

**Knowledge, Attitude and Practices (KAP)  
Baseline Survey of the  
*Orang Asli* Community in Hulu Langat, Selangor**

by



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## 1. Introduction

Since 2011, the Malaysian Centre for Constitutionalism and Human Rights (MCCHR), through its civic education project UndiMsia! has been organising activities in the Hulu Langat parliamentary constituency to gauge and increase the community's awareness as well as their participation in the local democratic process.

The baseline study was conducted with the aim to gauge the knowledge, attitude and practices (KAP) of the *orang asli* community in Hulu Langat regarding their engagement with elected leaders and human rights. The findings of the KAP baseline study will be used to develop different forms of information, education and communication (IEC) materials in order to provide concise and easily digestible information on an array of issues using a human rights framework that is appropriate to the level of literacy and understanding of the community.

A similar KAP baseline study was conducted with the constituents of Kajang between the ages of 18 to 25 to assist UndiMsia! in developing infographics that is relevant for young people in Kajang. The findings of the study were used to develop two infographics – the first infographic was on the roles and mandate of the local councilors, state assemblypersons and members of parliament; and the second infographic was on the right to personal security (please see <http://www.undimsia.com>).

Dynamic Search Sdn. Bhd. was appointed to carry out the KAP baseline study training and Ms. Thilaga Sulathireh (the 'Consultant') was appointed as the consultant to spearhead the KAP baseline study.

## 2. KAP baseline study training

To carry out the training on how to conduct a KAP baseline study, in particular how to carry out focus group discussions, the MCCHR engaged Dynamic Search Sdn. Bhd, an independent market research consultancy. The MCCHR, the Consultant and Dynamic Search met twice (prior to the training) to discuss the objective, intended outcome of the KAP baseline study and the group discussion guide of the KAP baseline study.

Two trainers, one of whom has a human rights background, conducted the training on 14 July 2012 to 22 volunteers and staff of the MCCHR, including four representatives from the *orang asli* community.

The half-day training was divided into three sessions – probing skills; discussion of the group discussion guide; and ways to engage the *orang asli* community. The first session began with an explanation of the objective of qualitative research, that is, to gain in-depth insights to the respondents' attitudes, beliefs, motivation and behaviour; participants were taught to go beyond the surface and to probe for more in-depth answers from respondents. The trainers emphasised the person-centric approach in a focus group discussion and the important skills of probing and listening to gain knowledge and insights. Researchers should build a two-way rapport with respondents and the trainers cautioned that researchers

should avoid introducing any personal biasness during the focus group discussions. The trainers then went through the different roles of the researcher, from the 'Listener' to "the Tennis Coach'.

The trainers also explained the non-directive approach where the researcher listens and tries to understand the respondent's point of view, followed by open-ended questions. It was also pointed out that researchers should be alert to cues and follow through. Other techniques taught during the training included non-verbal probing techniques such as projective techniques and pictorial techniques.

In the second session, the trainers went through the group discussion guide with the 19 researchers; the group discussion guide served as a handbook for researchers when conducting focus group discussions. (See **Annex 1: Part B** for the Group Discussion Guide).

The third session was spearheaded by Mr. Juli Blat, Coordinator of the *Badan Bertindak Orang Asli Negeri Selangor* (BBTOAS). He briefed the researchers on appropriate terms to use when speaking to the *orang asli* community in Temuan language, and tips on how to engage the *orang asli* community, particularly heads of villages. He reminded the researchers to be polite and courteous and to dress modestly.

To further prepare the researchers, the Consultant carried out two mock-sessions on 4 and 9 August 2012, respectively.

### 3. Methodology

A set of open-ended and qualitative questionnaire was developed specifically for the KAP baseline study with the *orang asli* community. The questionnaire covered five main areas:

1. Background questions (age, household income, number of family members);
2. Their lives in the village (what are the emerging issues, likes and dislikes);
3. Awareness and level of engagement with the elected representatives (state assemblyperson and member of parliament);
4. Human rights; and
5. Preferred method of dissemination of information.

Prior to the visits to the *orang asli* villages (to conduct the KAP baseline study), UndiMsia! held several consultations with a few *orang asli* community leaders to seek their advise and views on the baseline study. Initially, UndiMsia! intended to conduct several focus group discussions (FGD) with the *orang asli* community for the study. However, UndiMsia! was advised (by the *orang asli* community leaders) to revise its method as the FGDs may not be effective with the *orang asli* community - firstly, it was difficult to gather the *orang asli* community due to their unconventional working hours; secondly, any organisation that intends to organise an activity or project with the *orang asli* community has to first obtain

approval from the Department of *Orang Asli* Development, or the *Jabatan Kemajuan Orang Asli* (JAKOA). Thirdly, it is more likely that the *orang asli* would feel more at ease sharing their opinion through informal one-to-one conversations, rather than in a formal (group) setting. In addition, a one-to-one informal interview would create a more conducive environment for the women who may feel more at ease (to share their opinion) due to social and cultural barriers within the *orang asli* community. As such, an informal one-on-one interview would be far more efficient and effective as opposed to a focus group discussion. In the end, UndiMsia! took their advice and changed its method of information gathering from focus group discussions to a more casual conversation-styled interviews.

The interviews were conducted by 13 researchers, mostly students and young people, in small groups over two weeks between the months of March and April 2013 in eight *orang asli* villages in Hulu Langat. The researchers visited every *orang asli* village in Hulu Langat except for one village due to the reluctance of the village to work with non-governmental organisations (NGO), which are often perceived as appendages of the opposition coalition. Out of eight villages, which the researchers visited, six villages participated in the baseline study. Two villages declined to participate in the study.

#### 4. Background information about the *orang asli* community in Hulu Langat

The table below illustrates the villages in the Hulu Langat constituency and the size of its population.

Name of village	Political constituency	Size of population	Name of former state assemblyperson
Kuala Panson	Dusun Tua	340	Ismail Sani (current state assemblyperson is Razaly bin Hassan)
Gabai		86	
Padang Sungai Congkak		69	
Paya Lebar	Semenyih	120	Johan Aziz (reelected)
Genting Peres		116	
Sungai Lalang Baru		150	
Donglai Baru		320	
Kachau		136	
Broga		165	

(Source: *Badan Bertindak Orang Asli Negeri Selangor* (BBTOAS))

#### 5. Challenges

As the researchers did not have a familiar relationship with the *orang asli* community or leaders in Hulu Langat, and *vice versa*, and UndiMsia! is still building its profile there, the researchers had to build rapport, introduce

UndiMsia! to the community and attract them to participate in the baseline study all at the same time. To our advantage, most of the villages, even those that declined to participate in the baseline study, were welcoming and friendly.

Researchers also found that respondents were hesitant to tell the researchers issues that are faced by the respondents in their community, especially when the conversation was audio recorded (for accuracy). The researchers gained more insight regarding issues that are faced by the respondents in their community after the interviews ended, during their post-interview conversations or while hanging out. Researchers also sought consent from the respondents to record the interview. In situations respondents refuse to have the interview recorded, the researchers noted down salient points of the interview during or as soon as the interview ended.

As the interviews were also conducted during the pre-election time/ campaign period, UndiMsia! was not able to mobilise community leaders or those who work with the *orang asli* community in Hulu Langat to facilitate discussion, conversations and visits with the *orang asli* community in Hulu Langat as the community leaders were occupied with election matters.

UndiMsia! learned that not many human rights and community based organisations work with the *orang asli* community in Hulu Langat; the reason for this is unknown. This coupled with the pre-election period effectively shrunk the pool of contacts who were initially willing to assist UndiMsia! with this study.

The researchers were mostly English speakers from urban areas, who were not as fluent in Bahasa Malaysia. The *orang asli* respondents on the other, while they speak Bahasa Malaysia, still use their Temuan language to communicate with each other. There was a small language barrier as both parties were struggling to communicate in a language that they were not most comfortable with. As the researchers conducted more interviews, they became more fluent or at least were able to pose the questions to the respondents in a comprehensible way.

The *orang asli* community is still very much controlled by the JAKOA, a department under the Ministry of Rural and Regional Development. Some respondents described the *orang asli* community's relationship with the JAKOA similar to the relationship between parents and children, with JAKOA being the parent in this relationship. If an organisation or institution intends to conduct activities or research in an *orang asli* village, they must first obtain written approval from the JAKOA; the objectives of their proposed activities are required for any approval by the JAKOA. The JAKOA would then decide if the activity could be conducted in the villages; the decision-making process or criteria used by JAKOA for approvals is not made public.

As such, due to the nature of the relationship between the *orang asli* community and the JAKOA, two villages declined to participate in this baseline study, and advised the MCCHR to obtain approval from the JAKOA; they stated that they were afraid that they might get into trouble with the JAKOA if they allowed the

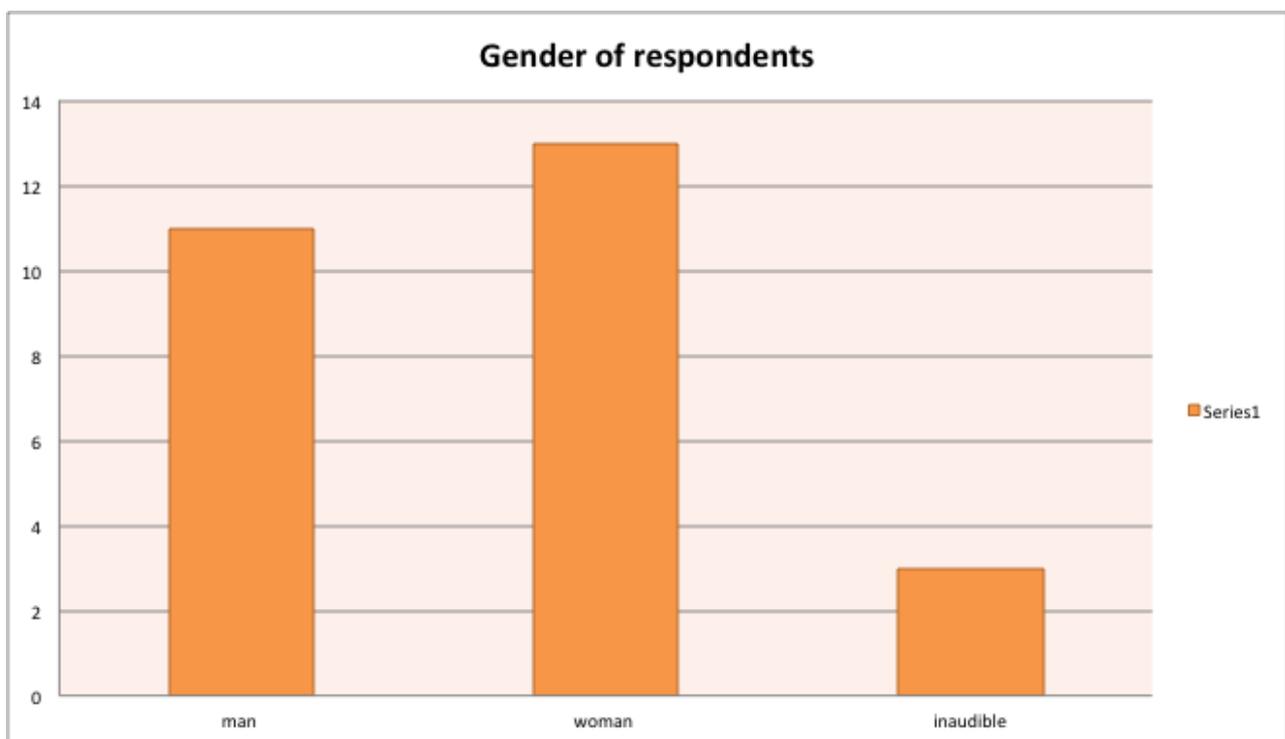
MCCHR to conduct the baseline study in their village without prior approval from the JAKOA.

As this report will be made public, the names of the villages in Hulu Langat that participated in this baseline study and all names referring to the respondents in this report have been changed.

## 6. Demographics

In total, 27 *orang asli* from villages in the state assembly constituencies - Dusun Tua and Semenyih, were interviewed for this KAP baseline study. All interviews were recorded except for two interviews, one of which was with a couple. Only 24 interviews were accepted and included in this baseline study, as the other three were inaudible; 13 out of the 24 respondents were women, while the rest (of the 11 respondents) were men.

Out of the 24 interviews that were accepted, four interviews were conducted with couples. In these four interviews, it is noted that the women had very little to share and left the talking to the men.



As the interviews were done house-to-house, the researchers did not have the opportunity to follow the methodology strictly. The researchers, however, used the methodology as a guideline. In some instances, interviewers omitted background questions, including name, age, household income, number of family members and others. As a result, some interviews do not contain demographic information of the respondents.

The respondents were between the ages of 18 and 80 years old. It is noted here that the researchers observed that respondents did not place emphasis on keeping track of the number of years they lived in the village and their age as

many respondents struggled to answer such questions. For example, a woman who was a child during the Japanese occupation in Malaya displayed satisfactory knowledge of events between 1942 to 1945, would place her in the age range of 68 to 71 years; however, she stated that she was only 50 years old. As such, the researchers concluded, based on the respondents' physique, facial features (wrinkles) and stories shared, the answers given by the interviewees regarding their age may not be accurate.

### 6.1 Occupation

According to answers provided by respondents, it would appear that they are very much dependant on the land and forest as their source of income. Almost all 24 respondents said that their main income comes from collecting items like banana leaves, ginger buds (*bunga kantan*), bamboo shoot, tapioca, bud wood (*pucuk kayu*), and other vegetables that grow in the forest, or *kebun* (garden or farm) as the respondents called it. As some of the vegetables are seasonal, the respondents also tap rubber to supplement their income, or *vice versa*.

Four women respondents worked as sub-contracted workers for landscape companies that have landscaping projects at the Royal Palace, Putrajaya and the Jalan Duta High Court. They informed that they were paid RM30 per day, and were not on the company's pay roll. Three women shared that the landscape companies formerly employed them as sub-contracted workers.

### 6.2 Education background

Rate of illiteracy was very high among the respondents, especially the older respondents and women. While the respondents were not asked directly if they know how to read and write, this was observed by the respondents as the interview progressed; for example, when the researchers asked for the respondents' feedback on the infographic and methods of dissemination of information, at least eight respondents said that they did not know how to read and write. Another two claimed that they have minimal reading and writing skills. Most of them are only able to write their names. The respondents expressed concern over the rate of illiteracy in the *orang asli* villages particularly amongst young people.

### 6.3 Household income

The household income of the respondents ranged from RM300 to RM1,000 per month, more than five times lower than the RM5,000 average household income reported as initial outcomes of the Government Transformation Programme (GTP) and the Economic Transformation Programme (ETP).<sup>1</sup> Only two respondents stated that their household income were RM1,000. Almost all of them stated that their current household income was not adequate to bear the cost of living and to enjoy an adequate standard of living. Most of the respondents also have large families, and some even support their extended family members. On average, there are at least six people in each household.

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<sup>1</sup> (April1, 2013) Rise in household income tied to government transformation programmes, retrieved from <http://thestar.com.my>

Ros, a respondent presumably in her 70s, who still occasionally goes to the forest to collect vegetables, said that she subsists on one meal per day because she has to be thrifty. She sells 20 banana leaves for RM1.40.

Saving money for rainy days comes at a cost. Janice shared that in order for her to save RM200 per month, she cuts down on food. Only occasionally she would cook a seafood meal. On other days, Janice cooks only vegetables like ferns (*paku pakis*) and tapioca, to save money.

Tunggal, a respondent in his mid-30s who is a community leader, explained that he only earns about RM800 every month. However, he needs at least RM3,000 to cover his and his family of eight's expenses every month.

## 6.4 Religion

While religion was not a focus of the KAP baseline study, the respondents raised the issue of religion during the interviews. At least six respondents were Muslim (new converts), while another two were Christians. While some may have converted to Islam out of freewill and without coercion, there are instances that indicate a direct link between conversion to Islam and poverty. For example, those who embrace Islam seem to have better access to financial aid, housing schemes, loans and such.

From our observation, the perks that come with converting into Islam is tempting, especially for those who live below the poverty line. JAKOA's mandate includes the welfare of the *orang asli* community in Malaysia. JAKIM, instead of the Welfare Department provides housing facilities and financial aid to poor Muslim *orang asli*. Consciously or not, seeing fellow residents enjoying better housing could influence one's decision to convert to Islam just so that they can also enjoy the same perks.

Siti, a respondent in her late 60s, claimed that she converted to Islam out of freewill. She has changed her identification card (IC) to update her appearance. The photo on her identification card is of her wearing a *tudung* (hijab or a headscarf). However, there was an oversight by the National Registration Department (NRD) and 'Islam' was not stated below her photo in her new identification card. Siti has gone back to the NRD to make sure that Islam is stated on her IC for official purposes and as proof that she has in fact converted to Islam. Siti insistence to have 'Islam' stated in her identification card suggests that she may not be able to enjoy the perks offered by the JAKIM if 'Islam' is not stated explicitly in the identification card. The roof of Siti's house has many holes and leaks, and at the age of 60 she is not active and physically fit as she used to be in her younger years, which has effectively reduced her monthly income. She complained about her weak knees and her aching back during the interview.

## 7. Elected representatives

Only 13 respondents were asked if they knew their elected representatives (state assemblyperson and Member of Parliament). All 13 respondents have heard of, know of or have met the state assemblyperson in their villages. However, the level of engagement with their state assemblyperson differed.

The respondents were satisfied with the performance of the state assemblyperson. The respondents were objective and more concerned with the performance of their elected representatives regardless of political parties and the kind of relationship that they have had with their elected representatives. The respondents based their assessment on the frequency of visits by their elected representatives to their villages; number of activities organised in the villages, friendliness of the elected representatives, and efforts and attempts to assist the *orang asli* community.

Some respondents understood their value as voters and position as a marginalised community attracts all types of political parties and 'advantages'.

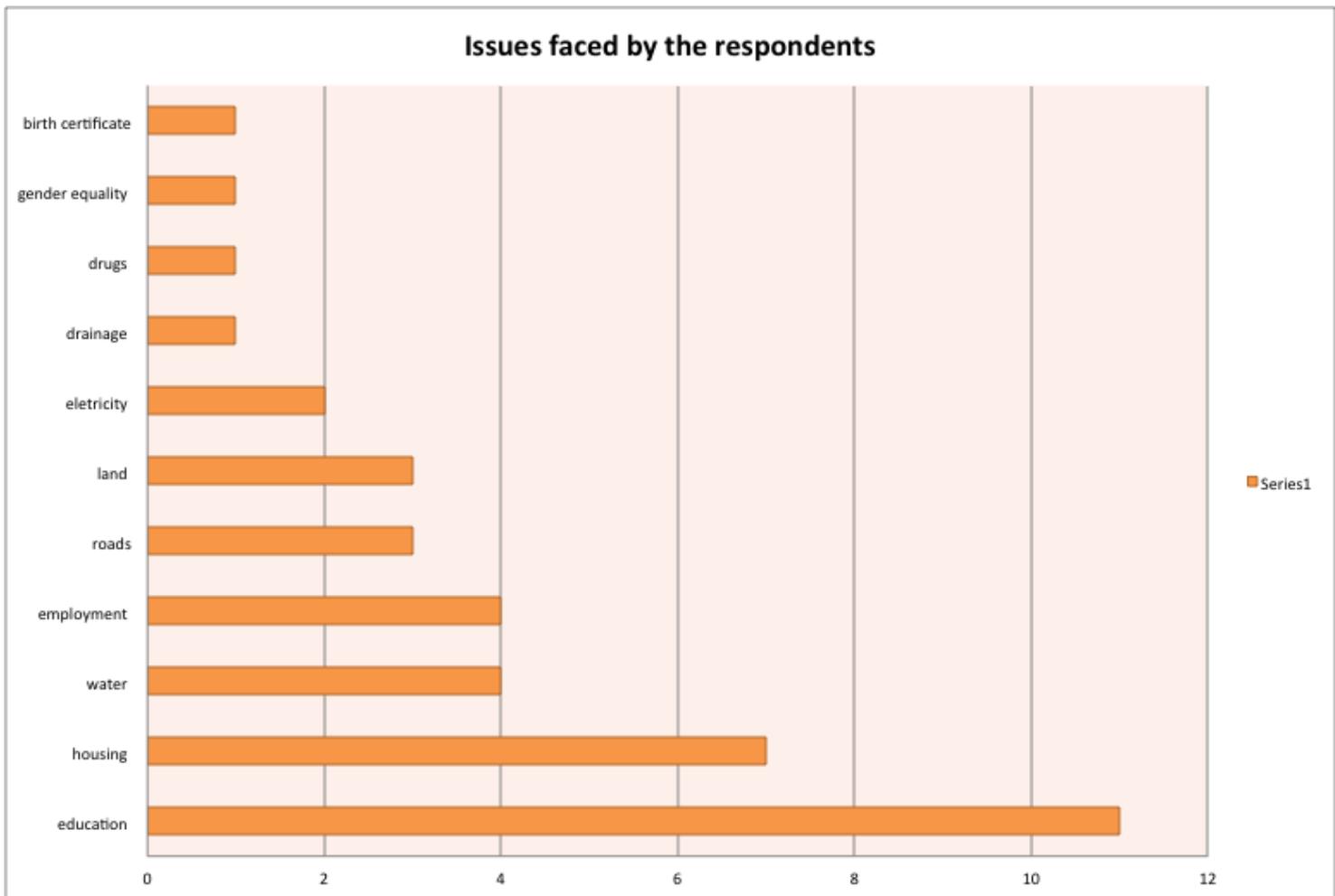
The women respondents, especially if they are not single mothers, did not engage with their elected representatives. Single mothers engaged their elected representatives to seek welfare and financial aid to ease their financial burden.

Some respondents felt that they did not need to directly engage with their state assemblyperson; the *orang asli* community has a rigid hierarchical structure with the *Tok Batin* as the leader of the community. All issues, suggestions and proposal will be channeled to the *Tok Batin*, and the community trusts that the *Tok Batin* will convey the issues to the state assemblyperson.

None of the 13 respondents knew who their Member of Parliament was.

## **8. Issues faced by the respondents**

The graph below illustrates the prevalence of the issues that were raised by the respondents. Education was an issue raised by most respondents, and it was largely discussed by parents. This was followed by housing. Some issues, like water, electricity, roads and drugs, were specific to their own localities.



### 8.1 Education

The dropout trend among school children in the *orang asli* community was high and was a concern to the community; almost all of the respondents themselves dropped out of school at a very young age, some even as early as standard one. Colin Nicholas in his paper entitled, *The State of Orang Asli Education and Its Root Problems* published in 2006, noted that dropout rate among the *orang asli* children is disproportionately high compared to the national average. For every 100 *orang asli* children that enters Primary 1, only about 6 will be expected to reach Form 5, which means almost 94 percent of the children who enroll in Primary 1 would have dropped by the time they finish Form 5. Out of the 3,333 *orang asli* students who completed their primary education (Standard 6), only 1,869 continued into Form 1 in 2003.<sup>2</sup>

While the respondents understand the importance of education especially for the *orang asli* children, the respondents expressed many internal and external factors that are deterring the *orang asli* children from completing their studies.

<sup>2</sup> Nicholas Collin, "The State of Orang Asli Education and Its Root Problems", July 2006, p 2-3, retrieved from <http://www.coac.org.my>

Roy, a 40 year old man, said that more than 20 children, ages 7 onwards, in his village were not in school. He added that dropout rates were much higher among boys in his village. Boys in his village hardly complete standard six.

Anton, another respondent who is also in his 40s shared that his son dropped out of school at the age of 13 because his son was not interested in school and was not improving in school. Johnny, another respondent stated that his two children, aged 14 and 15, dropped out of school this year after showing no interest in going to school.

It is observed that the general structure of the Malaysian education system tends to be examination and result-orientated. Nicholas in his paper also outlined structural factors that contribute the high dropout rate among the *orang asli* children. The structural factors that were identified in Nicholas' paper are as follows:

- Factors related to poverty
- Non-delivery of educational assistance
- Contrast in the Pedagogy and the Culture
- Gaps in attendance
- Imperfections in the system<sup>3</sup>

He further added that it is incorrect and unscientific to simply attribute the high dropout rate among *orang asli* children on the *orang asli's* culture and the attitude of parents and children of the *orang asli* towards education. The *orang asli* learning process and methods, mostly informal through arts and crafts, must also be recognized as a legitimate learning process and method, although not certified by the state. The Malaysian education system apart from departing from its conventional classroom setting must also expand its curriculum to include the history and culture of the *orang asli* community in a meaningful and positive manner to foster understanding and respect towards the *orang asli* community.

It is also observed that there were no kindergartens or pre-schools in many of the villages visited. Only one of villages, which we visited, had a kindergarten in their village. Some respondents who are parents felt that having a learning institution in the community may help the students transition smoothly from pre-school to primary school without feeling lost and overwhelmed.

The distance of the school from the village coupled with the respondents' unconventional and strenuous working hours prevents parents from being able to adopt a hands-on approach or being able to monitor their children's performance in school.

Respondents felt that the learning environment and lack of sensitivity towards the *orang asli* children also prevent *orang asli* children from staying in school. Two respondents shared that other students bullied the respondents' children in school. Mat, a 40-year-old respondent, explained that teachers are often not

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<sup>3</sup> ibid

objective in dealing with bullying. They tend to side with the other party as opposed to remaining objective.

Laili, a single mother of nine children, while she stated that she understood the benefit of education for her children's future, she stated that she could not afford to send her children to school. She added that half of her children are not in school because she cannot afford to give them allowance and bear the other little cost that comes with sending a child to school.

## 8.2 Housing

Based on conversations with the respondents, some houses, which typically have two or three rooms, house about six to ten people, making the houses extremely congested for the occupants. Due to the need for more houses and space, some *orang asli* have created new settlements along the roadside nearby their former villages. Some respondents were worried about their safety and security as they were vulnerable to landslide and disturbance by intruders.

It is also observed that the conditions of the houses were poor. Three respondents complained about their leaking roofs, which causes flood and dampness in the house. In the event of a leakage or such, the respondents explained that they could request for new roofs from the JAKOA. The respondents, however, have become disillusioned with the JAKOA, as their requests were not attended to within a reasonable time. The respondents lacked financial means to immediately repair their houses, and so they would have to live with the problems until JAKOA approves their request to sponsor a new roof or wait until they have sufficient funds to buy or repair their own roofs.

## 8.3 Land

The government has yet to gazette the *orang asli* land as customary land, and most of the respondents have not participated in the land mapping exercise initiated by the community or any agency or department that are not part of the present federal state government. A small number of respondents, not more than three respondents, were rather skeptical of the legitimacy of the land mapping exercises that are spearheaded by other agencies apart from the Department of Survey and Mapping Malaysia, an agency that is tasked with surveying and mapping of lands. However, some respondents felt that this (land mapping exercise) prevented them from developing their land and planting new plants for their own consumption and for sale. In addition, rubber seedlings are pricey and beyond their financial capacity. Hence, they mostly depend on natural resources in the forest, and some respondent travel to other places to collect natural resources. For example, Umi's husband, a respondent in her late 30s, said that her husband would travel to Negeri Sembilan to collect banana leaves.

It is crucial for the *orang asli* community to know the size and the boundaries of their land. The lack of this knowledge makes them more vulnerable to intrusion and the possibility of land grabbing by both state and non-state actors. The Report of the National Inquiry into the Land Rights of Indigenous Peoples commissioned by the SUHAKAM, Malaysia's National human Rights Institution, reveal that the claims by the *orang asli* community on their lands and territories

to the District and Land Office and/or the Lands and Mines Office at both district and state levels are often 'invisible'. This is largely due to the fact that the *orang asli* customary lands are not marked or identified in the cadastral maps of the Department of Survey and Mapping Malaysia.<sup>4</sup>

The table below illustrates the status of *orang asli* lands from 1990 to 2010 in Peninsular Malaysia.

Status of Land (hectares)	1990	2010	Change	% change
Gazetted <i>Orang Asli</i> Reserves	20,666.96	20,670.83	3.87	0.02
Approved but not gazetted	36,076.33	26,288.47	(9,787.86)	(27.13)
Applied for gazetting but not approved	67,019.46	85,987.34	18,967.88	28.30
Total	123,762.65	132,946.64	9,183.99	7.42

(Source: Report of the National Inquiry into the Land Rights of Indigenous Peoples, <http://sarawakreport.org/suhakam/suhakam-chapter8.html>)

## 8.4 Water

At least three villages had no direct access to water in their homes. Some villages only have pipes outside their houses and near the *surau*. Respondents would have to go to the water sources and taps to collect water and store it at their homes for their daily usage. In some villages, the respondents and others residents in the village built their own pipes to channel water from the spring using bamboo or PVC as pipes. The respondents' complained that the water was sometimes murky and dirty because the water is not filtered or treated. However, the respondents have reported no water borne diseases thus far.

Jan, a respondent in his 50s, explained that his village did not have access to running water before they built their own pipes and pipeline. Jan and his friends met with the JAKOA and a water company to facilitate installation of pipes in their village. However, their request was denied because their village is situated on a hill, and the authorities felt that it would be difficult to channel water from the city to the village on a hill. Even though, they have pipes now, the water pressure is extremely low, and only one or two pipes can simultaneously function at any one time.

Timah, a 40 year-old woman, stated that she is saving up RM300 to purchase pipes so that she can have running water directly to her house.

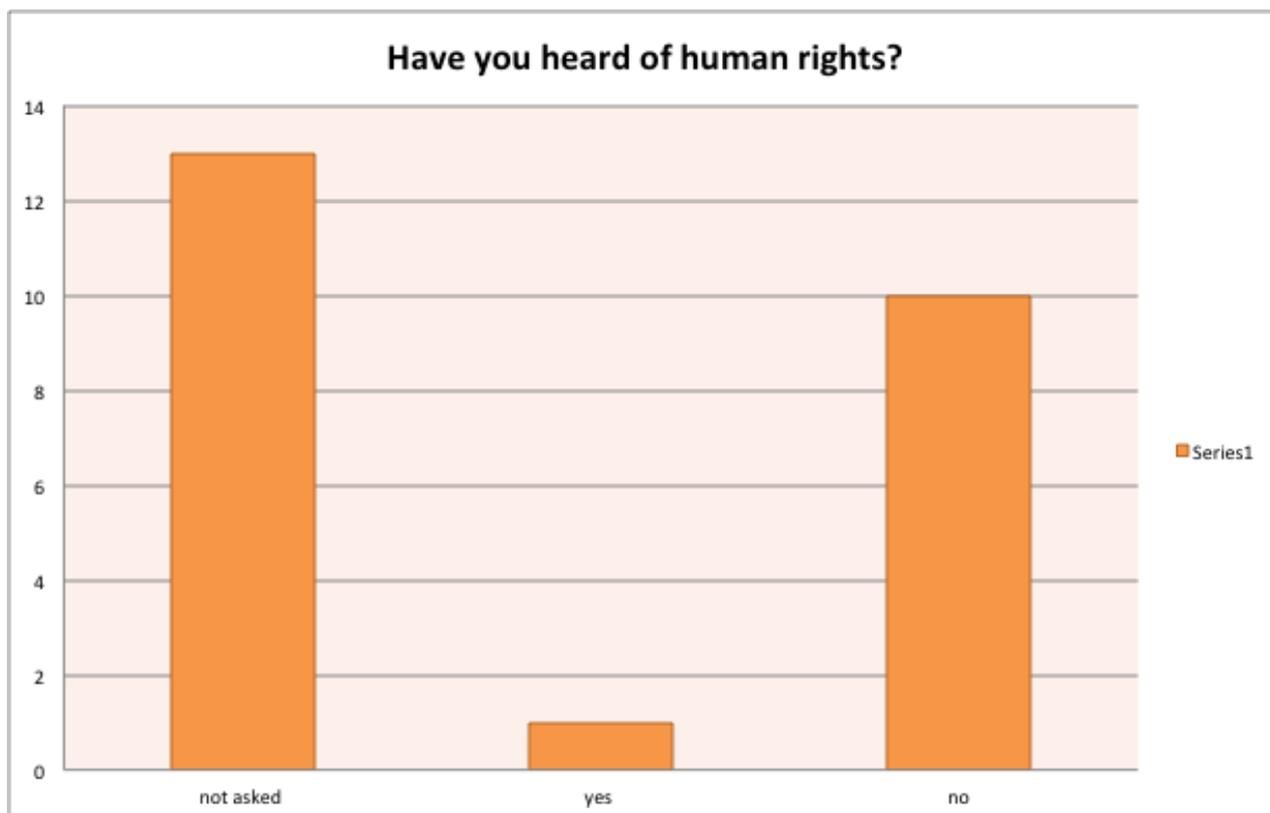
## 8.5 Electricity

One village complained that they receive irregular supply of electricity in their village. Anton shared that he only enjoys electricity supply during the day until 7p.m. Another respondent, Umi from the same village said that her husband would have to go to another village just to charge his mobile phone whenever there is a power shortage.

<sup>4</sup> Suruhanjaya Hak Asasi Manusia Malaysia (SUHAKAM), "Report of the National Inquiry into the Land Rights of Indigenous Peoples", 2011

## 8.6 Human rights

Out of the 24 respondents, only 11 respondents were asked if they have heard of the term 'human rights'. Out of the 11 respondents who were asked this question, only one person said that she or he heard of the term human rights. The respondent adequately explained the concept of human rights by using land rights and land grabbing as an example. The other 10 respondents had not heard of human rights. The researchers did not further probe or explain the concept or provide example or continue the conversation regarding human rights with respondents who claimed that they have never heard of the term.



## 9. Method of dissemination of information

As most of the respondents did not know how to read and write, they felt that the best way of disseminating information to the *orang asli* community is through face-to-face meeting and talks as well as through film.

## 10. Conclusion

The state must understand that the *orang asli* community in Hulu Langat is currently living among semi-rural folks in Hulu Langat, in the periphery of cities. With all amenities and services concentrated in the city, the state must provide proper access to these services and amenities, including functioning roads and affordable public transportation. Otherwise, in the long run, the *orang asli* will become an insular community because they are slowly being removed willingly or otherwise from the society.

Malaysia must honour its commitment to the United Nations Declaration on the Rights of Indigenous Peoples 2007 (UNDRIP), harmonise the UNDRIP with its domestic policies.

## 11. Annex 1: Group discussion guide

### **PART A: TARGET GROUP - Youths in Kajang**

#### **Preamble**

Thank you for joining us in today's discussion. We are from UndiMsia! UndiMsia! is an independent organisation that focusses on building do-it-yourself (DIY) action groups. Since last year, we have been organising a few activities with the community in Hulu Langat. We believe it is important to engage the community to learn the issues in their communities in order to tailor programmes according to the needs in Hulu Langat. Please feel free to share your own thoughts and views. Do not feel restricted to speak your mind. Everything that you share with us will be kept confidential and we will ensure your identities are not disclosed.

"I am from Kuala Lumpur and you're from Hulu Langat. I just want to know more about you."

#### **Warm-up**

Background information

- What do you do?
- What are your interests? Hobby/leisure activities
- Where do you live? How long have you lived here? Where were you from originally?
- Who do you live with?

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### **Stage 1: Probe on Life in general, Issues and involvement in their community (40minutes)**

#### **Hulu Langat**

1. Can you please tell me a bit about your life? When I say "Your Life", what comes to your mind? (Rational) How do you feel (Emotional)?
2. What do you think of Kajang? How would you describe Kajang? What is the first word that comes to your mind when I say Kajang?
3.
  - How does Kajang make you feel?
  - Do you like Kajang?
  - Why do you like Kajang?
  - Why do you dislike Kajang?
  - How long have you disliked Kajang?

It is good to write the issues on individual manila cardboard strips. This makes it more systematic and easier for the Moderator to follow

It was also suggested that in order to help the participants tell their stories, pieces of mah-jong papers and pens should be prepared in order for them to express themselves. Some may not be able to articulate their stories but will

be able to draw them out. Tips such as “imaginary scenarios” can be useful to help participants who’re not comfortable talking about themselves to detach their private self and share stories. Eg. “Let’s play a game. We’re traveling to this planet called Kajang. How would you describe the planet? In this planet, what makes you happy? What makes you sad?”

They will churn out all the issues that make them feel negative. You may want to get a sense of PRIORITISATION)

**Note:**

- Pay attention to their emotions and words that are used to describe their community or the area that they live in
- Identify the specific issues while they talk about their community

**Probe**

- If participants say that they don’t like living in the community and there are many problems
    - Why do they not like living there?
    - Ask them what are the problems and if other participants face the same problem /issue
    - How long has it being going on? Has it been addressed by anyone?
    - What is their level of involvement in the community? For example, are they part of any committee?
    - If they aren’t part of a committee, how do they resolve issues?
    - Have they done anything to solve the problem/issue?
      - How were the problem solved? Methods?
      - Who do they engage? And, why do they choose to engage them?
      - If this was not mentioned, have they thought of engaging their MP, ADUN or politicians?
4. Apart from what you have mentioned earlier, are there other issues that you have faced or are currently facing in your community? Please explain.

**Probe**

- How long has it being going on?
- Has it been addressed by anyone?
- What is their level of involvement in the community? For example, are they part of any committee?
- If they aren’t part of a committee, how do they resolve issues?
- Have they done anything to solve the problem/issue?
  - How were the problem solved? Methods?
  - Who do they engage? And, why do they choose to engage them?
  - If this was not mentioned, have they thought of engaging their MP, ADUN or politicians?

If the participants face difficulties in articulating issues that they face in their communities, show them the flash cards. Lay down the flash cards and ask them to pick issues that they feel are of concern in their communities.

Here are some issues that other people have shared with us. I don't know if they apply to you but anyway, can you please sort these out into say 3 piles...

First pile: Issues that matter a lot to you/or are very important to you

Second pile: So So/Neutral

Third pile: Those that don't matter to you/Not important to you

5. Ah I see you have done this.... (Read out the issues in Pile 1)...then DISCUSS.
  - a) Why did you sort this pile? Let's go through one by one and see what it is that is important to you. Why? Anything else? How does it affect you? What has been done about it? What do you wish could be done more on it?

Pile 2: You can run through briefly.

(Pile 3 you can choose to ignore since no time)

## **Stage 2: Probe on Politics (20minutes)**

### **Personal politics**

1. How do you define politics? What is the first word that comes to your minds when I say the word "politics"?
2. Do you think it is important for young people like yourself to be involved in politics?
  - Why yes? Why No?
  - What are their motivations? What are their reservations?

### **Politics in Kajang**

3. Now, let's talk about politics in Kajang. What do you think of the politics in Kajang? What is the first word that comes to your mind when I say politics in Kajang?
4. What is the first emotion/feeling that comes to you when I say Politics in Kajang?
5. What are your views of the MP and ADUN of your constituency?
  - What is the name of your ADUN and MP?
  - Is it easy to meet them?
  - Is there anything that you like about your ADUN and MP? Anything that you dislike?

- What are the positive changes that he has done in your community? Have he not done enough?
6. On a scale of 1 to 10, how would you score your ADUN? What about your MP?
    - How did you score them? What were the criteria?
    - Why?
  7. If he walked in now and joined us for this discussion, what would you say to him?

### **Stage 3: Infographic (20 minutes)**

(Show them the infographic)

1. Have you seen this before? Where? What did you think of it when you saw it (for those who are aware). Did you read through it? What did you think it was trying to say to you?
2. I'd like to show you something. (SHOW). What do you think of this? When you first see it, what went through your mind? You thought it was.....You felt.....
3. Would this have encouraged you to read the whole thing? Why yes why no?
4. What is it trying to tell you? ( What is the message behind this)
5. For those who do not know about this. Is this a good way to reach out to you? Why yes why no?
6. What suggestions do you have if we want to reach out and tell you about these issues which you have a right to know.
  - a) What would be a good way of informing you?
  - b) What method would make you at least, pay attention and read
  - c) If this method is not good, can you think of any others?

### **Conclusion**

1. If you could summarize and say something about Kajang, what would it be?
2. If you could imagine an ideal situation for yourself /your family/your community here in Kajang....what would it be like?

## **PART B: TARGET GROUP - Orang Asli community in Hulu Langat**

Thank you for joining us in today's discussion. We are from UndiMsia! UndiMsia! is an independent organisation that focusses on building do-it-yourself (DIY) action groups. Since last year, we have been organizing a few activities with the community in Hulu Langat. We believe it is important to engage the community to learn the issues in their communities in order to tailor programmes according to the needs in Hulu Langat. Please feel free to share your own thoughts and views. Do not feel restricted to speak your mind. Everything that you share with us will be kept confidential and we will ensure your identities are not disclosed.

### **Part 1: background information**

1. What is your name?
2. How long have you been living here?
3. What do you do for a living?
4. What is your educational background?
5. Who do you live with? How old are they?
6. How many people in your home earn an income? And, is that enough to support your family?
7. Are you part of a committee or anything like that in this community?

### **Part 2: Living situations and issues**

8. So, tell us what is it like living in your village? How do you feel about living in this village?
  - Why do they like living there?
  - Why do they not like living there?
9. What are the issues that you have faced since the past 5 years?
  - Get the participants to explain the issues in detail
  - Ask them if the issue(s) have gotten wider attention
  - Have the issues been resolved? If so, how? How long was it going on?
  - If the issues have not been resolved, ask them how does that make them feel?
  - Did they engage anyone to assist them? Why did they choose to engage others? Why not?
10. What is the biggest issue that orang asli community is facing right now in the village?

### **Part 3: Attitude regarding politics and involvement in politics**

11. What do you think of politics? What is the first word that comes to your mind when I say the word "politics"?
12. What is the first word that comes to your mind when I say politics in Hulu Langat?
13. What is the first emotion/feeling that comes to you when I say Politics in Hulu Langat?
14. Do you think it is important the orang asli to be involved in politics?
  - Why?

- What are their motivations? What are their reservations?

#### **Part 4: ADUN and MP**

15. Have you met your ADUN? How many times have you met your ADUN this year?
16. Do you know his name? What is the name of your ADUN?
17. Have you met your MP? How many times have you met your MP this year?
18. Do you know his name? What is the name of your MP?
19. What do you think of them? The ADUN and the MP?
  - Is there anything that you like about your ADUN and MP? Anything that you dislike?
  - What are the positive changes that he has done in your community? Have he not done enough?
20. On a scale of 1 to 10, how would you score your ADUN? What about your MP?
  - How did you score them? What were the criteria?
  - Why?
21. If he walked in now and joined us for this discussion, what would you say to him?

#### **Part 5: Infographic**

19. Have you seen this before? Where? What did you think of it when you saw it (for those who are aware). Did you read through it? What did you think it was trying to say to you?
20. I'd like to show you something. (SHOW). What do you think of this? When you first see it, what went through your mind? You thought it was.....You felt.....
21. Would this have encouraged you to read the whole thing? Why yes why no?
22. What is it trying to tell you? ( What is the message behind this)
23. For those who do not know about this. Is this a good way to reach out to you? Why yes why no?
24. What suggestions do you have if we want to reach out and tell you about these issues which you have a right to know.
  - i. What would be a good way of informing you?
  - ii. What method would make you at least, pay attention and read
  - iii. If this method is not good, can you think of any others?

#### **Part 6: Conclusion**

25. If a genie were to give you a wish, what would you wish for?
26. If you could imagine an ideal situation for yourself /your family/your community here in this village....what would it be like?



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