

Orang Asli in Peninsular Malaysia : Population, Spatial Distribution and Socio-Economic Condition

Tarmiji Masron*, Fujimaki Masami**, Norhasimah Ismail***

Abstract

Orang Asli or indigenous peoples are peoples with unique languages, knowledge systems and beliefs. Indigenous peoples often have much in common with other neglected segments of societies, such as lack of political representation and participation, economic marginalization and poverty, lack of access to social services and discrimination. Besides that, there is population problem in the community and among them often leads to the neglect of their health and of essential needs like proper clothing and nutritious foods for the whole family. In Peninsular Malaysia, Orang Asli is separated into three main tribal groups includes Semang (Negrito), Senoi and Proto Malay (Aboriginal Malay) and consists of 19 ethnic. This study was an attempt to study and mapped the spatial distribution of the Orang Asli where two kind of data collection were applied; primary data obtained from the Department of Statistics of Malaysia, consist of Orang Asli population data for each states in Peninsular between 1947 and 2010; and secondary data collection based on the literature review or previous study for any information of Orang Asli from history, distribution, issues and problems and others which significant to the study. The result showed that overall, populations of Orang Asli in Peninsular Malaysia increasing between 1947 and 2010 which the highest growth rate recorded in 1991 (32.96%) while the lowest in 1957 (16.01%). Between 1947 and 2010, highest Orang Asli population was recorded in Pahang and Perak while the lowest in Pulau Pinang and Perlis. Resulted also showed that, trends of growth rate of Orang Asli in each state differs which in 1991 (Pahang, Perak, Kelantan, Selangor and Negeri Sembilan), 1970 (Johor, Melaka, Terengganu, Kedah and Pulau Pinang), 1980 (Perlis) and 2000 (Kuala Lumpur). For the last 63 years, there are many changes on Orang Asli population in Peninsular Malaysia. The Orang Asli migration, Orang Asli communities living together in the village, Orang Asli neighborhood with adjacent village or states were maybe the reason of these change but there is no scientific study to approve that the factors mentioned above, affected the population of Orang Asli. Still, there is signed showed that Orang Asli have

* Associate Professor, School of Humanities, Universiti Sains Malaysia

** Professor, Faculty of Letters, Ritsumeikan University

*** Research Assistant, School of Humanities, Universiti Sains Malaysia

migrated from their villages to towns for work or studies while other migrated because of marriage with different ethnics or non-Orang Asli.

Keywords: Orang Asli, Peninsular Malaysia, spatial distribution, socio-economic condition, GIS

1 Introduction

It is estimated that, there are more than 370 million indigenous people spread through 70 countries worldwide (Jaura, 2010). Practicing exclusive customs, they maintain social, cultural, economic and political characteristics that are distinctive from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants of those who colonized a country or a geographical region at the time when people of dissimilar cultures or ethnic origins arrived. The new appearances later became dominant through conquest, occupation, settlement or other means. Among the indigenous peoples are those of the Americas (for example, the Lakota in the USA, the Mayas in Guatemala or the Aymaras in Bolivia) (Missionary Oblates of Mary Immaculate, 2013), the Inuit and Aleutians of the circumpolar region, the Saami of northern Europe, the Aborigines and Torres Strait Islanders of Australia and the Maori of New Zealand. These and most other indigenous peoples have retained distinct characteristics which are clearly different from those of other segments of the national populations.

Indigenous peoples are the holders of unique languages, knowledge systems and beliefs and own invaluable knowledge of practices for the sustainable management of natural resources. They have a special relation to and use of their traditional land. Their inherited land has an essential importance for their collective physical and cultural survival as peoples. Indigenous peoples hold their own diverse ideas of development, based on their traditional values, visions, needs and priorities. Indigenous peoples often have much in common with other neglected segments of societies, such as lack of political representation and participation, economic marginalization and poverty, lack of access to social services and discrimination. Despite their cultural differences, the diverse indigenous peoples share common problems also related to the protection of their rights. They struggle for recognition of their identities, their ways of life and their right to traditional lands, territories and natural resources.

Indigenous peoples or also known as Orang Asli are ethnic minorities who have been disregarded as their historical territories became part of a state-run. Worldwide, the

concept of Orang Asli may define them as particularly susceptible to exploitation, marginalization and domination by nations or states that may still be in the process of colonialism, or by politically dominant ethnic groups. These result a special set of political rights which have been set to protect them by international organizations such as the United Nations. The United Nations (UN) have issued a Declaration on the Rights of Indigenous Peoples to guide member-state national policies in order to protect the collective rights of indigenous peoples, such as their culture, identity, language, and access to employment, health, education and natural resources.

The indigenous peoples of Malaysia, or Orang Asal, are not a homogenous group. There are at least 95 subgroups, each with their own distinct language and culture. However, they are all marginalised socioeconomically and culturally in Malaysia. Politically, the natives of Sabah and Sarawak are in a relatively better position compared to the Orang Asli (the Malay term for the indigenous peoples in Peninsular Malaysia) as they are part of the ruling government. Notwithstanding this political dominance, the socio-economic status of the majority of indigenous peoples in East Malaysia still lags behind, as it does with their counterparts in Peninsular Malaysia.

In Peninsular Malaysia, Orang Asli is the earliest population which lives in since about 5,000 years ago. It is believed that most of them coming from China and Tibet which followed the migration routes through mainland of Southeast Asia before foothold in the Peninsular Malaysia and Indonesian archipelago. The '*Orang Asli*' name is a Malay term which transliterates as 'original peoples' or 'first peoples.' It is a collective term introduced by anthropologists and administrators for the 18 sub-ethnic groups generally classified for official purposes under Semang (Negrito), Senoi and Aboriginal Malay (Proto Malay). Nevertheless, The Orang Asli is not a homogeneous group. Each tribe has its own language and culture, and perceives itself as different from the others. Linguistically, some of the northern Orang Asli groups (especially the Senoi and Negrito groups) speak languages which nowadays termed as Aslian languages that suggest a historical link with the indigenous peoples in Burma, Thailand and Indo-China.

The lifestyle and means of subsistence of the indigenous peoples varies. In Peninsular Malaysia, fishing is the chief occupation of coastal communities, such as the Orang Laut, Orang Seletar and Mahmeri. Others, including some Temuan, Jakun and Semai communities, practise permanent agriculture and manage their own rubber, oil palm or cocoa farms. Another, approximately 40% of indigenous peoples live close to or within forested areas. These comprise the Semai, Temiar, Che Wong, Jahut, Semelai and Semoq Beri communities which engage in swiddening (hill rice cultivation) as well as hunting and gathering. They trade in petai, durian, rattan and resins to earn cash incomes. A very small number, especially among the Negrito groups, are still semi-nomadic and

depend on the seasonal bounties of the forest. A fair number of them are to be found in urban areas surviving on their waged or salaried jobs.

In Sabah, the coastal and riverine communities mainly engage in fishing, together with cultivation of food for their own consumption. Surplus food, cash crops and jungle produce provide them with a cash income. The majority of the indigenous population live in the rural areas as subsistence farmers practising diversified agriculture which often a form of rotational (shifting) agriculture, combined with wet padi, tapioca, fruits and vegetables. An increasing number of them cultivate cash crops. In Sarawak, the rural indigenous population also practise rotational cultivation with an emphasis on hill rice. These communities supplement their diet by hunting game and gathering forest produce. A small number of the Penan community still lead a nomadic life; hunting and gathering while the rest of the community either lead a settled or partially settled life. The rural indigenous communities depend on the river for their drinking water, food, washing and transportation. The indigenous population in Sarawak has also been integrated into plantation projects involving the cultivation of cash crops such as oil palm, pepper, cocoa and rubber trees. Others work in the timber industry and there are those who have migrated to urban areas.

2 Literature Review

Peninsular Malaysia is a region which comprises various diversity of human population consists of Malays, Chinese, Indian and the Orang Asli (Lye, 2001; Hood, 2006). According to the Annual Report of the Department of Orang Asli Development or JAKOA (formerly known as the Department of Orang Asli Affairs or JHEOA), in 2006, there were about 147,412 Orang Asli living mostly in Pahang and Perak (JHEOA, 2006). However, 76.9% of the Orang Asli population remains beneath the poverty line. 35.2% is classified as living in hard-core poverty, compared to 1.4% nationally (Department of Statistics Malaysia, 2010). The national infant mortality rate is at 8.9 out of 1,000 live births, yet Orang Asli infant mortality rate is at a high of 51.7. The average life expectancy for Orang Asli is 53 years, compared to the national average of 73 years (Rusaslina, 2010).

Since independence, the government has embarked on an inclusive development programme in efforts to develop the Orang Asli community. These developments can be classified into two types. The first is public development, which has impacts on the community and the second is planned development which specifically targeted for the community (Mohd Asri, 2012). For example, there are about 869 Orang Asli villages throughout the country, 2% are located at the vicinity of existing townships, 61% in the outskirt of existing rural villages and 37% are in the remote areas (Mason & Arifin, 2005).

Orang Asli in Peninsular Malaysia

Some of them have been provided with and enjoyed modern facilities through the application of various development projects such as village resettlement programmes, rural roads, provision of electricity and water supply, social amenities, as well as access to education (Khor, 2001).

The JAKOA has been assigned with the task of supervised the development of the Orang Asli. Originally, the British designed the department in 1950 and was then known as the Department of Aborigines which used to win the loyalty of the Orang Asli. Later in 1954, the government expanded the department and made it responsible primarily for enlisting Orang Asli in the government cause against the communists. The Aboriginal Peoples Act of 1954 gave the department control over all matters concerning Orang Asli (Asian Indigenous & Tribal Peoples Network, 2008). In November 1961, the government made the department permanent, and all programmes concerning Orang Asli became its responsibility. One of the reasons for the single agency approach was that over 60% of the Orang Asli still lived in isolated areas, far from normal government services like education and medical care.

The Orang Asli of Peninsular Malaysia is separated into three main tribal groups includes Semang (Negrito), Senoi and Proto Malay (Aboriginal Malay) and consists of 19 ethnic (Bellwood, 1997; Nicholas, 2000; JHEOA, 2002; Nicholas, 2005) which make up only 0.6% of the total Malaysian population (Figure 1). The Orang Asli were the earliest migrants to Peninsular Malaysia and their history and classifications based on genetics criteria are not clear. The Orang Asli were said to have diverged from each other as recent as 200 to 300 generations ago. This divergence of Orang Asli found in Peninsular Malaysia

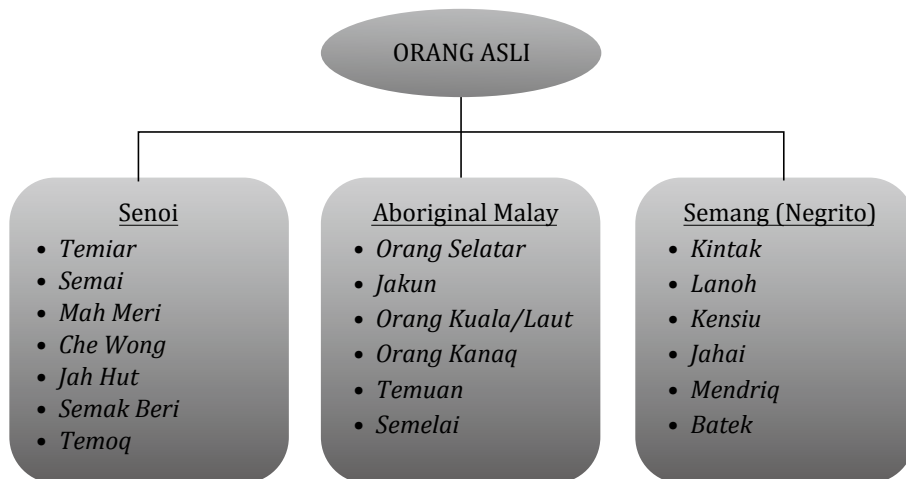


Figure 1. Categories of ethnics of Orang Asli in Peninsular Malaysia

had resulted in the settlement pattern found today (Fix, 1995).

Before 1960, the Orang Asli, as an ethnic category, did not exist. The various indigenous minority peoples in the Peninsular did not see themselves as a homogenous group, nor did they consciously adopt common ethnic markers to differentiate themselves from the dominant population. Instead, they derived their micro-identity spatially, identifying with the specific geographical place they lived in. Their cultural distinctiveness was relative only to other Orang Asli communities, and these perceived differences were great enough for each group to regard itself as distinct and different from the other.

The classifications of the tribes were based morphology, culture, language and geographical locations for the convenience of administration. The Senoi are the largest in number among these tribes, followed by the Proto Malay, and the Negrito (Figure 2) (JHEOA, 2002; Lim, *et al.*, 2010; Ang, *et al.*, 2011). The Negrito have dark-skin and curly hair, were the first occupants of South-East Asia and live as hunter-gatherers. The Proto-Malay has a lighter average skin color, straight hair, and epicanthal folds, work as farmer-traders (Fix, 1995; Nicholas, 2006). The Senoi have a wide range of skin color and wavy hair, living as both hunter-gatherers and traders, and are thought to descend from an admixture between the Negrito and an East Asian population.

The Orang Asli have equally varied occupations and ways of life. The Orang Laut, Orang Seletar and Mah Meri, for example, live close to the coast and are mainly fishermen. Some Temuan, Jakun and Semai people have taken to permanent agriculture and now manage their own rubber, oil palm or cocoa farms. About 40 per cent of the

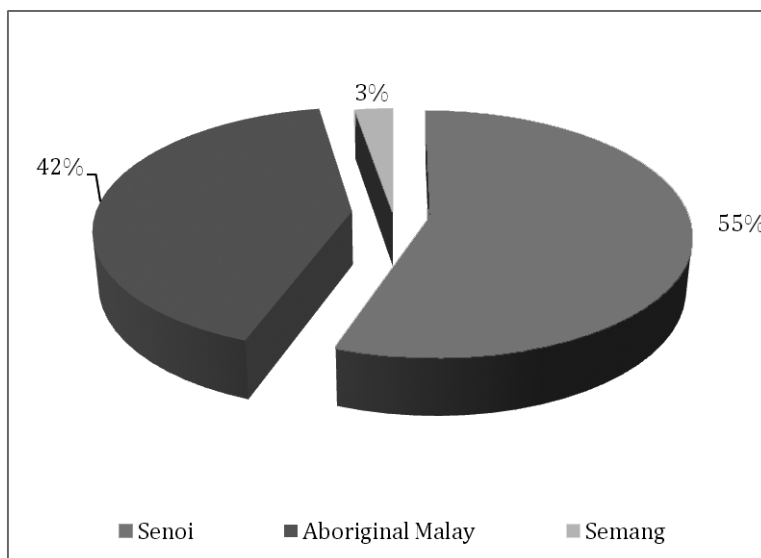


Figure 2. Percentage of distribution Orang Asli based on difference ethnics group in 2005
Source: JHEOA (2010)

Orang Asli in Peninsular Malaysia

Orang Asli population, including Semai, Temiar, Che Wong, Jah Hut, Semelai and Semoq Beri; however, live close to, or within forested areas. Here they engage in swiddening (hill rice cultivation) and do some hunting and gathering. These communities also trade in petai, durian, rattan and resins to earn cash incomes.

A very small number, especially among the Negrito groups (such as Jahai and Lanoh) are still semi-nomadic, preferring to take advantage of the seasonal bounties of the forest. A fair number also live in urban areas and are engaged in both waged and salaried jobs. There is no doubt, however, that the Orang Asli are the descendants of the earliest inhabitants in the peninsula. It has been suggested that they retained much of their identity to the present day because of their relative isolation from the other communities and the forces of change. This is not to suggest that the Orang Asli lived in complete isolation, existing only on subsistence production. Economic dealings with the neighbouring Malay communities were not uncommon for the past few hundred years, especially for the Proto Malay groups.

Those Orang Asli living in remote forest areas also engaged in some trading with the Malays, with jungle produce being exchanged for salt, knives and metal axe-heads. There was also evidence of trade in blowpipes and blowpipe-bamboo among certain tribes. It has also been shown that the Orang Asli have played a significant role in the Malay Peninsula's economic history as collectors and primary traders as early as the 5th Century A.D. 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. There seemed, therefore, to be a certain amount of interaction between the Orang Asli and the other ethnic groups, particularly the Malays who resided along the fringes of the forest. Some of the initial contacts, however, were unfortunately characterized by cruelty and mutual hostility.

2.1 Senoi

The largest of Orang Asli group in Peninsular Malaysia known as Senoi which mainly distributed from the middle to northern part of the Peninsular Malaysia. The term Senoi is derived from a Semai and Temiar word, sen-oi and seng-oi respectively; which mean people. In their interaction with non-Orang Asli people, the Semai and Temiar would refer to themselves as sen-oi or seng-oi which is a direct reference to themselves as the indigenous people or the original inhabitants of the country. This term was first used by British officials towards the end of the British administration in the country. It was probably Major P.D.R Williams-Hunt who first used it to switch the derogatory term Sakai which had negative implications.

It has been estimated that Senoi group reach Peninsular Malaysia during the second wave of migration about 8,000 years ago from the mountain areas of Cambodia and

Vietnam (Baer, 1999). Senoi have similar physical characteristics of Mongoloid and speaks Khmer dialects but some believed that Senoi are the descendants of Australoid from Australia and Veddoid from South India (Fix, 1995). Administratively; the Senoi is divided into six sub-groups comprising the Semai, Temiar, Che Wong, Jah Hut, Semoq Beri and Mah Meri. Apart of the six sub-groups, only the Semai and Temiar traditionally inhabit settlements in Perak. However, as a whole, the Semai can be found across a much larger area, ranging from the central parts of Perak to the areas further south occupying areas along the boundary of Selangor. The Temiar settlement begins from central Perak and stretches up to the northeastern part of the state.

The Semai community is larger in Perak and is divided by anthropologists into two groups, referred to as the highland and lowland Semai. The highland Semai is more adapted to activities based on manipulating the forests resources such as hunting, fishing, gathering and engaging in swidden farming. The lowland Semai traditionally adopted a peasant way of life, being involved in the labour force and seeking employment in small-scale trading of jungle produce and today are more exposed to the modern economy. The Temiar, on the other hand, live mainly in the interior except for one village Kampung Bendang Kering in Kuala Kangsar that is located in the lowland. Traditionally, the Temiar practised hunting and gathering, and swidden agriculture. Both the Semai and Temiar traditionally engaged in free trade activity; they were the main suppliers of jungle produce.

The Semai are well-known as the non-violent people and the people who practise total sharing while the Temiar are known for their dream theory, in which they can control and manipulate their dreams to fulfill their socio-psycho and political needs. Traditional leadership at the local level for both the Semai and Temiar are generally led by a body made up of elderly members of the society known as the council of elders. The members of the council will then appoint one of their members, normally the one who owns and is recognised as a good traditional healer, educated in adat law and well associated with headmen from other groups and with local Malay chiefs, to lead the council. In Semai, the head of the council of elders is called raknaak and in Temiar tuaak. When the influence of Siam and Malay came into the region prior to European colonialism, the Semai and Temiar people came under their direct rule, although under different authorities.

The Semai became the subject of the ancient Malay state. The sultan, rajas and local Malay chiefs had appointed Semai headmen to administer the interior area. To validate the growth of power, Semai headmen were authorized through titles conferred upon them by the Malay rulers (such as Tok Maharaja, Tok Singa Merban, Tok Singa Merjan, Tok Sang Lela Pujangga, Tok Lela Perkasa, *etc.*) and regalia (such as songkok, keris, spears, swords, gong, *etc.*). The main role of the chosen headmen was to communicate between the people of the interior (Semai) and the local Malay chiefs, raja or sultan. In addition,

there were Semai who attended in the palace as royal healers, servants, fighters, hunters and suppliers of forest goods, house builders, etc. The Temiar, on the other hand, came under the influence of Siam.

From the religious point of view, both the Semai and Temiar share similar traditional belief system. Both groups believe in the existence of a ultimate supra-natural being responsible for the creation of the world and all of its inhabitants: plants, the seas, the mountains, trees, animals, and above all, mankind. The Semai referred to it as Jenang or Nyenang, while the Temiar referred to it as Tak Pedn. Both these groups believe in the presence of a thunder god known as Engku' by the Semai and Karei by the Temiar. The Thunder God is a supra-natural being that controls human behaviour, punishing those who misbehave against their own cultural norms and social mores as well as other natural laws. In addition, they also believe in other gods (known as nyaniik in Semai and chinoi in Temiar) who become the foundation of supernatural sanctions, such as bad luck, illness and other disasters.

In order to control such threats, the people pursue protection from the shaman (Halaak), who is able to connect with supernatural beings, as well as "possess" one or more of them as spirit guides or helpers (called gunig). The halaak, with the help of their gunig, shields the people from unseen threats that abound. Through the gunig, the halaak attains their knowledge about how to cure illnesses, to evade natural disasters, and so forth. Since the colonial era, world religion such as Islam, Christianity and Bahai had infiltrated the community in the interior. Today, some members from these communities have begun to accept these religions as their way of life.

2.2 Aboriginal Malay or Proto Malay

Proto Malay also known as Aboriginal Malay, was the second largest group of Orang Asli which were separated into six tribes; Jakun/Orang Hulu, Temuan, Semelai, Kuala, Kanaq and Seletar. According to Fix (1995), the Proto Malay was classified into three categories; consists of tribes of Melayu Asli who speak Malay and wear Malay costume (such as Temuan); consists of tribes with the combination of Proto Malays-Senoi from the linguistic and cultural aspect; last category consists of tribes settling at coastal areas and mainly Muslim and speaks Sumatra dialects.

According to Fix (1995), Proto Malay migrate from the middle part of Asia (Yunnan) and came through Indo-China. This conclusion was made based on the cultural, linguistic and artifact of the Proto Malay. based on archeology findings, it suggested that the proto-Austronesian speakers settled in Taiwan about 4,000 B.C. before migrated to Southeast Asia region through Philipines into Borneo, Sulawesi, Central Java and Eastern Indonesia around 2,500 years ago. Proto Malays which are similar to

Deutero-Malays (ancestor of Modern Malay) not only from the morphological aspect but also share similarity in their culture and language were predicted as one of the ancestral groups for Deutero-Malays (Kasimin, 1991).

The Proto-Malays who reached later than Negritos in 2,000 B.C. were seafaring people and established mostly in the central and southern regions of Peninsular Malaysia (Bellwood, 1997; Carey, 1976). They are Austronesian speakers separately from one tribe, (the Semelai) who speak Aslian and embrace people who are similar in appearance to the Malays but of various origins, some possibly having come in the region by sea in recent centuries whilst others may have been existing in the peninsula for thousands of years (Hill, *et al.*, 2006; Fix, 1995). In contrast, the present-day Malays of the Malay Peninsula are described as Deutero-Malays, the descendants of the Proto-Malays who had admixed with Siamese, Javanese, Sumatran, Indian, Thai, Arab and Chinese traders (Comas, *et al.*, 1998). However, according to Fix (1995), the original Deutero-Malays migrated from southern China (after the migration of the Proto-Malays) over 1,500 years ago and their inter-marriages with the Proto-Malays and merchants of the ancient trade routes resulted in the diverse recent Deutero-Malay populations that became known presently as the Malays.

2.3 Semang (Negrito)

Semang or Negrito is known to be the earliest Orang Asli tribes arrived in Peninsular Malaysia which about 25,000 years ago. This Orang Asli tribe also has the least populations among the three Orang Asli groups where the settlements are isolated and scattered but mainly distributed in the Northern and middle part of the Peninsular Malaysia (Figure 3). The Negrito which are physically similar to the Andaman islanders; Aeta in the Philippines, Melanesians and Tasmanians; were predicted originated from Africa and spread throughout Southeast Asia (JHEOA, 2002; Macaulay, *et al.*, 2005).

The Semang are also known as the Northern Aslian or (Low-land Semang tribes are also known as Sakai, although this term is considered to be derogatory by the Semang people) and are normally found in northern part of Peninsular Malaysia. They are concentrated in the highlands of Kelantan, Terengganu and the northern regions of Perak, Kedah and Pahang. They are generally classified under the sub-divisions of western and eastern groups. They includes six different sub-groups namely; (i) the Kensiu people (Northeast of Kedah), (ii) Kintak (Kedah-Perak border), (iii) Jahai (Northeast Perak and West Kelantan), (iv) Lanoh (North-central Perak), (v) Mendriq (Southeast Kelantan), and (vi) Bateq (Northwest of Terengganu, Northeast Pahang and South Kelantan).

Semang use a Mon-Khmer language which most of the vocabulary used in

languages spoken by the Semang are originated to a common proto-Aslian and ultimately proto-Mon-Khmer and proto-Austroasiatic vocabulary. Many Semang words bear a resemblance to words found in Mon-khmer languages of Vietnamese, Khmer and Mon as well as Austroasiatic of Munda languages of India. The native inherited words of Semang consists of words which belong to basic semantic categories. Beside that, there are proof to suggest substantial borrowing of words among other Aslian languages (Kensu, Kintaq, Lanoh, Mendriq, bateq and Semoq Beri). In addition, there are also inter-borrowing from other non-Aslian language like Malay (Bauer, 1991). Another source of loan is Thai especially among the Kensiu of northern Peninsular (Bauer, 1991).

Traditionally, the religious beliefs of the Semang are complex which include many different gods. Most of the Semang tribes are animistic where they believe that non-human objects have spirits. Many significant events in their lives such as birth, illness, death and agricultural rituals have much animistic symbolism. Their priests practice magic, foresee the future, and cure illness. They would use Capnomancy (divination by smoke) to decide whether a camp is safe for the night. Their priests are said to be "shaman" in that they are someone who acts as a medium between the visible world and an invisible spirit world.

The Semang bury their dead simply, and place food and drink in the grave. The Semang sub group of Orang Asli are regarded as facing the danger of extinction due to its smallest number of population compared to other sub-groups of Orang Asli. Some sub-groups of the population are undergoing drastic transformation of their life due to modernization process putting their language and culture in imminent endangerment. A case in point is the Kensiu community of Baling, in the northeastern part of the state of Kedah. Table 1 showed the general information of sub-ethnics of each Orang Asli groups present in Peninsular Malaysia

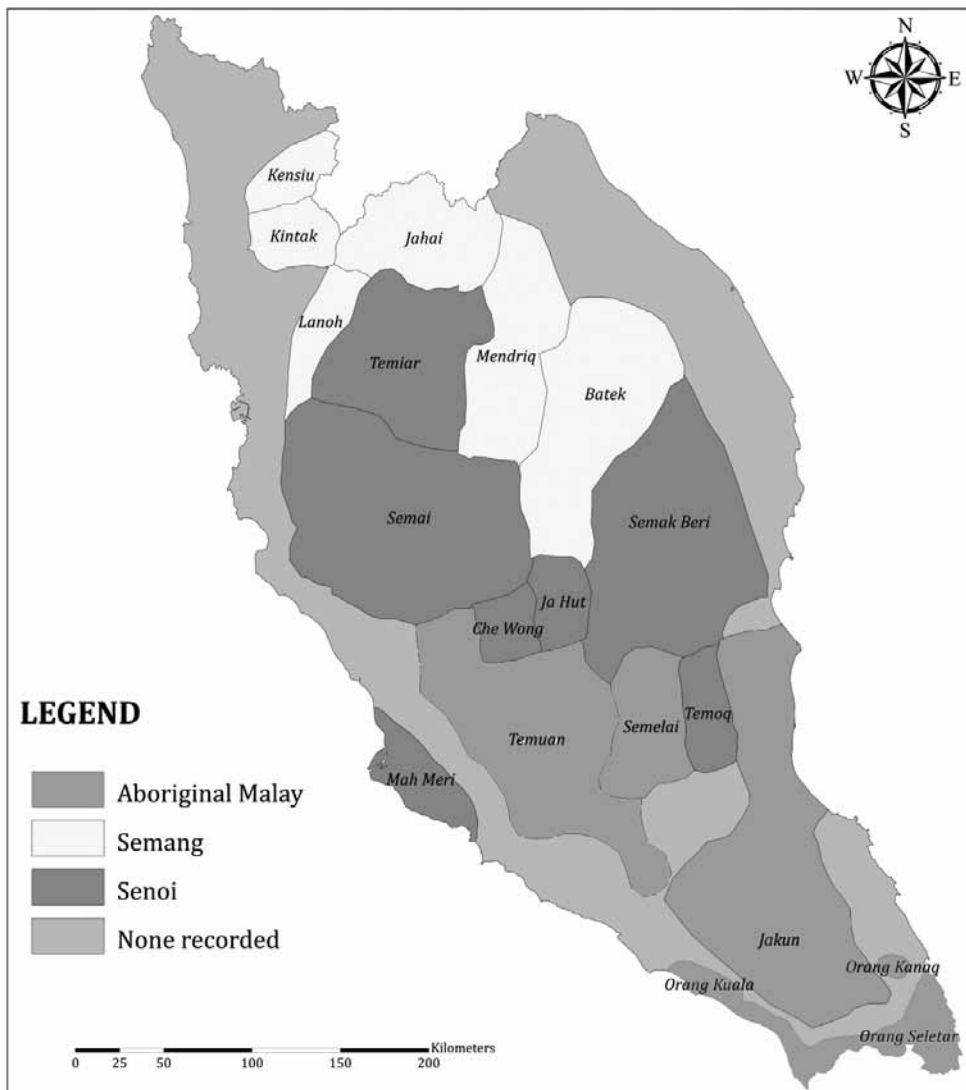


Figure 3. Map of Orang Asli distribution based on the 19 tribes categories
Source: Dentan, *et al.* (1997)

Orang Asli in Peninsular Malaysia

Table 1. Some general informations of every Orang Asli ethnics in Peninsular Malaysia

Ethnics	Sub-ethnic	Details
Semang (Negrito)	Kensiu	<ul style="list-style-type: none"> • Kensiu people lived at the boundary edge of Baling district, Kedah. Previously they live nomadic style, move from place to other place looking for new resources of food. Now government has focus on the development of this people by giving them educations and permanent settlement. • There's only one Kensiu settlement in Baling, Kedah so called Kampung Lubuk Legong. This village already have basic insfrastructure such as electricity, water supply, community halls and children educations centre. The incomes from rubber tapping plantations which is supported by Risda and Aborigine Department.
	Kintak	<ul style="list-style-type: none"> • Kintak people lived at the edge boundary of Gerik district, Hulu Perak, Perak. Previously they live nomadic style, move from place to other place looking for new resources of food. Now government has provide them with permanent settlement, children educations and medical treatment.
	Lanoh	<ul style="list-style-type: none"> • Lanoh people lived at the remote area of Hulu Perak district, Perak. Previously they live nomadic style, move from place to other place looking for new resources of food. Now government has provide them with permanent settlement, children educations and medical treatment.
	Jahai	<ul style="list-style-type: none"> • Jahai tribe also part of Negrito ethnics. This tribe can be found in Banun, Sungai Tiang and Temenggor Dam in Hulu Perak, Perak. In Kelantan the populations are in Singai Rual and Jeli of Hulu Kelantan. • Basically the appearance of Jahai tribe look similar with Habsyi people or Negro in Africa, Andaman Tribes and Aeta in Philipphines. • The populations are along the rivers and lakes. They still live in nomadic way. Normally they move to other places due to illness, people dying, quarrel among members, food resources and additional of family members. The hut is simple and made of bamboo, bertam and tepus leaves.

Ethnics	Sub-ethnic	Details
	Mendriq	<ul style="list-style-type: none"> Mendriq people lived at the remote area of Gua Musang, Kelantan. Previously they live nomadic style, move from place to other place looking for new resources of food. Now government has provide them with permanent settlement, children educations and medical treatment.
	Batek	<ul style="list-style-type: none"> Bateq people lived at the remote area of north Pahang, west Trengganu and south Kelantan. Some of them already have their own permanent settlement provided with basic insfrastucture by government while the rest still prefer the nomadic style. In Pahang there's about 5 villages in Lipis district, 2 villages in Jerantut district comprise of 550 people from 100 families. In Kelantan, 4 villages at Pot Lebir comprise of 413 people of 84 families. In Trengganu, 12 families compries of 41 people.
Senoi	Temiar	<ul style="list-style-type: none"> The selection of settlement of Temiar tribe was decided by the Penghulu. A special "Berhalaq" (spell) or "Mimpi" (dream) ceremony will be done by be leader. The chosen location must be far from grave area, free from hard wood area, swap area, waterfall and big river. They believe this will avoid any disturbance from "spirit or "forest guardian". They build they house together. In early stage of settlement, long house will be built to accommodate all family member. After certain period of times, they will move and build smaller house for their own family. They survive on hunting, forest plantation and collecting forest product.
	Semai	<ul style="list-style-type: none"> Semai tribe population area scattered at the Titiwangsa Range, covering Central and South Perak and also West of Pahang. 1992 statistics shows that they are the biggest Orang Asli community comprises of 42'000 people. They live in well organized community, normally a village will comprise member from 60 people to 300 people. The community lead by Batin or Penghulu that capable to heal people and also lead in their ancestor ceremony.

Orang Asli in Peninsular Malaysia

Ethnics	Sub-ethnic	Details
	Semoq Beri	<ul style="list-style-type: none"> Semoq Beri people lived at the edge boundary of Pahang and Trengganu. Previously they live nomadic style, move from place to other place looking for new resources of food. Now government has provide them with permanent settlement, children educations and medical treatment. In Pahang there's about 5 villages in Jerantut district comprises of 735 people from 95 families, 5 villages in Maran district comprise of 935 people from 197 families, 2 villages in Kuantan district comprise of 366 people from 67 families. In Kemaman Trengganu, 2 villages comprise of 284 people from 69 families.
	Jah Hut	<ul style="list-style-type: none"> In Pahang Jahut tribe can be found at Kerdau-Paya, Paleng, Paya Mengkuang, Kuala Krau-Penderas, Mendoi,Seboi, Pasu, Piau and Galong of Temerloh. While in district of Jerantut they live in Sungai Kiol and Kekwel (Kol). They survive by collect and sell some forest products like rattan and resin, catching river fish, hunting and plantations
	Mah Meri	<ul style="list-style-type: none"> Mah Meri means "Orang Hutan or Forest People" and so called by the "bersisik". They also known as sea people because of their settlement near the sea and also their job as a fisherman. It is believe that this tribe runaway from their enemies , comes from the island archipelago of Southern Johor and migrate to Selangor coastal area.
	Che Wong	<ul style="list-style-type: none"> Che Wong tribe lived at the remote area of north Raub, Jerantut and Temerloh, Pahang. Previously they live nomadic style but today they have proper standard of living supported by government. There's about 4 villages in Jerantut, 1 village in Jerantut comprise of 417 people from 68 families. Proto-malay tribes lived by neighbouring with malay people in Selangor, Negeri Sembilan, Melaka and Johor. Their custom and culture are quite similar with malay people. Most of the villages located near or sub-town area.

Ethnics	Sub-ethnic	Details
Proto Malay (Aboginal Malay)	Orang Kuala	<ul style="list-style-type: none"> It's believed that Kuala tribe comes from the archipelago island of Riau-Lingga and nearby area coastal area of Sumatera. Most of the settlement located at river estuary along coastal area of Johor. In Batu Pahat the populations comprise of 1309 people from 5 villages. In Pontian there's 4 villages, comprise of 1018 people from 214 families.
	Orang Kanaq	<ul style="list-style-type: none"> Kanaq tribe can be found at the edge of Kampung Selangi, Mawai, Kota Tinggi district of Johor. Populations only 17 families comprise of 65 people. This is the smallest number of orang asli tribe.
	Orang Seletar	<ul style="list-style-type: none"> Seletar tribe or "Sea Gypsies" is sea traveller community who lives in the boat, island, coastal and estuary. Their main settlement is Southern Johor and North of Singapore.
		<ul style="list-style-type: none"> Traditionally, they depends on sea for living that required them to move from place to place. However this thing does not exist any more. The living quality is much better and well arrange settlement village at the coastal of Johor straits. Most of them now working in local industries and trading.
	Jakun	<ul style="list-style-type: none"> Jakun tribe (Orang Ulu), who live in southern of Peninsular Malaysia are comes from Yunan (Southern of China). Animisme is still practiced among them until today. They really believe of the spirit of nature like mountain, rivers, caves and many more. The disaster will happens to their village for any breaching of nature rules.
	Semelai	<ul style="list-style-type: none"> "Semelai" tribe populations can be found mostly in Central of Pahang Tengah at Tasik Bera, Sg. Bera, Sungai Teriang, Paya Besar and Paya Badak. Also can be found at the Pahang border towards Negeri Sembilan like Sg. Serting, Sg. Lui and Ulu Muar. Their physical appearance is not much difference with Malay people.
	Temuan	<ul style="list-style-type: none"> Temuan tribe is also part of Melayu Asli (Proto Malay) ethnic. The lived in Selangor, Melaka, Pahang, Daerah Muar, Johor and Negeri Sembilan. Temuan tribe in Negeri Sembilan practiced Adat Papatih as part of their culture.

2.4 Issues and Challenges

Orang Asli are the indigenous communities in Peninsular Malaysia. The Orang Asli villages are now more opened and accessible compared to the previous years. There are also more services that provided by the government sector nowadays such as general healthcare, maternity and infant care, dental care, police security, communication and education. There is also a place for them to provide services to the Orang Asli in the village respectively. Unfortunately, there is a major problem in the coordination within each of the organization. Each department's visits to the orang asli village are not well synchronized and many data are not shared. Besides that, there is population problem in the community and among them often leads to the neglect of their health and of essential needs like proper clothing and nutritious foods for the whole family.

2.4.1 Dispossession of Land

The main challenge opposing Orang Asli today is that of being ejected of their native customary land. Land is their source of livelihood and its dispossession has invariably trapped Orang Asli into a cycle of poverty. Equally importantly, is the fact that land embodies their cultural identity and thus its loss strikes at the very core of their identity. Traditionally, the indigenous belief holds that land is not a product and consequently cannot be bought or sold. Rather, land is on loan to the people from God and it is their responsibility to take care of it. Therefore, land has spiritual and cultural values attached to it. For example, the practice of shifting cultivation is a skill established and adopted to allow the environment to restore itself between each cycle of agricultural use. Shifting cultivation is also efficient and "effectively suited to the rather poor physical environment and specific ecological situations" (Spencer, 1966) and has proven to be sustainable over the millennia (Hong, 1987). Foremost, Orang Asli do not take from the forest and rivers any more than they need.

These traditional beliefs and practices function to cultivate the natural environment and thus reserve the biodiversity of the forest. In contrast, large scale rapid deforestation for development purposes destroys rich heritage of flora and fauna. Internationally, the preservation of the environment has become a major concern, not least because of the risk involved in losing a rich genetic resource. In addition, it is recognised that preservation would ensure a supply of clean, fresh air as well as making a contribution to preventing or halting the process of climatic change.

Illogically, the reluctance of Orang Asli to part with their land for logging, plantations, dams, industrial zones, mining, roads and townships purposes is often labelled as "anti-development". This also implies that their way of life is considered "backward". The irony is that it is the "modern" development strategies that have resulted in the

present environmental crisis. There is international level agreement that development has to be sustainable, i.e. consideration has to be given to the environment in planning. Research has found that the traditional lifestyles of indigenous peoples are environmentally sound. This implies that we may in fact have a great deal to learn from them.

For the indigenous peoples, the development path pursued has had a intense impact on all aspects of their lives, their livelihood, way of life and values. Being deprived of their land, they are increasingly pushed from a subsistence economy into the prevailing cash economy as labourers in the timber industry, workers in town or settlers in land schemes. The threat to their cultural identity caused by dispossession from their land, is reinforced through the education system. Harrison Ngau, then an indigenous youth in 1983 noted that,

“The introduction of formal western education has led to the emergence of a new lifestyle and culture among the younger generation Dayak. They are now trained in a new system with its different set of values and patterns of behaviour to fit into a new economic system very different from their traditional system...” (Harrison, 1983).

2.4.2 Religion

Religion is another aspect of their cultural identity which is under threat. Indigenous religious beliefs which revolve around the existence of spirits in objects – animism, are being looked down upon. For example, in Sabah such attitudes complement the zealous efforts of early Christian and Muslim missionaries to convert indigenous peoples from their “pagan” beliefs (Lasimbang, 1996). While many acknowledged conversion without any pressure, there were also cases of intimidation or being deliberately misled. As observed by Lasimbang, an indigenous person herself, of the situation today;

“... a majority of the indigenous population have embraced Christianity, Islam and other religions. This has brought about a complete change in world view for most, while other converts attempt to combine elements of their indigenous religion. Christianity and Islam universally censure the use of spirit mediums. Some religious teachers condemn every activity which hints of the indigenous religion of the past, even their folk medicine, but others condone the use of their traditional plant remedies” (Lasimbang, 1996).

In Peninsular Malaysia, a policy of integration started in the 1960s through the

JHEOA with the ultimate aim of integrating Orang Asli into the Malay section of the community. This has, in more recent times, taken on the new dimension of endeavoring to convert the Orang Asli to Islam. (Nicholas, 1996). The JHEOA has a special section for the “spiritual” development of the Orang Asli and other government and non-government bodies too, each has its own programme with similar objectives. Nicholas noted that,

“The assimilationist tendencies, best epitomised by the publicly expressed intention of converting all Orang asli within the next ten years, undermine whatever genuine intentions the government may have for the well-being of the Orang Asli. At the very least, it brings the justification for attention towards Orang Asli one full circle - back to the early days of the British colonial government when the Orang Asli were merely regarded as ripe objects for the zeal of religious missionaries” (Nicholas, 1996).

In relation to this, it has been recommended that the definition of Malay in the Malay Reserve Enactment be amended to include Orang Asli who embrace Islam, speak Malay and follow the Malay culture and tradition (Nik Mohd. Zain, 1996) can be examined. The Orang Asli rights to land should be recognised regardless of their religion.

2.4.3 Poverty

Poverty is a risk factor for chronic diseases and it is prevalent among indigenous peoples worldwide (Damman, *et al.*, 2008). In Australia, the socio-economic gap between the indigenous and non-indigenous groups is very wide with 40% of the former living below the poverty line with the unemployment rate (23%) of indigenous people being three times higher than that of non-indigenous population (Altman, 2007). Similarly in Malaysia, the Orang Asli has been identified as one of the poorest groups and with a higher incidence of poverty (50.9%) and hardcore poverty (15.4%) compared to the national figures of 7.5% and 1.4%, respectively (EPU, 2007).

The JHEOA has discovered that 80% of the Orang Asli live below the poverty line compared with 8.5% nationally and that 50% are among the very poor as compared with 2.5% nationally (The Star, 1997). One effort to eliminate poverty is through housing provision. However, according to Peninsular Malaysia Orang Asli Association Selangor Branch Vice-Chairman, Yusof Alip, only 10 to 15 houses are allocated annually, per district, under the Seventh Malaysia Plan (through the Orang Asli Department). This means that, “less than 5% of the Orang Asli population receive houses each year.” (The Star, 1996).

2.4.4 Health

Many studies have shown that the prevalence of chronic diseases is disturbingly high among indigenous peoples worldwide (Anand, *et al.*, 2001; James, *et al.*, 2001; Uauy, *et al.*, 2001; Ring & Brown, 2003; Vanasse, *et al.*, 2006; Hayati, *et al.*, 2007). In terms of health, the Orang Asli in Peninsular Malaysia record a lower health status than the general population. The median for the infant mortality rate during the period 1984–1987 was about 51.7 infant deaths per thousand live births for the Orang Asli, in contrast to 16.3 for the general population. This high level of infant mortality for the Orang Asli contributed significantly to their high general level of mortality, as indicated by the life expectancy at birth. Life expectancy at birth for the Orang Asli was estimated to be 52 years for females and 54 years for males as compared with 72 and 68 years for females and males respectively for the general population. Orang Asli females experienced lower life expectancy at birth probably due to their higher maternal death rates resulting from childbirth or poor maternal health (Ng, *et al.*, 1987).

2.4.5 Educations Improvement

In Peninsular Malaysia, now that the Education Ministry has taken over the responsibility of looking into the schooling needs of indigenous communities from the JHEOA, it is hoped that the quality of education and the facilities provided will improve. As it is 66% of the Orang Asli are illiterate (The Star, 1997). Education is the main agenda in the Orang Asli's development programmes and as a key instrument in the effort to recover their quality of life (Mohd Tap, 1990). Prior to 1995, all educational programmes for the Orang Asli were run by the JHEOA. The department ran a three-tiered educational programme aimed at preparing Orang Asli children to enter the national education system (Asian Indigenous & Tribal Peoples Network, 2008; Kamarulzaman & Osman, 2008); The first three years of the inception of the programme, children went to village schools taught by JHEOA field staff; Students who continued after three years went to central primary schools in larger Orang Asli communities where they could continue through primary six; Students who passed their exams at the end of sixth grade could then go to normal government secondary schools in nearby rural or urban areas.

However, the educational programme managed by the JHEOA was a major failure (Ikram, 1997). The JHEOA field staffs were not officially trained and most of them had a low level of education themselves. Furthermore, the Malay teachers at the central primary schools not have knowledge about the Orang Asli culture and tradition (Asian Indigenous & Tribal Peoples Network, 2008). Surviving on financial assistance from JHEOA alone was not enough to preserve all the Orang Asli schools. These were some of the contributing factors towards the failure of the JHEOA educational programme. Orang Asli children

Orang Asli in Peninsular Malaysia

have been classified as a group of at-risk in the context of modernisation and hence face serious problems (Ministry of Education, 2006).

Leaving the task of educating Orang Asli children to the JHEOA, however, did little to improve their condition. Realising this, the Malaysian government launched a policy that allocates special help to provide opportunities for equal footing, integrate them with the advanced section of the population, and protect their traditional beliefs (Ministry of Education, 2006). Part of this was done through the restructuring of the Orang Asli educational programme. In 1995, after a discussion with the relevant parties, it was decided that the best way to move forward was to allow all Orang Asli schools to be governed by the Ministry of Education (MoEM).

Under a Memorandum of Understanding (MOU) signed by the MoEM and JHEOA, the MoEM took over the administration of all Orang Asli schools again, a situation that continues today. At the same time, there have been claims that the Malaysian government neglects the development of Orang Asli (Tijah & Joseph, 2003; Nicholas, 2005, 2006; Asian Indigenous & Tribal Peoples Network, 2008; Rusaslina, 2010). Figure 4-6 showed the literature summary of education background, field of study, level of study and occupations types of Orang Asli for 2009 in Malaysia.

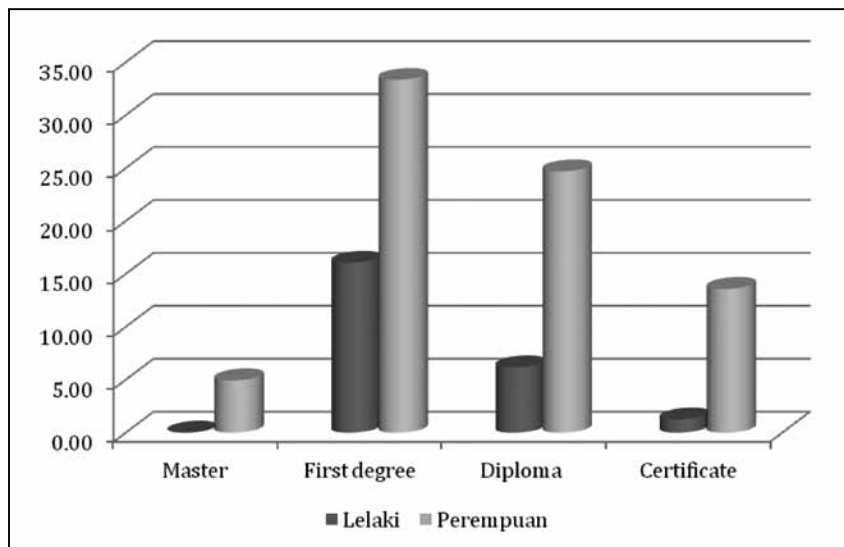


Figure 4. Orang Asli graduates based on level of study and gender
Source: Ministry of Higher Education (2009)

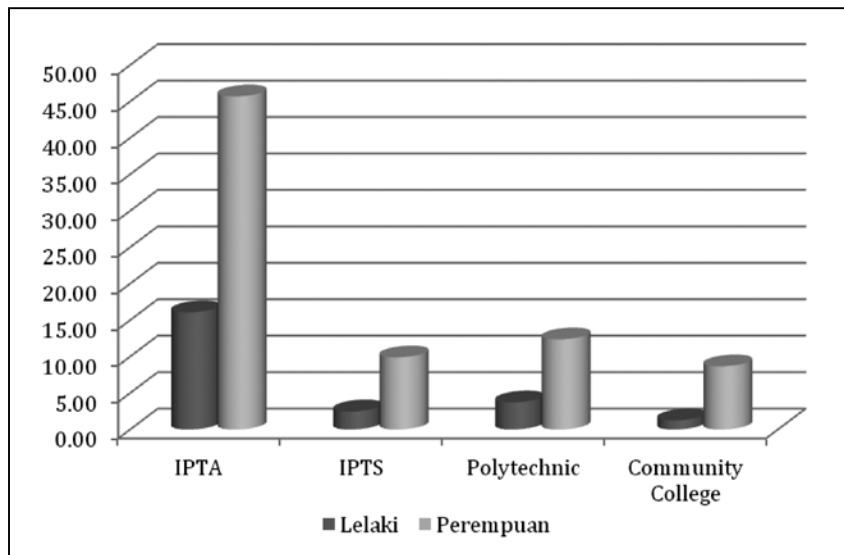
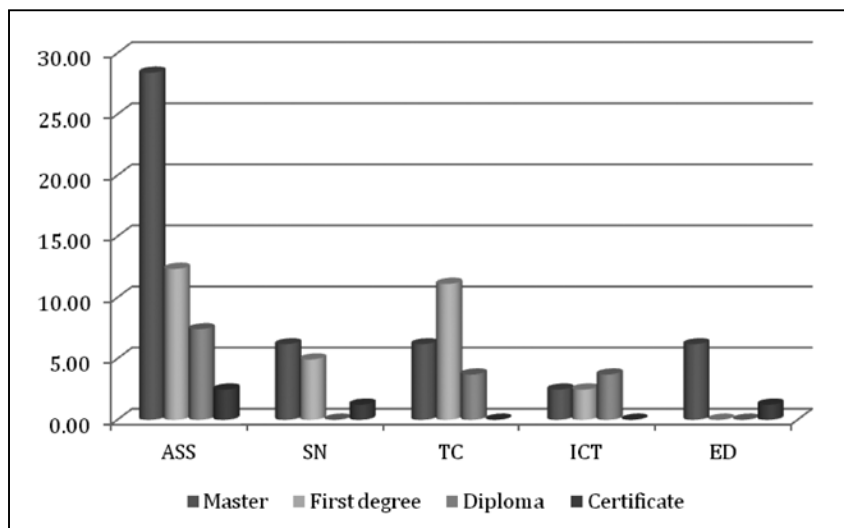


Figure 5. Orang Asli graduates according to IPT and gender
Source: Ministry of Higher Education (2009)



Note :

ED - Education

TC - Technical

SN - Science

ASS - Arts and Social Sciences ICT - Information & Communication Technology

Figure 6. Orang Asli graduates based on field of study and level of study
Source: Ministry of Higher Education (2009)

Orang Asli in Peninsular Malaysia

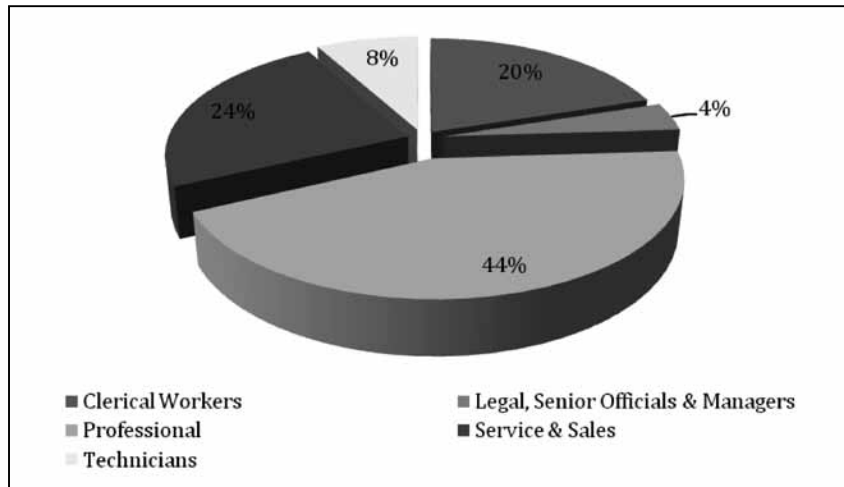


Figure 7. Main occupations group of Orang Asli
Source: Ministry of Higher Education (2009)

3 Methodology

Malaysia is one of the Newly Industrialised Countries (Bożyk, 2006) and one of the most multi-ethnic and multi-religious countries in Southeast Asia (Brown, 2005) with a population of 28,717,780 of which 65% are Bumiputeras, 26% Chinese, 8% Indians, and 1% other ethnic groups (Department of Statistics Malaysia, 2012). This research is an attempt to study and mapped the spatial distribution of the Orang Asli in Peninsular Malaysia using the population data and Geographical Information System (GIS).

3.1 Data Collection

In this study, two kind of data collection were applied which were primary data collection and secondary data collection.

3.1.1 Primary Data

The primary data collection was obtained from the Department of Statistics of Malaysia. The data consist of Orang Asli population data for each states in Peninsular between 1947 and 2010. The data was rearranged in Microsoft Excel 2010 for bar graph and pie-chart development for clearer data represent.

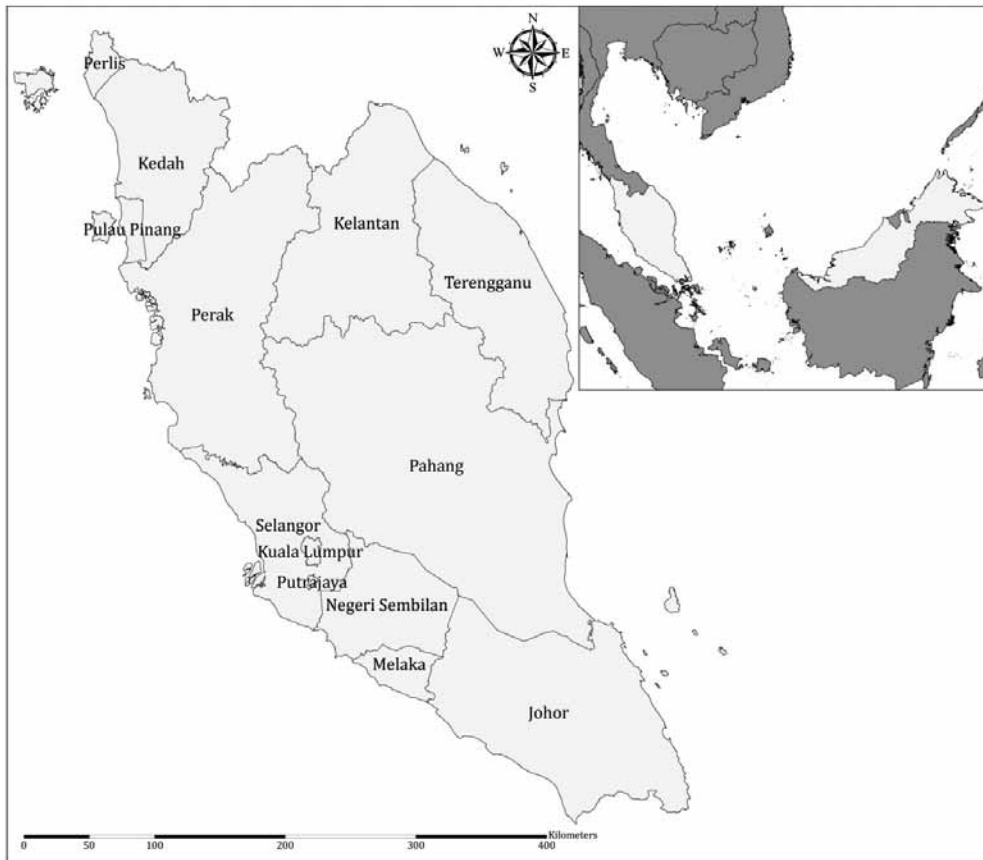


Figure 8. Peninsular Malaysia

3.1.2 Secondary Data

Secondary data was collected based on the literature review or previous study for any information of Orang Asli from history, distribution, issues and problems and others which significant to the study. The data collected mainly from books, scientific journals, monographs, brochures, articles and others reliable sources. This data then represent either in table or graph bar for proper representation.

3.2 GIS Spatial Analysis

The Orang Asli population data then used for further spatial distribution mapping

using ArcGIS 10.0. There were two types of map prepared to represent the Orang Asli spatial distribution. The first map types showed the concentration of Orang Asli population by states for 1947, 1957, 1970, 1980, 1991, 2000 and 2010. The second maps showed the increasing and decreasing of the Orang Asli population growth rate between 1947 and 2010.

4 Result and Discussion

4.1 Orang Asli Population

The data obtained from the Department of Statistical Malaysia (DOSM) showed that, the populations of Orang Asli in Peninsular Malaysia were increasing between 1947 and 2010 (Figure 9). In 2010, the Orang Asli population was the highest with 160,993; followed by 2000 (132,786), 1991 (98,431), 1980 (65,992), 1970 (53,379), 1957 (41,360) and lastly 1947 (34,737). Table 2 below showed the growth percentage of Orang Asli between 1947 and 2010. The highest growth of Orang Asli population recorded in 1991 (32.96%); followed by 2000 (25.87%), 1970 (22.52%), 1980 (19.11%), 2010 (17.52%) and lastly in 1957 with the percentage growth of 16.01%.

4.2 Spatial Distribution

In 1947 (Figure 10a), the population data was higher in Pahang (13,173); followed by Perak (10,208), Kelantan (4,569), Selangor (2,907), Negeri Sembilan (1,826), Johor (1,389), Melaka (241), Kedah (182), Terengganu (174) and the lowest was in Pulau Pinang (68). There was no Orang Asli population in Perlis and Kuala Lumpur. The same trends showed in 1957 (Figure 10b) where Pahang recorded the highest population of Orang Asli with 16,076; followed by Perak (13,103), Selangor (4,032), Kelantan (3,995), Negeri Sembilan (2,313), Johor (1,329), Melaka (256), Terengganu (99), Kedah (90) and the lowest Orang Asli recorded in Perlis (58). In Kuala Lumpur, there was no Orang Asli population recorded.

Pahang state still recorded the highest Orang Asli population in 1970 (Figure 10c) with 18,822; followed by Perak (16,863), Selangor (5,906), Kelantan (4,758), Johor (3,292), Negeri Sembilan (2,688), Melaka (427), Terengganu (232), Kedah (227), Pulau Pinang (152) and Perlis (12) while no Orang Asli population in Kuala Lumpur. In 1980 (Figure 10d), the Orang Asli population in Pahang was the highest with 24,157; followed by Perak (21,123), Selangor (6,547), Kelantan (5,005), Johor (3,883), Negeri Sembilan (3,003), Melaka (681), Pulau Pinang (440), Kuala Lumpur (421), Terengganu (398), Kedah (289) and lastly Perlis (45). Pahang, Perak and Selangor still recorded the highest in 1991 (Figure 10e) with 34,178, 30,841 and 11,084 respectively. It then followed by Johor

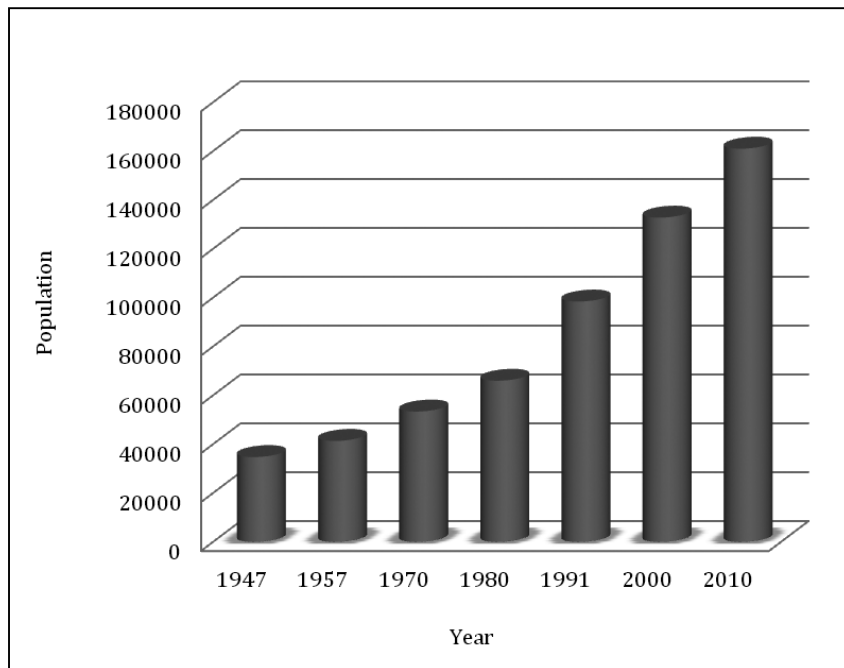


Figure 9. The population of Orang Asli between 1947 and 2010

Source: Department of Statistics Malaysia

Table 2. Growth of Orang Asli population between 1947 and 2010

YEAR	GROWTH (%)
1947	–
1957	16.01
1970	22.52
1980	19.11
1991	32.96
2000	25.87
2010	17.52

Source: Department of Statistics Malaysia

Orang Asli in Peninsular Malaysia

(7,029), Kelantan (6,944), Negeri Sembilan (5,952), Melaka (852), Terengganu (594), Kuala Lumpur (386), Pulau Pinang (255), Kedah (253) and Perlis (63).

The Orang Asli population in 2000 (Figure 10f) showed that in Pahang the Orang Asli population was 47,638; followed by Perak (40,146), Selangor (16,809), Kelantan (9,455), Johor (8,240), Negeri Sembilan (7,190), Melaka (1,100), Terengganu (612), Kedah (568), Kuala Lumpur (510), Pulau Pinang (495) and Perlis (23). As in 2010 (Figure 4.2g), the population data of Orang Asli in Pahang was 63,174; followed by Perak (51,585), Kelantan (13,123), Selangor (10,399), Johor (10,257), Negeri Sembilan (9,502), Melaka (1,502), Terengganu (619), Kedah (338), Kuala Lumpur (316), Pulau Pinang (156) and Perlis (22). Figure 10 below showed the spatial distribution of Orang Asli population in Malaysia.

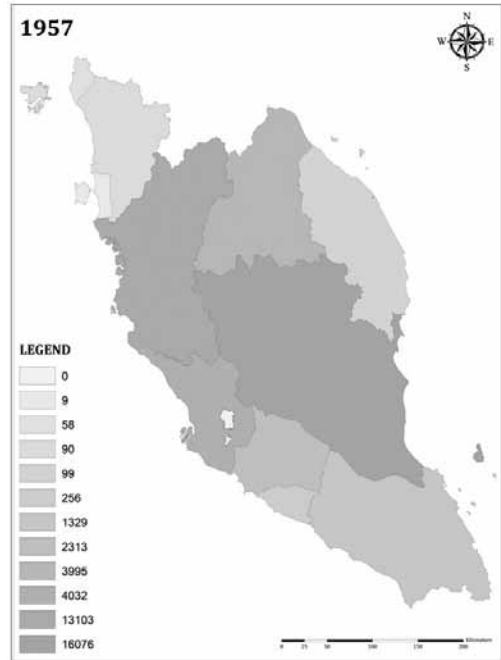
4.3 Population Growth Rate

The growth rate of Orang Asli population between 1947 and 2010 were varies in trends between each states in Peninsular Malaysia. In Pahang (Figure 11a), the growth rate were higher in 1991 (41.5%); followed by 2000 (39.4%), 2010 (32.6%), 1980 (28.3%), 1957 (22.0%) and lastly 1970 (17.1%). The percentage of growth rate showed decreasing trends from 1957 to 1970, then increasing to 1991 before decreased again until 2010. The same results obtained from Perak (Figure 11b) where the highest percentage of growth rate was in 1991 (46.0%) while the second and third higher were in 2000 (30.2%) and 2010 (28.5%). In 1957 and 1970, there is no clear difference on the percentage of growth rate with 28.4% and 28.7% respectively. The less population growth rate of Perak was in 1980 with only 25.3%. From the trends of population growth in Perak the population slightly decreased in 1980 and significant changes can only been seen from 1980 to 1991 which then decreased in 2000 and 2010.

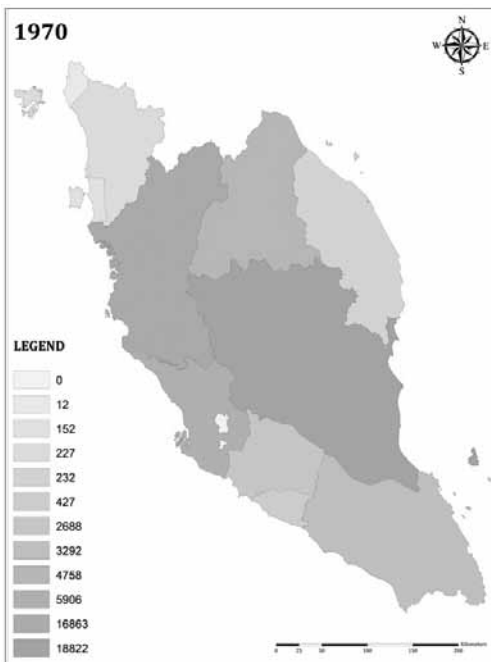
In Kelantan state (Figure 11c), the highest growth rate of Orang Asli population were in 2010 (38.8%), 1991 (38.7%) and 2000 (36.2%). It then followed by 1970 and 1980 with the growth rate of 19.1% and 5.2% respectively. From 1947 to 1957, the growth rate of Orang Asli in Kelantan was decreasing about (-12.6%). From this percentage, the Orang Asli in Kelantan showed decreasing trends in 1957 then increasing in 1970 before decreasing again in 1970. The growth rate then increased significantly in 1991 and no significant changes until 2010. Selangor state (Figure 11d) showed the highest growth rate in 1991 (69.3%); followed by 2000 (51.7%), 1970 (46.5%), 1957 (38.7%) and 1980 (10.9%). In 2010 the growth rate of Orang Asli in Selangor decreasing about -38.1%. It showed that, the growth rate in Selangor slightly increasing from 1957 to 1970 and then decreased significantly in 1980. The growth rate then increased about 50% in 1991 and slowly decreased until 2010.



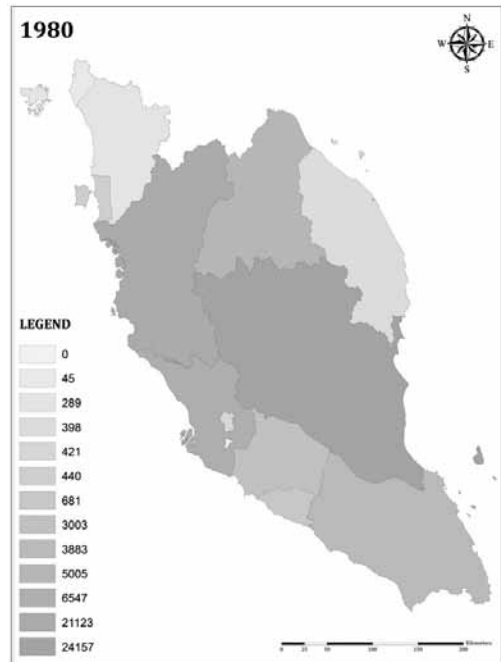
(a)



(b)



(c)



(d)

Orang Asli in Peninsular Malaysia

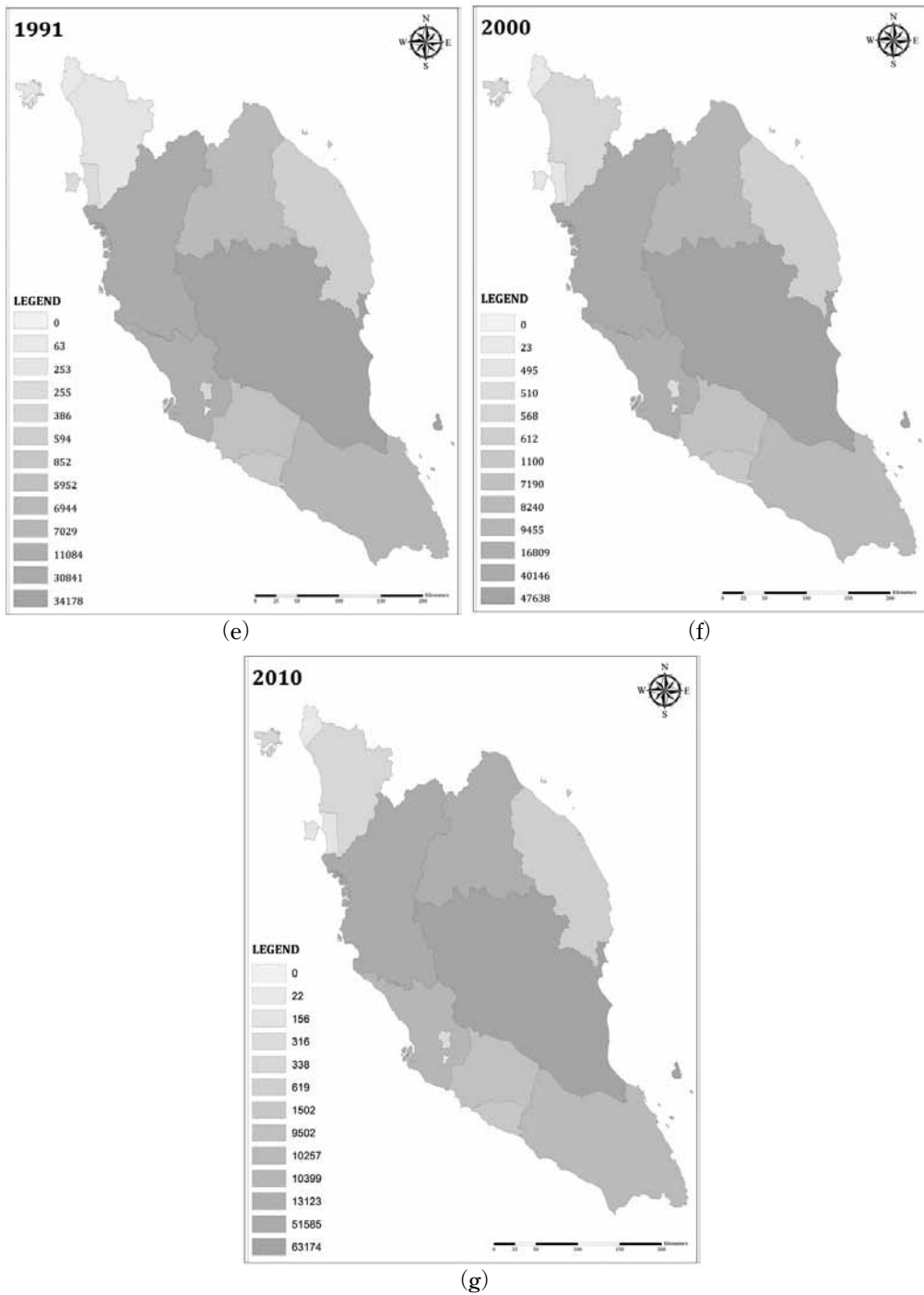


Figure 10. Map of Orang Asli distribution in Peninsular Malaysia between 1947 and 2010
Source: Department of Statistics Malaysia

The growth rate of Orang Asli in Johor state (Figure 11e) was higher in 1970 (147.7%) which then followed by 1991 (81.0%), 2010 (24.5%), 1980 (18.0%) and 2000 (17.2%). The growth rate was decreasing 1957 with -4.5%. In Johor the growth rate was decreasing from 1947 to 1957 which then increased rapidly in 1970. The trends of the growth rate continue upward and downward from the 1980, 1991, 2000 and 2010. As in Pahang, Perak and Selangor, the same trends can be seen in Negeri Sembilan (Figure 11f) where the highest growth rate can be seen in 1991 with 98.2%. It then followed by 2010 (32.2%), 1957 (26.7%), 2000 (20.8%), 1970 (16.2%) and 1980 (11.7%). The growth rate was increasing from 1947 to 1957 but then slowly decreasing from 1957 to 1980 before increased rapidly in 1991. The growth rate then decrease in 2000 before increase slightly in 2010.

The growth rate in Melaka state (Figure 11g) was highest in 1970 with 66.8% and followed by 1980, 2010, 2000, 1991 and 1957 with 59.5%, 36.5%, 29.1%, 25.1% and 6.2% respectively. From the percentage, the growth rate of Orang Asli in Melaka was slightly from 1947 to 1957 and then increased rapidly in 1970 before decrease in 1980 and 1991. The trends of the growth rate then increase slowly in 2000 and 2010. In Terengganu (Figure 11h), the growth rate of Orang Asli was highest in 1970 (134.3%); followed by 1980 (71.6%), 1991 (49.2%), 2000 (3.0%) and 2010 (1.1%). In 1957, the growth rate was decreasing with -43.1%. The trends of the growth rate in Terengganu showed that, from 1947 to 1957 the growth rate was decreasing rapidly and then increased rapidly in 1970. The growth rate trends then decreased slowly from 1980 until 2010.

Figure 11i showed the growth rate of Kedah from 1947 to 2010. From the graph, the growth rate was highest in 1970, 2000 and 1980 with 152.2%, 124.5% and 27.3% respectively while in 1957 (-50.5%), 2010 (-40.5%) and 1991 (-12.5%) the growth rate was decreasing. The trends of the growth rate in Kedah were decreasing from 1947 to 1957 and increasing rapidly in 1970. The growth rate then decreasing in 1980 and 1991, before increased in 2000 which later decreasing again in 2010. The population data of Orang Asli in Kuala Lumpur (Figure 11j) obtained was only for four years which were 1980, 1991, 2000 and 2010. The highest growth rate of Orang Asli in Kuala Lumpur was in 2000 (32.1%) followed by 1991 (-8.3%) and lastly 2010 (-38.0%). From this percentage, the trends showed that the Orang Asli population in Kuala Lumpur decrease in 1991 which then increased and decrease rapidly in 2000 and 2010.

In Pulau Pinang (Figure 11k), the growth rate was highest in 1970, 1980 and 2000 with 1588.9%, 189.5% and 94.1% respectively while in 1991, 2010 and 1957 the growth rate was decreasing with -42.0%, -68.5% and -86.8% respectively. It showed that from 1947 to 1957, the growth rate of Orang Asli in Pulau Pinang was decreasing rapidly but then increased significantly in 1970. The trend of growth rate was upward and downward from

Orang Asli in Peninsular Malaysia

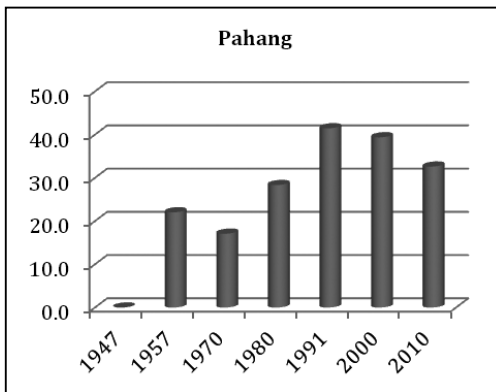
1980 to 2010. Perlis (Figure 11i) showed the highest Orang Asli population growth rate in 1980 and 1991 with 275.0% and 40.0% respectively while decreasing growth rate in 1970, 2000 and 2010 with -79.3%, -63.5% and -4.3 respectively. From 1057 to 1970, the trends of Orang Asli growth rate in Perlis showed decreasing trends but increased rapidly in 1980. The trends then continued to decrease in 1991 and 2000 but then slightly increase in 2010.

Figure 12 showed the spatial distribution map of growth rate (%) of Orang Asli in Peninsular Malaysia between 1957 and 2010. In each map, the yellow and red graph showed the increased (positive) and decrease (negative) of the growth rate for particular year. In 1957, the increasing of growth rate of Orang Asli were recorded at Melaka, Negeri Sembilan, Perak, Pahang and Selangor states while the decreasing of growth rate recorded at Pulau Pinang, Terengganu, Kedah, Kelantan and Johor states. In 1970, almost all states in Peninsular Malaysia; Melaka, Negeri Sembilan, Perak, Pahang, Pulau Pinang, Terengganu, Kedah, Kelantan, Selangor and Johor; recorded increasing of Orang Asli population growth rate except in Perlis state where the Orang Asli growth rate population was decreasing.

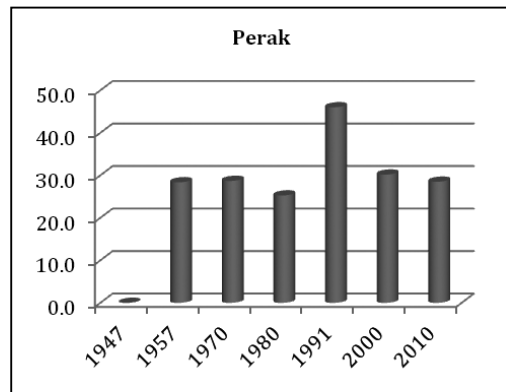
In contrast, in 1980 all states in Peninsular Malaysia showed increasing of growth rate of Orang Asli population while in 1991, nine states (Melaka, Negeri Sembilan, Perak, Pahang, Terengganu, Kelantan, Perlis, Selangor and Johor) showed increased growth rate of Orang Asli population and three states (Pulau Pinang, Kedah and Kuala Lumpur) showed decreasing growth rate of Orang Asli population. The same trend as in 1970 was recorded in 2000 where all the states in Peninsular Malaysia recorded increasing of Orang Asli population except for Perlis states. Lastly in 2010, Melaka, Negeri Sembilan, Perak, Pahang, Terengganu, Kelantan and Johor indicated increasing growth rate population of Orang Asli while Pulau Pinang, Kedah, Perlis, Selangor and Kuala Lumpur indicated decreasing growth rate population of Orang Asli.

In 2010, the population data of each sub-ethnics in nine states of Peninsular Malaysia indicated that Proto Malay group was higher in Selangor (12,511), Pahang (37,142), Negeri Sembilan (10,435), Melaka (1,486) and Johor (13,083) while Senoi group, the higher population recorded Terengganu (818), Perak (50,281) and Kelantan (12,047) (Figure 13). As for Semang, population, they did not present as higher Orang Asli population in any of the states. Other than that, from the graph it showed that, Proto Malay was not recorded in Kedah and Semang not recorded in Semang (Negrito).

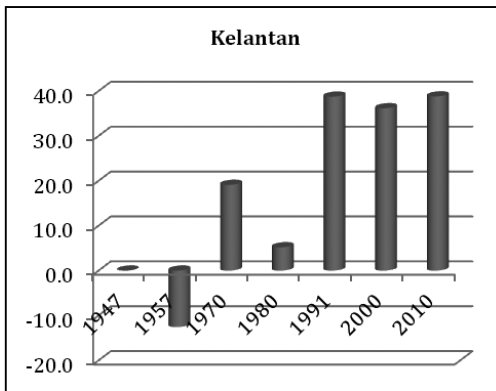
From this study, there are five trends of Orang Asli population that can be seen in each states between 1947 and 2010. The first trends (Figure 14a) showed the increased of population between 1947 and 2010 and the states that showed this types of trends were Melaka, Negeri Sembilan, Perak and Pahang. The second trends (Figure 14b) showed decreasing of population in 1957; increased population in 1970 and 1980; decreased



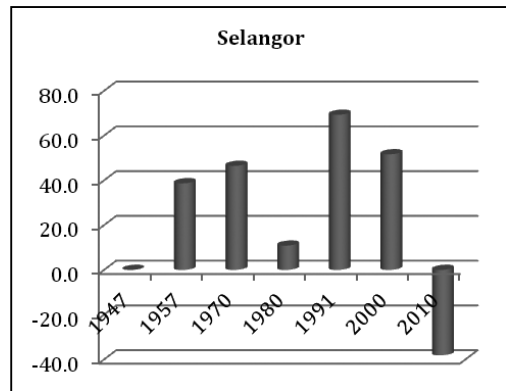
(a)



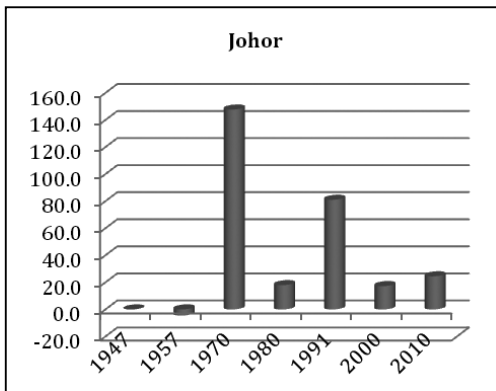
(b)



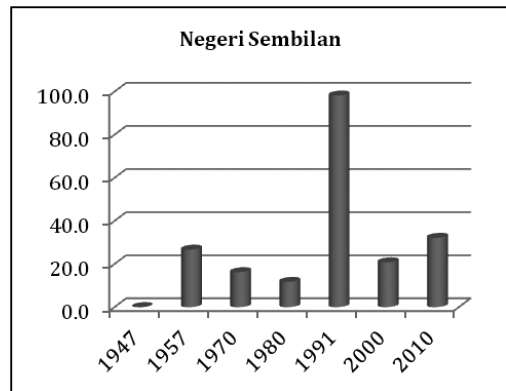
(c)



(d)

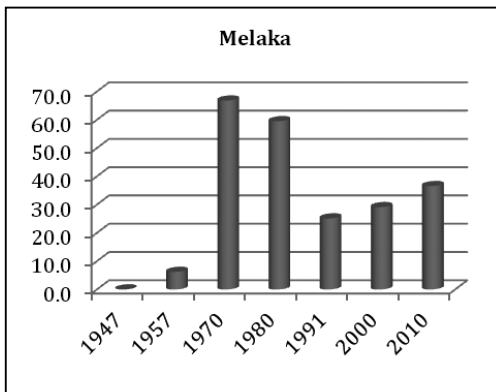


(e)

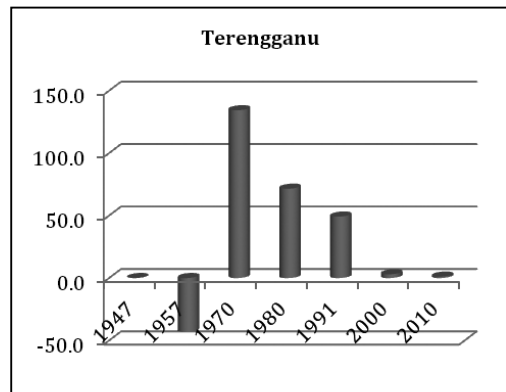


(f)

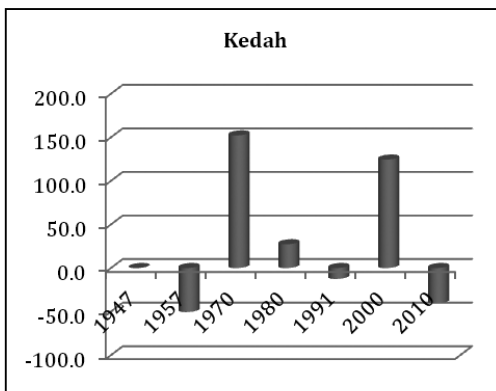
Orang Asli in Peninsular Malaysia



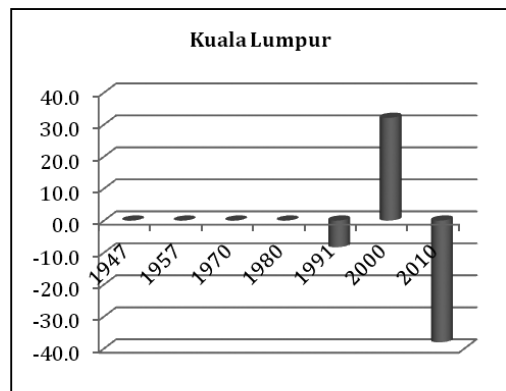
(g)



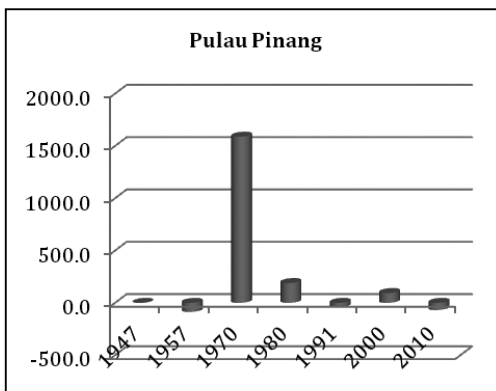
(h)



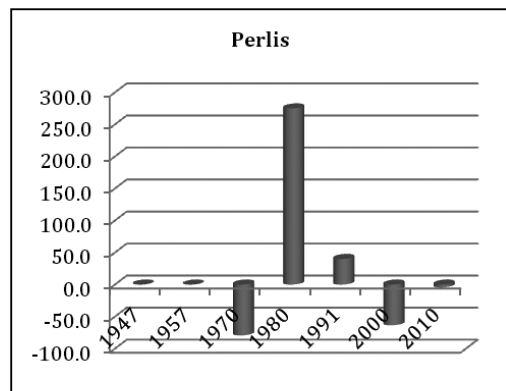
(i)



(j)



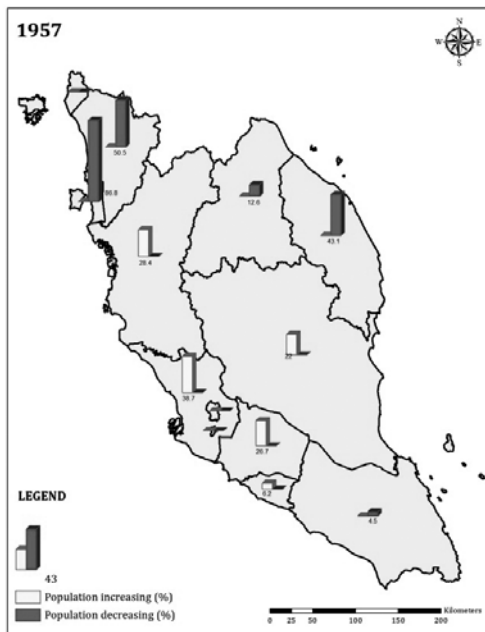
(k)



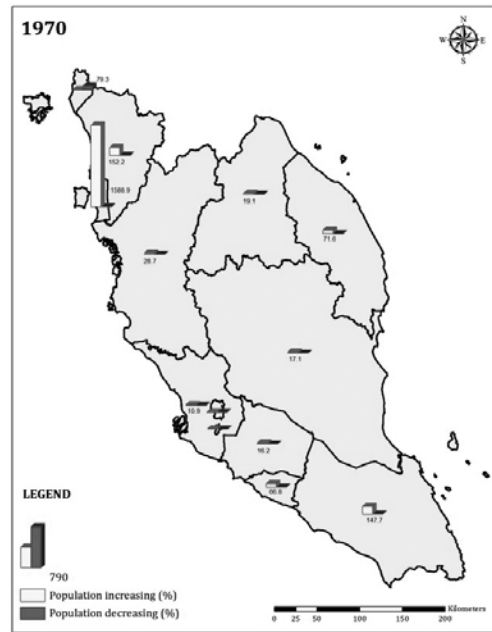
(l)

Figure 11. The population growth rate of Orang Asli between 1947 and 2010 by states

Source: Department of Statistics Malaysia



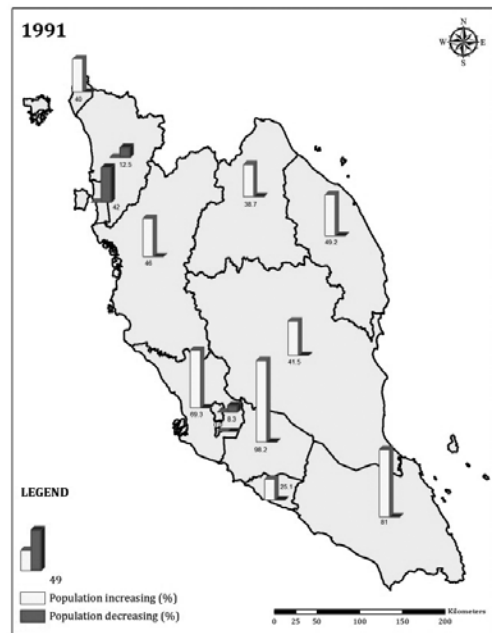
(a)



(b)



(c)



(d)

Orang Asli in Peninsular Malaysia

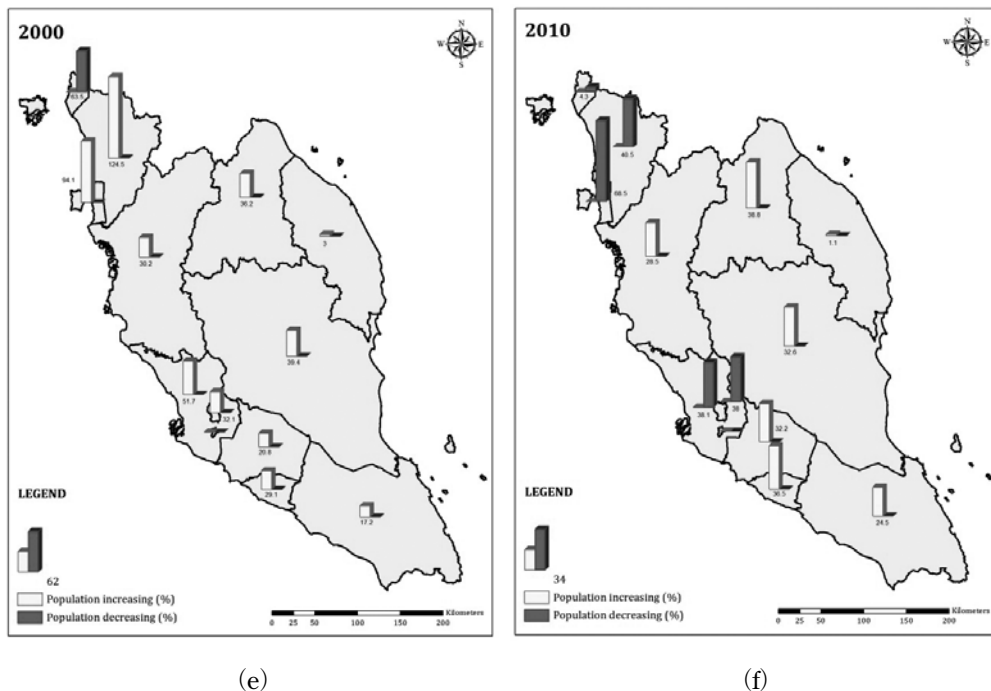


Figure 12. Map showing percentage of Orang Asli population change between 1957 and 2010
Source: Department of Statistics Malaysia

population in 1991; increased population in 2000; and lastly decreasing in 2010. Pulau Pinang and Kedah showed this types of trends while Kuala Lumpur showed this types of trends between 1980 and 2010 since the data obtained for Kuala Lumpur only from this range year.

In the third trends type (Figure 14c), the population was decreased in 1957, then increased between 1970 and 2010 where can be seen in three states; Terengganu, Kelantan and Johor. The other two states which were Perlis and Selangor showed different types of trends compared to other states mentioned above which were trends fourth (Figure 14d) and fifth (Figure 14e). As for Perlis, the trends showed population increased in 1957, decreased in 1970, increased again 1980 and 1991 and then decreasing in 2000 and 2010. The Selangor trends type was almost the same as the first trends except the population of Orang Asli decreased in 2010.

Overall, from the result obtained for the last 63 years, there are many changes on Orang Asli population in Peninular Malaysia, either increasing and decreasing. There are a lot of factors which affected the changes of Orang Asli population such as Orang Asli migration, Orang Asli communities living together in the village, Orang Asli neighborhood

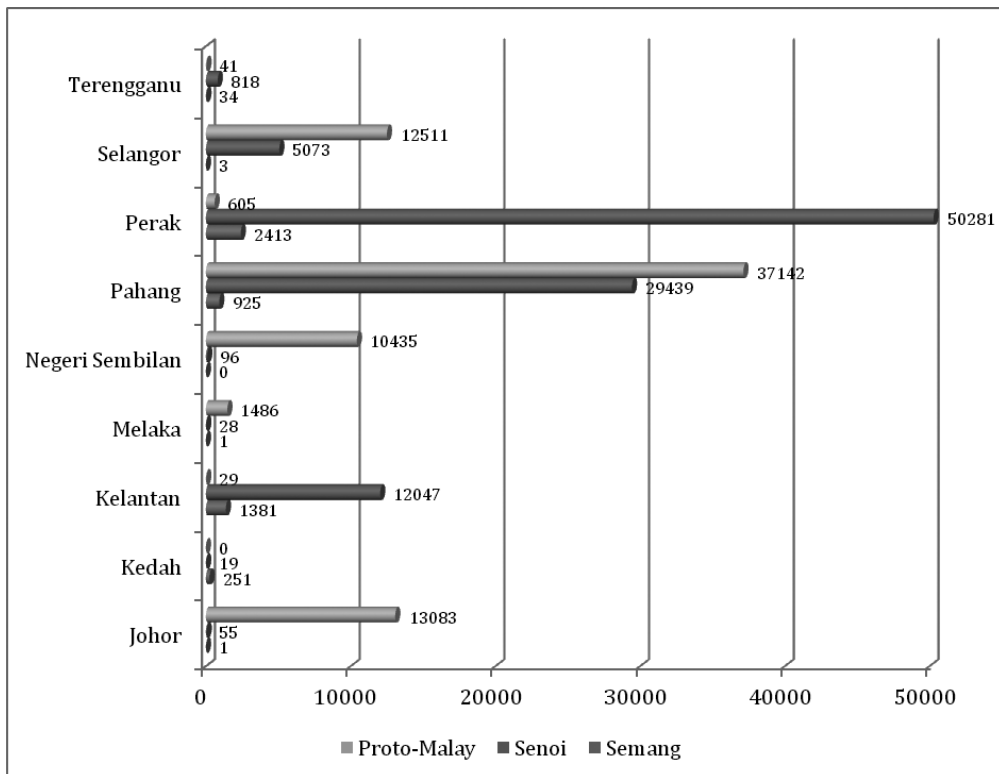


Figure 13. Distribution of Orang Asli in Peninsular Malaysia for 2010 based on ethnics groups
Source: JHEOA (2010)

with adjacent village or states. There is no scientific study to approve that the factors mentioned above, affected the population of Orang Asli but there is signed showed that Orang Asli have migrated from their villages to towns for work or studies while other migrated because of marriage with different ethnics or non-Orang Asli.

Other than that, the location of the Orang Asli villages which adjacent with the non-Orang Asli villages will cause the migration process to appear between two different villages. The same can be seen as there is some of the village located at the boundary of two states which can cause the changes in data population of Orang Asli. Some of the Orang Asli will miscalculated since they were mixing with the non-Orang Asli villagers.

Eventhough the migration occurred in Orang Asli population, there is also some of them continue to commute between their villages and the towns for worked, not just because of the higher cost of living in the towns, but more so because they do not find acceptance by the other communities in towns. Some of the Orang Asli confess that they feel out of place in the urban communities because of the wide disparity in educational and

Orang Asli in Peninsular Malaysia

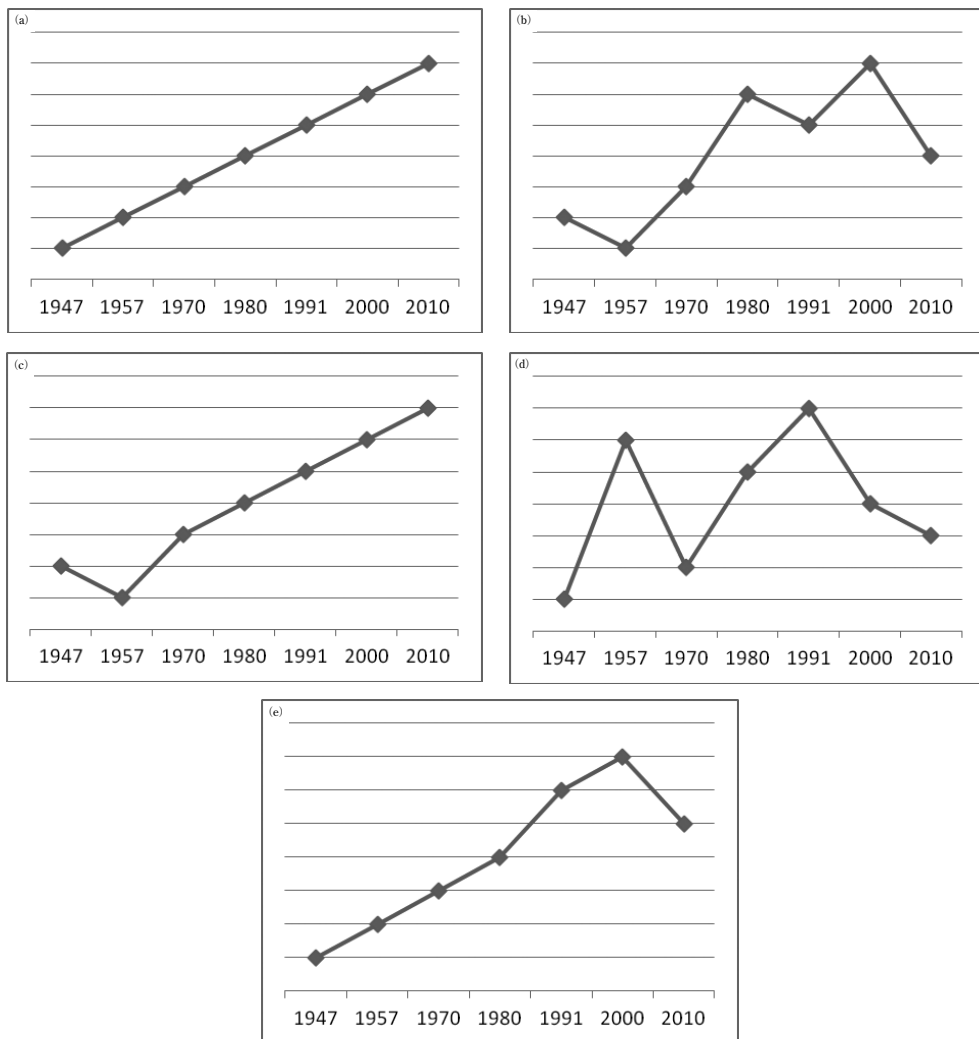


Figure 14. Types of trends of Orang Asli population between 1947 and 2010, (a) first; (b) second; (c) third; (d) fourth and (e) fifth.

Source: Department of Statistics Malaysia

socio-economic status and language barrier to settling down at the urban communities area.

5 Conclusions

Indigenous peoples in Malaysia are marginalised socio-economically and culturally. Politically, the natives of Sabah and Sarawak as a whole, are in a relatively better position



Figure 15. Orang Asli villages located at the different state boundary

compared to the Orang Asli of Peninsular Malaysia. However, they share a common problem of being dispossessed from their land which has led to an erosion of their cultural identity. The erosion of their cultural identity is being exacerbated by an inappropriate education system which fails to accommodate their beliefs and practices and in some cases by efforts to convert them to other religions. Additional factors include the effects of mainstream development as well as policy such as that for the integration and assimilation specifically targeting the Orang Asli in Peninsular Malaysia. This policy imposition, without consultation with the affected peoples, contains values that run counter to their worldviews, lifestyles, cultural and spiritual traditions.

Indigenous peoples in Malaysia hope to work in partnership with the government of Malaysia to resolve these outstanding problems. They urge recognition of their rights to land, rights to determine the kind of development they want, rights to indigenous education and way of life and rights to equal access to basic facilities. Specifically, in the cases mentioned, it is hoped that the government of Malaysia will take positive action to

resolve the issues raised. The Government of Malaysia provides various services to the Orang Asli communities scattered in remote areas in peninsular Malaysia such as general healthcare, maternity and infant care, dental care, police security, communication and education. These services are provided through various agencies such as the JHEOA, Kementerian Kesihatan, Jabatan Pendaftaran Malaysia and Police DiRaja Malaysia. Information on the individual such as maternity check-ups schedule or infant injections is useful in planning such as arranging visits to the remote communities. Information on the community such as their population, birthrate, gender ratio, locality, common or recurring problems and success are important to the progress of the Orang Asli community

References

- Altman, J. C. (2007). *The Economic Status of Indigenous Australians. Alleviating poverty in remote indigenous Australia: The role of the hybrid economy*. The Australian National University.
- Anand, S. S., Yusuf, S., Jacobs, R., Davis, A. D., Yi, Q., Gerstein, H., . . . Lonn, E. (2001). Risk factors, atherosclerosis, and cardiovascular disease among Aboriginal people in Canada: the Study of Health Assessment and Risk Evaluation in Aboriginal Peoples (SHARE-AP). *Lancet*, 1147–1153.
- Ang, K. C., Leow, J. W., Yeap, W. K., Hood, S., & Mahani, M. C. (2011). Phylogenetic relationships of the Orang Asli and Iban of Malaysia based on maternal markers. *Genet Mol Res*, 640–649.
- Asian Indigenous & Tribal Peoples Network. (2008). *The Department of Orang Asli Affairs, Malaysia—an agency for assimilation*. New Delhi: Asian Indigenous & Tribal Peoples Network.
- Baer, A. (1999). *Health, Disease and Survival: A Biomedical and Genetic Analysis of the Orang Asli of Peninsular Malaysia*. Subang Jaya: Center for Orang Asli Concerns.
- Bauer, C. (1991). Kensiew: A northern aslian Language of Southern Thailand. In P. Surin, *Preliminary report of excavations at Mon-Khiew Cave, Krabi Province, Sakai Cave, Trang Province and Ethnoarcheological research of Hunter-Gatherer Group so call Sakai or Semang at Trong Province* (pp. 310–335). Bangkok: Silpaorn University.
- Bellwood, P. S. (1997). *Prehistory of the Indo-Malaysian Archipelago*. Honolulu, Hawaii: University of Hawai'i Press.
- Bożyk, P. (2006). *Newly Industrialised Countries. Globalisation and the transformation of foreign economic policy*. Aldershot: Ashgate Publishing Ltd.
- Brown, G. (2005). Making ethnic citizens: the politics and practice of education in Malaysia. *CRISE Working Paper No. 23*. Oxford: Centre for Research on Inequality, Human Security and Ethnicity.
- Carey, I. (1976). *Orang Asli: the aboriginal tribes of peninsular Malaysia*. New York: Oxford University Press.
- Comas, D., Calafell, F., Mateu, E., Perez-Lezaun, A., & Bosch, E. (1998). Trading genes along the silk road: mtDNA sequences and the origin of central Asian populations. *Am J Hum Genet*, 1824–1838.
- Damman, S., Eide, B., & Kuhnlein, H. V. (2008). Indigenous people's nutrition transition in a right to food perspectives. *Food Policy*, 135–155.
- Dentan, R. K., Endicott, K., Gomes, A. G., & Hooker, M. B. (1997). *Malaysia and the Original People: A Case Study of the Impact of Development on Indigenous Peoples*. Boston: Allyn & Bacon.

- Department of Statistics Malaysia. (2010). *Population and housing census of Malaysia 2010: Preliminary count report*. Putrajaya: Department of Statistics Malaysia.
- EPU. (2013, April 20). *Economic Planning Unit: Malaysia Measuring and monitoring poverty and inequality*. Retrieved from United Nations Development Programme (UNDP): http://www.undp.org.my/uploads/Poverty_monograph_2nd_print.pdf
- Fix, A. G. (1995). Malayan paleosociology: Implications for patterns of genetic variation among the Orang Asli. *American Anthropology*, 313-323.
- Harrison, N. (1983). Education and Cultural Domination: The Sarawak Dayak Experience. *Seminar on Education and Development*. Penang: Consumers' Association of Penang.
- Hayati, M. Y., Ching, T. S., Roshita, I., & Safiih, L. (2007). Anthropometric indices and lifestyle practices of the indigenous (Orang Asli) adults in Lembah Belur, Grik of Peninsular Malaysia. *Asia Pac J Clin Nutr*, 49-55.
- Hill, C., Soares, P., Mormina, M., Macaulay, V., & Meehan, W. (2006). Phylogeography and ethnogenesis of aboriginal Southeast Asians. *Mol Biol Evol*, 2480-2491.
- Hong, E. (1987). *Natives of Sarawak: Survival in Borneo's Vanishing Forest*. Malaysia: Institut Masyarakat.
- Hood, S. (2006). *People and Tradition: The Orang Asli Origins, Identity and Classification*. Kuala Lumpur: Archipelago Press.
- Ikram, J. (1997). Statement of the Director General of the Department of Orang Asli Affairs Malaysia at a meeting with mass media representatives. Kuala Lumpur: Jabatan Hal Ehwal Orang Asli.
- James, P. T., Leach, R., Kalamara, E., & Shayeghi, M. (2001). The worldwide obesity epidemic. *Obes Res*, 228-233.
- Jaura, R. (2010, March 26). *Of Indigenous Peoples, Climate Change and Rural Poverty*. Retrieved from Development Watch An Alliance for Monitoring International Cooperation: http://www.developmentwatch.net/index.php?option=com_content&view=article&id=39:of-indigenous-peoples-climate-change-and-rural-poverty&catid=1:news&Itemid=5
- JHEOA. (2002). *Kehidupan, budaya dan pantang larang Orang Asli*. Kuala Lumpur: JHEOA.
- JHEOA. (2006). *Annual report of Department of Orang Asli Affairs 2006*. Kuala Lumpur: Jabatan Hal Ehwal Orang Asli.
- JHEOA. (2010). *Pecahan Penduduk Orang Asli Mengikut Kumpulan Kaum Dan Etnik Bagi Tahun*. Kuala Lumpur: JHEOA.
- Kamarulzaman, K., & Osman, J. (2008). Educational policy and opportunities of Orang Asli: A study of indigenous people in Malaysia. *The Journal of Human Resource and Adult Learning*, 86-97.
- Kasimin, A. (1991). *Religion and Social Change among the Indigenous People of the Malay Peninsular*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Khor, G. L. (2001). Resettlement and nutritional implications: The case of Orang Asli in regroupment schemes. *Pertanika Journal of Social Sciences and Humanities*, 123-132.
- Lasimbang, J. (1996). The Indigenous Peoples of Sabah. In C. Nicholas, & R. Singh, *Indigenous Peoples of Asia: Many Peoples, One Struggle*. Bangkok: Asia Indigenous Pact.
- Lim, L. S., Ang, K. C., Mahani, M., Sharom, A. W., & Md-Zain, B. M. (2010). Mitochondrial DNA polymorphisms and phylogenetic relationships of Proto-Malays in Peninsular Malaysia. *Journal Of Biological Sciences*, 10(2), 71-83.
- Lye, T.-P. (2001). *Orang Asli of Peninsular Malaysia: A comprehensive and annotated bibliography*.

Orang Asli in Peninsular Malaysia

- CSEAS research report series no. 88. Kyoto: Center for Southeast Asian Studies, Kyoto University.
- Macaulay, V., Hill, C., Achilli, A., Rengo, C., & Clarke, D. (2005). Single, rapid coastal settlement of Asia revealed by Analysis of Complete Mitochondrial Genome. *Science*, 1034–1036.
- Mason, R., & Arifin, S. M. (2005). The 'Bumiputera policy': Dynamics and dilemmas. Special issues of Orang Asli. *Journal of Malaysian Studies*, 21(1 & 2), 315–329.
- Ministry of Education Malaysia. (2006). *Pelan induk pembangunan pendidikan 2006-2010 [Education development master plan 2006-2010]*. Putrajaya: Ministry of Education Malaysia.
- Missionary Oblates of Mary Immaculate. (2013, April 20). *Oblate Mission with Indigenous Peoples*. Retrieved from Missionary Oblates of Mary Immaculate Justice, Peace and Integrity of Creation: <http://omiusajpic.org/issues/human-dignity/indigenous-peoples/oblate-mission-with-indigenous/#top>
- Mohd Asri, M. N. (2012). Advancing the Orang Asli through Malaysia's Clusters of Excellence Policy. *Journal of International and Comparative Education*, 1(2), 90–103.
- Mohd Tap, S. (1990). *Planning and administration of development programmes for tribal peoples (the Malaysian setting)*. Kuala Lumpur: Department of Orang Asli Affairs.
- Ng, M. S., Van, K., & Pala, J. (1987). *Demographic Situation of the Aborigines in Malaysia*. Kuala Lumpur: Department of Statistics.
- Nicholas, C. (1996). The Orang Asli of Peninsular Malaysia. In C. Nicholas, & R. Singh, *Indigenous Peoples Of Asia: Many Peoples, One Struggle*. Bangkok: Asia Indigenous Pact.
- Nicholas, C. (2000). *The Orang Asli and the Contest for Resources: Indigenous Politics, Development and Identity in Peninsular Malaysia*. Subang Jaya: Centre for Orang Asli Concerns.
- Nicholas, C. (2005). Integration and modernization of the Orang Asli: the impact on culture and identity. *1st International Conference on the Indigenous People*. Kuala Lumpur.
- Nicholas, C. (2006). The Orang Asli: Origins, Identity and Classification. In S. Hood, *Peoples and Traditions (The Encyclopedia of Malaysia)* (pp. 20–21). Kuala Lumpur: Archipelago Press.
- Nik Mohd Zain, N. Y. (1996). Dasar Pemilikan Tanah Oleh Orang-Orang Asli Di Semenanjung Malaysia. *National Conference On Pan-Malaysia Indigenous Peoples Land Rights And Cultural Identity at University Malaya*. Kuala Lumpur: University Malaya.
- Ring, I., & Brown, N. (2003). The health status of indigenous peoples and others. *British Med J*, 404–405.
- Rusaslina, I. (2010). *Basic rights for the Orang Asli*. Singapore: Institute of South East Asia Studies.
- Spencer, J. (1966). *Shifting Cultivation in Southeastern Asia*. USA: University of California Press.
- Taman Negara Communities. (2013, April 15). *Orang Asli Ethnic Structure in Peninsular Malaysia*. Retrieved from Taman Negara: http://www.tamannegara.org/pg_tmnn/pg1_2_community_asli2.php
- The Star. (1997, February 19). Orang Asli Likely to Get Land Titles. *The Star*.
- Tijah, C., & Joseph, J. (2003). *Creating knowledge for change: a case study of Sinui Pai Sengik's educational work with Orang Asli communities in Malaysia*. Asian South Pacific Bureau of Adult Education (ASPBAE).
- Uauy, R., Albala, C., & Kain, J. (2001). Obesity trends in Latin America: Transiting from under- to overweight. *J Nutr*, 893–899.
- Vanasse, A., Demers, M., Hemiar, A., & Courteau, J. (2006). Obesity in Canada: Where and how many? *Int J Obes*, 677–683.