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Human Capital Development of Orang Asli Youth: Supportive and Suppressive Factors

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Abstract

The aim of the research was to explore the factors that influence the human capital development of Orang Asli youth in Peninsular Malaysia. Surveys and interviews were conducted at Orang Asli settlements in Bera, Gua Musang, Cameron Highlands and Pulau Carey. High dropouts among Orang Asli students have become an issue as it was reported nearly 34% of those who had completed their primary schooling did not continue their studies at the secondary level. This article presents the supportive and suppressive factors that influence the human capital development among the Orang Asli youth.

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1. Introduction

Orang Asli is the natives that roam the remote areas in Peninsular Malaysia. They comprise 18 ethnically and linguistically distinct sub-groups (Carol Yong Ooi Lin, 2008). The 2004 Population Survey of the Department of Aboriginal Affairs (JHEOA) estimated the total population of Orang Asli in Malaysia at 149,723 (JHEOA, 2004). The Orang Asli are officially classified into three main ethno-linguistic groups, namely the Senoi, Proto-Malays, and the Negritos; each consisting of several dialectic sub-groups. Orang Asli communities are concentrated in selected states based on their ethnic groups, with the Senoi predominantly residing in Perak and Pahang, the Proto-Malays in Pahang, Johor, Negeri Sembilan and Selangor, and the Negritos in Kelantan, Perak and Pahang.

High dropouts among Orang Asli children have become an issue as it was reported nearly 34% of those who had completed their primary schooling did not pursue their studies at the secondary level (Bernama, 25 September 2006). This might be because they lack interests in academic subjects at schools. The Orang Asli was also identified as one of the most vulnerable groups in Malaysia, with a disproportionately high incidence of poverty and hardcore poverty. In 2006, 33.5% and 15.4% of the Orang Asli were identified as poor and hardcore poor, respectively (Economic Planning Unit, 2006). In the 9th Malaysian Plan covering 2006-2010, a total of RM 417.4 million was

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allocated for various strategies and programmes to address the high incidence of poverty and hardcore poverty among the Orang Asli, including economic programmes, resettlement initiatives, and programmes aimed at the development of human capital. Focus was given to enhance access of the Orang Asli to income generating programmes, such as cultivation of food crops, handicraft and tourism, as well as the provision of employment opportunities, infrastructure and other basic amenities.

As Malaysia enters into the 10th Malaysia Plan (2011-2015), there is a critical need to take human capital development of young generation (minorities included) in Malaysia seriously. A more aggressive strategy aimed at eradicating poverty, upholding full access to education and health services, and enhancing quality of life, particularly among the few remaining underserved communities in Malaysia, such as the Orang Asli and other native groups are in dire need. Identification of their education and future career pathways is crucial because these marginalised groups often are at a disadvantage when it comes to obtaining decent careers because of their low academic achievement. Empirical study by Amla et al. (2009) found that the awareness level of career planning among low achieving students in Malaysia is very shallow. Thus, the present education system should not ignore the low achievers or at-risk students especially in career development.

The present study was designed to examine the factors that contribute (or hinder) human capital development among Orang Asli youth. The narrative is based on the surveys and interviews conducted at Orang Asli settlements in Bera, Gua Musang, Cameron Highlands and Pulau Carey. There are various external and internal factors that could enhance or hinder individual's success. Based on the review of literature, indigenous resource management is only a part of an inter-linking system governing the way of life of individuals that also ensures the continued survival of indigenous communities as a whole. Without doubt, indigenous systems – encompassing the judicial, social, economic, cultural, political, belief, agriculture, technology, health and the arts – are crucial in ensuring the holistic development and well-being of the community (Nicholas & Lasimbang, 2004).

In the case of the Orang Asli, internal conflicts – such as disputes on land ownership and control, and violation of community regulations on resource management – are within their experience and capacity and are consequently dealt with easily using customary laws and indigenous traditions. However, their resource management is no longer being dictated merely by internal factors but are instead being increasingly affected by external ones. According to Nicholas and Lasimbang (2004), external conflicts, however, are more difficult to resolve as they involve outside actors who challenge the rights of Orang Asli communities to control and manage these resources. These outside actors encroach on Orang Asli lands thereby posing a direct threat to the continuity and viability of their indigenous social systems and the sustainability of their traditional resources. With an increased opening up of the traditional territory (roads) and society (ethnic mixing), a frontier situation has been created, in which members of the local communities and outsiders compete in a race to get products first (Kaskija 2002, cited in Sellato 2005: 69).

The external actors are not limited to those desiring only the commercial exploitation of the natural resources of the Orang Asli. Governments, through their policies, programmes and endorsement of an ideal “mainstream” that the Orang Asli are required to aspire to – a mainstream based on the consumerist/capitalist model – further hasten the demotion and destruction of the Orang Asli indigenous systems. The process is further hastened when one considers that the policy of assimilation and integration for the Orang Asli invariably include programmes that seek to change Orang Asli cultures, languages, leadership and even spirituality (Nicholas & Lasimbang, 2004). Based on those challenges, this article focuses on identifying the internal and external factors that may influence the Orang Asli's youth development.

The internal factors are related to belief, attitudes, self-esteem, and personal traits. Self-esteem is an affective reaction involving a person's evaluation of his or her competence (Woolfolk, 2005). Negative self-esteem refers to a person's feelings or perception about his or her incompetency. People with low self-esteem have a difficulty in assessing their strengths and weaknesses and often have an unrealistic, overall negative impression of themselves. They also tend to question their capabilities and they do not feel competent in areas they consider important (Bandura, 1994). People with low self-esteem tend to be pessimistic.

The narrative in this article is based on an empirical research on vocational interests of Orang Asli youth carried out in 2008 at five settlements in three Peninsular states. It involved 312 Orang Asli youth aged between 13 to 25, of various ethnicities (Semelai in Bera, Pahang; Semai in Cameron Highlands, Pahang; Temiar in Kuala Betis, Kelantan and Mah Meri in Pulau Carey, Selangor). It is hoped that the findings of this research may produce a new model or framework which could enhance the Orang Asli's quality of life, especially their teenagers and youth who

have the potential to become agents to bring changes into the community, in order to ensure their equality and rights as Malaysians.

2. Background

Every person has his ambition or target to achieve success in life. To succeed, the “pushing” factors (internally and externally) must be stronger than the barriers. In contrast, if the hindrance factors (internally and externally) are more dominating, then it will be harder for a person to be successful. According to S.S Tomskin (in Aion Mohd, 2005), there are two scripts in human life which motivate him to become successful; the commitment script and the nuclear script. In the commitment script, the person is more likely to arrange and manage his own life. He is confident that it will provide him positive output. This means he should be willing to sacrifice his short-term enjoyment for the sake of future benefits. As a person who has a clear purpose and target in life, he is likely to work hard, to be patient and to have strong determination to achieve his goals. Meanwhile, a person who possesses nuclear script often felt guilty, worried and lacked of confidence. Generally, they are said to be less successful in future life.

Apart from motivation or internal encouragement, a person’s success also depends on how well he managed to overcome internal barriers or locus. There are two types of locus, internal and external. A successful person always has strong internal locus, as he always works to overcome internal obstacles in order to achieve success. He always evaluates himself and strives to overcome his weaknesses. In this context, he should take appropriate steps to improve, so that he could move himself ahead. This is different with a less successful person, who possesses strong external locus. This person will likely to blame others or external factors as causes of his failures. He refuses to evaluate his own weaknesses, but puts the blame on external factors like competitors, inefficiency of the authorities and poor facilities.

In general, the findings of this study have shown that there are several external factors hindering the success of the Orang Asli youth. The most outstanding factors are competition, prejudice and stereotypical attitudes of the outsiders on Orang Asli communities and the inefficiency of the related agencies which are given mandate to take care of Orang Asli’s welfare. Psychologists have identified several internal factors hindering one’s success. Among the factors are personal factors such as negative attitudes and weak self-esteem. Cultural factors can be related to rules, cultures, customs, and tradition that may influence one’s thoughts and behaviours.

3. Purpose of the Study

The study was designed to identify the human capital development among the Orang Asli youth at five Orang Asli settlements. The respondents were the youth at five settlements in the three states in Malaysia. The five settlements were the *Rancangan Penyusunan Semula* (RPS) [Restructuring Settlement Scheme] Pos Iskandar, Bera; RPS Terisu and Kg. Sg. Ruil, Cameron Highlands, Pahang; Kg. Bumbum, Pulau Carey Selangor and RPS Kuala Betis, Gua Musang, Kelantan. A total of 312 Orang Asli youth aged 13 – 25 years were selected as respondents. 160 (51.4%) of them came from Pahang (100 from Bera and 60 from Cameron Highlands); 40 (12.9%) respondents from Pulau Carey Selangor and 112 (35.9%) from Kuala Betis, Gua Musang, Kelantan. Almost all of the respondents at Pos Iskandar, Bera were Semelai and those at Cameron Highlands were of the Semai ethnic group. At Kuala Betis, Kelantan the youth were of the Temiar origins and Mah Meri at Pulau Carey.

In terms of gender, the respondents consisted of 55.6% male and the remaining 44.4% were female. Almost one-third (30.9%) were below 18 years of age (13 – 18 years); 38.5% were at early adulthood (19 – 25 years) and 30.6% were middle-aged youth (26 – 35 years). Majority (79.2%) of the respondents practised their ancestors’ traditional belief, meanwhile the remaining 14.1% were Muslims and 6.7% were Christians. Majority of the respondents (66.2%) were single; 31.8% were married and 2.0% were single parent. Among those married, the mean age of marriage was 21.2 years whereas the minimum age at marriage was 14 and the maximum age was 30.

In terms of academic achievement, 12.6% respondents had never attended school; 36.9% finished their primary school and had the UPSR (Primary School) certificate; 19.2% had PMR (Junior High School) certificate and 30.7% had SPM/STPM (High School) certificates. Only 0.6% of the respondents were diploma/certificate holders. Less than half (48.1%) of the respondents were members of organisations and 51.9% of them did not join any organisations or societies. Majority of those active in organisations were members of youth (28.8%), cultural (10.3%), or political (3.2%) organisations. Thus, in general, Orang Asli youth’s involvement in social organisations was relatively low.

4. Methodology

This study employed a survey method. The instruments consisted of a set questionnaires and interview protocol constructed based on the research objectives and the input from the focused group of experts. Field research was carried out in May – June 2008. Questionnaires and interviews were administered with the help from two Orang Asli research assistants and the JHEOA officers at the sites. They were briefed on how to collect the data. Apart from that, group interviews were also conducted with the selected respondents in each settlement participated in the research. The interviews were conducted to probe deeper into the core issues of human capital development of Orang Asli youth.

5. Results and Discussion

This section discusses about the factors contributing (or hindering) the development Orang Asli youth. Focus was given on both internal and external factors. It is hoped that these findings will help related agencies in planning strategies for the betterment of Orang Asli's life. Data on supportive factors show that there were two main sources contributing to the upgrading process of Orang Asli youth standards of living, which were family support and JHEOA. Roles played by the local leaders such as *Tok Batin* (Village Headman), *JKKK* (Village Committee) and youth organisations were at medium level. These local leaderships manage local welfare and daily affairs but were unable to act as transformative leaders in bringing significant changes among the Orang Asli youth. The roles of the local public servant like teachers were also limited in bringing significant changes in the youth's life. Similar situation also happened with supra local leadership involvement, especially among political leaders. Their contribution in enhancing the youth's quality life is perceived as minimal.

5.1 Factors Contributing to Orang Asli Youth's Career Development

5.1.1 Family Roles

The majority of the respondents (93.2%) agreed that family was the main and essential factor supporting them. They felt that their family have helped them in upgrading their living standards. However, the Mah Meri youth were less dependent on their family. This might be because their settlement was nearer to the town, and they were influenced by the urban people's independent way of life. However, there was no difference between gender in determining the family roles. Youth below 25 years thought that their family had assisted them (94.6%) as compared to those aged 26 and above (89%). These older youth were more matured and could lead their own life, so they did not need family help as much as to those younger than them.

Types of settlement also influenced their perception. Youth at the RPS were more dependent on family compared to those at youth at PSK (*Penyusunan Semula Kampung*) [Village Restructuring Scheme] or Traditional Village. As the youth became more matured or once they got married, they needed less support from the family. Those having parents of different ethnics thought that they received little support from family (89.3%) in upgrading their life, compared to those having similar ethnic parents (93.5%). This shows that parents of different ethnicity gave more freedom to their children to let them build their self-confidence. This helped the youth to be more independent. Actions to upgrade Orang Asli standards of living also depend on the assistance and contribution from the related agencies. It does not only apply on those closer to them, but also government as well as private agencies including non-governmental organisations. Apart from this, efforts to improve the people's standards of living also depend on local leadership as it is similar with the supra local leaders' responsibilities in the district and at the national level. To determine the contributing factors leading to the improvement of Orang Asli youth's standards of living, the following research findings were presented.

5.1.2 Village Leaders

Slightly more than half (55.2%) of the respondents believed that the leaders at the village had contributed to the youth career development. Female respondents thought that village leaders did influence their career development (64.2%) more than the male respondents (49.1%). Teenagers below 18 years old relied more on outside help as compared to those older than them. Meanwhile, the RPS settlements needed proactive and reliable leaders more than

the PSK. Finally, youth working outside the villages (51%) did not see the importance of village leadership compared to those working at the villages (58.1%).

5.1.3 Teachers

Like village leaders, the youth did not think that the government servants, such as teachers, were important in upgrading their living standards. Only 45.7% youth agreed that teachers had helped the villagers. The data show that teachers' influence became less effective as the youth grew older. The Muslim/Christian youth (51.6%) had more positive perception on teachers as compared with others (44.1%). Youth at the PSK and Traditional Village also believe that teachers have contributed for their life betterment, compared to those at the RPS. This might be because at the PSK and traditional villages, the teachers stayed together in the village whereas at the RPS, majority of the teachers stayed outside. Lastly, the youth involved in societies and organisations thought that teachers did have roles in improving their standards of living.

5.1.4 Political Leaders

Most of the Orang Asli youth (66.3%) in this survey thought that political leaders did not really help them in improving their living standards. Only 33.7% respondents agreed that political leaders did help. The Mah Meri (45.9%) admitted that the help given by local and supra local political leaders, but the other three ethnics denied it. This shows that local and supra local political leaders did not contribute much on the Orang Asli youth development. Both male and female respondents agreed that political leaders did not help them. Meanwhile those at PSK and Traditional village as well as at the RPS did not put high hope on the political leaders to help them.

5.1.5 The Department of Orang Asli Affairs (JHEOA)

Generally, majority of the respondents (80.9%) admitted the roles played by the JHEOA in helping them. A more detailed analysis found that the Semai youth in Cameron Highlands and the Temiar in Kuala Betis, Gua Musang thought the the JHEOA had helped significantly in improving their standards of living. However, only 59% of the Mah Meri youth in Pulau Carey agreed with the statement. This might be because of their settlement, which is nearer to the town, had made them not to rely that much on government agencies like the JHEOA.

Data on gender show that female youth (88.7%) relied more on the government agencies like the JHEOA compared to the male (75.8%). This situation happened probably because more often, male youth left the settlements and went working in towns where they were less dependent on the JHEOA. Female youth relied more on the JHEOA because they spent more time at the settlements. Those converted to Islam or Christianity believed that the JHEOA had helped them (85.9%) compared to those practising Animism (79.5%). The difference existed most probably because the Muslim/Christian had different views on what could and could not be helped by the JHEOA. The phenomenon happened might be because the values in the religions had taught them that they must be willing to work and improve their standards of living. Religion also taught them to be thankful and grateful of the help given. Youth working outside the villages admitted the JHEOA played roles in upgrading the living standards, as compared to those working in the villages. Most probably those working in the villages hoped that they were assisted by the JHEOA but at the same time they were upset with the red tapes from the JHEOA.

5.1.6 Private Sector and the NGOs Contribution

Only few respondents (16.1%) said that private sector contributed to the betterment of their living standards. The majority felt that the private sector has failed to fulfill their corporate social responsibility (CSR) towards Orang Asli communities. This may be due to the insignificant numbers of Orang Asli who were employed by private companies. Majority of Orang Asli youth are either unemployed or self-employed. Similar situation also happened with the NGOs (24%) and Welfare/Religious Associations (19.9%) entering the settlements to help the Orang Asli youth. As these volunteers seldom stay in the settlements, their contribution was not really significant.

Overall, two main factors influencing the youth's improvement were their families and the JHEOA. Other factors were not really helping the Orang Asli youth such as the leadership and external factors. Local and supra local political leaders did not really assist the youth to participate in the national development. These leaders, especially the supra local leaders, have the power and resources which could be used effectively in order to improve the Orang Asli living standards. However, they lacked concern of these people and thus, not much was done to assist the Orang Asli youth. Participation of the NGOs, religious/welfare and private organisations in upgrading the Orang Asli youth standards of living was also low. This shows that their concern towards the youth was far below our expectation.

Consequently, the youth complaints on their future were justified as there was nothing much that could be expected from the leadership as well as inside or outside organisations in developing their career.

5.2 Suppressive Factors to the Orang Asli Youth's Human Capital Development

It has been concluded from previous research (World Bank, 2001; Sachs, 2005) that poverty in poor countries was influenced by various factors such as meagre assets, inaccessible markets and scarce job opportunities. In the Orang Asli's case in Malaysia (generally), and specifically among their youth, the influence of the hindrance factors is widely aware. The basic issue in this survey is that the main hindrance factor to the Orang Asli youth success is related to the lack of capitals to enable them to develop and improve themselves and their families.

The capitals referred here are those three capitals needed in the process of developing the Orang Asli youth themselves. First, human capital that can be associated with knowledge, skills and personal traits that can boost output and productivity. Second, institutional and infrastructure capitals, which related to services given by the government and government agencies' efficiency (such as schools, clinics, JHEOA) in providing facilities to upgrade the quality of life. Last, social capital, which based on support and help from various groups like families, communities, government and private sectors. This can widen the relation and confidence between the public and Orang Asli youth. According to Sachs (2005), the combination of these capitals is very crucial in developing the career pathways of Orang Asli youth, consequently upgrading their standards of living.

The three capitals which function as hindering or contributing factor to the process of enhancing the Orang Asli youth living standards. Analysis has shown that the youth are still far behind in all these capitals. Their involvement in the human capital was still at a nascent stage. This was reflected in few factors hindering their self-development, like having negative attitudes, lacking self-confidence, having low technical skills, as well as lacking of generic skills especially in communicative aspects and knowledge of certain career. Apart from these human capital barriers, the situation is further exacerbated with institutional capital barrier. An example of this particular hindrance is the lack of support and less effective approach to provide financial assistance from banks or coops. In addition, less rigorous administration of the JHEOA, including multi-layered bureaucracy may also impede the development of Orang Asli youth.

The next obstacle is the lack of social capital from related groups to help the youth develop themselves. This could be seen from the negative perception the outsiders have on the Orang Asli youth capabilities. This condition is made worse as there are not much help given by the outsiders in helping the youth to improve themselves. Besides that, some cultural and customary beliefs as well as traditional working culture may also hinder the youth from transforming themselves.

Nearly half of the respondents (46.5%) agreed that negative attitudes within themselves, such as laziness has plunged their progress. A further analysis shows that the Semai youth admitted that their laziness has become a barrier to their progress. However, youth who were married (or had been married) were more hardworking (63.6%) compared to those single (47.9%). Youth from mix-parentage were found to be more hardworking (71.4%) than those having parents from the same tribe (51.1%). Nevertheless, religious belief and type of settlements were not among the factors determining this attitude.

The lack of education and skills was seen as one of the reasons for their poor living standards. This was admitted by almost half of the respondents. Specifically, the Mah Meri youth (60%) said that lack of academic credential had hindered them from improving themselves. Both male and female Mah Meri youth agreed that education is crucial to raise their standards of living. In term of skills, the Semelai youth (60.4%) dominated the other ethnic group in admitting that skills are very important to secure jobs. Thus, it was hard for the Orang Asli youth to obtain decent jobs as they did not have relevant skills required by the employers. Based on gender, there were more female (60.9%) than male (46.7%) respondents who realised that the absence of skills did affect their prospect of getting hired. According to Hasan Mat Nor (2009), low proficiency in basic literacy (3Rs – Reading, Writing, and Arithmetic) and poor interest in schools are among the main reason that Orang Asli youth is having problem in furthering their education or obtaining higher-paid jobs.

The next suppressive factor was lack self-confidence within the youth themselves. Most respondents (56%) agreed that low self-confidence had resulted in low competitiveness among Orang Asli youth. Shyness and low self-esteem have also limited the youth opportunity to compete with other mainstream youth. Similarly, the respondents agreed that their low self-confidence is one of the factors hindering their career development. Lack of self-

confidence might be resulted from language proficiency among the Orang Asli youth. Most respondents (58.4%) believed that their communicative skills were at the minimum level. There were a number of youth that could not speak Bahasa Melayu fluently and even worse in English. Perhaps, the poor communicative skill made the Orang Asli youth left far behind than the mainstream youth. Finally, majority of the respondents (80.9%) thought that lack of knowledge about business also hindered their progress.

5.2.1 Institutional Capital

Institutional capital like infrastructure, financial capital and others were stated as critical factors which could slow down the transformation process of the native communities. Nevertheless, most native youth (except for the Mah Meri) did not totally blame the red tapes or non-efficiency of the JHEOA. The respondents (61%) disagreed that bureaucratic procedures were the barriers for their progress. However, the Mah Meri youth had different opinion. When asked about the efficiency of the JHEOA in helping the Orang Asli youth, it was found that the Mah Meri youth (69.2%) claimed that the department was not efficient. However, youth of other ethnic groups had said it differently. Majority of them (67.1%) denied that the JHEOA was not efficient. Further, the location of the settlements did affect the Orang Asli youth's judgment towards the JHEOA. The more educated and live close vicinity to the sub-urban areas, the Mah Meri youth were critical about the role played by the JHEOA.

Majority of the respondents (80.9%) agreed on one similar constraint, which was financial problem to start their own business. Almost all of the youth said they did not have the capital to start their own business, which appeared to be the main constraint to their progress. Almost all of them were not eligible for bank loans as they did not have jobs and properties to be mortgaged. Thus, they totally relied on the government to give them subsidies or loans.

5.2.2 Social Capital

Humans are social creatures. Social interaction, particularly among family members is very important. Close family ties among the Orang Asli communities might have hindered the youth from moving out to study or work. Is family a constraint to the career development of the Orang Asli youth? Majority of the youth (78.9%) denied the claim. They admitted that families did not affect their success. Stereotypes and images of Orang Asli might be viewed by the outsiders (for example, the Malays) as constraints to the Orang Asli progress. More than 40% respondents agreed on this. Negative perception of the outsiders on Orang Asli could enlarge the ethnicity gaps among them. They might think that Orang Asli youth lacked courage to deal with people in towns and finally this made them (the youth) went back to their settlements even though they have already had education, training and job in town.

In relation to customs and cultures, only few respondents (35.5%) thought that customs and tradition hindered their progress. Only the Temiar respondents thought that customs had become barriers to improve their standards of living (63.3%) compared to the other ethnics (below 27%). Based on gender, 38.4% male and 31.3% female respondents said that customs and cultures hindered their progress. In general, most of the youth thought that customs and cultures were not barriers to their development. Only half (50.5%) of the teenagers agreed that social ills among the Orang Asli youth like loitering, drinking, gambling, addiction to entertainment and others had hindered their progress. More Muslim and Christian youth (70.3%) admitted this fact than those practising animism (45.1%). In addition, there were more RPS youth (53.5%) agreed with this assertion than the youth at the PSK or traditional villages (43%).

Most of the Orang Asli youth (64.4%) claimed that since there was no business training provided for them, it was difficult for them to be successful. Based on the research findings, there were main factors hindering the career development of the Orang Asli youth, which were: lack of knowledge about business, no financial capital to start business and no consultation. Medium-level hindrance factors included: lack of education, communicative problems, having no skills, low self-confidence, laziness, social ills and outsiders' negative perception. The least affecting factors were: the JHEOA, bureaucracy, and families. Hence, it can be concluded that the main hindrance factors among the Orang Asli youth were weaknesses in human capital, followed by institutional and social capitals.

6. Conclusion and Recommendations

Based on the results of the study, we can conclude that factors influencing the development of Orang Asli youth are complex. Data on supportive factors show that there were two main sources contributing to the transformative process of Orang Asli youth's standards of living, which were family support and government agency (JHEOA).

The study also found the main suppressive factor is the incapacity of local leaders in bringing changes among the Orang Asli youth. The roles of local public servant like teachers were also limited in bringing significant changes in the youth's life. Similar situation also happened with supra local leadership involvement, especially among political leaders. Their contribution in enhancing the youth's quality life is perceived as minimal. This was reflected in few factors hindering their self-development, like having negative attitudes, lack self-confidence, lack technical education and skills, as well as lack of generic skills especially in communicative aspects and knowledge of certain career. Apart from these human capital hindrances, the situation is further aggravated with institutional capital hindrance. Examples of this particular hindrance are lack of financial support from banks or coops. In addition, ineffective administration of the JHEOA, including the red tapes also hinder the Orang Asli youth from developing themselves and their career.

Plans to improve human capital among the youth should be seriously drafted, especially in inculcating self-confidence, changing negative attitudes to proactive and progressive attitudes, broadening their knowledge and improving their self and technical skills. Actions to improve the effectiveness of administration by the related agencies also should be highlighted, especially on the inefficiency and bureaucracy one has to deal with. The private sector should carry out their corporate social responsibilities for the public, by helping the Orang Asli to succeed. Consultation, training schemes and loans from banks, financial institutions and coops should be made easier. The public and the non-government agencies should also play parts in exposing the youth with the outside agencies. The public should realise that they should not have negative perception or become stereotypical towards the Orang Asli youth, especially in giving job opportunities and advising on technical and generic skills. Based on the findings and limitations of the research, some recommendations are suggested:

- 1) Build vocational schools for the Orang Asli, starting from primary level (including schools for sports, music, agriculture and handicrafts).
- 2) The skills to teach should be based on students' interests and talents.
- 3) Build more training centres (including Giat MARA, community collages) for Orang Asli youth in every settlement. Type of skills taught should be based on local needs.
- 4) Build better facilities at the Orang Asli settlements, including the ICT.
- 5) Provide more motivational workshops to enhance their self-esteem and self-confidence.
- 6) Train more vocational teachers among the Orang Asli, to teach at their local schools.
- 7) Provide consultation, financial capital and trainings for the youth interested in business.
- 8) Reduce unnecessary bureaucracy/red tapes of the government agencies/JHEOA.
- 9) Provide vocational counselor at schools and community centres.
- 10) Involve more private companies and NGOs in providing training for Orang Asli youth.
- 11) Identify and train future leaders among Orang Asli youth as community leaders to spearhead their communities in the future.
- 12) Commercialise products by Orang Asli.
- 13) Settle land ownership and hardcore poverty issues among the Orang Asli.

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