; Tongkul, 2002).

The abundant resources on biodiversity in Sabah are the treasures of the indigenous people. The communities of indigenous people in Sabah makes up approximately 60% of the population consist of 30 ethnic groups speaking more than 50 languages and dialects. Among the ethnic majority in Sabah are: Kadazan, Bajau; Murut, Bisaya, Kadayun, Dusun; Orang Sungai; Suang Laut; and Orang Brunei (Tongkul, 2002). These communities are widely distributed at an area with a high genetic resources. They have been utilising the land and the natural resources to thrive for thousand years in a sustainable manner. The various forms of landscapes, soil types and vegetation covers enable the indigenous people in Sabah to carry out their indigenous community-based activities (Tongkul, 2002; United Nations Development Program [UNDP], 2011).

Linking Biodiversity Conservation with Indigenous Knowledge

Indigenous people have been occupying and controlling large areas of natural resources. The evidence of indigenous people, indigenous knowledge and indigenous territories to biodiversity conservation is significant (Toledo, 2001). It can be said that they are the ecosystem people, implying their way of life of depending upon the resources available to them and the ones relied on. Through the indigenous belief system, they have a deep cultural, spiritual and material attachment to and dependency to the livelihood on the natural resources found therein (Cariňo & Colchester, 2010; Ulluwishewa et al., 2008).

In the context of indigenous communities in Sabah, the systems practised in biodiversity conservation is based on the belief system which is perceived as central system that inter-connects with other social systems. Similar to the rest of indigenous groups throughout the world, the indigenous peoples in Sabah are still performing the traditional occupations such farming, hunting and fishing.

Agricultural System. Each family has their own plot for cultivation and it is done in a small scale using traditional tools. Shifting cultivation is a common practice among indigenous people in which a land is cleared from a vegetation for a shorter time than it is allowed to fallow (Fenigan & Nasi, 2004). The system is highly particular from the start to the end of farming through particular practices and rituals. To commence the planting season, the indigenous peoples refer to their own traditional calendar based on the phase and shape of the moon which is believed to influence the agricultural, cultural and social practices. The main reason of following the traditional calendar is to avoid and minimise the unwanted and unwelcomed pests and diseases, hence the yield of crops is maximised. This indigenous practice was validated by Vaishampayan (1982), Nag and Nath (1991), Mishra et al. (1999) and Bhagawati et al. (2015) who showed the lunar phase on the insect flight activity. Hence, the indigenous communities ensure the critical stages of crop growth do not coincide with the active insect activity.

In hill rice cultivation, most ethnic groups share the similar rituals and regulations. The basic stages in cultivation of hill rice including field selection, felling, burning, dibbling, tendering/weeding and harvesting. Special ceremonies are being performed at each stage of cultivation by a bobohizan or priestess. The practice of shifting cultivation somehow alters the natural vegetation of the land (Erni, 2015), the indigenous peoples naturally restore and maintain the soil through a fallow period; the field is left for 7-10 years until trees are grown back to certain sizes. Soil restoration is accelerated by planting some leguminous crops once the paddy harvested. The indigenous peoples also practice selective weeding; only certain type of weeds are pulled out and spread on the ground and left to rot as humus. Through this mechanism, soil moisture, fertility and productivity can be retained (Craswell & Lefroy, 2001).

The indigenous peoples prevent and reduce pest and disease manifestation using the selected plants, not harmful artificial pesticide. Murut use a sour fruit called liposu, pound and scatter in the field. They also use leaves from a tree called babas (curry leaf), soaked and sprinkled to the paddy plants infested by maggots. Kadazandusun treat the area affected by fungal red disease using red palm leaves.

It is also a common practice to burn the tree roots to keep off rats and insects. In addition, burning and hanging of buffalo skin and shell of king crabs is to ward off the insects from the rice. While Bajau use frog and shell of crayfish for the same purpose (Tongkul, 2002).

Natural Resource Management System. The main principle in natural resource management among indigenous peoples is sustainability and inter-relationship of all things (Abdul Halim et al., 2012). The communities are firmly obeying the concept of taking only resources needed for sustenance and no over-exploitation on the natural environment. Indigenous peoples utilize the natural resources through traditional activities such as hunting and fishing.

The ceremony of *managal* is a proclamation of the decline of fish in the rivers. To observe this ritual, fishing is banned for a period of time usually between six months to one year. It is a communal understanding and collective responsibility of the indigenous peoples to maintain the sustainability of the aquatic resources (Abdul Halim et al., 2012; Tongkul, 2002). In hunting, the indigenous peoples commit to the practice of *meminting*. It is a one-way technique to only choose mature animals using their traditional hunting methods including blowpipe, trap and spear. To hunt smaller animals, traditional devices like snare, sling and net are used. The hunting activities are constricted to particular taboos and principles pertaining to utilization of natural resources. The indigenous peoples have regulated the principles into «Community Hunting Protocol». Some communities regard the taboos as *sogit* which is a customary law which allows the wrongdoer to ask forgiveness from the aggrieved party and the whole community. The ritual requires serving meals (rice, pigs, chickens), symbolically avoiding the wrath of spirits and restoring the harmony and integrity of the village (Abdul Halim et al., 2012).

Health System. People generally have been using plants since the dawn of civilization. Plants are resources for food, medicine and construction and manufacture of crafts and tools. Some plants are often associated to a ritual attachment due to the hallucinogenic feature (Gerique, 2006). Simply put, plants are highly integral in human survival (Kulip, 2014). The indigenous knowledge in utilizing the plants is pivotal remarkable that three quarters prescription drugs manufactured today are based on it (MNRE, 2006).

Previous enthnobotanical studies among indigenous people in Sabah determined there are hundreds of plant species with different benefits and applications (Andersen et al., 2003; Foo et al., 2016; Kulip, 2014; Kulip et al., 2005; Kulip, 2003). Studies conducted by Jin et al. (1999), Luoga et al. (2000), Bussman (2002) and Gemedo-Dalle et al. (2005) emphasized that the documentation of indigenous knowledge in ethnobotany was important for biodiversity and cultural conservation as well as sustainable resource utilization. The dynamics of the ecosystems and the indigenous peoples possessing the detailed knowledge of the components of biodiversity are the important components in the relationship of ethnobotany and biodiversity conservation (Ubom, 2010).

MATERIAS AND METHODS

This preliminary study applied qualitative approach as its method of research. Data were collected through a focus group discussion and observation. FGD deemed appropriate in this case as it offered the researcher to "…learn through discussion about conscious, semi-conscious, and unconscious psychological and socio-cultural characteristics and processes among various groups" (Berg, 2004, p. 23). Besides, as reported by Berg (2004), FGD is a dynamic data collection technique as the interactions made among informants in a group can stimulate the discussions. Six informants from Kota Belud were chosen. Purposive sampling was made use and informants' criteria were decided as to accomplish the study objectives. The informants were the villagers of the said area and consisted of three ethnics namely Dusun, Bajau, and Iranun.

Kota Belud is located in the western end of Sabah. It lies approximately 70km from state capital Kota Kinabalu. Based on consensus in 2010, Kota Belud has a total population of 91, 272 people. Kadazandusun makes up around 41% of total population, followed by Bajau at 34%.

RESULTS AND DISCUSSIONS

Throughout this preliminary study, there found some ongoingly practised indigenous knowledge. During the FGD session, the informants were asked mainly on three aspects of environmentally-related indigenous knowledge; agriculture, river management, and traditional medicine.

Agriculture

From the initial observation, it can be said that agriculture is one of the main economic activities of natives in Kota Belud. Nevertheless, the agriculture is not merely for subsistence but conventional production. From the finding, modern agricultural practices especially in paddy farming are being adopted. The use of tractors, chemical fertilisers and pesticides has becoming the standard in agriculture. Paddy farming is more common among Iranuns and Bajaus. According to informants, traditional agriculture no longer seems viable in the modern days. A possible explanation for this finding may be the lack human labour.

> *"Sekarang ini zaman moden, kalau ada pun bertani sudah lari daripada zaman dahulu [Now it's a modern time, the practice of agriculture is not as the same in the past time]".*

Younger generations are now more interested in settling down in cities and working regular nine-to-five jobs. In the past days, buffalos were used to plough to the land, nowadays it is difficult to get the buffalos with addition to fear of it being stolen. The increase of paddy planting area also makes it dauntingly impossible to control the pests and optimise the paddy production at the same time. Profit wise, it is agreed that traditional paddy farming would bring greater economic gains to the farmers as they needed not spend on machines, pesticides, seeds or fertilisers.

Among the features of traditional farming is independence from the application of chemical fertilisers and pesticides. One unanticipated finding is that, some indigenous practices in farming are still embedded in the mind of indigenous peoples, though practically traditional paddy planting has demised. Iranuns apply a technique called *teknik buit* in pest control. This method implies of planting bamboo leaves in the farming area. The skin of jackfruit is believed to control the presence of leeches among the Bajaus. They also make use of cow manure and cut grass that act as a natural fertiliser. The cow manure and grass are left to decay for approximately three months in the soil. The Bajaus also use rice straws as a composite fertiliser.

Small-scale farming is still being practised in many households. Common crop plants like bananas, tapiocas, and sweet potatoes are planted for subsistence.

Traditional Medicine

Indigenous peoples are known for their extensive knowledge in utilising the plants to cure ailments. The finding from this study shows that the informants can identify some plants from their surrounding used to treat common illnesses.

The bark of *sepang* tree is used to treat minor body aches. The bark has to be boiled and drank. The leaves of *kela jawa* tree are believed to treat bloating. The leaves should be crushed into paste form and apply on the bloated area. Some plants are used during postpartum confinement. The root

Figure 1. Paddy field in Kota Belud (Field study, 2018)

of s*intatabau* tree is boiled and consumed by women after giving birth. It is believed to help in postpartum recovery.

The indigenous communities here also consume some plants in their daily diet. Some plants such as *pegaga*, cashew shoots, beetle leaves eaten as *ulam*, are believed to deliver health benefits to those who consume them. Nipa palm fruits are believed to help treat hypertension and diabetes.

Fishing and River Management

Indigenous peoples in Kota Belud have a unique river management system called *tagal*. It is one of most documented indigenous practices (Abdul Halim et al., 2012; Tongkul, 2002). *Tagal* is a ceremony that proclaims the decline of fish in rivers. It is usually observed by banning any fishing for a period of time usually between six months to one year.

There exist various ways of fishing among Iranuns, Bajaus, and Dusuns, but the ceremony of *tagal* is mainly observed by Dusuns in mainly observed by Dusuns in many parts of Kota Belud. Iranuns use different traditional tools depending on types of fish caught. Nets, bamboo fishing rods, bamboo fishing traps are among the common tools used in fishing. Bajaus use similar methods as Iranuns as well; sometimes they incorporate the use of natural poison (*tuba*) to catch fish.

The Dusuns also identify *tagal* as *bonbon* which means "do not". With regards of this practice, the principle of *sogit* is integrated. Simply put *sogit* refers to punishment or penalty if one breaks the custom that offends the community. In the case of *tagal*, if one is found to catch the fish during the banning period, he or she is entitled to *sogit*. The offence will be judged by the village headman and brought to the Native Court (*Mahkamah Anak Negeri*).

In the practice of *tagal* at two different villages viz Kampung Nahaba and Kampung Tegudon in Kota Belud, it is important to note the villagers take their own initiatives in reliving and maintaining *tagal*. From the study, the practice of *tagal* shows that both younger and older folks put the efforts in conserving their rivers. More interestingly, the rivers conserved through *tagal* turn into ecotourism sites that attract local and foreign tourists. This generates economic gains to the Dusuns.

Limitation

Researchers would like to emphasise that this is a preliminary study; hence the findings are subject to some limitations that could not be overcome. First this study did not adopt the ethnographic approach which could help researchers better understand the indigenous knowledge system of different ethnic groups in Kota Belud. Secondly, this study was limited to a small number of informants. Data collection was carried through one FGD session and observation at limited sites in Kota Belud.

Therefore, future study should observe measurements stated above. Next research is needed to be done in a longer period of time at different areas in Kota Belud. It would definitely produce more in-depth and interesting findings.

Figure 2. Tagal in Kampung Tegudon facing the view of Mount Kinabalu. The site has become an ecotourism attraction (Field study, 2018)

Figure 3. Newly developed *tagal* site in Kampung Nahaba (Field study, 2018)

CONCLUSION

One of the issues that emerges from the findings above is the degradation of indigenous knowledge among the indigenous communities. As can be deduced from the opinion of informant, modernisation and urbanisation have taken away some important indigenous knowledge from their life. Change of belief has contributed greatly to the practice of indigenous knowledge. The teaching for Islam and Christianity substantially prohibits the act of worshipping of spirits or ghosts. We believe that there are many more threats inflicting indigenous knowledge directly or indirectly as reported by Tang and Gavin (2016).

As mentioned earlier, this paper aims to show the contribution of indigenous knowledge towards biodiversity conservation. However, if there is a lack of practice of knowledge itself, conservation might seem possible. Another issue from the finding reveals the need for indigenous knowledge documentation. To this extent, no efforts in documentation have been reported in the case of Kota Belud. Indigenous knowledge documentation in other parts of Sabah has been highlighted in the work of Tongkul (2002), Kulip (2014), and Kulip et al. (2010).

Given the importance of indigenous knowledge in biodiversity conservation, it is imperative to foster the awareness of indigenous knowledge among indigenous communities in Kota Belud. Such efforts would be welcomed by them. Documentation should involve indigenous peoples directly with the support and collaboration of state government, local authority as well as other concerning organisations. Relieving and protecting indigenous knowledge can be empowering to the indigenous communities in economic, social and environmental aspects.

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Realization of Pratuokng (Bamboo Tube Zither) Repertoire among the Bidayuh of Annah Rais through Frequency Modulation Synthesis Sound Modeling

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ABSTRACT

Gongs are heard during Gawai celebration on first and second of June every year as an indication of appreciation for the harvest obtained. Gongs are a symbol of prosperity for the Bidayuh (Horsbourgh, 1858). Gong players gather and perform and are frequently joined by the traditional Bidayuh dance at an open space, 'awah' of the longhouse known as 'Kupuo'. There are three levels of tone attribute derivative from the gongs, namely 'canang', 'satu' and 'tawak'. In the community of Annah Rais, Padawan, Sarawak, there are tube zithers known as *pratuokng*, which contain a similar tone structure as the Bidayuh gong set and offer comparative collections. Seen from the point of view of sound preservation, the Audiovisual Research Collection for Performing Arts (ARCPA) located at the Music Department of Faculty of Human Ecology, UPM is stepping forward in developing elusive learning for a scholarly group to get to far-reaching database collections. In this respect, an exploratory examination concerning *pratuokng* collection is directed by means of sound simulation via Frequency-Modulation Synthesis (FM Synthesis), draws nearer as a model. The 'Audio Modulation' method, especially by means of frequency modulation, empowers summing sine wave to be a structure at different amplitudes. Subsequently, creating a non-consonant partials of frequencies sidebands will build up a metallic timbre, empowering the acknowledgment of the *pratuokng* music back in the traditional Bidayuh gong ensemble.

Keywords: Audio archiving, audio modulation, bidayuh, Frequency-Modulation Synthesis, *pratuokng*, tube zither

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INTRODUCTION

Present State of Audio Preservation

An archive is a deposit of files that keep records of an organization or individual for legal purposes. Archiving audio-visual documents is vital in order to not only keep records but to define present value sets that is key in decision making on what is important to human life. Philosophically, the significant recollection of the past is as important as conceiving the future possibility (Musib, 2015). Edmondson (2004) elaborated on these thoughts as follows:

> The accumulation and transmission of memory from one generation to another is a sustaining motivation of human society. It is the 20th century that has been characterized by a new, technological form of memory – the sound recording and the moving image. Now its preservation and accessibility depend on a new discipline synthesized from these three traditions. The philosophy and principles of audio-visual archiving, of guarding and sustaining that new kind of memory stands on their foundations. The philosophy in audio-visual archiving – what is done and not done, and why – is the consequence of these foundational principles and value (p. 5).

In the context of Memory of the World, preservation is the sum total of the steps necessary to ensure the permanent accessibility – forever – of documentary heritage. It includes conservation, which is defined as those actions, involving technical intervention, required to prevent further deterioration of original materials (p.6).

In line with the objective of the national cultural policy, which is to strengthen the unity of the nation through culture, ARCPA is taking another step in constructing a new approach to archiving. Aside from collecting, authorizing, managing, publicizing and accessing the collection of individual cultural expressions materials, abated by the code of ethics, this new approach known as architectural archiving is looking at other possibilities in archiving historical materials.

Currently, research on exploring other possibilities of collecting and documenting archived materials is scarce. To name a few, an article written by Jähnichen for the Sarawak Museum, 'Sound Environmental Accounts about Borneo's Land Dayaks and their Echoes in Contemporary Performing Arts of the Bidayuh in Padawan,' focuses on collecting tube zither music *pratuokng* played in Bidayuh gong context. Musib wrote an article titled 'Back to reality complex-preservation methods of sound production and its environment in the digital era' in a publication for University of Malaya in 2012. Umashankar's (2012) article, "Survival of Traditional Performance under Different Acoustic Conditions" was presented at the 43rd International Association of Sound and Audiovisual Archives (IASA) Conference in New Delhi, India. His research was on documenting and archiving acoustic properties of an old temple used as a theatre with the aid of 'impulse response'. Lastly, a doctoral dissertation by Musib (2015) introduced the methods of recording and the possible outcomes for studies of sound perception and identity issues based on various sound experiences, known as the "Contextual Sound Preservation for Local String Instruments." A rich set of Bidayuh tube zithers recordings that allows for a choice of listening conditions mainly include the distance to the musicians and the position within the village environment.

Objective

The main objective of this research is to contribute to the sound experience of gong music through simulation of sound synthesis. The realization of gong sound via audio modulation creates an experience to the listener of what was once heard by the community of the Bidayuh. Currently, the gongs were substituted by the tube zither known as *pratuokng*. Archiving the sound culture of gong-like timbre in the form of plug-ins known as VSTi (Virtual Studio Technology Instruments) can potentially provide an individual community identity, namely the gongs of the Bidayuh Biata in Annah Rais. Each gong has its own timbre characteristic, and one is different from the other. With the aid of VSTi, a sound synthesis is able to simulate at a microscopic level, on each 'synthesized gong'. This includes audio modulation techniques that require a modulator. Sound preservation that includes a variety of receptive perspectives will be of increasing interest in research projects among social scientists, technicians, and decision makers in Malaysian communities through a growing awareness of intangible attributes of cultures (Musib, 2015).

MATERIALS AND METHODS

Research Design

The way this research was conducted was through describing the sound of *pratuokng* and its relation with the gongs of the Bidayuh (see Figure 1). It was done through frequency analysis deriving from the actual sound recording from gongs of the Bidayuh in Annah Rais. The gongs were digitally recorded using a large diaphragm condenser microphone at a 48 kHz sampling rate. The design of the sound simulation was structure based on similar harmonic content of the actual gongs, through a V.S.T.I (Virtual Studio Technology Instruments) plug-ins model design. Each of these sound modelling represents the sound radiators of both *pratuokng* and the gongs. Later, each of these sound generators was assembled (orchestrated) via MIDI protocol, hence the musical pieces of the *pratuokng* are able to be generated and record through a MIDI keyboard controller.

RESULTS AND DISCUSSIONS

Social Setting of the Bidayuh

Annah Rais is a settlement with over 500 years of unwritten history. There are about ten to forty families living in a single kupuo. Each kupuo comes with a different size and name. The kupuos of Annah Rais (see Figure 2) are named and categorized based on the number of apartment units built in each kupuo and the kupuo size (Musib, 2015) (see Table 1).

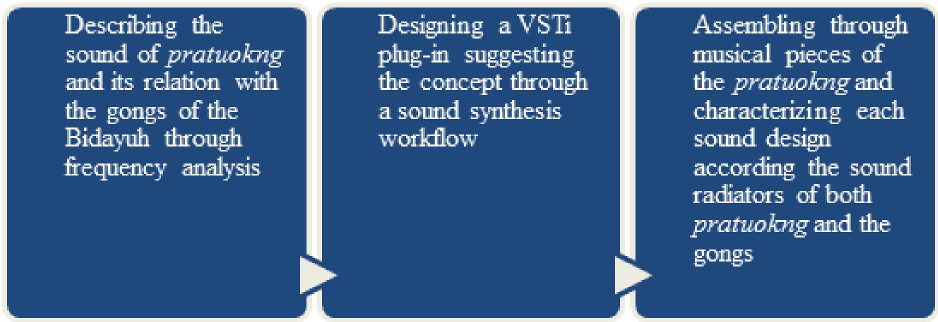


Figure 1. Realization of Pratuokng (Bamboo Tube Zither) repertoire through Frequency Modulation Synthesis Sound Modelling workflow

Figure 2. Kupuo Saba, Annah Rais, Padawan, Sarawak

Table 1
The measurement of each 'kupuo'

Name of the longhouse	No. of apartment	Kupuo size
Kupuo Saba 1	10 apartments	54.30m x 33.20m
Kupuo Saba 2	7 apartments	36.30m x 21.00m
Kupuo Terakan	11 apartments	56.62m x 30.10m
Kupuo Sijo 1 (Sau-u)	12 apartments	45.66m x 22.74m
Kupuo Sijo 2 (Sibudat)	6 apartments	32.40m x 20.10m

(Recorded by Ahmad Faudzi Musib and Chow Ow Wei)

There are around ten to forty families living in one longhouse or kupuo. Sarawak's inhabitants encompass more than twenty distinctive ethnic groups (Musib, 2015). They are frequently alluded to as Dayak. The term Dayak has uninhibitedly alluded to the indigenous Iban and Bidayuh. The Bidayuh consist of five minor sub-groups (see Figure 3). Most of the Bidayuh and their sub-ethnic groups live in the southern part of Sarawak. They comprise the Bidayuh Selakau-Lara or Selako in the Lundu area, Bidayuh Jagoi in the Bau district, Bidayuh Biatah in a small region of Padawan, Bidayuh Bukar-Sadong in Serian, and also the Bidayuh Baru or Modern Bidayuh in the central regions of Padawan and Bau (Musib, 2015).

Pratuokng of Annah Rais

Situated on a highland and encompassed by a tropical rainforest that is rich with different sorts of bamboo, Annah Rais utilizes this characteristic asset primarily to build and restore the kupuos. The entire construction of the kupuo is made of bamboo. It was a custom in the past that the tube zithers were made in the drying yard for development and repair. The *pratuokng* or *aguokng tarikng* (bamboo gong) used to be made a toy out of these remains which had now turned into an all-around regarded melodic instrument of the Bidayuh Biata. The *pratuokng* is sorted as an idiochord tube zither and is built utilizing a giant bamboo known as patukng or betung. Investigations of the audio signal in the form of frequency spectrum were completed so as to decide the distinctions and likenesses of a tube zither and the gongs. The aftereffect of the audio signal in the form of frequency spectrum analysis between the gongs of Kupuo Saba and the principle *pratuokng* (see Table 2) connotes both shared comparative resources of sounds, in particular, canang, satu, and tawak. Strikingly the *pratuokng* sounds one octave higher than the gong set, for instance, the canang, and the tawak and a variety of the satu-named strings of the *pratuokng*. It appears to be conceivable that these outcomes are because of the material of metal that reverberate more as a contrast with the resounding of the bamboo which is limited by the size of the bamboo nodes, in addition to the thickness of the strings of the *pratuokng*.

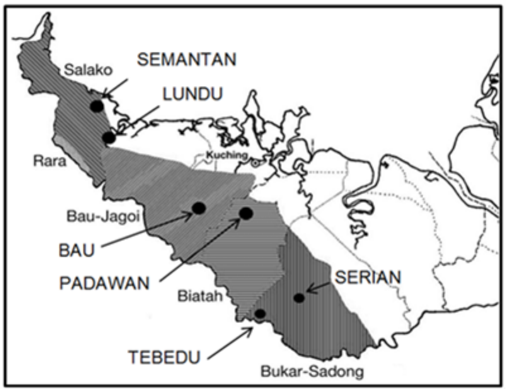


Figure 3. Map defined by language varieties of the Bidayuh and their sub-ethnic groups mostly inhabits the southern part of Sarawak (Rensch et al., 2006)

Table 2
The recorded gong set and a single pratuokng voices

Gong voices	Pitches	Frequencies	Pratuokng voice	Pitches	Frequencies
canang 1	G3+6 cents	196.69Hz	*canang* 1	G#4	422.24Hz
canang 2	F3-1 cents	174.50Hz	*canang* 2	F#4	368.09Hz
canang 3	A#4-39 cents	455.76Hz	*canang* 3	D#4	315.51Hz
satuk 1	D3+8 cents	146.13Hz	*satu* 1	C#4	283.79Hz
satuk 2	A#2 +36 cents	119.05Hz	*satu* 2	C4	255.43Hz
satuk 3	G2 +48 cents	100.77Hz	*satu* 3	-	-
tawak 2	A2 -1 cents	109.89Hz	*tawak* 2	G#3	207.72Hz
tawak 1	A2 -19 cents	108.76Hz	*tawak* 1 (DRUM TOUNGE)	G#3	207.72Hz

Pratuokng as Substitution for the Gongs of the Bidayuh

A meeting was set up with Arthur Borman, age 52, a *pratuokng* musician in early February 2017 (see Figure 4) concerning this issue. Arthur affirmed that the *pratuokng* will be utilized as a substitution, particularly if there was a demise or newborn in the group of the kupuo. Playing the gong will also bring misfortune, he added. Other fascinating realities that Arthur said was, "If there are insufficient players to play the gong set, the *pratuokng* will be an option" (see Figure 5).

From the point of view of the social setting of the Bidayuh Biatah in Annah Rais, the substitution of the gong set a clear path for the *pratuokng* to be acknowledged and valued by the younger generation, as opposed to towards a regularizing framework that is utilized and educates by the more seasoned age of the Bidayuh

Figure 4. Arthur Borman on *pratuokng* accompanied by *gaduak,* a single headed drum played by Pola at the awah of Kupuo Saba, Annah Rais, Padawan, Sarawak (Photo by Ahmad Faudzi Musib)

Figure 5. Arthur Borman (right) leading the *pratuokng* ensemble namely Madeeh (Photo by Ahmad Faudzi Musib)

in Annah Rais (see Figure 6). The list of musical repertoire title of the *pratuokng* pieces that offer a comparative collection of the gong music are *Pingadap, Ti-tiek nunuo', Simangi Binua, Kangkuk, Tak taki' taup daka, Sinayietng, and Bua' jug.*

Developing a Concept of Reconstructing the *Pratuokng* Pieces through Frequency Modulation Sound Synthesis

In reconstructing a *pratuokng* piece back to the gong context, the 'Kangkuk' musical piece for *pratuokng* was chosen to simulate the experiment. Through the realization of gong-like timbre via synthesizer audio modulation techniques called Frequency Modulation, the musical piece for *pratuokng* will be transformed back to the gong sets. Promotion of acoustic or ethnic instruments through sound synthesis is an ongoing process. Starting from the RCA modular synthesizer invented by Harry Olsen and Hebert Belar, electronic engineers and employee of RCA's Princeton Laboratories, that was able to generate and manipulate multiple geometric waveforms in the 1950s, to the current digital synthesizer that is able to generate presets of three ethnic races of Malaysia, namely Malay, Chinese and Indian. The sole intention of the current study is to develop a concept of reconstructing the *pratuokng* pieces through a frequency modulation sound synthesis able to experience a simulation of the *pratuokng* piece in a gong-like timbre. Carrying out the approach of 'perspectivism' in sound naturalness and the exploration of acoustical sound experience and replicate through synthesis parameter controls through technical tools and methods as a concept, the design yields effective sound experience within acoustic properties such summing sine wave at odd order harmonics. During re-examination of the tube zither music, the tunes and additionally cadenced examples played on each sound radiator (strings) of the *pratuokng* were extricated. The melodic parts from the extraction are appointed to every melodic piece of the 'gong set'. These 'gongs' are then played through a plan of 'metal-like' timbre produced by means of modulating frequency via Audio Modulation techniques. On a fundamental level, this step will create sidebands or non-harmonic partials. Regulating a source oscillator's frequency with a sound modulator will likewise deliver a timbre change (see Figure 6).

Figure 6. Historical photo of the gong played by three people (Ethnology Department, Sarawak Museum).

Two oscillators are involved, where there is the modulator that controls the frequency of another oscillator known as the carrier; subsequently, through these configurations sidebands are created. This

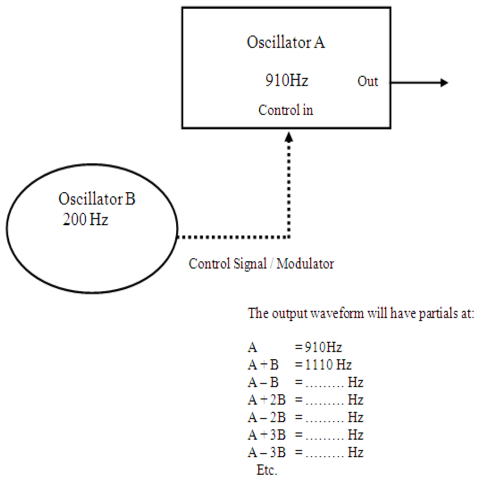


Figure 7. Block diagram defining two oscillators in audio modulation technique which were able to yield gong-like timbre (Block diagram by Ahmad Faudzi Musib)

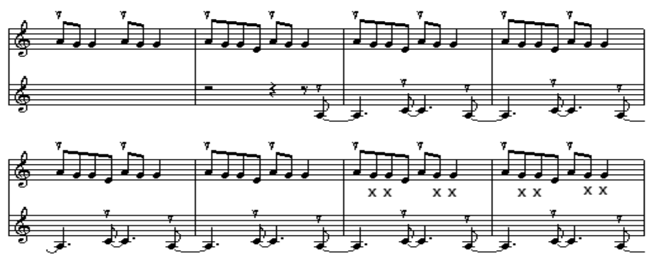


Figure 8. 'Kangkuk,' a musical piece for *pratuokng* (Transcribed by Gisa Jähnichen, 2012)

makes it conceivable to 'recreate' the gong in light of the proportion of the modulator and the carrier. The sonic qualities are precisely broken down and outlined with the outcome that takes into consideration the re-enactment of gong music that used to be a *pratuokng* piece. In an excerpt of 'Kangkuk,' a musical piece for *pratuokng* (see Figure 8), transcribed by Jähnichen, it indicates that the *pratuokng* is replicating its performance in the gong context.

Marks show the distribution of rhythmic accents. The crosses indicate the possibility to use drum tongue or the tawak 1 of the *pratuokng* (Jähnichen, 2012). Jähnichen added, "After listening to this pattern for a while, the rhythmic structure turns into another shape by identifying the tawak sound as an emphasized beat. The tawak is played by gently smacking or slapping the drum tongue with the performer's left hand. The way to play both *pratuokng* seems to be clearly derived from the way to play a gong set accompanied by drum" (Jähnichen, 2012).

Taken together, these results suggest that the sound design via realization of FM synthesis of a tawak-like timbre should

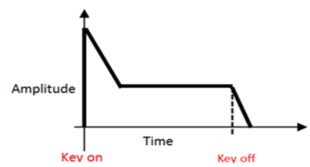
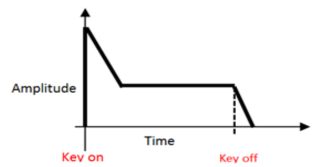
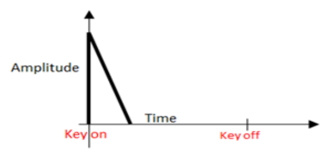
	Gong like timbre	Envelope Curve (A.D.S.R)
1	Canang 1,2,3	
2	Satu 1,2,3	
3	Tawak 1, 2	

Figure 9. The proposed envelope curve setting for the gong-like timbre set.

include a modifier (envelope generator) into the design. This enables the output to be replicated to a ‘short sounding’ drum-like shape. Manipulating the ADSR (Attack, Decay, Sustain, and Release) parameters will enable a user to shape the canang, satu and tawak-like timbre output accordingly (see Figure 9).

CONCLUSION

The substitution in instrumentations as shown in the case of the gong set with the aguokng tarikng (bamboo gong) was based on culturally substantiated similarities of sound radiators. Creating the gong sound played back by *pratuokng* and making it audible through another sound engine can contribute to the sound experience of gong music through simulation of sound synthesis. The realization of gong sound via audio modulation creates an experience to future generation listeners of the Bidayuh Biatah in Annah Rais of what was once heard by their community in the past. These processes are not much different from the historical example of substituting an acoustic piano by an integrated synthesizer that plays the piano sound patches without having the hassle of tuning it, moving it around, and placing it accordingly. Using the above scenario, the present sound patches such as the Japanese wind instrument, shakuhachi and its musical phrase in the form of sound samples have been used by many hardware or software synthesizers. This practice has been slowly and sonically accepted in cultures without piano or the shakuhachi tradition. Though the advances in electronic instrumentations are able to overcome undesirable attributes of traditional instruments, perhaps this can be an approach in collecting and preserving the sound as well as the musical pattern or phrase played by the Bidayuh as a form of preserving and promoting documentary heritage.

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Residents' Resilience towards Insecurity in Maiduguri, Borno State, Nigeria

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ABSTRACT

It is obvious that the demand for security is one of the basic needs for human survival, and the effects of terrorist such as Boko Haram on the society have gone beyond the expectations of individuals in Maiduguri, Borno State Nigeria. Even though many have relocated themselves out of the area, there are still those who continued to stay in the neighborhood. Therefore, the general objective of this paper is to examine the level of residents' resilience and to compare if there are significant differences in the level of resilience based on age, gender and religious inclination towards insecurity in Maiduguri. Resilience Theory by Kurt Lewin (1943) was used to underpin this study. Using a structured questionnaire, data were collected from a total of 383 respondents in Maiduguri. The findings from the descriptive statistics revealed a moderate level of resilience among the residents ($M = 3.09$, $SD = 0.78$). Independent sample t-test showed a statistically significant difference in the level of resilience between male and females ($t(381) = -2.518$, $p < 0.05$). Additionally the ANOVA analysis revealed no significant difference in the level of resilience based on age and religious inclination ($F(2,380) = 1.105$, $p > 0.05$ and $F(2,380) = 0.771$, $p > 0.05$). Based on the findings, the authors concluded that females were found to revitalize more easily as compared to males after an attack. In general, there are some residents in the study area who show the ability to revitalize and withstand the security threat and resist relocation irrespective of their age and religious inclination. Thus, the authors are of the opinion that to ensure

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safe neighbourhood, the government should not only concentrate on the rehabilitation of internally displaced person but efforts should also be geared towards the residents who decided to remain in the neighbourhood even though it is affected by the insurgency.

Keywords: Insecurity, insurgency, resilience, residents, relocation, security

INTRODUCTION

Fulfilling the physiological need is the first in the list of needs in Maslow's Hierarchy Theory of Needs, which includes food, clothing, and shelter of man. While, the second and important next need that becomes a necessity to be satisfied by man is the security need (Maslow as cited in Mcleod, 2007). Insecurity remains one of the most worrisome global problems irrespective of whether a nation falls under the nomenclature of industrialized and developed or developing and underdeveloped. It is on this premise that Olajide and Kolawole (2013) categorically said that, one of the greatest challenges threatening many countries of the world today was terrorism. The Global Terrorist Index indicated that the total number of deaths from terrorism in 2014 extended 32,685 which constituted 80% increase from 18,111 in the earlier year (Institute for Economic and Peace, 2016). The Institute also reported that Nigeria had the prevalent proliferation of deaths ever documented with 5,662 and it was ranked as the third most affected country by terrorism with 9.21 % (Institute of Economic and Peace, 2016).

Nigeria has seen a lot of violent and overall insecurity upsurge in nearly all its states of the federation, predominately the Boko Haram insurgency in most parts of the north-east specifically Borno State (Osawe, 2015). With its historically roots traced to 2002 and fed by frustration resulting from political, economic, social and religious issues, Boko Haram, after its early violence in 2003-2004 in Yobe State, became more of a threat from 2009, with civilian casualties, fear, and material damage heightening tremendously, and both Christians and Muslims residents were targeted (Kpughe, 2017). From June 2011 through June 2018, the Nigeria Security Tracker (NST) documented 2,021 incidents involving Boko Haram, in which 37,530 people were killed (Campbell & Harwood, 2018). While Aljazeera in 2018 reported since Boko Haram launched its campaign in 2009, they killed more than 20,000 people and forced two million others to flee their homes in Northeast Nigeria.

The attacks by the Boko Haram since 2009 have posed a serious threat to lives and property among those who live in Maiduguri Borno State (Odo, 2015). The attack has not stopped as reported by Aljazeera on the 3rd July 2015, Boko Haram kills scores while praying in the mosques. On the 1st November 2018, Aljazeera reported that Boko Haram burned villages on outskirts Maiduguri as well a camp for internally displaced people. These attacks of the insurgency group have crippled social and economic activities in the state and led to thousands of deaths and destruction of properties (Akokpari, 2007). Following the destructive actions of the sect, the level of economic hardship caused by the insecurity worsened the socio-economic situation in the state and creating an atmosphere for fear, post traumatic anxiety, depression and increasing spending on public security (Alegbeleye, 2014; Ilechukwu, 2014). About 1.4 million persons have been internally displaced in North-Eastern Nigeria alone of which most are from Maiduguri City and neighbouring villages (United Nations High Commissioner for Refugees [UNHCR], 2013). In addition, a casual discussion with a staff of Borno state Housing Corporation acknowledged that the high number of vacant houses for the period 2009 - 2014 in Maiduguri was associated with a large number of residents that fled the area. However, despite the large of residents fleeing their homes to a more safe area, there are still many residents who choose to remain in their neighborhoods. Hence it is against this backdrop that this study seeks to examine the level of resident's resilience towards insecurity in Maiduguri, Borno state and how it varies among the respondents based on their gender, age, and religious inclination.

Literature Review

The issue of security tends to occupy the center stage in human existence, and it has become the point of discussion in recent times. Security is the condition or feeling of safety from harm or the absence of threats (Igbuzor, 2011). More so, in conceptualizing security, scholars have placed much emphasis on the absence of threats to peace, stability and general cohesion (Igbuzor, 2011; Nwanegbo & Odigbo, 2013). Insecurity, on the other hand, invokes different meanings such as the absence of safety; danger, hazard, uncertainty, and lack of protection. Beland (2005) defined insecurity as the state of fear or anxiety due to the absence or lack of protection. Achumba et al. (2013) labeled insecurity in two ways. First, insecurity is a state of being subject to danger or threat. Second, insecurity is the state of being open to risk or anxiety. Scholars have identified unemployment, poverty, and religion as the major causes of insecurity in Nigeria which are injurious to the socio-economic development of the country (Jega, 2002; Okorie, 2011; Salawu, 2010). The insecurity in Borno State which is the result of the insurgency of the Boko Haram group can be viewed as a breach of peace and security resulting in the destruction of lives and property. This prevailing insecurity which is characterized by bombings, killings, kidnapping of young girls from their schools and destruction of lives and property has made Borno State a not livable place to live (Alegbeleye, 2014). Boko Haram means "Western education is a sin" was founded around 2002 in Maiduguri, the capital of Borno State and largest city in Northeast Nigeria. During its inception, the main tenet was to change the current government of Nigeria which practiced democratic and secular rules as contradiction to *Shariah* (Dunn, 2016). She continued stating that in July 2009, the Boko

Haram uprising began in Bauchi another state in Nigeria, close by to Borno State and later spread to other Northern States, leaving hundreds of followers, Nigerian law enforcement officers and civilians dead. The following years the attacks in Northeast and others part of the country escalated including bombings, mass shootings and executions. Three states that are considered directly impacted by the Boko Haram insurgency is Borno, Yobe and Adamawa states (ACAPS, 2015). Following the dangerous activities of the sect, the Federal government declared a state of emergency in May 2013 in these three states for a period that lasted over a year (Alegbeleye, 2014). However, the insurgency activities still persist consequently forcing many residents to relocate from their neighborhoods. However, there are others who choose to remain in their residences despite the prevalence of the insecurity. So, what could be the reason for these people decision to stay in the conflict area? Is it because of there are resilience or they do not have anywhere else to go.

Resilience is a multi-dimensional concept of use in different fields. Klien et al. (2003) indicated that the word resilience was originated from a Latin word resilio, meaning "to jump back". It was first developed as an environmental concept by Holling (1973) and subsequently used for social structures and human-environment schemes (Carpenter, 2013; Folke, 2006). Mallak (1998) described resilience as the capacity of a person or organization to quickly plan and device positive adaptive actions to match the immediate situation with minimal stress. Innes and Jones (2006) suggested that resilience was the way in which certain place was able to resist and mitigate the risk and threats to which they were posted. The threats could be a natural disaster or large-scale human-induced harm. Wildavsky (2017) described resilience as the capacity to cope with unexpected dangers and learning to bounce back after it had become obvious. Rose (2004) saw resilience as consisting of two components. The first component is known as inherent resilience which is the ability to adapt to ordinary conditions. The second component is adaptive resilience which is the ability to adapt in trouble situations due to creativeness or additional determination. Muggah (2014) added that resilience as an ongoing process of individuals' communities to survive, adapt, cope and grow in spite of stress and shocks. Thus, resilience in people ability may differ from all manner of environmental adversities. Generally, resilience can be viewed as the ability of individuals or communities to withstand and bounce back from calamity or threats (Feldman, 2011). Therefore, resilient people can control their emotions in whatever situation they are in. In general what can be concluded from the above discussion is that there are three main components of resiliency, namely resistance, recovery and creativity. Resilient people have good skills and self–governing, they are also enduring and calm under pressure and can bounce back from impediments and not easily affected by depressions (Feldman, 2011).

Earlier studies in resilience have shown that resilience has a positive association with individual resilience (Eshel et al., 2016; Kimhi, 2016). Bonanno et al. (2007) found that people of 65 years of age or older were more resilient than those between 18 to 24 years age. In terms of gender, women were found to be less resilient than men. Goroshit and Eshel (2013) conducted a study on the resilience of older and compared it with the younger Israelis and found out that the older Israelis were more resilient because of their long experience of wars and attacks they faced in their daily lives had made them felt stronger and more attached to the place. While a study in Australia by Anton and Lawrence (2014) found out that socio-demographic characteristics of residents living in a threatening area revealed an important impact on the place of residence where they were more resilient as compared to those who lived in a safer area. This study adopted the second component of resilient as identified by Rose (2004) that was adaptive resilience, the ability to adapt in a terrible situation due to the determination to continue survive in the area.

Theoretical Framework

Resilience theory which was originated from social psychology was proposed by Kurt Lewin, a prominent German-American social psychologist in 1943 (Ungar, 2008). Lewin postulated that the behaviour of individuals could not be sufficiently explained in a natural environment without giving emphasis to understanding their historical background, socio-cultural, political, economic and family origin. Resilience theory as related to individuals or community is to acquire the basic understanding of positive adaptation as well as risk endurance that enable individuals to become functional, productive and accepted members of their immediate neighbourhood and society. This is in line with the definition given by Muggah (2014), who viewed the concept of resilience as an ongoing process of individuals or communities to survive, adapt, cope and grow in spite of external or internal stress and shocks.

The emphasis of contemporary resilient concept highlights the environmental approaches to give a sensitive and accurate explanation of communities and individuals to have the ability and capability to resist a certain risk and challenges in order to produce desired positive outcomes (Rutter, 1999). Furthermore, he asserted that the main significant idea of resilience was to assess the level of individual's resilience and endurance towards risk experience in their settlement. This is to say, resilience involves how individual manage and adopt under adversity or challenges in the society in order to produce positive and remarkable outcomes. The hypothesis is of this study is that those who decided to stay put in their area even with the increase in insurgence of the Boko Haram are more resilient as compared to those who move out voluntarily from the area.

Boko Haram Activities

The dastardly activities of Boko Haram can be seen in the series of attacks on public and private residential houses, security establishment, prisons, places of worships, public schools/institutions, masses and on prominent personalities (Ikechukwu, 2014). In 2015, Aljazeera had reported that Boko Haram gunmen had killed more than 140 people in three separate attacks on Mosques and villages in Nigeria's Northeast Borno State (Aljazeera, 2015). Cook (2012) reported that there had also attacked schools, hospitals, markets and other public locations, primarily in Maiduguri. The aftermath of such attacks resulted to insecurity situations including; loss of lives and properties (Obi, 2015), creation of an atmosphere of fear, post-traumatic anxiety disorder, depression and increase spending on public security, especially in term of surveillance (Ikechukwu, 2014; UN-Habitat, 2007). Conflict impacts the population through multiple pathways. Community and household resources may be diminished as fund are diverted from social services, prices for food and other commodities increases because lack of it or because supplier no longer sends their products to this area due to safety reason. Infrastructure such as health facilities, markets, water supply and sewage systems all disrupted and roads maybe damaged or not accessible (Dunn, 2016). Thus, it can be said that the activities of the insurgency group have crippled social and economic activities in the state.

Hence the direct consequences of the heightened insecurity situation in the Maiduguri due to the activities of the Boko Haram have led to the voluntary and involuntary movement of residents within and outside Borno state. However, despite the prevailing insecurity in Maiduguri, there are many of the residents who continued to stay in their neighborhoods. People develop resilience even when the situation of their environment is associated with high risks such as natural disaster, insecurity and other forms of threat (Anacio et al., 2016). The way in which resident view their neighborhoods gives them the impression to develop resilience in case of threat in their neighborhoods, which may ultimately influence their decisions as to remain.

Researchers have identified reasons likely to be responsible for people resistant to relocation even in adversity situation. Such studies emphasized on socio-economic and demographic characteristic such as, age (Bonanno et al., 2007; Goroshit & Eshel, 2013), residents length of stay (Anacio et al., 2016; Lewicka, 2005, Raymond et al., 2010; Stedman, 2006), gender (Bonanno et al., 2007), tenure (Lee, 2012) as the likely reasons that could influence individuals or communities to perceive less threats and become resilience even when their residential neighbourhood seems to be under life-threatening situations. Most of these studies were carried out in the natural disaster-prone area in Western and Asian countries. Little is known about residents' resilience towards insecurity situation due to terrorist activities in Africa, particularly

Northeast Nigeria. This is the area where the Boko Haram is targeting to establish a pure Islamic state across West

Africa governed under the *Sharia* Law (Asfura-Heim & MaQuid, 2015).

MATERIALS AND METHODS

This study was carried out in Maiduguri, Borno State, Nigeria. Maiduguri is the capital city of Borno State and located in the Sahel Savanna area of north-eastern Nigeria. It is the biggest city in North-eastern Nigeria. The total population of Maiduguri is 540,016, spread across four districts. The target population of this study comprised residents who still remained in their neighbourhood from the four major districts of Gwange, Bolori, Yerwa and Mai Sandari of Maiduguri metropolis. Those in the internally displaced person camps were not included in the target population because they were those who were forced to move out because their villages had been burned down by Boko Haram. Only those whose age is 18 and above were selected as respondents for this study. The sample size for this study was determined based on the statistical apparatus suggested by Cochran (1977). A sample of 111 was drawn from Gwange, 80 from Bolori, 164 from Yerwa, and 66 from Mai Sandari district. Additional 10% were included to address for the questionnaires that could not be used during the analysis because of improper or incomplete answer (Singh & Masuku, 2013). A total of 421 questionnaires were adminitered to respondents (see Table 1). The exact sample used for the study was 383, as some were not properly filled and failure to return questionnaire on the part of respondents.

Due to the nature and current situation of the study area, been a crisis prone area, non-probability sampling was used. Non-probability sampling offers a variety of different alternative method to choose samples based on the personal decision (Saunders, 2009). The non-probability sample includes Snowball sampling, Judgmental sampling, Convenience sampling and Quota sampling techniques. In view of the above, for this study convenience sampling technique was employed, due to the insecurity problem which was very difficult to use any other

Table 1

Population & sample distribution of the four districts of Maiduguri

No.	Name of District	Total population	% of Population of each district	Total Sample	Additional 10%	Total Sample
1	Gwange	142,122	26.32	101	10.1	111
2	Bolori	102,154	18.92	73	7.3	80
3	Yerwa	211,119	39.09	149	14.9	164
4	Mai Sandari	84,621	15.67	60	6	66
Total		540, 016	100	383	38.3	421

sampling techniques. This is based on the fact that convenient sampling is less expensive; saves time and the respondent is easily accessible. Convenience sampling involves selecting respondents based on their availability or relative ease of access.

The instrument used to measure the level of resilience was adapted from Smith et al. (2008). The instrument consisted of 6 items with the following contents; I tend to bounce back quickly after insurgent attack, I have a hard time making it through insurgent attack, It does not take me long to recover from insurgent attack, It is hard for me to snap back when something bad happens, I usually come through difficult times with little trouble, and I tend to take a long time to get over set-backs in my life. The questions were designed on 5 points Likert scale. The questionnaire comprises of two sections. Section one enquires on the demographic background of the respondents, section two enquires on the level of the residents' resilience to insecurity in their neighbourhood. A pilot study was conducted on 30 respondents to ensure that the proposed questionnaire was reliable and rewording the items in the questionnaire where necessary. Field (2009), Pallant (2007) and Tabachnick and Fidell (2007) recommended that for best reliability test the Cronbach's alpha was expected to be ≥ 0.7. The result of the reliability test for the present study indicated that the items used were reliable (Cronbach's alpha 0.731). Descriptive statistics were used to determine the level of resident's resilience towards insecurity. The t-test was used to determine the difference in resident's resilience based on gender, while ANOVA was used to determine differences in the level of resilience among respondents' age and religious inclination.

RESULTS AND DISCUSSIONS

The descriptive analysis of the respondents' socio-economic and demographic background showed that among a total of 383 sample used for the analysis, males constituted 59.3% (227) and female were 40.7% (156). Close to 77% (296) of the respondents aged between the 18 – 40 years, about 20% (76) aged between 41 – 64 years, and 65 years and above constituted about 3% (11). More so 63.7% (244) were Muslims, followed by Christians 33.4% (128), while only 2.9% (11) from other religions (Table 2). Based on the Mean score of 3.09 and standard deviation of 0.78, as shown in Table 3, the descriptive analysis shows that, out of the 383 respondents, 53.0% (203) showed a moderate level of resilience, 28.2% (108) of the respondents' high level of resilience and 18.8% (72) of the respondents reported a low level of resilience.

An independent-samples t-test was conducted to compare the difference between genders on the level of resident's resilience. The results of the independent t-test is depicted in Table 4, indicating a significant mean difference in the level of resilience between male and female at 0.05 significant level. The analysis shows that females had a slightly higher mean score of (3.22, SD = 0.85) as compared to males

Table 2
Background of respondents (N=383)

Variables	Frequency	%	M	SD
Gender				
Male	227	59.3		
Female	156	40.7		
Age groups			34.6	11.7
18-35 years	237	61.9		
36-50 years	109	28.5		
51-65 years	29	7.6		
>65 years	8	2.1		
Marital Status				
Single	140	36.6		
Married	179	46.7		
Divorced	36	9.4		
Widow	28	7.3		
Religion				
Islam	244	63.7		
Christian	128	33.4		
Others	11	2.9		
Occupation				
Civil Servant	127	33.2		
Business	111	29		
Farmer	50	13.1		
Unemployed	95	24.8		
Level of Education				
Qur'anic Education	42	11.0		
Primary School	21	5.5		
Secondary School	89	23.2		
Tertiary Education	231	60.3		
Tenure				
Owner Occupier	169	44.1		
Renter	214	55.9		
Number of family member			8.6	5.7
1-5	118	30.8		
6-10	177	46.2		
11-15	57	14.9		

Table 2 *(Continued)*

Variables	Frequency	%	M	SD
Number of family member			8.6	5.7
>16	31	8.1		
Length of Stay			15.1	11.4
1-10 years	172	44.9		
11-20 years	124	32.4		
21-30 years	59	15.4		
31 years and above	28	7.3		
Income Distribution			N65,873	18.5
<N30,000	187	48.8		
N30,000 – N70,000	103	26.9		
N70,001 and above	93	24.2		

Table 3

Level of residents resilience (n = 383)

Level	Frequency	%	Mean	SD
Low (1 – 2.33)	72	18.8	3.09	0.78
Moderate (2.34 – 3.66)	203	53.0		
High (3.67 – 5.00)	108	28.2		

Table 4

Independent sample T-test of gender on level of resident's resilience

Variable	*n*	Mean	SD	*df*	*t*	*p*
Gender						
Male	227	3.01	0.72	381	-2.518	0.012
Female	156	3.22	0.85			
Total	383					

who had a mean score of (3.01, SD = 0.72) (t (381) = -2.598, p = 0.010).

ANOVA result shows that there was no significant mean difference between the respondent's age categories on the level of resident's resilience, F (2, 380) = 1.105, *p* =0.332. Similarly, the ANOVA result shows no significant difference in the level of resilience based on the religious inclination of the respondents as depicted in Table 5 (F (2, 380) = 0.771, *P* = 0.463).

Despite the incessant attacks, the residents showed a moderate level of resilience. In terms of how resilience varies

Table 5
ANOVA test of age and religion on level of resident's resilience

Variable	n	Mean	SD	df	F	p
Age						
18 - 40	296	3.08	0.78	2	1.105	0.332
41 - 64	76	3.19	0.80	380		
65 and above	11	2.86	0.72	382		
Religion						
Islam	244	3.10	0.72	2	0.771	0.463
Christianity	128	3.10	0.88	380		
Others	11	2.09	0.89	382		

across gender, age and religious inclination, the independent sample t-test result showed a significant difference in the level of resilience between male and female, this implies that females were found to revitalize more easily as compared to males after an attack and this contradicted with the findings by Bonanno et al. (2007). This could be due to the fact that males were always the target during the Boko Haram insurgency. Males are more vulnerable to attacks as compared to females. Casual conversation with residents on their general view of the situation of insecurity in their neighbourhood, Mrs. Y an elderly woman aged 61, and another resident Mr. T both explained that, "male adult and family heads are mostly the targets of the insurgency group, leaving behind female and children in most cases, thus the ladies have to shoulder the responsibility of being the breadwinners". In terms of age group and religion, the ANOVA result indicated no significant difference in the level of resilience based on the respondent's age and religious inclination. Therefore, it can be deduced that irrespective of their age and religion, the attack by Boko Haram is on everyone regardless of age and religion. As reported by many reporters Boko Haram had attacked both mosques and churches in Nigeria. Aljazeera reported that in 2015 several mosques were attacked in the town of Kukawa, 180km Northeast of Maiduguri where at least 97 men, women and children were among the victims. While Kpughe (2017) stated that given that Boko Haram was partly couched in religious terms, as it leaders claim, Christians and Muslims were targeted in churches and mosques through suicide bombing, direct attacks by armed insurgents, kidnapping and the like.

It could be concluded that the moderate indication on the level of resilient by both Muslims and Christians in the study area is an indication that, there is a peaceful coexistence between the different faiths. Thus, based on the results of this research, it could be concluded that the issue of the *Boko Haram* insurgency in north-eastern Nigeria particularly Maiduguri is not associated with religion (Ezeibe, 2012). Even though, the attacks by Boko Haram on the Christians is their strategy to attract support from the Muslim to their struggle but there is no substantive proof indicating that Boko Haram commands actual broad-based support among Muslims (Africa Spotlight, 2012).

CONCLUSIONS

Based on the findings, results show that residents' resilience is moderate among those who decided to stay in their area despite the prevailing insecurity characterized by incessant bombings, killings, and destruction of lives and property. This indicates their capability to revitalize and withstand the security threat. Majority of these respondents fall within the low-income class, would find it difficult to move out of the neighbourhood with their entire families, more so even if they have low or moderate resilience they continue to stay considering the means of living they derive from the neighbourhood. The majority are also having large family size and are attached to their neighbourhood as they have stayed there for more than 10 years. Resident's length of stay facilitates an individual's establishment economic endeavor precise for that place. They have developed the necessary networks and skills required to practice certain economically satisfying activity. Therefore, for them relocating to another place means they have to start all over again in building new networking and might need to develop new skills for economic purposes and also the competition could be stiff as all those relocated also will be experiencing the same.

The study found that female to be more resilient as compared to their male counterpart. The reason is that most of the insurgency attacks are targeted on the male than female and children. The male need to run or hide every time *Boko Haram* raid their place. Many of the males were either abducted for recruitment or being kidnaped and punished because being charge of giving information to the authorities about Boko Haram. Boko Haram did killed women and children but in normal circumstances female was used to be left behind and this made them become more independent and stronger. The study also reveals that age and religion are not determining factors of resident's resilience because, in the event of attack or fear of the attack, everyone is being targeted regardless of their age and religion. Indicating that Boko Haram are not selective in their recruitment for member and also in punishing those who were considered liabilities to them.

RECOMMENDATIONS

The policies on alleviating the hardships of the aftermath of an insurgency were always centered toward the internally displaced persons (IDP). This is the group that was forced to move out from their residence. However, there also people who choose not to move and prefer to stay put in their area but are given less or no attention. This group of people needs help to ensure their safety in the area and they need support from the government as their resiliency is moderate and there is a possibility that they might also move out in the future. All the movement means the government must spend money to provide the place for these people to live and provide food for them as their main source of incomes has also being disrupted due to the movement. By not moving they are helping the government indirectly by being less a financial burden. What they really need is the support and motivation from the government to provide them with the protection from being attack by Boko Haram. Therefore, the government should gear policies towards assisting residents whose means of livelihood have been destroyed but still remain in the same neighborhood. They should come out with a staunch anti-insurgency policy and with proper implementation. The authorities need to ensure the presence of Joint Task Force (JTF) in the area working together with the Civilian Joint Task Force (CJTF) in overcoming the threat of Boko Haram is felt by the residents. This is to gain back the trust of the residents with the capability of the authorities to protect them from any adversity of Boko Haram. This will help reduce the feeling of fear among the residents and will increase the level of resiliency among the residents.

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Well-Being among Social Entrepreneurs in Malaysia: A Theoretical Domains Framework

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ABSTRACT

The term Social Entrepreneurship (SE) is not new in Malaysia but not many studies were done on this community, especially on their subjective well-being. This term has long been debated among scholars because it is a fast-growing phenomenon among both academics and practitioners in the area. SE is defined as an entrepreneurial activity known to address basic human needs such as giving access to basic education, employment, health aid, community development, and socio-economic empowerment. It differs from commercial entrepreneurship because SE focuses on social strategies and values because they believe in the importance of creating social changes, which has the potential payoff and transformational benefits to those involved whether in providing or receiving the services. Such impact is reflected on social entrepreneur's satisfaction, happiness, meaningfulness of life, social connectedness and health. However, the limited research on well-being in Malaysia relies on measures that simply assess an individual's satisfaction with specific aspects of life such as housing and income. Therefore, these measures are not appropriate to assess the positive impact of SE on social entrepreneur's well-being. Thus, after meticulous reviews of literature through Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), an insight on the number of records were identified through the applied search engines. As a result, the search stratagem came out with a framework of well-being measures that take into account behavioural, cognitive

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intentions, motivational choices, feeling and functioning of social entrepreneurs. After a full text review, about seven articles were included yielding four identified domains associated to well-being and social entrepreneurs.

Keywords: Social entrepreneurship, social entrepreneurs, social impact, well-being domains

INTRODUCTION

The term Social Entrepreneurship (SE) has been widely defined by different scholars as the creation of social value produced in collaboration with people and organizations from the civil society who are engaged in social innovations with an economic impact (Hulgård, 2010), and bring the stability of an inherently unjust equilibrium among the excluded, marginalized or the sufferings of those who lacked financial means (Martin & Osberg, 2007). A social entrepreneur is known as a legal person that makes profits for society or a segment of it by innovation in the face of risk by involving a segment of that society (Tan et al., 2005) by applying enterprise expertise into innovative activities or approaches that can address social problems for the public good (Austin et al., 2012). Such organization involves the process or behavior of encompassing the innovative use of resources to execute social change and attend to social needs (Mair & Martí, 2006). These definitions vary as its motive is based on the contexts existing within that country's typology of social entrepreneural activities and the company's vision (Ishak & Omar, 2015). Overall, SE has three common dimensions; social, market orientation and innovation.

A Social Enterpreneruship is known to have the ability to combat poverty, causes community development, integration of the excluded, offers new types of services and deliberative democracy (Hulgård, 2010), to provide transformational benefits for the society who is underserved and neglected, to generate profit and non-profit income, to alleviate the suffering of targeted groups (Cornwall, 1998), to create a stable ecosystem for a better future (Martin & Osberg, 2007), to provide intangible profits like health, improve lives, education and environmental conservation awareness (Neck et al., 2009; Tan, et al, 2005), to provide services and products, the creation of new organizations, to create economic, social and cultural value for the targetted society (Mair & Martí, 2006). A number of renowned SEss are Big Belly Solar, Terracycle, Transnational Recycling Industries Pte Ltd, Banyan Tree Gallery, Grameen Bank, KickStart International, Aravind Eye Hospital, Sekem, EVY site, Purple DNA, Koperasi Masjid, Community Arm and much more.

The SEs mentioned above have been addressing social problems and attempt to alter existing social structures by empowering marginalized society such as single mothers, people with disabilities and youth. Generally speaking, SE is altruistic and a spur for sustaining social changes, hence it differs from other social service provisions and social activism. However, in Malaysia there is no legal structure for SE but the business principles of an SE is still the same as globally (Social Enterprise Malaysia, 2014). The SEs in Malaysia still address the social challenges related to the environment or a specific community. For example, the most prominent SEs in Malaysia are Kakiseni that stands for art, Do Something Good stands for volunteerism, PT Foundation supports HIV affected communities, Epic Homes helped bridging the urban-rural divide by building homes for aboriginal families in rural areas, and many more. SE is a catalyst of creativity and innovation development to promote long-term benefit to those involved whether in providing or receiving SE services. The impact of SE can bring both economic and social progress, but nowadays, studies on SE lacks focus on the social aspects of what cause the success of a running SE, it was said previously that a success of an SE lay on the prosperous state of those involved, which are the social entrepreneurs. Hence, a domain framework to measure the well-being of social entrepreneurs is imperative.

Up to date, the success of a society, organization and even community is normally measured in terms of objective indicators of well-being such as GDP, wealth, crime rate, and education. Nonetheless, these objective indicators of well-being are weakly associated with life satisfaction and happiness (Donovan et al., 2002; Helliwell & Putnam 2004; Helliwell 2003). Social entrepreneurs build their businesses based on pressing social issues, making the community one of their primary stakeholders. As mentioned by Austin et al. (2012), the nature of a social entrepreneur's work involves great leadership and self-sacrifice, which means spending their time for the benefit of the community. SEs sometimes face financial instability, which poses a challenge for social entrepreneurs to keep up with their social responsibilities (Harris et al., 2014). This in turn affects their social enterprise's performance while trying to deliver a social impact. Their ability to perform is reflected through their economic and emotional status. Therefore, there is a need to first develop a systematic well-being measure that takes into account behavioural, cognitive intentions, motivational choices, feeling and functioning of social entrepreneurs. Furthermore, well-being has not yet been used as indicator for the social impact of SE on social entrepreneurs in South East Asia (Chang et al., 2016; Multilateral Investment Fund, 2016). Therefore, to measure its impact does not solely depend on wealth creation such as housing and income (Welter et al., 2017), as social values are equally important (Chandra, 2017).

Background of Social Entrepreneurship

Social entrepreneurs are known to take calculated business risks, but their main objectives are to pass benefits to the society. Their involvement goes beyond economic purpose of typical entrepreneurships; they intimately get involved from the beginning and volunteer in charities. Actions such as giving to others, doing things for others or volunteering, has been found to be part of a social entrepreneur's job scope. There is a significant gap in knowledge on the extent of SE-led activities and its' impact on social entrepreneur's health and well-being. Utmost research regarding SEs has been on their business and management outputs, such as the jobs created, provided trainings and services (Munoz et al., 2015), which result in a lack of indicators meant to measure the social components.

Social Entrepreneurship and Well-being

In recent years researchers have started to incorporate subjective indicators of well-being in order to assess social entrepreneurs' level of satisfaction, happiness, and meaningfulness of life in reference to life domains like home life, friendships and work. (Diener, 2009; Lau et al., 2005). First of all we have to conceptualize what is meant by social entrepreneur's well-being, from there we can establish a framework. To understand social entrepreneur's well-being is important because they are the "change makers" (Stevens et al., 2015) committed in helping others and passing the benefits for the society (Tan et al., 2005). Notably there were several studies done on the subjective well-being of communities based on Helliwell and Putnam's (2004) social context of well-being, which is based on Social Capital Theory. Such study measured life satisfaction through a cross-sectional survey data collection from 7,500 samples globally. However, Shir (2015) claimed that although several studies were done on community's well-being, yet they still lacked a clear philosophical framework on the research approach and procedure of which factors specifically affected the well-being of social entrepreneurs, especially within the context of SEs in Malaysia. Thus, we must first construct a conceptual framework on well-being and social entrepreneurs.

In a study by Stiglitz et al. (2009) they had suggested to explore the use of well-being indicators to develop better policies. Remarkably, there was only a few empirical evidence on the relationship between subjective well-being (happiness and performance satisfaction) and entrepreneurial activities at a social entrepreneur's level (Carree & Verheul, 2012), therefore, a social entrepreneur's well-being continues to be scarce and lack common understanding on the impact of SE towards the people involved. The success of an SE can be seen through their social entrepreneur's social recognitions, responsibilities and social contributions. These benefits are linked through their emotional well-being, which could possibly deliver assurances in a social mission to the beneficiaries due to the social nature of behavioural theory. Several studies have claimed that a social entrepreneur's motivation to start SE and their social purposes, plus the context of relational spaces could contribute to the well-being of social entrepreneurs (Farmer et al., 2016; Fleuret & Atkinson, 2007; Munoz et al., 2015).

Mechanisms of Well-being

According to Austin et al. (2012) and Chandra (2017), research in the field of interest and mechanisms of well-being among social entrepreneurs is lacking due to insufficient exploration. Well-being is a holistic concept in which social entrepreneurs are understood as biopsychosocial beings and their welfare centres on the efficiency of their body, mind, and spirit (Bowling et al., 1997). Because such efficiency may be the result of the interaction of life circumstances, social norms and values it is important to assess well-being using social and contextual relevant the measures. However, the success of a society, organization and even community is normally measured in terms of objective indicators of well-being such as GDP, wealth, crime rate, and education. Authors have also suggested that through its innovative leadership, social entrepreneurs can achieve sustainable competitive advantages (Dees, 1998; Prabhu, 1999; Weerawardena & Sullivan-Mort, 2001). Furthermore, the available anecdotal data suggest that the transformative potential of SE contributes positively to the health and sustainability of its communities.

Nonetheless, the positive impact of running a SE on the health and sustainability of its communities have not yet been assessed. Similarly, Mair and Martí (2006) implied that the greatest challenge for a SE was how to quantify the success of their performance and its social impact towards targetted communities. Therefore, the focus on well-being has been gaining interests within the field of social sciences. Universally, happiness is known as a behavioural goal and a driver of human behaviour (Kato, 2013), the research on well-being in Malaysia, is based on the theory of Human Need (Doyal & Gough, 1991) Hence well-being is conceptualized as objective or subjective need fulfilment and/or satisfaction with specific aspects of life (e.g. income, family, work) (Mokhtar et al., 2015; Noor et al., 2014). Up to date, few researchers have focused on community well-being in Malaysia; nor has well-being been used as an indicator to measure the impact of SE on community development. Thus, this paper aims to develop a theoretical domains framework to measure social entrepreneurs' well-being in Malaysia.

MATERIALS AND METHODS

A systematic review was constructed based on relevant criteria of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines and diagram (Moher et al., 2010), which illustrates the number of records identified through search engines such as google scholar and SCOPUS (Figure 1). The advantages of a systematic review are to unfold evidences and gain critical insights on the impacts of SE (Greenhalgh et al., 2004). First, the search stratagem was conducted in March 2017, which focused on the search terms; "social impact" AND "social entrepreneurship" AND well-being. Only one article was excluded due to duplicated reference. Second, the inclusion criteria were based on the research areas; psychology, social sciences, sociology, behavioural sciences, arts and humanities; timespan between 2008 to 2018; and refined by English language. Third, after a full text review, the texts were further

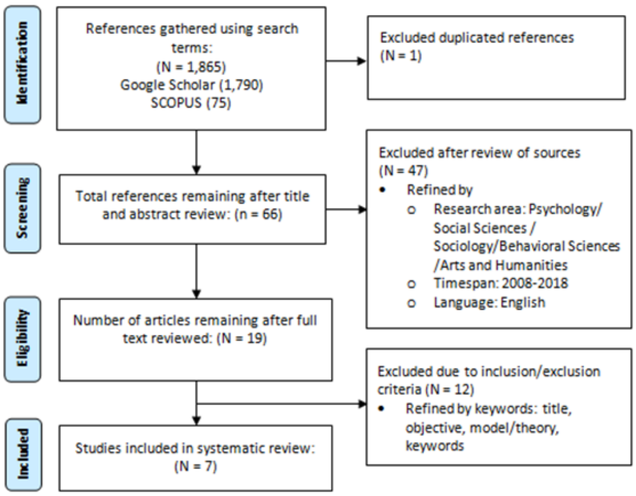

Figure 1. Flow diagram of the systematic review of literature

refined based on the title, objective, model/theory and keywords related to domains used to measure the well-being of social entrepreneurs. All in all, only 7 articles were included in the systematic review out of the 1,865 articles and theses found online.

RESULTS AND DISCUSSIONS

Data Extraction and Synthesis

Most SE beneficiaries are seen to have been impacted from participating and supporting SE activities where shared values and beliefs play an important function in enhancing well-being mechanisms at an individual level based on social support. The studies included (Table 1) provide several evidences that SE activities can positively impact a social entrepreneur's mental health, self-fulfilment, and satisfaction to performance and health behaviours, all of which could contribute to the overall well-being of social entrepreneurs. These studies argued that social entrepreneurs behave in ways that could amplify their health and well-being while conducting SE activities; factors such as relational spaces, satisfaction to performance, emotions of self-fulfilment and health could manipulate their entrepreneurial behaviours and these factors were identified to cause positivity depending on the context of each SE event (Carree & Verheul, 2012; Dijkhuizen et al., 2016; Farmer et al., 2016; Fleuret & Atkinson, 2007; Kato, 2013; Munoz et al., 2015; Roy et al., 2014).

Primarily, based on the systematic review of literature on the concepts of SE and well-being among social entrepreneurs, a theoretical domains framework is developed from the synthesis of models and *theories included in past studies mentioned in Table 1* as a way to help understand and measure the well-being of social entrepreneurs (Figure 2). Conceptually, well-being among social entrepreneurs is based on four identified dimensions. Overall, each domain

Table 1

Literature review on domains related to well-being among social entrepreneurs

Author(s)	Title	Objective	Model/Theory	Methodology	Domains
Fleuret and Atkinson (2007)	Well-being, health and geography: A critical review and research agenda.	To explore the different conceptual and policy spaces of well-being	Theory of Needs Relative Standards Theory The Capabilities Approach	Used of operationalization of well-being concept in both research and policy	Spaces of well-being Spaces of capability Integrative spaces Spaces of security Therapeutic spaces
Carree and Verheul (2012)	What Makes Entrepreneurs Happy? Determinants of Satisfaction Among Founders.	To examine the determinants of three types of satisfaction among founders, i.e., with income, with psychological well-being, and with leisure time	The Managerial Rents Model Hubris Theory of Entrepreneurship Entrepreneurship Theory	Used data of a unique and detailed panel survey of the research institute EIM and a cross-sectional data, self-reported data, and ordinary least squares (OLS)	Entrepreneurial satisfaction to performance based on five factors: Specific human capital General human capital Start-up motivation, Individual characteristics Venture-specific characteristics
Shoko Kato (2013)	Entrepreneurship as a process of self-fulfilment: Well-being, affect, and behavioural strategies.	To identify how entrepreneurs' behaviour and their affective states are interrelated, and what triggers entrepreneurs to increase or decrease their effort toward business start-ups	The Hedonic Psychology Framework Self- Determination Theory	Used a multiple-case study design, using the diary blogs of nine entrepreneurs as a main data course	Emotions: categorized in four quadrants based on two dimensions: high/low arousal level and positive/ negative emotions: Evaluation (pleasant/ unpleasant) Activation (passive/ active), Imagery (mental picture)

Table 1 *(Continued)*

Author(s)	Title	Objective	Model/Theory	Methodology	Domains
Roy et al. (2014)	The potential of social enterprise to enhance health and well-being: A model and systematic review.	A systematic review of empirical evidence on the potential of social enterprise to enhance health and well-being	Not specified	Used a systematic review from published public health, social science and medical peer-reviewed journals in November and December 2012 using 10 different databases on the empirical research of the impact of social enterprise activities on health outcomes and their social determinants	Health and well-being are presented in three categories: Physical health, Mental health Social determinants
Munoz et al. (2015)	The social enterprise as a space of well-being: an exploratory case study.	To explore how social enterprises may be conceptualised as spaces of well-being that is the ways in which social enterprises may be producing health and well-being benefits for those who encounter them	(1) Spaces of Well-Being Theory (SoWT) (2) Health Geography Theory (3) Foley's Model of Therapeutic Assemblage (2011)	Used a three-stage qualitative research design to collect data on each of these aspects using SoWT; a mixed-method design and case study of 24 staffs and volunteers from Green Shed Enterprise	Three main ways in which health was manifested: (1) Speaking well-being (discourses of recovery and exposure) (2) Doing well-being (performing work) (3) Feeling well-being (the emotion of belonging)

Table 1 *(Continued)*

Author(s)	Title	Objective	Model/Theory	Methodology	Domains
Dijkhuizen et al. (2016)	Four Types of Well-being among Entrepreneurs and Their Relationships with Business Performance.	To investigate the four types of work-related affective well-being in entrepreneurs, and investigate their relationships with business performance	(1) Theory and Validity of Life Satisfaction Scales (2) Work-Related Affective Well-Being of Bakker and Oerlemans Model (2011) (3) Work Engagement Manual of the UWES (Utrecht Work Engagement Scale)	Used a quantitative method with four constructs of work-related affective well-being	Four types of affective well-being: (1) Work Engagement (2) Job Satisfaction (3) Exhaustion (4) Workaholism
Farmer et al. (2016)	Social enterprise and well-being in community life.	To explore the well-being impacts of social enterprise, beyond a social enterprise per se, in everyday community life	(1) Relational Geography Theory (2) Spaces of Well-being Theory (3) Therapeutic Assemblage	Used an exploratory case study	Spaces of Well-being dimensions: (1) Capability (2) Integration (3) Security (4) Therapy

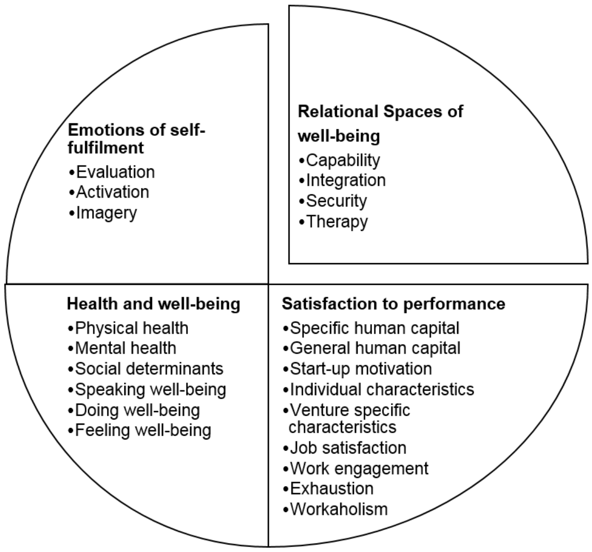

Figure 2. Theoretical domains framework of well-being among social entrepreneurs

entails environmental and surroundings, psychological, physical and health well-being of individuals involved in SE. The four main domains below are identified to have affected social entrepreneurs' well-being in the past (Table 1).

Relational Spaces of Well-being. According to the three studies by Fleuret and Atkinson (2007), Munoz et al. (2015) and Farmer et al. (2016), social entrepreneur's well-being is associated to the relational geography of their SE. Relational geography and spaces of well-being uncovers the importance of cultural practice, needs and healing through therapeutic assemblage in the creation of a healthy place. The inhibited domains are based on the spaces of their Capability, Integration, Security and Therapy. These domains measure the expressions of ease, pride, physical mobility, happiness and relaxation experienced while being involved in SE.

Satisfaction with Performance. According to two studies by Carree & Verheul (2012) and Dijkhuizen et al. (2016), social entrepreneur's well-being is associated with the determinants of satisfaction with their income, psychological well-being and leisure time. In short, factors that makes them happy during their work-related SE activities, satisfaction towards their business performance and work engagement. The inhibited domains are Specific human capital, General human capital, Start-up motivation, Individual characteristics, Venture specific characteristics, Job satisfaction, Work engagement, Exhaustion and Workaholism. Such domains refer to social entrepreneurs as self-employed individuals being satisfied with their work rather than being an employee.

Emotions of Fulfilment. According to studies by Kato (2013), social entrepreneur's well-being is associated to their behavioural factors and their affective states, their emotions are the drive that triggers their effort towards doing business. It is seen as a way of self-fulfilment and self-determination because a positive emotional state occurs when their basic needs are met. SE plays an important role in improving poverty and those who are socially deprived, thus, evaluation, activation and imagery are among the emotional aspects of being a social entrepreneur. These emotional aspects affect their behavioural state in achieving their goals and potentials.

Health and Well-being. Previous studies by Roy et al. (2014) and Munoz et al. (2015) had shown empirical evidence that SE could potentially enhance the health and well-being of social entrepreneurs. The inhibited domains are physical health, mental health, social determinants, speaking well-being, doing well-being and Feeling Well-being. These domains refer to the participant's experience in physical, mental, and health change because of involvement in SE. Involvement in SE can result in self-building outcomes such as self-confidence, self-motivation, and commitments to a better self. The mechanism of SE helps generate factors such as social recognition and a supportive social environment that influence a social entrepreneur's well-being.

CONCLUSION

Overall, the theoretical domain framework has included several aspects from well-being spaces, to the satisfaction of their performance in conducting SE activities, to fulfilling their emotions and to health-related well-being in order to measure the well-being of a social entrepreneurs. The well-being of social entrepreneurs involved in SE is measurable when a researcher considers their behavioural, cognitive intentions, motivational choices, feelings, and functioning as a social entrepreneur. The relationship between these domains differs based on the contextual and cultural setting for each social entrepreneur. Unlike previous studies that measure the well-being of social entrepreneurs through their economic and social innovation values, this study contributes to the existing knowledge on social entrepreneurs by including the domains of well-being as a contributor to a successful social change, which has the potential payoff and transformational benefits to those involved. The resulted domains include behavioural, cognitive intentions, motivational choices, feelings and functioning of social entrepreneurs.

It is a hope that the outcome of this theoretical domain framework becomes an indicator for future study intended to measure the well-being of social entrepreneurs other than wealth creation such as housing and income. These domains are in relation to existing theories extracted from the seven studies in Table 1 such as Theory of Needs, Hubris Theory of Entrepreneurship, Self-determination Theory and Spaces of Well-being Theory, which depict of the importance to examine the well-being, happiness, motivation to start-up and satisfaction among SE founders because their behaviour and their affective states are interrelated. In the future, a study should be done on social entrepreneurs, especially in Malaysia to validate the identified domains and whether it can be used within the Malaysian SE context in general.

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Self-Determination of Indigenous Education Policies in Australia: The Case of the Aboriginal People and Torres Strait Islander People

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ABSTRACT

For centuries, education has been used as a tool of assimilation, and this has been the Indigenous experience in Australian education system. Nevertheless, for those who has successfully negotiated it, education provides the key to self-determination, active and equal participation in the society. Since 2007, United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is relevant to the Australia's Indigenous people. It has provided several guidelines, such as self-determination, rights and equity, which should be given to them. The UNDRIP should be not just an acceptance of a symbolic gesture but a more active 'recognition of rights'. Therefore, this paper reviews the current and the past reports that reflect the shifts in government policy of Indigenous education in Australia during the important key period when government policy relating to the Indigenous people shifted between 1974 and 2014. Several themes are identified as outcomes from the document analysis including: assimilation; equity and equality; participation and self-determination; and rights and recognition. The findings suggest that the Australian government still lack in their efforts to recognize and acknowledge the equity, the rights, and the self-determination of the Aboriginal people and Torres Straits Islander

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as 'the first people' in the country. It can be concluded that, Australia is yet to achieve at a substantive level the implementation of the UNDRIP. As a suggestion, alteration to the current curriculum framework needs to be done to improve the rights and equity of education development and cultivation of relationships between schools and Indigenous communities to ensure a successful outcome in the Indigenous education policy. Besides that, government of Australia should take an important and positive step approach towards the recognition of Indigenous Education rights through the adoption of the UNDRIP in their practice and constitution to recognize Indigenous languages, cultures and Indigenous knowledge in the education system in line with mainstream society.

Keywords: Equity, indigenous education policy, recognition, rights, self-determination

INTRODUCTION

Self-determination is a fundamental principle for ensuring that the educational aspirations of Indigenous peoples are heard and addressed. Self-determination for Indigenous people is vital for successfully resolving issues at every level of the education system and in educational programs. The right to self-determination is multifaceted and includes "communities' involvement in the elaboration and determination of teaching methods, curricula and materials as well as in the appointment of teachers (King & Schielmann, 2004) to ensure that policies are consistent with the views that Indigenous people have about the role of education in their lives.

Thus, it is important to this paper to examine the present state of Indigenous people in Australia and the degree to which their right to self-determination is expressed in the formulation and development of Indigenous education policy. The issue is examined in light of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (2007).[1] This declaration aims to protect the rights of Indigenous people throughout the world.

Some of the human rights and education issues regarding the discrimination suffered by Indigenous peoples have been clearly addressed by the United Nations International Decade of World's Indigenous People (1995 to 2004). This included an examination of practical actions taken by most of the governments that supported the declaration of UNDRIP during its establishment. The UNDRIP covers issues such as Indigenous education systems, the state of Indigenous languages, the inclusion and exclusion of Indigenous cultures and knowledge from school curricula, and the need to promote Indigenous participation in educational programs. This is indicative of the rationale behind UNDRIP which states, in Article 14, that "Indigenous peoples have the right to establish and control their educational systems and

1 Resolution adopted by the General Assembly [without *reference to a Main Committee (A/61/L.67 and Add.1)]* 61/295. United Nations Declaration on the Rights of Indigenous Peoples, 107th plenary meeting, 13 September 2007.

institutions, providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning" (UNDRIP, 2007, p. 7). Hence, it is obvious that the Indigenous individuals, particularly children, have the right to all levels and forms of state education without discrimination in the supported countries.

Australia have education systems with a mainstream orientation, and very little consideration is given to the educational requirements and cultural context of Indigenous peoples. Firstly, scholars earlier have pointed out that government delivery of education to Indigenous peoples has been problematic (Champagne & Abu-Saad, 2006; Maxwell et al., 2018). Secondly, there is discrimination in the implementation of education policy (Bodkin-Andrews & Carlson, 2016; Buckskin, 2009; King & Schielmann, 2004). The achievement of Indigenous peoples in education is still far behind that of mainstream society (Buckskin, 2009; Gale, 2000; Mohd Roslan, 2016a; Stone et al., 2017). Thirdly, in terms of participation and the recognition of Indigenous peoples rights in education policy (Ah Sam & Ackland, 2005; Buckskin, 2009; Gray & Partington, 2012; King & Schielmann, 2004; Mohd Roslan, 2016a; Munns, 1998; Riley, 2018). Yet, education is considered part of a complex system impacting on Indigenous students. This paper explores these issues through analysis of policy documents between 1974 and 2014. This paper provides an analysis of the formulation and development of Indigenous education policy in Australia during the important key period when government policy relating to the Indigenous people shifted between 1974 and 2014. This paper reviews the Australian government reports, papers and policy documents concerning Indigenous Education for Aboriginal and Torres Strait Islander people.

MATERIALS AND METHODS

This research is based on document analysis, a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic. Analyzing documents incorporates coding content into themes similar to how focus group or interview transcripts are analyzed. Secondary sources consisting of 19 documents from Australian government reports, papers and policy reports that relate to Indigenous education were reviewed in this research. The reviews and discourse of government reports, papers and policy documents are essential to evaluate and analyze the formulation and development of Indigenous education policy in Australia during the important key period when government policy relating to the Indigenous people shifted between 1974 and 2014. Thematic analysis has been chosen to discuss the findings based on the themes that were then identified as outcomes from this document analysis.

Drawing on Foucault's notion of power, knowledge and normalization provide a basis for understanding how the education institutions and government regulate and shape the education system for specific groups such as the Indigenous people.

Furthermore, this provides a comprehensive framework and philosophy and illustrations of educational practices. Foucault points out that "many acts of power and knowledge can interfere with our ability to freely explore how we may live within truth, rather than inside a prison made from our own culture and society" (Jardine, 2005, p. 11). He explained "…we cannot help but produce unequal differences, as it is an integral component of the system" (Briscoe, 2008, p. 29). Thus, "…well-meaning efforts to reduce inequalities of schooling continue to fail because schools continue to work in an organizational formats geared to normalize students" (Ryan, 1991, p. 118).

Normalization in this context is a complex process (Mohd Roslan, 2016b). The efforts of Australian government in seeking to improve the quality of life of Aboriginal People and Torres Strait Islander People can also limit the level of their self-determination. The challenges in Australia include such aims of Indigenous people as, identity recognition, land ownership, and an acknowledgement of the importance of embedding linguistic, cultural and also spiritual aspects in their education system (Brennan, 1998; Gray & Beresford, 2002; Gray & Partington, 2012; Harris, 2012; Kanu, 2007; Leonie, Lasimbang, Jonas, & Mansul, 2015; Maxwell et al., 2018; Partington, 1998b, 2005; Rigney, 2010; Rumsey, 2012). However, Australian government has historically used assimilation and nation building, and other mainstreaming tools, in order to develop Aboriginal People and Torres Strait Islander People's lives. The normalization process challenges self-determination and still does not achieve satisfactory educational outcomes.

Therefore, this paper examines efforts taken by Australian government through assimilation and the ongoing tensions in attempts to fulfil the requirements of the UNDRIP for Indigenous people. For Indigenous people, the UNDRIP is an international law that seeks to represent and protect Indigenous rights. One of the tensions in education policy is the use of a single language in national curriculum in Australia (Mohd Roslan, 2016a; Sidwell & Roger, 2011). The aim of using a single language is part of the nation-building elements regardless of ethnic groups and religions. While it can be argued that many ethnic groups comprise the population of Australia, Indigenous languages and cultural differences can be prioritized above other ethnic groups based on the UNDRIP. Foucault provides a basis for analysis for a greater level of understanding of the tensions between the rights to self-determination for Indigenous people in Indigenous education policy within an education system of normalization.

RESULT AND DISCUSSIONS

The Australian Aboriginal and Torres Strait Islander People Education Development Discourses from the 1970s

This analysis begins with an examination of the many policies and program documents for Aboriginal education in the 1970s, 1980s and early 1990s under the Whitlam, Fraser, Hawke and Keating governments.

During these Prime Ministers' tenures, the Commonwealth School Commission and the Standing Committee on Aboriginal Education played an important role.

It can be argued that most of documentations in Australia in early days recognized Aboriginal and Torres Strait Islanders as an 'educationally disadvantaged group'. This led to significant changes in Australian education policy that emphasized community respect, equity and recognition of Indigenous rights. The two decades witnessed the emergence of the Schools Commission Report. The report stressed the inequality issue especially on the Aboriginal system in Australia. Supporting this heated issue, several bodies were established to support the development of Aboriginal education, such as the National Aboriginal Consultative Group (NACG) (1974), National Aboriginal Education Committee (NAEC) (1977), and Aboriginal Education Consultative Groups (AECGs) (1983). All these were sought to represent the aspirations of the majority of Aboriginal and Torres Strait Islander Australians. The concerns of these people led to a series of changes in Indigenous education policy. As a result of the documentation analysis, themes such as participation, curriculum, discrimination, rights and equity were addressed since 1970s.

From the beginning, it is notable that the state focused on mainstreaming through nation building and assimilation. These efforts were a starting point of normalization. Earlier the federal government had consulted with the Aboriginal communities to develop a national 'Aboriginal Education Policy'. This occurred as a result of establishment of a Task Force of Aboriginal and Torres Strait Islander Australians by the Commonwealth and State governments. During the Hawke Labor governments, the National Aboriginal and Torres Strait Islander Education Policy was established in 1989. Later under the Keating government, the National Aboriginal and Torres Strait Islander Education Policy was reviewed in 1994 and another national strategy for Aboriginal and Torres Strait Islander people was issued by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) in November 1995.

Policy took on a new direction with new education policies and programmes, such as Mainstreaming of Indigenous Affairs, and the Northern Territory Intervention during the Liberal Government led by Prime Minister John Howard in 2007. These policies were supported by subsequent Labor Prime Ministers such as Kevin Rudd and Julia Gillard. The Northern Territory Intervention was drafted during the Howard leadership, with Indigenous Affairs Minister Mal Brough being the chief architect. Later, the Rudd government pledged to continue the policy, although Indigenous Affairs Minister Jenny Macklin later reinstated the Racial Discrimination Act in 2010, even though the Gillard Government continued the Intervention as it had pledged to do. Thus, it can conclude that both State leaders and Federal governments focused on bridging the education gap between Aboriginal and non-Aboriginal students. Many initiatives such as the Indigenous Language Policy and Building the Educational Revolution program (BER) in August 2009, were created to achieve this aim. The BER was "…designed as a response to the 2007-2010 global financial crisis to provide new and refurbished infrastructure to all eligible Australian schools" (Department of Education Employment and Workplace Relations, 2009, p. 1). However, most of the Australian Federal government's reports, publications, and documents reflecting the emergence of 'Aboriginal education' began in the 1970s. This has resulted in significant changes for Aboriginal and Torres Strait Islander education, principally to ensure education fulfilled the aspirations and expectations of Australia's Indigenous peoples. A summary of education development for the Aboriginal and Torres Strait Islander the different phases is illustrated briefly in Table 1.

In 2005, the Australian Direction in Indigenous Education (2005-2008) presented twelve recommendations (MCEETYA, 2006) focusing on 5 priorities which are:

> *"...early childhood education, school and community educational partnerships, school leadership, quality teaching, and pathways to training, employment and higher education."* (p. 32).

All of the priorities covered important issues such as the need to "…increase the number of Indigenous teachers, review English as a Second Language funding; review opportunities under programs for gifted and talented students; and review services for Indigenous students with a disability" (MCEETYA, 2006, p. 17). This became a basis for all future discussions and reviews by highlighting the concept of engaging Indigenous children and young people in education, and providing a focus to three dimensions of engagement. These were "…behavioural (involvement), affective (personal attachment to others, such as teachers and classmates), and cognitive (application to learning) themes" (MCEETYA, 2006, p. 17).

The theme of involvement was still an important one. The report highlighted the

Table 1
Phase of education development policy for aboriginal and Torres Strait Islander

Time / Year	Theme / Focus
1940s – 1960s	Assimilation as first step forward to normalization
1970s	Demand of Equity and Equality
1980s	The era of Equity towards Self-Determination
1990s	Indigenous Rights towards Self-Determination, participation and Mainstreaming
Early 2000s	Equity, Parents and Mainstreaming
2005 – 2014	Equity, participation and closing the gap

involvement of community and family as important tools to ensure the paradigm of Indigenous education coincided with the needs of Indigenous students. Equality was discussed in the report of Australian Direction in Indigenous Education (2005-2008), which looked at early childhood education including language and Indigenous cultural aspects.

In 2010, the Aboriginal and Torres Strait Islander Education Plan 2010-2014 was established and it reflected commitments by State and Federal governments through COAG to improve "…early childhood education and schooling…as outlined in national agreements" between the Federal, State and Territory governments (MCEETYA, 2010, p. 1). It also aimed:

> …to help education providers to accelerate enhancements in the educational outcomes of Aboriginal and Torres Strait Islander children and young people so that the gap between the educational outcomes of Aboriginal and Torres Strait Islander students and their peers was closed. (p. 4).

This plan resulted from organizations invited "…to provide comment on a draft version of the Plan and 100 written submissions were received and discussions were held with many stakeholders" (MCEETYA, 2010, p. 4). The recent Aboriginal and Torres Strait Islander Education Plan 2010-2014 reflects earlier commitments by governments through COAG to improve the education structure and "…the system's early childhood education and schooling as the same as outlined in national agreements between the Australian Government and State and Territory Governments" (MCEETYA, 2010, p. 2).

Participation was a major aspect in discussing "…early childhood education, literacy and numeracy, attendance, retention, and post-school transitions through various programs undertaken to ensure the childhood early education system achieve a culturally inclusive and high quality of early childhood education programs" (MCEETYA, 2010, pp. 1-3). To achieve this outcome, the plan highlighted a more specific form of Indigenous development (MCEETYA, 2010, p. 12). It recommended:

> The involvement of Aboriginal and Torres Strait Islander people at all levels of educational decision-making and the participation of Aboriginal and Torres Strait Islander principals, teachers, education workers or community members in schools and classrooms provides strong role models and builds connections, contributing to a positive impact on educational outcomes. (MCEETYA, 2010, p. 12).

Indigenous participation remained an important item and the plan also highlighted the partnership concept as reported in the Task Force report on Indigenous education (2000). The concept of a 'two-way approach' between the community and schools was the best way to ensure the involvement of all individuals who could positively impact on learning and engagement in the education system. This plan also presented "…the need to embrace diversity and explicitly value Aboriginal and Torres Strait Islander languages and cultures so the students feel it is culturally safe at school" (MCEETYA, 2010, p. 16). The curriculum and pedagogy had to be culturally sensitive regarding the issues of attendance and retention. This was in line with the National Strategy for the Education of Aboriginal and Torres Strait Islander Peoples (Hughes, 1995) and the National Indigenous English Literacy and Numeracy Strategy (Department of Education Science and Training, 2000). Participation here meant bridging the education gap between Aboriginal and Torres Strait Islander people and non-Aboriginal people.

Thus, it is argued that all reports show that, improvements in 'involvement' and 'participation' among Aboriginal people was needed. Participation is important as it is a manifestation of 'self-determination' in the education policy. This demonstrates that 'full self-determination' was not achieved as outlined in the UNDRIP in Article 3, Article 4 and Articles 31 to 36 (UNDRIP, 2007, pp. 11-13) highlighting the right of Indigenous self-determination, including "….matters relating to internal local affairs such as culture, identity, education, information, media, housing, employment, social welfare, economic activities, land and resources". This is because the existing education system does not give Aboriginal people complete self-determination in terms of culture, language, pedagogy, and Indigenous knowledge within the education system.

Participation is also embedded through equity. All reports show that there are only a few elements of equity such as language, pedagogy, curriculum and indigenous knowledge. These elements should be formally articulated in the education system so that equality can be accomplished. Some of the reports reveal that inequality of education between Aboriginal people and non-Aboriginal people still exists. The reports generally recommend that participation should be given to Aboriginal people in determining the direction of their own education. This is parallel to the need to embrace and elevate their culture, language, and indigenous knowledge through the curriculum at every education level. It is also in line with UNDRIP as mentioned in Articles 11-13 (UNDRIP, 2007), which deal with equity relating to Indigenous culture, spirituality and linguistic identity.

To enhance the rights and recognition education policy for Indigenous people in Australia, the Aboriginal and Torres Strait Islander Education Plan 2010-2014 was implemented as a plan that reflects commitments by governments through COAG in improving and recognizing Indigenous people and knowledge in the education system. Therefore, in this plan (see MCEETYA, 2010) has identified six priority domains as the key factors "… to improve outcomes in Aboriginal and Torres Strait Islander education which are readiness for school; engagement and connection; attendance; literacy and numeracy; leadership, quality teaching and workforce development; and pathways to real post-school options" (MCEETYA, 2010, p. 5). Further, the priorities included 3 phases of action and cooperation consisting of local (families, community, school), systemic (non-government, State/Territory) and national (Australian Government, Ministerial Council) bodies (MCEETYA, 2010). This plan was based on outcomes, targets and performance indicators to determine the desired goals.

However, the implementation of the rights and recognitions of Indigenous people is limited as full autonomy within the education system is not granted to Indigenous communities. One of the major points is language. Their languages are still not being used as a medium of pedagogy in the classroom and school (Harris, 2012; Rahman, 2009; Rumsey, 2012; Zuckermann et al., 2014). Thus, according to the UN Declaration, there should be more emphasis on languages and learning in their own language further efforts on the full autonomy should be given to Aboriginal community. Yet, according to UNDRIP, rights and recognition in terms of language and cultural should be formally incorporated into the education system to ensure that equality of education for Aborigines can be accomplished. Based on the rights and recognition, I argue that government should be given rights to Aboriginal people so that, they can determine their own direction of education system. It embraces and elevates the culture, language, indigenous knowledge of people through pedagogy and curriculum in Australia.

Rights and recognition in terms of language, culture, Indigenous knowledge and pedagogy were established at different times based on the administration of the Federal government. Past reports indicate there were times when rights for and recognition of Aboriginal people went through certain phases. For example, during the Hawke government, recognition and rights of the Aboriginal people in the education system were given much attention when the government implemented the policy of bilingual education. However, this is less recognized due to resurfacing policies of assimilation and Western assumptions to measure every aspect of Aboriginal people's level of education. For instance, this includes denying the use of Aboriginal people's languages as the medium of interaction in the schools. Based on the evidence in past reports regarding the rights to an Indigenous education policy, recognition remains a 'tension' and there is much debate in ensuring rights and recognition of Indigenous people in the education system. Challenges to establish rights and recognition in the education system are not only about 'inequality' but are about autonomy and self-determination as the First Nation in Australia in line with the UNDRIP in Articles 14 to 17 which is rights to Indigenous education (UNDRIP, 2007, pp. 7-8).

Symbolism of Australian Government Initiatives versus Aboriginal and Torres Strait Islander People's Demand

Recalling the development of Indigenous education policy over the last 41 years, policy issues are now more specific. Based on the reports from 1974 through to more recent reports, various issues have been highlighted and almost 300 recommendations have been presented to improve Indigenous education. The 1964 report focused on assimilation in education through 96 recommendations involving school organization, curriculum, language of instruction, teaching method, teaching staff and research (Watts & Gallacher, 1964). Four themes were identified here: assimilation; equity and equality; participation and self-determination; and rights and recognition.

One of the important issues being debated was assimilation. Assimilation was assumed to enable Aboriginal people to receive a Western education. However, some reports argued that the assimilation approach failed and was unfair to Aboriginal people. Duke (1972) focused on a policy which could take into account the views of Aboriginal people through the concept of Indigenous self-determination. However, based on evidence presented in more recent reports and the policies (see in Council of Australian Governments, 2008; Department of Education, 2015; MCEETYA, 2010) on Aboriginal Education there is what appears to be a return to assimilation as part of an emphasis on equity. For example, the National Indigenous English Literacy and Numeracy Strategy is still prioritizing English as a medium of instruction. However, this is inconsistent with the Coolangatta Statement (1999) and the National Covenant on the Rights of Indigenous People (United Nation, 1994) which emphasized the use of Indigenous language in the education system. According to the UNDRIP, Article 14 (3) states that:

> *...states shall, in conjunction with Indigenous people, take effective measures, in order for Indigenous individuals, particularly children, including those living outside communities, to have access, when possible, to an education in their own cultural setting and provide in their own language. (UNDRIP, 2007, p. 7).*

The UNDRIP highlights that every person has "…the right to express themselves in the language of their ancestors, not just in the language of convenience" (Zuckermann, 2012, p. 1) such as the English language. By supporting language revival, Australia's Federal governments have appreciated the significance of Aboriginal languages and recognized their importance to the Aboriginal and Torres Strait Islander people. Zuckermann et al. (2014) commented that the government "…can then amend some small parts of the wrongs against the original inhabitants of this country and support the wishes of their ancestors with the help of linguistic knowledge" (p. 57). For example, New Zealand[2], South Africa[3], Norway[4] and Peru[5] are significant examples of language preservation and restoration for Indigenous people by making their native peoples' languages official. The Aboriginal people of Australia are still using English in the mainstream curriculum and as a teaching medium (Maxwell et al., 2018).

[2]For more details concerning the Maori Language Act 1987 see Human Rights Commission (New Zealand) 2008-14 "New Zealand's official languages, <http://www.hrc.co.nz/enquiries-and-complaints-guide/faqs/new-zealands-official-languages>".

[3]South Africa's constitution mandated the establishment of a Pan South African Language Board, which has recently started a project to revitalize the N/uu language spoken by the San people. Chapter 1 Sec. 6 in "Constitution Republic of South Africa http://www.gov.za/documents/constitution/constitution-republic-south-africa-1996-1".

[4]In Norway the protection and promotion of the indigenous language, Sami, comes under the Sami Language Act 1990. This statute was passed by the Norwegian Parliament in 1990, and it guarantees Sami rights to communicate in Sami. The obligation to respond in Sami extends to public bodies, courts, police, hospitals and churches. Furthermore, in the Sami administrative area, children have the right to receive education through the medium of Sami. For more detail see Magga (1994).

[5]Peru provides a powerful example of a nation's gradual recognition of its indigenous language. Peru enacted Decree No. 21 recognizing Quechua as an official language alongside Spanish, in 1975. Decree No. 21 also declares the teaching of Quechua to be compulsory at all levels of education in the republic. More recently, in July 2011, Decree No. 21 was repealed by the passing of Law 29735 for the Preservation, Development, Revitalization and Use of Indigenous Languages. The new law makes more than 80 Indigenous languages official languages of Peru. See more discussion in Kuzborska and de Varennes (2016).

Thus, participation and equity were noted by the Karmel Committee Report (1973) which emphasized the quality of opportunity, participation and equity in education. Equality of opportunity "…has been an important social goal, which, in Australia schools have been given a major responsibility for achieving for this era" (p. 4). It also outlined several suggestions to ensure that equity in the education system could be experienced by all Australians and especially the Aboriginal people. These suggestions involved the participation of Aboriginal people in the education system regarding teaching method, curricula, language, etc. Aboriginal people should have full opportunities to create their own curriculum that is based on their own culture.

Cultural recognition, support and understanding of Aboriginal and Torres Strait Islander cultures are prerequisite to increase the level of achievement of Aboriginal and Torres Islander students. Success will not be achieved without recognition of culture, language and knowledge. Furthermore, educational institutions should be more 'culturally-friendly'. It is lived experience that will produce 'strong' forms of cultural inclusion if it has at least the three central elements: recognition of culture, language and Indigenous knowledge. Research by Beresford and Partington (2003), Bevan-Brown (2005), Bishop and Berryman (2006), Groome (1995), Kanu (2007), Whatman (2004), Rahman (2009), Maxwell et al. (2018), and Stone et al. (2017) showed that indigenous children had a strong bond to and knowledge of their identity and culture, which would enable them to develop their academic potential.

Recognition of culture, language and Indigenous knowledge in the education system needs to have a mutual trust in racial harmony. This is in line with the UNDRIP as stated in Articles 1-6 (UNDRIP, 2007), which recognizes the rights of Indigenous peoples to enjoy human rights and fundamental rights, equality and freedom from adverse discrimination, self-determination and nationality. To achieve these goals, cooperation by all Australians is needed. All parties should practice genuine negotiation and predictability and consistency in ensuring the accomplishment of the goal. One of the main obstacles to the educational accomplishment of the Aboriginal and Torres Strait Islander students is that the educational institution body, school administration and Ministry of Education seem reluctant to modify any arrangements in terms of a few aspects like the pedagogical, structural, and organizational for the Aboriginal and Torres Strait Islander children. There must be a particular approach to tackle this issue and that even a small change can give a big impact.

The education system should encourage and recognize the culture of Aboriginal and Torres Strait Islander people and their heritage in schools. This can be achieved by improving the relationship between Aboriginal and Torres Strait Islander people and the school system by encouraging and increasing parents participation in school (Buckskin et al., 2008; Viviani, & Nicholson, 2017; Williams et al., 2017). The same arguments were presented in the United States and Canada, based on studies by Brayboy and Castagno (2008a, 2008b, 2009), Kanu (2007) and Karousiou and Angelides (2018). These studies also showed the significance of recognition of cultural background in the practice of a student inside the classroom. The curriculum and the pedagogy should be 'culturally inclusive' to ensure the academic success of Aboriginal and Torres Strait Islander students.

The lack of participation and recognition and rights of Aboriginal people in education is noted in every report, and this is a weakness in the existing education system. However, the concept of recognition and rights for Aboriginal people still contains gaps which can only be filled and properly addressed by giving 'absolute power' to Aboriginal people in their education. The concept of partnership between the community and government is important to ensure every action planned achieves its goal in a 'win-win' situation. Thus, self-determination and self-management should be given as 'full authority/power' to the Aboriginal people so they have the education system they want. This will ensure the direction of education is based on the views and hopes of Australia's indigenous people.

Improving the participation of Aboriginal and Torres Strait Islander people in policy decision-making or self-determination can only occur by providing the appropriate mechanisms (Fletcher, 1989). Decision-making in education is a theme which has been stressed in several reports (Partington, 1998a; Mohd Roslan, 2016a; Whatman, 2004; Yunupingu, 1994a, 1994b, 1995). Recommendations for participation in decision-making in education policy have arisen from the Aboriginal and Torres Strait Islander peoples themselves and their insistence on what to include in education policy (Brennan, 1998; Partington, 1998a; Whatman, 2004; Williams et al., 2017). Over the last three decades these issues have not been resolved because the policies simply did not improve (Fletcher, 1989; Mohd Roslan, 2016a; Watts, 1982; Whatman, 2004; Yunupingu, 1994a, 1994c, 1995). Participation by Aboriginal and Torres Strait Islander people should be consistent with UNDRIP stated in Articles 3 and Articles 4.

The 'equity' theme is in line with the interests of Aboriginal people. Equity can deliver outcomes and bridge the education gap between Aboriginal and non-Aboriginal people. Following this theme, Howard and Perry (2007) argued that "…Indigenous students need the sense of belonging and adaptation in the school as it is vital to ensure maximum potential can be achieved by including the Aboriginal culture and language" (pp. 402-403). Therefore, equity through languages, cultural, curriculum, sources filling, pedagogy, and teaching and learning will ensure Aboriginal people can realize their goals and function well alongside mainstream society. As a signatory of the UNDRIP it is argued that in terms of self-determination, the Federal government should give rights and recognition to culture, Aboriginal people's way of life, indigenous knowledge and languages.

CONCLUSION

The achievement of a policy can be viewed and measured through its outcomes. Even though it should be recognized that there are many challenges and obstacles, the Australian Federal government is trying to overcome these to ensure that the education system gives Aboriginal people opportunities. International laws recognize the minimum standard required for the protection of human rights (Faruqi, 2009; Mohd Roslan, 2016a). Since 2007, UNDRIP is relevant to the Australia's Indigenous people, it has provided several guidelines, such as self-determination, rights and equity, which should be given to them. The UNDRIP should be not just an acceptance of a symbolic gesture but a more active 'recognition of rights'. Several efforts have been taken to standardize guidelines outlined by the UNDRIP, based on the reviews and discourse provided by government reports and policies. However, Australia has not yet achieved the 'substantive' level demanded by UNDRIP. Reconciliation is important to ensure rights and recognition of an identity, culture and the languages of Aboriginal and Torres Strait Islander peoples. The reconciliation process depends on respecting Aboriginal and Torres Strait Islander people in terms of their culture, heritage, values, and identity and how these are implemented in improving their education in the long term. From 2007 until now the Australian government states that the main aim of the education system for Aboriginal students is to 'close the gap' in disadvantage so that they are not left behind. These initiatives were the result of the power and authority held by the state. The state had a played significant role in acknowledging the rights' and equality of Aboriginal people in education in line with UNDRIP.

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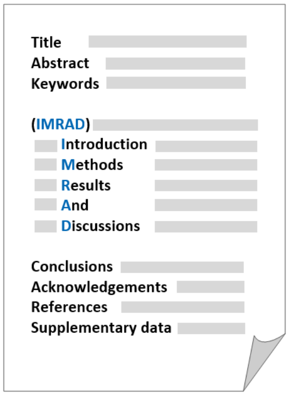

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