

1: Nik Haslinda Nik Hussain, Dr.

In lieu of an abstract, here is a brief excerpt of the content: Writing on Orang Asli into Malaysian History Nik Haslinda Nik Hussain Introduction Malaysian historiography, since independence from colonial rule, has paid greater attention to local society, which previously had been a neglected.

It reduce cost and ease of doing business between the two countries for payments could be done without the need to convert to the US dollar first. With China ready to pump investment in the region, that will help ease the flow of RMB investment into Malaysia. Malaysia requested that Bumiputera agenda and government owned enterprise or state owned enterprise SOE are given exemption when the final round of TPP negotiation begin in early next year. Then something interesting and worthy of a landmark event happened. With so much issues surrounding TPPA, there is a new alternative to consider. Local banks welcomed the initiative, saying it would boost trade finance and remittance businesses between Malaysia and China. Financial cooperation between the two countries has accelerated on the back of growing bilateral trade, which has expanded by more than tenfold since Bank Negara Malaysia deputy governor Datuk Muhammad Ibrahim said the central banks of both countries had engaged in a multitude of financial cooperation for nearly a decade, ranging from the exchange rate float in to currency swap, Qualified Foreign Institutional Investor licence, direct currency trading and cross-border collateral arrangement. Renminbi usage has been expanded from trade and investment settlement to include sukuk bonds. Maybank is the only Malaysian bank appointed by PBC as a market maker for the ringgit-renminbi trade. Since , Chinese customers have been allowed to maintain ringgit accounts at the Maybank Shanghai branch. Two weeks ago, China and Singapore announced direct trading of renminbi and the Singapore dollar. The move was to lower currency conversion cost for economic entities and encourage the use of the two currencies in bilateral trade and investment activities. US and its allies verbally support the initiative. The decision will bring the integration to a new and higher level, benefit economies at various development stages across the Pacific Ocean and inject new energy into the growth of the region and APEC members, the president said. The members have agreed to launch "a collective strategic study" on the FTAAP and instruct officials to undertake the study, consult stakeholders and report the result by the end of , according to the declaration. It noted APEC members will increase the transparency of existing and recently concluded trade arrangements by advancing work under an information sharing mechanism. Recent studies showed import will be on the rise and export decline. Secondly, it help to remove sceptism towards China and build-up of conflict. Because of territorial disputes and the resulting tensions in the South China Sea and the East China Sea, China has had to face severe criticism. Some countries and observers even said that like all economic powers in the past China too will boost its military might and try to change the existing world order. The TPP negotiations are close to being finalized, but recent deadlocks have stalled progress. Under these circumstances, the Obama administration likely feels that introducing a new, even larger trade proposal would sap what little momentum remains for the TPP. A parallel agreement that is both more inclusive and less stringent in its requirements would kill any impetus for regional governments to strive to meet those standards. Chinese President Xi Jinping has shown that the agenda of liberalising trade in the Asia-Pacific region cannot but take China into account; indeed, this agenda will be dictated by China from now on. Fifth, the two year study serve their economic interest too. A similar issue in Malaysia. The Diplomat wrote earlier below: Both those initiatives also focus on literal connectivity "transportation and infrastructure to connect Asia-Pacific states. The Hindu Times reported: China is the main economic driver for the region. They contribute more than 50 percent of economic growth in Asia. It is claimed that each percentage point of economic growth in China lifts the economy of the region by 0. Their description for economic cooperation as "community of shared destiny" is more appealing. If the choice is between regional economic cooperation and military border dispute, then it is clear. Sir, the Singapore inspired, designed, created and furtively promoted TPPA since is the poisoned chalice for Malaysia. The non-Malays will suffer a fate worse than death. Singapore survives

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because she is the sole beneficiary. Sounds like sour grapes to me!

2: Another Brick in the Wall: Something interesting happened in Beijing

Nik Haslinda Bt. Nik Hussain. (). "Pembangunan Tanah dan Pertanian Bumiputera Luar Bandar Di Bawah Felda: Kajian Aspek Sosio-Ekonomi Di Pahang, , Jurnal Ilmu Kemanusiaan, Jld./Vol. 6, 66 -

As came to a close, for example, a total of 8 more USM academics and scientists had been selected as Top Research Scientist Malaysia besides two lecturers receiving the Academy of Sciences Malaysia Fellows award. USM has a long list of successes throughout , particularly from the Schools. The School of Material and Mineral Resources Engineering has successfully published works in refereed journals and proceedings with a The School of Chemical Engineering achieved a range of successes among which are the recognition of the Academy of Sciences Malaysia with the selection of the School of Chemical Engineering lecturers Professor Dr. A Memorandum of Understanding will be signed for the purpose of research and the sharing of expertise. The School also signed a Memorandum of Understanding with St. Cloud University of Minnesota for academic cooperation. Till now all graduate programmes at the Engineering Campus have gone through the process of accreditation audit. The Legal Office was able to formulate and published the Kaedah Tata Tertib Code of Conduct , enhancing and re-enacting the one of with the most recent dated August It also issued a set of guidelines and a format template for the University MoU, MoA and NDA to expedite the process of establishing an agreement that involves the University and produced a Certified Integrity Officer who have undergone intensive training at the MACC Academy to help the University achieve its objective of combating corruption. USM also produced many staff and students among its community who are recognised in various fields through various efforts, including: Two young academics Dr. Ng has produced 22 publications in high impact journals, mostly with the impact factor greater than 3. USM researchers did the University and country proud when they won 3 Gold, 1 Silver and 3 Bronze medals for their research products in a competiton held in Nuremberg, Germany in early November. USM researchers also won three gold medals and two special awards in the research product category of institutions of higher learning and young researchers in conjunction with the International Conference and Exposition on Invention of Institutions for Higher Learning PECIPTA USM won one gold, three silver and five bronze medals in the i-Inova where innovative products were submitted by 16 higher education institutions at the local and international level, including seven from Indonesia, Brunei, Gaza, United Arab Emirates, Egypt, Sudan, and Pakistan. Human Variome Project is a global initiative that serves as a mechanism to collect and organise genomic data, variations in clinical disease and individuals of all ethnic groups in the country and shared worldwide. Expertise of academics and researchers from the Centre for Global Archaeological Research CGAR in scientific based archaeology is recognised worldwide as a consultant and is involved in training and human capital production in archaeology. It is recognised in Malaysia as well as in other parts of the world such as Bosnia, Sulawesi, Indonesia, and Pakistan. Mokhtar Saidin and his research team also undertook research work in Kashmir Gandhara Smast Peshawar, Pakistan at a height of around 1, 2, m above sea level and they discovered new archaeological evidence of various religious historiography. The more significant point is that USM has been selected by the government to pioneer the process of rating impact and output of community engagement programmes that have been implemented and are asked to carry out a process to measure the impact and their effect on the development of society, especially in the form of community service activities, industrial relations, volunteerism, etc. Audits carried out subsequently recognised the efforts made by USM. For the first time representatives of universities in ASEAN countries came together and discussed the way forward to plan for sustainability of the future. The group called South East Asia Sustainability Network SEASN served as a platform for planning of sustainability which was attended by 27 representatives of various institutions of higher education and non-university, including those from Thailand and India. To ensure that there is a clear direction in all actions related to sustainability efforts in the university that can provide a huge impact on the nation and the world, USM established the University Sustainability

Council to develop clear policies on academic and course offerings, research and sustainable activities through the involvement of as many participants as possible. Pemberontakan dan Diasporaby Mohamad Zain Musa under the category of old manuscripts study. The Asian Journal of Humanities Vol. Moreover, many other staff and lecturers also received recognition for their academic achievements, for example a lecturer from School of Distance Education, Dr. Meanwhile, students also achieved a wide range of successes such as the School of Housing, Building and Planning HBP student who won two prizes in the Open Ideas Competition OIC organised by the Malaysian Structural Steel Association and the Construction Industry Development Board Malaysia which aim to provide opportunities for students of architecture and engineering in Malaysia to collaborate in the design of buildings using steel as the structure and key finish. Meanwhile Soh Sing Siang broke a year record held by R. It has four categories, namely, product design, fashion, crafts, and packaging. It was the second time they had won since joining Miroc 3 years ago. They took home the cash prize of RM2, besides being praised by the judges at the competition for the remarkable performance of the robot in terms of ability and speed, beating all the other entries after successfully completed the climbing task within 53 seconds well inside the 3 minutes given. USM volunteers also assisted in the restoration work during the recent mud slide in Cameron Highlands and floods in Penang and Terengganu. It also aimed at producing about ambassadors comprising undergraduates for health promotion programmes in the community, equipping them with comprehensive training. Ultimately when they graduate they can be commissioned to carry out health promotion activities besides tobacco control programmes with the help of the Malaysian Health Promotion Board MySihat , Ministry of Health Malaysia. USM also will introduce Apex Student Fellowship Programme to showcase the talents of students in the first degree to the international community through collaboration with government agencies and institutions as well as universities from abroad in order to expand the opportunities for graduates to serve a country wherever in the world and compete in the open market. This year, USM received more than 25, applications for undergraduate studies, and exceeded expectations and projections for about half of the courses. The attempts to adopt the e-count in the selection process of the USM Student Representative Council MPP at the three campuses went smoothly and met the objectives set. Besides serving as a Knowledge Repository, it will provide facilities for graduate research as well as integration and networking of local and international researchers. It was organised by the Malaysia Productivity Corporation and it is one of the most effective ways to encourage industries to improve their competitiveness, including among universities. USM Hospital launched USM Hospital tariff which uses a mix-case system through collaboration with UNU-IIGH since to facilitate the evaluation of the hospital management as well as the management of the operational and financial affairs by improving the quality and effectiveness of health care services provided in the hospital. Not missing out USM arts and theatre, they also scored successes, for example, excelling in various theatre festivals including the Malaysia Theatre Festival at Penang State level in , as well as in Sumatra, Indonesia. This was to recognise the achievements of USM mobility of students in development, promotion and world-class internationalisation in higher education. Such efforts together with a variety of programmes for internationalisation in the context of promoting art and culture as well as education were implemented throughout

3: Orang Asli Matters | weehingthong

Hamid --The gerschenkron advantage: new directions for forging ahead in Malaysian economic history / Loh Wei Leng --Highlighting Malay women in Malaysian historiography / Mahani Musa --Writing on Orang Asli into Malaysian history / Nik Haslinda Nik Hussain --Many Malays: placing Malaysia in a historical context / Paul H. Kratoska --Writing.

Etymology[edit] Joget dance from the Malacca Sultanate ; many aspects of Malay culture are derived from the Malaccan court. Malaio, which originates from the original Malay word, Melayu. Prior to the 15th century, the term "Melayu" and its similar-sounding variants appear to apply as an old toponym to the Strait of Malacca region in general. Some scholars equate the term with Sumatra , [25] but several Indian scholars believe the term should refer to the mountainous Malay peninsula , while Sumatra is more correctly associated with Suvarnadvipa. It took a day sail as well to reach Ka-Cha Kedah from Mo-lo-yu; therefore, it can be reasoned that Mo-Lo-Yu would lie halfway between the two places. In the later Yuan Dynasty " and Ming Dynasty " , the word Ma-La-Yu was mentioned often in Chinese historical texts - with changes in spelling due to the time span between the dynasties - to refer to a nation near the southern sea. Malayur - inscribed on the south wall of the Brihadeeswarar Temple in Tamil Nadu. Ma-li-yu-er - mentioned in the chronicle of Yuan Dynasty , referring to a nation of Malay peninsula that faced the southward expansion of Sukhothai Kingdom , during the reign of Ram Khamhaeng. Animosity occurred between Siam and Ma-li-yu-er with both killing each other The term was used by Adityawarman to refer to Dharmasraya. Other suggestions include the Javanese word mlayu to run derived from mlaku to walk or to travel , or the Malay term melaju to steadily accelerate , referring to the high mobility and migratory nature of its people, however these suggestions remain as popular beliefs without corroborating evidence. Origins[edit] A group of men from Brunei Darussalam in the Cekak Musang type, worn together with the songket far left and kain sarong. History of Austronesian peoples , Homeland of Austronesian languages Also known as Melayu asli aboriginal Malays or Melayu purba ancient Malays , the Proto-Malays are of Austronesian origin and thought to have migrated to the Malay archipelago in a long series of migrations between and BC. Early History, has pointed out a total of three theories of the origin of Malays: Other evidence that supports this theory include: The seafarers Sunda theory published in - The proto-Malays are believed to be seafarers knowledgeable in oceanography and possessing agricultural skills. They moved great distances from island to island as far apart as modern day New Zealand and Madagascar , and they served as navigation guides, crew and labour to Indian, Arab, Persian and Chinese traders for nearly years. Over the years they settled at various places and adopted various cultures and religions. These ancient people also split with some heading to Sulawesi and others progressing into Java , and Sumatra , all of which now speak languages that belong to the Austronesian Language family. The final migration was to the Malay Peninsula roughly 3, years ago. A sub-group from Borneo moved to Champa in modern-day Central and South Vietnam roughly 4, years ago. All these groups share DNA and linguistic origins traceable to the island that is today Taiwan, and the ancestors of these ancient people are traceable to southern China. The dress is commonly associated with women of Malay extraction. The Deutero-Malays are Iron Age people descended partly from the subsequent Austronesian peoples who came equipped with more advanced farming techniques and new knowledge of metals. These kampungs were normally situated on the riverbanks or coastal areas and generally self-sufficient in food and other necessities. By the end of the last century BC, these kampungs beginning to engage in some trade with the outside world. Proponents of this theory hold that this expansion gives a far more parsimonious explanation of the linguistic, archaeological, and anthropological evidence than earlier models, particularly the Taiwan model. The expansion itself may have been driven by rising sea levels at the end of the Ice Age. Reviewers have found his proposals for the original settlement and dispersal worthy of further study, but have been sceptical of his more diffusionist claims. Studies on the genetics of modern Malays show a complex history of admixture of human populations. The analyses reveal that the Malays are genetically diverse, and that there are substantial variations between

different populations of Malays. The differences may have arisen from geographical isolation and independent admixture that occurred over a long period. The studies indicate that there is no single representative genetic component, rather there are four major ancestral components to the Malay people: The largest components of the genetic makeup of the Malays come from the Austronesian aborigines and Proto-Malays. Most of the admixture events are estimated to have occurred to 1, years ago. Among the Melayu Kelantan and Melayu Kedah populations, there are significant Indian components, in particular from the Telugus and Marathis. Four of the Malay sub-ethnic groups in this study the exception being Melayu Bugis who are related to the people of Sulawesi also show genetic similarity to the Proto-Malay Temuan people with possible admixture to the Jawa populations and the Wa people of Yunnan , China. It was believed that the area was home to an early civilisation dating from BC. Deep in the pristine estuary of the Merbok River , lies an abundance of historical relics of the past. Ancient monumental ruins, buildings, temples, harbour and shipwrecks were all cloistered and entombed in the soil for two millenniums. Founded in BC, it is among the oldest testament of civilisation in Southeast Asia and a potential progenitor of the Kedah Tua kingdom. It was home to a resplendent society, deeply ingrained with culture, philosophy, religion and trade. The historical landscape of the area was binded to a flourishing iron industry, with archaeological findings unearthed various historical mines, warehouses, factories, a harbour; together with a vibrant plethora of superior-quality ores , furnace , slag and ingots. Additionally, the peculiar Tuyere iron- smelting technique mobilised in Sungai Batu is hailed as oldest of its kind in the world. The produce was highly sought after and exported to various corners of the Old World , including ancient India , China , Middle East , Korea and Japan. Based on early Sanskrit reports, the area was known as "the iron bowl". The early inhabitants of the Malay Archipelago was chronicled to be the adherence of indigenous animism and shamanism. The ancient folk religion vividly characterised that every elements of nature possessed a spirit, known as semangat. The semangat has the governing power to richly blessed or mercilessly cursed the society, hence the spirit should always be pleased and entertained. In Sungai Batu, archaeological evidence unmasked several ceremonial and religious architectures devoted for the sun and mountain worshipping. Upon the fifth century AD, these settlements had morphed into a sovereign city-states , collectively fashioned by an active participation in the international trade network and hosting diplomatic embassies from China and India. Greater India Early Malayic and pre-Malayic-speaking areas, classical kingdoms and urban settlements preceding the rise of Srivijaya in the 7th century and prior to the eastward Malay cultural expansion to the shores of Borneo. It also can be witnessed that the historical forebears of Minangkabaus , eastern Acehnese and Southern Thais were of Malay origin during this era. There is no definite evidence which dates the first Indian voyages across the Bay of Bengal but conservative estimates place the earliest arrivals on Malay shores at least 2, years ago. Throughout this area a most profound influence has been exerted by India which seems to have introduced into it architecture, sculpture, writing, monarchy, religion, iron, cotton and a host of elements of higher culture. Indian religions, cultural traditions and Sanskrit began to spread across the land. Hindu temples were built in the Indian style, local kings began referring to themselves as " raja " and more desirable aspects of Indian government were adopted. Once a centre of Buddhist teaching and learning, it was built in the early 13th century and witnessed the rise and fall of Tambralinga , a powerful Buddhist-Malay kingdom that managed to conquer Jaffna kingdom in Sri Lanka. Constructed as a religious monument for Mahayana Buddhism, which was historically followed by a portion of pre-Islamic Malays, this stupa stands today as a major religious site for Thai , Theravada Buddhist pilgrims. The temple complex is believed to hold ancient relics of Buddha brought from Sri Lanka during the conquest of Jaffna in Between the 7th and 13th centuries, many of these small, often prosperous peninsula and Sumatran maritime trading states, became part of the mandala of Srivijaya, [64] a great confederation of city-states centred in Palembang , [65] Kadaram , [66] Chaiya and Tambralinga. Enjoying both Indian and Chinese patronage, its wealth was gained mostly through trade. At its height, the Old Malay language was used as its official language and became the lingua franca of the region, replacing Sanskrit, the language of Hinduism. The glory of Srivijaya however began to wane after the series of raids by the Indian Chola dynasty

in the 11th century. By the end of the 13th century, the remnants of the Malay empire in Sumatra was finally destroyed by the Javanese invaders during the Pamalayu expedition Pamalayu means "war against the Malays". The complete destruction of Srivijaya caused the diaspora of the Srivijayan princes and nobles. Rebellions against the Javanese rule ensued and attempts were made by the fleeing Malay princes to revive the empire, which left the area of southern Sumatra in chaos and desolation. In , through the support of the loyal servants of the empire, the Orang lauts , a Malay prince of Srivijaya origin, Sang Nila Utama established the Kingdom of Singapura in Temasek. In , his great great grandson, Parameswara , headed north and established the Malacca Sultanate. Between the 13th to early 14th century, the kingdom succeeded to incorporate most of the Malay Peninsula under its mandala. The campaign led by Chandrabhanu Sridhamaraja " managed to capture Jaffna kingdom in Sri Lanka between and He was eventually defeated by the forces of the Pandyan dynasty from Tamil Nadu in and was killed by the brother of Emperor Sadayavarman Sundara Pandyan I. The cultivation of Malay polity system also diffused beyond the proper Sumatran-Peninsular border during this era. The age avowed by exploration and migration of the Malays to establish kingdoms beyond the traditional Srivijayan realm. Several exemplification are the enthronement of a Tambralingan prince to reign the Lavo Kingdom in present-day Central Thailand , the foundation of Rajahnate of Cebu in the Visayas and the establishment of the Tanjungpura Kingdom in what is now West Kalimantan , Borneo. The expansion is also eminent as it shaped the ethnogenesis development of the related Acehnese and Banjar people and further spreading the Indian-influenced Malay ethos within the regional sphere. The emergence of Malacca as a cosmopolitan regional metropolis has monumentally redefined the characteristic of the Malay interpretation of culture, language, religion, philosophy and identity. With Malayness and Islam as the core pillars and strengths, the legacy of the Malaccan court can be strongly witnessed in the construction of the Malay sociocultural framework until today. Portuguese illustration of Malays of Malacca, The period of the 12th and 15th centuries saw the arrival of Islam and the rise of the great port-city of Malacca on the southwestern coast of the Malay Peninsula [73] " two major developments that altered the course of Malay history. The Islamic faith arrived on the shores of what are now the states of Kedah , Perak , Kelantan and Terengganu , from around the 12th century. As a Malaccan state religion, Islam brought many great transformation into the Malaccan society and culture, and It became the primary instrument in the evolution of a common Malay identity. The Malaccan era witnessed the close association of Islam with Malay society and how it developed into a definitive marker of Malay identity. The expansion of Malaccan influence through trade and Dawah brought with it together the Classical Malay language, [78] the Islamic faith, [79] and the Malay Muslim culture; [80] the three core values of Kemelayuan "Malayness". However, Malacca remained an institutional prototype: By the middle of the 15th century, Brunei entered into a close relationship with the Malacca Sultanate. The sultan married a Malaccan princess, adopted Islam as the court religion, and introduced an efficient administration modelled on Malacca. It reached its golden age in the midth century when it controlled land as far south as present day Kuching in Sarawak , north towards the Philippine Archipelago. Fine Malay Muslim cultures, including the language, dress and single-family dwelling were introduced to the natives primarily from ethnic Dayaks , drawing them into the Sultanate. Dayak chiefs were incorporated into the Malay hierarchy, being given the official titles of Datuk , Temenggong and Orang Kaya. In West Borneo , the development of such sultanates of Sarawak , Sambas , Sukadana and Landak tells a similar tale of recruitment among Dayak people. Jambi Sultanate " , Palembang Sultanate " and Indragiri Sultanate " controlled much of the southeastern shores of Sumatra. Colonisation by foreign powers[edit] The reigning elite of the Riau-Lingga Sultanate , together with the Sultan being seated, in the middle as depicted in this photograph taken in The administrative class of Riau-Lingga are known to be strict adherents of Sufi Tariqa , this resulted various laws and legal enactments based on Islamic principles to be strictly observed throughout the archipelago kingdom. The sultanate would be abolished almost half a century later in by the Dutch powers, following a strong independence movement manifested in the nation against the colonial government. Between and , numerous Malay kingdoms and sultanates fell under direct colonisation or became the

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protectorates of different foreign powers, from European colonial powers like Portuguese , Dutch and British , to regional powers like Siam and Japan. In , the Portuguese Empire captured the capital city of the Malacca Sultanate. The victorious Portuguese however, were unable to extend their political influence beyond the fort of Malacca. The Sultan maintained his overlordship on the lands outside Malacca and established the Johor Sultanate in to succeed Malacca.

4: Another Brick in the Wall: How Pascal Najadi lied to cash in on his father's death

Writing on Orang Asli into Malaysian History by Nik Haslinda Nik Hussain Many Malayas: Placing Malaysia in a Historical Context by Paul H. Kratoska Writing the History of the Chinese in Malaysia: New directions and bridging the Gaps between two linguistic spheres by Danny Wong Tze Ken.

Temiar girl tied up and beaten by 3 teachers Accused of stealing some money from a teacher, a Standard 4 Temiar schoolgirl was tied up and beaten by three teachers at Sekolah Kebangsaan Kuala Betis on 15 June. She was also kicked. Her body had numerous bruises on her face, arms and thigh. Fortunately in our group were teachers and trainers from PACOS-Sabah who were experienced in handling such cases, including providing the necessary counseling for the victim. After a short discussion, the women decided to visit the girl and her parents and to encourage them to make a police report. And also to plan further action. Our group also joined them. Interviews were conducted with the girl and the family to get the full story. The bruises and swelling were still visible a day after the beating. The aunt brought the girl to the nearby government clinic the next day. The doctor took some photographs of the injuries and said that a report would be prepared once a police report was lodged. Andak outside her house which is a distance away from the main village. Hence her fears that somebody can easily cause her harm without anyone knowing. This was not the end of the story. He came with his wife and two children. He asked Andak to withdraw the police report, intimating that the teacher had connections with the police and that she can face a tough time the whole year ahead, having to make statement after statement. He also told her that the teacher had evidence that the girl had stolen the money. But he also left the grandmother in a state of fear and great stress. She contacted JOAS project coordinator Yein who promptly made a police report on the matter that night at the Subang Jaya police station. See earlier note for the police report. That same day, word was being received from the school that the headmaster and some teachers wanted to meet the grandmother the next day Monday to ask her to withdraw the police report. A small support group was galvanized to reassure Andak and to work out the next course of action. The headmaster and some others did make a visit to Andak at her house on Monday. But at about the same time a meeting was called for at Kampung Parik for some community leaders to meet and discuss the case. The general consensus is that teachers who gang up among themselves to hit helpless children should not be allowed to teach in schools. No matter what the reason they may say they have for doing so. And schools should not protect such teachers. The group resolved that they did not want to meet the teachers but instead wanted the police to investigate the case fully. Also present at the meeting was local lawyer Siti Zainah who agreed to make sure the case is taken up by the Public Prosecutor. We have been hearing of a number of similar cases happening to Orang Asli schoolchildren in Kelantan and Perak especially. JOAS, the Indigenous Peoples Network of Malaysia, is now asking our members to report such cases to us so that a list can be compiled to show the extent of such crimes being committed in Orang Asli schools.

5: Welcome to Repository@USM - USM Research and Publication

25 Nik Haslinda Nik Hussain, 'Writing on Orang Asli into Malaysian History,' in *New Perspectives and Research into Malaysian History*, ed. Cheah Boon Kheng (Kuala Lumpur: MBRAS,), pp.

Suriati Ghazali Project leader for a sub-project. Suriati Ghazali Project Leader. Kendalian Hidup Warga Tua: Double Jeopardy "Cancer and Poverty: Suriati Ghazali Principal Researcher. The well being of female headed households in rural and urban areas: Perception of local people towards the socio-cultural impacts of ecotourism: Governance for disaster risk reduction: Satu Analisis Kontemporari Conflict and War: Framing Phenomena, Formulating policies. Research University Grant RM, Household and gender poverty in natural heritage areas in northern Malaysia "Suriati Ghazali The psychological and social context of Malaysian adolescents who engage in premarital sex Fundamental Grant Univ Malaya. The application of Geographic Information System in modeling the development of urban land use. Springer Asia Series 3: Morshidi Sirat, Suriati Ghazali Migrant Labour, Residential Conflict and the City: Oxon and New York: Suriati Ghazali and Morshidi Sirat, Safeguarding Natural and Cultural Heritage: Malaysian Journal of Environmental Management. House garden as a symbol of place, identity and sense of belonging for low-cost flat residents in urbanizing Malaysia. International Journal of Social Science and Humanity. Isu-isu Psikologi di Malaysia dan Indonesia. Suatu analisis mengenai peranan media dalam penyebaran gaya hidup transeksual di Malaysia. Perspektif Jurnal Sains Sosial dan Kemanusiaan. Amran Hassan and Suriati Ghazali Sexual abuse and childhood traumatic experience: International Journal of Environment, Society and Space. Knowledge and awareness of Malaysian cancer patients and their family towards facing and coping with cancer. Health and Environment Journal. Norizan Musa, PhD by Research. Aini Khairiah Samani, PhD by research. Higher education and impact on urban and regional development. Urban housing and poverty. Pengaturan kehidupan dan penjagaan kesihatan warga tua Melayu di Daerah Jerantut, Pahang. Colonius Atang, PhD by Research. Unsur-unsur sosiobudaya dalam Geografi Kesihatan: Muhammad Raini Mat Rahim. A social geographical study in Juvenile Rehabilitation Centre in Penang. MA by Research Colonius Atang Satu kajian sosio-ekonomi dan sokongan sosial Single Mothers in Penang "a study on socioeconomic status and social support. School of Humanities, USM. John Anak Brodi Faktor sosio-ekonomi yang mempengaruhi amalan perancangan keluarga dan kesannya ke atas kesuburan: A study in Sri Aman, Sarawak. Finished viva voce, will graduated October Nor Shafinaz Noor Razawan Social safety nets of low income women in Batu Uban, Pulau Pinang. Nur Solehah Bt Osman Interaksi sosial antara pekerja asing dengan penduduk tempatan dan potensinya kearah kelestarian komuniti bandar di Pulau Pinang Social interaction between foreign workers and local people and its potential towards the sustainability of urban community in Pulau Pinang. Nor Aimi Ismail Ke arah Bandar sifar sisa: Towards Zero Waste City: A case study of Kuantan Urban Council. Siti Mariam Abdul Kadir M. Kajian Kes Kampung Dodol, P.

6: Malays (ethnic group) - Wikipedia

According to Nik Haslinda, Sheikh Omar's family originated from the Arab community who migrated to Penang in the early 18th century and settled first at Acheen Street and the surrounding area.

A Proposed Framework Mahmud, M. However, psychologists seem to be more inclined to pairing religiosity and non-occupational risky behaviour such as smoking, substance abuse, drinking and driving in their studies, while safety scientists have hardly explored the influence of religiosity on occupational safety behaviour such as taking shortcuts or breaking the rules. To close this gap, this paper suggests that empirical studies should be conducted to explore possible associations between religiosity and safety behaviour at the workplace. This paper explains the rationale of choosing TPB. While TPB postulates that both the behavioural intention and perceived behavioural control explain the behaviour, it is interesting to examine the effect of religiosity on occupational behaviour. Examining religiosity as a new construct in occupational safety behaviour studies can help trigger the interest of other religious scholars, psychologists and safety scientists to use religiosity as a construct more rigorously in their future studies on safety to address the gap. Such studies can also help formulate or enhance safety interventions, since these human-related incidents and accidents seem endemic in high-risk industries. Drawing upon journals and database search dealing with breast cancer awareness in Malaysia, 38 articles were retrieved and then analysed using the content analysis method. Issues related to public health management of breast cancer pandemic in Malaysia, its effects and the fundamental principles used in developing and designing cancer control programmes, screening management as well as challenges faced by authorised agencies in promoting breast cancer awareness were studied. It is hoped that the knowledge gained will serve as a significant foundation in designing public health awareness campaigns to cultivate, instil early detection behaviour and ameliorate promotion efforts among public health authorities in Malaysia. There is lack of attention paid to psychosocial factors that are helpful in depression recovery. This narrative review aims to examine the psychosocial factors in depression recovery through qualitative studies. Review of the studies revealed the impact of psychological and social factors in the view of oneself and identity transformation throughout depression recovery and acceptance of self-initiated help-seeking behaviour that facilitated transformation of ill-self to better-self. The three main conclusions drawn from the review are a hope, optimism, resilience and self-efficacy; b working on oneself; and c social factors available for re-constructing of selves and functional lives. Enhancement and inclusion of psychosocial factors are needed in mental health policy. Future studies are suggested to focus on the ways of strengthening psychosocial factors at individual and community levels. The article draws on detailed informal interviews with 34 male juveniles on probation in Karachi. All 34 juveniles have seen the police engaging in negative activities being involved in crime in their vicinity. It was also found that the majority of the juveniles were tortured; these juveniles claimed that they were innocent and were falsely implicated in false cases by the police. These vicarious encounters reinvigorated their pre-established negative perception of the police. Criminalisation of poor, juvenile justice, perception of police, socialisation, violence, Pakistan 5 The Resistance of Local Wisdom Towards Radicalism: The study aims to understand the conceptual world of the Tarekat community faith towards radicalism and to explain the struggle of radical idealism in the midst of the dynamics of the religious Tarekat culture in West Sumatra. This research uses the descriptive-phenomenological approach. Focus group discussion was first conducted with the teachers mursyid and members of the Tarekat congregation followed by in-depth interviews with the teachers and members of the congregation. Observation was made to examine the socio-cultural conditions of the Tarekat community surrounding their activities in relation to their religious teachings and ideals. This study found that firstly, the fusion of Tarekat teachings with the Minangkabau culture was not conducive to the rise of radical idealism in West Sumatra; secondly, the resilience of Tarekat religious culture and the local wisdom of the Minangkabau prevented radicalism from taking root in the Tarekat community, thus reducing conflict, and;

thirdly, the opposition of the Tarekat to radicalism seen in its practice of dakwah culture, has shaped its lifestyle and response to the world. Scholars who employ this technique i. Gender, in this context, is the most popular variable. However, there are still many issues that must be addressed. Firstly, most of the previous research concerns English texts. Secondly, most of the papers focus on content-based features, which are obviously easily to imitate. Thirdly, many recent papers in the field make use of machine-learning algorithms with emphasis on accuracy, not on the differences between male and female writing. The objective of this paper is to reveal differences in male and female Russian written texts and to design a mathematical model to identify the gender of authors of texts using only high-frequency topic-independent text parameters. Special emphasis is made on comparing the obtained data on the differences in male and female written texts with those previously obtained for Russian and other languages. Authorship profiling, corpus, corpus linguistics, gender attribution, gender identification, Russian language, stylometry

7 The Characteristics of Entrepreneurs with Successful and Sustainable Small Businesses in Northeastern Thailand Nath Amornpinyo Downloads: It presents a new model and components. Both quantitative and qualitative methods are implemented. The former makes use of in-depth interviews in which the collected data are analysed using content analysis. The results show that the characteristics of entrepreneurs who enjoyed sustainable success in operating small businesses could be categorised under six dimensions: These factors had 12 components, namely, business orientation, business intelligence, environmental learning, corporate social responsibility, flexibility, technological speed, production capability, innovativeness, opportunity competency, inter-functional coordination, work effort and firm performance. Quantitative data are gathered using a questionnaire measuring these 12 components. It was administered to small business entrepreneurs. The results of the model show a good fit with a chi-square value of The findings are discussed. Based on the characteristics of entrepreneurs with successful and sustainable small businesses, the results are a valid measure within a Thai context. Organisations spend millions on salaries, hoping for better performance. Undeniably, money is a crucial necessity for all. However, can it motivate every individual to work harder or to perform better at a job? Is the thought that everyone is money driven a misguided perception? This question is becoming increasingly pertinent with every change to workforce demographics as workers of newer generations come on board. With Baby Boomers, Generation X and Generation Y working side by side in the same space, workers are no longer a homogenous group. Hence, the purpose of this study is to explore the truth of the perception that money is a motivator for good performance at work and to discover the actual motivators to work well of each generation. The findings confirm that money is perceived as the motivator for all the three generations. However, each generation is also driven by other specific motivators. With a multigenerational workforce, employers will need to take these motivators into consideration. Thirty elementary level and six advanced level EFL learners from a private language institution in Sari, Iran, participated in this study. A picture description task was administered to all the elementary participants as their pre-test and post-test. Furthermore, their oral performance in all stages of the study was audio-recorded one at a time. The analysis showed that both treatment types of self-transcription with or without scaffolding had significant effect on improving the accuracy of two linguistic features preposition and verb form and error-free clauses. It can be implied that self-transcribing an oral production and expert scaffolding can be conducive to noticing the gaps in some linguistic features, which under normal circumstances are hard to recall and notice. The findings of the study provide some pedagogical implications for employing these techniques in EFL contexts for improving the overall accuracy of oral production. Expert-novice, oral production, scaffolding, self-transcription, accuracy, noticing

10 Recent Challenges for the Enforcement of Wildlife Laws in East Malaysia Mariani Ariffin Downloads: This paper analyses the main challenges facing wildlife law enforcement in East Malaysia and identifies the enforcement strategy used by wildlife officers in the region. To these ends, a questionnaire was distributed to the wildlife officers. The study found that the respondents tended towards deterrence strategy in enforcing the laws which focuses on detecting and punishing violations. The study also revealed that the primary challenge facing the wildlife enforcement officers was lack of institutional capacity. This was

reflected by problems related to inadequate equipment, facilities, limited manpower and lack of skills. Other major challenges highlighted by the respondents were lack of cooperation from the public and other enforcement agencies, lack of political will and threats from the regulated parties. The findings of the study contribute to a greater understanding of the main enforcement strategy used by wildlife officers in East Malaysia and highlight challenges they encountered in undertaking their duties. These insights provide useful information into developing better informed capacity-building programme for the wildlife officers and for decision-makers at state and federal level in determining allocation or other provision for the wildlife authorities. This means that the elderly need to communicate with their younger colleagues, friends, and family via smartphones because these devices provide several channels of communication, such as calling, chatting, and video conferencing. However, the main problem for the elderly is their physical condition which inhibits them from using smartphones. Thus, the objective of this paper is to find out what are the UI components that degrade their ability for using smartphones. This can be achieved by comparing the capabilities of using smartphones between younger and elderly users and finding out the UI components what cause their capabilities to be different. From our assumption that physical conditions limit the capability of the elderly, we focused our research on their visual capabilities by conducting the experiments on younger users and elderly users, who were requested to perform specific tasks on Line, which is one of the most popular communication applications among Thais. The experimental results reveal that most of the elderly people take longer time to complete their tasks and make more mistakes than younger users. It was found that most of them have problems with color, font style, size, and brightness of UI. This paper compares two approaches of improving teaching quality through a one-year experimental study involving two experimental groups and one control group. The first is the use of education standards and the second is the use of education standards combined with a teacher development program. Teaching quality was measured in four variables: Building classroom as a learning environment CLE , instruction, questioning, and orientation. In this study, students and 45 teachers from 43 junior secondary schools in two provinces of Indonesia voluntarily participated. Multilevel modelling was employed and the results indicate that both interventions have significant effects on the outcomes. However, as expected, the second intervention is significant in all variables and has larger effects, whereas the first intervention is significant only in two variables: The findings of this research imply the need to have clear and concrete education standards and to enhance these education standards with training sessions to facilitate better teaching quality. Education standards, teaching quality, teacher professional development program, dynamic model of educational effectiveness research

13 Orang Asli Student Icons: This article discusses the role of the Orang Asli Student Icons in strengthening the level of awareness and motivation among the participants. To gather their insight into their role as facilitator in transferring knowledge and ideas to fellow Orang Asli students, a questionnaire was developed and administered following the motivational programme. In addition to the introduction and conclusion, this article covers four main areas. First, it discusses challenges and barriers within the Orang Asli education system. This is followed by an in-depth description of the motivational programme that was carried out. Third, a demographic analysis of the Orang Asli Student Icons is done. This article concludes that the Orang Asli Student Icons have played a significant role in addressing all challenges and barriers within the Orang Asli education system. This conclusion is supported by the positive feedback received from the participants and post-event statistics on student dropout among the participants involved in the programme. We investigated whether the adolescent problem mediates the relationship between parental readiness and adolescent school performance, and clarified the moderating effect of gender. The survey data were drawn from respondents adolescents-parents in Malaysia. The results indicated that the adolescent externalising problem partially mediated the relationship between parental readiness and adolescent school performance. The moderator findings presented that gender moderates the causal effect of parental readiness and the adolescent externalising problem with respect to adolescent school performance. This study clearly shows the importance of parental readiness, and that the results are in line with the proposed mediation and moderation effects.

7: RAJAMENANGIS SUDAH BERPINDAH: July

Nik 25 Haslina's article is also important in seeking to 'write orang asli into Malaysian history'. WHO WERE THE IMMIGRANTS? In Australia the nature of the migrant population is well enough known.

Sabah "If the child was born in Sabah or the father was domiciled in Sabah at the time of birth, and one of the parents is an indigenous native of Sabah as stated in Article A 6 b Federal Constitution of Malaysia; thus his child is considered as a Bumiputra" Sarawak "If both of the parents are indigenous natives of Sarawak as stated in Article A 6 a Federal Constitution of Malaysia; thus their child is considered as a Bumiputra" In addition to the interpretation given above, a broader definition of bumiputra include groups such as native Indonesians , Malaysian Siamese , Muslim Indian Malaysians, Peranakan and the Kristang people of Portuguese-Eurasian descent. Others favour a definition encompassing all children of Bumiputra; there have been notable cases of people with one Bumiputra parent and one non-Bumiputra parent being dismissed as non-Bumiputra. Chinese legal immigrants, who typically settled in urban areas, played a significant role in the commercial sector after the Indians left the country to return to India, many of the commercial sectors were sold to the Chinese immigrants. The Communities Liaison Committee CLC , comprising leading politicians from different racial backgrounds, supported the promotion of economic equality for the Malays, conditional on political equality for the non-Malays. Thuraisingham later said, "I and others believed that the backward Malays should be given a better deal. Malays should be assisted to attain parity with non-Malays to forge a united Malayan Nation of equals. Article defines a Malay as being one who "professes the religion of Islam , habitually speaks the Malay language, conforms to Malay customs and is the child of at least one parent who was born within the Federation of Malaysia before independence of Malaya on 31 August , or the issue off-spring of such a person. The Reid Commission , which drafted the Constitution, initially proposed that Article expire after 15 years unless renewed by Parliament. This qualification was struck from the final draft. After the 13 May Incident in , representatives within the government argued over whether the special position of the bumiputras ought to have a sunset clause. Ismail Abdul Rahman argued that "the question be left to the Malays themselves because Article provides specifically for the use of quotas in the granting of scholarships, positions in the civil service, and business licences, as well as native reservations of land. Policies under the rubric of the NEP include subsidies for real estate purchases, quotas for public equity shares, and general subsidies to Bumiputra businesses. Mahathir bin Mohamad have both suggested that Malays should depend less on government assistance. Many observers believe full abolition of bumiputra privileges is unlikely, especially in view of the constitutional issues involved, although successive administrations since Mahathir have attempted to reform the system of government aid for the bumiputra. Some bumiputra groups believe further affirmative action is necessary. Parliament began to use the term bumiputra in Following debate of the act to create the Majlis Amanah Rakyat MARA , the government founded an agency to preserve bumiputra interests. Certain but not all pro-bumiputra policies exist as affirmative action for bumiputras, for NEP is racial-based and not deprivation-based. For instance, all Bumiputra, regardless of their financial standing, are entitled 7 percent discount on houses or property, including luxurious units; whilst a low-income non-Bumiputra receives no such financial assistance. Other preferential policies include quotas for the following: Ismail Abdul Rahman proposed this target after the government was unable to agree on a suitable policy goal. Policies and practices vary greatly. Some practices are explicit and contained in law or regulation, while others are informal, leaving much ambiguity for potential investors. The civil service itself is subject to Bumiputra hiring preferences. The NEM [New Economic Model] proposes reforming ethnic preferences in business ownership and social safety net programs. Some conservative Bumiputra groups have voiced strong opposition to any significant changes to the extensive preferences. Foreign companies that operate in Malaysia also must adhere to this requirement. For a limited period, a certain percentage of new housing in any development has to be sold to bumiputra owners. This is required regardless of the income level of the

potential buyer. Remaining unsold houses after a given time period are allowed to be sold to non-bumiputera if the developer proves attempts have been made to fulfill the requirement. There is no bumiputra discount on existing housing. A basket of government-run and profit-guaranteed mutual funds are available for purchase by bumiputra buyers only. Many government-tendered projects require that companies submitting tenders be bumiputra owned. This requirement has led to non-bumiputras teaming up with bumiputra companies to obtain projects, in a practice known as "Ali Baba". Ali, the bumiputra, is included solely to satisfy this requirement, and Baba the non-bumiputra pays Ali a certain sum in exchange. Projects were earmarked for bumiputra contractors to enable them to gain expertise in various fields. Approved Permits APs for automobiles preferentially allow bumiputra to import vehicles. Automotive companies wishing to bring in cars need to have an AP to do so. They also estimated that the late Nasimuddin Amin, the former chairman of the Naza group, received 6, in , making him the largest single recipient of APs. More than 12, APs were issued in As a result of these policies, many bumiputera with good connections quickly became millionaires. In she gave a speech that stated: She also said that the policy of Approved Permits APs had produced many bumiputera entrepreneurs in the automotive industry. In it began the system of "Malaysian model meritocracy" for university admission. Admission to public universities was not based upon a common examination such as the SAT or A-Levels, but rather upon a two parallel systems of either a one-year matriculation course or a two-year STPM Malaysian Higher School Certificate programme. Bumiputras compose an overwhelming majority of entrants to the matriculation programme. It is a commonly-held belief that the public university entry requirements are easier for matriculation students and disproportionately difficult for STPM students. Quotas also exist for Public Services Department JPA scholarships, full scholarships offered to students to study in leading universities worldwide. These scholarships are given on the basis of SPM Malaysian Education Certificate, the equivalent of O-Levels results, ethnic group, and certain quotas. The JPA scholars are sent to selected pre-university programmes offered by the government "from there, they apply to universities. Lee asked, "How does the Malay in the kampung find his way out into this modernised civil society? By becoming servants of the 0. They, the Malay, have the right as Malaysian citizens to go up to the level of training and education that the more competitive societies, the non-Malay society, has produced. Not to feed them with this obscurantist doctrine that all they have got to do is to get Malay rights for the few special Malays and their problem has been resolved. He added that there were no plans to convert this to a merit based system, and that the total value of the PSD scholarship since was 2. As their settlement predates that of the Malays, this is considered by many, that Bumiputra is about the promotion one religion over another, especially since Orang Asli are much worse off than Muslim Malays. Others argue that the Orang Asli are in fact considered Bumiputra. Smart Cards identify citizens as Muslims or Non-Muslims.

8: USM News Portal - USM STRIDING AHEAD TO FULFILL ITS ASPIRATION

Nik Haslina's article 25 is also important in seeking to 'write orang asli into Malaysian history'. WHO WERE THE IMMIGRANTS? In Australia the nature of the migrant population is well enough known.

The views expressed in each paper are those of the author or authors of the paper. They do not necessarily represent or reflect the views of the Asia Research Institute, its Editorial Committee or of the National University of Singapore. The mission of the Institute is to provide a world-class focus and resource for research on the Asian region, located at one of its communications hubs. ARI engages the social sciences broadly defined, and especially interdisciplinary frontiers between and beyond disciplines. Through frequent provision of short-term research appointments it seeks to be a place of encounters between the region and the world. And see how many of us can really go back further than three generations born in this land. Firstly, because Jim Jackson was a precious friend and mentor. He was part of a significant academic movement from Malaysia to Australia in the sixties and seventies by people who served their apprenticeships in the universities of Malaysia and Singapore and then enriched not only this Society but this country. Jim was ahead of me at the University of Malaya, finishing his Ph D in Geography there about the time I arrived in as a young lecturer in History. He was a little behind me in moving to Australia, and I recall the pleasure Helen and I had in meeting him, Souk-han and their then young children during their brief season at ANU on the way to Griffith. Martin was a tireless organizer, and we shared a desire to keep Malaysia viable at the ANU. The book of that conference, dedicated to Jim after his death, was also the first conference volume we published in the SEAPS series, and in fact the first book of any kind that I saw through that ywvu series from start to finish Ingleson and Sutherland having been inherited from ANU Press in an advanced state. The second reason for me to be honoured is that it suggests I may be accepted into the club of Malaysianists, of which I think all the other 14 Jackson lecturers were full members. Reading the Straits Times every day for the last 6 years, and eating my share of nasi lemak and char kueh tiaw, has finally paid off. Hard copies of that lecture are available from the Society. The Old World is seen as the Eurasian mega-continent together with North Africa, all part of a zone integrated by trade and the sharing of crops, domestic animals and disease pools since ancient times. The New World represents especially the Americas but also Australia and New Zealand, relatively isolated from the Old until , with Africa South of the Sahara in a slightly ambivalent position. The New World, we say, was colonized by the old after The overwhelming majority of its peoples today derive from ancestors who were not there before The nationalisms which developed there were opposed to foreign control but not against migration per se-- only against certain kinds of migrants. Such societies have seen some of the ugliest examples of unfreedom slavery and racist boundaries, but have also been ahead of the field in pioneering freedoms and human rights for all, and the earliest applications of democracy with universal suffrage. Like all dichotomies, this way of dividing the world is too simple. In the New World Bolivia, Guatemala and Peru still have populations most of whose ancestors were there before , and which do not see themselves in the same way as immigrant societies. In the Old World there are vast areas of Siberia, Manchuria and elsewhere which have been colonized and peopled by outsiders in recent centuries, and where the frontier form of analysis works quite well. Recently Li Tana and Nola Cooke have reminded us that the Mekong Delta was another frontier of migration in the 18th and 19th centuries. Some of this difference of perception results from bad habits of thinking in racial or geographic boxes, and I want to get rid of those factors by simply looking at people-as- migrants. Having done so, we may be left with more interesting factors that do still differentiate these societies, and from which we can draw some useful conclusions. I should say that I am not the first to speak of Singapore, at least, as a Migrant society. But there is also an older pre-nationalist tradition there of understanding Malaya as an immigrant society, and a tendency as in other immigrant societies for the relatively recent migrants in all communities to provide much of the innovative energy and leadership â€” witness Hussein Onn, Tun Razak and Dr Mahathir in Malay politics. Commerce and the Chinese in the lower

Mekong Region, , ed. Singapore University Press, Population Growth Years Australia Malaysia Singapore 30 1, 84 4, 3, 8, 6, 1, 13, 11, 2, 18, 20, 3, 21, 27, 4, Population Growth Population Australia Malaysia Singapore 0 Years How much of this exceptional growth was due to immigration? A total of around 10 million Chinese and 3 million Indians were documented as arriving between and Unfortunately there is no such accurate data ywvutsrpon for unregulated Southeast Asian and non-indentured Indian immigrants, except for the minority only around 20, of Javanese plantation labourers recruited through formal Dutch channels. The distances were shorter and the costs of return were much less in Malaya, while the cultural, racial and class barriers to succeeding in diaspora were much higher than for the European majority of migrants to Australia. Of every 10 immigrants to Malaya in this period only 2 stayed, whereas up to 7 might do so in the US or Australia. Only the Chinese migrants to Australia had this sojourning character to the same degree as in Malaya, and the high rates of return among them were not entirely voluntary. If we compare net immigration rates immigrants minus emigrants therefore, Malaya remains a leader in immigration, but by a lesser margin than its nearest competitors. Malaya and Singapore appeared to turn their back on their migrant character in the interests of building a coherent population. Had that continued, this talk might have been of purely historical interest. But since both Malaysia and Singapore have returned to a pattern of importing migrant labour on a large scale to keep unskilled wages low and help build their booming economies. ISEAS, , p. This puts it about the middle range of what are today considered immigrant societies, comparable with the US. Although figures are highly controversial, the Peninsula and Australia appear each to have then had sparse populations below a half-million in total. The environment was inimical to agriculture in both cases, but for opposite reasons “extreme dryness in Australia, particularly in that northern part of the continent which might have been expected to learn agricultural techniques from Asian neighbours; and year-round heavy rain and poor soils in Malaysia. The absence of agriculture in the sixth continent before is well known, though debate continues on how numerous an aboriginal population there may have been in hunter-gatherer conditions. The question of indigeneity, or indigeny as Geoffrey Benjamin insists on calling it, is extremely politicized in Malaysia, and defining it is far more problematic than in the Australian case. I propose to do this primarily in terms of the means of subsistence, in the hope of finding something measurable. The fact of their survival, in contrast with the virtual absence of comparable forest-dwellers in most Indonesian islands, confirms how relatively 8 9 10 Straits Times 5 ywvutsrpon recent and marginal was the impact of agricultural Austronesians in that world. Singapore Statistics accessed 1 October at <http://> See also Straits Times 27 November October More <http://> In contrast to the Australian situation, the indigenous population of the Peninsula had for millennia brought forest produce for sale to international markets, and had some degree of mixing with traders. Only with the arrival of Islam in Melaka was there a clear boundary between outer and inner, migrant and indigenous, and even that was often crossed by raiding for slaves and especially women. Nevertheless the earliest careful account of them, that of Newbold noted: The different tribes sometimes pass under the general denomination Orang Benua, men of the soil. Those conditions of the 19th century may have been particularly harsh for Malayan, as for Australian, aborigines. Anthony Reid St Lucia: Univerdsity of Queensland Press, , esp. Holt, Rhinehart, , pp. Doubleday, , pp. Curiously, Australian statisticians only began to count Aborigines as part of the Australian population in ,16 just when Malaysian statisticians stopped doing so. Aboriginal populations tend to shrink rapidly at initial contact from disease and dispossession. Raids and massacres were traumatic in spreading terror, but a relatively minor factor demographically. After the initial catastrophe, however, there is similarity in the way aboriginal populations continue to shrink through assimilation as long as aboriginal status is despised and demeaned. He considered the aboriginal population in reality to have begun increasing demographically around the s, although the official count since they were counted, as in Malaysia, even if not included in the census returns only began to increase dramatically from , when aboriginality began to be acceptable. From 80,, or around 0. The Malayan picture is harder to assemble from very inadequate data, but appears to show a similar pattern of decline. British census counts between and each pointed to the great difficulties of contacting orang asli and counting them, and that each census had uncovered more than the one

before. The British census-takers pointed out that known populations kept diminishing by disease, by assimilation as Malays or by failure to reproduce, and the numbers were kept up only by discovering new communities or better efforts to penetrate the jungle. Aborigines in Australian Society no Reprinted on the World Wide Web , [http: Butlin](http://Butlin), Economics and the Dreamtime: The Census of British Malaya , p. My estimate is that the true population in must have been at least 60,, and may well have been considerably more at the beginning of the 19th century, given the terrible depredations then reported against them. Notes that populations in Negri Sembilan reducing quickly by assimilation, and that flu epidemic had very severe results. Probably better count of nomads. Curiously low female population some women cohabit with Chinese on disused East Coast railway 41, [cf 82, estimate by anthropologist William-Hunt " cited Nik Haslina] 53, Subsequent censuses do not list them. A Report on the Census of Population. Crown Agents for the Colonies, p. Myths and Realities St. The Centre for Orang Asli Concerns with its educated leadership is a prime example. In Australia the nature of the migrant population is well enough known. Thanks to various restrictions imposed by the colonies, at the insistence of the politically dominant group of existing migrants, there were in a total of only 38, Chinese in Australia, or 1. The proportion dropped further to 1. Cheah Boon Kheng Kuala Lumpur: MBRAS, , pp. I, Statistics New York: National Bureau of Economic Research, , pp. Borrie, The European Peopling of Australia: A Demographic History, Canberra: National Library of Australia, , p. The major waves of migrants before were: As Ho points out the same period is looked upon by Hadhrami Arabs as their century, since their network spread out to influence many kingdoms and claim the thrones of some. As we know, these were extraordinarily plural places, with no dominant community up to the mid 19th Century. He drew attention to the way in which Teochiu gambir planters drove back the agricultural frontier through the Kangchu system in Johor at the beginning of the 19th century, as well as to many other little-appreciated cash- crop pioneers in the 19th Century. Genealogy and Mobility across the Indian Ocean Berkeley: Press, , pp.

9: RAJAMENANGIS SUDAH BERPINDAH: CABARAN MENGAJI SEJARAH TANAH MELAYU

Environmental Change and Sustainable Tourism: A Study of Impacts, Benefits and Involvement of Orang Asli Communities Along the Perak-Pahang-Kelantan Borders, IRPA Short-term Research under the 8th Malaysia Plan, Prof Chan Ngai Weng (Project Leader), Norizan Md Nor, Suriati Ghazali (co-researchers),

Malaysia is a federal constitutional monarchy located in Southeast Asia. Peninsular Malaysia shares a land and maritime border with Thailand and maritime borders with Singapore, Vietnam, East Malaysia shares land and maritime borders with Brunei and Indonesia and a maritime border with the Philippines and Vietnam. The capital city is Kuala Lumpur, while Putrajaya is the seat of the federal government, with a population of over 30 million, Malaysia is the 44th most populous country. The southernmost point of continental Eurasia, Tanjung Piai, is in Malaysia, located in the tropics, Malaysia is one of 17 megadiverse countries on earth, with large numbers of endemic species. Malaysia has its origins in the Malay kingdoms present in the area which, from the 18th century, the first British territories were known as the Straits Settlements, whose establishment was followed by the Malay kingdoms becoming British protectorates. The territories on Peninsular Malaysia were first unified as the Malayan Union in 1946, Malaya was restructured as the Federation of Malaya in 1948, and achieved independence on 31 August 1957. Malaya united with North Borneo, Sarawak, and Singapore on 16 September 1963 to become Malaysia, less than two years later in 1965, Singapore was expelled from the federation. The country is multi-ethnic and multi-cultural, which plays a role in politics. About half the population is ethnically Malay, with minorities of Malaysian Chinese, Malaysian Indians. The constitution declares Islam the state religion while allowing freedom of religion for non-Muslims, the government system is closely modelled on the Westminster parliamentary system and the legal system is based on common law. The head of state is the king, known as the Yang di-Pertuan Agong and he is an elected monarch chosen from the hereditary rulers of the nine Malay states every five years. The head of government is the prime minister, since its independence, Malaysia has had one of the best economic records in Asia, with its GDP growing at an average of 6%. The economy has traditionally been fuelled by its resources, but is expanding in the sectors of science, tourism, commerce. The word melayu in Malay may derive from the Tamil words malai and ur meaning mountain and city, land, malayadvipa was the word used by ancient Indian traders when referring to the Malay Peninsula. This term was applied to describe the current of the river Melayu in Sumatra. The name was adopted by the Melayu Kingdom that existed in the seventh century on Sumatra.

2. Malaysian Chinese – The Malaysian Chinese or Chinese Malaysians consist of people of full or partial Chinese ancestry who were born in or immigrated to Malaysia. Most of these people are the descendants of those who arrived between the early 19th century and the mid-20th century, Malaysian Chinese form the second largest community of Overseas Chinese in the world, after Thailand. Within Malaysia, they represent the second largest ethnic group in Malaysia after the ethnic Malay majority and they are usually simply referred to as Chinese in Malaysia, Orang Cina in Malay, and Huaren or Huaqiao by Chinese themselves. The Chinese population in Malaysia has been consistently declining percentage-wise since Malaysian independence, the reason for the decline may be due to a lower birthrate, as well as a high level of emigration in recent decades. The large number of emigrants, many of whom are young, the first wave of Han Chinese settlers came during the Malacca Empire in the early 15th century. The friendly diplomatic relations between China and Malacca culminated during the reign of Sultan Mansur Syah, who married the Chinese princess Hang Li Po, a senior minister of state and five hundred youths and maids of noble birth accompanied the princess to Malacca. Admiral Zheng He had also brought along bachelors to Malacca, the descendants of this wave, many of whom are of Hokkien ancestry, adapted to the customs of local Malays while retaining parts of their ancestral culture. They are called Peranakan, or Baba for their menfolk and Nyonya for the females, Chinese immigration to British Malaya and Straits Settlements was encouraged by the British and the Malay sultans to work in the mines and plantations. This group was responsible for

establishing the many Chinese-medium schools in Malaya and are mostly Chinese-educated, Some such as Koh Lay Huan escaped from China due to rebellious activities against the Qing dynasty. A much smaller wave came after the s and they were mostly Mandarin speaking Chinese from northern China and these were mostly foreign spouses married to Malaysian Chinese. Some national sports coaches such as badminton coach Han Jiang could only obtain permanent residency after repeated rejections of their citizenship applications, however, diving coach Huang Qiang managed to obtain his Malaysian citizenship. China is the largest participant in Malaysias foreign residency scheme called Malaysia My Second Home, according to department of statistics Malaysia July , the composition of each dialect are as follows. The largest dialect group are the Min people with a total of about 2. The southern Hokkien from Quanzhou, Amoy, and Zhangzhou is the largest Chinese language group in Malaysia, the first wave of Hokkien settled primarily in Malacca where they constitute a mere 3 percent of Malaccas Chinese population and are called Peranakan. The Quanzhou Hokkien also migrated to towns in Sarawak. Teochew immigrants from the Chaoshan region began to settle in Malaya in large numbers from the 18th century onwards, mainly in Province Wellesley and these immigrants were chiefly responsible for setting up gambier and pepper plantations in Malaya. More Teochew immigrated to Johor at the encouragement of Temenggong Ibrahim in the 19th century, many of them are the descendants of plantation workers who came to set up gambier and pepper plantations, following the administrative pattern of their countrymen in Johor. Chinese immigrants from Hainan began to migrate to Malaya and North Borneo from the 19th century onwards, smaller communities of Hainanese are also found in Sarawak and Sabah, where they work as coffee shop owners and are mainly found in large towns and cities 3. Malays ethnic group

â€” These locations today are part of the modern nations of Malaysia, Indonesia, Singapore, Brunei, and southern Thailand. In literature, architecture, culinary traditions, traditional dress, performing arts, martial arts, throughout their history, the Malays have been known as a coastal-trading community with fluid cultural characteristics. The epic literature, the Malay Annals, associates the etymological origin of Melayu to Sungai Melayu in Sumatra, the English term Malay was adopted via the Dutch word Malayo, itself derived from Portuguese, Malaio, which originates from the original Malay word, Melayu. Prior to the 15th century, the term Melayu and its variants appear to apply as an old toponym to the Strait of Malacca region in general. Malaya Dwipa, Malaya Dvipa, is described in chapter 48, Vayu Purana as one of the provinces in the sea that was full of gold. Some scholars equate the term with Sumatra, but several Indian scholars believe the term should refer to the mountainous Malay peninsula, maleu-kolon - appeared in Ptolemys work, Geographia. Mo-lo-yu - mentioned by Yijing, a Tang dynasty Chinese Buddhist monk who visited the Southeast Asia in â€”, according to Yijing, the Mo-Lo-Yu kingdom was located in a distance of 15 day sail from Bogha, the capital of Sribhoga. It took a day sail as well to reach Ka-Cha from Mo-lo-yu, therefore, a popular theory relates Mo-Lo-Yu with the Jambi in Sumatra, however the geographical location of Jambi contradicts with Yi Jings description of a half way sail between Ka-Cha and Bogha. Among the terms used was Bok-la-yu, Mok-la-yu, Ma-li-yu-er, Oo-lai-yu - traced from the source of monk Xuanzang. Malayur - inscribed on the wall of the Brihadeeswarar Temple in Tamil Nadu. It was described as a kingdom that had a mountain for its rampart in Malay peninsula. Ma-li-yu-er - mentioned in the chronicle of Yuan Dynasty, referring to a nation of Malay peninsula that faced the southward expansion of Sukhothai Kingdom, the chronicle stated. Animosity occurred between Siam and Ma-li-yu-er with both killing each other. In response to the Sukhothais action, a Chinese envoy went to the Ram Khamhaengs court in bearing an imperial decree, Keep your promise and do no evil to Ma-li-yu-er. Malaur - mentioned in Marco Polos account as a kingdom located in the Malay peninsula, malayapura -, inscribed on the Amoghapasa inscription dated CE. The term was used by Adityawarman to refer to Dharmasraya. The word Malay refer to Mountain, other evidence that supports this theory include, stone tools found in the Malay Archipelago are analogous to Central Asian tools, the similarity of Malay customs and Assam customs. The New Guinea theory - The proto-Malays are believed to be knowledgeable in oceanography. Over the years they settled at places and adopted various cultures 4. Senoi, residing in the central region, the Semang and Senoi groups, being Austroasiatic-speaking, are the

autochthonous peoples of the Malay Peninsula. The Orang Asli kept to themselves until the first traders from India arrived in the first millennium CE, living in the interior, they bartered inland products like resins, incense woods, and feathers for salt, cloth, and iron tools. Other Orang Asli groups opted to further inland to avoid contact with outsiders. The arrival of British colonists brought further inroads into the lives of the Orang Asli and they were targeted by Christian missionaries and became subjects of anthropological research. Slave raids into Orang Asli settlements were common in the 18th and 19th centuries, the slave-raiders were mainly local Malays and Bataks, who considered the Orang Asli to be kafirs, non-humans, savages, and jungle-beasts. Raiders would invade a settlement and kill off all the men before capturing the women and children who were considered easier to tame. The captive Orang Asli were sold or given to rulers to gain favor. The slave trade continued into the 20th century despite the abolition of all forms of slavery in . The Orang Asli were previously referred to by the derogatory term Sakai which meant slave or dependent, during the Malayan Emergency of to , the Orang Asli became a vital component of national security, as their help enabled the Malayan army to defeat the Communist insurgents. Two administrative initiatives were introduced to highlight the importance of the Orang Asli, the Department of Aborigines was established in , and the Aboriginal Peoples Ordinance was enacted in . After independence, development of the Orang Asli became an objective of the government. In the s and s, Malaysia experienced a period of sustained growth characterised by modernisation, industrialisation, and land development, which resulted in encroachments on Orang Asli land. Orang Asli living in remote forest areas engaged in trading with the Malays, with jungle produce being exchanged for salt, knives. There was also evidence of trade in blowpipes and blowpipe-bamboo among certain tribes and it has also been shown that the Orang Asli have played a significant role in the Malay Peninsulas economic history as collectors and primary traders as early as the 5th Century A. An early 19th century report also tells of Negritos providing forest products as tribute to the Malay chiefs of the river basins they resided in, in , the Orang Asli constitute only 0. Sarah – Sarah or Sara was the wife and also the half-sister of Abraham and the mother of Isaac as described in the Hebrew Bible and the Quran. According to Genesis 17,15, God changed her name to Sarah as part of a covenant after Hagar bore Abraham his first son, the Hebrew name Sarah indicates a woman of high rank and is translated as princess or noblewoman. Sarah was the wife of Abraham, Sarah was approximately ten years younger than her husband. She was considered beautiful to the point that Abraham feared that when they were more powerful rulers she would be taken away. Twice he purposely identified her as being his sister so that he would be treated well for her sake, no reason is given why Sarah remained barren for a long period of time. She was originally called Sarai, which is translated my princess, later she was called Sarah, i. Terah, with Abram, Sarai and Lot, departed for Canaan, but stopped in a place named Haran, following Gods command Abram took his wife Sarai, his nephew Lot, and the wealth and persons that they had acquired, and traveled to Shechem in Canaan. Abram was 75 at this time, there was a severe famine in the land of Canaan, so that Abram and Lot and their households, travelled south to Egypt. When the Egyptians see you, they say, this is his wife. Then they will kill me but will let you live, say you are my sister, so that I will be treated well for your sake and my life will be spared because of you. When brought before Pharaoh, Sarai said that Abram was her brother, and it is possible that Sarai acquired her Egyptian handmaid Hagar during this stay. However, God afflicted Pharaohs household with great plagues, Pharaoh then realized that Sarai was Abrams wife and demanded that they leave Egypt immediately. After having lived in Canaan for ten years and still childless, Sarai suggested that Abram have a child with her Egyptian handmaid Hagar and this resulted in tension between Sarai and Hagar, and Sarai complained to her husband that the handmaid no longer respected her. At one point, Hagar fled from her mistress but returned after angels met her and she gave birth to Abrams son Ishmael when Abram was eighty-six years old. In Genesis 17 when Abram was ninety-nine years old, God declared his new name, Abraham – a father of many nations, God gave Sarai the new name Sarah, and blessed her. Abraham was given assurance that Sarah would have a son, not long afterwards, Abraham and Sarah were visited by three men. One of the visitors told Abraham that upon his next year. While at the tent entrance, Sarah overheard

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what was said, the visitor inquired of Abraham why Sarah laughed at the idea of bearing a child, for her age was as nothing to God.

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