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HISTORICAL DICTIONARY OF
MALAYSIA

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OOI KEAT GIN

Historical Dictionaries of Asia, Oceania, and the Middle East

Edited by Jon Woronoff

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Ooi Keat Gin

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Editor's Foreword

Malaysia is one of the most intriguing countries in Asia in many respects. It consists of several distinct areas, not only geographically but to some extent ethnically; along with Malays and related groups, the country has a very large Indian and Chinese population. The spoken languages obviously vary at home, although Bahasa Malaysia is the official language and nearly everyone speaks English. There is also a mixture of religions, with Islam predominating among the Malays and others, Hinduism and Sikhism among the Indians, mainly Daoism and Confucianism among the Chinese, but also some Christians as well as older indigenous beliefs in certain places. This is “instant Asia,” as the tourist guides would have it: the various groups have been far more successful in cooperating and getting along than any comparable mix anywhere else, although there are sometimes tensions (which were much greater in the past). Politically, Malaysia has also been a success, since it boasts a very lively if not always smooth democracy, which has been bumpier in recent years. Yet this is largely overshadowed by economic triumph, with one successful governmental plan following another.

Such changes make a new edition of the *Historical Dictionary of Malaysia* particularly welcome as another chance to take stock and see what has been accomplished not only over the past decade but also since its origins many centuries back. The long and convoluted genesis of this country can readily be seen from the chronology, which naturally becomes increasingly dense since independence—only about half a century ago. Since there are so many different strands that have been woven together in different ways in different places, it is best to resort to the introduction for a good overall view. Then readers can move on to the dictionary section for details on numerous aspects of geography, language, religion, politics, and economics, as well as significant aspects of the culture and lifestyle and the role of notable

figures. The bibliography, which is more than ample but simply cannot be comprehensive, given the huge numbers of books and shorter works on the country, is still more than adequate to direct readers to further information on whatever aspects that most interest them.

This is a new edition by a new author—new, that is, for the historical dictionary series but already well known for those interested in Malaysian history. Ooi Keat Gin (in the Chinese name order) has already written over a dozen volumes, some with an emphasis on British colonialism and the Japanese occupation and some much broader. He has also written prolifically for scholarly journals. Along with that, Dr. Ooi is professor of history at the School of Humanities of Universiti Sains Malaysia, where he is the coordinator of the Asia–Pacific Research Unit (APRU), the editor of the *International Journal of Asia–Pacific Studies*, and the series editor of the APRU-USM Asia-Pacific Publication Series. In addition, he is a fellow of the Royal Historical Society in London. This has all provided a solid platform for writing the latest addition to the series of Asian Historical Dictionaries, one that is an excellent guide to a country that certainly deserves to be better known and from which much can be learned in an increasingly variegated world in which very different countries with very different backgrounds have to live more interconnected than ever.

Jon Woronoff
Series Editor

Preface

Despite the all-pervasive new media of the Internet and its plethora of superbly equipped search machines, the traditional published book has not lost its appeal or its audience. Nothing beats turning a page compared to mouse-scrolling up and down a bright screen. Therefore, when an invitation was extended to author this historical dictionary, I was definitely elated, to say the least, as such an assignment meant the embarkation of an intellectual adventure. The writing of every work leads to an enormous enrichment of knowledge, experience, fulfillment of curiosities, and, believe me, sheer ecstatic fun despite the occasional mental exhaustion. As a kind old friend once said, the end product—a handsomely bound book—“Sits pretty on the shelf.” That, to me, is gracious fulfillment.

Prior to embarking on this *Historical Dictionary of Malaysia*, I naively assumed by its title that the country’s history would take precedence above all other topics. Much to my surprise and to my intellectual benefit as the work progressed, much more beyond past developments were involved. Therefore, as can be seen in the present volume, this historical dictionary encompasses the many varied aspects and facets of Malaysia—in essence, an A-to-Z of this fascinating and complex nation.

Owing to the wide scope and necessary thoroughness of such work, the time factor was always pressing. Many weeks and months were invested in research into the numerous areas, some of them already familiar ground, others representing completely new explorations on my part. The most recent findings, opinions, and data were sought to present the most up-to-date and holistic coverage of each dictionary entry. Under several constraints of time, limitations of space, and undoubtedly human failings, all efforts have been exhausted to offer a final product

as comprehensive as possible in depth, scope, and coverage. It is unrealistic to include “everything under the sun” about the country. Nonetheless, the balanced spread of topics covered—history, politics, economy, society, culture, environment, geography, and others—details an overall picture of Malaysia that should be beneficial to both general readers and specialists who require a user-friendly reference on a wide spectrum of topics. Sections such as the chronology and the brief outline of the country’s geographical and social context, historical evolution, political characteristics, and economic development in the introduction furnish an overview that then allows more details to be gleaned from individual dictionary entries in the volume proper. Those who intend to embark on an extended scholarly pursuit will find the topical bibliography useful as a research tool in aiding their inquiries.

Comments or criticisms on any aspect of this work are most welcome, particularly of shortcomings and oversights, as they provide invaluable feedback for further improvements in future editions.

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Acknowledgments

As in all scholarly endeavors, various parties were involved in their respective capacities to enable the author to bring forth this present volume. A debt of gratitude is owed to the host of scholars whose writings formed the basis of my reference materials. The majority of these works are listed in the bibliography to assist interested parties in furthering their inquiries. I wish to thank several institutions, repositories, and libraries whose collections I have consulted: the British Library, London; Bodleian Library, Oxford; Perpustakaan Negara (National Library), Kuala Lumpur; libraries of the University of Amsterdam and Leiden University in The Netherlands; the Australian National University, Australia; and National University of Singapore, Singapore. I am indebted to the Malaysiana Section of the Perpustakaan Hamzah Sendut, Universiti Sains Malaysia, Penang, for assistance rendered.

Swee Im, my wife, has been of great assistance in the acquisition of source materials and addressing matters on illustrations. The love and patience of my family—Swee Im, my mother Tan Ai Gek, and my sisters Saw Lian and Saw Ean—have been most supportive in all my scholarly activities, and this present work is no exception.

Reader's Notes

In order to assist as well as to maximize readers' usage of this historical dictionary, its overall format and special features are outlined and explained. Each country has its peculiarities in various ways, some unique and particular; other aspects are shared with other nations. Several of these characteristics are elaborated here to help in greater understanding and to ease one's navigation through this volume

THE FORMAT

The first section of the work offers a list of acronyms and abbreviations. Maps and key indicators (statistical data) are featured. The chronology traces the historical development of the country since prehistoric times to mid-2008, with greater attention reserved for more recent events and happenings. The introduction is subdivided under three headings: Land and People, History, and Economic Development, each providing a brief overview. The main section, the dictionary, is arranged alphabetically to aid accessibility and convenience. The final section of the volume includes appendixes and a glossary. The latter provides a listing of non-English words and terms and their respective meanings. The bibliography has seven subsections: General, History, Politics, Economy, Social, Culture, and Environment, Science, and Technology. Priority is given to more recent academically oriented works in English; books are preferred to journal articles and Web-based materials.

Items that appear in bold indicate that they have an individual entry. Cross-referencing is shown by *See* and *See also*. A person's life dates are mentioned when he or she has no individual entry.

NAMES, TITLES, AND HONORIFICS

Titles of individuals—Tun, Tan Sri, Dato', Datuk Seri, Temenggong, Datu, Datu Patinggi, Datuk Amar, and others—appear in parentheses to indicate that at the time the individual was mentioned he or she had yet to be conferred that particular title. A notable example is that of Tun Dr. Mahathir Mohamad. Throughout his long tenure as prime minister for more than two decades, he was known as Datuk Seri Dr. Mahathir Mohamad. Mahathir was conferred the title “Tun,” the highest civilian honor awarded by the Yang Di-Pertuan Agong (king of Malaysia), following his retirement in October 2003. Hence, when referring to Mahathir as prime minister it is as “(Tun) Dr. Mahathir Mohamad” at first citing, and “Mahathir” thereafter. Reference to him after 2003 will appear as “Tun Dr. Mahathir Mohamad,” and “Mahathir” following the initial citing.

European names are arranged with the personal name preceding the family name—hence, James Brooke and Afonso de Albuquerque. But non-Western names have distinct arrangements of personal and family names; in some instances, the latter is nonexistent; clan (in lieu of family) names are adopted; or terms that denote gender are added. Multi-ethnic Malaysia may thus appear intriguing and complicated in terms of addressing an individual for the uninitiated.

Malays do not possess a family name. Instead, the name of the father follows after the personal name for both genders. For instance, Mohd Najib bin Tun Haji Abdul Razak can be broken down as: Mohd Najib (personal name) bin (son of) Tun (title) Haji (denoting a male who had fulfilled the hajj pilgrimage) Abdul Razak (the name of the father). In the case of Khairy Jamaluddin, the “bin” has been dropped (a trend since about two decades ago)—hence, Khairy (personal name) Jamaluddin (his father's name). For Malay women, “binti,” denoting “daughter of,” is interspersed between her personal name and her father's name—thus, Nurhaliza binti Hamid. Like the men, younger generation Malay women also did away with “binti.” In a more radical fashion that has become increasingly common in recent years, the father's name is not featured. A high-profile case is of the singer Siti Nurhaliza where both “Siti” and “Nurhaliza” are her personal name; she is often referred to as simply “Siti” or “Siti Nurhaliza.” Married Malay women retain their name with the difference that “Cik” (Miss) is replaced by “Puan” (Mrs.).

In contrast, the Chinese all-important family name precedes the personal name often in two parts but regarded as one—hence, Tan Cheng Lock, where “Tan” is the family name and “Cheng Lock” the personal name. It is wrong and in fact downright disrespectful to Westernize the format of Chinese names—for example, to render Tan Cheng Lock as “Cheng Lock Tan”; the latter might refer to another individual of the family name of “Cheng” with a personal name of “Lock Tan.” Some Chinese only have a single personal name rather the norm of two. Fashion designer Zang Toi is a good illustration; “Zang” is his family name and “Toi” his personal name. Occasionally Chinese, like the English, have double-barrel surnames such as Khoo-Lim Soo Ping, “Khoo-Lim” being the surname and “Soo Ping” the personal name. Then there is the hyphenated personal name, as in the case of Dr. Wu Lien-Teh, “Wu” being his family name and “Lien-Teh” his personal name. Married Chinese women have a tendency to drop altogether their own names and are comfortable being addressed by their husband’s name, such as Mrs. Tan Cheng Lock, who wholly adopted her husband’s personal and family name. In recent years, however, this practice has been discarded, especially by women in the professions or in the corporate sector who have pride in their own identities.

Indians in Malaysia adopt the “son of” and “daughter of,” written as “s/o” and “d/o” respectively. Like Malays, Indian personal names precede their father’s name: Anbalakan s/o Kalimuthu, where Anbalakan (personal name) s/o (son of) Kalimuthu (father’s name). Some Indians do have family or clan names, such as Rajendran Kumar and Ganesan Sivalingam, where Kumar and Sivalingam are their respective family names. Using the initials of the personal name is a common trait among the Indians, such as V. T. Sambathan. Sikhs who originated from the Punjab possess family or clan names but these are not commonly used. Gill, Khera, and Hullon are examples of Sikh family/clan names. A common misnomer is to regard the “Singh” and “Kaur” that follows a Sikh’s name as the family name—Gucharan Singh, Amrit Kaur—addressing them as Mr. Singh and Miss Kaur. “Singh” for males and “Kaur” for females are, in fact, affiliates to indicate that the individual is a member of the Khalsa (Pure Ones), the Sikh brotherhood established by Guru Gobind Singh at the festival of Baisakhi Mela in 1699, initially as a militant community to defend against persecution. Therefore, Gucharan Singh Gill is a Sikh man with a personal name of

“Gucharan” and a family name of “Gill.” Gucharan’s unmarried sister will be addressed as Amrit Kaur Gill, “Amrit” being her personal name and referred to as Miss Amrit. If she is married, it is Mrs. or Madam Amrit. However, like their Chinese counterparts, Sikh women adopt wholly their husband’s name—Mrs. Santokh Singh or Madam Ajitpal Singh.

Ethnic groups such as the Orang Asli in Peninsular Malaysia and minorities in Sabah and Sarawak who embraced Islam follow the format of the Malay as described above. Non-Muslim ethnic groups, either Christians or those adhering to traditional *adat* (customary laws; see glossary), utilize “anak,” which is juxtaposed between their personal name and their father’s name—thus, Jugah anak Barieng is Jugah (personal name) anak (child [of]) Barieng. “Anak,” which simply means child, is used for both genders. Some indigenes who acquired Western personal names as well have dispensed with the use of “anak”—for example, Stephen Kalong Ningkan. The Kadazandusun of Sabah have clan names, hence Joseph Pairin Kitingan, where “Kitingan” is the clan name.

Malaysia has numerous titles and honorifics that precede an individual’s name and his professional title. For instance, in the case of Tun Dr. Mahathir Mohamad, “Tun” is the title conferred on Mahathir following his retirement as prime minister. As a result of being conferred the higher title of “Tun,” he dropped the usage of “Datuk Seri.” But in the case of Tun Datu Mustapha bin Datu Harun, he retained the “Datu,” a title in Sabah and Sarawak meaning a nonroyal chief. Similarly, in the case of Tun Temenggong Jugah anak Barieng, the title “Temenggong” (which denotes paramount chief of the Ibans) remained intact. There are variations of the title of prince in Malay—Tunku, Tengku—as in Tunku Abdul Rahman Putra Al-Haj, who was of the Kedah royal house, and Tengku Razaleigh Hamzah from the Kelantan royal family. Chinese notables with titles appear as Tan Sri Dr. Koh Tsu Koon and Datuk Seri Ong Kah Ting; they are addressed as Tan Sri Dr. Koh and Datuk Seri Ong respectively. Indians with titles are similarly addressed: the late Tun V. T. Sambanthan was addressed as Tun Sambanthan.

The term “Haji” for men and “Hajjah” for women that precedes the personal name of a Muslim denotes that that individual had fulfilled the pilgrimage (hajj) to Mekah (Mecca), one of the five mandatory requirements of a Muslim. Thus, Dato’ Ishak bin Haji Muhammad

indicates that Dato' Ishak's father Muhammad had undertaken the hajj and is allowed to have "Haji" before his name: "Haji Muhammad." An individual often of Arab lineage who has the honorific "sheikh" (variation, sharif)—such as Dr. Sheikh Muszaphar Shukor, Malaysia's first cosmonaut—indicates descent from the Prophet Muhammad. The honorific "syed" which means "of Arabic descent," is also not uncommon among Malays. Two illustrations are the late Professor Syed Hussein Alatas and politician Dr. Syed Husin Ali. "Muhammad," a popular name among Malays in Malaysia appears in numerous variants—Mohammad, Mohammed, Muhamad, Muhamed, and so forth—as well as in shortened forms of "Mohd" or "Muhd."

In the case of Japanese names, the traditional convention of the family name preceding the personal name, as against the Western mode, is adopted—for example, General Yamashita Tomoyuki where "Yamashita" is the family name; likewise, Tsuji (family name) Masanobu (personal name).

The initials "s.a.w." in Prophet Muhammad (s.a.w.) stand for "sallallahu alaihi wassalam" ("May Peace Be upon Him").

Foreign names in the text shall abide by their respective conventions.

STATISTICAL DATA

Unless otherwise stated, all statistical data are based on information furnished by the Department of Statistics of Malaysia, accessed through <http://www.statistics.gov.my/>.

All monetary values are quoted in ringgit (RM) unless other currencies are specifically stated. For the period prior to the Pacific War (1941–1945), the Straits dollar (\$) is utilized. After 1906, the Straits dollar (SD) was pegged to sterling at the rate of \$1.00 to 2s. 4d., or \$8.57 to £1.00.

ABBREVIATIONS

annot.	annotated
comp.	compiled

ed.	editor, edited
eds.	editors
est.	estimates
introd.	introduced
lit.	literally
pt.	part
trans.	translated

Acronyms and Abbreviations

AADK	Agensi Anti-Dadah Kebangsaan (National Anti-Dadah Agency)
ABIM	Angkatan Belia Islam Malaysia (Malaysian Muslim Youth Movement)
ACA	Anti-Corruption Agency
ADD	<i>Akhbar Dalam Darjah</i>
AFC	Asian Financial Crisis (1997–1998)
AIDS	Acquired immune deficiency syndrome
AIF	Australian Imperial Forces
AIM	<i>Anugerah Istimewa Industri Muzik</i> (Music Industry Special Award)
ALIRAN	Aliran Kesederan Negara (National Consciousness Movement)
AMCJA	All-Malaya Council for Joint Action
AMDA	Anglo–Malayan Defence Agreement
AMIC	Asia Media, Information and Communication Centre
ANEX	Asian News Exchange
APEC	Asia–Pacific Economic Cooperation Forum
API	Angkatan Pemuda Insaf (Righteous Youth Force)
APRU	Asia–Pacific Research Unit
ASEAN	Association of Southeast Asian Nations
ASEM	ASEAN–European Meeting
ASLI	Asian Strategy and Leadership Institute
ASN	Amanah Saham Nasional (National Unit Trust Fund)
ATMA	Institut Alam dan Tamadun Melayu (Institute of Malay World and Civilization)
AWAM	All-Women’s Action Society of Malaysia

BARJASA	Parti Barisan Anak Jati Sarawak (Sarawak Indigenous Front Party)
BCL	Borneo Company Limited
BERJAYA	Parti Bersatu Rakyat Jelata Sabah (Sabah People's United Party)
BERNAMA	Berita Nasional Malaysia (Malaysian National News Agency)
BMA	British Military Administration
BN	Barisan Nasional (National Front)
BNBCC	British North Borneo Chartered Company
BURSA	Bursa Malaysia Berhad
CAP	Consumers' Association of Penang
CARPA	Committee against Repression in the Pacific and Asia
CDRC	Corporate Debt Restructuring Committee
CIAM	Central Indian Association of Malaya
CIHS	Chinese independent high schools
COAC	Centre for Orang Asli Concern
COCI	ASEAN Committee on Culture and Information
CUEPACS	Congress of Unions of Employees in the Public and Civil Service
DAP	Democratic Action Party
DBP	Dewan Bahasa dan Pustaka (Institute of Language and Literature)
DJZ	Dong Jiao Zong
DRB	Diversified Resources Berhad
EAEC	East Asia Economic Caucus
EC	Election Commission
EEIC	English East India Company
EIA	Environmental Impact Assessment
ESCAP	United Nations Economic and Social Commission for Asia and the Pacific
FAMA	Federal Agricultural Marketing Authority
FDIs	Foreign direct investments
FELDA	Federal Land Development Agency
FMS	Federated Malay States
FOMCA	Federation of Malaysian Consumer Associations
FPDA	Five Power Defence Arrangement

FRIM	Forest Research Institute of Malaysia
FTZs	Free trade zones
GDP	Gross domestic product
GERAKAN	Gerakan Rakyat Malaysia (Malaysian People's Movement)
GNP	Gross national product
HAWA	Hal Ehwal Wanita (Secretariat for Women's Affairs)
HICOM	Heavy Industries Corporation of Malaysia
HIKMAH	Harakah Islamiah (Islamic Struggle)
HINDRAF	Hindu Rights Action Force
HIV	Human immunodeficiency virus
HSC	Higher School Certificate of Education
IAP MSC	International Advisory Panel of the Multimedia Super Corridor
ICJ	International Court of Justice, The Hague
IDFR	Institute of Diplomacy and Foreign Relations
IUM	International Islamic University Malaysia
IJA	Imperial Japanese Army
IJN	Institut Jantung Negara (National Heart Institute)
IKIM	Institut Kefahaman Islam Malaysia (Institute of Islamic Understanding Malaysia)
IMF	International Monetary Fund
IMP	Independence of Malaya Party
IMP	Industrial Master Plan
INA	Indian National Army
INL	Indian National League
INNOTECH	SEAMEO Regional Center for Educational Innovation and Technology
IOFC	International Offshore Financial Center
ISA	Internal Security Act
ISEAS	Institute of Southeast Asian Studies
ISPCK	Indian Society for Promoting Christian Knowledge
IWGIA	International Work Group for Indigenous Affairs
JARING	Joint Advanced Research Integrated Networking
JHEOA	Jabatan Hal Ehwal Orang Asli (Department of Orang Asli Affairs)
JI	Jemaah Islamiah
JICA	Japan International Cooperation Agency

JIM	Pertubuhan Jamaah Islah Malaysia (Resolution Board of Malaysia)
JUST	International Movement for a Just World
KBSM	Kurikulum Baru Sekolah Menengah (New Secondary School Curriculum)
KBSR	Kurikulum Baru Sekolah Rendah (New Primary School Curriculum)
KEMAS	Department for Social Development
KITLV	Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Royal Netherlands Institute of Southeast Asian and Caribbean Studies)
KL	Kuala Lumpur
KLCC	Kuala Lumpur City Centre
KLIA	Kuala Lumpur International Airport
KLSE	Kuala Lumpur Stock Exchange
KMM	Kesatuan Melayu Muda (Young Malay Union)
KMM	Kumpulan Mujahidin Malaysia (Malaysia Mujahidin Group)
KMT	Nationalist Guomintang
KOMTAR	Kompleks Tun Abdul Razak (Tun Abdul Razak Complex)
KRIS	Kesatuan Rakyat Indonesia Semenanjung (Union of Peninsula Indonesians)
LIMA	Langkawi International Maritime and Aerospace Exhibition
LRT	Light rail transit
MACMA	Malaysian Chinese Muslim Association
MARA	Majlis Amanah Rakyat (Indigenous People's Trust Council)
MARDI	Malaysia Agricultural Research and Development Institute
MATRADE	Malaysia External Trade Development Corporation
MBA	Malaysian Buddhist Association
MBRAS	Malaysian Branch of the Royal Asiatic Society
MCA	Malaysian Chinese Association
MCE	Malayan Certificate of Education
MCKK	Malay College, Kuala Kangsar
MCP	Malayan Communist Party

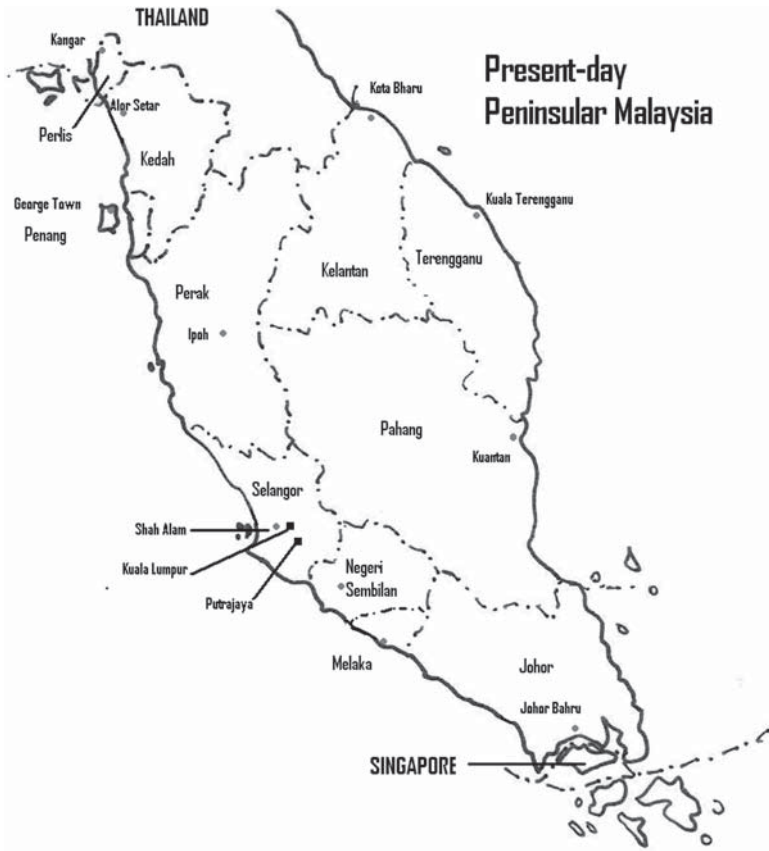
MCS	Malayan Civil Service
MDC	Multimedia Development Corporation
MDTCA	Ministry of Domestic Trade and Consumer Affairs
MDU	Malayan Democratic Union
MEF	Malaysian Employers Federation
MESDAQ	Malaysian Exchange of Securities Dealing and Automated Quotation
MIC	Malaysian Indian Congress
MIMA	Malaysian Institute of Maritime Affairs
MITI	Malaysian Ministry of International Trade and Industry
MODENAS	Motosikal dan Enjin Nasional Sendirian Berhad (National Motorcycle and Engine Private Limited)
MPAJA	Malayan People's Anti-Japanese Army
MPH	Malayan Publishing House
MPOB	Malaysian Palm Oil Board
MSC	Malaysian Solidarity Convention
MSC	Multimedia Super Corridor
MTUC	Malaysian Trade Union Congress
NACIWID	National Advisory Council on Integration of Women in Development
NAM	Nonaligned movement
NAP	National Agricultural Policy
NARSCO	National Rubber Smallholders Cooperative
NCWO	National Council for Women's Organizations
NDP	National Development Policy
NEAC	National Economic Action Council
NECF	National Evangelical Christian Fellowship Malaysia
NEP	New Economic Policy
NGOs	Nongovernmental Organizations
NISIR	National Institute for Scientific and Industrial Research
NITA	National Information Technology Agenda
NPP	National Petroleum Policy
NSE	North–South Expressway
NUBE	National Union of Bank Employees
NUPW	National Union of Plantation Workers
NVP	National Vision Policy

OIC	Organization of the Islamic Conference
OPP	Outline Perspective Plan
PAM	Pertubuhan Arkitek Malaysia (Malaysian Architects' Association)
PAP	People's Action Party
PAS	Parti Islam Se Malaysia (Pan-Malaysia Islamic Party)
PBB	Parti Pesaka Bumiputera Bersatu (United Indigenous Rights Party)
PBDS	Parti Bansa Dayak Sarawak (Sarawak Dayak Race Party)
PBS	Parti Bersatu Sabah (Sabah United Party)
PCC	Putrajaya Convention Centre
PDM	Pusat Dokumentasi Melayu (Malay Documentation Centre)
PEKEMAS	Parti Keadilan Masyarakat (Social Justice Party)
PEMADAM	Persatuan Mencegah Dadah Malaysia (Malaysian Society for Drug Prevention)
PERKIM	Pertubuhan Kebajikan Islam Malaysia (Islamic Welfare Organization Malaysia)
PERNAS / PNS	Perbadanan Nasional Berhad
PERODUA	Perusahaan Otomobil Nasional Kedua Sendirian Berhad (Second National Car Industry Private Limited)
PERTIWI	Organization of Action for Muslim Women
PETA	Pembela Tanah Air (Defenders of the Motherland)
PETRONAS	Petroleum Nasional Berhad (National Petroleum Corporation)
PJ	Petaling Jaya
PKI	Partai Komunis Indonesia
PKMM	Partai Kebangsaan Melayu Muda (National Party of Malay Youth)
PKN	Parti Keadilan Nasional (KeAdilan; National Justice Party)
PKR	Parti Keadilan Rakyat (People's Justice Party)
PLUS	Projek Lebuhraya Utara-Selatan Berhad (North-South Highway Project [Company] Limited)
PMFTU	Pan-Malayan Federation of Trade Unions

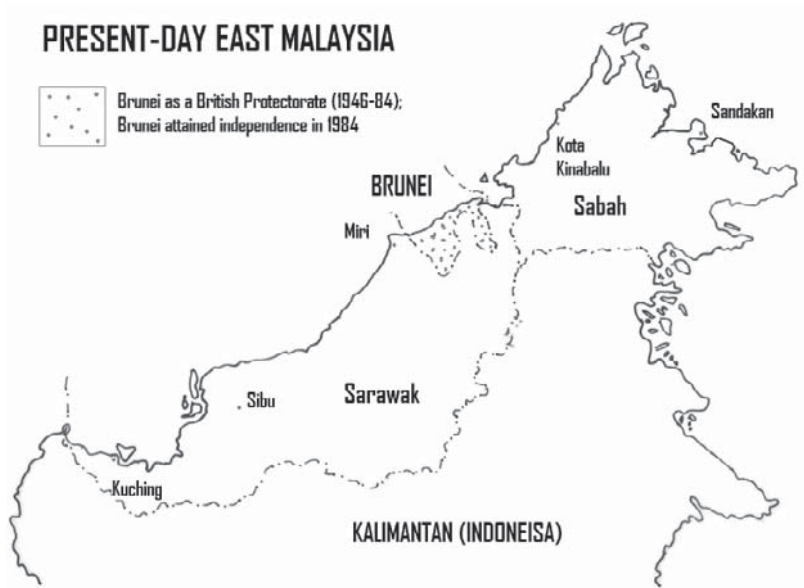
PMR	Penilaian Menengah Rendah (Lower Secondary Assessment)
PMIP	Pan-Malayan Islamic Party
PNB	Permodalan Nasional Berhad (National Equity Corporation)
PORIM	Palm Oil Research Institute of Malaysia
PPP	People's Progressive Party
PRC	People's Republic of China
PRM	Partai Rakyat Malaya (Malayan People's Party)
PROTON	Perusahaan Otomobil Nasional Sendirian Berhad (National Car Industry Private Limited)
PUSPAKOM	Pusat Pemeriksaan Kenderaan Berkomputer (Center for Computerized Inspection of Commercial Vehicles)
PUTERA	Pusat Tenaga Rakyat (Centre for People's Strength)
RELC	SEAMEO Regional Language Centre
RISDA	Rubber Industry Smallholders Development Authority
RISEAP	Regional Islamic Dakwah Council for Southeast Asia and the Pacific
RM	Malaysian ringgit
RMAF	Royal Malaysian Air Force
RMN	Royal Malaysian Navy
RMR	Royal Malay Regiment
RRIM	Rubber Research Institute of Malaysia
RTM	Radio and Television Malaysia
SAM	Sahabat Alam Malaysia (Friends of the Earth Malaysia)
SAPP	Sabah Progressive Party
SBC	Sarawak Biodiversity Centre, Kuching, Sarawak
SCA	Sabah Chinese Association
SCBA	Straits Chinese British Association
SD	Straits dollar
SEAC	South-East Asia Command
SEAMEO	Southeast Asian Ministers of Education Organization
SEANWFZ	Southeast Asian Nuclear-Weapon-Free Zone
SEATO	Southeast Asia Treaty Organization

SEDAR	Angkatan Wanita Sedar (Conscious Women's Force)
SIM	Standards Institution of Malaysia
SIRD	Strategic Information Research and Development Centre
SIRIM	Standards and Industrial Research Institute of Malaysia
SIS	Sisters in Islam
SITC	Sultan Idris Training College
SMEs	Small- and medium-sized enterprises
SOE	(British) Special Operations Executive
SPAFA	Southeast Asian Ministers of Education Organization Project for Archaeology and Fine Arts
SPM	Sijil Pelajaran Malaysia (Malaysian Certificate of Education)
STPM	Sijil Tinggi Persekolahan Malaysia (Malaysian Higher School Certificate)
SUARAM	Suara Rakyat Malaysia (Voice of the Malaysian People)
SUHAKAM	Suruhanjaya Hak Asasi Manusia (Malaysian Human Rights Commission)
SUPP	Sarawak United People's Party
TAC	Treaty of Amity and Cooperation
TDRM	Total Disaster Risk Management
TROPMED	SEAMEO Regional Medicine & Public Health Network
UCSCAM	United Chinese Schools Committees' Association of Malaysia (Dong Jiao Zong)
UEC	Unified Examination Certificate
UiTM	Universiti Teknologi Mara
UK	United Kingdom
UKM	Universiti Kebangsaan Malaysia
UMNO	United Malays National Organization
UMS	Unfederated Malay States
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNI	United News of India

UNKO	United National Kadazan Organization
UNPF	United Nations Population Fund
UNPROFOR	United Nations Protection Force (Bosnia)
UPMO	United Pasok Momogun Organization
UPSI	Universiti Pendidikan Sultan Idris
UPSR	Ujian Penilaian Sekolah Rendah (Primary School Assessment Test)
U.S.	United States
USIA	United Sabah Islamic Association
USM	Universiti Sains Malaysia
USNO	United Sabah National Organization
U.S.S.R.	Union of Soviet Socialist Republic
WHO	World Health Organization
WI	Women's Institute
VOC	Vereenigde Oost-Indische Compagnie ([Dutch] United East India Company)
YADIM	Yayasan Dakwah Islamiah Malaysia (Islamic Dakwah Foundation of Malaysia)
YBAM	Young Buddhist Association of Malaysia
YBP	Yayasan Pelaburan Bumiputra (Bumiputra Investment Foundation)
ZOPFAN	Zone of Peace, Freedom and Neutrality



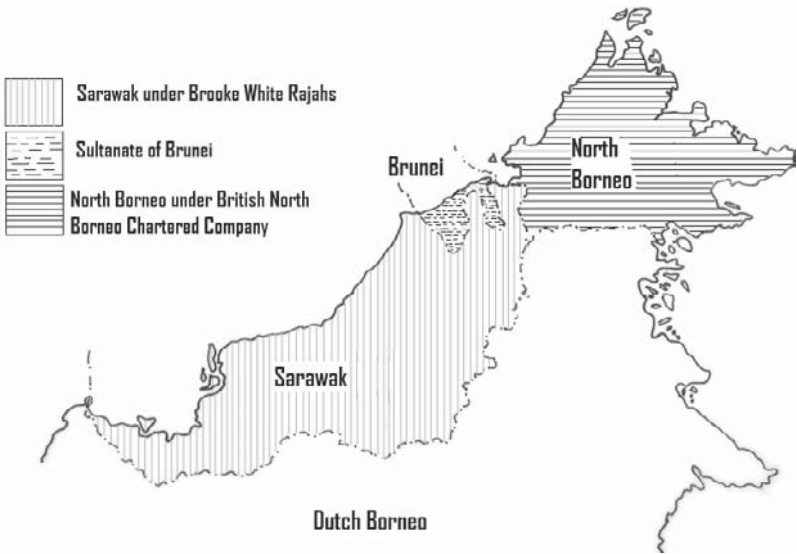
Map 1: Present-day Peninsular Malaysia



Map 2: Present-day East Malaysia



Map 3: Pre-Pacific War (1941–1945)



Map 4: Pre-Pacific War (1941–1945)



Map 5: Malayan Union (1946)



Map 6: British Crown Colonies (1946)



Map 7: Federation of Malaya (1948)

Key Indicators

Table 1. Area and Population

Area (square kilometers)

Peninsular Malaysia	131,686
Sabah (including Labuan)	73,711
Sarawak	124,450
Total	329,847

Population

1991 census	18,379,655
2000 census	23,274,690
2004 estimates	25,581,400
2005 estimates	26,130,000
2006 estimates	26,640,000
2007 estimates	27,170,000
2008 estimates	27,500,000

Major Ethnic Groups (% of total 2000 census)

Bumiputera *	65.2
Chinese	26.0
Indians	7.7
Others	1.1

Major Ethnic Groups (2005 estimates) %

Malays	13,273,000	50.8
Other Bumiputera +	2,988,000	11.5
Chinese	6,151,000	23.6
Indians	1,847,000	7.1
Other Malaysians #	325,000	1.2
Non-citizens	1,513,000	5.8

* Includes Malays, Orang Asli, and the indigenous communities of Sabah and Sarawak

+ Orang Asli and the indigenous communities of Sabah and Sarawak

Eurasians, Chitty, Sam-Sam (Thai descent)

Source: Census of 5–20 July 2000, Department of Statistics, Putrajaya, Malaysia

Table 2. Area and Population of the States and Federal Territories

<i>State</i>	<i>Area (sq km)</i>	<i>Population</i>	<i>Capital</i>	<i>(Population)</i>
Johor	18,987	2,740,625	Johor Bahru	(630,603)
Kedah	9,425	1,649,756	Alor Setar	(186,524)
Kelantan	15,024	1,313,014	Kota Bahru	(233,673)
Kuala Lumpur *	243	1,379,310	—	—
Labuan *	92	76,067	Victoria	(54,162)
Melaka	1,652	635,791	Melaka	(149,518)
Negeri Sembilan	6,644	859,924	Seremban	(246,441)
Pahang	35,965	1,288,376	Kuantan	(283,041)
Penang	1,031	1,313,449	George Town	(180,573)
Perak	21,005	2,051,236	Ipoh	(566,211)
Perlis	795	204,450	Kangar	(54,390)
Putrajaya * +	148	45,000	—	—
Sabah	73,619	2,603,485	Kota Kinabalu	(305,382)
Sarawak	124,450	2,071,506	Kuching	(423,873)
Selangor	7,960	4,188,876	Shah Alam	(319,612)
Terengganu	12,955	898,825	Kuala Terengganu	(250,528)

* Federal Territory + 2004 estimate

Source: Census of 5-20 July 2000, Department of Statistics, Putrajaya, Malaysia; Thomas Brinkhoff, City Population (www.citypopulation.de/Malaysia)

Table 3. Gross Domestic Product by Economic Activity

<i>Economic Activity</i>	<i>(RM million at current prices)</i>	
	<i>2005</i>	<i>2006</i>
Agriculture, forestry and fishing	42,904	49,926
Construction	15,205	15,201
Electricity, gas and water	14,504	15,622
Finance, insurance, real estate, and business services	53,210	59,237
Government services	34,643	38,161
Manufacturing	151,422	166,895
Mining and quarrying	75,178	86,134
Other services	29,539	31,413
Trade, restaurants, and hotels	65,245	70,889
Transport, storage, and communications	32,061	34,374
Sub-total	513,909	567,853
Import duties	6,372	5,677
Less imputed bank service charges	25,042	27,187
GDP in purchasers' value	495,239	546,343

Source: International Monetary Fund (IMF), International Financial Statistics.

Table 4. Principal Trading Commodities

	<i>(RM million at current prices)</i> 2007
Rubber	7,335
Palm oil and palm oil-based products	45,610
Crude petroleum	32,863
Petroleum products	19,730
Liquefied natural gas	23,285
Timber and timber-based products	23,444
Electrical and electronic products	266,454
Articles of apparel and clothing accessories	10,848
Other manufactured goods and articles	77,366
Total	506,936

Source: Department of Statistics, Putrajaya, Malaysia.

Table 5. Principal Trading Partners

<i>IMPORTS</i>	<i>(RM million at current prices)</i>	
	<i>2005</i>	<i>2006</i>
Australia	8,171	8,884
China, People's Republic	49,880	58,226
Hong Kong	10,797	12,650
France	5,660	7,696
Germany	19,265	21,063
India	4,164	4,884
Indonesia	16,566	18,166
Japan	62,982	63,568
Korea, Republic of	21,604	25,911
Philippines	12,192	10,640
Singapore	50,528	56,188
Taiwan	23,974	26,220
Thailand	22,889	26,276
U.K.	6,522	6,809
U.S.	55,918	60,210
Total (incl. others)	434,010	480,773
 <i>EXPORTS</i>	 <i>2005</i>	 <i>2006</i>
Australia	18,042	16,711
China, People's Republic	35,221	42,660
Hong Kong	31,205	29,144
France	6,913	7,942
Germany	11,259	12,774
India	12,580	14,916
Indonesia	16,566	18,166
Japan	49,918	52,215
Korea, Republic of	17,945	21,291
Netherlands	17,452	21,429
Philippines	7,476	7,974
Singapore	83,333	90,751
Taiwan	14,813	16,044
Thailand	28,723	31,177
U.K.	9,470	10,714
U.S.	105,033	110,586
Total (incl. others)	533,788	588,965

Source: International Monetary Fund (IMF), *International Financial Statistics*.

Chronology

PREHISTORY TO 14TH CENTURY C.E.

ca. 40,000 B.C.E. Niah Caves in northeast Sarawak are reputed to be the archeological site that provides evidence of the longest continuous existence of humans in Southeast Asia, from circa 40,000 years to 2,000 years.

ca. 10,000 B.C.E. Perak Man, a complete Paleolithic human skeleton (male), is found buried in situ about 10,000 to 11,000 years ago in Gua Gunung Runtuh, Lenggong, Perak.

ca. 2800–500 B.C.E. Polished stone tools and earthenware such as tripod vessels circa 2800–2000 B.C.E. are uncovered at Jenderam Hilir, Selangor. Ceramic artifacts circa 1500 B.C.E. are uncovered in Sabah and Sarawak. Hematite cave paintings depict human and animal forms, and abstract designs at Gua Tambun, Perak. Rice remains dating from 2500 B.C.E. in Gua Sireh, Sarawak, suggest rice cultivation and commencement of trade exchanges (overland and seaborne).

400–500 C.E. Oldest stone inscriptions dating from 400 C.E. are discovered in Bujang Valley (Lembah Bujang) and Seberang Prai (Province Wellesley), comprising Sanskrit Buddhists texts and names of rulers and kingdoms.

ca. 600 C.E. Hinduism is introduced to the Malay Archipelago (Malaysia and Indonesia) through traders from the Indian subcontinent.

ca. 900 C.E. Theravada Buddhism is introduced into Kelantan and Terengganu from Thailand.

1st century C.E. Malay Peninsula is referred to by Indian traders as *Suvarnabhumi* (Land of Gold) as a prospective source of gold. Instead, the peninsula is rich in tin, which the Indians utilized in the Indian Ocean trade. Indian influence—the process of Indianization in politics, religion, economy, society, language, and culture—is apparent throughout the Malay Archipelago.

1025 C.E. Kedah falls to the Tamil Cola kingdom of South India, which exerts a strong Hindu influence.

ca. 1100 C.E. Rock engravings depicting human forms are found near Santubong, Sarawak, and megaliths in Sabah, Sarawak, Melaka, and Negeri Sembilan. Cola power declines and Kedah emerges as an independent state.

3rd century C.E. A Chinese account accurately identifies Singapore as the “island at the end/tip of a peninsula.”

4th century C.E. Hindu and Buddhist images, *candi*, and Sanskrit inscriptions are found in Bujang Valley, illustrating evidence of Indian influences and of Kedah as one of the maritime trading centers in the Indian Ocean trade.

5th century C.E. Local tradition has it that Gangga Negara, presumably located in Beruas on the Perak coast, is a trading center that attracts Arab and Chinese merchants; tin and gold are its main exports. Archeological evidence of Gangga Negara’s existence has yet to appear.

6th century C.E. Chinese sources refer to a territory called Langya-hsiu (Langkasuka) situated on the northeast Malay Peninsula in present-day Patani (Thailand). It is famed for aloes wood (*Aquilaria*) and camphor. Chinese records mention Tan-Tan (Dandan), presumably in Terengganu, that possesses a well-ordered government; its king presides over his court twice a day and has control of the treasury.

7th century C.E. The Chinese Sui dynasty (590–618 C.E.) sends an embassy to Ch’ih-t’u, or “Red-Earth Land,” presumably located in

Kelantan. Chinese envoys are impressed with the tradition of stable government, richness of the court, and its numerous oceangoing trading ships. Arab and Chinese sources mention Panhang and Peng-feng (Peng Keng) respectively, both referring to Pahang. Such foreign references to Pahang are probably due to its tin deposits.

7th–13th centuries C.E. Malay Buddhist kingdom of Srivijaya, believed to be sited in present-day Palembang, Sumatra, exerts political and economic dominance over the Malay Peninsula. Buddhism is introduced to the Malay Archipelago.

13th–14th century C.E. Kelantan and Terengganu are both mentioned in Chinese Yuan dynasty (1271–1368) records as Chi-lan-tan and Teng-Ya-nung (or Ting-Chia-lu) respectively. A Javanese Hindu empire Majapahit (1293–ca. 1520s) on Java dominates the Malay Archipelago, including the Malay Peninsula.

1303 The Terengganu Stone, a granite stele with inscriptions in *Jawi* script promulgating Islamic doctrines, might suggest based on the script and language usage that Islam appears to be entrenched. Nonetheless, in the absence of other corroborative evidence, Islam’s early roots remain inconclusive. The stone inscriptions portray the oldest Malay text in Arabic script in the Malay Peninsula.

1365 Temasek (Tumasek), or “Sea Town,” referring to Singapore island, are recorded in the Javanese *Nâgarakĕrtâgama* and a Vietnamese text. The *Sejarah Melayu* (Malay Annals) describe it as a flourishing Malay trading kingdom.

ca. 1380s Local tradition relates the arrival and settling of Minangkabau immigrants from Sumatra to present-day Negeri Sembilan.

ca. 1390s–ca. 1400 The name “Singapore” derives from “Singapura,” Sanskrit for “Lion City.” Parameswara, a prince from the Srivijayan line, seizes the opportunity upon the death of the Majapahit ruler in 1389 to resurrect Srivijaya in Temasek. However, Majapahit forces sack Temasek in 1397, and Parameswara is forced to flee to the Malay Peninsula.

AGE OF MELAKA TO THE BRITISH OUTPOST OF PENANG (15TH CENTURY–18TH CENTURY)

ca. 1400 The *Sejarah Melayu* (Malay Annals) tell of the bravery of a mouse-deer defending itself against hunting dogs that convinced Parameswara to establish his kingdom at Melaka, on the west-central coast of the Malay Peninsula. The Malay Sultanate of Melaka subsequently grew to be a dominating political and economic force in the Malay Archipelago throughout the 15th century.

1403 Yin-Ching, envoy from Ming China (1368–1644) arrives in Melaka. Notwithstanding the acknowledgment of nominal overlordship of Ayuthaya Siam (1351–1767), Parameswara prudently seeks Chinese suzerainty as protection against Siam and Majapahit.

1405 Ming China formally acknowledges Parameswara as ruler of Melaka; he is given an inscribed tablet to be placed on the “Western Hills,” presumably the highest vantage point in Melaka, namely St. Paul’s Hill.

1407 Upon Parameswara’s request, Ming China, fresh from its conquest of Annam, warns Ayuthaya not to assault Melaka.

1409 Admiral Zheng He (ca. 1371–ca. 1435), a Muslim eunuch, arrives with the Ming emperor’s decree that formally elevates Melaka to the status of a kingdom. Melaka’s prestige is greatly boosted.

1411 Parameswara visits Nanjing, the imperial capital of Ming China. Thereafter, rulers of Melaka follow his example in paying homage in person to the Chinese sovereign.

1414 Melaka’s ruler marries a Muslim princess from Pasai, hence embracing Islam. Melaka’s adoption of Islam greatly promotes its entrepôt trade, as the trade of the Indian Ocean and the Arabian Sea are then in Muslim hands. For the next century, Melaka is instrumental in bringing Islam to the Malay Archipelago through trade, intermarriages, and missionary activities. Melaka’s dominions in the Malay Peninsula and Sumatra also adopt Islam.

1445–1456 Melaka successfully defends itself from Siamese assaults. Bendahara Tun Perak leads Melakan forces to victory.

1459–1477 The reign of Sultan Mansur Syah, Melaka’s fifth ruler, marks the heyday of the Malay Sultanate of Melaka when its territorial empire is at its peak, its trade and commerce are unsurpassed, and its position is recognized as the preeminent regional center of Islam.

1511 The Portuguese, led by Afonso de Albuquerque (ca. 1462–1515), capture Melaka. Mahmud Syah (1488–1511), the last sultan of Melaka, flees to Johor. The Malays, despite numerous attempts, fail to recapture Melaka. “*A Famosa*” (The Famous), a fortification, is constructed by the Portuguese on the site of the Malay fort and royal compound. *A Formosa* withstands many sieges and assaults throughout the Portuguese occupation of Melaka. Only the *Porta Santiago*, one of four gateway bastions, remains intact to the present day.

1511–1641 The Portuguese administer Melaka for 130 years. The city-port features prominently as one of the pivotal centers in the Portuguese maritime empire. Melaka serves as the Portuguese entrepôt port for East and Southeast Asian products, particularly the lucrative spice trade. But the high duties, harsh penalties imposed on ships without a pass from Melaka, and a reputation as a Christian (Catholic) port dissuade traders, especially Muslim merchants, from frequenting Melaka, which subsequently compromises its prosperity. The Portuguese introduce Roman Catholicism to Melaka and the Malay Archipelago.

16th–17th centuries The locus of trade in Southeast Asia shifts from Portuguese Melaka to other Muslim ports, such as Aceh, Bantam, Patani, Brunei, and Batavia. The triangular struggle between Aceh, Portuguese Melaka, and the Malays of Johor for the hegemony of the Straits of Melaka is a protracted conflict where Aceh proves to be the aggressor. Temporary alliances between Melaka and Johor are struck to defend against Aceh.

1607–1636 The reign of Iskandar Muda (Mahkota Alam) witnesses the ascendancy of Aceh as a formidable power that repeatedly attacks Portuguese Melaka and Johor. Unable to capture Melaka, the Acehnese sack Johor on numerous occasions (1564, 1612) and carry away the Johor royal family to Aceh.

1641 The Dutch capture Portuguese Melaka. Apart from vain attempts to monopolize the tin trade of the Malay Peninsula, Dutch attention is

focused on Batavia. The Dutch introduce Protestant Christianity to the Malay Archipelago. Sultan Abdul Jalil Syah II (1623–1677) of the Johor-Riau Empire utilizes the decline of Aceh after the death of Iskandar Muda in 1636 and the fall of Portuguese Melaka to rebuild his capital at Batu Sawar in 1641. To a certain extent, Batu Sawar in the second half of the 17th century resembles 15th century Melaka as an entrepôt port and regional power. Townhouses or “row houses” that later develop into the typical narrow-fronted shop houses of urban Malaya are built during the Dutch occupation of Melaka; the earliest types are constructed at Heeren Straat (present-day Jalan Tun Tan Cheng Lock).

ca. 1650 As a commemoration of the visit to Melaka of Ming Admiral Zheng He more than two centuries earlier, Kapitan China Lee Wei King builds the Cheng Hoon Teng Temple. It is the oldest Chinese temple in contemporary Malaysia and honors Daoism, Confucianism, and Buddhism.

1660 The Stadthuys (town hall) in Melaka is completed. This three-story building with gable walls is the best example of Dutch architecture in the Malay Peninsula and is reputedly the oldest Dutch building that remains to the present day.

1699 Johor’s protracted war with Jambi ends with the sacking of Batu Sawar by the latter and the death of Sultan Abdul Jalil Syah II in 1677. Sultan Ibrahim (1677–1685) assumes the throne of a vastly weakened Johor-Riau Empire. His death in 1685 spells the beginning of the end of the Melaka royal line and culminates in regicide with the killing of Ibrahim’s successor, Sultan Mahmud (1685–1699). The unstable Sultan Mahmud took offense that the Laksamana’s wife had a pip of jackfruit prior to it being presented to him and had her killed; the Laksamana himself avenges his wife’s death by killing Sultan Mahmud on August 1699, thus ending the Melaka royal line. Bendahara Abdul Jalil (1699–1717) usurps the throne.

1717–1722 The Minangkabau Raja Kechil of Siak, claiming descent from Sultan Mahmud (1685–1699) and enlisting assistance from Bugis mercenaries (Daing Parani and his brothers), seizes the throne from Bendahara Abdul Jalil. Raja Kechil assumes the title Sultan Abdul Jalil Rahmat Syah and transfers the capital to Riau.

1722 Daing Parani turns against Raja Kechil and drives him out of Riau. The Bugis reinstate the Bendahara line with the enthronement of Sultan Sulaiman Badr al-Alam Syah (1722–1760) with Daing Merewah as Yam Tuan Muda, or assistant king—who, in fact, is in control. This marks the beginning of Bugis domination of the Johor-Riau Empire.

1724 When Raja Kechil is forced to leave Riau by Daing Parani, the deep animosity between them is translated into the protracted Bugis–Minangkabau rivalry over the hegemony of the Malay Peninsula for the rest of the 18th century.

ca. 1728 The Terenggera Mosque and the Kampung Hulu Mosque of Melaka are two examples of the “Melaka-style” mosque that features Javanese and Chinese architectural designs.

1753 Christ Church in Melaka is completed in the style of classical Dutch architecture utilizing imported bricks from the Netherlands. It is the oldest Protestant church in contemporary Malaysia.

1766 Raja Lumu assumes the title Sultan Salahuddin, the first ruler of the Bugis Selangor dynasty.

1786 Captain Francis Light (1740–1794), an English country trader, establishes an English East India Company (EEIC) trading outpost on the island of Penang.

1791 Sultan Abdullah Mahrum Shah (1773–1798) of Kedah cedes Penang to the EEIC.

1795 The British assume possession of Melaka from the Dutch prior to the outbreak of the Napoleonic Wars (1803–1815) to deter French occupation. Melaka is restored to the Dutch in 1818.

BRITISH COLONIZATION AND BRITISH MALAYA (19TH CENTURY TO 1957)

1800 Kedah’s Sultan Diyauddin Mukarran Shah (1798–1803) cedes Province Wellesley to the EEIC.

1806 Published in Penang, the *Prince of Wales Gazette* is reputedly the first newspaper in the Malay Peninsula.

1807 A “Charter of Justice” is presented to a police force by the EEIC administrators in Penang. The contemporary Royal Malaysia Police traces its roots to this charter.

1818 Chakri Siam commands Kedah to attack Perak for failing to present the *Bunga Mas* (*Bunga Emas*) as a sign of subjection. Malay rulers, however, perceive the gift as a token of friendship and alliance. Kedah reluctantly obliges.

1819 Sir (Thomas) Stamford Bingley Raffles (1781–1826) establishes an EEIC outpost on the island of Singapore, the former site of Temasek, following an agreement with British-installed Sultan Hussein Mohammed Shah of the Johor-Riau Empire.

1820s Hakka Chinese who cross over the border to Upper Sarawak from southwest Borneo establish independent gold-mining settlements around Bau.

1821 Chakri Siam invades and occupies Kedah due to the latter’s insubordination (not sending the *Bunga Mas*) and disloyalty (perceived friendship with Konbaung Burma). Sultan Ahmad Tajuddin Halim Shah (1797–1843) flees to Penang; troops are sent to Province Wellesley to ensure that Siamese forces do not encroach on British territory.

1824 The Anglo–Dutch Treaty (Treaty of London) delineates the Malay Archipelago with territories north of the Straits of Singapore as British spheres of influence, and south under the Dutch. The Johor-Riau Empire is partitioned between the two Western powers, namely Johor within the British sphere, and Riau and Lingga, the Dutch sphere. Dutch Melaka is exchanged for British Benkulen.

1826 The establishment of the British Straits Settlements (comprising Penang, Melaka, and Singapore) has the primary aim of safeguarding and serving the highly profitable China trade. Meanwhile, the Burney Treaty places Anglo–Siamese relations on a firmer footing, notably through British acknowledgment of Siam’s suzerainty over Kedah and the independence of Perak and Selangor, and ensures British commercial interests in Kelantan and Terengganu. In return, Perak cedes the

Dindings, including Pangkor Island, to the British to ensure its independence from Bangkok. The British, however, only assume control of the Dindings in 1874 when it is incorporated into the Straits Settlements.

1831–1832 The Naning War erupts when the British assume that Nanning, an autonomous state, is part of Melaka and therefore attempt to impose laws and taxation. Under the leadership of the highly respected Penghulu Abdul Said (Dol Said), Nanning resists but is subdued.

1840s The arrival of Chinese miners in the Western Malay States ushers in the introduction of their beliefs of Daoism and Confucianism.

1841 (Sir) James Brooke (1803–1868), an English gentleman-adventurer who helped to suppress an anti-Brunei uprising, is rewarded with the title of rajah (governor) of a fiefdom called Sarawak by Sultan Omar Ali Saifuddin II (1828–1852) of Brunei.

1842 Chakri Siam restores Sultan Ahmad Tajuddin Halim Shah to the Kedah throne and withdraws from the state. Perlis, hitherto part of Kedah, is made into a separate state; Syed Hussain becomes the first “raja of Perlis” (1843–1873).

1845 Published in Singapore, the *Straits Times* survives the changing times and continues to publish in Singapore and in Malaysia (as the *New Straits Times*).

1847 Labuan becomes a British Crown colony after its cession to Britain by Brunei.

1848 Vast fields of alluvial tin are found in Larut in northeast Perak. Long Jaafar, the *menteri* (local chieftain) of Larut, invites Chinese miners to work the deposits. The Anglican Borneo Mission is established in Sarawak.

1857 Hakka Chinese gold miners of Upper Sarawak launch an assault on the downstream river port of Kuching, the administrative capital of Rajah James Brooke, the first White Rajah of Sarawak. With Malay and Iban assistance, the Brooke regime survives this Chinese assault.

1857–1863 The Pahang Civil War breaks out over succession to the throne between brothers Wan Ahmad and Wan Mutahir following the demise of their father, Bendahara Tun Ali, in 1857.

1850s–1870s Disputes over the levy of tin in Sungai Ujong among Malay chiefs results in armed clashes between Dato Klana and Dato Bandar.

1858 Following the Indian Mutiny (1857–1858), the British government assumes control of all territorial possessions of the EEIC, including the Straits Settlements.

1861–1874 The Larut Wars begin with the Cantonese Hai San in armed clashes with the Hokkien-Hakka Ghee Hin over control of the Larut tin fields. Later, rival Malay claimants to the Perak throne ally with the warring Chinese factions, thereby escalating the conflict.

1862 Abu Bakar (1862–1895) ascends the Johor throne and implements a modernization program, transforming Johor into a modern state. He assumes his father, Ibrahim's (1825–1862), title of *temenggung* as the de facto ruler of Johor. He later adopts *maharaja* in 1868, a title more akin to European dignitaries.

1867 Two rival groups clash over the domination of George Town that comes to be known as the Penang Riots. A Hokkien-Hakka-Achenese confederation fights against a Cantonese-Kedah-Malay alliance, with the former gaining the upper hand. The British authorities punish all parties involved with a heavy fine. Monies from the fine contribute to the construction of police posts throughout George Town manned by Sikh policemen to keep the peace. Hokkien-Cantonese animosities carry over to the Larut Wars (1861–1874).

1867–1873 The Klang War in Selangor is between Rajah Mahdi and Tengku Kudin, the viceroy of Selangor who had the backing of Yap Ah Loy (1837–1885) and the British.

1868 (Sir) Charles Anthoni Johnson Brooke (1829–1917) succeeds as the second White Rajah of Sarawak following the death of Sir James Brooke.

1870s Sikhs arrive to work in the colonial police and army in Malaya and bring Sikhism with them.

1871 The Straits Settlements police force is formed.

1874 The Pangkor Engagement is signed, which ends the Larut Wars and settles the Perak succession dispute. More importantly, this treaty reorients Anglo–Malay relations and initiates the beginnings of the British residential system of indirect colonial rule. Similar Pangkor-style treaties are contracted in Selangor and Sungai Ujong (later Negeri Sembilan) where, as in Perak, a British resident is accepted.

1875 John Woodford Wheeler Birch (1826–1875), the first British resident to Perak, is assassinated at Pasir Salak, Perak. J. G. Davidson is appointed as British resident to Selangor.

1877 Twenty-two rubber plants grown at the Royal Gardens, Kew, from seedlings smuggled out of Brazil, are sent to Singapore’s Botanical Gardens. Nine of these plants are nurtured by Sir Hugh Low (1824–1905), then resident to Perak.

1880s–1890s Large-scale commercial cultivation of coffee is undertaken in the Malay Peninsula.

1880 Kuala Lumpur becomes Selangor’s administrative capital. Penang’s town hall and later its city hall (1903), both fronting the Esplanade, portray the new standards of colonial architecture for public buildings that take after the Anglo–Indian style, thanks to British architects and Malabari builders.

1881 The British North Borneo Chartered Company receives its royal charter from the British Parliament to administer North Borneo (Sabah). The arrival of the Mill Hill fathers brings a Roman Catholic mission to Sarawak. The first *gurdwara* (temple) is erected in Penang for the Sikh community.

1885 The British acknowledge Abu Bakar as sultan of Johor. The first railroad line connecting Taiping to Port Weld is established. Railways greatly contribute to the expansion and development of the tin industry of the Western Malay States. The Methodist mission is founded in Malaya.

1888 Wan Ahmad (1836–1914) reluctantly accepts J. P. Rodger as British resident to Pahang. Sarawak, Brunei, and North Borneo become British protectorates. Henry Nicholas Ridley (1855–1956) becomes the director of Singapore’s Botanical Gardens.

1891–1895 Dato' (Abdul Rahman) Bahaman initiates an anti-British resistance in Pahang that is referred to as the Semantan or Pahang Rebellion.

1894 Sultan Abu Bakar presents Johor a written constitution, the first for a Malay state, marking it as a modern state.

1895 The various Minangkabau states consolidate to form Negeri Sembilan.

1895–1903 Led by Mat (Mohamed) Salleh (d. 1899) of Bajau-Sulu parentage, the Mat Salleh revolt is a major challenge to the administration of the British North Borneo Chartered Company in North Borneo.

1896 The formation of the Federated Malay States (FMS), comprising Perak, Selangor, Negeri Sembilan, and Pahang, is administered by a resident-general headquartered at Kuala Lumpur and headed by the governor of the Straits Settlements (styled high commissioner of the FMS) based in Singapore. An FMS police force is inaugurated. The federation brings further development to the aforesaid Malay states. Meanwhile, in Melaka, tapioca planter Tan Chay Yan initiates the first rubber estate. A long-lived newspaper, the *Malay Mail*, publishes its inaugural issue in Kuala Lumpur.

1897 The occasion of the inaugural durbar (predecessor of present-day Majlis Raja-Raja [Conference of Rulers]) at Kuala Kangsar, Perak, witnesses the presence of the four Malay sultans of the FMS, their residents, the resident-general, and the high commissioner of the FMS (governor of the Straits Settlements). Ridley develops the *ibedem* or herring-bone method of tapping rubber without damaging the tree; by 1904, this tapping system is widely practiced. The Secretariat (present-day Sultan Ahmad Samad Building) in Kuala Lumpur, built in the British "Raj" or Mogul-style, exemplifies the architectural genre of grandiose colonial civic buildings throughout Malaya.

1900 The Institute of Medical Research (IMR) is set up in Kuala Lumpur to combat tropical diseases that are afflicting the labor force. The Straits Chinese British Association (SCBA) is established in Singapore and Melaka and later in Penang in 1920. It seeks to bring together Straits Chinese who are British citizens to promote their interests and rights.

1905 The Malay College in Kuala Kangsar, Perak, which will offer an English public school education to the sons of Malay nobility, is established. In Singapore, the King Edward VII College of Medicine is set up.

1909 The Anglo–Siamese Treaty (Treaty of Bangkok) brings the Siamese Malay States—Perlis, Kedah, Kelantan, and Terengganu—into the ambit of British protection. Perlis, Kedah, and Kelantan each receive a British adviser, whereas Terengganu receives a British agent. The Federal Council is inaugurated as a legislative body serving the FMS. The peninsular west coast railroad from Butterworth, Province Wellesley, to Johor Bahru is completed; ferry services connect Penang and Singapore with the Malay Peninsula.

1909–1910 The high demand for rubber from the automobile industry of the United States leads to the world’s first rubber boom. The price boom sparks a “rubber fever” and a scramble for land to cultivate this “miracle” crop. However, in Sarawak, Rajah Sir Charles Brooke, who has little faith in rubber due to its volatile market, issues a decree in 1910 that disallows the transfer of any land from indigenous and Chinese ownership to European hands. In contrast, William Clarke Cowie, a director of the British North Borneo Chartered Company, offers a variety of incentives (including a moratorium on export tax) to encourage large-scale rubber cultivation in North Borneo. Such promotions, however, receive a lukewarm response.

1910 The indentured system of labor recruitment is replaced by the *kangany* system to facilitate assisted labor recruitment from South India. **22 December:** The Anglo–Saxon Petroleum Company strikes oil on Canada Hill at Miri, Sarawak.

1913 The Malay Reservation Enactment is a preemptive measure to avoid landlessness of the Malay peasantry, which forbids them to sell land to any party (European and Chinese) as a result of the “rubber fever” that sparked a land rush.

1915 An anti-British Malay peasant revolt breaks out in Kelantan led by To’ Janggut (Haji Wan Hassan; 1853–1915) fighting against the imposition of land taxation. The ruler of Kelantan heads an Islamic Religious Council that is responsible for all religious affairs in the state.

1917 (Sir) Charles Vyner Brooke (1874–1963) becomes the third White Rajah of Sarawak following the demise of his father, Rajah Sir Charles Brooke. Bertram, the younger brother of Vyner, with the title of Tuan Besar, rules Sarawak in his brother's absence in accordance with the political will of their father.

1919 Terengganu accepts a British adviser. Raffles College is set up in Singapore. Construction begins of a causeway linking Johor Bahru to Singapore across the Johor Straits.

1920 Radio broadcasting commences in Malaya.

1922 The Sultan Idris Training College (SITC) at Tanjong Malim, Perak, serves the objective of centralizing Malay teacher training. The Stevenson Restriction Scheme is adopted to control rubber production to arrest the fall in market prices; Malaya dutifully participates in this international scheme until 1928.

1923 The Labour Code ensures that rubber plantation owners provide estate schools for the children of Tamil workers. *Nanyang Siang Pau*, a Chinese-language newspaper, publishes its inaugural issue. The causeway is completed, enabling a rail and road link and a water pipeline from Johor to Singapore.

1924 *Tamil Nesan*, a Tamil-language daily, publishes its first copy for the Indian, largely Tamil, community.

1928 The Chinese-language newspaper *Sin Chew Daily* launches its first issue.

1929–1931 The onset of the Great Depression adversely impacts Malaya as a producer of raw commodities, namely tin and rubber. Mines and estates are forced to close and labor is repatriated. The late Rajah Sir Charles Brooke's antirubber stance (discouragement of rubber monoculture) is vindicated in that less adverse repercussions are felt in Sarawak.

1933 The Aliens Ordinance places a quota on new male immigrants as a means to avoid an oversupply of labor, especially from South China. Instead, the regulation offers incentives to Chinese female immigration to Malaya. An Experimental Company is organized to serve the Malay

States; from this nucleus originates the Royal Malay Regiment (RMR) of Malaysia's current armed forces.

1934–1943 The imposition of the International Rubber Regulation Scheme aims at regulating rubber exports and improved prices. Malaya, as a signatory, enforces the stipulated regulations that to a large extent discriminate against native smallholders.

1936 The Central Indian Association of Malaya (CIAM) is set up to unite the Indian community, promote its interests, and foster closer relations with the nationalist movement in the subcontinent.

1938 Assisted migration to Malaya is prohibited by the British Indian authorities. *Utusan Melayu*, published in *Jawi* script, later Romanized, has its first edition in Singapore.

1940 Members of the radical Malay nationalist Kesatuan Melayu Muda (KMM; Young Malay Union), including its leader Ibrahim Yaacob (1911–1979), are detained by British colonial authorities. The Malayan (Malaysian) Nature Society is set up to promote the study, conservation, and protection of the natural heritage, emphasizing biological diversity and sustainable development.

1941 8 December: Kota Bharu, Kelantan, is captured by the Imperial Japanese Army (IJA). **10 December:** Japanese planes sank the H.M.S. *Prince of Wales* and the H.M.S. *Repulse* off the coast of Kuantan, Pahang. **16 December:** Penang falls to the IJA with scant resistance. Meanwhile, the IJA lands unopposed and captures the oil installations at Miri and Lutong in Sarawak, and Seria in Brunei. **24 December:** Kuching surrenders without a shot fired.

1942 9 January: The IJA occupies Jesselton, North Borneo. **19 January:** Sandakan's fall completes the IJA occupation of North Borneo. **15 February:** Singapore surrenders. Thereafter, the *sook ching* campaign is underway, claiming thousands of Chinese lives in Singapore, Penang, and other parts of Malaya. The Malayan Communist Party (MCP) takes to the jungle to organize the Malayan People's Anti-Japanese Army (MPAJA) to harass the occupying Japanese forces.

1943 9–10 October: The Chinese-led uprising in October briefly holds Jesselton but causes the loss of many lives in the IJA backlash.

Those involved in the anti-Japanese uprising, including its leader, Albert Kuok, are apprehended and executed.

1945 6 August: The United States drops the first atomic bomb on Hiroshima, causing untold loss of lives and property. **9 August:** Another atomic bomb devastates Nagasaki. **15 August:** Japan announces unconditional surrender. The interregnum of the Japanese surrender and the arrival of Allied forces in early September lead to interracial clashes in Malaya, Sarawak, and North Borneo. The British Military Administration (BMA) is established in Malaya, while in Sarawak and North Borneo, Australian Imperial Forces (AIF) set up military administration headquartered on Labuan.

1946 Rajah Sir Charles Vyner Brooke cedes Sarawak to Great Britain; likewise, the British North Borneo Chartered Company relinquishes its control of North Borneo. Sarawak and North Borneo become British Crown colonies. The British set up the Malayan Union, a unitary state comprising all the Malay States and the former Straits Settlements of Penang and Melaka. The Malayan (Malaysian) Indian Congress (MIC) is founded. The cold war begins, pitting the United States against the Union of the Soviet Socialist Republics (U.S.S.R.). It is basically an ideological clash between capitalism (United States) and communism (U.S.S.R.)

1946–1948 Malay opposition to the Malayan Union galvanizes their protest in the United Malays National Organization (UMNO) under the leadership of Dato' Onn bin Ja'afar (1895–1962; hereinafter Dato' Onn), who had the support of the nine Malay rulers. UMNO's "Hidup Melayu" effectively gains Malay *rakyat* (masses) support.

1946–1949 A section of the Sarawak Malay community protests against cession to the British Crown. The anticeSSION groups receive support from Anthony Brooke, nephew of Rajah Sir Charles Vyner Brooke.

1947 The All-Malaya Council for Joint Action (AMCJA) and the Pusat Tenaga Rakyat (PUTERA; Centre of People's Power) present a "People's Constitutional Proposal for Malaya," an alternative to UMNO and the Malay rulers' proposal.

1948 The Federation of Malaya, largely based on UMNO and the Malay rulers' proposed constitution, replaces the Malayan Union. The Council of Churches of Malaya (Malaysia) is formed. **19 June:** The Malayan Emergency (1948–1960) begins an all-out war between the British colonial government and later the Malayan government against the MCP, which attempts to seize power through force of arms. The war is fought on all fronts: military, political, economic, social, and psychological. The emergency is a protracted conflict that lasts until 31 July 1960.

1949 The Malayan (Malaysian) Chinese Association (MCA) is established. Pemuda UMNO (UMNO Youth) is formed with membership open to male ordinary members of UMNO under 40 years of age. Similarly, a women's wing, Wanita UMNO, is inaugurated. The University of Malaya is established in Singapore with the amalgamation of the King Edward VII College of Medicine and Raffles College, which has science and arts faculties. **December:** The climax of the anticolonial protests is the assassination of Duncan Stewart, second colonial governor of Sarawak, at Sibuan by Rosly Dhopi, a young Malay trainee-teacher.

1950 March: Lieutenant General Sir Harold Briggs becomes director of operations, allowing him the capacity to coordinate the actions of the police and the military units. **1 June:** The Briggs's Plan to resettle Chinese squatter communities in jungle fringes into "New Villagers" during the Malayan Emergency is implemented; this strategy is designed to cut the communist terrorists' (CTs) supply line. The MCA provides welfare assistance to these New Villages, which are equipped with modern amenities of piped water, electricity, and telecommunication services.

1951 Dato' Onn resigns as UMNO president when his proposal to admit non-Malays to the party and to eschew communal politics is rejected. He sets up the Independence of Malaya Party (IMP). Penang holds the first municipal election in Malaya. **26 August:** Tunku Abdul Rahman Putra Al-Haj (1903–1990; hereinafter Tunku), a Kedah prince, is elected president of UMNO. **October:** Sir Henry Gurney, British high commissioner, is ambushed and assassinated by CTs on his way to Fraser's Hill. Parti Islam Se Malaysia (PAS; Pan-Malaysia Islamic

Party) is established in Penang, utilizing the name Pan-Malayan Islamic Party (PMIP).

1952 General Sir Gerald Templer (1898–1979) replaces Gurney and assumes the position of both high commissioner and director of operations; he launches a campaign aimed at “winning hearts and minds,” declaring “white” and “black” areas and punishing the latter with severe restrictions for assisting the communists. Meanwhile, he initiates measures toward self-government. **January:** An informal alliance between UMNO and MCA triumphs in the Kuala Lumpur municipal election.

1953 August: The UMNO–MCA alliance is formalized to form the Alliance Party.

1954 State elections are held throughout Malaya. The MIC joins the Alliance Party. The Southeast Asia Treaty Organization (SEATO) is formed, comprising Australia, Great Britain, France, Pakistan, the Philippines, Thailand, and the United States.

1955 27 July: Pre-*Merdeka* (independence) general elections are held. The Alliance Party sweeps the polls, winning 51 of the 52 seats; the remaining seat is won by the PAS. Tunku forms the first cabinet of elected and official members with himself as chief minister. **28–29 December:** The Baling Talks between Tunku’s government and the MCP are not successful; the emergency continues for another five years. The government establishes the first national Islamic religious college of the country in Klang, Selangor.

1956 January: Tunku leads the *Merdeka* mission for independence talks in London. **June:** Lord Reid chairs the Commonwealth Constitutional Commission to draft the constitution of Malaya. An education committee chaired by (Tun) Abdul Razak bin Hussein (1922–1976; hereinafter Razak), then minister of education, lays the foundation for a national education system; the Razak Report aims at using education as a means of fostering unity, national identity, and a sense of belonging. George Town is conferred “City” status by Queen Elizabeth II of Britain, making it the first to receive such an honor in the country.

INDEPENDENT MALAYA (1957) AND MALAYSIA (1963), 1957 TO PRESENT

Under Tunku Abdul Rahman Putra Al-Haj (1957–1970)

1957 31 August: Tunku proclaims *Merdeka* for Malaya. Tunku becomes prime minister of Malaya and forms his multiethnic cabinet. The Federal Constitution provides the creation of an Election Commission (EC) to conduct parliamentary elections (to the Dewan Rakyat [House of Representatives]) and to the state legislative assemblies. Newly independent Malaya becomes a member of the Anglo–Malayan Defence Agreement (AMDA) that ensures military assistance from Britain, Australia, and New Zealand.

1959 Singapore under the People’s Action Party (PAP) is granted self-rule. PAP Secretary-General Lee Kuan Yew (1923–) is concerned with the increasing influence of the communists within the party ranks. The Sarawak United People’s Party (SUPP) is the first political party established in Sarawak.

1960 31 July: The Malayan Emergency is formally concluded. A small core of communist guerrillas led by MCP Secretary-General Chin Peng takes refuge on the Malaya–Thailand border. Despite the conclusion of the armed insurgency, the Internal Security Act (ISA) that allows detention without trial remains in force. Tunku sets up the Pertubuhan Kebajikan Islam Malaysia (PERKIM; Islamic Welfare Organization). Malaya sends 1,413 military personnel to the Congo peacekeeping operations. Tunku speaks on the issue of apartheid during the commonwealth prime ministers’ meeting. A national education committee chaired by Abdul Rahman Talib, then minister of education, endorses most of the key recommendations of the Razak Report (1956) and adds some of its own (mainly relating to secondary education), producing the Rahman Talib Report (1960).

1961 27 May: Tunku announces in Singapore his proposal of a wider federation of “Malaysia” comprising Malaya, Singapore, Sarawak, Brunei, and North Borneo. Tun Mohd Fuad (Donald) Stephens, a Kadzandusun leader from North Borneo, chairs the Malaysia Solidarity

Consultative Committee. **August:** In response to Tunku's proposed wider federation, Stephens forms the United National Kadazan Organization (UNKO). **September:** The Nonaligned Movement (NAM) holds its inaugural conference in Belgrade, where 25 nations are represented. **December:** Datu Mustapha Harun, drawing on indigenous Muslim support, establishes the United Sabah National Organization (USNO). The Razak Report (1956) and the Rahman Talib Report (1960) form the basic principles of the Education Act of 1961. Consequent to Tunku's raising the issue of apartheid, the Republic of South Africa withdraws from the commonwealth.

1962 January: The United Pasok Momogun Organization (UPMO) is formed by Orang Kaya-Kaya Datuk S. G. Sundang, who formerly was a vice president of UNKO. The Cobbold Commission gathers the response of the multiethnic population of Sarawak and North Borneo toward the concept of "Malaysia." Its report recommends that the Borneo territories are willing to join Malaysia. Indonesia and the Philippines register their respective opposition to the formation of Malaysia, the former perceiving it as a disguised British strategy to prolong its presence in the region, and the latter claiming North Borneo as its territory. The University of Malaya establishes a campus in Kuala Lumpur. Later renamed Universiti Malaya, it subsequently becomes a separate entity from its counterpart in Singapore, which becomes the University of Singapore in 1965. The Malayan government sets up Lembaga Urusan Tabung Haji (Pilgrims Management and Fund Board) to oversee Muslims undertaking the hajj to Mekah. **December:** A. M. Azahari of the Parti Rakyat (People's Party) launches a revolt to overthrow the monarchy in Brunei but fails; he flees to Indonesia.

1963 Owing to objections from Indonesia and the Philippines, a United Nations (UN) mission is sent to ascertain the response of the peoples of Sarawak and North Borneo. It confirms the willingness of the inhabitants of both territories to join the wider federation. The Pan-Malayan Islamic Party (PMIP) is renamed PAS. Nationwide television broadcasts bring news and entertainment to Malayan homes. Radio and Television Malaya (Malaysia; RTM) is set up to oversee broadcasting. The *Sabah Express*, a trilingual newspaper, publishes its inaugural issue. **September:** The Federation of Malaysia becomes a reality and comprises Malaya, Singapore, Sarawak, and Sabah (formerly North

Borneo). President Sukarno of Indonesia launches *Konfrontasi* (1963–1966) with armed incursions into Malaysia, particularly in Sarawak.

1965 Singapore Prime Minister Lee Kuan Yew launches the Malaysia Solidarity Convention (MSC). Lee and the PAP argue for a “Malaysian Malaysia” that directly challenges the special rights and privileges of the Malays. The Sabah Chinese Association (SCA) is formed by mergers from several parties that collectively represented the Chinese community in Sabah. The Malaysia Hindu Sangam, a Hindu organization, is established. **9 August:** To avoid interracial conflicts, an amendment is made to the Malaysia Constitution that allows Singapore to secede from the federation.

1966 Indonesia ends *Konfrontasi*. Malaysia resumes diplomatic relations with the Philippines. A state of emergency is declared in Sarawak following the dismissal of Chief Minister Stephen Kalong Ningkan. The Democratic Action Party (DAP), the Malaysian wing of the PAP, formally registers as a new political party.

1967 Malaysia resumes diplomatic ties with Indonesia. Owing to his contribution to rural development through the Federal Land Development Authority (FELDA), Razak, then deputy prime minister of Malaysia, receives the coveted Magsaysay Award. **8 August:** The formation of the Association of Southeast Asian Nations (ASEAN) comprises Thailand, Malaysia, Singapore, Indonesia, and the Philippines.

1968 The Gerakan Rakyat Malaysia (Gerakan; Malaysian People’s Movement) is established. Syed Hussein Alatas, a sociology professor, acts as pro tem president; later, (Tun) Dr. Lim Chong Eu (1919–) assumes the Gerakan presidency (1968–1980). The National Council for Islamic Affairs is formed by the Majlis Raja-Raja (Conference of Rulers). Ustaz Asaari Muhammad establishes Darul Arqam, an Islamic missionary organization, in Sungai Pencala, Kuala Lumpur.

1969 The University of Penang (later renamed Universiti Sains Malaysia) is set up as Malaysia’s second university. **13 May:** The May 13 tragedy erupts with Sino–Malay clashes. **14 May:** A state of emergency is declared and Parliament is suspended. Razak heads the National Operations Council, which administers the country for the next 18 months. **25 September:** Tunku is instrumental in setting up the

Organization of the Islamic Conference (OIC), of which he is the first secretary-general.

Under Tun Abdul Razak bin Hussein (1970–1976)

1970 Various sensitive issues are removed from public discussion to avoid adverse race relations. (Tun) Dr. Mahathir bin Mohamad (1925–; hereinafter Mahathir) publishes the *Malay Dilemma*, which advocates Malay assertiveness; the book is banned. Universiti Kebangsaan Malaysia (UKM) is established and has the first Faculty of Islamic Studies in the country. **31 August:** The Rukunegara (“National Principles or Ideology”) is adopted to promote interethnic harmony. **September:** Tunku steps down as prime minister and is succeeded by Razak as Malaysia’s second prime minister.

1970s–1980s Islamic resurgence in Malaysia brings the *dakwah* movement to the fore. Islam is promoted as a complete way of life.

1971 The New Economic Policy (NEP; 1971–1990) is launched to eradicate poverty and restructure society. Parliament is recalled and the National Operations Council is dissolved. The *Star*, an English-language daily, issues its first edition in Penang. Malaysia’s proposal of a Zone of Peace, Freedom, and Neutrality (ZOPFAN) is accepted by the ASEAN foreign ministers’ meeting in Kuala Lumpur. Angkatan Belia Islam Malaysia (ABIM; Malaysian Islamic Youth Movement) is formed. The Five Power Defence Arrangement (FPDA) is established by Great Britain, Australia, New Zealand, Malaysia, and Singapore; the five member-nations agree to consult one another in the event of external aggression or threat of military assault against either Malaysia or Singapore. This new arrangement replaces AMDA.

1972 Two opposition parties—People’s Progressive Party (PPP) and Parti Gerakan Rakyat Malaysia (Gerakan; Malaysian People’s Movement)—join the ruling Alliance Party.

1973 Kuala Lumpur, the federal capital, is designated the Federal Territory of Kuala Lumpur. The Federation of Malaysian Consumer Associations (FOMCA), comprising state-level consumer associations, is established.

1974 Razak visits Beijing and establishes diplomatic relations with the People's Republic of China (PRC). Operation Sri Aman ends the communist insurgency in Sarawak with the laying down of arms and signing ceremony at Simanggang (renamed Bandar Sri Aman to commemorate the event). Parti Pesaka Bumiputera Bersatu (PBB; United Indigenous Rights Party) is formed, which consolidates Muslim and Iban support. Peasant protests against rural poverty in Baling leads to the involvement and participation of university students who hold demonstrations in Ipoh, Penang, and Kuala Lumpur. Many students and social activists, including Dr. Syed Husin Ali (1936–), are detained by the ISA. **1 June:** The Barisan Nasional (BN; National Front) is formed and reflects an expanded Alliance Party; from a coalition of three parties, it expands to nine.

Under Tun Hussein Onn (1976–1981)

1976 The inaugural ASEAN heads of government meeting is held at Bali. **14 January:** The sudden death of Razak in London shocks the nation. **15 January:** Deputy Prime Minister (Tun) Hussein Onn (1922–1990; hereinafter Hussein) is sworn in as the third prime minister of Malaysia (1976–1981). Mahathir is appointed as his deputy.

1978 The first issue of the *Borneo Post*, an English-language daily based in Kuching, serves both Sarawak and Sabah.

1979 A map indicating Malaysia's sovereignty over Pulau Batu Puteh (Pedra Branca), Middle Rocks, and South Ledge is published.

1980 The Tamil-language newspaper *Malaysia Nanban* is established. PERKIM is instrumental in setting up the Regional Islamic Dakwah Council for Southeast Asia and the Pacific (RISEAP), a non-governmental missionary organization. Dato Seri Dr. Lim Keng Yaik succeeds Tun Dr. Lim Chong Eu as president of Gerakan. Singapore files an official complaint over Malaysia's claim to sovereignty over Pulau Batu Puteh. Singapore argues that maps published in 1962, 1965, and 1975 indicated the republic's ownership.

Under Tun Dr Mahathir bin Mohamad (1981–2003)

1981 Hussein retires as prime minister following a coronary bypass.

July: Mahathir becomes the fourth prime minister of Malaysia. He appoints (Tan Sri) Datuk Musa Hitam (1934–) as his deputy, ushering in the era of the “2M.” At the UMNO annual assembly, Tengku Razaleigh Hamzah (1937–), a Kelantan prince-politician, challenges Musa Hitam for the deputy president’s post (and traditionally the deputy prime ministership) in 1981 but fails.

1982 April: In the sixth Malaysian general election, BN sweeps 132 of 154 parliamentary seats, giving a strong mandate to Mahathir as prime minister. Mahathir introduces the Look East policy to emulate the exemplary work ethics and achievements of East Asian countries, especially Japan and South Korea. He standardizes time for the whole nation, whereby clocks in Peninsular Malaysia are put forward 30 minutes to synchronize with those in Sabah and Sarawak.

1983 The concept of “Malaysia Inc.” is introduced whereby greater cooperation between the public and private sectors is promoted. Concurrently, state-owned and controlled entities are corporatized and privatized, aiming at reducing the government’s financial and administrative burden, enhancing efficiency and productivity, facilitating economic growth and development, and contributing to the objectives of the NEP. Badan Warisan Malaysia (Heritage of Malaysia Trust) is established to promote the conservation, preservation, and appreciation of Malaysia’s architectural heritage. The National Evangelical Christian Fellowship Malaysia (NECF) is set up. The Malaysian Consultative Council of Buddhism, Christianity, Hinduism, and Sikhism is inaugurated to promote interfaith dialogue. The International Islamic University Malaysia (IIUM), a public institution that promotes Islamic studies at the tertiary level, is established. Bank Islam is set up by the government as the first Islamic bank in Malaysia. The Malay rulers, under pressure from the government, agree to surrender their right to refuse assent to laws passed by Parliament.

1984 Labuan, a part of Sabah, is designated as the Federal Territory of Labuan. At the UMNO annual assembly, Razaleigh again bids for the deputy president’s post as he had done in 1981; he again fails against

incumbent Musa Hitam, who has Mahathir's backing. **July:** A proposal is made at the ASEAN foreign ministers' meeting in Jakarta to declare a Southeast Asian Nuclear-Weapon-Free Zone (SEANWFZ).

1985 9 July: Mahathir launches Proton Saga, the first Malaysia-made car. Datuk Seri Joseph Pairin Kitingan (1940–), with support garnered from non-Muslim *bumiputera* and the Chinese community, registers Parti Bersatu Sabah (PBS; Sabah United Party). PBS wins a snap election and Pairin Kitingan becomes Sabah's chief minister (1985–1994), and the first Christian (Roman Catholic) to head a state government. The Christian Federation of Malaysia is established. Followers of an Islamic “deviant” sect in Kampung Memali, Baling, clash with security forces, resulting in 14 villagers and four policemen killed according to official reports.

1986 February: Musa Hitam resigns as deputy prime minister from the government but retains the post of UMNO deputy president. Abdul Ghafar Baba, an UMNO veteran, is appointed as deputy prime minister. **August:** In the seventh Malaysian general election, BN wins 148 of 177 parliamentary seats. Malaysia proposes the establishment of a South–South Commission at the Nonaligned Movement conference in Harare.

1987 April: Razaleigh challenges Mahathir for the UMNO presidency; Mahathir narrowly wins a third term. Likewise, Abdul Ghafar Baba also narrowly wins as UMNO deputy president, defeating Musa Hitam. Razaleigh and several of his supporters (including Datuk Rais Yatim, minister of foreign affairs) resign as cabinet ministers. Razaleigh establishes Semangat '46 (Spirit of '46). Dato' Seri Abdullah Ahmad Badawi (1939– ; hereinafter Abdullah), minister of defense, is dismissed from Mahathir's government for his support to Razaleigh. Abdullah, however, remain in UMNO. **October–November:** Purportedly to avert interracial clashes, 106 people—politicians including DAP Secretary-General Lim Kit Siang, lawyers, journalists, and leaders of pressure groups—are detained without trial under the ISA. Three newspapers, including the *Star*, have their licenses suspended.

1988 February: UMNO is deregistered by a court ruling. UMNO Baru (New UMNO) is formed. The *syariah* court system is introduced,

hence removing the secular courts' jurisdiction over Islamic laws. The Malaysian Gurdwaras Council is formed.

1989 The MCP formally ends its armed struggle. The remaining MCP guerrillas settle in Thailand. Mahathir in his capacity as chairman of the Commonwealth Conference initiates the Langkawi Declaration that outlines a commonwealth program of action to address environmental challenges in the world. Razaleigh's Semangat '46 allies with PAS. On the conflicting claims of sovereignty over Pulau Batu Puteh, Singapore proposes that the dispute be settled at the International Court of Justice (ICJ) in The Hague, Netherlands.

1990 Mahathir articulates the concept of Vision 2020, which envisages Malaysia's attainment of developed nation status by the year 2020. The collapse of communism in the U.S.S.R. brings an end to the Cold War. **29 May:** Hussein, the former prime minister, passes away in San Francisco. **October:** The eighth Malaysian general election sees BN winning 127 of 180 seats in the Dewan Rakyat, and all state legislative assemblies except Kelantan, which is secured by a Semangat '46-PAS coalition.

1991 The New Development Policy (NDP; 1991–2000) is introduced as a continuation of the NEP. Mahathir is instrumental in realizing the first Langkawi International Maritime and Aerospace (LIMA) Exhibition. **January:** Pairin Kitingan, chief minister of Sabah and president of PBS, is arrested on corruption charges. **February:** Mahathir appoints Dato' Seri Anwar Ibrahim (1947–; hereinafter Anwar) and Abdullah as minister of finance and minister of foreign affairs respectively.

1992 The Malaysian AIDS Council is set up, serving as an umbrella organization of some 37 nongovernmental organizations (NGOs) involved in HIV- and AIDS-related activities, including care and support, treatment, education, and prevention. Mahathir launches the Institute of Islamic Understanding Malaysia (IKIM), a government think tank that promotes a better understanding of Islam.

1993 Amendments are introduced to the Federal Constitution to remove immunity from prosecution in a court of law hitherto enjoyed by the nine Malay rulers. **30 March:** A Special Court is created whereby the Malay rulers could now be charged for criminal offenses. **Decem-**

ber: Anwar challenges Ghafar Baba for the post of UMNO deputy president; the latter withdraws his candidacy and Anwar wins uncontested; he is appointed deputy prime minister.

1994 January–February: Pairin Kitingan, chief minister of Sabah, calls for a snap state election. Despite his conviction on corruption charges, the fine is less than the amount that would have disqualified him for public office; instead, he earns sympathy for being a victim of a politically motivated conviction. PBS wins narrowly and Pairin Kitingan is sworn in as chief minister of Sabah. **March:** Owing to defections, PBS is unable to form the state government, and instead becomes the opposition. Pairin Kitingan is forced to resign as Sabah’s chief minister; Tan Sri Sakaran Dandai, who leads the Sabah wing of UMNO, is the state’s new chief minister. **June:** Activities of Al-Arqam, an Islamic sect, are curtailed, citing the group as a threat to national security, declaring its teachings deviationist, and alleging that it trained Muslim militants in South Thailand. **15 September–6 October:** A severe haze, mainly caused by forest fires in Indonesia, envelops the country.

1995 Mahathir inaugurates the Langkawi International Dialogue, a part of the International Dialogue on Smart Partnership series. Malaysia contributes military personnel to the UN Protection Force (UNPROFOR) for peacekeeping duty in the Bosnian conflict. The Malaysian Buddhist Sangha Council is formed. **April:** The ninth Malaysian general election returns the BN to power with a vast majority of 162 of 192 parliamentary seats. Kelantan alone is retained by the opposition, a coalition of PAS and Semangat ’46. Mahathir launches Putrajaya, Malaysia’s new administrative capital.

1996 Malaysian Tan Sri Razali Ismail is elected president of the UN General Assembly in New York. The Petronas Twin Towers, standing at 452 meters, are the world’s tallest buildings. PAS announces that it is no longer intending to replace secular criminal law with the Islamic *hudud*; the federal government is adamant in rejecting *hudud*. **October:** Semangat ’46 dissolves and its members, including Razaleigh, rejoin UMNO.

1997 Through Mahathir’s efforts under the Policy of Constructive Engagement, Myanmar becomes a part of ASEAN. ASEAN Plus Three (China, Japan, and South Korea) begins a dialogue of economic

cooperation. **May:** Anwar becomes acting prime minister during Mahathir's two-month leave of absence. **August:** A severe haze episode is experienced that persists until October. **September:** Mahathir delivers a scathing criticism of the tendency of Malaysian Muslims, who focus more on the form (beards, headscarves) than the substance of Islam, and condemns extremism. **November:** The National Economic Action Council (NEAC), with Dato' Paduka Daim Zainuddin as executive director, is set up to address the adverse impact of the Asian financial crisis (1997–1998).

1997–1998 The Asian financial crisis adversely affects the economy. The Malaysian government imposes capital controls to arrest the downward slide of the ringgit and other measures to soften the impact on the economy.

1998 Malaysia hosts the Commonwealth Games and the Asia Pacific Economic Cooperation (APEC) forum. **March:** Illegal immigrants resisting deportation riot, resulting in eight Indonesians and one member of Malaysia's security forces killed. **April:** Lim Guan Eng, deputy secretary-general of the DAP, receives an 18-month prison sentence following an appeal to the Court of Appeals against his original sentence of a RM15,000 fine for sedition and publishing unsubstantiated news. This conviction disqualifies him for public office. Lim begins his sentence in August. **June:** The Kuala Lumpur International Airport (KLIA) opens at Sepang. A schism between Mahathir and Anwar is increasingly apparent. At the UMNO general assembly, Ahmad Zahid Hamidi, head of UMNO Youth and a known ally of Anwar, delivers a criticism of the UMNO leadership (read: Mahathir), citing "the debilitating impact of corruption" within the party. Mahathir responds with the appointment of Daim Zainuddin as minister of special functions in charge of economic development, a position undoubtedly undermining Anwar as finance minister. **August:** Resignations of the Bank Negara Malaysia's (Central Bank of Malaysia) governor and deputy governor, both believed to be allied to Anwar, further aggravates the Mahathir-Anwar rift. Anti-Anwar elements within UMNO circulate a pamphlet titled *Fifty Reasons Why Anwar Cannot Become Prime Minister*, where allegations of corruption and sexual misconduct are cited. **2 September:** Anwar is dismissed as deputy prime minister and minister of finance as morally unfit to hold public office. **3 September:** Anwar

is expelled from UMNO. Affidavits alleging his sexual misconduct are lodged with the High Court in Kuala Lumpur. Anwar begins his nationwide tour of the country to explain to the *rakyat* his side of the story attracting massive crowds at *ceramah* (briefings). His supporters adopt “*reformasi*” (reform) as a rallying cause after the movement in Indonesia that brought down President Suharto. **Mid-September:** Anwar’s adopted brother, Sukma Darmawan Samitaat Madja, and his ex-speech writer, Munawar Ahmad Anees, are convicted and sentenced to a six-month jail term following apparent confessions from both that they performed homosexual acts with Anwar. Anwar and his supporters (40,000–60,000) call for Mahathir’s resignation; Anwar is detained under the ISA. Street demonstrations by Anwar’s supporters turn violent with clashes with police; 132 people are arrested. With Anwar’s arrest, his wife, Dr. Wan Azizah Wan Ismail, assumes the role of de facto leader of the *reformasi* movement. **Late September:** Anwar pleads not guilty to five charges of corruption and five charges of sexual impropriety. His face appears visibly bruised and he alleges that he has been beaten while in police custody. **December:** Tan Sri Abdul Rahim Noor, inspector-general of the Royal Malaysia Police, tenders his resignation following initial reports that the police are responsible for Anwar’s bruising.

1999 The Petronas Malaysian Grand Prix, the penultimate leg of the world Formula One championship, opens at the Sepang International Circuit. By an act of Parliament, the Suruhanjaya Hak Asasi Manusia (SUHAKAM; Malaysian Human Rights Commission) is set up by the Malaysian government to promote awareness of human rights among the *rakyat*. **January:** Abdullah becomes deputy prime minister and minister of home affairs; the latter portfolio is relinquished by Mahathir. Daim Zainuddin becomes minister of finance, a post Mahathir held since Anwar’s dismissal. **March:** A Royal Commission of Inquiry in its submitted report names Rahim Noor responsible for Anwar’s beatings while in police custody. **April:** Charges of assault are filed against Rahim Noor. Anwar is found guilty on each of the four counts of corruption; he is sentenced to six years’ imprisonment. In accordance with Malaysian law, Anwar is disqualified from political office for a total period of 11 years—six years imprisonment and an additional five years disqualification from political office. Parti Keadilan Nasional (PKN,

KeAdilan; National Justice Party) is formed, headed by Dr. Wan Azizah to champion Anwar's cause. Although claiming to be a multiethnic and multireligious party, its membership is confined to young, urban, educated Malays. **June:** Mercy Malaysia, a medical and humanitarian relief organization, is set up by Dr. Jemilah Mahmood. **29 November:** The 10th Malaysian general election registers a decisive triumph for the BN, winning 148 of 193 seats in the Dewan Rakyat, again retaining a two-thirds majority, which is an essential requirement for any amendments to the Constitution. At the state assembly elections held concurrently, PAS not only retains Kelantan but wins Terengganu and gains increasing support in Kedah, Mahathir's home state. **December:** In a surprise move, Mahathir appoints Tan Sri Musa Mohamad, a former vice chancellor of Universiti Sains Malaysia, who is neither a politician nor an UMNO member, as minister of education, replacing Dato' Seri Najib Abdul Razak (1953– ; hereinafter Najib), who is moved to the defense portfolio. Mahathir formally announces Abdullah as his successor-designate to become prime minister when he steps down after his fifth and final term in office. Meanwhile, Fadzil Nor, president of PAS, becomes the new parliamentary leader of the opposition following the electoral defeat of DAP Secretary-General Lim Kit Siang; Lim resigns from his party post.

2000 The National Vision Policy (NVP; 2000–2010) is introduced, which strives to attain a progressive and prosperous society. Taman Negara Mulu and Taman Negara Kinabalu, located in Sarawak and Sabah respectively, are listed as UNESCO World Heritage Sites under the natural heritage category. **March:** Rahim Noor is found guilty of assaulting Anwar and sentenced to two months' jail and fined RM2,000. **April:** Tourists vacationing in the resort island of Sipadan, off Sabah's coast, are kidnapped. **June:** In the face of widespread allegations of wrongdoing, Daim Zainuddin initially takes two months' leave of absence, and then formally resigns as minister of finance. **July:** Anwar is found guilty of sodomy and sentenced to nine years' imprisonment to be served consecutively with his earlier jail term (six years). For the same offense, Sukma Darmawan receives six years' imprisonment and four strokes of the *rotan* (cane).

2001 Putrajaya, the new federal administrative capital, is designated the Federal Territory of Putrajaya. Puteri UMNO (UMNO Female

Youth Wing) is formed with members drawn from young women under 35 years of age and not members of Wanita UMNO. **6 July:** IKIM.fm, the first Islamic digital radio station in Malaysia, begins broadcasting. **August:** Nik Adli Nik Abdul Aziz, the son of PAS spiritual leader Datuk Haji Nik Abdul Aziz Nik Mat, is among 10 men detained in relation to their alleged involvement with the Kumpulan Mujahidin Malaysia (KMM; Malaysia Mujahidin Group), which seeks to overthrow the Malaysian government; Nik Adli's detention is under the ISA. **December:** Nineteen members of al-Ma'unah, an Islamist cult, on treason charges to overthrow the Malaysian government are convicted.

2002 Voice of the Malaysian People (SUARAM), a human rights organization that advocates a free, equal, just, and sustainable society, publishes the *Malaysian Human Rights Report 2002*. The ICJ rules in favor of Malaysia over the sovereignty of Sipadan and Ligitan, much to Indonesia's disappointment. **May:** Both students and staff (academic and nonacademic) of public universities are required to sign a pledge of allegiance to king, country, and government. Many students and academics had been involved in *reformasi* activities. **June:** Mahathir, when addressing the UMNO annual meeting, suddenly announces his resignation from the government. Following much coaxing from UMNO's elite, he agrees to remain until October 2003 when Abdullah will assume the reins of office as prime minister and president of UMNO. **July:** Abdul Hadi Awang of PAS and *menteri besar* (chief minister) of Terengganu announces the implementation of the *syariah* (Islamic law) in the state. The federal government opposes such a move. **October:** Five men alleged to be from Jemaah Islamiah (JI), a terrorist network in Southeast Asia purportedly with links with Al-Qaeda, are detained under the ISA. **26 December:** A tsunami sweeps through the western parts of Southeast Asia across the Indian Ocean to Sri Lanka's east coast. Malaysia suffers 68 fatalities in Penang, Kedah, and Perlis.

Under Dato' Seri Abdullah Ahmad Badawi (2003–)

2003 Malaysia becomes the chairman of the OIC. **February:** A formal agreement is signed by Malaysia and Singapore that their conflicting claims of sovereignty over Pulau Batu Puteh be settled at the ICJ. **April:** Anwar's appeal for his sodomy conviction is rejected by

the Court of Appeals. He had just completed four years of his six-year imprisonment; the last two years have been remitted for good behavior. **August:** The merger of Parti Rakyat Malaysia (PRM; Malaysian People's Party) and PKN results in the Parti Keadilan Rakyat (PKR; People's Justice Party). **31 October:** Mahathir steps down as prime minister, and Abdullah becomes Malaysia's fifth prime minister.

2004 January: Abdullah appoints Najib as deputy prime minister. **February:** *Khidmat Negara* (National Service) pilot program starts with 85,000 18-year-olds (male and females) to undergo training for a three-month period in 41 camps throughout the country. **24 March:** The 11th Malaysian general election again sees BN returning to power with a bigger parliamentary majority (198 of 219 seats). Terengganu returns to BN; only Kelantan remains in opposition (PAS) hands. Opposition parties suffer heavy losses. **April:** Abdullah launches a National Integrity Plan to combat corruption and abuse of power. **September:** Anwar leaves Sungai Buloh Prison following his successful appeal against his sodomy conviction, which was upheld by the federal court that ruled in favor of Anwar owing to the unreliability of the evidence tendered.

2005 February: Abdullah launches a guidebook on Islam Hadhari (Civilizational Islam). **April–May:** Submission of the final report of the Royal Commission to Enhance the Operations and Management of the Royal Malaysia Police. The published report strongly requests the setting up of an Independent Police Complaints and Misconduct Commission to ensure more accountability to the *rakyat*. UMNO Putera, originally a bureau of UMNO Youth tasked with organizing activities for male youths aged between 18 and 25 years old, is formed. **August:** Anwar is awarded RM4.5 million in damages from a suit he filed against the false allegations contained in *Fifty Reasons Why Anwar Cannot Become Prime Minister*. The haze due to the annual burning of forests in Indonesia is the worst since 1997.

2006 February: The Kuching-based *Sarawak Tribune* followed by *Guan Ming Daily* and *Berita Petang Sarawak* have their publishing licenses suspended indefinitely for reprinting cartoons depicting the Prophet Muhammad (s.a.w.), first published in a Danish newspaper that provoked outrage throughout the Muslim world. Avian influenza ("bird flu") breaks out, initially in a farm near Kuala Lumpur, followed by

further similar cases. **April:** Abdullah announces the suspension of the proposed bridge project intended to replace the causeway to Singapore. **June:** Mahathir in retirement publicly admits doubts over his choice of successor as prime minister; he criticizes Abdullah's abandonment of public projects already started during his term of office. **October:** Nik Adli is released from a five-year detention without charge.

2007 On the retirement of Dato Seri' Dr. Lim Keng Yaik as Gerakan president (1980–2007), Tan Sri Dr. Koh Tsu Koon becomes acting president. **19 September:** PKR de facto leader Anwar releases an eight-minute video clip, said to be 14 minutes when originally recorded in 2002. The clip shows Datuk V. K. Lingam, a prominent lawyer, having a conversation on his cell phone with, it was believed, then Chief Judge Tun Ahmad Fairuz Sheikh Abdul Halim, apparently arranging the appointment of “friendly” senior judges and of factionalism among the judicial elite. Following the verification of the authenticity of the video by a three-member panel, a Royal Commission of Inquiry is formed to look into the serious allegation of the illegal meddling in judicial appointments of senior judges in Malaysia that had purportedly occurred in 2002. **10 October:** Malaysian cosmonaut Dr. Sheikh Muszaphar Shukor on board the Expedition 16 Soyuz TMA-II spacecraft lifts off to space from the Baikonur Cosmodrome, Baikonur, Kazakhstan. **25 November:** A rally held by the Hindu Rights Action Force (HINDRAF) in Kuala Lumpur makes accusations of discrimination and marginalization of the Indian community by the MIC and the BN government, and presents an 18-point memorandum; the rally turns violent when participants clash with the police, and several of the organizers are detained under the ISA.

2008 February: Tan Sri Haidar Mohamed Nor, the chairman of the five-member Royal Commission of Inquiry into the V. K. Lingam video clip, submits a two-volume report to Yang Di-Pertuan Agong. The report identifies V. K. Lingam and Tun Ahmad Fairuz as the parties on the video clip, and reveals that the process of judicial appointments was susceptible to manipulation by the executive branch of the government as well as by private individuals. **8 March:** The 12th Malaysian general election is held. The incumbent BN suffers crushing electoral defeats to the opposition parties—namely, the DAP, PAS, and PKR—losing Penang, Kedah, Perak, Selangor, and the federal territory of Kuala Lumpur;

PAS also retains Kelantan, which it has administered since 1990. **Mid-March:** De facto Law Minister Datuk Zaid Ibrahim announces that the government should apologize to sacked Lord President Tun Salleh Abas and five federal court judges in 1988 over the issue of limiting the power of the judiciary to interpret laws; the latter were Tan Sri Azmi Kamaruddin, Tan Sri Wan Hamzah Mohamed Salleh, Datuk Seri George Seah, Tan Sri Wan Suleiman Pawan Teh, and Tan Sri Eusoffe Abdoolcader, although Wan Suleiman and Eusoffe had since passed away. Anwar brings together the DAP, PAS, and PKR to form the Pakatan Rakyat (People's Pact) coalition. **May:** Mahathir in a surprise announcement, resigns from UMNO, and likewise his wife, Tun Dr. Siti Hasmah Mohd Ali; he has no intention to join another party and would only consider rejoining UMNO if Abdullah were to step down as party president. The ICJ awards Pulau Batu Puteh to Singapore, and Middle Rocks to Malaysia. The implication is that all natural resources, including minerals in the territorial waters 12 nautical miles (22.2 kilometers) radiating around Pulau Batu Puteh, will be under Singapore's jurisdiction. **4 June:** Announcement by Abdullah's government of a 41 percent hike in fuel charges amid rising prices of numerous essential foodstuffs creates a tightening of the belt reaction from the populace, with reduced motor traffic on the roads and a higher demand for public transport. **18 June:** Datuk Yong Teck Lee, president of the Sabah Progressive Party (SAPP), a BN component party, announces a move for a no-confidence motion on Prime Minister Abdullah. **21 June:** Undisclosed ex gratia payments are presented to former Lord President Tun Salleh Abas and former Supreme Court judge Tan Sri Azmi Kamaruddin, as well as to the families of the late Tan Sri Eusoffe Abdoolcader and the late Tan Sri Wan Suleiman Pawan Teh (Tan Sri Wan Hamzah Mohamed Salleh, and Datuk Seri George Seah had earlier received the ex gratia payments). All these former judges were wrongfully sacked in the judicial crisis of 1988 (Azmi, Wan Hamzah, and Eusoffe were reinstated). Azmi accused Mahathir, the former prime minister, of amending Article 121 of the Federal Constitution to allow him, who already headed the executive and dominated the legislature, to control the judiciary. Mahathir's motive, according to Azmi, was related to the case of UMNO's deregistration in 1987. **28 June:** Mohd Saiful Bukhari Azlan, a 23-year-old former personal aide to Anwar, alleged in a police report that he was sodomized by Anwar at a condominium in Damansara, Selangor, on 26

June; Anwar in turn files a suit against Mohd Saiful, claiming defamation and malicious falsehood. Anwar alleges that the BN government is determined to sabotage his political comeback at a time when he was planning to return to Parliament. **29 June:** Anwar lodges a police report against the inspector-general of police, Tan Sri Musa Hassan, and the attorney-general, Tan Sri Abdul Ghani Patail, alleging abuse of power and fabrication of evidence over his being beaten up, including sustaining a black eye while in police custody in 1998 on a sodomy charge. Thereafter, he seeks refuge in the Turkish embassy in Kuala Lumpur on grounds that his life is being threatened; his request is granted on humanitarian grounds. **30 June:** Anwar exits the Turkish embassy in the evening after receiving assurance of his safety from Najib and Home Minister Datuk Seri Syed Albar. Meanwhile, Anwar's wife and PKR president, Dr. Wan Azizah, and her daughter Nurul Izzah, a member of Parliament, have a 20-minute session with Abdullah at Parliament House to seek assurance of Anwar's safety. **1 July:** P. Balasubramaniam, the private investigator hired by Abdul Razak Baginda, one of the accused in the Altantuyaa murder trial, claims in a statutory declaration that the police have omitted important information allegedly linking Najib with the murder case. **7 July:** "Melaka and George Town, Historic Cities of the Straits of Malacca" is inscribed on the list of the UNESCO World Heritage Sites. **10 July:** Abdullah, Malaysian prime minister and UMNO president, announces that he will step down in June 2010 and Najib will succeed him in both capacities; this leadership transition agreed to by UMNO is a response to calls from within the party for Abdullah to give way to Najib. **15 July:** A live, televised public debate is held for the first time in Malaysia between PKR de facto leader Anwar and Information Minister Datuk Ahmad Shabery Cheek on the issue of the steep rise in fuel prices. **16 July:** Anwar is arrested by police in front of his residence in Bukit Segambut, Kuala Lumpur, at 1 p.m.; earlier, Anwar had been at the Anti-Corruption Agency (ACA) headquarters in Putrajaya to record his statement on the alleged fabrication of evidence in the "black-eye incident" of 1998. **20 July:** Abdullah, UMNO president, and Datuk Seri Abdul Hadi Awang, PAS president, announce that they have met on three previous occasions (following the 8 March general election) for a *muzakarah* (dialogue) on issues relating to Malays and Islam. **31 July:** Dr. Wan Azizah, PKR president and parliamentary opposition leader, vacates her Permatang Pauh

parliamentary seat to allow her husband, Anwar, to contest the seat. **7 August:** At the Sessions Court in Kuala Lumpur, Anwar pleads not guilty to sodomizing his former aide Mohd Saiful Bukhari Azlan; the court allows Anwar to post a nonsurety personal bond of RM20,000. **16 August:** PKR nominates Anwar as its candidate for the Permatang Pauh parliamentary by-election, while BN has Datuk Arif Shah Omar Shah as its candidate; the third contestant is Hanif Hamat, president of Angkatan Keadilan Insan Malaysia (Malaysian Human Justice Movement). The Election Commission (EC) sets a 10-day campaigning period. **17 August:** Lee Chong Wei wins an Olympic silver medal for the men's singles badminton after conceding defeat to Lin Dan of China; Lee is the first Malaysian to reach an Olympics final. **26 August:** Anwar wins the Permatang Pauh parliamentary by-election by a huge margin; with this electoral triumph, he returns to Parliament following a decade of enforced absence. As PKR adviser and de facto leader of the Pakatan Rakyat coalition, he assumes the position of parliamentary opposition leader. **4 September:** The Ministry of Higher Education confers apex (accelerated program for excellence) status on Universiti Sains Malaysia; the additional funding will be allocated to transform the university into the country's first world-class university. **8 October:** Abdullah, following pressure to step down from quarters within UMNO, announces his decision not to defend his presidency in the party elections scheduled for March 2009; in effect, he is making way for Najib to assume the presidency and in turn the premiership.

Introduction

In faraway London in 1824, an Anglo–Dutch treaty was signed between Great Britain and the Netherlands. Although the main aim was to end a centuries-old rivalry between the two Western nations, this treaty had long-term implications, including chartering and creating the future of two nation-states in present-day Southeast Asia—namely, Malaysia and Indonesia. The Anglo–Dutch treaty drew an imaginary demarcation line through the entire length of the Straits of Melaka whereby territories to the north came under the sphere of influence of Britain and those to the south fell into the Netherlands’ sphere. Britain then had a free hand in the Malay Peninsula and the northern part of Borneo, the areas that subsequently became British Malaya and British Borneo respectively. British Malaya less Singapore became Malaya in 1957, and in 1963, Malaya together with Singapore and two out of the three territories of British Borneo—namely, Sarawak and North Borneo (Sabah)—became Malaysia. Singapore was expelled and became an independent republic in 1965. Malaysia—which comprises Malaya, Sarawak, and Sabah (re-named North Borneo in 1963)—was thus borne of British imperialism and colonialism.

Contemporary Malaysia’s plural population of indigenous and immigrant communities of Malay, Chinese, Indian, and a host of numerous minorities (Orang Asli, Iban, Melanau, Bidayuh, Kadazandusun, Murut, Bajau, and others) is to a large extent a result of migration from neighboring lands in the region and afar, and also of British colonialism. Ethnic diversity and religious differences accentuated by spatial and occupational niches created social schisms that were held precariously together by British colonialism. Despite the multiethnic, multicultural, and multireligious fabric of present-day Malaysian society, the country has enjoyed remarkable success in maintaining a strong democratic system of government, nurturing and developing a growing

economy with strong fundamentals, and contributing a pivotal role and voice not only in the region but also in world affairs.

LAND AND PEOPLE

The Federation of Malaysia comprises 13 states and three federal territories. With a total land area of 329,847 square kilometers, Malaysia is centrally situated in Southeast Asia only a few degrees north of the equator. Malaysia shares its northern border with Thailand, its western and southern borders with Indonesia and Singapore, and its eastern border with the Philippines. Some 500 kilometers of the South China Sea separate Peninsular or West Malaysia (131,686 square kilometers) and East Malaysia (198,161 square kilometers). Peninsular Malaysia occupies the historically important Malay Peninsula, a promontory that is the southernmost extension of the Asian landmass that commands the eastern periphery of the Straits of Melaka. It is home to 11 states: on the west coast are Perlis, Kedah, Penang, Perak, Selangor, Negeri Sembilan, Melaka, and Johor, and on the east coast Kelantan, Terengganu, Pahang, and the Federal Territories of Kuala Lumpur and Putrajaya. Peninsula Malaysia has the bulk (79.6 percent) of the country's 26.13 million inhabitants (2005 est.; 27.17 million, 2008 est.). Despite possessing large tracts of land—the states of Sabah (73,619 square kilometers) and Sarawak (124,450 square kilometers) and the Federal Territory of Labuan (92 square kilometers)—East Malaysia has a sparse total population of 5.32 million, or 20.4 percent (2005 est.). The Sultanate of Brunei is juxtaposed between Sabah in the north and Sarawak in the south; both Sabah and Sarawak share a common and rugged boundary with Indonesian Kalimantan.

Physical Landscape

Shaped like a prebloomed lotus, Peninsular Malaysia is a result of land formations of some 150 million years ago that developed fold mountains. Several fingers of highland ranges run parallel alongside one another in a north–south direction. Banjaran Titiwangsa (Titiwangsa Range), the peninsula's dominant mountain range, scales above 2,000 meters (Gunung Korbu with a peak of 2,183 meters is the highest)

and extends from Kelantan's northern border to the doorstep of Melaka. Banjaran Tahan begins at the Kelantan-Pahang border and runs to southern Johor, with fragmented stretches across Pahang's interior. Gunung Tahan (2,187 meters) is its highest peak as well as the highest peak of the peninsula. Banjaran Pantai Timur, or the East Coast Range, is much lower, averaging 1,300 meters, and forms an eastern fence overlooking the South China Sea. The mountain ranges form a watershed with rivers flowing from either side fed by the perennial heavy rainfall of an annual average of more than 2,000 millimeters (78.8 inches). Sungei Pahang (Pahang River) at 475 kilometers is the longest river, draining into the east coast, while Sungei Perak (Perak River) meanders 400 kilometers to the west coast. Tasik Temengor (Lake Temengor) in northeast Perak and Tasik Kenyir (Kenyir Lake) in west-central Terengganu are the two major lakes of the peninsula. Notable islands and island groups off Peninsular Malaysia include Penang, Langkawi, and Pangkor off the west coast and Perhentian, Redang, and Tioman off the east coast. Productive plains (agricultural, mining, and settlements) are found on Kedah, Lower Perak, coastal Selangor, Johor, Pahang, and Kelantan. The southern portion of the peninsula, the area south of Sungei Pahang, has hills interspersed with wetlands crisscrossed by broad rivers lazily snaking through the peneplain. Wetland areas include Tasik Bera, Tasik Chini, and the coastal plain between Pekan and Endau.

Comparatively, Sarawak is less mountainous than Sabah but has its fair share of high terrain that dominates the interior. The mountain ranges are Tamabo, Apo Duat, Iran, and Hose, with notable peaks at Gunung Murud (2,423 meters) in the Kelabit Highlands, Gunung Mulu (2,377 meters), and Bukit Batu (2,028 meters). Extending over 563 kilometers, the Rejang is Sarawak's (and Borneo's) longest river, followed by the Baram at 400 kilometers. The low-lying coastal regions comprise almost impassable mangrove swamps.

More than 85 percent of Sabah is hilly and mountainous, with dominating ranges such as Maitland, Brassey, Trus Madi, and Crocker. Gunung Kinabalu (4,101 meters) in the Crocker Range is the highest peak in Southeast Asia. In the same range are two other peaks, the Gunung Trus Madi (2,597 meters) and the Gunung Tambuyukon (2,579 meters). The Kinabatangan at 560 kilometers, rising from the Maitland Range, flows eastwards to the Sulu Sea. A narrow strip of lowland runs from Kudat and Marudu Bay in the north to Kimanis Bay and Labuan in

the south. Balambangan and Banggi islands guard Sabah's north coast while Sipadan, Mabul, Kapalai, and Ligitan are off the east coast in the Celebes Sea.

Climate and Vegetation

Straddling the equatorial zone, Malaysia experiences a hot, humid, and wet climate throughout the year. The overall temperature is high between 22° C and 33° C with the diurnal temperature range at about 7° C. Humidity is high, averaging over 80 percent as a result of the high temperature and high evaporation rate. Elevation and precipitation affect the temperature, with highland areas experiencing cooler temperatures and higher rainfall than the plains. Cameron Highlands, which nestles in Banjaran Titiwangsa, possesses a mean temperature of 18° C and annual rainfall of over 2,644 millimeters, in contrast to Kuala Lumpur in the Klang Valley, which experiences 27° C and 2,413 millimeters respectively. The monsoons exert an influence over the country's climate as well as its history. The northeast monsoon, which prevails between November and April, brings heavy rain to Peninsular Malaysia's east coast, southwest Sarawak, and northeast Sabah. The coastal strip between Kota Bharu (Kelantan) and Kuala Terengganu (Terengganu) suffers annual flooding. The rough conditions in the South China Sea preclude small craft, and fishing comes to almost a standstill during this period. Annual rainfall for Kuala Terengganu is 2,921 millimeters, and is even higher for Kuching, recording a yearly 3,904 millimeters owing to proximity to the coast. The drier months are between May and November during the prevailing southwest monsoon. Peninsular Malaysia's west coast, owing to shelter from Sumatra, occasionally experiences dry spells. Melaka and Negeri Sembilan are the driest in the country during this season. On average, despite its coastal location, Melaka town has a yearly rainfall of 2,205 millimeters with temperatures nearing 30° C. Heavy rainfall marks the intermonsoonal period (mid-March to mid-June).

The tropical rainforest is Malaysia's natural vegetation, currently covering about 60 percent of the country. The forest is believed to have been unchanged for over 150 million years. As a result of this sustained stability, its flora has been most varied, possessing more than 8,500

different plant species. At Gunung Kinabalu alone, there are finds of 800 varieties of orchids and 400 different types of ferns. Likewise the fauna is varied, with different species of mammals (200), birds (675), and snakes (120).

Vegetation changes according to elevation. Mangrove forests envelop the coast, particularly Peninsular Malaysia's sheltered west coast (Perak and Selangor), most of Sarawak's coast, and Sabah's east coast. During high tide, the mangrove forests are submerged but owing to their aerial root system plants survive and thrive in the mud. Herons, crabs, and mudskippers live in the muddy environment amid trunkless *nipah* palms. Trees of the family *Dipterocarpaceae* are predominant in the lowland forest, characterized by their cylindrical stems (circumferences that exceed three meters are not uncommon) and rising to heights of more than 45 meters with massive crowns at the top. Here are found the commercial timber species such as *meranti*, *keruing*, *ramin*, *yamami*, acacia, *batai*, and *albazia*. The forest floors have thick woody lianas and creepers. The undergrowth is not as dense as commonly believed despite the dense overhead canopy, which ensures a gloomy, cool atmosphere for want of light.

At the upper layers of the primeval forests live the hornbill (much revered among indigenous peoples in Sarawak), primates (gibbons and macaques), the slow loris, and a host of insects (more than 150,000 species). The rhinoceros beetle can grow to five centimeters in length while the Atlas moth has a wingspan of 25–30 centimeters. Beautiful and colorful butterflies abound, the most notable is the *Rajah Brooke*. The larger mammals include the elephant, Sumatra rhinoceros, tapir, wild cats (tigers, clouded leopards, and black panthers); there are also wild cattle, such as *seladang* and *banteng*, and the *kancil* (mouse-deer), reputedly the world's smallest hoofed animal standing at only 20 centimeters high. The orangutan (Malay, literally “man of the jungle,” *Pongo pygmaeus*) is only found in Sarawak and Sabah (and Sumatra). Another peculiarity are the proboscis monkeys (*Naslis larvatus*) or “*Orang Belanda*” (Malay, literally “Dutchman”), famous for their long nose. While the estuarine crocodile (some attaining seven meters) is the largest reptile in the country, the wood frog is the smallest amphibian. There are various “flying” animals or “gliders” able to move rapidly in the jungle, such as the flying squirrels, flying lemurs, flying lizards,

and flying frogs. The *Rafflesia*, the largest flower in the world with a known diameter of one meter, is basically a parasite that sustains itself on certain types of liana.

As the altitude reaches 1,520 meters, higher tree heights are between 18 and 21 meters. Mountain ridges and peaks often possess gnarled trees that are no more than three meters high. Oaks and chestnuts predominate whereas ferns and mosses carpet the forest floor. Various species of rhododendron with yellow, red, or white flowers flourish as shrubs and small trees in the mountainous environment. At even higher altitudes, tropical coniferous trees cover the landscape. The fascinating insect-eating pitcher plant (*Nepenthes rajah*), the largest of the pitcher plants, can hold more than two liters of water. At 2,700 meters, moss forests give way to alpine scrub comprised of grotesque dwarf trees and enchanting wild flowers.

Sociocultural Fabric

Malaysia prides itself on playing host to a colorful admixture of ethnic communities, each holding to its unique identity, cultural traditions, religious adherences, social structure, economic livelihood, cuisines, and way of life. The terms *melting pot*, *plural society*, *polyglot society*, or *multiethnic*, *multicultural*, and *multireligious population* have been variously used to describe the peoples of Malaysia.

Drawn from the last official census (July 2000), the population stood at 23,274,690, of which 21,890,000 (94.1 percent) are Malaysian citizens. The population figure (accessed July 2008) stands at 27.17 million. Of Malaysians, *bumiputera* (indigenes) accounted for 65.1 percent, Chinese 26.0 percent, and Indians 7.7 percent. (*Bumiputera* are comprised of Malays, Orang Asli, and the indigenous minorities of East Malaysia.) The Kadazandusun at 18.4 percent are the largest ethnic group in Sabah, followed by Bajau (1.3 percent) and Malays (15.3 percent). In Sarawak, the Iban predominate with 30.1 percent, ahead of the Chinese (26.7 percent) and Malays (23.0 percent). In terms of spatial distribution, Selangor (4.19 million or 18.0 percent) is the most populous, followed by Johor (2.74 million or 11.8 percent), and Sabah (2.60 million or 10.6 percent). The least populated were Perlis (0.20 million or 0.9 percent) and the Federal Territory of Labuan (0.08 million or 0.3 percent). The proportion of urban population had in-

creased to 62.0 percent for the 2000 census, compared to 50.7 percent for the 1991 census. The Federal Territory of Kuala Lumpur led in high proportions of urban population with 100 percent, with Selangor (87.6 percent) and Penang (80.1 percent) close behind. Small urban populations were found in Kedah (39.3 percent), Perlis (34.3 percent), and Kelantan (34.2 percent). Overall, there were 104 males to 100 females; Perlis, Penang, and Kedah saw women outnumbering men. Islam, Malaysia's official religion, has the most adherents, accounting for 60.4 percent of the total population. Other religious faiths included Buddhism (19.2 percent), Christianity (9.1 percent), Hinduism (6.3 percent), and Confucianism, Daoism, and other traditional Chinese beliefs (2.6 percent). (See also tables 1 and 2.)

Malaysia has a heterogeneous society with a host of ethnic communities. Prominent ethnic groups in Peninsular Malaysia are the Malay, Chinese, Indian, and Orang Asli, the first and last mentioned are classified as *bumiputera*. Other minority communities include Eurasians, Baba Nyonya, Jawi Peranakan, Chitties, Sam-Sam, and Cocos Islanders. Recent trends (1990s and 2000s) have seen increasing numbers of non-Malaysian residents such as Indonesians, Thais, Myanmarese, Filipinos, Europeans, Japanese, and Koreans participating in skilled and unskilled labor.

Ethnic minorities are in abundance in East Malaysia: There are no fewer than 50 different ethnic groups in Sabah, while 20 or more minorities reside in Sarawak. The majority of these ethnic communities are indigenous to East Malaysia, although some had migrated from other parts of Borneo and neighboring islands over the centuries and by the 19th century had long been native to the territories of present-day Sabah and Sarawak. The various indigenous peoples are categorized into Muslim and non-Muslim communities. Malay or *Melayu* is designated for the Muslims while Dayak (Dyak, Daya) is the general term for non-Muslim indigenous groups who are also referred to by their tribal names. The ethnic nomenclature of Sabah reads as follows: Kadazandusun (many subgroups), Bajau (coastal and island communities), Murut, Orang Sungai (various groups), Chinese, Malay, and Sino natives. The non-Malaysian residents in Sabah include Filipinos, Indonesians, Europeans, and the occasional Japanese and Korean expatriates. Iban leads the ethnic communities' listing in Sarawak, followed by Bidayuh, Melanau, Chinese, Malay, Kelabit, Lun Bawang, Kayan, Kenyah, and

Orang Ulu groups (more than 20 communities). Indonesians, Europeans, Japanese, and Koreans are Sarawak's noncitizen residents.

Emerging from this diverse social fabric, the cultural landscape is equally variegated, exuberantly colorful, at times intriguing, and always inviting to both residents and visitors, participants and observers. Every other day, Malaysia witnesses a celebration or a festival—a Daoist deity's birthday, a planting ritual, a Hindu ceremony, a Catholic saint's feast, a blessing in accordance to *adat* (customary law), or an Islamic observance. With some 15 officially sanctioned festivals that are accorded public holidays (closure of government offices, schools, banks, and most businesses), the air of festivities is never long dormant. A notable illustration is that of the Chinese Lunar New Year, which officially has a two-day public holiday but stretches to 15 days in celebrations with each day having a different ritualistic observance.

Apart from especial festive foods and beverages, the daily cuisines available are mind-boggling and the cliché "spoilt for choice" is aptly demonstrated. Any visitor to George Town or Kuala Lumpur would testify to the variety of food choices available as appetizers, main courses, and desserts. The varieties of Malay cuisine are staggering as a result of the infusion and influences from immigrant communities, such as Minangkabau, Javanese, Acehnese, Arabs, Bugis, Thais, and others over the centuries. Add to this mix the regional variations and one would utterly be spoilt for choice. The heterogeneity of the Chinese diversified along dialect lines creates a plethora of cuisines distinct from one another: Hokkien preference for spicy-hot dishes thanks to the influences from Malay, Thai, and Indian kitchens are in direct contrast to the Cantonese predilection for subdued and naturally flavored cuisine. Vegetarians are hard-pressed to choose between Indian-Hindu, Chinese-Daoist, or Western-style fusion nonmeat dishes. The eclectic Baba Nyonya create no fewer than 30 varieties of desserts from savory to coconut-rich to sweet nibble-sized tidbits to taste, or chilled or warmed in a bowl.

HISTORY

The year 2009 witnessed the 52nd anniversary of Malaysia's independence from Great Britain. The latter began its decolonization process in

Asia almost immediately after the Pacific War (1941–1945), as seen in India (1947) and Burma (1948), but Malaysia only transitioned to self-rule in 1955 and attained complete independence (*Merdeka*) on 31 August 1957. Although 1957 marked Peninsular Malaysia's freedom from colonial rule, East Malaysia gained independence only in September 1963 when North Borneo (renamed Sabah in 1963) and Sarawak became component parts of the newly formed Federation of Malaysia in that year. Previous to 1963, both North Borneo and Sarawak were British Crown colonies (1946–1963), a status attained following the decision of the British North Borneo Chartered Company (BNBCC) and the Brooke White Rajah to cede their respective territories to the British Crown after the Japanese Occupation (1941–1945) and the end of the war.

Early Kingdoms and Colonial Ventures

Peninsular Malaysia, which occupies the Malay Peninsula and all adjacent islands (including present-day Singapore), traces its historical development to the early centuries of the Common Era. Kedah, Perak, Kelantan, and Terengganu formed part of the territories within Hindu–Buddhist kingdoms such as Langkasuka (6th century C.E.), Tan-Tan (6th century C.E.), Ch'ih-t'u (7th century C.E.), and the Sumatran-based Srivijaya (7th–13th centuries C.E.). Srivijayan influence and the colonization by the South Indian Tamil Cola dynasty in the 11th century C.E. of the west coast of the peninsula (notably Kedah) resulted in a strong and lasting Indian (Brahmin) legacy in later peninsular Malay polities. Undoubtedly, the emergence of the Malay Sultanate of Melaka, established about 1400 by a Palembang prince of the Srivijayan bloodline, was the single most influential historical occurrence. Although Melaka's heyday spanned slightly more than a century, its influence—statecraft, concepts of kingship, sovereignty, loyalty, Malay political philosophy, identity, language, and sociocultural traits—continues to be felt in contemporary Malaysia. Melaka not only presided over the all-important East–West international trade and the regional commerce of Southeast Asia owing to its preeminent position on the Straits of Melaka, this city-port was also the center for the propagation of Islam to the Malay Archipelago (encompassing contemporary Malaysia and Indonesia, southern Thailand, and southern Philippines). Melaka's

political and military might brought most of the peninsula and central Sumatra under its sway while its economic tentacles directly extended to practically every nook and cranny of Southeast Asia. Embracing Islam and acknowledging Ming China's (1368–1644) overlordship were the twin strategies—combined with prudent administration and geographical advantage (location, monsoons)—that explain Melaka's century-old success.

Paradoxically, Melaka's success led to its downfall when the Portuguese seized the city-port and forced the Malay ruler to flee southward to Johor. Portuguese Melaka (1511–1641) was a vital link in Portugal's maritime empire, which stretched from Ormuz to Macao. Despite repeated assaults and sieges by Aceh and the Malays of Johor-Riau throughout the 16th and 17th centuries, the Portuguese hung on and reaped profits from the lucrative spice trade. Again, Portuguese Melaka's prosperity brought its downfall. Benefiting from exhaustion of the major protagonists—the Achenese, Portuguese, and Johor-Riau—fighting for hegemony of the Straits of Melaka, the Vereenigde Oost-Indische Compagnie (VOC; [Dutch] United East India Company) captured Melaka in 1641 with Malay assistance. By then, Melaka had lost its luster as a commercial entrepôt and silting had compromised its once deep harbor. Moreover, the VOC's intention in acquiring Melaka was to obliterate rivalry, perceived or real, to its Batavia (modern Jakarta) on Java. With partial success in monopolizing the tin trade of the Malay Peninsula, the VOC concentrated eastward on its East Indies (present-day Indonesia) trade, attempting to also dominate the spice trade and the "Spice Islands" (Maluku).

Having unsuccessfully competed with the VOC for a share of the spice trade, the English East India Company (EEIC) in the early decades of the 17th century withdrew from Southeast Asia to focus on the Indian subcontinent. But by the 1780s, Anglo-French rivalry in the Bay of Bengal and the necessity to have a port of call on the eastern periphery of the bay in the increasingly lucrative "China trade" in luxuries (tea, silk, and porcelain), the EEIC sought to return to Southeast Asia. In the absence of the EEIC, English country traders (freelance traders) had conducted trading in the region; some daring individuals had now and again broken the VOC's monopolistic hold on the East Indies spice trade and market. It was one of these country traders who ultimately (undoubtedly with self-interest in mind) interceded between the EEIC

and the Malay ruler of Kedah to obtain possession of the island of Penang, off the northeast coast of the peninsula in 1786. Kedah's ruler desperately needed military protection against his suzerain lords—namely, Chakri Siam and Konbaung Burma—and offered Penang to any party who could afford such assistance.

Captain Francis Light (1740–1794), an English country trader who had always strived for a personal base after trading along the coasts of southern Siam, Kedah, and northern Sumatra for more than two decades, seized the opportunity to be the representative (*wakil*) of the Kedah ruler in negotiations with EEIC officials in Calcutta. On a bright sunny day in August 1786, Light landed on the northeast promontory of the island and claimed it on behalf of His Britannic Majesty King George III and the Honorable East India Company. He named the landing site George Town, and the island “Prince of Wales Island”; henceforth, an EEIC trading outpost was established on Penang (Malay, *Pinang* or areca nut). In 1800, the EEIC acquired from Kedah a rectangular piece of territory on the mainland fronting the island and named it Province Wellesley after Arthur Wellesley (later the Duke of Wellington), who had proposed the acquisition for logistical purposes.

The opening of Penang as a free port and entrepôt was the beginning of British penetration into the peninsular Malay States. The outbreak of the Napoleonic Wars (1803–1815) motivated the Netherlands to hand over its eastern possessions to Britain lest they fall into French hands. Accordingly, the British occupied Melaka during the war, which was thereafter returned to the Dutch when the conflict concluded. In its attempt to monitor and check Dutch ambitions in the East Indies, the EEIC's (later Sir) Thomas Stamford Bingley Raffles (1781–1826), lieutenant general of Bencoolen, arbitrarily restored a Malay ruler to the Johor throne, and the latter in turn signed an agreement to allow the opening of a trading outpost on the former ancient Malay trading island of Temasek that was then known as Singapore (Malay, *Singapura* or Lion's Lair).

Anglo–Dutch rivalry since the 17th century was resolved with the signing of the Anglo–Dutch Treaty (Treaty of London) in 1824 that arbitrarily partitioned insular Southeast Asia with an imaginary line running down the Straits of Melaka; territories north of the line came under the British sphere of influence and those to the south, Dutch influence. In a single stroke of the pen, the fate and future of the Malay

Peninsula (later, British Malaya) and the East Indies (later, Netherlands [Dutch] East Indies) were settled. The Straits Settlements comprising Penang, Melaka, and Singapore was inaugurated in 1826 that further consolidated Britain's hold on the entire eastern shores of the Straits of Melaka, the all-important sea route of East–West commerce.

Prior to formal involvement in the Malay States in the mid-1870s, the British now and then informally “interfered” primarily to safeguard British interests, and, as far as practical, to ensure the integrity of the Malay States in the face of the extension of Siamese hegemony. At the same time, the British avoided antagonizing Chakri Siam against a tenuous Anglo–Konbaung relation following the end of the First Anglo–Burmese War (1824–1826). A Chakri–Konbaung alliance, although unlikely, would have fractured British ambitions in Burma, the back door to China's untapped southwest interior (Yunnan).

The chance interference of English gentleman-adventurer (later Sir) James Brooke (1803–1868) in putting down an anti-Brunei uprising led to his elevation as the White Rajah of Sarawak in 1841, with governance over the territory from the Lundu to the Sadong rivers (approximating the present-day Kuching Division). Throughout the 1840s, Brooke, with the aid of the Royal Navy, pacified the Iban raiders of the north Bornean coastal waters; he even penetrated upstream the Skrang and Saribas rivers to destroy longhouses. In a colorful and exciting three decades, Brooke survived a Chinese Hakka challenge (1857), Iban defiance of his authority (1850s), and a pro-Brunei Malay–Muslim attempted coup (1861). By the time Brooke's nephew and successor (later Sir) Charles Anthoni Johnson Brooke (1829–1917) assumed the rajahship in 1868, Sarawak's territorial boundary has extended eastward to the Bintulu.

Meanwhile, alluvial tin in large quantities was discovered in 1848 in Larut, northwest Perak, which initiated a “tin rush” when local Malay chieftains, eager for profits from taxation, invited Chinese to work the mineral. Tin, resistant to corrosion, is useful for coating and plating other metals. Cornwall's tin, ideal for tin plating, was near exhaustion and British manufacturers urged the government to reduce import duties; it did so in 1842 and abolished it altogether a decade later. Hence, tin from the Malay States—known as “Straits tin” because it was exported from Penang and Singapore of the Straits Settlements—was in great demand. Funded by Chinese *towkay* entrepreneurs from the

Straits, often in partnership with European agency houses and investors, the tin industry flourished in the west coast Malay states of Perak, Selangor, and Negeri Sembilan. Thousands of indentured Chinese workers toiled in the tin fields of the Kinta Valley, Klang Valley, and Sungai Ujong. Chinese syndicates (“secret societies”) orchestrated labor recruitment, supervised the mining work force, profited handsomely from the various social amenities at mining settlements (opium, arrack, brothels, gambling, pawnshops), food supply, and other daily necessities. Rival syndicates, often from different and antagonistic dialect groups, clashed over mining rights, water supply, and women, breaking out into open armed clashes that often disrupted tin production and trade and caused grave concerns among mine owners and investors in Singapore and Penang.

In 1871, the passing of Perak’s ruler led to prolonged disruption in the tin industry when rival Malay claimants to the throne allied themselves with opposing Chinese syndicates. The British governor of the Straits Settlements at Singapore appeared powerless. The British Colonial Office in London sent Sir Andrew Clarke (1824–1902) as the new governor with instructions to recommend the prudent stationing of a British officer in the troubled Malay state to safeguard British interest. Upon his arrival, Clarke was handed a letter from a Raja Abdullah, one of the Perak pretenders to the throne, appealing for British assistance and promising that he would accept a British officer as adviser upon becoming sultan. Instead of making recommendations, Clarke, armed with Abdullah’s letter, convened a meeting of all parties involved in the Perak troubles on the gunboat *Pluto* anchored off Pangkor Island. In classic gunboat diplomacy, Clarke acknowledged Abdullah as sultan, pensioned off other claimants, obtained pledges to keep the peace from all the rival Chinese groups, and prepared to send a British officer—styled “resident”—to advise the Malay ruler on all matters of administration except those relating to Islam and Malay customary practices. The aforesaid were the principle clauses of the Pangkor Engagement of 1874 that set the stage for the introduction of the British residential system of indirect colonial rule. To all intents and purposes, the resident directly administered the state (from tax collection to infrastructure development). In formal terms, the resident acted in the name of the Malay ruler who, in the eyes of the *rakyat* (masses), was the fountain of authority and sovereignty. Clarke in that same year imposed

Pangkor-style agreements among rival groups in Selangor and Sungai Ujong with similar implications and results. Later, in 1888, Pahang was also brought under similar arrangement of indirect colonial rule.

Meanwhile, pecuniary expectations initiated and drove a string of individuals to acquire grants, stakes, and concessions in what became British North Borneo (Sabah) on 1 November 1881. In that year, the British North Borneo Chartered Company (BNBCC) was formed through an act of the British Parliament and entrusted with the administration of North Borneo. The Austro–Hungarian consul in Hong Kong, Baron Gustav von Overbeck (d. 1894), and London businessman Alfred Dent (1844–1927) “fathered” the BNBCC. Even before the charter was finalized, three Englishmen were sent to North Borneo: William Pryer to Sandakan on the east coast, W. Pretyman to Tempasuk, and H. L. Leicester to Papar on the west coast. In 1880, Overbeck sold off his share to Dent. Months before the charter was formally granted, Dent set up a provincial association and transferred all of his shares and control to it in return for a substantial cash payment. The association with prominent members headed by Sir Rutherford Alcock would cease once the charter was granted and all assets transferred to the BNBCC. The British Foreign Office had in mind commercial advantages and strategic considerations in lending support to the granting of a royal charter.

British Colonial Period

In 1888, British North Borneo, Sarawak, and the Sultanate of Brunei were made British protectorates, thereby creating British Borneo, which covered the greater part of the northeast and northwest of the island of Borneo. (Dutch Borneo occupied the east, south, and southwest of the island.)

The so-called Western Malay States of Perak, Selangor, Negeri Sembilan, and Pahang formed the Federated Malay States (FMS) in 1896, which improved administrative efficiency and streamlined infrastructure development, particularly in the development of land transportation. A British resident-general at Kuala Lumpur was in overall control of the FMS while the British governor in Singapore acted as high commissioner of the FMS. Then, in 1909, the Anglo–Siamese Treaty transferred sovereignty of the Siamese Malay States of Perlis, Kedah, Kelantan, and Terengganu from Siam to Britain. These four

Malay states, together with Johor, were referred to as the Unfederated Malay States (UMS); each had an adviser in lieu of a resident who held similar responsibilities in the system of indirect colonial rule. In 1914 Johor finally accepted an adviser, hence bringing all the Malay states under the colonial fold of the indirect rule façade. Consequently, British Malaya came into being and comprised the Straits Settlements (Crown colonies), FMS (protectorates), and UMS (protectorates). The centralization of power in the hands of the resident-general of the FMS drew criticism from the federated states; in fact, the greater part of the 1920s and 1930s witnessed debates over the issue of decentralization.

Railroad construction hastened with the FMS and by 1918 the north–south link was completed. Tin production centers in Perak were linked to Penang where smelting was undertaken and readily shipped to Western markets. Similarly, mines in the Klang Valley and Sungai Ujong transited at Port Swettenham (present-day Port Klang) or via rail to Singapore for smelting and export. In 1931, the eastern railway line connected Kelantan through Gemas. Paralleling the railway was a road network. On the eve of the Pacific War (1941–1945), an efficient road network served most parts of British Malaya. Likewise, telegraph and telephone communications facilitated trade and commerce. Penang and Singapore possessed international port facilities. In these two city-ports were headquartered most of the European agency houses, banks, insurance, freight-forwarding firms, and Chinese distribution businesses. Therefore, when plantation rubber (*Hevea brasiliensis*) came on the scene in the early decades of the 20th century, the stage was set for British Malaya to enter its prosperous heyday as the world's leading tin and rubber producer and exporter.

Economic resources of North Borneo and Sarawak lagged behind British Malaya. Tobacco, timber, and rubber served as important exports of North Borneo under BNBBC administration. Brooke Sarawak relied on gold, cinnabar, and antimony, and after the 1910s, oil and petroleum. Pepper, sago, and rubber were major commercial crops. Both jungle products and sea produce continued to feature in the export earnings of Sarawak and North Borneo until the outbreak of the Pacific War.

The tin industry attracted thousands of Chinese to the Western Malay States; likewise, but on a lesser scale, the rubber industry brought in South Indian Tamil immigrants. Witnessing the various opportunities,

immigrants—Acehnese, Batak, Mandailing, Jambi Malays, Riau Malays, Minangkabau, Javanese, Bugis, Banjarese, Boyanese, Madurese, Europeans, Armenians, Jews, Japanese, Siamese, Burmese, Chams, Gujeratis, Punjabis, Bengalis, Arabs, Persians, and many others—came from near and far. Hakka Chinese gold workers were already active in Bau in Upper Sarawak before Brooke’s arrival and continued to develop mines even after their failed attempt to displace the White Rajah. Rajah Charles Brooke brought in Hakka pepper and gambier planters, and Foochow and Cantonese rice farmers (who later abandoned rice for rubber). A small group of Chinese from North China even settled as farmers on North Borneo’s east coast. Some of the sojourners became settled, some “*masuk Melayu*” (assimilated into the Malay community), and some married local women but retained their ethnic and sociocultural characteristics, while others physically remained present but emotionally attached to their motherland. Loyalties, identities, and aspirations were as diverse as the social tapestry.

A plural society gradually emerged from the demands of the economy and the opportunities that availed. Communities tended to focus on particular trades and activities that gradually contributed to the emergence of an ethnic specialization of labor. Whether it was conscious policy or pragmatism on the part of the colonial authorities, occupational niches and spatial distance separated the different ethnic groups. Consequently, Kuala Lumpur had a majority Chinese population and likewise the timber port of Sandakan, whereas rural districts such as Kuala Kerai (Malays), Dungun (Malays), Mukah (Melanau), and Upper Rejang and Balui (Kayan and Kenyah) had indigenous communities. Tamil Indians were concentrated in the rubber plantations along the west coast Malay states.

A plural school system developed to cater to the aims and needs of the various communities, further contributing to societal divisiveness. English-language schools such as the government Penang Free School (1816) and the Christian mission St. Thomas’s (1885) catered to the urban populace to furnish clerical personnel for the colonial bureaucracy and European companies. The Chinese communities undertook education and schooling for their young, initially establishing dialect schools and later switching to *kuo-yi* (vernacular Mandarin). Tamil schools were set up by plantation owners for the children of their workers. The colonial government provided vernacular education for the Malays.

The Malay College, Kuala Kangsar (MCKK) in Perak, modeled after English public schools, catered to princes of the royal houses (later also sons of chieftains) where an English-language education was offered. For the peasantry, government Malay schools were provided. The colonial authorities, which hitherto had a *laissez faire* attitude toward the provision of education and schools, began to monitor Chinese schools after the 1920s as a result of the infiltration of subversive, anticolonial elements (such as from teachers or textbooks).

The social divide gradually expanded as the seeds of separatism came to take root and develop along ethnic, religious, economic, educational, occupational, and spatial lines. Worldviews and aspirations, loyalties and attachments, political consciousness, and identity were as diverse as the numerous communities that settled in British Malaya, Sarawak, and North Borneo.

While Pearl Harbor was under attack, the Imperial Japanese Army (IJA) landed at Kota Bharu, Kelantan. Utilizing a two-pronged advance down both coasts of the peninsula, the Japanese crossed the causeway in early 1942. By Christmas Eve, Kuching had been occupied and North Borneo succumbed in mid-January. The surrender of Singapore in mid-February signaled the collapse of British Malaya and its incorporation into the imperial Japanese empire. The three years and eight months of the Japanese occupation (1941–1945) were characterized by fear, shortages (foodstuff and clothing), mass killings, atrocities, runaway inflation, a thriving black market, a decline in morals and religious observances, *Nihon-go* (Japanese language) classes, and a sense of hopelessness among the multiethnic populace. The horrific *sook ching* campaign took more than 100,000 lives, largely of Chinese inhabitants in George Town and Singapore, but also Kuala Lumpur, Taiping, Johor, Negeri Sembilan, and Melaka. Singapore alone accounted for 50,000 to 60,000 deaths. Many Chinese fled to the fringes of the jungle to farm and avoid the IJA, which sought young men for labor gangs and young women for military brothels that were euphemistically known as “comfort stations.”

Europeans except German nationals were placed in internment camps at Singapore’s Changi and Kuching’s Batu Lintang. Eurasians, considered to be pro-British, were also interned. Collaboration—forced, willing, or perceived—was a sensitive issue contributing to strained interethnic relations. While the Chinese had no qualms considering the

Japanese as the enemy—being victims of *sook ching*, as members of the Malayan People’s Anti-Japanese Army (MPAJA), and participating in the “Double Tenth” 1943 anti-Japanese uprising in Jesselton—the Indians were divided. Supporters of pro-Japanese Subhas Chandra Bose (1897–1945) became members of the Indian National League (INL) and joined the Indian National Army (INA). Other Indians—including Indian Muslims, Punjabis, Sikhs, Bengalis, and others—remained staunchly pro-British. The Malays were perceived as pro-Japanese by non-Malays in view of the fact that the Malay sultans remained as they were, neither molested nor removed, and Malays continued to serve as civil servants and police personnel (albeit serving a new regime), and overall Malays in the rural areas tended not to suffer undue deprivations as their traditional subsistence economy continued to sustain their Spartan livelihood. The indigenous peoples of North Borneo and Sarawak remained loyal to the BNBBC and the Brooke Rajah respectively.

A brief period of British military administration followed the Japanese surrender. While British forces reoccupied the peninsula with the formal surrender at Singapore, the Australian Imperial Forces (AIF) received the Japanese surrender in North Borneo and Sarawak. Rajah Charles Vyner Brooke and the directors of BNCC decided to cede their respective territories to the British Crown, which took effect in mid-1946; Sarawak and North Borneo hence became British Crown colonies (1946–1963).

A new era was emerging in the postwar period, particularly with regard to ethnic political consciousness. Several developments heightened the need of each community to consider its status, interests, and rights in Malaya vis-à-vis other ethnic groups. The Malayan Union (1946–1948) provoked and consolidated the hitherto unconscious ethnic divide among the various communities in the peninsula. The variegated administrative and political systems paralleling one another in prewar British Malaya were deemed unsatisfactory; accordingly, the Malayan Planning Unit in wartime London formulated a proposal for a unitary state called the “Malayan Union” that comprised the nine Malay states and the Straits Settlements of Melaka and Penang but excluded Singapore, which remained a Crown colony. The sovereignty of the Malay rulers would be transferred to the British monarch. Jus soli citizenship and naturalization enabled large numbers of immigrants—Chinese and Indians—to be eligible to enjoy equal citizenship rights with the in-

digenous Malays. The special position and privileges of the Malays as indigenes and rulers of *Tanah Melayu* (Malay Land or Country) would be abrogated. In mid-October 1945, Sir Harold MacMichael, special representative of the British government to Malaya, tasked with securing the consent of the Malay sultans, arrived; by 1 January 1946, he had accomplished his assignment.

The implications of MacMichael's seemingly "administrative" procedure were far reaching. Losing their sovereignty, the sultans lost political, religious, and moral authority, and were impotent to defend Malay cultural and traditional institutions, which led to the demise of Malay identity and ethnicity. Unsurprisingly, Dato' Onn bin Ja'afar (1895–1962), founder and president of the United Malays National Organization (UMNO), adopted "*Hidup Melayu*" ("Long Live the Malay") as the rallying cry for both the aristocrats and the *rakyat*. Dato Onn's success led to a three-party discussion—namely, the British colonial government, the Malay rulers, and UMNO—to draft a new constitution to replace the Malayan Union. Non-Malays—mainly Chinese and Indians—and radical Malay nationalists felt that they were being sidelined and combined their remonstrations in a coalition of the All-Malaya Council for Joint Action (AMCJA) and Pusat Tenaga Rakyat (PUTERA; Centre of People's Power). The colonial government rejected the AMCJA–PUTERA "People's Constitution." The Federation of Malaya, inaugurated in 1948, retained the Malay rulers' sovereignty as well as Malay special rights and privileges, and imposed more restrictive citizenship requirements. Again, Singapore was excluded from this new federal setup. Penang reluctantly joined the federation after a vain attempt at seceding.

The cession of North Borneo from BNBCC to the British government was an uneventful episode in mid-1946. But in neighboring Sarawak, a section of the Malay community vigorously resisted cession. The Malays felt that they had been privileged under the Brooke White Rajahs—Malay *datu* (nonroyal chiefs) were Brooke advisers, and *perabangan* (sons of *datu*) monopolized the post of Brooke Native Officers, and Malays served in the police force—and they were apprehensive toward a British government that might discard traditional Brooke practice. The anticeSSION movement had the support of Anthony Brooke, nephew of the rajah, who at one time had been named as successor but was later withdrawn. The anticeSSION protest witnessed en bloc resignations from

Malay civil servants, Malay schoolteachers, and a boycott of some *datu* from the installation ceremony of the British governor. Then, in 1949, a young Malay student teacher named Rosly Dhoby fatally stabbed Governor Duncan Stewart in Sibuluan. (Stewart died a week later in Singapore.) Thereafter, the anticolonialists called off their protest.

The “real” reasons for the declaration of the Malayan Emergency (1948–1960) on 18 June 1948, initially in parts of Perak and Johor but the following day throughout Malaya and Singapore, remain unclear. Some quarters argued that it was the intention to utilize the emergency powers—for instance, detention without trial—to eliminate radical Malay groups with pro-Indonesia ambitions of armed revolution. As developments unfolded, the so-called emergency became an all-out struggle between the colonial government and the Chinese-dominated Malayan Communist Party (MCP) under Secretary-General Chin Peng (Ong Boon Hwa; 1922–). Whether the MCP acted on its own initiative or was directed from without remains uncertain.

MCP strategy was to disrupt the Malayan economy and in the resulting socioeconomic chaos to seize control. The government response was multifold, combating the MCP on various levels: political, military, economic, social, and psychological. Troops from the commonwealth came to Malaya’s assistance. Severing the MCP’s jungle guerrillas officially labeled as communist terrorists (CTs) from their food, medicine, intelligence, and recruit sources—namely, Chinese farming communities that had been established during wartime on the jungle fringes—was the singular contributing factor that crippled the effectiveness of the CTs. The Briggs’s Plan—resettlement of mainly Chinese farming communities to New Villages—succeeded in denying the CTs their supply sources. The Malayan (Malaysian) Chinese Association, established in 1949, worked tirelessly to assist the settlers in the New Villages—which initially resembled concentration camps owing to the presence of watchtowers, security fencing, checks, and patrols—to ensure no assistance was rendered to the CTs. Amenities and facilities, such as clinics, schools, piped water, electricity, and sanitation, were provided. General Sir Gerald Templer (1898–1979), who was both British high commissioner and director of operations, was stern and at times harsh; his adoption of collective punishment (penalizing an entire village for intransigency) drew criticisms in the House of Commons and from the London media. A psychological war was waged between the

colonial government and the MCP, with both parties wooing the hearts and minds of the populace. Various Orang Asli communities that had helped the CTs were won over to the government's side when much assistance in kind was given. Politically, Templer allowed local elections to pave the way for self-rule and relaxed the citizenship requirements, enabling more non-Malays, particularly Chinese, to be Malayan citizens.

Meanwhile, UMNO had a new president in Tunku Abdul Rahman Putra Al-Haj (1903–1990), a Kedah prince, who, although he disagreed with his predecessor that the party be opened to non-Malay membership, was pragmatic that cooperation with non-Malay political parties was a prudent strategy considering Malaya's multiethnic population. A year into office, Tunku sanctioned an informal alliance between UMNO and the MCA that triumphed in the Kuala Lumpur municipal election in 1952. The following year, the Alliance Party was established, formalizing the UMNO–MCA political pact. In 1954, the Malayan (Malaysian) Indian Congress that represented the Indian community, then the third-largest ethnic group in Malaya, joined the Alliance Party. The inaugural general elections of 27 July 1955 for the federal legislative assembly saw the Alliance Party winning 51 of the 52 seats. Parti Islam Se Malaysia (PAS; Pan-Malaysia Islamic Party) won the remaining seat. Tunku became chief minister of self-governing Malaya and had a multiracial cabinet. In December 1955, the Baling Talks were held between Tunku and Chin Peng. Tunku assured Chin Peng that independence was imminent and therefore urged the MCP, who claimed to fight for Malaya's liberation, to cease its struggle and rejoin society. But Chin Peng's request that the MCP be recognized as a bona fide political party and that MCP members be allowed into society without checking in with the police and other security agencies were rejected by the Tunku. Therefore, the emergency continued for another five years until formally lifted in 1960. By then, Chin Peng and a handful of hardcore MCP stalwarts lived in tenuous straits in the heavily forested Malayan–Thai boundary.

Independent Malaysia under Tunku (1957–1970)

Tunku and the Alliance Party initiated steps toward attaining *Merdeka* (independence). In 1956, Tunku led the *Merdeka* mission to

London for talks that concluded successfully. On 31 August 1957, a fully independent Federation of Malaya came into being with Tunku as prime minister. Malaya joined the commonwealth, and the Anglo-Malayan Defence Agreement (AMDA) placed the young nation in a pro-West camp in the Cold War. Malaya continued as a producer and exporter of primary commodities (rubber and tin) with major markets in and as trading partners with the Western democracies.

In 1961, Tunku mooted the concept of “Malaysia,” a wider federation encompassing independent Malaya, the British Crown colonies of Singapore, Sarawak, and North Borneo, and the British protectorate of the Sultanate of Brunei. Lee Kuan Yew of the People’s Action Party (PAP), then prime minister leading self-governing Singapore since 1959, was enthusiastic about an expanded federation and Singapore’s inclusion. Indigenous leaders of Sarawak and North Borneo initially expressed apprehension and reservations but were later won over. Opposing the formation of Malaysia was the Chinese-dominated Sarawak United People’s Party (SUPP); although it had moderates in the leadership, the rank-and-file were mainly drawn from the working class, which was sympathetic to or had become outright communists. Leftist elements saw Malaysia as an obstacle to their political agenda of creating a socialist or communist state. Steps taken to realize Malaysia included a referendum in Singapore (1962), the Cobbold Commission (1963), and a United Nations (UN) mission (1963) in Sarawak and North Borneo, all of which sought to determine public opinion on the wider federation. Favorable supportive results were obtained. Sarawak and North Borneo, however, demanded safeguards that were incorporated in the “Twenty Points” whereby provisions were made in immigration, education, representation in the federal Parliament, and other requirements to ensure the rights and interests of their inhabitants. Brunei, on the other hand, decided not to join Malaysia because of issues concerning the sultan’s status, oil royalties, and other factors. On 16 September 1963, the Federation of Malaysia came into being.

Externally, Malaysia under Prime Minister Tunku faced opposition from Indonesia and the Philippines. Indonesia launched “*Konfrontasi*” (Confrontation), which sought to crush Malaysia because the establishment of the country was regarded as a neocolonial scheme to prolong British presence and influence in the region. The Philippines, which administered the old Sulu sultanate that once laid claim to the eastern parts

of North Borneo, now claimed that the territory belonged to the republic. Skirmishes occurred along the Sarawak–Kalimantan border. The events of 1965 that saw the fall of President Sukarno (1901–1970) and the ascendancy of General Suharto (1921–2004) subsequently led to the conclusion of *Konfrontasi* the following year. Manila’s claims also subsided (but were not abandoned), and diplomatic ties were resumed in 1966. In 1967, diplomatic relations were restored with Jakarta.

Within Malaysia, Tunku faced challenges from the PAP. Lee launched the Malaysia Solidarity Convention (MSC), which advocated the concept of “Malaysian Malaysia” whereby all citizens would be treated equally in all spheres. In other words, it called for the abrogation of Article 153 of the Federal Constitution that safeguarded the special rights and privileges of the peninsular Malays and *bumiputera* of Sabah and Sarawak. Furthermore, disagreements over financial matters led to strained relations between UMNO and the MCA, on one side, and the PAP, on the other. In order to defuse potential interethnic animosity, Tunku allowed Singapore to secede in 1965.

On 8 August 1967, Malaysia together with Thailand, Singapore, Indonesia, and the Philippines formed the Association of Southeast Asian Nations (ASEAN), a regional nonmilitary partnership to promote the common interests, concerns, and cooperation among member countries. Malaysia worked hard to have ASEAN adopt its concept of a Zone of Peace, Freedom, and Neutrality (ZOPFAN), which was subsequently accepted in the Kuala Lumpur Declaration in 1971.

Electoral setbacks suffered by the Alliance Party in the general elections of 10 May 1969—with the opposition Gerakan Rakyat Malaysia (Gerakan; Malaysian People’s Movement) winning Penang and Parti Islam Se Malaysia (PAS; Pan-Malaysia Islamic Party) capturing Kelantan—and the loss of its two-thirds parliamentary majority led to Sino–Malay clashes in Kuala Lumpur and Penang on 13 May. A nationwide state of emergency was declared on 16 May, and the following day Parliament was suspended, and the National Operations Council (NOC) assumed control. Then Deputy Prime Minister (Tun) Abdul Razak bin Hussein (1922–1976) became the director of the NOC, which ruled by decrees. Several measures were implemented to diffuse interracial antagonisms. The Rukunegara or “Principles of the Nation” were introduced. Public debate on sensitive issues such as the special position of the Malays or citizenship of non-Malays was proscribed. The New

Economic Policy (NEP; 1971–1990), a social restructuring program that accorded assistance to Malays and other *bumiputera* to help them catch up economically with other communities, was promulgated. Then in late February 1971, Parliament was reconvened. Since then, racial harmony and national unity have been given priority. May 13, 1969, was undoubtedly Malaysia's darkest hour, with many lessons learned.

Under Tun Abdul Razak bin Hussein (1970–1976) and Tun Hussein Onn (1976–1981)

In 1970, Razak became prime minister (1970–1976) succeeding Tunku, who retired. The NEP was implemented in earnest during Razak's tenure. Rural development was Razak's primary concern. The Federal Land Development Agency (FELDA) was one of his most successful projects. Heeding Tunku's advice of power sharing, Razak in 1974 created the Barisan Nasional (BN; National Front), an expanded Alliance Party that comprised former opposition parties such as Gerakan and PAS, and also parties like SUPP and Sabah Alliance, altogether numbering nine member parties. In foreign relations, he re-aligned Malaysia's pro-Western stance to one of neutrality; ZOPFAN was his brainchild. Malaysia also joined the Nonaligned Movement (NAM). Within ASEAN, Razak promoted regional cooperation. In 1974, in a historic visit to Beijing, Razak established diplomatic relations with the People's Republic of China (PRC). On 14 January 1976, Razak, aged 53, passed away unexpectedly in London.

Deputy Prime Minister (Tun) Hussein Onn (1922–1990) became prime minister and UMNO president. Hussein's tenure was marked by his fight against corruption and the abuse of power, overcoming opposition to the NEP, and fostering national unity. Following a coronary bypass in mid-1981, Hussein stepped down as prime minister, and his deputy, (later Tun) Dr. Mahathir bin Mohamad (1925–) became Malaysia's fourth prime minister.

Under Tun Dr. Mahathir bin Mohamad (1981–2003)

Mahathir's premiership of 22 years (1981–2003) witnessed the transformation of Malaysia, particularly apparent in economic and infrastructure developments. Upon the completion of the NEP, he re-

placed it with the National Development Policy (NDP; 1991–2000) that prioritized economic growth. He sought to create a model of capitalism that focused not only on generating wealth but also on its equitable distribution. He fostered the growth of a class of entrepreneurs with his various pro-business policies. His National Vision Policy (NVP; 2001–2010) reemphasized national unity. His Malaysia Incorporated and privatization policy saw greater cooperation and participation of the private sector with the government in economic growth. Several public utilities and transport agencies were corporatized and privatized, thus attaining the dual advantage of improving efficiency and profits and reducing the government's financial and administrative burdens. Kuala Lumpur City Centre (KLCC), the new federal administrative capital of Putrajaya, Cyberjaya, and the Kuala Lumpur International Airport (KLIA) formed the Multimedia Super Corridor (MSC) that strived to create an information and communications technology (ICT) center. The MSC was in line with Malaysia's promotion of a knowledge-based economy (K-economy) and society (K-society). The Petronas Twin Towers, once the world's highest man-made structures, overlook a modern metropolis of Kuala Lumpur and the Klang Valley. Mahathir transformed Langkawi into an international tourist resort and the venue of the Langkawi International Dialogue that is part of the International Dialogue on Smart Partnership series. The national car and motorcycle projects were his initiatives that came into fruition in 1985 (the Proton Saga) and 1996 (the Kriss) respectively. Mahathir threw down a challenge to his successors with his Vision 2020 concept that intends to see Malaysia attain full developed-nation status by that year.

On the international stage, Mahathir drew attention to Malaysia as a voice of the third world, the Organization of the Islamic Conference (OIC), Afro-Asian countries, and South Asia. He was an outspoken critic of the UN and called for the abolishment of the veto powers of the permanent members of the Security Council and replacing it with a more equitable system of representation. He consistently argued against the domination economically and politically of the West over developing countries, whether in Asia, Africa, Latin America, or Eastern Europe. Although his East Asia Economic Caucus (EAEC) proposed in 1990 sought closer ties between ASEAN and northeast Asia, it failed to materialize owing to opposition from the United States; Mahathir subsequently was able to realize the grouping in another form—namely,

“ASEAN Plus Three” in 1997 (“Three” represents China, Japan, and South Korea).

Within UMNO, Mahathir faced challenges to his presidency from Tengku Razaleigh Hamzah (1937–), a Kelantan prince-politician, in 1987. Mahathir narrowly won. The challenge resulted in a divided UMNO. In 1989, Razaleigh and his followers left the party to form Semangat ’46, which collaborated with PAS, the longtime nemesis of UMNO. Nonetheless, the BN coalition, by then comprising 14 components and under Mahathir’s leadership, not only triumphed in every general election but consistently retained its two-thirds parliamentary majority, an essential prerequisite for amendments to the Constitution.

Mahathir’s term as prime minister witnessed several controversial issues, notably the 1987 dismissal of Malaysia’s lord president and two Supreme Court judges, an amendment to the Federal Constitution to create a Special Court for the Malay rulers in 1993, and the 1998 removal from office of Dato’ Seri Anwar Ibrahim (1947–), then deputy prime minister and UMNO deputy president, from the cabinet, government, and UMNO.

Anwar’s dismissal sparked the *Reformasi* (Reformation) movement led by his wife, Dr. Wan Azizah Wan Ismail (1952–) with street demonstrations in Kuala Lumpur. Then, in April 1999, the Parti Keadilan Nasional (PKN, KeAdilan; National Justice Party) was formed to protest Anwar’s arrest and conviction on corruption and sodomy charges. Led by Dr. Wan Azizah with support from mainly urban, educated Malays, KeAdilan’s victory appeared promising. In 2003, KeAdilan merged with Parti Rakyat Malaysia (PRM; Malaysian People’s Party) to create Parti Keadilan Rakyat (PKR; People’s Justice Party) with Dr. Wan Azizah as president and Dr. Syed Husin Ali (1963–) as deputy president. Although KeAdilan received a lukewarm response from the electorate in the 1999 general elections, winning five parliamentary seats, PKR had a disastrous outing in the 2004 general elections when it won only a single seat—that of its president.

Mahathir’s handling of the devastating Asian financial crisis (AFC; 1997–1998)—by imposing strict capital controls, pegging the Malaysian currency (ringgit) to the U.S. dollar (US\$) at a fixed rate, and setting up a national asset management company (Danaharta) to address nonperforming loans—cushioned the economy from further decline but was sharply criticized by economists from within and without. By

2002, however, Malaysia appeared to have overcome the adverse impact of the AFC. The swift recovery vindicated Mahathir's unorthodox response.

Under Dato' Seri Abdullah Ahmad Badawi (2003–)

Mahathir retired as prime minister on 31 October 2003 and was succeeded by then-deputy prime minister Dato' Seri Abdullah Ahmad Badawi (1939–). Abdullah strived to improve the delivery system of the public sector, combated corruption in society, and advocated the Islam Hadhari concept, a more holistic practice of the faith. In the general elections of March 2004, Abdullah led the BN to a landslide victory. Terengganu—then under PAS, which also controlled Kelantan—was regained by the BN.

However, in an unpredictable turnaround, the 8 March 2008 general elections saw the incumbent BN losing five state governments—Kedah, Penang, Perak, Selangor, and Kelantan—and the Federal Territory of Kuala Lumpur to the opposition PAS, PKR, and Democratic Action Party (DAP). (Kelantan was under PAS before the elections.) For the first time, the BN ruling coalition lost its two-thirds parliamentary majority, a fate that had befallen the Alliance Party in 1969 that sparked the May 13, 1969, tragedy. But unlike 1969, there were no untoward interracial clashes. PAS–PKR–DAP formed Pakatan Rakyat (People's Pact) Coalition (March 2008) that had 80 parliamentary seats to BN's 142.

Abdullah was overwhelmingly besieged from within UMNO and from without with calls for his resignation, unrestrained criticisms of his leadership, accusations of nepotism, and widespread rumors of alleged wrongdoing and corruption. Abdullah's "Mr. Clean" image suffered a reversal of fortune. Mahathir was Abdullah's greatest critic; he even resigned from UMNO (May 2008) to demonstrate his displeasure with Abdullah's presidency.

The announcement on 4 June 2008 of a 41 percent hike in fuel prices was followed a fortnight later by a proposed move for a no-confidence motion on the prime minister by Datuk Yong Teck Lee, president of the Sabah Progressive Party (SAPP), a BN component party, a move that created a critical situation for Abdullah. Rumors were rife of Anwar's claims that he had the "numbers" (through BN politicians switching

camps) to topple the BN government. All eyes are on Abdullah's next move on the political tightrope as he struggles to stay upright. In July 2008, Abdullah formally announced a leadership transition program in UMNO whereby he will relinquish his position as party president and as prime minister in June 2010. Deputy Prime Minister Dato' Seri Najib Abdul Razak (1953–) was named as his successor in both posts. This leadership transition agreed to by UMNO is a response to calls from within the party for Abdullah to give way to Najib.

Meanwhile, the political spotlight shifted to Anwar, who was accused by a former aide, 23-year-old Mohd Saiful Bukhari Azlan, who alleged in a police report that he was sodomized by Anwar at a condominium in Damansara, Selangor, on 26 June 2008. In declaring his innocence, Anwar hurled allegations at Abdullah's government of sabotaging his political comeback. Then in July, Dr. Wan Azizah vacated her Permatang Pauh parliamentary seat to make way for her husband, Anwar, to contest. Anwar won the Permatang Pauh parliamentary by-election by a huge margin. With this electoral triumph, he returned to Parliament following a decade of enforced absence; as PKR adviser and de facto leader of the Pakatan Rakyat coalition, he assumes the position of parliamentary opposition leader.

Since the announcement of the transition plan of UMNO in July, many quarters within the party have continued to voice dissatisfaction over Abdullah's presidency and premiership. Critics argued that June 2010 was too far away and demanded an earlier handover. Finally, in early October, Abdullah, bowing to intense pressure from within, declared his decision not to defend his presidency in the party elections scheduled for March 2009. In effect, he is bringing forward the date for Najib to become UMNO president as well as prime minister of Malaysia.

ECONOMIC DEVELOPMENT

Malaysia's mixed economy balances a free-market economy and a degree of government direction, and has transformed the country favorably in the past five decades. The population stood at about 8.9 million in the 1960s, which increased threefold to 26.13 million in 2005. Malaysia's gross domestic product (GDP) grew impressively from RM5.866 million in 1960 to RM495.239 million in 2005. In 1960, agricultural

products (including forestry, fisheries, and mining) accounted for 44.2 percent of GDP; by 2005, however, their contribution had dropped to 23.0 percent. On the other hand, the manufacturing sector has grown from 8.6 percent in 1960 to 30.6 percent in 2005. The service sector gradually rose from 44.1 percent in 1960 to 46.4 percent in 2005.

Over a period of five decades, Malaysia's economy has been transformed from a primary commodities producer and exporter of natural rubber and tin into an industrializing economy that increasingly harnesses the advantages of modern technology and knowledge-based industry. Nonetheless, Malaysia has retained its status as the largest producer and exporter of palm oil and has increasingly developed its downstream activities. Notwithstanding the setback inflicted by the Asian financial crisis, Malaysia had since rebounded and achieved a per capita GDP of US\$4,904 in 2005 rising to US\$5,610 in 2007, making it one of the upper-middle-income economies in the world.

During the colonial period (1870s–1950s), the emphasis was on the production and export of tin and rubber. Gold and oil were exported from Sarawak as well as some pepper, and North Borneo contributed timber. These primary commodities remained the mainstay until independence and into the 1960s. Cultivation of palm oil on a large scale began in earnest during the 1960s; it even occasionally replaced rubber as the crop of choice. There were encouraging hopes that palm oil might be a lucrative product. While the tin industry was entering its sunset period in the 1970s following more than 150 years of active exploitation, the country was fortunate to discover offshore fields of oil and natural gas. The 1970s and 1980s saw the oil and natural gas industry taking off in a promising manner. The manufacturing sector became the main engine of economic growth after the last quarter of the 1980s. By the late 1990s, the focus was on the service sector to lead economic growth.

Since 1956, a number of five-year economic plans have been formulated and implemented. Each plan had its midterm review to ascertain problems, adjustments, and the budgetary situation. During the first decade following independence, the focus of economic planning was import substitution (1958–1968). The second economic phase was export orientation (1969–1985). As a consequence of the 13 May 1969 tragedy, the NEP was introduced in 1971 to eradicate poverty, restructure society, and rectify the socioeconomic imbalances between

bumiputera and non-*bumiputera*. The NEP ran until 1990, covering four five-year economic plans, namely the Second Malaysia Plan (1971–1975) through to the Fifth Malaysia Plan (1986–1990). In the mid-1980s, industrialization was emphasized and incorporated in the First Industrial Master Plan (IMP; 1986–1995). All IMPs stressed the strategy of export orientation. The National Development Policy (NDP; 1991–2000) replaced the NEP. The NDP, however, incorporated some of the NEP’s basic objectives and strategies. Primarily, the NDP was a kick-start in realizing Vision 2020 (1991–2020); it strived toward achieving the status of an advanced, developed nation in terms of social justice, moral and ethical values, quality of life, efficiency in public administration, and economic excellence. The Sixth (1991–1995) and Seventh (1996–2000) Malaysia Plans encompassed the NDP. The Second Industrial Master Plan (1996–2005) was implemented with the commencement of the Seventh Malaysia Plan. The year 2001 marked the beginning of the National Vision Policy (NVP; 2001–2010) and the Eighth Malaysia Plan (2001–2005). The NVP aimed to steer national development toward attaining a developed, progressive, and scientific as well as an ethical, moral, and caring nation. Emphasis was on strategies to develop a knowledge-based economy aimed at attaining sustainable economic growth and resilience. Lessons from the adverse impact of the AFC and the increasing encroachment of globalization necessitated an economy that could weather any untoward circumstances. The third phase of industrialization as outlined in the Third Industrial Master Plan (2006–2015) focused on strategies to boost the competitiveness of the manufacturing and service industries. The Eighth Malaysia Plan (2006–2010) sought to push the economy further up the value chain, strengthen institutional and implementation capacity, and raise Malaysia’s capacity for knowledge and innovation.

Since the Pioneer Industries Ordinances of 1958, the country’s industrialization strategy has gone through various phases. The 1960s witnessed the strategy of import substitution whereas the 1970s emphasized foreign direct investments (FDIs), and labor-intensive and export-oriented industries. The early 1980s focused on the development of import-substituting heavy industries; the establishment of PROTON and the national car project were among the major developments. The first IMP was launched in 1986 and gave particular attention to resource-based industries and diversification of non-resource-based industries

and selected heavy industries. The 1990s and the implementation of the second IMP witnessed the trend toward the development of clusters of interrelated, capital-intensive, high-value-added and high-technology industries. Major infrastructure projects were undertaken, such as the Kuala Lumpur International Airport (KLIA) and the Sepang International Circuit, which catered to international Formula One racing. Biotechnology is the main thrust of the third IMP. It is expected that this new growth area has the potential to propel the country forward to achieve sustainable and environmentally friendly industrialization by the year 2020. The third IMP also seeks to develop dynamic industrial clusters and robust small and medium-sized enterprises (SMEs), and among them to foster strategic alliances in high-value-added and high-technology industries.

Malaysia's industrialization program resulted in great numbers of women entering the workforce, notably in the electrical, electronics, and textiles industries. Labor shortages in the 1990s saw the engagement of foreign workers from neighboring countries and from as far off as South Asia. Industrialization brought a dramatic change in the landscape by establishing industrial estates and free-trade zones (FTZs); increased urbanization affected lifestyles as well as family, social, and economic trends.

The heyday of natural resources and agriculture was in the 1950s when they contributed some 53.2 percent of GDP and 61 percent of the labor force. Although overtaken by the manufacturing and service sectors in terms of current contribution to the GDP, natural resources and agriculture remain important components of the economy and a source of employment (13.3 percent in 2005). Malaysia is currently the world's leading producer and exporter of palm oil, natural rubber, cocoa, pepper, oil and natural gas, timber, and tin. Greater emphasis has been given to agricultural-based industries since 2005.

The service or tertiary sector experienced a healthy growth in the 2000s, averaging 5.8 percent per annum and largely driven by increasing consumer spending (a result of rising disposable income), greater numbers of tourists, and increased trade-related activities. New growth areas since the late 1990s were private education, private health-care services, shared services and outsourcing, supply chain management, and Islamic financial services. Malaysia has become a global leader in Islamic banking and financial services.

Overall, Malaysia has a commendable network of roads and railways, sea ports and airports, postal services and telecommunications, and utilities (water, electricity, and sanitation and sewerage). Comparatively, infrastructure facilities and amenities are more advanced and developed in Peninsular Malaysia than in East Malaysia. The peninsula's west coast, in particular the Klang Valley, is the most advanced.

A policy shift in the early 1980s saw the private sector playing a greater role in infrastructure development as a result of Malaysia Incorporated and the privatization policy. Projects that were privatized included the North-South Expressway (NSE), the monorail and light-rail transit (LRT) system in Kuala Lumpur, seven sea ports, a railway, 39 civil nonmilitary airports including KLIA, and all utilities, postal, and telecommunications services. A "wired" environment is increasingly expanding in urban areas where "hotspots" allow Internet access, with the Klang Valley as the most connected in cyberspace.

Bank Negara Malaysia (Central Bank of Malaysia), established in 1959 (current name since 1963), regulates and streamlines the country's banking and financial sector. The 1990s witnessed a concerted effort at rationalization of the sector, with numerous mergers of finance companies and commercial banks. Since the mid-2000s, mergers of merchant banks, stock brokerage firms, and discount houses have consolidated as investment banks. In 2004, the Kuala Lumpur Stock Exchange (KLSE) became a demutualized exchange and was renamed Bursa Malaysia Berhad (Bursa).

By the mid-2000s, Malaysia ranked as the 18th-largest trading nation in the world, the 18th-largest exporter, and the 20th-largest importer. The total value of exports in 2005 reached RM533.8 billion while total imports stood at RM434.0 billion. Manufactured goods accounted for 77 percent of exports, where half of manufactured goods were electrical and electronic products. Malaysia is a net importer of manufactured goods; interestingly, the bulk of imports were electrical and electronic products, particularly machinery, but many of them were simply imports of machinery to create more industrial exports.

Malaysia's principal export markets are within ASEAN, with Singapore as the prime market, followed by the United States, Japan, China, and the European Union (EU). Since the late 1990s, Malaysia's trade with Asia—particularly East Asia (China, Japan, South Korea, and Taiwan)—has grown at a faster pace of nearly 12 percent annually in

comparison to 4.6 percent with North America and 4.7 percent with the EU. Free-trade agreements (FTAs) are being negotiated with trading partners on a bilateral basis or regionally through ASEAN. Malaysia actively participates in international economic forums such as the World Trade Organization (WTO), the Asia-Pacific Economic Cooperation (APEC), ASEAN, and ASEAN Plus Three.

Although Malaysia welcomes and continuously encourages foreign direct investments (FDIs), Malaysian companies have begun actively participating in direct investment abroad. Foreign investments are in oil and gas, services, manufacturing, agriculture, and construction mainly within ASEAN but also in West Asia and Africa. PETRONAS, the national oil and natural gas company, takes the lead in foreign direct investments

The Dictionary

– A –

ABDUL RAHMAN PUTRA AL-HAJ, TUNKU (1903–1990). Fondly addressed by his royal honorific “Tunku” (Prince), he was the first **prime minister** of independent **Malaya** (1957) and subsequently Malaysia (1963), and widely acknowledged as *Bapa Merdeka* (Father of Independence) owing to his pivotal role in gaining **Merdeka** (independence) from **Great Britain**. In 1951, Tunku assumed the presidency of the **United Malays National Organization** (UMNO) when founding president **Dato’ Onn bin Ja’afar** tendered his resignation. While keeping UMNO exclusively **Malay**, Tunku forged alliances with the **Malayan (Malaysian) Chinese Association** (MCA) and the **Malayan (Malaysian) Indian Congress** (MIC). Tunku’s interracial coalition politics triumphed when UMNO–MCA won in the **Kuala Lumpur** municipal election of February 1952. Confidently, Tunku forged the **Alliance Party**, a coalition of UMNO–MCA–MIC in 1954 that won a landslide (51 of 52 seats) in the **pre-Merdeka general election** of 27 July 1955. Appointed as chief minister, Tunku began the negotiations with the British for self-**government** that subsequently scheduled 31 August 1957 for independence.

Tunku and the Alliance Party’s electoral success led to the hastening of independence and in turn nullified the **Malayan Communist Party**’s (MCP) purported claim of struggling for Malaya’s independence. The **Baling Talks** (1955) were an attempt to end the shooting war that has been termed **Malayan Emergency** (1948–1960) but failed because the staunchly anticommunist Tunku rejected the MCP’s primary demand for recognition as a legal political party. Tunku’s proposal of a wider federation of Malaysia comprising Malaya, **Singapore**, **Sarawak**, and **North Borneo** (Sabah) was realized

on 16 September 1963 despite opposition from Indonesia's *Konfrontasi* (1963–1966) and the Philippines' **Sabah claim**. When relations deteriorated between UMNO, MCA, and Lee Kuan Yew's **People's Action Party** (PAP) of Singapore, Tunku took the momentous decision to expel Singapore from Malaysia in 1965.

Interethnic relations within Malaysia became strained and untenable, finally erupting in the **May 13, 1969**, racial conflicts in Kuala Lumpur, **Penang**, and other urban centers. Events apparently overtook Tunku. He tendered his retirement as prime minister in September 1970 when **Parliament** was reconvened. Shortly thereafter, Tunku became secretary-general of the **Organization of the Islamic Conference** (OIC) based in Jeddah and proceeded to establish the Islamic Development Bank. *See also* FOREIGN POLICY; FORMATION OF MALAYSIA.

ABDUL RAHMAN YAKUB, TUN DATU PATINGGI (1928–). Tun Datu Patinggi Abdul Rahman Yakub was the architect of **Malay–Melanau** Muslim political dominancy of **Sarawak**. He joined the Parti Barisan Anak Jati Sarawak (BARJASA; Sarawak Indigenous Front Party) in 1962. Together with Datuk Abang Ikhwan Zaini and his nephew, **Tan Sri Datu Patinggi Abdul Taib Mahmud**, he merged the Malay–Muslim Parti Negara Sarawak (Sarawak National Party) with BARJASA to form the Parti Bumiputera (Bumiputera Party) in 1966. **Tunku Abdul Rahman Putra Al-Haj**, Malaysia's first **prime minister**, brought Rahman Yakub to **Kuala Lumpur** as federal deputy minister of justice and of rural development, and later as minister of lands and mines (1965–1969) and of **education** (1969–1970). As minister of education, he staged the implementation of Malay, the national **language**, as the medium of instruction in schools and universities. Thereafter, he returned to Sarawak to be chief minister (1970–1981). In 1974, he merged the Malay–Melanau Muslim-led Parti Bumiputera with the **Iban**-dominated Parti Pesaka Sarawak (Sarawak Indigenous Rights Party) to establish the **Parti Pesaka Bumiputera Bersatu** (PBB; United Indigenous Rights Party), thereby strengthening the Muslim and non-Muslim indigenous peoples and offering sustained political stability. He also brokered a peaceful conclusion to the protracted communist insurgency in 1974 when Operation Sri Aman led to the laying down of arms

from 256 members of the Partai Rakyat Kalimantan Utara (North Kalimantan People's Party), including Secretary-General Bong Kee Chok at Simanggang (renamed Bandar Sri Aman). In addition, he established the Sarawak State Planning Unit to oversee economic development and Yayasan Sarawak (Sarawak Foundation) to provide scholarships, and launched branch campuses of Universiti Pertanian Malaysia and MARA Technology Institute. Upon his retirement from politics in 1981, Rahman Yakub was appointed Sarawak's fourth **Yang Di-Pertua Negeri** (head of state; 1981–1985).

ABDUL RAZAK BIN HUSSEIN, TUN (1922–1976). Born of aristocratic lineage from Pahang, Tun Razak, as he was better known, was the architect of Malaysia's rural development and hence *Bapa Pembangunan* (Father of Development), and the proponent of the **Rukunegara** (National Principles) and the **New Economic Policy** (NEP; 1971–1990). As deputy prime minister, Tun Razak became director of the National Operations Council set up following the **May 13, 1969**, racial conflicts. Within a short time, he ensured that parliamentary democracy was restored (September 1970). Tun Razak became Malaysia's second **prime minister** (1970–1976) following the retirement of **Tunku Abdul Rahman Putra Al-Haj**. He was instrumental in reestablishing the diplomatic relations with Jakarta in 1966 that ended *Konfrontasi* (1963–1966). A staunch advocate of regional cooperation, he contributed to the formation of the **Association of Southeast Asian Nations** (ASEAN) in 1967. He promulgated the concept of making Southeast Asia a **Zone of Peace, Freedom, and Neutrality** (ZOPFAN) and the adoption of the doctrine of nonalignment that led to Malaysia discarding its pro-West stance in **foreign policy**. Tun Razak's historic meeting with Mao Zedong in Beijing in 1974 and the establishment of diplomatic relations between Malaysia and the People's Republic of **China** (PRC) was unprecedented for a noncommunist leader in the Cold War era. A pragmatic believer in interracial coalition politics for Malaysia, he expanded the **Alliance Party** concept to form a bigger coalition, the **Barisan Nasional** (BN; National Front), in 1974 that included former adversaries and political parties from **Sabah** and **Sarawak**. His passing on 16 January 1976 in London was sudden and unexpected. *See also* FORMATION OF MALAYSIA.

ABDUL TAIB MAHMUD, TAN SRI DATU PATINGGI (1936–).

Tan Sri Datu Patinggi Abdul Taib Mahmud, chief minister of **Sarawak** since 1981, has brought much development to the state but has also courted many controversies relating to his administration. Armed with a law degree, he began his political career in 1963 when he was appointed a member of the Sarawak State Legislative Council (formerly Council Negeri). He was vice chairman of the Parti Berjasa Sarawak in 1964. The following year saw the formation of the Parti Bumiputera (the merger of Parti Berjasa Sarawak and Parti Negara) and his election as secretary-general. He moved to **Kuala Lumpur** in 1968 where he served as deputy federal minister and federal minister in various portfolios until 1981. In that year, he returned to Sarawak to enter the Sebandi state by-election, which he won unopposed. He had retained the parliamentary seat of Samarahan since 1970.

Taib Mahmud became chief minister in March 1981 when his uncle **Tun Datu Patinggi Abdul Rahman Yakub** stood down to assume the post of **Sarawak's Yang Di-Pertua Negeri** (head of state). He also succeeded his uncle as president of **Parti Pesaka Bumiputera Bersatu** (PBB; United Indigenous Rights Party; 1981–present). Many allegations have been made about his chief ministership and the **timber** and logging industry in Sarawak, the depleting primary forests, and the adverse impact on indigenous minorities (**Penan** and others). On the other hand, infrastructure developments, the provision of social amenities, public utilities, and the eradication of poverty have witnessed substantial advances during his close to three decades as Sarawak's chief minister.

ABDULLAH AHMAD BADAWI, DATO' SERI (1939–). Affectionately known as Pak Lah, Dato' Seri Abdullah Ahmad Badawi, Malaysia's fifth **prime minister** (2003–present) comes from a family of well-known Islamist educationists. He graduated with a degree in Islamic studies from the **University of Malaya** in 1964. His family also has a long tradition with the **United Malays National Organization** (UMNO); his grandfather was a pioneer member of **Province Wellesley**, and his father was deputy UMNO Youth chief. Abdullah was a civil servant (1964–1978) and entered politics after having won the Kepala Batas parliamentary seat in 1978 that he has retained to the present. Initially as parliamentary secretary to the Federal Terri-

tory Ministry, Abdullah subsequently entered the **cabinet** holding a number of portfolios, including **education** and defense. As a result of the UMNO leadership struggle of 1987, Abdullah was removed from Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad**'s cabinet. He remained in UMNO but spent five years in the political wilderness. Then, in 1991, Mahathir recalled him to head the Ministry of Foreign Affairs. Following the dismissal of **Dato' Seri Anwar Ibrahim** in 1998 as deputy prime minister, Mahathir picked Abdullah as his deputy in February 1999. At the same time, Abdullah was also home affairs minister, a portfolio relinquished by Mahathir. In 2000, Abdullah was confirmed as UMNO deputy president. When Mahathir stood down as prime minister in October 2003, Abdullah assumed the premiership and became acting UMNO president.

In 2004, Abdullah not only was confirmed as UMNO president but also led the incumbent **Barisan Nasional** (BN; National Front) to a landslide snap general election, giving him a strong mandate. Prime Minister Abdullah focused on the promotion of integrity (National Integrity Plan and Institute of Integrity Malaysia), the eradication of corruption, the improvement of the delivery system in the public service and the performance of government-linked agencies, and the promotion of the concept of **Islam Hadhari** (Civilizational Islam). As chair of the **Organization of the Islamic Conference** (OIC) and of the **Nonaligned Movement** (NAM), he appealed for an understanding of the underlying causes of terrorism and correcting misconceptions (particularly among Western nations) of **Islam**, stressing that it is a nonviolent religion. Abdullah made **Datuk Seri Mohd Najib bin Tun Haji Abdul Razak**, the UMNO deputy president, his deputy in the **government**. The **12th Malaysian general election** on 8 March 2008 witnessed the incumbent Barisan Nasional losing its two-thirds majority in **Parliament** for the first time since **Merdeka** (independence) and to a defeat in five states (**Kelantan, Kedah, Penang, Perak, Selangor**) and the Federal Territory of **Kuala Lumpur** to the opposition, which adversely impacted Abdullah's leadership capabilities in heading the government, BN, and UMNO. Critics accused Abdullah of having inept advisors, including his controversial son-in-law, **Khairy Jamaluddin**. Mahathir appeared to be a harsh critique of Abdullah before, and even more scathing following, the electoral setback. Calls for Abdullah's resignation were heard among

UMNO members. A transition plan of succession, with Najib taking over as UMNO president and prime minister, has been laid out, initially for 2010; calls for an earlier handover, however, have repeatedly been made within UMNO. It remains to be seen how Pak Lah will face the challenges to his leadership and political survival. *See also* FOREIGN POLICY.

ABDULLAH BIN ABDUL KADIR, MUNSUYI (1797–1854). Of Yemeni–Indian ancestry, Abdullah bin Abdul Kadir, better known as Munsyi Abdullah, was a leading modern **Malay** writer who achieved several breakthroughs in both Malay **literature** and Malay historiography. The honorific *munsyi* refers to a teacher or master. His memoirs, *Kisah Pelayaran Abdullah* (1838) and *Hikayat Abdullah* (1848), were printed and published commercially with known authorship. The usage of the pronoun *I*, eschewing fantasies and legendary tales and instead focusing on ideas, personal experiences, observations, and reflections, and straightforward criticisms of the august **Malay sultan** and the lowly peasant were all novel characteristics hitherto unheard of. Through his forthright writings, Abdullah sought to awaken Malay consciousness to the encroaching modernity.

ABDULLAH MUHAMMAD SHAH, RAJA (SULTAN) (1874–1877). Appointed as Raja Muda (heir apparent) in 1865, Raja Abdullah was denied the **Perak** throne upon the demise of Sultan Ali owing to his conspicuous absence at the royal funeral. After waiting for 32 days, the **Malay** chiefs installed Raja Bendahara Ismail as Sultan Ismail Muabidin Shah. The **Larut Wars** (1872–1874) between **Chinese hui** factions, namely the Ghee Hins and the Hai Sans, became embroiled in the Perak succession disputes; Raja Abdullah supported the former, and his nemesis, Ngah Ibrahim, who sided with Sultan Ismail, allied with the latter. Assisted by English trader W. H. Read, Raja Abdullah penned a letter to the **Straits Settlements** governor, **Sir Andrew Clarke**, appealing for British assistance. This letter was the pretext for the **Pangkor Engagement** of 1874 that resolved the disputes and wars, made Raja Abdullah sultan, and introduced the **British residential system** of indirect colonial rule.

Sultan Abdullah and other Malay chiefs had little inkling of the implications of the Pangkor Engagement. Hence, when the first Brit-

ish resident to Perak, **John Woodford Wheeler Birch**, introduced reforms (**judiciary**, revenue collection, administration, **slavery**) that adversely impacted on the prestige, power, and income of the sultan and chiefs, Malay opposition resulted in Birch's death in November 1875 by Maharaja Lela. British reaction was swift; by March 1876, all involved were punished: Maharaja Lela was hanged and the dethroned Sultan Abdullah and other chiefs were banished to the Seychelles. In 1884, Abdullah returned to **Singapore** and then to **Penang**. Finally, in 1922, he returned to Kuala Kangsar, Perak, where he died in the mid-1920s.

ABU BAKAR, MAHARAJA, SULTAN OF JOHOR (1862–1895).

The architect of modern Johor, Abu Bakar was a visionary ruler whose policies and personal behavior dissociated him from the traditional **Malay sultan**. He organized an efficient administration that emphasized law and order, and thereby postponed Johor's subjection to colonial control by **Great Britain**. Through the **Kangchu system**, large numbers of **Chinese** opened commercial agricultural (gambier, **pepper**) settlements, thus ensuring a stable and prosperous economy. He was able to negotiate to his advantage with European **agency houses** and Chinese businesses for the commercial development of **Johor**. As Maharaja Abu Bakar, he was the first **Malay** ruler to travel extensively to Britain and Europe, where he acquainted himself with kings and emperors, and became a close friend of Queen Victoria (1837–1901). The British acknowledged him as sultan in 1885. Sultan Abu Bakar gave his people a new capital, Tanjung Putri (renamed Johor Bahru or New Johor), in 1886 and a written constitution in 1894.

ACEH (ACHEH). In the early 16th century, Aceh was fast emerging as an influential Muslim sultanate in northern **Sumatra** and dominated the **Straits of Melaka**, the upper half of Sumatra, and the northwestern parts of the **Malay Peninsula**. Economic prosperity came when the Portuguese capture of the **Malay Sultanate of Melaka** brought Muslim traders to Aceh as the alternative Straits entrepôt port. Aceh shook off Pedir's domination in 1520 and shortly thereafter annexed Daya, and in 1524 captured the **pepper** ports of Pedir and Samudra-Pasai, which had trade ties with Gujarat and

China. Batak, Aru (Deli), and Barus were captured in the mid-16th century. Portuguese **Melaka** and the **Johor-Riau Empire** endured repeated Acehnese assaults; throughout the 16th and 17th centuries, a three-way struggle for hegemony over the Straits of Melaka ensued, later joined by the Dutch. Acehnese expansionism reached its peak with Sultan Iskandar Muda (Mahkota Alam [Crown of the World], 1607–1636), who was politically and militarily strong. Aceh dominated most of Sumatra and the Malay Peninsula (except Portuguese Melaka), which led to economic prosperity from international trade and commerce (Europe, Africa, West, South and East Asia), close relations with **Islamic** powers in west Asia (Turkey) and Africa (Egypt and Abyssinia), an Islamic center of learning (especially Sufism), and a staging port for the hajj (pilgrimage)—hence, *Serambi Mekkah* (Gateway to Mecca).

Despite Aceh's formidable armada with Turkish-manned artillery pieces, Portuguese Melaka withstood capture on numerous occasions; **Johor**, however, suffered humiliating defeats, with its capital repeatedly sacked and Johor's royal family being taken away to Aceh (1564, 1612). Sultan Iskandar's demise spelled the decline of Aceh; the Dutch capture of Melaka in 1641 saw international trade shifting to Dutch Batavia (Jakarta) on Java. Pepper remained Aceh's prized commodity. Consequently, when British-ruled **Penang** emerged, the pepper trade enjoyed a resurgence, and Acehnese pepper traders forged trading ties with **Chinese** Hokkien merchants in **George Town**, which had a flourishing Acehnese enclave. The protracted Aceh Wars (1873–1903) that ended with Dutch domination of Aceh further spurred Acehnese migration to Penang and **Kedah**. The lucrative pepper trade passed into the hands of Penang Hokkien merchants whose Acehnese partners were financially compromised as a result of the conflict with the Dutch.

ADAT. *Adat* is often taken to mean “custom” or “customary law.” However, the term *adat* is more encompassing and also includes customary norms, age-old traditions, and prohibitions as well as sanctions and forms of redress by which all these rules of living are upheld and sustained. Beyond this, *adat* also refers to nature, the natural way of things—for instance, water flows downhill—and the ideal, the proper or correct deed. Therefore, contravening *adat* is greatly frowned

upon. Of probable Arabic roots, *adat* is widely accepted throughout the **Malay Archipelago**. Both Muslim and non-Muslim indigenous communities in contemporary Malaysia adhere to *adat*. For Muslims, *adat* is set apart from **Islam** and *syariah*; *adat* in these communities predates their conversion to Islam and is confined to customary practices and traditions. Non-Muslim native groups do not differentiate between *adat* and beliefs; more often than not, they are interchangeable. Adherence to *adat* ensures physical and spiritual well-being for individuals and the entire community, demonstrated in tangible ways such as good **health**, long life, good harvests, many offspring, and overall prosperity.

ADAT PERPATIH. As a result of intermarriages and assimilation of the **Minangkabau** who originated from the central highlands of **Sumatra** and had migrated to what is present-day **Negeri Sembilan** and northern **Melaka**, **Malay** inhabitants in these two territories practiced the matrilineal system of *adat perpatih*. Under this system, female members of a family are in control. Apart from being a *wali* (legal guardian) to his daughter at the bride-giving ritual, the status of a man in *adat perpatih* system is that of an outsider. It is the *tua* (or *kemulah*), a senior relative of the mother—a grandmother, an aunt, or an elder brother of the mother—who takes on responsibility for the family. The man as a father could contribute financial support and assistance during certain occasions, but the mother owns the house and other family properties. A newly married couple moves in with the bride's family household. Outside the family unit is the *suku* (clan) that comprises members of the mother's family. Inheritance, including land, is passed on the mother's side. Therefore, **women** enjoy a high status in the community.

AGENCY HOUSES. Agency houses were large, Western-owned and -managed companies that played dominant roles in the **economy** of Malaysia (and Southeast Asia) during the colonial period. They focused on and excelled as agents (hence, agency houses) for Western manufacturers (textiles, machinery, **mining** equipment, and so forth), insurance firms, and shipping lines; thereafter, they ventured as managing agents of investments in commodity production (particularly **rubber**). They functioned as middlemen between manufacturers,

financiers, bankers, and investors in Europe and North America and the investment fields, trading opportunities, and markets in **British Malaya**. Agency houses in British Malaya were mainly British concerns. Guthrie and Company was dominant in the **Straits Settlements** and the **Western Malay States**, the Borneo Company Limited (BCL) had a free hand in **Sarawak**, while Harrisons & Crosfield was a major player in the **timber** industry in **North Borneo** (Sabah). Others included Boustead, Sime Darby, Osborne Chappel, Socfin (French), Dunlop, Associated Portland (United States), and Unilever. Agency houses had little influence over British colonial administrators whether in **Singapore**, **Kuala Lumpur**, or London. Western agency houses complemented Chinese family-based businesses that acted as the former's distributive networks in penetrating the markets in smaller towns and the interior regions. Despite surviving the onslaughts of the **Great Depression** (1929–1931) and the **Japanese Occupation** (1941–1945), agency houses had to make way for Malaysian ownership and management under the **New Economic Policy** (NEP; 1971–1990).

AGENT, BRITISH. A British agent was a term for a representative, often for trade, to act on behalf of British interest. Sir Hugh Clifford was appointed British agent to **Pahang** in 1887 and settled at Sultan **Wan Ahmad**'s court, much to the latter's reluctance. The following year, armed with a justifiable pretext (the homicide of a British subject), the status of the agent was raised to that of a resident—hence, bringing Pahang into the fold of the **British residential system** of indirect colonial rule.

AGONG, YANG DI-PERTUAN (KING OF MALAYSIA). The Yang Di-Pertuan Agong is the king or supreme sovereign of Malaysia and the country's head of state elected among the nine **Malay sultans** at the **Majlis Raja-Raja** (Conference of Rulers) on a five-year rotational tenure. The Timbalan Yang Di-Pertuan Agong (deputy supreme sovereign of Malaysia) is similarly chosen. The apolitical Yang Di-Pertuan Agong is the fountain of authority of the **government** of Malaysia. He, however, acts on the advice of **Parliament** and the **cabinet** but at the same time holds discretionary powers. He holds the power of the appointment of a **prime minister**

and the right not to dissolve Parliament even if recommended by the incumbent prime minister. Acting on the advice of the prime minister, he appoints senators and judges to the Federal and High Courts. He is the supreme commander of the armed forces. The role of the Yang Di-Pertuan Agong is primarily ceremonial and symbolic as a constitutional monarch. He is the final arbiter of clemency with due consideration given to the prime minister's advice. Once elected as the Yang Di-Pertuan Agong, a ruler appoints a regent in his home state, and takes residence at the Istana Negara (National Palace) in **Kuala Lumpur**. In the event of incapacitation of the reigning Yang Di-Pertuan Agong, the Timbalan Yang Di-Pertuan Agong assumes the position of supreme sovereign until the Majlis Raja-Raja decides on a successor.

AGRICULTURE. Agriculture has long played an important role in Malaysia's **economy** through the 19th century and until the 1960s and 1970s when it was overtaken by the industrial sector. The agricultural sector encompassed **food** and commercial crops, fisheries, livestock, and forestry. The **National Agricultural Policy** (NAP; 1984–2010), divided into various phases, laid down the objectives, plans, and strategies of agricultural development. Three federal **government** ministries are directly involved in the agricultural sector—namely, the Ministry of Agriculture and Agro-Based Industry (MOA), the Ministry of Plantation Industries and Commodities (MPIC), and the Ministry of Rural and Regional Development. Programs under MOA's responsibility include irrigation, replanting, subsidies, credit and financing, marketing, research, development of fisheries and livestock, and implementation of Integrated Agricultural Development Projects (IADPs) such as the Muda Agricultural Development Authority (MADA) of **Kedah**, the Kumubu Agricultural Development Authority of **Kelantan** (KADA), and others. In focusing on agricultural (and also nonagricultural) industries—**palm oil, rubber, cocoa, pepper, tobacco**, wood and wood-based products—MPIC is responsible for managing, developing, and regulating the exploitation of resources; carrying out research and development; overseeing promotion, marketing, and distribution; and undertaking personnel training. Agriculture is also instrumental in promoting rural development and ensuring equitable growth, which was particularly emphasized under the **New Economic Policy** (NEP; 1971–1990).

The agriculture-based economy relied heavily on commercial crops, and the country at various periods has been the largest producer and exporter of natural rubber, palm oil, and pepper. Beginning in the mid-2000s, agriculture has been prioritized as one of the main engines of growth. The sector is currently being revitalized to focus on large-scale commercial production, high-quality and value-added products, and the greater utilization of modern technology, information, and communication technology (ICT).

In 2005, from a total 6.3 million hectares of land under agriculture, palm oil accounted for 63.4 percent; rubber, 19.6 percent; *padi* (rice), 7.1 percent; fruits, 5.2 percent; coconuts, 2.8 percent; vegetables, 1 percent; cocoa, 0.5 percent; pepper, 0.2 percent; and tobacco, 0.2 percent. Malaysia has strived to reduce its reliance on rice imports, and by 2005 the self-sufficiency level (SSL) of rice stood at 72 percent. Poultry and pork surpluses are exported to neighboring countries. Within Malaysia's Exclusive Economic Zone (EEZ), there are some 138,700 square kilometers of seas (the South China Sea, the **Straits of Melaka**, and the Sulu Sea) for trawling and deep sea fishing. The SSL of fisheries was 91 percent in 2005. Current aquaculture activities include the breeding of fish, prawn, and shellfish, and the cultivation of seaweed.

The application of science and technology in the agricultural sector dates back to the mid-1920s with the establishment of the **Rubber Research Institute of Malaysia** (RRIM). Presently the RRIM, the **Palm Oil Research Institute of Malaysia** (PORIM), the **Forest Research Institute of Malaysia** (FRIM), and the **Malaysia Agricultural Research and Development Institute** (MARDI)—all renowned world leaders in their respective fields—spearhead research and development. Other similar government institutes are the Veterinary Research Institute, the Fisheries Research Institute, and the Malaysian Institute for Nuclear Technology Research (MINT) that focuses on agrotechnology and biosciences.

In 2007, agriculture accounted for 8.6 percent of the gross domestic product (GDP), behind industry (47.8 percent) and services (43.6 percent). *See also* COFFEE; ECONOMIC EQUITY; FEDERAL AGRICULTURAL MARKETING AUTHORITY; FEDERAL LAND DEVELOPMENT AGENCY; FOOD; INDUSTRY; NATIONAL DEVELOPMENT POLICY; RUBBER INDUSTRY

SMALLHOLDERS DEVELOPMENT AUTHORITY; SWIDDEN AGRICULTURE; TIMBER.

AHMAD BOESTAMAM (1920–1983). Ahmad Boestamam, a radical Malay nationalist, journalist, poet, and novelist, was convinced that only socialism could free the **Malays** from colonialism and protect them vis-à-vis other communities, namely **Chinese** and **Indians**. Of **Minangkabau** lineage, at the age of 19, he joined the **Kesatuan Melayu Muda** (KMM; Young Malay Union) in 1939 and became assistant secretary-general. During the **Japanese Occupation** (1941–1945), he was a censor in the Japanese Propaganda Department but clandestinely headed the **Gerakan Kiri Tanahair** (KITA; Homeland Leftist Movement) that cooperated with the **Malayan People’s Anti-Japanese Army** (MPAJA). After the war, he was youth leader of the pro-**Indonesia** **Partai Kebangsaan Melayu Muda** (PKMM; National Party of Malay Youth). In August 1946, he set up the militant **Angkatan Pemuda Insaf** (API; Righteous Youth Force) in the quest for *Merdeka* (independence). API was proscribed in mid-1948; Boestamam was detained (without trial) under the **Internal Security Act** (ISA) prior to the commencement of the **Malayan Emergency** (1948–1960). Shortly after his release in 1955, he established the pro-Indonesia **Partai Rakyat Malaya** (PRM; Malayan People’s Party); PRM joined the Labour Party of Malaya to form the Socialist Front chaired by **Ishak bin Haji Mohammad**. Owing to his pro-Sukarno proclivities, Boestamam was detained when *Konfrontasi* (1963–1966) broke out. Following his release four years later, he appeared to be a spent political force. He retired from politics after he stood down as president of the **Parti Keadilan Masyarakat** (PEKEMAS; Social Justice Party). His short stories, poems, and novels have underlying political themes. *See also* FEDERATION OF MALAYA.

AIDS/HIV. HIV (human immunodeficiency virus) is the infectious agent believed to cause AIDS (acquired immune deficiency syndrome), the most serious of all the sexually transmitted diseases (STDs). Since the first reported AIDS/HIV case in Malaysia in the mid-1980s, the numbers reached some 64,000 by the close of 2004. Of those who contracted HIV, about 14 percent had developed full-blown AIDS. The majority, or more than 75 percent of AIDS

sufferers, comprised *dadah* (drug) addicts; 12 percent were classified as contracting it from heterosexual activity; and only about 1 percent from homosexual or bisexual behavior. Close to 90 percent of those living with AIDS/HIV are males. However, an increasingly worrying trend is the mother-to-child transmission (MTCT): from 79 cases detected in 2001 to an alarming 141 cases in 2002. According to data from the Ministry of Health, between 1986 and 2007, there were recorded 80,938 HIV cases, 13,635 AIDS cases, and 10,334 deaths.

Johor and **Selangor** lead in the number of reported AIDS/HIV cases in the country. Several **nongovernmental organizations** (NGOs)—such as the Malaysian AIDS Council (MAC) established in 1992 and comprising 37 NGOs involved in AIDS/HIV programs—focus on treatment, care and support, and **education** for prevention, with a particular emphasis on removing the stigmatization and discrimination of sufferers in the wider society. *See also* HEALTH AND HEALTH CARE.

AIRASIA. Malaysia's first low-fare, no-frills concept airline, AirAsia was launched in December 2001 with two aircraft flying to local destinations. By mid-2008, AirAsia, with a fleet of 28 aircraft, served 60 destinations in Malaysia, Thailand, **Indonesia, Singapore, China**, the Philippines, Brunei, Cambodia, Laos, Vietnam, and Myanmar, with a long-haul flight to Australia's Gold Coast. In 2004, it established two joint ventures: with Thailand, creating Thai AirAsia, and with Indonesia, Indonesia AirAsia. Adhering to its tagline, "Now Everyone Can Fly" and its "Easy to Book, Easy to Pay, and Easy to Fly" approach, AirAsia has taken air travel in Malaysia and within the region to great heights. Plans are underway for long-haul flights to London and Manchester, **Great Britain**, with AirAsia X that will focus on flights beyond four hours from its base at the **Kuala Lumpur International Airport's** (KLIA) Low-Cost Carrier Terminal (LCCT). AirAsia has won numerous accolades over the years, including awards such as the Centre for Asia Pacific Aviation (CAPA) "Asia Pacific Low Cost Airline of the Year 2004," "Airline of the Year 2007" by CAPA, and "Best Low-Cost Airline in Asia" in 2007 by SkyTrax. *See also* MALAYSIA AIRLINES.

ALATAS, SYED HUSSEIN (1928–2007). Professor Syed Hussein Alatas was an activist-oriented sociologist. His writings were essential to understanding the colonial past as well as issues of governance in the postcolonial era of most of Third World nations, including Malaysia. His magnum opus is undoubtedly *The Myth of the Lazy Native: A Study of the Image of the Malays, Filipinos, and Javanese from the 16th to the 20th Century and Its Function in the Ideology of Colonial Capitalism* (1977), where his analysis of the construction of stereotypes seen from the colonial perspective was aimed at undermining and disempowering the colonized natives. Alatas also touched on corruption, modernization, and intellectuals. A sharp critic of **Malay political culture**, he coined the concept *bebalism* (from the Malay *bebal*, meaning slow-witted, stupid) to portray the inability of the Malay elite (intellectuals, politicians, and so on) to face rapid social transformation, cultural change, modernization, and Westernization. His academic appointments included heading the **Dewan Bahasa dan Pustaka** (DBP; Institute of **Language** and Literature); teaching at the **University of Malaya** (1963–1967) and serving as its vice chancellor (1988–1991); and acting as the head of the Malay Studies Department at the National University of **Singapore** (1967–1978); between the mid-1990s and 2000s, he was attached to the Universiti Kebangsaan Malaysia (UKM; National University of Malaysia) initially at the Department of Anthropology and Sociology, and later at the Institute for the Study of the Malay World and Civilization. In politics, Alatas was pivotal in establishing the **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People’s Movement) in 1968 and the Parti Keadilan Masyarakat Malaysia (PEKEMAS; Malaysian Social Justice Party) in 1972.

ALBUQUERQUE, AFONSO DE (ca. 1462–1515). Afonso de Albuquerque was credited with laying the foundations of the Portuguese maritime empire in Asia by establishing a series of *fortalezas* (fortresses) and *feitorias* (trading outposts) at strategic locations, namely Goa (1510; base), **Melaka** (1511; **Straits of Melaka**), and Ormuz (1514; Persian Gulf). As viceroy (1509–1515), Albuquerque, with a small force of 800 Portuguese and 200 Malabar mercenaries, seized

Melaka in July 1511, forcing **Sultan Mahmud Syah** to flee and thus ending the **Malay Sultanate of Melaka**. At Melaka he erected a fortress, *A Famosa* (the Famous), established a colonial administration, issued coinage, and dispatched an embassy to Siam and an expedition to Maluku (Spice Islands). He failed to capture Aden and hence gain control of the Red Sea.

AL-HADI BIN AHMAD, SYED SHAIKH (ca. 1860s–1934). Syed Shaikh Al-Hadi bin Ahmad (Syed Shaykh Al-Hady) pioneered the **Malay** novel (*Hikayat Faridah Hanum*) in 1925 as a medium propagating **Islamic** modernism. Of Arab descent, he was much inspired by Muhammad Abduh (1849–1905), the Egyptian modernist, and promoted the latter’s reformist views among Muslims throughout Southeast Asia, including **Malays** of **British Malaya**. An influential leader of the *Kaum Muda* (lit., Young Ones, modernists) vis-à-vis the *Kaum Tua* (lit., Old Ones, traditionalists), he considered Islamic doctrines to be consistent with modern scientific thought. He utilized the print media (*Al Imam* [1906], *Al-Ikhwān* [1926], *Saudara* [1928], novels, Jelutong Press [1927]) and **education** (Madrasah Al-Mashor [1918–1919]) to promote modernist Islamic views. *See also* LITERATURE, MODERN MALAY; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS; MEDIA, PRINT.

ALI BABA BUSINESS. The practice in Malaysia whereby an assignment, tender, contract, or piece of work that has been given to a *bumiputera* (Ali) individual or company is in turn handed over to a non-*bumiputera* (Baba) individual or firm for implementation. The latter benefited financially, in work experience, problem solving, honing expertise and skills, networking, and so on, while the *bumiputera* only partakes a fraction of the funds allocated and idles in ignorance. Through affirmative action policies—notably the **New Economic Policy** (NEP; 1971–1990)—the Malaysian **government** sought to assist *bumiputera* individuals and firms in offering them contracts in the expectation that they would profit financially as well as improve their skills and expertise by undertaking the work. To the government’s dismay, the Ali Baba business mode was adopted by *bumiputera* contract holders instead. Repeated calls have been made by the government that such an unhealthy practice must be eschewed,

as it negates all pro-*bumiputera* policies, is detrimental in the long run to the *bumiputera* as an entrepreneur, and defeats all attempts in making *bumiputera* enterprises competitive locally and globally. *See also* ECONOMIC EQUITY; ECONOMY, PREINDEPENDENCE; ECONOMY, POSTINDEPENDENCE.

ALIRAN KESEDERAN NEGARA (ALIRAN; NATIONAL CONSCIOUSNESS MOVEMENT). Aliran Kesederan Negara, better known as ALIRAN, is a social movement launched in **Penang** in August 1977 by seven individuals striving to inject social consciousness and social action to uphold social justice. ALIRAN maintains that timeless, universal values such as truth, freedom, justice, equality, love, compassion, moderation, tolerance, and restraint are shared by all **religious** and spiritual traditions. Articulate and outspoken, ALIRAN regularly raises issues and comments on injustices, urging dialogue and discussions in resolving contentious matters. Its newsletter is *Aliran Monthly*, and outreach activities consist of organizing talks, seminars, and workshops. *See also* NONGOVERNMENTAL ORGANIZATIONS.

ALLIANCE PARTY. Initially in 1953, it comprised the **United Malays National Organization** (UMNO) and the **Malayan (Malaysian) Chinese Association** (MCA); in 1954, the **Malayan (Malaysian) Indian Congress** (MIC) joined the Alliance Party, making it the representative of the three major ethnic communities of **Malaya**. Headed by UMNO's president, **Tunku Abdul Rahman Putra Al-Haj**, the Alliance Party won 51 of the 52 contested seats and 81 percent of the total votes cast in the **pre-Merdeka general election** (27 July 1955). Its electoral success demonstrated the viability of interethnic cooperation and convinced **Great Britain** that **Merdeka** (independence) was a tenable option. Subsequently, the Alliance Party formed the **government** of independent Malaya/Malaysia from 1957 to 1973. Despite winning, its poor showing in the May 1969 general election (48.4 percent of the votes) was one of the contributing factors to the **May 13, 1969**, racial tragedy. A leadership change under **Tun Abdul Razak bin Hussein** led to the enlargement and renaming in 1974 of the Alliance Party to **Barisan Nasional** (BN; National Front). *See also* POLITICAL PARTIES.

ALL-MALAYA COUNCIL FOR JOINT ACTION (AMCJA). The All-Malaya Council for Joint Action was a non-Malay response to the **Malayan Union** (1946). Led by **Tun Sir Tan Cheng Lock**, a Baba entrepreneur, the AMCJA comprised the Malayan Democratic Union (MDU), Pan-Malayan Federation of **Trade Unions** (PMFTU), **Malayan (Malaysian) Indian Congress** (MIC), and Malayan People's Anti-Japanese Army Ex-Comrades Association. Realizing that **Chinese, Indians**, and other non-Malays were left out of the deliberations for a replacement of the Malayan Union that was inaugurated in 1946 and confined to negotiations between **Great Britain**, the **Malay sultans**, and the **United Malays National Organization** (UMNO), Tan sent a telegram on 8 July 1946 to London requesting that all communities in Malaya needed to be consulted before any final decisions were made. Despite assurance from the British **government**, the federation proposals were finalized on 18 November and it was only in late December that a non-Malay Consultative Committee was created. In response, AMCJA was formed on 22 December 1946 with Tan as chairman. The AMCJA's concerns were citizenship rights and representation in the legislative council. In March 1947, an alliance was forged between the AMCJA and the **Pusat Tenaga Rakyat** (PUTERA; Centre of People's Power), a coalition of Malay organizations led by **Dr. Burhanuddin Al-Helmy**. AMCJA-PUTERA presented an alternative that proposed a People's Constitutional Proposal for Malaya but was rejected by the British government. A Malaya-wide *hartal* (work stoppage) was called on 20 October 1947 in protest. Instead of taking an accommodating stance as the AMCJA-PUTERA leaders expected, the British colonial authorities viewed the *hartal* as a communist-inspired subversive act. The PMFTU was proscribed, and MDU voluntarily disbanded. Thereupon, the AMCJA-PUTERA collapsed.

AMANAH SAHAM NASIONAL (ASN; NATIONAL UNIT TRUST FUND). *See* PERMODALAN NASIONAL BERHAD.

ANCESTOR WORSHIP (CHINESE). Malaysian **Chinese** performed the Confucian ancestor worship during Cheng Beng (Chinese All Souls Day) in the Chinese third lunar month (April). The appropriate times to undertake the ritual are 10 days prior to the date and within

10 days thereafter. Apart from Cheng Beng, ancestor worship is also performed on the birthday and death anniversary of the deceased for the initial three years, during the Hungry Ghosts Festival (seventh lunar month) before the 15th day, and just before the onset of the **Chinese Lunar New Year** (first lunar month). It conforms to the filial observance of respect and remembrance of one's ancestors and one's roots, which are much emphasized in **Confucianism**. Cooked **foods**, drinks, and prayer paraphernalia are offered at the ancestral tombs, where descendants pay their homage with joss sticks. Gold and silver paper creatively wrapped to symbolically represent traditional Chinese currency are presented to the deceased and ceremoniously burned. Resembling a typical Chinese meal of five to eight types of dishes—including the indispensable *jiu hoo char* (fried shredded cuttlefish, yam bean, cabbage, black mushroom, and pork belly) served with rice—the feast is arranged in a regimented straight row in front of the joss stick holder, the dishes preceding a line of bowls of cooked rice. A slice of roasted pork, a chicken egg, and a duck egg respectively sufficed in the offering. Desserts are comprised of fruits and are complemented with **Baba Nyonya kuih** (cakes). Red candles are lighted throughout the ritual period, which might stretch to two to three hours to ensure that all descendants have performed their homage. Despite modernity, the Chinese in Malaysia continue to adhere to centuries-old traditions that to some extent contribute to their sense of identity in a multiethnic society. *See also* CULTURE; RELIGION.

ANG POW. In the **Chinese** Hokkien dialect, *ang* (red) *pow* (packet) is not merely a packet that is red, but it also has money enclosed. The color red is auspicious among the Chinese, who believe that it drives away evil elements; money as content symbolically conveys good fortune and prosperity. *Ang pow* are traditionally given to children and unmarried individuals during the **Chinese Lunar New Year**. Both giver and recipient are equally blessed with good tidings. A traditional and popular gift, *ang pow* is given at a house warming, during the tea ceremony to a bridal couple, at a farewell, on a birthday, in return for a favor or a donation, and on other occasions. A symbolic *ang pow* is given to a prospective client by a coffin maker upon the former exiting his premises, regardless of any transaction.

ANGKATAN BELIA ISLAM MALAYSIA (ABIM; MALAYSIAN ISLAMIC YOUTH MOVEMENT). Aimed at **education** and reform, ABIM's emergence in 1972 was a response to the global Islamic resurgence. Mainly comprising young Muslim scholars and students, and headed by **Dato' Seri Anwar Ibrahim**, ABIM called upon the faithful to return to the basics and to the true teachings of **Islam**. Through talks, seminars, and publications to promote Islam vis-à-vis what was perceived as Western, secular decadence, ABIM's mission received encouraging support from Muslims in Malaysia. It had its own schools and kindergartens. Ideologically, ABIM forged close ties with the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party). Highly critical of the **government**, ABIM faced a dilemma when in 1982 Anwar joined the **United Malays National Organization** (UMNO), entered the 1982 election, won, and became a part of the government. As a result, ABIM was weakened and became less vocal. Anwar's exit from UMNO and the government in 1998 failed to resuscitate ABIM's fortunes. *See also* NONGOVERNMENTAL ORGANIZATIONS.

ANGLO-DUTCH TREATY (TREATY OF LONDON). The Anglo-Dutch Treaty signed in 1824 in London between the **governments** of **Great Britain** and the Netherlands was primarily a settlement to end their protracted disputes in the East Indies. From the 17th century through the early 19th century, Anglo-Dutch commercial rivalry in Southeast Asia on occasions led to untoward incidents and created tensions and frictions between them. Without consideration of local rulers, the British and the Dutch partitioned the **Malay Archipelago** into their respective spheres of influence as a measure to avoid further friction. The Anglo-Dutch Treaty had three provisions: territorial, commercial, and financial. Under the territorial clauses, the Netherlands ceded all its factories in **India** to Britain, withdrew all objections to the establishment of the British outpost of **Singapore**, and ceded **Melaka** and all its dependencies to Britain. In return, Britain ceded Benkulen (Bencoolen, Bengkulu) and all possessions in **Sumatra** to the Netherlands, and agreed not to establish any settlements or make treaties in Sumatra, the Carimon Islands, the Riau-Lingga Archipelago, or any other islands south of the **Straits of Melaka**.

The commercial provisions of the agreement confined Dutch monopoly over the **spice trade** of Maluku (the Moluccas or the Spice Islands) but not of the trade of the **Malay** Archipelago; hence, Dutch **tin** monopoly treaties with **Perak** and **Selangor** lapsed. Great Britain gained promises from the Dutch of no discriminations or unfair treatment against British trade. Both the British and the Dutch agreed to cooperate to suppress **piracy**. The financial provisions settled all outstanding claims between them.

Despite the treaty, Anglo–Dutch friction arose in the mid and late 19th century over the island of **Borneo** as a result of the actions of **Sir James Brooke** in **Sarawak** (1841) and of the **British North Borneo Chartered Company** in **North Borneo** (Sabah; 1881) that drew Dutch protests. It was only in 1891 that a mutual frontier demarcated **British Borneo** and Dutch Borneo. The treaty effectively brought the demise of the **Johor-Riau Empire**: **Johor** on the **Malay Peninsula** came under the British sphere of influence, whereas the Riau-Lingga Archipelago fell to Dutch influence. The Anglo–Dutch Treaty in one stroke of the pen decided the fate of the Malay Peninsula (later, **British Malaya**) and the East Indies (later, Netherlands [Dutch] East Indies).

ANGLO–SIAMESE TREATY (TREATY OF BANGKOK). **Great Britain's** intention to secure the northern **Malay Peninsula** to keep it from falling into hostile hands (read: France) and Siam's mission to recover her prestige and dignity by abrogating extraterritorial rights of Western powers led to the conclusion of the Anglo–Siamese Treaty penned in Bangkok in 1909. Negotiations were undertaken between the British minister in Bangkok, Ralph Paget, and the general adviser to King Chulalongkorn's **government**, the American Edward H. Strobel. Strobel argued persuasively that retaining the **Siamese Malay States** of **Kedah, Perlis, Kelantan, and Terengganu** were counterproductive to Bangkok's interest: the Malay–Muslim inhabitants had always resented Siamese control, the **Malay states** were never integral parts of Siam, Siamese administrators (commissioners) had continuously faced difficulties, conflicts were common owing to sociocultural and religious differences, and the Malay states were financial liabilities. Britain had gained extraterritorial rights in Siam since the Bowring Treaty (1855); however, in 1874 and 1883,

prioritizing commercial interests had willingly surrendered some of these rights in return for Siamese goodwill. The major clauses of the Anglo–Siamese Treaty were: Siam transferred to Britain all rights of suzerainty, protection, and administration over Kedah, Perlis, Kelantan, and Terengganu; Britain assumed the debts of these Malay states; Britain granted Siam a loan of UK£4 million at 4 percent interest per annum for construction of a **railroad** linking the northern Malay states to Bangkok; and Britain surrendered all its extraterritorial rights in Siam. Despite this treaty, effective control of these four Malay states through the appointment of a British adviser to the respective courts was achieved in gradual stages: Kelantan (1910), Terengganu (1919), Kedah (1923), and Perlis (1930).

ANTICEDITION MOVEMENT (SARAWAK). The anticedition movement opposed Sarawak’s transfer from Brooke rule to **Great Britain’s** Colonial Office administration in June 1946. After the **Pacific War** (1941–1945), Rajah Sir Charles Vyner Brooke decided that it was beyond his **government’s** resources to provide for post-war reconstruction and cession would be beneficial to the multiethnic inhabitants. A section of the **Malay** community equated cession as ending the special position the Malays enjoyed under the period of **Brooke Sarawak**. The anticedition movement supported Anthony Brooke, nephew of the **White Rajah**, to continue Brooke rule. Peaceful demonstrations were held in Kuching, Sibul, and Miri. Malay civil servants resigned en bloc in protest. Unexpectedly, a young Malay student teacher Rosly Dhoby stabbed Duncan Stewart, the second British governor in Sibul, in 1949; he died shortly thereafter in **Singapore**. Rosly and three accomplices were tried and sentenced to death. Thereafter, all anticedition activities ceased. Nonetheless, the schism within the Malay community lingered for several decades.

ANWAR IBRAHIM, DATO’ SERI (1947–). As a fiery orator, Dato’ Seri Anwar Ibrahim was a prominent student leader at the **University of Malaya** (1967–1971). His political journey was forged as founder and president (1971–1972) of the **Angkatan Belia Islam Malaysia** (ABIM; Malaysian Islamic Youth Movement), which was an unrelenting critic (on **Islamic** grounds) of the ruling **United Malays National Organization** (UMNO)–led **government** in the

1970s. It came as a surprise, then, when he joined UMNO and won the Permatang Pauh parliamentary seat as a **Barisan National** (BN; National Front) candidate in 1982—a seat he held until 1998, and was defended and retained (after 1999) by his wife, **Dr. Wan Azizah Wan Ismail**, who is the president of Parti Keadilan Rakyat (PKR; People's Justice Party) and current opposition leader of the Malaysian **Parliament**. Within a decade, Anwar rose from deputy minister to deputy prime minister in December 1993 in the **cabinet** of (**Tun**) **Dr. Mahathir bin Mohamad**. Anwar was chiefly responsible for injecting Islamic principles into public policies, and rebutted the criticisms from the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party) of UMNO and BN of “un-Islamic” practices. From the mid-1990s, Mahathir had, on more than one occasion, publicly declared Anwar as his anointed successor. Anwar became acting prime minister in 1997 when Mahathir took a leave of absence.

Anwar's fallout with Mahathir was sparked over disagreements in the handling of the **Asian financial crisis** (AFC; 1997–1998). Although it seemed that Anwar favored the International Monetary Fund (IMF) prescription, Mahathir responded with selective capital and exchange controls. Thereafter, Anwar was assailed by numerous charges of sexual impropriety, abuse of power, and corruption. On 2 September 1998, Anwar was removed as deputy prime minister and minister of finance because he was deemed morally unfit to hold public office. The following day, he was expelled from UMNO. He was tried, convicted, and sentenced to six years' imprisonment for corruption and sodomy.

In April 2003, after having served four years of his six-year imprisonment, Anwar was released; the remaining two years were remitted for good behavior. In September 2004, his appeal against his sodomy conviction was upheld by the Federal Court on grounds of the unreliability of the evidence tendered. In 2007, a court overturned Anwar's conviction of corruption, but he was unable to contest in the **12th Malaysian general election** of 8 March 2008 owing to a five-year disqualification ruling from holding public office for those who had been convicted and jailed. He became eligible again after April 2008.

Following the unprecedented electoral triumph of the March 2008 general election, the opposition parties—namely, the PKR, **Democratic**

Action Party (DAP), and PAS—controlled **Kedah, Penang, Perak, Selangor, Kelantan**, and the Federal Territory of **Kuala Lumpur**. Immediately thereafter, Anwar brought together the **PKR, DAP, and PAS** to form the **Pakatan Rakyat (People’s Pact) Coalition**, of which he was the *de facto* leader.

In June 2008, in the midst of making his political comeback, Anwar was accused of sodomy by his former personal aide, 23-year-old Mohd Saiful Bukhari Azlan. Unperturbed, in August, he stood as a **PKR** candidate in the Permatang Pauh parliamentary by-election that was vacated by Dr. Wan Azizah; he won by a huge majority. His electoral triumph enabled him to assume the position of parliamentary opposition leader. Against the new political landscape of a weakened **UMNO** and the ruling **BN** government, Anwar’s next move is anxiously being watched by all political quarters.

ARTICLE 153 (CONSTITUTION). Article 153 of the Malaysian Federal **Constitution** safeguards the special right and privileges of the **Malays** and *bumiputera* of **Sabah** and **Sarawak**. It offers special reservation in respect to **government** scholarships, civil service appointments, reserve land, and business and industrial licenses. Such privileged provisions appeared to contradict the emphasis on equality of constitutional treatment for all citizens regardless of race, gender, **religion**, and creed. The **Reid Commission** (1956), tasked with formulating a constitution for an independent **Federation of Malaya** (1957), was expected to consider various pertinent issues—**language**, citizenship, and economic status of the Malays. Article 153 enables the Malays and the indigenous peoples of Sabah and Sarawak to achieve the same economic and educational status as the other ethnic communities. Without such equality, political stability is deemed untenable and threatens public peace as both are essential factors for national development and progress. Nonetheless, a caveat is in place in Article 153(7), which states that nothing in Article 153 shall operate to deprive or authorize the deprivation of any person of any right or privilege. In recent years, there have been increasing numbers of government scholarships for non-*bumiputera*. Meanwhile, loans in lieu of scholarships are increasingly the norm for *bumiputera*. *See also* **ECONOMIC EQUITY; INTERNAL SECURITY ACT; KETU-**

ANAN MELAYU; MALAYSIAN MALAYSIA; NEW ECONOMIC POLICY.

ASIAN FINANCIAL CRISIS (AFC; 1997–1998). The Asian financial crisis can be traced back to May 1997 when currency speculators sold large amounts of the Thai baht, forcing it to depreciate. Similarly, in July, the focus was on the Malaysian ringgit, then the Philippine peso, and the Indonesian rupiah. While Thailand and **Indonesia** and later South Korea sought assistance from the International Monetary Fund (IMF), Malaysia decided on an independent path in alleviating the AFC. The National Economic Action Council (NEAC) was set up in January 1998 and adopted six strategies: stabilization of the ringgit, restoring market confidence, maintaining financial market stability, strengthening economic fundamentals, proceeding with equity and socioeconomic programs, and reinvigorating the affected sectors. Three **government** agencies were put in place: Pengurusan Danaharta Nasional Berhad (Danaharta; National Asset Management Company) in June 1998, Danamodal Nasional Berhad (Danamodal; National Capital Company) in August 1998, and Corporate Debt Restructuring Committee (CDRC) from 1998 to 2002. Beginning in September 1998, Bank Negara Malaysia (Malaysia National Bank) pegged the ringgit at a fixed rate of RM3.80 to US\$1. By 2002, it appeared that Malaysia had ridden the wave of the AFC, scathed but not too seriously. The ringgit was unpegged after July 2005. The ringgit was subsequently tied to a basket of currencies as a means to protect its vulnerability. This economic crisis flowed over into the political arena, sparking policy disagreements between Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad**, who advocated selective capital and exchange controls, and his deputy **Dato’ Seri Anwar Ibrahim**, who supported IMF intervention.

ASSOCIATION OF SOUTHEAST ASIAN NATIONS (ASEAN).

As one of the founding members of the Association of Southeast Asian Nations, Malaysia plays an active and often a leading role in this regional group that endeavors through friendship and cooperation to achieve “peace, freedom, and prosperity.” Established in 1967 with five signatories—**Indonesia**, Malaysia, the Philippines, **Singapore**, and Thailand—to the Bangkok Declaration on 8 August,

ASEAN has been inclusive in welcoming into its fold **Brunei** (1984), Vietnam (1995), Laos (1997), Myanmar (1997), and Cambodia (1998–1999), hence bringing together all nations of the region except Timor Leste (independent in 2002).

ASEAN was originally established to ensure that the region was not drawn into any particular camp in the Cold War; hence, Malaysia proposed the concept of a **Zone of Peace, Freedom, and Neutrality** (ZOPFAN). Although accepted in 1971 with the Zone of Peace, Freedom, and Neutrality Declaration, it was only at the first ASEAN summit in Bali (1976) that ZOPFAN was formally adopted as ASEAN's stance and incorporated into the Treaty of Amity and Cooperation (TAC) and Declaration of ASEAN Accord, both signed in 1976. As part of ASEAN's general rapprochement with the Indochinese states, Malaysia in 1977 extended technical assistance to war-torn Vietnam in its reconstruction effort. However, in 1978 when Vietnam invaded Kampuchea (present-day Cambodia), ASEAN was in a difficult position in defending ZOPFAN and TAC. Malaysia pushed, through ASEAN, for a United Nations intervention in Kampuchea that succeeded in forging a political settlement. Malaysia participated in the United Nations Transitional Authority in Cambodia (UNTAC; 1991–1993). Malaysia was an active participant at the ASEAN Regional Forum (ARF; since July 1994) and the ASEAN-European Meeting (ASEM; since 1995). Malaysia strongly supported the Nonproliferation Treaty and the Comprehensive Test Ban Treaty, and offered its wholehearted backing for the Southeast Asian Nuclear-Weapon-Free Zone (SEANWFZ) that ASEAN endorsed in 1995. As the Cold War receded, ASEAN increasingly engaged in dialogue with several quarters. The People's Republic of **China** (PRC), together with **Japan** and South Korea, comprised the "Three" in the economic entity known as ASEAN Plus Three initiated in 1997.

Meanwhile, the **Sabah claim** issue remains unresolved between Malaysia and the Philippines, despite the good relations within ASEAN. ASEAN neighborly tolerance was demonstrated during the almost yearly **haze** episodes that enveloped Malaysia and Singapore as a result of open burnings of **swidden agriculture** practices and logging activities in **Sumatra** and Kalimantan, but both nations were unduly restrained in criticizing Indonesia. Malaysia sent firefighters to help its Indonesian counterparts. *See also* FOREIGN POLICY.

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BABA NYONYA. Defined as the descendants of Sino–Malay unions, the Baba Nyonya is a subgroup within the **Chinese** community in Malaysia. Hokkien Chinese men born in the **Straits Settlements** were addressed respectfully as *Baba* (derived from Hindustani with Persian influence), whereas **women** were referred as *Nyonya*, a Malay term denoting non-Malay married women of standing. The Baba Nyonya are **Straits Chinese**—namely, Chinese born in the Straits Settlements and not Chinese born in China—but not all Straits Chinese are Baba Nyonya. The latter display particular traits that qualified them as a distinct group from other Chinese. Their unique characteristics could be discerned in attire, cuisine, **language, education**, occupation, beliefs, worldview, and loyalties. Baba preferred Western suits while Nyonya clothing had heavy **Malay** influence. Home-cooked dishes were an eclectic mix of borrowings from the English, Malay, Thai, **Indian**, and Chinese kitchens. While those in **Melaka** spoke English and Baba Malay, their **Penang** counterparts retained the usage of Hokkien (Chinese dialect) and English. English-language education was the preferred choice for sons and daughters. The more affluent sent their sons to British universities to read medicine, law, or engineering. Others served as clerical staff in the colonial bureaucracy, European **agency houses**, banks, shipping lines, or insurance firms. Preferred careers for Nyonya were as teachers or nurses. Arranged marriages were contracted between Baba families. The wealthy preferred a *chin choay* (matrilocal) marriage; it was also a means to enrich the family gene pool with the taking in of a talented son-in-law.

The Baba Nyonya adhere to Chinese beliefs, an admixture of **Confucianism, Daoism, and Buddhism**. Owing to their eclecticism, they participate in the Hindu **Thaipusam**, present offerings to Malay *keramat* (deified holy man), and celebrate the Catholic Feast of St. Anne. Some embrace **Christianity** or **Islam**. Politically, the Baba Nyonya, owing to their educational background, possess an Anglicized worldview and similar loyalties. Those in Penang established the prewar **Straits Chinese British Association** (SCBA), led the **Penang Secession Movement** (1948–1951), and Baba **Tun Sir Tan Cheng Lock** of Melaka led the **All-Malay Council for Joint**

Action (AMCJA) and was instrumental in setting up the **Malayan (Malaysian) Chinese Association**. **Tun Dr. Lim Chong Eu**, from a well-known Baba family of Penang, was one of the key figures in the establishment of the **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement), which has been a political force in the state for nearly four decades (1969–2008). The heyday of the Baba Nyonya was in the 1920s and 1930s, followed by a downturn during the **Japanese Occupation** (1941–1945), and a decline during the 1950s to 1970s. However, there appeared to be a revitalization in the late 1980s and 1990s. The annual Baba Convention, a social get-together, is held alternately at Penang, Melaka, and Singapore, and recently included Phuket, Thailand. *See also* POPULATION.

BAHAMAN, DATO' (ABDUL RAHMAN) AND THE PAHANG REBELLION (1891–1895). Dato' Bahaman openly defied the British in **Pahang**, and his sacking of Temerloh in 1891 launched the Pahang Rebellion (1891–1895). A menial servant to **Wan Ahmad**, Bahaman's martial prowess in wars elevated him to a chief—Dato Setia Perkasa Pahlawan Semantan—and the senior chieftainship of Temerloh. His anti-British opposition arose over the disputed amount of allowance due to him as a senior chief: instead of Straits dollar (SD) \$100 as befit his status, he received SD\$70. In defiance, he imposed taxation in his district of Semantan. Pressured by the British, Sultan Wan Ahmad summoned Bahaman; he instead journeyed to **Kelantan**. On his return, he demanded a monthly allowance of SD\$500 for his compliance. Consequently, Sultan Wan Ahmad stripped him of his title and position. Anticipating trouble, **Sikh** police reinforcements were sent to Lubok Trua. En route, the 25 policemen overenthusiastically detained several **Malays** for collecting **jungle products** without permits. Bahaman came to their rescue, killing three policemen, capturing the Lubok Trua police station, and pursuing the fleeing policemen to Temerloh. Other Pahang Malay chiefs—namely, **Tok Gajah** (Iman Perang Rasu) and his son Mat Kilau, and Panglima Muda of Jempul—each with his respective grievances with the **British residential system**, rose in opposition. Attempts to engage Bahaman and his followers failed, but **government** forces gradually pushed them to flee to Kelantan. Tok Gajah and Mat Kilau sought refuge in **Terengganu**. In November 1895,

Bahaman and others surrendered to the Siamese authorities and were allowed to settle there. Bahaman and the other Malay chiefs owed their loss of prestige, status, and wealth to the imposition of British indirect colonial rule. *See also* GREAT BRITAIN, RELATIONS WITH; MAT SALLEH REBELLION; RENTAP; TO' JANGGUT (HAJI WAN HASSAN).

BAHASA BAKU. *Bahasa baku*, or uniform **language**, was introduced in 1988 by **Dewan Bahasa dan Pustaka** (DBP; Institute of Language and Literature) to streamline uniform pronunciation (*sebutan baku*) in an attempt to standardize Malaysian Malay (*Bahasa Malaysia*) and Indonesian Malay (*Bahasa Indonesia*). *Bahasa baku* is based on the principle that pronunciation of words follow the way they are spelled—hence, “spelling pronunciation.” Although schools and the **media** (radio and television) adhered to *bahasa baku*, it became obvious that spelling pronunciation produced awkwardness in speech. In 1998, the **government** returned to the Johor-Riau Malay pronunciation, in use since the 17th century due to the wide influence of the **Johor-Riau Empire** (16th–18th centuries C.E.). *See also* BAHASA JIWA BANGSA; BAHASA MELAYU; EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY.

BAHASA JIWA BANGSA. The slogan means **language** (*bahasa*) is the soul or spirit (*jiwa*) of a race or people (*bangsa*). It became a catchphrase in the 1960s in the run-up to the full implementation of *Bahasa Malaysia* (Malay language) as the national language in **Parliament**, **government** and administration, and **education** as the medium of instruction in schools. When *Merdeka* (independence) was attained from **Great Britain** in 1957, English continued as an official language of the administration for a grace period of 10 years prior to the utilization of the Malay language after 1967. *Bahasa Jiwa Bangsa* was intensively propagated particularly in the schools, as the then-existing plural school system possessed different languages of instruction: Malay, English, Chinese and Tamil. Apart from the vernacular Malay schools, the three other school systems had to undergo conversion in their medium of instruction to *Bahasa Malaysia*. A longer grace period was allocated for **Sabah** and **Sarawak** to implement the transition.

BAHASA MALAYSIA. The *Bahasa Malaysia* or **language** of Malaysia is **Malay** (*Bahasa Melayu*), constitutionally the national and official language of Malaysia. Standard or formal Malay was taken from the Malay dialect derived from the **Johor-Riau Empire** (among numerous Malay dialects) and is acknowledged as the official version of *Bahasa Malaysia* used in schools, **government**, administration, and the **judiciary**. *Bahasa Malaysia* is versatile and liberal in the acceptance of loan words, benefiting from Sanskrit, Arabic, and English in addition to contributions from Persian, **Chinese**, Portuguese, and Dutch. Arabic (**Islamic** terminology) and English (scientific, technology, and popular **culture**) continue to have an impact on contemporary *Bahasa Malaysia*. Contemporary Malaysia uses *Bahasa Malaysia* widely in print, broadcasting, and online media. *See also* BAHASA BAKU; BAHASA JIWA BANGSA; DEWAN BAHASA DAN PUSTAKA; EDUCATION, CONTEMPORARY; LITERATURE, MODERN MALAY.

BAHASA MELAYU. *Bahasa Melayu*, or Malay **language**, is the fifth-largest world language (over 200 million speakers) with a history of some 1,500 years evolving through four development phases. Old Malay (682–1500 C.E.) comprised extensive borrowings from Sanskrit. Early Modern Malay (1500–ca. 1850) witnessed the indigenization of Arabic loan words, changes in the affix system, and a rather liberal word order. Late Modern Malay (ca. 1850–1957) featured substantial loan words from Dutch and English, and subject-verb-object as the preferred word order. Contemporary Modern Malay (post-1957) saw the elevation of **Malay** to national language status in Malaysia, **Indonesia**, and **Brunei**, and the establishment of institutions and agencies—such as Indonesia’s Balai Pustaka dan Lembaga Bahasa dan Kebudayaan and Malaysia’s **Dewan Bahasa dan Pustaka** (DBP; Institute of Language and Literature)—for developing the language and **literature**. A common orthography and terminology was developed in 1972. *Bahasa Melayu* is widely used in the **media** in present-day Malaysia. *See also* BAHASA BAKU; BAHASA JIWA BANGSA; BAHASA MALAYSIA; EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY.

BAJAU. A largely coastal people, the Bajau number 381,000 (2004 est.) and are the second-largest indigenous group in Sabah. From the Sulu Archipelago, Sama-Bajau speakers migrated to **North Borneo** (Sabah) in the 16th century. While those on the east coast are historically akin to the **Brunei** sultanate (Brunei **Malays** and Iranun), their west coast brethren retained ties with the homeland and the Sulu sultanate. Fishing and harvesting **sea produce**—*trepan*g (sea slugs), shark's fin, pearls, tortoiseshell, and mother-of-pearl—as trade commodities are the traditional livelihood on the east coast. Land-based Bajau combined fishing with farming (*padi*, maize, cane **sugar**, fruits, tapioca), animal husbandry (cattle, buffalo), and horse rearing. Fishing communities have houses raised on piles built over water. Since the 1960s, educational and employment opportunities have lured many Bajau to towns. Traditional Bajau society is stratified; the *datu* (nonroyal chiefs) and *sharif* or *sheikh* (claiming descent from the Prophet) assumed an elevated status, were privileged to wear certain colors, and had a larger bride wealth. As the Bajau embraced **Islam**, learning and piety earned respect. In rural communities, a system of reciprocal labor sharing (*seliu*) is practiced; each household takes turns to provide manpower, and the host provides the volunteers' meals. The seafaring Bajau Laut (Sea Bajau) live in small, scattered flotillas in sheltered coastal waters off Sabah's east coast. They trade with land-based communities for agricultural produce in return for fish and other sea produce. The Bajau Laut's centuries-old lifestyle is fast fading away since the second half of the 20th century; currently, many seek employment in urban areas. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; POPULATION.

BAKUN DAM. In 1993, the Malaysian **government** approved the Bakun Dam project in **Sarawak's** Belaga district that was projected to generate 2,400 megawatts of electricity for both Sarawak and Peninsular Malaysia. It envisaged the construction of a 200-meter-high concrete dam across the Rejang River upstream from Belaga. Its construction will inundate some 69,000 hectares of forest and a myriad of river channels while displacing 11,000 indigenous peoples from their traditional habitat along the Balui River. Work has been going

on for more than a decade but a plethora of fiscal and management problems have delayed its completion. As a result, 17 environmental impact assessment (EIA) modifications were made to the original plan and the revived project apparently is back on track. Meanwhile the affected communities have been removed to Asap. Completion is scheduled for about 2009–2010. *See also* ENVIRONMENT.

BALING TALKS. The talks held on 28–29 December 1955 at Baling, **Kedah**, were an attempt to end the **Malayan Emergency** (1948–1960). The key participants were **Tunku Abdul Rahman Putra Al-Haj**, then chief minister of **Malaya**, and **Chin Peng** (Ong Boon Hwa), secretary-general of the **Malayan Communist Party** (MCP). If Tunku could secure internal security and defense from the British, demanded Chin Peng, then he and his compatriots would in turn give up their arms. Moreover, he agreed to end their struggle if the **government** would recognize the MCP as a legitimate political party, and that its surrendering jungle guerrillas should not be further detained by the police. The anticommunist Tunku rejected Chin Peng's preconditions, and the talks failed. Nonetheless, it strengthened Tunku's independence negotiations; **Great Britain** agreed to transfer powers of internal security and defense to the **Malayan Alliance Party** government and scheduled 31 August 1957 for **Merdeka** (independence). Despite Tunku's achievements, the MCP continued its armed struggle, revealing its insincerity and pretences. Nonetheless, Tunku confidently ended the emergency in 1960 as the MCP appeared a spent force and posed no threat to independent Malaya.

BANANA LEAF RICE. A popular South **Indian food** comprising a combination of rice, vegetables, curry (chicken, mutton, or fish) served on a piece of banana leaf and eaten with one's hand. Such servings are common in mass meals at Hindu temples where hundreds of devotees partake of a gratis meal on the premises following a **religious** ceremony. In lieu of plates and cutlery, diners sit cross-legged on the floor with a banana leaf in front of them and are served a vegetarian meal of rice, various vegetables, and curries that they consume with their right hand. Indian-Hindu restaurants acquired this tradition, serving both vegetarian and nonvegetarian meals on banana leaves. Banana leaf rice is popular among non-Indians and

has become part and parcel of the culinary delights of multiethnic Malaysia. *See also* NASI KANDAR; NASI LEMAK.

BANGSA MALAYSIA (MALAYSIAN ETHNICITY). The *Bangsa Malaysia* concept intends to regard all inhabitants of Malaysia as one race—namely, Malaysian—and not identified as **Malay, Chinese, Indian, Iban, Bidayuh, Melanau, Kadazandusun, Murut, Bajau**, or any other ethnicity. *Bangsa Malaysia* transcends skin color, **religion**, sociocultural background, creed, and socioeconomic class. The realization of *Bangsa Malaysia* fulfils the agenda of national unity. How realistic the attainment of *Bangsa Malaysia* is remains to be seen. *See also* ETHNIC POLARIZATION; KETUANAN MELAYU; MALAYSIAN MALAYSIA.

BANGSAWAN. The **Malay** term *Bangsawan* means nobility but also represents a genre of Malay musical drama that incorporates dialogue, song, **music**, and **dance** focusing on royalty. Originating in **George Town, Penang**, in the 1870s and believed to be adapted from Gujarati Parsi theater then performing in **British Malaya**, *Bangsawan* became established and increasingly popular in the early 1900s. It was performed purely for entertainment, staged on a commercial basis with a paying audience, and publicized through advertisements in the newspapers and radio. It was versatile and heterogeneous, and utilized a modern proscenium stage with an eclectic orchestra. Its heyday was the 1920s and 1930s, and it inspired both Malay orchestra and Malaysia's cinema industry in their early beginnings. The cinema, however, overtook *Bangsawan*'s appeal in the postwar period among urban audience. A revival has been underway since the 1990s.

BARISAN NASIONAL (BN; NATIONAL FRONT). The term *barisan nasional* was initially pronounced in 1972 but it was only in 1974 that the concept was defined; on 1 June 1974, it was officially registered as a political organization formally known as Barisan Nasional of Malaysia. BN is a confederation of 14 **political parties** that between them represented almost all sections of Malaysia's multiethnic, multicultural, and multireligious society. BN superseded the **Alliance Party** that comprised the **United Malays National**

Organization (UMNO), **Malayan (Malaysian) Chinese Association** (MCA), and **Malayan (Malaysian) Indian Congress** (MIC) that represented **Malays, Chinese, and Indians** respectively. BN was forged by **Tun Abdul Razak bin Hussein**, the second **prime minister** of Malaysia, following the **May 13, 1969**, racial tragedy. It aimed at reducing politicking among **political parties**, promoting national unity amid diversity, and achieving national development. Closed-door discussions were the norm in resolving differences, and all decisions were made based on consensus. UMNO continued to play a pivotal role in the BN as it did in the Alliance Party. The unprecedented outcome of the **12th Malaysian general election** of 8 March 2008 led to BN losing its two-thirds majority in **Parliament** for the first time since 1974 and sent shockwaves across the political landscape. Five states—**Kelantan, Kedah, Penang, Perak, and Selangor**—and the Federal Territory of **Kuala Lumpur (KL)** were won by opposition parties; the difficulties within BN in forming state **governments (Perlis and Terengganu)** seriously threatened BN's grip on power. Ironically, in the previous 2004 general election, BN had achieved a landslide victory and some opposition parties had been nearly obliterated.

BATIK. The term *batik* refers to the decoration process of cloth (cotton, silk, and other fabrics) using the block print (*cap*) technique, a hand-drawn (*canting*) method, or a combination of both. Originating from Java, batik was worn by **Malays** in the early 19th century. Local production of batik as *sarong* (pareo) began in the 1920s in **Kelantan and Terengganu**. Owing to **Islamic** sensitivities, batik designs focus on floral and exclude fauna; the more popular batik motifs are Malaysia's national flower, the *bunga raya* (*Hibiscus ross-sinensis*), the *bunga kenanga* (*Canadium odorata*), the *daun keladi* (yam leaf), and the *sirih emas* (golden betel leaves). Batik is promoted and accepted as formalwear for both sexes and has enjoyed a revival in the past decade even at international runways. Batik as art was manifested in the pioneering works of Chuah Thean Teng (1914–2008), who employed batik technique on cloth to produce easel-type paintings. He creatively incorporated traditional batik techniques with modern expressionistic figurative influences as well as the application of bright color schemes drawn from the West.

BEJALAI. Literally, *bejalai* in **Iban** means to walk; however, in the traditional sociocultural context, it refers to embark on a journey. *Bejalai* was a rite of passage ritual whereby unmarried young men individually or in a small group left the **longhouse** to venture into the world, seeking their fortune and gaining life experiences. Such journeys (*bejalai*) commonly stretched to several years. The returnees were expected to be knowledgeable, resourceful, self-confident, and to have brought home useful foreign ideas and some richness in kind. During **headhunting** days, heads were brought back from such journeys. Iban maidens were more partial to returnees as potential suitors. Contemporary Iban society looks to *bejalai* in monetary and materialistic terms: fathers, sons, or nephews working in a Saudi oil installation or in a logging camp in Chiang Mai regularly remit money home, easing family commitments.

BERITA HARIAN. Established in 1957, *Berita Harian* is the leading **Malay** daily in Peninsular Malaysia with a circulation of more than 200,000 (228,462 in 2003; 205,555 in 2005). It is the first Romanized (*rumi*) Malay newspaper in the postwar period. Published by the New Straits Times Press, it currently has four regional editions (north, central, south, and east) with centers at Prai, **Kuala Lumpur**, Senai, and Dungun respectively. In the 1960s *cerpen* (short story) competitions were held, and winning entries appeared in the Thursday issue. It also had *Akhbar Dalam Darjah* (ADD), a publication utilizing newspapers as a teaching aid in the school classroom. Beginning with an eight-page edition, *Berita Harian* today boasts no fewer than 30 pages of news content, including colored illustrations. Its Sunday edition, *Berita Minggu*, is equally popular. *See also* BERNAMA; MEDIA, ONLINE; MEDIA, PRINT; *UTUSAN MELAYU*.

BERNAMA (BERITA NASIONAL MALAYSIA; MALAYSIAN NATIONAL NEWS AGENCY). Since its commencement in 1967, BERNAMA has moved at a fast pace to investigate and present comprehensive, objective news and features of public and national interest from within and outside of Malaysia. In 1984, BERNAMA was the first Asian news agency to computerize its editorial operations. BERNAMA currently provides daily general and foreign news in **Malay** and English, economic features and photo services, public

relations wire, on-screen real-time information services, stock market online equities services, and real-time commodity and financial information services. BERNAMA distributes the news services of Associated Press (AP, United States), Reuters, United Press International (UPI), Agence France-Presse (AFP, France), Deutsche Press Agentur (DPA, Germany), Kyodo News Service (Japan), United News of **India** (UNI), and others. BERNAMA works with ANTARA (Indonesia), TNA (Thailand), PNA (Philippines), Organization of Asia Pacific News Agencies (OANA), ASEAN Committee on Culture and Information (COCI), Asian News Exchange (ANEX), and United Nations Educational, Scientific, and Cultural Organization (UNESCO). *See also* MEDIA, BROADCAST; MEDIA, ONLINE; MEDIA, PRINT.

BIDAYUH. With a **population** of 181,300 (2004 est.), or 8.2 percent of **Sarawak**'s total population, the Bidayuh (meaning people of the interior) occupy the upper reaches of the Lundu, Sarawak, Kayan, Sadong, and Samarahan rivers, basically within the inland regions of the Kuching and Samarahan divisions. They were believed to be the Dayaks that **Sir James Brooke** described during his initial visit in 1839; the Bidayuh were then referred to in the literature as Land Dayak, differentiating them from the **Iban** (Sea Dayak). The Bidayuh are egalitarian but the community is fragmented along distinct dialect groups. The *baruk* (headhouse) is a circular building with a conical thatched roof separate from the **longhouse** where meetings are held, bachelors are lodged, visitors are accommodated, and severed heads are displayed as trophies. Bidayuh traditionally were subsistence, **swidden** hill, *padi* (rice) farmers but are currently involved in commercial cultivation of **pepper**, cocoa, **rubber**, **coffee**, and **palm oil**, which has contributed advantageously to their income and standard of living. As a result of **education**, the Bidayuh benefited from salaried employment in the civil service, construction, hotel and **food** services, **petroleum and natural gas** industries, and fishing. Although **Christianity** (mainly Anglican) has made many conversions among the community, there remain Bidayuh who continue to abide by traditional beliefs and customs, and the *adat*. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK.

BIRCH, JOHN WOODFORD WHEELER (1826–1875). Appointed as the first **British resident** to **Perak** in late 1874 in accordance with the **Pangkor Engagement** (1874), J. W. W. Birch was assassinated shortly thereafter on 2 November 1875. Under the **British residential system**, a resident was appointed to the court of the **Malay sultan** to advise on all aspects of administration excepting those relating to **Malay** customs and religion (**Islam**). Birch's hasty attempt to reorganize the tax collection system and the abolition of the traditional practice of **debt bondage** (whereby debtors became domestic servants to creditors) adversely impacted the Malay ruling elite, including the British-installed **Raja (Sultan) Abdullah Muhammad Shah** (1874–1877). One of the Perak chiefs, the Maharaja Lela, and his followers killed Birch when he was in Pasir Salak. Although an efficient administrator while serving in Ceylon (Sri Lanka) and the **Straits Settlements**, Birch lacked tact and diplomacy in handling the Malays, which was compounded by his ignorance of the Malay **language, culture**, and customs. Moreover, his impatience and arrogance contributed to his failure and death. Successive colonial administrators, notably **Sir Hugh Low** and **Sir Frank Swettenham**, learned invaluable lessons and successfully laid the foundations of **British Malaya**.

BOBOHIZAN. *Bobohizan*, a ritual priestess or spirit medium, occupies an important place in **Kadazandusun** traditional society. Essential rituals are performed related to human rites of passage—birth, maturity development, marriage, and death—and also for healing, both physiological and psychological. The *bobohizan* is consulted on the *padi* (rice) cycle of cultivation (*Magavau* ceremony), house construction, hunting for game, and embarking on a journey. They are called upon to interpret dreams and omens. During disasters, the *bobohizan* performs rituals to harmonize the human and spirit worlds. The *bobohizan* is an authority on *adat*—namely, customs, traditions, and beliefs—and her opinion is highly regarded by village headmen. Communicating with the spirit world is an expertise of *bobohizan*. The long apprenticeship, modernization, **education**, and impact of other **religious** influences (**Christianity, Islam**, and so forth) have

contributed to the declining numbers of *bobohizan*. See also PESTA KAAMATAN.

BODHISATTVA. Literally in Sanskrit, bodhisattva (Pali *Bodhisatta*) means Enlightened Being, basically a future Buddha. In Mahayana **Buddhism**, a bodhisattva is one on the verge of becoming a Buddha but who has postponed the transformation in order to continue to help mankind; hence, the compassionate attribute is greatly emphasized. In the Malaysian context, Kuan Yin, the **Chinese** metamorphosis of the Indian Avalokiteshvara, is one of the most revered deities in the Chinese-Buddhist pantheon. Chinese **women** in particular are staunch adherents of Kuan Yin. The compassionate Kuan Yin is worshipped in most Chinese temples throughout Malaysia with the most celebrated at Kuan Imm Teng (ca. 1800) in **George Town, Penang**. See also RELIGION.

BOMOIH. *Bomoh* denotes a **Malay** medicine man who invokes spirits in healing the sick. Traditional Malay society attributed ailments and illnesses to the workings of malevolent spirits; hence, rituals need to be performed to placate them. Despite embracing **Islam**, such animistic practices continue to have an influence on contemporary Malay society.

BORIA (BOREA). *Boria* refers to a mat (or sack cloth in Urdu) where mourners sat wailing and crying, recalling the martyrs of Kerbala (Caliph Ali ibni Abu Talib and his sons, Hassan and Hussein) during Muharram, the first month of the Muslim Hijrah calendar. Introduced by Shia Muslims from north India who numbered among members of **Indian** Sepoy regiments in **Penang**, early *Boria* were processions through **George Town** of minstrels chanting religious songs and accompanying a decorated cart carrying a *tabut* (mock tomb) and seeking alms. *Boria*'s mid or late 19th-century **religious** genesis of dramatic passion plays subsequently shed its Shia Muslim attachment and replaced them with a secular theater of choric presentation led by a *tukang karang* (lead singer-cum-composer). Offering humor, praise, and social criticisms, contemporary *Boria* performances grace birthdays of notables and auspicious gatherings.

BORNEO. The world's third-largest island, Borneo (743,330 square kilometers) straddles the equator and is politically partitioned into the two East Malaysian states of Sabah and **Sarawak**, the **Brunei** sultanate, and **Indonesia's** Kalimantan. In the 19th century, Sarawak was colonized by the Brookes, an English dynasty of **White Rajah**; **North Borneo** (Sabah) was administered by the **British North Borneo Chartered Company** and the Malay-Muslim sultanate of **Brunei**; and the greater part of the southeast, south, and west of the island was under Dutch administration. In 1888, Sarawak, North Borneo, and Brunei were made protectorates of **Great Britain** and collectively referred to as **British Borneo**, differentiating them from Dutch Borneo. Prior to the exploitation of **petroleum** and **timber**, Borneo's main trade goods were **jungle products** and **sea produce**. **Gold**, cinnabar, and a variety of ores were mined in the auriferous region in southwest Sarawak. Commercial **agriculture** (**pepper**, **rubber**, and sago) were fairly successful. But it was the discovery of oil in Miri, Seria, Balikpapan, and Tarakan that transformed Borneo into a strategically important territory. Petroleum, natural gas, **timber**, and **palm oil** are presently important commodities.

BRIGGS PLAN. Named after Lieutenant General Sir Harold Briggs, director of operations (1950–1952) in combating the **Malayan Emergency** (1948–1960), the Briggs Plan—a resettlement program—effectively succeeded in severing the supply line of the jungle guerrillas of the **Malayan Communist Party** (MCP). The mainly **Chinese** communist guerrillas had relied on Chinese squatter farming communities on the fringes of the jungle for recruits, intelligence, food, and medical supplies. The Briggs Plan relocated half a million squatter communities into barbed-wire-enclosed **New Villages** situated along or near the main north–south roads of the **Western Malay States**. This massive resettlement exercise led to coordinating efforts between the civil authorities, police, and military in compelling the majority of the Chinese farming communities to relocate from the jungle fringes to New Villages equipped with basic amenities. *See also* MALAYAN (MALAYSIAN) CHINESE ASSOCIATION; TEMPLER, GENERAL SIR GERALD; “WINNING HEARTS AND MINDS.”

BRITISH BORNEO. The term that denotes the territories on the northwestern part of Borneo that in 1888 were made protectorates of **Great Britain**, and hence the designation to differentiate them from Dutch Borneo (southwest, south, and east of the island). British Borneo comprised **Sarawak** under the Brooke **White Rajah**, and **North Borneo** (Sabah) administered by the **British North Borneo Chartered Company** and the Malay-Muslim sultanate of **Brunei**. In mid-1946, the Colonial Office in London assumed the administration of Sarawak and North Borneo, which became Crown colonies until their independence through joining the federation of Malaysia in 1963. Brunei remained a British protectorate until gaining its independence in 1984. *See also* BRITISH MALAYA.

BRITISH MALAYA. Term that refers to present-day West or Peninsular Malaysia, comprising the **Malay states** that until 1957 were under various treaty arrangements with **Great Britain**. British Malaya came into being and usage in the 1910s to 1940s. It comprised the **Straits Settlements** of **Penang**, **Singapore**, and **Melaka**; the **Federated Malay States** (FMS) of **Perak**, **Selangor**, **Negeri Sembilan**, and **Pahang**; and the **Unfederated Malay States** (UMS) of the former **Siamese Malay States** until 1909, namely **Perlis**, **Kedah**, **Kelantan**, and **Terengganu**, and **Johor**. While the Straits Settlements were British Crown colonies with a governor at Singapore, the FMS and UMS were British protectorates administered under the **British residential system** of indirect rule. A British resident was accredited to each Malay state in the FMS while a British adviser served in the UMS. In theory, each of the Malay states remained an independent and sovereign Malay-Muslim sultanate; in practice, the resident-adviser dominated the state administration, with the **British resident-general** at **Kuala Lumpur** in overall control of the FMS, and the British governor in Singapore acting as high commissioner of the FMS. A popular magazine named *British Malaya* detailed developments in this part of the British Empire. *See also* BRITISH BORNEO.

BRITISH MALAYA (1786, 1824–1957). British Malaya was an artificial construct that in reality did not exist except as a convenient term referring to territories on the **Malay Peninsula** and neighboring islands that came under various kinds of British colonial influence and

control. British Malaya (or simply Malaya) comprised the **Straits Settlements**, the **Federated Malay States (FMS)**, and the **Unfederated Malay States (UMS)**. The Straits Settlements was an administrative setup to link the **English East India Company's** ports of call along the eastern shores of the **Straits of Melaka**, namely **Penang**, **Singapore**, and **Melaka**. Initially, it was administered as a presidency (later a residency) from Calcutta, **India**; after 1867, it became a British Crown colony with a governor under the Colonial Office in London. The British then extended their influence—initially informally and later (after 1874) formally—into the **Malay states**. Following the **Pangkor Engagement** of 1874, the **Western Malay States** of **Perak**, **Selangor**, Sungai Ujong (later **Negeri Sembilan** in 1895), and **Pahang** (1888) formally became British protectorates. Subsequently, the four Malay states were administratively linked to constitute the Federated Malay States (FMS) in 1896. The **Anglo-Siamese Treaty** of 1909 witnessed the transfer of **Perlis**, **Kedah**, **Kelantan**, and **Terengganu**, former **Siamese Malay States**, to British protection. **Johor**, the last of the Malay states, finally became a British protectorate in 1914 and hence the last piece to be put in place for British Malaya. At the apex of the administrative hierarchy was the governor of the Straits Settlements, who was also the high commissioner of the Malay states, chief secretary (initially **resident-general** [1896–1910]), the **Federal Council**, residents (for FMS), and advisers (for UMS).

A mere 230 British officers administered some 4.3 million inhabitants of **Malays**, **Chinese**, **Indians**, and other Asians during the interwar decades, commonly regarded as the heyday of British Malaya, where a booming economy of **rubber** and **tin** exports brought prosperity, political stability, and peace. In the aftermath of the **Pacific War** (1941–1945) and the **Japanese Occupation** (1941–1945), **Great Britain** sought to replace the variegated setup of British Malaya with the **Malayan Union** of 1946—retention of all territories less Singapore. But unprecedented **Malay** opposition led to the abandonment of the Malayan Union and a compromise became the **Federation of Malaya** in 1948. Nine years later, Malaya attained *Merdeka* (independence). *See also* BRITISH BORNEO; BRITISH NORTH BORNEO; BRITISH RESIDENTIAL SYSTEM; BROOKE SARAWAK.

BRITISH NORTH BORNEO (1881–1945, 1946). The **British North Borneo Chartered Company** (BNBCC) was set up in late 1881 when a royal charter was granted by **Great Britain's** Parliament to undertaking the administration of a little-known territory hugging the northeastern corner of **Borneo** that became **British North Borneo** (Sabah). Between 1881 and 1941, and briefly in 1946, British North Borneo was administered as a private business corporation where profit making and delivering handsome dividends annually to British shareholders were the primary priorities. A court of directors in London determined the overall administrative policy. Its representative was a governor who headed a skeletal administration divided into West and East Coast Residencies, with Jesselton and Sandakan as the administrative centers respectively. Each residency was under a resident, with subdivisions into districts under district officers. In the early years, no more than 10 Englishmen ruled a territory equivalent in size to Scotland. This was possible owing to the support and cooperation of local chiefs (*datu*) and headmen (*orang kaya-kaya*), who formed a native system of administration. European residents and district officers relied heavily on the native leaders for knowledge of local conditions and customs, and assistance in most aspects of governance.

Although, like the neighboring Brooke regime in **Sarawak**, the company took into consideration the interests and welfare of the indigenous inhabitants, there was no discouragement—in fact, there was active encouragement—of capitalist ventures, fully aware that such operations often impinged on native concerns. For instance, logging concessions were granted despite the encroachment on the livelihood of native **swidden agriculturalists**. Commercial large-scale cultivation of **tobacco** and **rubber** were promoted with land, tax, and other incentives, with some success. Mineral exploitation (**gold**, manganese, coal) failed to meet promised expectations. **Timber** and **jungle products**, and to a lesser extent, **sea produce**, were foreign exchange earners. Bridle paths crisscrossed the mountainous terrain and a **railroad** network ran from Jesselton along the western coast to Tenom in the interior. All-weather roads were confined to major towns that were telegraphically connected. Following the **Pacific War** (1941–1945) and the **Japanese Occupation** (1941–1945), the court of directors relinquished sovereignty to the British Crown.

In July 1946, British North Borneo became a Crown colony administered by the Colonial Office in London, and the company was dissolved.

BRITISH NORTH BORNEO CHARTERED COMPANY (BNBCC). The British North Borneo Chartered Company's beginnings were associated with individuals with pecuniary agendas. One of these was the United States consul-general to **Brunei**, Claude Lee Moses, who paid cash to Brunei for a territory from Kimanis to Sandakan, the northern half of **North Borneo** (Sabah), in mid-1865. Shortly after that, in September 1865, Moses sold the 10-year concession title (1865–1875) to American businessmen Joseph W. Torrey and Thomas B. Harris and their Chinese partners. The Americans established at Kimanis a base named Ellena for the American Trading Company, but within a year both failed. Torrey returned in 1875 intending to extend the concession, but the Austro–Hungarian consul in Hong Kong, Baron Gustav von Overbeck (d. 1894), took it off his hands. Overbeck hoped to broker the concession to the Austrian **government** but encountered faint interest. Overbeck turned to London businessman Alfred Dent (1844–1927). In late 1877, the Dent–Overbeck partnership secured a new cession from **Brunei's** Sultan Abdul Mumin (1852–1885) covering the present-day **Sabah** configuration. In early 1878, Overbeck promptly proceeded to Sulu where he obtained the cession of his jurisdiction over “the territory east of Marudu Bay” from the sultan in return for cash payment. Three Englishmen were assigned to North Borneo: William Pryer in Sandakan on the east coast, W. Pretyman in Tempasuk, and H. L. Leicester in Papar on the west coast. In September 1880, Overbeck sold his share to Dent. **Great Britain's** Foreign Office considerations in support of a royal charter were commercial advantages and strategic interests. On 1 November 1881, the British North Borneo Chartered Company came into being. After the **Japanese Occupation** (1941–1945), the company relinquished **British North Borneo** to the British government that made it a Crown colony in 1946.

BRITISH RESIDENT-GENERAL. The Federation Agreement of 1 July 1896 that created the **Federated Malay States** (FMS)—**Perak, Selangor, Negeri Sembilan, and Pahang**—provided for a British

officer, the resident, who acted as the agent and representative of the **government of Great Britain**. He was subordinate to the governor of the **Straits Settlements**, who then became the high commissioner of the FMS. The **Malay sultans** agreed to the advice of the resident-general and acted upon it on all state matters excluding those touching on **Islam** and **Malay** customs and traditions. All administrative power was centralized in the hands of the resident-general headquartered in the federation's capital in **Kuala Lumpur**. Consequently, residents and sultans of the respective **Malay states** forfeited most of their powers and maneuverability. Throughout the 1920s and 1930s, debates over decentralization persisted. *See also* FEDERAL COUNCIL; SWETTENHAM, SIR FRANK ATHELSTANE.

BRITISH RESIDENTIAL SYSTEM. The **Pangkor Engagement** of 1874 introduced the British residential system of indirect rule whereby a British officer, designated a resident, was to be accredited to the court of the sultan of **Perak** and whose advice must be asked and acted upon on all state matters excluding **Islam** and **Malay** customary practices. The Malay ruler was obliged to provide a suitable residence for the resident as well as provide him with remuneration drawn from state revenue. Under similar terms, the Malay chief of Larut, an auriferous district of Perak, was to accept an assistant resident whose advice likewise must be sought and acted upon. Residents and assistant residents were similarly appointed in **Selangor** and Sungai Ujong (later **Negeri Sembilan**) in 1874 and in **Pahang** in 1888. *See also* BIRCH, JOHN WOODFORD WHEELER; LOW, SIR HUGH; SWETTENHAM, SIR FRANK ATHELSTANE.

BROOKE SARAWAK (1841–1941, 1946). Sarawak's century of Brooke family rule witnessed its expansion at the expense of **Brunei** from Lundu (1841) northeastward to Lawas (1905). Sir James Brooke (1803–1868), in return for rendering help to a Brunei *pangeran* (noble), assumed the governorship of Sarawak in 1841, styling himself as the **White Rajah** (1841–1868), and governed as an absolute ruler. He engaged **Malay datu** (nonroyal hereditary chieftains) and **Chinese** notables, who became formal and informal advisers respectively. Assisted by the British Royal Navy, Brooke eliminated **Iban** raiding activities along the northwest Bornean coasts, proscribed

headhunting, defeated a Chinese challenge (1857) and Iban opposition, and suppressed an anti-Brooke Malay–Muslim plot in the Malay and **Melanau** coastal regions of Mukah (1861). Sir Charles Anthoni Johnson Brooke (1829–1917), nephew and successor, reorganized the administration, viz. divisions, districts, and subdistricts under European residents, district officers, and assistant district officers respectively. European officers were each assisted by a Malay native officer drawn from the *perabangan* (sons of *datu*). Rajah Charles (1868–1917) utilized the triennial General Council (1867) to deliver his policy speech to a gathering of native chieftains and to interact with them. His long and stable reign laid the foundation of a modern state with economic and infrastructure development, provision of social amenities, and Chinese immigration (Rejang delta and Kuching–Simanggang areas). **Pepper**, gambier, sago, **rubber**, and **jungle products** together with **gold**, antimony, cinnabar, and **petroleum** were export earners. Sir Charles Vyner Brooke (1874–1963), son and successor, settled enmities between traditional enemies through ritual peace ceremonies. Rajah Vyner (1917–1941, 1946), in commemorating the centennial of Brooke rule, presented a written constitution and became a constitutional monarch.

Paternalistic rule that steadfastly adhered to the Brooke tradition of holding a mandate to rule on behalf and for the benefit of Sarawak's native peoples emphasized the protection of their rights and the promotion of their well-being. Western capitalist enterprises were limited (Borneo Company Limited, oil companies) to curb speculation and exploitation. After the **Japanese Occupation** (1941–1945), Rajah Vyner decided to end Brooke rule and ceded Sarawak to the British **government**. Sarawak became a Crown colony (1946–1963) under the administration of the British Colonial Office in London. *See also* ANTICEDITION MOVEMENT (SARAWAK); GREAT BRITAIN, RELATIONS WITH.

BROOKE, SIR CHARLES ANTHONI JOHNSON (1829–1917).
See BROOKE SARAWAK; WHITE RAJAH.

BROOKE, SIR CHARLES VYNER (1874–1963). *See* ANTICEDITION MOVEMENT (SARAWAK); BROOKE SARAWAK; WHITE RAJAH.

BROOKE, SIR JAMES (1803–1868). *See* BROOKE SARAWAK; WHITE RAJAH.

BRUNEI. Brunei supplied the **Malay Sultanate of Melaka (ca. 1400–1511)** with **jungle products** such as beeswax and camphor; in return, it imported cloth from Melaka. It was likely through trade contacts with Melaka that Brunei embraced **Islam** sometime in the 15th century. By the 1520s, Brunei had a Muslim sultanate. Brunei then extended its nominal power as far north as Luzon and stretching southward to the Kapuas delta of **Borneo**. It was unlikely that Brunei possessed the moral authority or the military means to enforce its control over such an extensive sway; it was even doubtful that it could assert its will over Borneo itself. The norm was to have a *pangeran* (a noble) with a small military force encamped at a river's mouth to exact taxes on the traffic. Toward the late 16th century, the Iberian powers (Portugal and Spain) interacted with Brunei: as a staging post for Portuguese penetration to spice-rich Maluku (the Moluccas), and when they were sacked by Spanish forces as a rival power for the Philippines. In the late 18th century, **China** conducted a junk trade in exotic jungle products (bird's nest, bezoar stones, rhinoceros horns) with Brunei, where a **Chinese** community was resident. From the 1840s, Brunei faced the most critical period in its existence; the Brunei court then was weak and fragmented. The Brooke **White Rajahs** expanded Sarawak's boundaries at the expense of Brunei, the British acquired **Labuan** in 1847, and the **British North Borneo Chartered Company** occupied **North Borneo** (Sabah) in 1881. In order to arrest Brunei's further decline, Britain granted protectorate status to Brunei, **Brooke Sarawak**, and North Borneo in 1888. A British resident to the Brunei court in 1906 prompted recovery, and the 1929 oil strike at Seria ushered in a new era of prosperity. After the **Japanese Occupation** (1941–1945), Brunei remained a British protectorate. Brunei decided against joining the wider federation of Malaysia in 1963. Independence from Great Britain was achieved in 1984.

BUDDHISM. Adherents of Buddhism in contemporary Malaysia are mainly drawn from the **Chinese** community as well as from Thai, Burmese, and Sinhalese minorities. Buddhists account for 19.2 percent of a total **population** of 23.27 million (2000 census). The

majority of Malaysian Buddhists advocate the Mahayana (Great Wheel) tradition; the Sinhalese subscribed to the Theravada school. A Mahayana branch popular among Chinese Buddhists is the Pure Land sect, which subscribes to belief in a virtuous life to attain *nirvana* (enlightenment). Vegetarianism, daily chanting, and prayers are prescribed practices. Honoring the compassionate **bodhisattva** (Enlightened Being)—Kuan Yin is especially popular—is essential in the Mahayana tradition. Wesak, which marks Lord Buddha's birth, enlightenment, and ascension to *nirvana*, is the major Buddhist celebration. Visits to temples and observances of vegetarian meals at Chinese Buddhist temples and evening procession of Lord Buddha's image through **George Town** and **Kuala Lumpur** are the main features of this **religious** celebration.

Buddhist temples in the Chinese, Thai, Burmese, and Sinhalese architectural style are found throughout Malaysia. Thai Wat Chayamangkalaram, with its 33-meter reclining Buddha, is located opposite the Dharmikarama Burmese Temple and the eclectic Kek Lok Si (Chinese, Thai, and Burmese designs), all in **Penang**; Wat Photivihan in Tumpat, **Kelantan**, reputedly has the longest reclining Buddha (44 meters) in Southeast Asia. Contemporary Buddhist organizations in the country include the Malaysian Buddhist Association (MBA), Young Buddhist Association of Malaysia (YBAM), Buddhist Missionary Society of Malaysia, Buddhist Tzu-Chi Merit Society (Malaysia), Sasana Abhiwurdhi Wardhana Society, and the Malaysian Fo Kuang Buddhist Association.

BUGIS. The Bugis from South Sulawesi (Celebes) have a long history with the **Malay Peninsula**, particularly with **Selangor**, **Johor**, and **Perak**. Bugis traders were active in the entrepôt of the **Malay Sultanate of Melaka**. The Bugis diaspora in the **Malay Archipelago** was prompted by Dutch designs in the **spice trade**, hegemony over the Bugis kingdoms of Bone and Gowa, and control over Makassar in 17th and 18th centuries. Many Bugis as mercenaries took sides in disputes among **Malay** chieftains in the peninsula **Malay states**. Bugis–**Minangkabau** rivalry was fought out in the Malay states. Bugis had great influence over the Malay **Johor-Riau Empire** (16th–18th centuries) and managed to establish a royal line in Selangor. Being Muslims, intermarriages with local Malays and assimilation into

Malay **culture** made many Bugis descendents indistinguishable from the Malays; hence, they were categorized as such. The Bugis were consummate traders but many also engaged in *padi* (rice) farming. In present-day Perak, the *kutai* (long-roofed Malay house) attests to Bugis influence. Bugis together with Javanese constitute the third-largest nonindigenous community in **Sarawak**, totaling 2,382 (2000 census). There are also pockets of Bugis in contemporary **Sabah**. *See also* POPULATION.

BUJANG VALLEY. With Gunong Jerai (Kedah Peak; 1,217 meters) to the north, the **Straits of Melaka** to the west, and the Sungai Muda to the south, Bujang Valley is Malaysia's richest archeological site and provides some answers to the **Malay Peninsula**'s prehistory. Uncovered artifacts revealed the existence of a once-flourishing Hindu–Buddhist civilization in the early centuries of the Common Era. The Sungai Mas vicinity is believed to be the capital of a kingdom (5th–7th centuries C.E.) and shipping center of the Malay Peninsula, where a thriving entrepôt trade was carried out with India, Cambodia, and **Srivijaya**. By the 7th century, this kingdom was enjoined to the **Sumatra**-based Buddhist Srivijaya empire. The Chinese Buddhist pilgrim I-Ching (I-Tsing; 635–713 C.E.) visited this kingdom in 671 C.E. Excavations initiated by British archeologists D. C. and H. G. Quaritch-Wales in 1936 continue to be undertaken; presently, there are over 50 sites throughout the valley. Discoveries include ruins of Hindu and Buddhist temples, pottery shards, stoneware, ceramics, gemstones, stone carvings, and inscriptions. The thousand-year-old Candi Bukit Batu Pahat was a celebrated find in 1997 and is one of many *candi* (temple structures), some dating back 1,500 years. The Bujang Valley Archaeological Museum displays numerous artifacts and reconstructed monuments. *See also* BUDDHISM; GOLDEN KHERSONESE; HINDU–BUDDHIST PERIOD; HINDUISM; INDIANS; *SUVARNABHUMI*.

BUMIPUTERA (BUMIPUTRA). Comprising two Malay words, *bumi* (earth, land, soil) and *putera* (prince, son), *bumiputera* means son(s) of the soil, synonymous and interchangeable with *peribumi* (*pribumi*), native or indigenous peoples. Initially referring to the peninsular **Malays**, the designation *bumiputera* extends to the **Orang**

Asli (lit., original peoples), the aboriginal inhabitants of the **Malay Peninsula**, and the ethnic minorities of **Sabah** and **Sarawak** when they joined Malaysia in 1963. Although in use in the prewar period, it was during the independence struggle in the 1950s that *bumiputera* became highly politicized. Postwar developments heightened Malay political consciousness when they found themselves economically and socially disadvantaged vis-à-vis other communities, in particular the **Chinese**. Consequently, the Malaysian Federal **Constitution** accorded special position to *bumiputera* whereby specific affirmative policies, such as the **New Economic Policy** (NEP), sought to improve *bumiputera* participation and share in the **economy** and social amenities, particularly in higher **education**. See also ARTICLE 153; ECONOMIC EQUITY.

BUNGA MAS (BUNGA EMAS). Literally and physically, an ornamental tree with **gold** (*mas*, *emas*) flowers (*bunga*), it symbolically represented a gift of allegiance from the peninsular **Malay sultans** (vassals) to the Siamese king (sovereign). Since the 14th century, such gold tributes were ceremoniously sent on a special vessel (*Perahu Bunga Mas*) to the Siamese court, initially from the **Kedah** ruler and thereafter from **Kelantan**, **Terengganu**, and Patani. Whether sent as a gesture of subservience, friendship, or gratitude, Kedah, Kelantan, and Terengganu ceased this practice after 1909 when these former **Siamese Malay States** came under the ambit of British protectorates.

BURHANUDDIN AL-HELMI, DR. (1911–1969). A radical **Malay** nationalist, Dr. Burhanuddin Al-Helmi was trained as a homeopathic medical practitioner and possessed an **Islamic** religious **education**. In 1939, he joined the **Kesatuan Melayu Muda** (KMM; Young Malay Union). During the **Japanese Occupation** (1941–1945), he was an advisor on Malay **culture** and customary traditions to the military **government**. Meanwhile, he organized the Malaya–Sumatra Islamic Congress in 1944 in line with his lifelong political agenda to achieve the *Melayu Raya* (Greater Malay World): the unification of the **Malay Archipelago**. In October 1945, he was founder and president of the Partai Kebangsaan Melayu Muda (PKMM; National Party of Malay Youth). In May 1946, PKMM and other Malay organizations

set up the **United Malays National Organization** (UMNO), but in July PKMM left because they favored *Merdeka* (independence) to UMNO's *Hidup Melayu* (Long Live the Malays). PKMM and other radical groups formed **Pusat Tenaga Rakyat** (PUTERA; Centre of People's Power) as an alternative to UMNO. Burhanuddin was president of an alliance between PUTERA and the **All-Malaya Council for Joint Action** (AMCJA), which offered the "People's Constitutional Proposal for Malaya" in 1947 for an independent Malaya. His involvement in the Natrah (Maria Hertogh) custodial controversy in 1950 brought him a three-year imprisonment.

In 1955, Burhanuddin, **Dato' Onn bin Ja'afar** and **Ahmad Boestamam** organized the All-Malaya Malay Youth Congress that discussed Malay interests. Representing the Congress, Burhanuddin participated in the Afro-Asian Conference (1955) in Bandung, **Indonesia**. He established the **Parti Rakyat Malaya** (PRM; Malayan People's Party) and acted as party adviser. Then, in May 1957, he organized the Malay National Congress that offered an alternative draft constitution to the **Reid Commission** of 1956. Burhanuddin became the third president (1956–1969) of the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party).

BURSA MALAYSIA BERHAD (BURSA). The Kuala Lumpur Stock Exchange (KLSE) dates back to 1930 with the establishment of the Singapore Stock Brokers' Association. Several name changes accompanied its evolution until 1973 when KLSE attained its name. In 2004, KLSE became a demutualized exchange and was renamed Bursa Malaysia Berhad (Bursa). Bursa is self-governing, independent, and has no affiliation with any financial institutions or banks. Bursa retained the exchange function of KLSE but the securities exchange was taken over by Bursa Securities. Investors, stock brokerage firms, banks, and listed companies participate in Malaysia's capital market through Bursa. Bursa's Securities Exchange comprises the Main Board, the Second Board, and the Malaysian Exchange of Securities Dealing and Automated Quotation (MESDAQ). Categories under the Main Board include industry, plantation, property, and construction. The Second Board allows smaller firms to tap into funds directly from the market. MESDAQ, which began in 1999 and in 2002 merged with KLSE, caters to technology and high-growth companies. Trading at

Bursa is fully computerized and its trading infrastructure is one of the most advanced in the world. Toward the close of 2005, there were 1,021 listed companies in Bursa grouped into 15 different sectors and representing more than 50 different economic activities.

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CABINET. The **Yang Di-Pertuan Agong** (king of Malaysia) appoints a cabinet comprising several ministers headed by the **prime minister**. The cabinet advises the king in exercising his authority as the head of state. All cabinet members must be members of **Parliament**. The post of prime minister is selected from among the members of the **Dewan Rakyat** (House of Representatives) and who, in the opinion of the king, commands the confidence of this House. The cabinet is chaired by the prime minister and holds weekly meetings. During his second term (2008–2012), the cabinet of Prime Minister **Dato' Seri Abdullah Ahmad Badawi** had 30 ministerial portfolios representing the various **government** ministries. The cabinet functions on the principle of collective responsibility. The ruling **Barisan National** (BN; National Front) government appoints ministers drawn from its component parties.

CERPEN (CERITA PENDEK). *Cerpen*, shortened for *cerita pendek* or short story, came into its own, together with the novel, in 1920s **British Malaya**. The first *cerpen* appeared in *Pengasuh*, the pioneering **Malay** newspaper on the east coast of the **Malay Peninsula**. The *cerpen* reflected short, traditional, oral storytelling characterized by its anecdotal and entertaining features and didactic agenda. Romanticism and didacticism gave way to propagandistic pro-Japanese themes during the **Japanese Occupation** (1941–1945). The 1950s witnessed themes of nationalist struggles, social justice, and other contemporary issues. Journalists dominated *cerpen* writing in the pre- and postwar period. **Dewan Bahasa dan Pustaka** (DBP; Institute of **Language** and Literature) in the 1960s promoted *cerpen* and published collections. The 1970s saw the entry of non-Malay, mainly **Chinese**, *cerpen* authors, further enriching this genre. *See also* LITERATURE, MODERN MALAY; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

CH'IH-T'U. An account of Ch'ih-t'ü (Chitu), the “Red Earth Land,” is from the *Sui-shu* (Annals of the Sui) based on the *Chi tu guo ji*, a record by **China**'s Sui dynasty (581–618 C.E.) envoys who visited during 607 C.E. and 610 C.E. Inferences from this source situated Ch'ih-t'ü and its capital Seng zhi (Shi zi) on the Upper Kelantan (Ulu Kelantan) based on its descriptions: hot and wet climate; “red earth,” laterite soil, Malay, Tanah Merah, a place name in **Kelantan**; *padi* (rice) and sugarcane; river distance to capital (one-month journey upriver); and sea distance to Champa in South Vietnam (10-day sailing). The Kelantan River is navigable by medium-sized crafts for at least 160 kilometers upstream, but more importantly in this context of Ch'ih-t'ü's likely location, Ulu Kelantan was accessible to the goldfields of Ulu Pahang. The reference to red earth as Kelantan's Tanah Merah is inconclusive; Tanah Merah is a commonplace name in the **Malay Peninsula**. But more convincing was the 10-day sailing to Champa, pointing to a location on the northeastern region of the Malay Peninsula, and **Kelantan** or Ulu Kelantan appears highly probable. Moreover, archeological artifacts from Ulu Kelantan's Gua Cha revealed human settlements (8,000 years), and recent findings produced Mahayana Buddhist votive tablets (9th–11th centuries C.E.) but no specific artifacts from Ch'ih-t'ü itself. *Chi tu guo ji* provides an insightful portrayal of the kingdom's sociopolitical and sociocultural setting—notably, the royal family, **Buddhism** and Brahman, administrative officials, female guards, attire and body piercing, wedding rituals, cremation of the dead, mourning, and rice and other **foods**. See also HINDU–BUDDHIST PERIOD.

CHAR KOAY TEOW. *Char koay teow*, or “frying rice noodles” in Hokkien **Chinese** dialect, is one of the iconic street **foods** of **George Town, Penang**, that comprises *koay teow* (flat rice noodle), stir-fried with shrimp, *lap cheong* (Chinese pork sausages), cockles, and *taugeh* (bean sprouts). Light soy sauce, red chili paste, and an egg (duck eggs are increasingly popular) are added. Originally, lard was used and pork crackers were added, but in recent years, peanut or vegetable oil is a more healthy option. *Penang char koay teow* can be seen on street stalls and in food courts in **Kuala Lumpur**, Ipoh, and other urban centers, and on menus of five-star hotels. In recent years, **Malay**-Muslims are also dishing out their version of *char koay*

teow prepared in the *halal* (permissible, kosher) way with pork-free ingredients.

CHEF WAN (1958–). Born Redzuawan bin Ismail in **Singapore**, Chef Wan, as he is popularly and endearingly known to Malaysians, is an accountant by training but a chef by profession and passion. He has an associate's degree in professional chef training and hotel management awarded by the California Culinary Academy in San Francisco and a Ritz Escoffier Diploma (*Ecole Ritz-Escoffier de Gastronomie Francaise*) from the Ritz Hotel in Paris. Chef Wan is currently a food ambassador of Malaysia, resident chef to the Asian Food Channel (AFC), food critic, Malaysian magazine writer, award-winning cookbook author, actor, and entrepreneur. His passion for promoting Malaysian cuisine is not limited to hosting television cook shows but also includes authoring several books, including *Flavours of Malaysia* (1996) and *Sajian Raya Bersama Chef Wan* [Festive Dishes with Chef Wan] (2003). *See also* FOOD; FUSION CUISINE.

CHIN PENG (ONG BOON HWA) (1922–). From 1947 as secretary-general of the **Malayan Communist Party** (MCP) until it disbanded in 1989, Chin Peng (an alias) was the undisputed leader and public face of the communist jungle guerrillas who attempted an armed revolution and power seizure from the British colonial **government** of Malaya in the so-called **Malayan Emergency** (1948–1960). Born in Sitiawan, **Perak**, Chin Peng joined the MCP's propaganda section when he was 18 years old. During the **Japanese Occupation** (1941–1945), he worked in the MCP-dominated **Malayan People's Anti-Japanese Army** (MPAJA) organizing **food** and other supplies for British Force 136 units behind enemy lines. He received the Order of the British Empire (OBE) and participated in the victory parade in London after the war. For more than four decades, Chin Peng and his 5,000-strong, predominantly **Chinese**, guerrilla army waged an armed struggle against the government (colonial, independent **Malaya**, and independent Malaysia). At the **Baling Talks** in 1955, his demands for the MCP to become a legal political party and the nonscreening of surrendered communist guerrillas were rejected by **Tunku Abdul Rahman Putra Al-Haj**, then the chief minister of Malaya.

Described as a soft-spoken, polite, and courteous man, Chin Peng was a hard-core communist and advocate of the Maoist line. In his memoirs (2003), he recollected the MCP's revolutionary struggles, triumphs, and tactical failures, and claimed that the communists contributed to the attainment of Malaya's *Merdeka* (independence) in 1957. Since March 2005, Chin Peng has been trying to obtain a declaration allowing him and his fellow MCP comrades to enter and reside in Malaysia. In June 2008, the Court of Appeal unanimously upheld a lower court's decision that compelled him to produce documentary evidence of his citizenship before any declaration could be considered.

CHINA, RELATIONS WITH. Historically, relations between China and Malaysia predate the Melakan period (ca. 15th century) with **Chinese** trading in the vicinity of the **Straits of Melaka**. Formal relations commenced in the early 15th century when Ming China (1368–1644), the most powerful nation in Asia, was acknowledged as the suzerain overlord of the **Malay Sultanate of Melaka**. The *Sejarah Melayu* (Malay Annals) detailed Melakan tribute missions to China. Melaka then was the major entrepôt overseeing the international commerce between China, Southeast Asia, **India**, Arabia, and Europe. The union of Chinese traders who settled in Melaka with local **women** produced the **Baba Nyonya** community that subsequently played a major role in **British Malaya**. During the Portuguese occupation of Melaka (1511–1641) and thereafter in the Dutch period (1641–1824), Chinese traders continued to be active. The Chinese were the predominant community in the British-created **Straits Settlements** where Hokkien and Teochew businesses were second only to Western **agency houses**. In the 18th century, Hakka **gold** workers established self-governing *kongsi* in West **Borneo**, and in the early 19th century some crossed over to Upper Sarawak to settle and work gold mines in the auriferous area around Bau.

The Nanjing Treaty of 1842 opened the floodgates of Chinese **immigrant labor** (coolies) that contributed to the contemporary overseas Chinese diasporas. In the **Malay Peninsula**, they worked mainly in **tin** mining and commercial **agriculture**. Chinese *hui* operated the coolie traffic between southern China and **Penang** and **Singapore**. The trafficking of Chinese **women** and girls was similarly conducted,

furnishing urban brothels and **mining** settlements with forced prostitution. In the 1890s and early 1900s, organized Chinese immigration to **Sarawak** was undertaken by Christian missions; thus, the Basel Mission brought Hakka farmers to Kuching whereas the Methodists sponsored Foochow and Cantonese to the Lower Rejang. Meanwhile through the *kangchu* system, Chinese agricultural settlements developed in **Johor**. Dr. Sun Yat-Sen (1866–1925) and his compatriots utilized Penang as their base for planning anti-Qing (Manchu) uprisings. Penang and Singapore Chinese contributed generously to Sun's revolutionary cause. The late 1920s and 1930s saw both the Nationalist Guomindang (KMT) and Chinese Communist Party (CCP) propagating their ideological views as well as seeking financial support among the Chinese in **Malaya**, Sarawak, and **North Borneo** (Sabah) through activists, the **media**, and Chinese vernacular schools. The Chinese-dominated **Malayan Communist Party** (MCP) operated after the mid-1920s as a CCP offshoot.

The British colonial **government** clamped down on anticolonial and anti-imperialistic elements, particularly leftist activists, with imprisonment or deportation to China. Unlike the largely Anglicized local-born Baba Nyonya, the immigrant Chinese displayed pro-China sentiments in public demonstrations against Japan's incursion into northeast China. When the Sino-Japanese War (1937–1945) broke out, the Chinese in Malaya contributed to the China Relief Fund. During the **Japanese Occupation** (1941–1945), the MCP initiated the **Malayan People's Anti-Japanese Army** (MPAJA), which received Allied support (funds and arms). In a turnaround during the **Malayan Emergency** (1948–1960), the MCP, apparently supported by the CCP, was targeted as the enemy by the British colonial government. Independent Malaya (Malaysia) came under the premiership of the staunchly anticommunist **Tunku Abdul Rahman Putra Al-Haj** (1957–1970), who positioned the country in the Western bloc vis-à-vis the communist camp. However, Prime Minister **Tun Abdul Razak** (1971–1976), an advocate of the **Zone of Peace, Freedom, and Neutrality** (ZOPFAN) concept, shifted to nonalignment. In 1972, Razak visited Beijing and had talks with Mao Zedong (1893–1976) and Zhou En-Lai (1898–1976), and diplomatic relations were established between Malaysia and the People's Republic of China (PRC).

Out of total exports of Malaysia valued at US\$169.9 billion (2007 estimates), China was the fourth-largest trading partner, accounting for 7.2 percent, after the United States (18.8 percent), Singapore (15.4 percent), and **Japan** (8.9 percent). Of total imports to Malaysia worth US\$132.7 billion (2007 estimates), 12.2 percent were goods from China. Several Malaysian companies have invested in China; one of the most prominent is the Lion Group, which managed 43 Parkson Department Stores in China and Mongolia, with a collective floor space of over a million square meters in 2005. Two-way **tourism** between Malaysia and China became increasingly significant in the late 1990s and 2000s. *See also* CHINESE DIALECT GROUPS; FOREIGN POLICY; GREAT BRITAIN, RELATIONS WITH; OPIUM.

CHINESE. The Chinese make up about a quarter of the total **population** of Malaysia's 23.3 million (2000 census). Predominantly urban inhabitants, there are also substantial numbers of Chinese residing in the rural areas. About 70 percent of **George Town's** 180,573 inhabitants (2000 census) are Chinese, making it the largest Chinatown in the country. Historically, there were two waves of migration from **China's** southeastern provinces of Guangdong and Fujian. The pioneering immigrants comprised small numbers of Hokkien and Teochew traders before and during the period of the **Malay Sultanate of Melaka** and the emergence of the **Straits Settlements**. Chinese trading links with **Borneo** date back to the 14th and 15th centuries. In the early 1800s, there were Hakka **gold** workers in Upper **Sarawak**. The second wave of tens of thousands occurred from the late 1840s to the 1930s of mainly Cantonese and Hakka, and also Hokkien indentured laborers for the **tin** industry of the **Western Malay States**. In the 19th century, Chinese farming communities were found in **Province Wellesley** (cane **sugar**), **Melaka** (tapioca), and **Johor** (**pepper** and gambier). **Brooke Sarawak** had Hokkien and Teochew traders in Kuching, Hakka miners in Bau, Hakka pepper and gambier cultivators on the Kuching–Simanggang Road, and Foochow and Cantonese **rubber** smallholders in the Lower Rejang. As **North Borneo** (Sabah) had difficulty attracting Chinese immigrants, it possessed only a small Chinese presence, including a unique small farming community from North China.

The immigrant community was differentiated by **Chinese dialect groups** that also determined occupational niches. Consequently, there emerged numerous *hui*—dialect group, clan and surname associations, trade guilds, and district societies. Traditionally, the Chinese abide by a patrilineal system where the father or husband heads the household and the family name continues from the male line; **women** marry into their husband's family and adopt his surname. Inheritance favors male descendants owing to the fact that a man supports a family and carries the family name. Contemporary Chinese society is less patrilineal and more egalitarian; married career women tend to retain their maiden name. The majority of Chinese possess an eclectic belief system comprising **Confucianism, Daoism, and Buddhism**. There are also Chinese who embraced **Islam, Christianity, and Hinduism** through marriage or preference.

In the 1920s and 1930s, politics for the Chinese were focused on China proper but, due to developments during and after the **Pacific War** (1941–1945), a more Malayan perspective was adopted. As the prime victims of the *sook ching* campaigns during the **Japanese Occupation** (1941–1945), the Chinese as a community became politically conscious of their sojourning status and their future in **Malaya**. The Chinese-dominated **Malayan Communist Party** (MCP) and its wartime military arm, the **Malayan People's Anti-Japanese Army** (MPAJA), to a certain extent stirred an emotional attachment of the Chinese for Malaya, where many of their comrades had fought and died in its defense. Postwar political developments, notably the Malay opposition to the **Malayan Union** in Malaya and the **anticesion movement** in **Sarawak** by sectors of the Malay community, created a knee-jerk effect on the Chinese political psyche that they too needed to seriously consider their position as stakeholders. The actions of the **All-Malaya Council for Joint Action** (AMCJA) and the **Penang Secessionist Movement** manifested the Chinese community's concerns for their place in Malaya. The onset of the **Malayan Emergency** (1948–1960) exerted further pressure on the Chinese regarding the question of identity, belonging, and the pivotal decision of sojourners or residents. The establishment of the **Malayan (Malaysian) Chinese Association** (MCA), begun as a welfare and charitable organization that later adopted a political position as a noncommunist alternative to the MCP, clearly decided the fate of

the community when it secured Malayan citizenship for the Chinese. **Tun Sir Tan Cheng Lock**, who led the AMCJA and then the MCA, emphasized a pan-Malayan Chinese outlook and position, and therefore opposed the secessionist agenda of the Penang **Straits Chinese British Association** (SCBA).

The Chinese community in Sarawak was politically awakened by the establishment in 1959 of the socialist-leaning, Chinese-dominated **Sarawak United People's Party** (SUPP). Infiltrated by communist elements despite its leadership under noncommunist moderates, the SUPP to a certain extent forced the Chinese to choose between the pro-Maoist communists and the British colonial **government** of Sarawak. The government clampdown on communist elements succeeded in "cleansing" the SUPP of subversives. The SUPP notwithstanding, the majority of the long-resident Sarawak Chinese had decided to call Sarawak their home. The Chinese in North Borneo shared similar sentiments of permanent settlement in the territory.

In the contemporary political landscape, political parties that claim to serve Chinese interests are the MCA, the **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement), and the **Democratic Action Party** (DAP) in Peninsular Malaysia, and the SUPP in Sarawak as well as the Liberal Democratic Party (LDP) and the Parti Maju Sabah (Sabah Progressive Party (SAPP) in Sabah. All except the DAP are component parties of the **Barisan Nasional** (BN; United Front).

In contemporary Malaysia, trade, commerce, and businesses continue to be niche areas of Chinese engagement, although the professions are equally favored. As a result, the Chinese vis-à-vis other ethnic groups tend to be better off socioeconomically, are better educated, and possess higher purchasing power. Socioeconomic disparity within the Chinese community is less conspicuous in comparison with other racial groups. *See also* CHOO, JIMMY; KOH TSU KOON, TAN SRI DR.; LIM CHONG EU, TUN DR.; LIM GUAN ENG; LIM KIT SIANG; ONG KEE HUI, TAN SRI; YONG KUET TZE, TAN SRI DATUK AMAR STEPHEN; WU LIEN-TEH, DR.; YAP AH LOY; YEOH, MICHELLE; ZANG TOI.

CHINESE DIALECT GROUPS. Linguistically, there are three main dialect groups represented among the present-day Malaysian **Chinese**

community. The Min dialect group comprises Hokkien, Hockchiu (Foochow), Henghua, Hockchia, Teochew, and Hailam (Hainanese); the Yue group includes Cantonese and Kwongsai; and the Kejia group is represented by Hakka (Khek). Because Beijing is the administrative center and is proximal to officialdom, the Beijing dialect (Mandarin) has become the official Chinese language, whose speech and script were used for centuries in **government** and intellectual discourses. The spatial distribution of the various dialect groups in Malaysia are dictated by their settlement in the past. Chinese communities in the **Malay Peninsula, North Borneo** (Sabah), and **Sarawak** were economic sojourners with an apparent identification of dialect with occupation. The early mercantile communities of Hokkien and Teochew settled in the city-ports of **Melaka, Penang, Singapore,** and **Kuching,** hence their sizeable presence to the present. The mainly agriculturalist Hakka initially settled in the outskirts of towns and rural areas where they farmed and were particularly significant in the west coast **Malay states** and along the Kuching–Simanggang Road in **Sarawak.** Predating the farmers were Hakka **gold-mining** communities in Upper Sarawak in the 1820s. The mid-19th-century waves of **immigrant labor,** predominantly of Cantonese stock with clusters of Hokkien and Hakka, were found in the **tin-rich** districts of the **Kinta Valley (Perak), Klang Valley (Selangor),** and Sungai Ujong (**Negeri Sembilan**). Consequently, **Kuala Lumpur,** once a **tin-mining** trading outpost, has a predominantly Cantonese **population,** whereas Klang has a marked Hokkien presence. The opening of **Johor** in the late 19th century was due to Hakka and Hokkien farming communities under the **kangchu system,** which explains the predominance of both groups in contemporary Johor. Likewise, Hockchiu or Foochow, arriving as agriculturalists to the Lower Rejang in the early years of the 20th century, today continue to dominate the area and the towns of Sibu, Kanowit, Song, and Sarikei. Hainanese from Hainan tended to congregate in urban areas as **food** caterers and restaurant owners. Unlike the majority of immigrants from southern **China,** the settlement of Tianjin (Tientsin) Chinese farmers in present-day Sabah in the early 20th century originated from northern China. The Chinese, contrary to shared appearances, were a fragmented community owing to dialect particularism. Each dialect group tended to gravitate to its *huiguan*, dialect-based association or

union, with scant interaction with other groups or the wider society. Traditional animosity and economic rivalry led to armed clashes, and marriages across dialects were almost unheard of during the pre-1941 period. *See also* LANGUAGE.

CHINESE LUNAR NEW YEAR. Celebrated on the first day of the first moon of the Chinese lunar calendar (January/February), Chinese New Year is the most important **festival** for the **Chinese** community and is celebrated over three weeks. It begins on the 24th day of the 12th moon with offerings to Tsao Chun, the kitchen god, as a send-off to heaven to report on the household; wine and **opium** smeared on the deity's mouth ensure a happy outcome. House cleaning, including a paint job, is undertaken; bamboo leaves tied to a pole symbolically brush away evil spirits in corners of the house. Clothes and foodstuff are purchased as traditionally businesses close, usually from the first to the fourth or fifth days. Festive confectionaries include *kuih kapit* (love letters), *kuih bangkit* (Chinese white cookies), *suji kek* (semolina cake), *kueh bakul* (Chinese cake), and *ngee kueh* (sweet glutinous cake). Debts are settled and accounts are closed. "Wishing You a Happy and Prosperous New Year" adorns red greeting cards sent to well-wishers. On the morning of the eve, cooked **food** and prayers are made to the home altar to ancestral tablets (*sin choo*). In the evening is the all-important family reunion at the *kong choo* (patriarch household).

Toasts (*yam seng*, "to drink to success or triumph") are made for longevity and prosperity. Prayers and offerings of vegetarian food, fruits, and flowers are made to Chai Sin, the god of wealth. On New Year's Day, children and unmarried adults pay obeisance to parents and elders and in turn receive *ang pow* (packets containing money for luck), symbolically red to drive away evil elements; hence, wearing red attire is greatly encouraged. Givers and recipients of *ang pow* are blessed with good fortune. Similarly, a lion dance troupe is invited to perform at one's residence to chase away evil spirits; firing of deafening firecrackers ushers in luck and prosperity. The first and second days are for visiting, but the inauspicious third should be spent indoors on feasting and gambling. *Chap Goh Meh*, literally "night of the 15th day," the last day of celebrations, witnesses maidens throw-

ing mandarin oranges into rivers, lakes, or the sea wishing for a good husband. In the past, it was then that young men stole a glimpse of their prospective bride. *See also* RELIGION.

CHITTY. Indian merchants of **spices** and **tin** and goldsmiths who settled in the entrepôt port of the **Malay Sultanate of Melaka** took local **Malays** as wives, creating an Indo–Malay community known as Chitty (plural, Chitties). Although they adopted Malay cultural traditions, **language**, attire, and cuisine, they retained the **religious** practice of Shaivaite **Hinduism** and some semblance of the caste system. Having lost their share in the **tin** trade in the late 19th century, the community turned to wet *padi* (rice) farming. Following the **Great Depression** (1929–1931), many Chitties moved to **Singapore**, leaving behind a small community of a few hundred who currently reside in Kampung Tujung in Gajah Berang, **Melaka**. Mariamman Thirunal, or Pesta Datuk Charchar, in May is the most important Chitty **festival**. A procession of devotees, including **Baba Nyonya**, accompanies a chariot with the image of the goddess from the Sri Muthu Mariamman Temple in Kampung Tujung to the 200-year-old Sri Poyyatha Vinayagar Moorthis Temple in Melaka. Unable to speak Tamil themselves, the Chitties engaged Tamil-speaking priests to conduct rituals and prayers on festive occasions. Close interactions are maintained between the Chitty, Tamil-Hindu, and Baba Nyonya communities. *See also* POPULATION.

CHOO, JIMMY (1961–). Jimmy Choo Yeang Keat was born in **George Town, Penang**, into a shoemaker family. He crafted his first pair of shoes at age 11. His passion brought him to London’s Cortwainers College, where he worked his way through his studies. He established a factory in 1986 in London but despite eight pages of coverage in *Vogue*, he struggled as a shoemaker. In the mid-1990s, Diana, Princess of Wales, chanced upon his designs and became a faithful client. Her patronage launched Jimmy Choo to fame and fortune as celebrities and the world’s affluent elite wore his shoes. Prudently, he sold off Jimmy Choo Limited and retired with a Malaysian *datukship* and the Order of the British Empire (OBE) for putting London on the world footwear fashion map.

CHRISTIANITY. Christianity is one of the many **religions** practiced in contemporary Malaysia, where freedom of faith is constitutionally guaranteed. Christians account for about 9.1 percent of the total **population** of 23.27 million (2000 census). Most **Eurasians** and some **Indians** and **Chinese** in Peninsular Malaysia embraced Christianity. Christians predominate among the indigenous **ethnic minorities in Sabah and Sarawak**: 29 percent of Sarawak's 2 million inhabitants and 24 percent of **Sabah's** 2.6 million inhabitants. The major denominations are Catholics, Anglicans, Baptists, Methodists, Seventh Day Adventists (SDA), and Presbyterians. The Majlis Gereja-Gereja Malaysia (Council of Churches of Malaysia), an umbrella organization comprising all denominations, to some extent represents the consensual stance of the country's Christian community. Good Friday (public holiday in East Malaysia), Easter, and Christmas (nationwide public holiday) are major Christian festivals; other celebrations include Festa Intrudo (Water Festival before Lent), Festa San Juan (Feast of St. John the Baptist), Festa San Pedro (Feast of St. Peter), and the Feast Day of St. Ann. Christians in Malaysia observe All Souls Day by laying bouquets of flowers at grave sites.

CLARKE, SIR ANDREW (1824–1902). As governor (1873–1875) of the **Straits Settlements**, Sir Andrew Clarke established British colonial rule over the **Western Malay States** through the **British residential system**, an ingenious setup of indirect rule that was incorporated in the terms of the **Pangkor Engagement** of 1874. The earl of Kimberley, secretary of state for the colonies, appointed Clarke in 1873 with instructions to study the prevailing chaotic situation in the **Malay states** and to report on the advisability of appointing a British officer to reside in the **Malay ruler's** court who would be tasked with restoring peace and protecting British trade and interests. Contravening instructions, he decided that the situation needed immediate attention. Armed with an appeal for assistance from **Raja (Sultan) Abdullah Muhammad Shah**, one of the claimants to the **Perak** throne, Clarke in January 1874 convened a meeting of the various warring factions (Malays and **Chinese**) involved in the Perak imbroglio. The meeting was held on the British gunboat *Pluto* off Pangkor Island and led to the signing of the Pangkor Engagement. Later in the year, Clarke replicated Pangkor-styled treaties in **Selangor** and

Sungai Ujung (**Negeri Sembilan**). Clarke's actions initiated the steps toward the creation of **British Malaya**.

COBBOLD COMMISSION (APRIL–AUGUST 1962). Formally known as the Malaysian Commission of Enquiry but popularly called the Cobbold Commission after its chairman, Lord Cobbold, it was appointed by the Malayan and British **governments** to ascertain the views of the multiethnic peoples of **North Borneo** (Sabah) and **Sarawak** on the proposed inclusion of these two Borneo territories in a wider federation of Malaysia. Sir Anthony Abell, Ghazali Shafie, Dato' Wong Pow Nee, and Sir David Watherston constituted the commission. Communal leaders in the British Crown colonies (after 1946) of North Borneo and Sarawak were uneasy and doubtful about Malaysia; there were concerns and fear of being “colonized” by **Malaya**. Owing to their historical background—Sarawak under the Brooke **White Rajah** (1841–1941, 1946), and North Borneo under the **British North Borneo Chartered Company** (1881–1941, 1946)—the Borneo territories lagged behind Malaya and **Singapore** in many fields, including **economy**, social, educational, infrastructure, finance, banking, and other matters.

The commission's findings—gleaned from some 4,000 individuals representing 690 groups—revealed that one third of the people favored participation, another third participation with safeguards, and the remainder preferred independence from **Great Britain** prior to joining or remain as Crown colonies. The report was submitted on 1 August 1962. Despite the favorable feedback, detractors of Malaysia—notably, President Sukarno (1945–1967) of **Indonesia** and President Diosdado Macapagal (1961–1965) of the Philippines—insisted on verification by a **United Nations mission** (June 1963).

COFFEE. Commercial coffee cultivation in **Selangor**, **Negeri Sembilan**, and **Perak** commenced following the establishment of the **British residential system**. Independent **Johor** also invested in plantation coffee. The 1880s and 1890s witnessed large-scale, highly capitalized European coffee planters formerly of Ceylon (Sri Lanka) actively participating in **British Malaya**. The colonial administration's enthusiasm for Western investment reciprocated with attractive land usage terms, soft loans, and assistance in labor procurement

(**Tamil** and Javanese). The first half of the 1890s witnessed a coffee boom. Coffee's days were numbered, however, during the decade's latter half owing to disease, plummeting prices (overproduction in Brazil), and **rubber**. The incomparably more lucrative rubber spelled coffee's demise. Nonetheless, coffee laid the foundations—experience in large-scale commercial crop cultivation, labor resources, and infrastructure facilities—for rubber's fabulous success. *See also* AGRICULTURE; NATIONAL AGRICULTURAL POLICY.

COMMUNIST PARTY OF MALAYA (CPM). *See* MALAYAN COMMUNIST PARTY.

CONFUCIANISM. Confucianism, a humanistic philosophy of life that contains some aspects of religiosity, is substantially derived from the teachings of Confucius (K'ung Fu Tzu; 551–479 B.C.E.), which dominates the traditional **Chinese** value system. *Ren* (humaneness) and its corollaries *yi* (righteousness), *li* (ritual), *zhi* (wisdom), and *xin* (trustworthiness) are the five basic ethical principles (*wuchang*) of Confucianism. These five principles promote the five relationships (*wulun*): king and subject, husband and wife, father and son, elder and junior, and between friends. The “father and son” and “elder and junior” relationships emphasize filial piety; **ancestor worship** is an integral component of *wulun*. Practicing *ren* and *yi* is acting according to *Tien Ming* (Heavenly Will). Confucianism regards ethics as equally important in personal and in political life. Combined under “Chinese Faiths,” adherents of Confucianism and **Daoism** comprise some 2.6 percent of Malaysia's total **population** of 23.27 million (2000 census). *See also* RELIGION.

CONSTITUTION. The Malaysian Constitution dates back to the **Federation of Malaya** (1957) Constitution. The main developments leading to **Merdeka** (independence) on 31 August 1957 that brought forth the Federation of Malaya were the Japanese surrender of 15 August 1945 that ended the **Japanese Occupation** (1941–1945) and the **Pacific War** (1941–1945). The British returned to postwar **Malaya** to introduce the **Malayan Union** in 1946, incorporating the Crown colonies of **Penang** and **Melaka** (of the **Straits Settlements**) and the protectorates of the **Federated Malay States** (FMS) and **Unfeder-**

ated Malay States (UMS) to form a single political entity where sovereignty lay with the British Crown. Hence, the Malayan Union Constitution was proclaimed on 1 April 1946. But intense **Malay** opposition led to the replacement of the Malayan Union with the Federation of Malaya of 1948 and its Constitution on 1 February 1948. This 1948 Constitution provided provisions for self-rule. Under the **pre-Merdeka general election** of 27 July 1955, the **Alliance Party** won a landslide victory (52 of 53 seats), and **Tunku Abdul Rahman Putra Al-Haj** became chief minister of Malaya. Self-government and political independence were underway.

The **Reid Commission** (1956) was formed to draw up a new constitution for an independent Malaya; subsequently, the Federation of Malaya (1957) Constitution came into being on 31 August 1957 when independence from **Great Britain** was proclaimed. When the Malaysia proposal was mooted—with **Singapore, North Borneo** (Sabah), **Sarawak**, and **Brunei** to join Malaya—the **Cobbold Commission** was established in April 1962 to ascertain the opinions of the Borneo territories toward the wider federation. When it was clear that Malaysia was favored, preparations were made for a new constitution. The Malayan **Parliament** passed the Malaysia Act to amend the Federation of Malaya (1957) Constitution. Queen Elizabeth II of Britain relinquished sovereignty over Singapore, Sabah, and Sarawak, which became independent, enabling them to join Malaysia. (Brunei decided not to join Malaysia and remained a British protectorate.)

On 16 September 1963, the Malaysian Constitution was promulgated. Its main features include acknowledgment of Malaysia as a federation; a constitutional monarchy practicing parliamentary democracy; religious freedom with **Islam** as the official **religion**; supremacy of the Constitution and rule of law; doctrine of the separation of powers (judiciary, legislative, and executive); transparency of the **judiciary**; and a national **language** (Malay), citizenship, and the special rights of the Malays and the indigenous peoples of Sabah and Sarawak (**Article 153**). Upholding the Constitution is the third principle of the **Rukunegara**. All amendments to the Constitution require the support of a two-thirds majority in Parliament's Dewan Rakyat (House of Representatives). *See also* AGONG, YANG DI-PERTUAN; CABINET; GOVERNMENT; MAJLIS RAJA-RAJA; MALAY SULTANS; PRIME MINISTER.

CONSTITUTIONAL MONARCHY. According to the **Constitution** of the federation of Malaysia, the nine hereditary **Malay sultans** shall elect among themselves the **Yang Di-Pertuan Agong** (king of Malaysia), who shall preside for a maximum of five years and be succeeded by another brother-ruler similarly chosen. The nine Malay sultans (of **Perlis, Kedah, Kelantan, Terengganu, Perak, Selangor, Negeri Sembilan, Pahang, and Johor**) constitute the **Majlis Raja-Raja** (Conference of Rulers) where the election of the king is undertaken. The king shall act upon the advice of the **cabinet** headed by the **prime minister**. As the head of state of Malaysia, the king convenes and dissolves **Parliament** in accordance with the advice of the prime minister. A bill will automatically become law 30 days after it has been presented to the king. The king is the head of the **Islamic** religion for **Penang, Melaka, Sabah, and Sarawak**, whereas individual Malay rulers assume a similar role in their respective states. The king is the last resort for a royal pardon for death-row prisoners.

CUEPACS (CONGRESS OF UNIONS OF EMPLOYEES IN THE PUBLIC AND CIVIL SERVICE). The Congress of Unions of Employees in the Public and Civil Service is the umbrella organization of all public sector **trade unions** in Peninsular Malaysia. The Malaysian **government** is the single largest employer in the country with some one million public servants, of which 36 percent are unionized. Overall, public sector unions are passive and mild. The CUEPACS has been moderate in its demands made through the National Joint Council. It was instrumental in securing a revised salary scheme for public sector employees that was approved and implemented in 2007.

CULTURE. The multiethnic, multicultural, and multireligious characteristics of Malaysia's **population** presents a diversity that befits a land that was and continues to be the crossroads of the East and West. Although **Malay** culture is acknowledged as the predominant culture, the cultures of the more than 70 ethnic groups flourish without hindrance. Like Malay culture, which experienced injections of Arabic, Persian, **Indian**, and pre-**Islamic** animistic traditions, the other cultures were similarly impacted from without. Multicultural-

ism is generously embraced and actively promoted as a means toward national unity and integration. There is no policy of assimilation or domination of the majority over the minorities. The celebrated **Open House** concept where all communities participate in each other's cultural and religious **festivals** and celebrations has contributed to interethnic interactions and greater understanding among the diverse peoples. An increasing phenomenon in contemporary Malaysia is the enthusiasm exhibited by members of various communities who take part in celebrations of other ethnic groups. **Thaipusam**, an Indian-Hindu religious festival originally celebrated by the Chettiers, a South Indian clan, is no longer exclusive to them or the Indian community but now has participation by large numbers of non-Hindu **Chinese** in their religious rituals. There are all-Indian lion dance troupes for what was once an exclusive traditional Chinese practice. Likewise, the Chinese Dragon Boat Festival has Malay and Indian boat teams competing in the annual races that utilize traditional **Kelantan** Malay fishing boats. Indian-Hindus joined in the Chinese **Vegetarian Festival of the Nine Emperor Gods** (Kiu Ong Yiah) while Chinese celebrate Sai Baba's birthday.

Fusion cuisine has enjoyed much popularity. Meanwhile, Malay-Muslims are increasingly embracing Chinese-style cooking like stir-fry vegetables as well as Chinese **food** such as salted eggs, *yong tau foo* (fish-based items and vegetables served in a broth), and *dim sum* (delectable variety of small parcels of chicken, prawns, scallops, and so forth either steamed or deep fried). While Malay as the national **language** is widely used by all communities, it has absorbed in recent years (as it did in the past) many words from English and other languages. Words from Chinese dialects have also entered spoken Malay; *cin-cai* (Hokkien, "simple," or "unpretentious") and *ta-pau* (Cantonese, "to wrap-up" food) are two notable examples. Cultural fusion in the Malaysian context is pervasive in languages, **literature**, the arts, **dance**, **music**, and others.

CYBERJAYA. Cyberjaya and **Putrajaya** are the planned twin cities that form the core hard infrastructure of the **Multimedia Super Corridor** (MSC). Purpose-built Cyberjaya, occupying an area of 728.5 hectares, is designed to accommodate information and communication technology (ICT) companies and businesses and is positioned

to lead and become a center for the development of ICT products and services catering to domestic, regional, and international markets. Cyberjaya possesses state-of-the-art intelligent buildings wired and connected with a broadband system (2.5 gigabits per second, expandable to 10 gigabits per second) to the global community. Furthermore, the ultramodern transportation system (**railroads and roads**) coupled with the garden city and green **environmental** surroundings offer inhabitants in the residential zone (designed for a **population** of 240,000) a high-quality urban living and lifestyle. *See also* ECONOMY, POSTINDEPENDENCE; VISION 2020.

– D –

DADAH. *See* DRUG ABUSE AND DADAH.

DAKWAH. *Dakwah* refers to Islamic propagation and has come into usage in recent years. In the past, *tabligh* (preaching) applied to missionary activities. Muslim missionary work was undertaken by notable religious leaders, scholars, and teachers of *madrasah* (religious schools). But with the formalization and bureaucratization of **Islam** in Malaysia in the 1960s, it was incumbent on the various state religious (Islamic) councils to assume the responsibilities of *dakwah*. The pioneer *dakwah* movement was Pertubuhan Kebajikan Islam Malaysia (PERKIM; Islamic Welfare Organization Malaysia) established in 1960 by **Tunku Abdul Rahman Putra Al-Haj**, the first **prime minister**, who spread Islam among non-Muslim inhabitants. Other active *dakwah* organizations are Yayasan Dakwah Islamiah Malaysia (YADIM; Islamic Dakwah Foundation of Malaysia; 1974), **Angkatan Belia Islam Malaysia** (ABIM; Malaysian Islamic Youth Movement; 1971), Jamaah Islah Malaysia (JIM; Resolution Board of Malaysia; 1990), Malaysian Chinese Muslim Association (MACMA; 1992), Persatuan Al-Hunafa (Al-Hunafa Association; 1983), Harakah Islamiah (HIKMAH; Islamic Struggle; 1993), and United Sabah Islamic Association (USIA; 1969); the last two mentioned operate in **Sarawak** and **Sabah** respectively. *See also* RELIGION.

DALANG. Originally from the Javanese meaning a storyteller, *dalang* or *tok dalang* came to denote puppeteer and master puppeteer. A *wayang kulit* (shadow play) performance relies primarily on the skills and creativity of its *tok dalang*. Multitasking is the forte of the *dalang*: he manipulates the various puppets; lends voices to the many characters; recites the story through dialogue, commentary, and narration; conducts the orchestra; renders songs; and even poses as *bomoh* (shaman) for postperformance spiritual healing. Apprenticeship to a renowned *dalang* elevates a trainee to be *dalang muda* or “young *dalang*.” The latter performs the prologue, referred to as *bahagian dalang muda*, or “apprentice section.” The *dalang* is also a consummate puppetmaker and musician. *See also* MUSIC.

DANCE. *See* BANGSAWAN; BORIA; DIKIR/ (ZIKIR) BARAT; DON-DANG SAYANG; JOGET; MAK YONG; MENORA; NGAJAT; RONGGENG; SILAT; SUMAZAU; ZAPIN.

DANGDUT. Described as romantic, melancholic **music** with **Indian** and **Islamic** influences and flavors, *Dangdut* was popular in Malaysia during the 1980s and 1990s. From “*dang*” and “*dut*” sounds from drumming, *Dangdut* fused **Malay inang** (traditional folk dance) tunes with Hindi music and is believed to have originated from the Deli district of **Sumatra**. Initially, *Dangdut* was utilized as a teaser but developed into a music genre. *Murdanga* (long drum) is an important instrument in its orchestral repertoire that also includes the *tabla* (Indian drum) and a bamboo *seruling* (flute), all originating from India. The Malay contribution is the *rebana* (drum); Western instruments are the violin and accordion.

DAOISM (TAOISM). Daoism in contemporary Malaysia is practiced among the **Chinese** community. Categorized under “Chinese Faiths,” mainly Daoism and **Confucianism**, its adherents accounted for 2.6 percent of Malaysia’s total **population** of 23.27 million (2000 census). Religious Daoism or Tao Chiao (Teachings of the Way) incorporates ideas and stipulations from philosophical Daoist tenets, particularly in the *Tao Te Ching* (composed ca. 350–300 B.C.E.) as

well as the yin-yang dialectical relationship, the quest for immortality (*hsien*), mental and physical discipline, interior hygiene, healing exorcism, and pantheons of gods and spirits. Daoism advocates a simple lifestyle according to the principle of *wuwei*, meaning to submit and not oppose the *tao* (way); in other words, simplicity and being one with nature and the **environment**. Daoist ideas and philosophy are the basis for *tai chi* (*taiji*), *qigong*, **feng shui**, *wushu*, and other Chinese martial arts. In daily living, Daoist values include filial piety, patriotism, tolerance, being merciful, giving good and virtuous advice, self-sacrifice to help the less fortunate, respect and care for the environment, kindness, a simple life, and humility. *See also* RELIGIONS.

DARUL ARQAM. Darul Arqam, an **Islamic** missionary organization, was established in 1968 by Ustaz Asaari Muhammad, based in Sungai Pencala, **Kuala Lumpur**. Male members were clad in robes (black, white, or green) and turbaned, while females wore black garments and veils. The children wore similar attires except that a female child was not veiled. Darul Arqam's ultimate intention was to replicate the *ummah* (community) of Muhajirin and Ansar during the time of the Prophet Muhammad (s.a.w.). Apart from missionary work, the early 1990s saw Darul Arqam branching out in economic activities, **education**, welfare, and the arts. Darul Arqam advocated *Aurad Muhammadiyah* based on Ustaz Asaari's treatise of the same name. In 1991, the National Fatwa Council Malaysia issued a fatwa (ruling) that pronounced *Aurad Muhammadiyah* to be deviationist teaching. At the same time, the **government** proscribed the activities of Darul Arqam in the country. *See also* RELIGION.

DAVID, NICOL ANN (1983–). A squash phenomenon, Nicol Ann David has been the world's top-ranked women's squash champion since 2005, the first Malaysian as well as the first Asian to hold such an honor. When she first clinched the number one spot in 2005 at age 22, she was the youngest world champion. David was also the first player to successfully defend her junior world champion crown (1999 and 2000). She was a five-time winner of the Asian squash championship (1998, 2000, 2002, 2004, and 2006), thrice won the British Open title (2005, 2006, and 2008), and has a string of various

other championships. **Penang**-born David is of **Indian** and **Chinese** parentage and is a Malaysian sports icon.

DAYAKISM. Dayakism portrays a sense of backwardness in socio-economic terms among non-Malay, non-Muslim indigenous groups in **Sarawak** (namely **Iban, Bidayuh, Kayan and Kenyah, Kelabit**, and others) vis-à-vis other ethnic communities. The term's genesis dates back to the immediate years following Sarawak's entry into Malaysia in 1963 when the first two Iban-led state **governments** were conspicuously conscious that the Ibans and other non-Muslim indigenes were lagging behind other communities. Dayakism, however, became emphasized and popularized with the emergence of the Parti Bansa Dayak Sarawak (PBDS; Sarawak Dayak Race Party) between 1983 and 2004 to champion the cause of the non-Muslim indigenous peoples, particularly the Ibans. *See also* **POLITICAL PARTIES.**

DEBT BONDAGE. In precolonial **Malay** society, debt bondage was a common and socially acceptable customary practice. A debt bondsman and his entire family served his creditor for being unable to pay off a debt. The unpaid labor of the debt bondsman and that of his family members to the creditor was considered repayment of the debt. A debt bondsman enjoyed a higher status than a slave and was part of the retinue of his creditor, often a man of standing who commonly had a band of followers. The debt bondsman's female family members served as cooks and domestic workers in the creditor's household. In turn, the creditor provided food and lodging to all his debt bondsmen and their families. Undoubtedly, debt bondage was a form of **slavery**. Therefore, when the **British residential system** of indirect colonial rule was introduced in the **Western Malay States** in the mid-1870s, British officials were uncomfortable with debt bondage and sought its eradication. Taking a cue from Sir Charles Anthoni Johnson Brooke, the second **White Rajah** of **Sarawak**, **Sir Hugh Low**, resident to **Perak** (1877–1889), allowed slavery and debt bondage to die a natural death. The British residential system had transformed **Malay** chiefs from feudal lords living on taxation of the *rakyat* (common people) to salaried administrators. Their status was then tied to **government** appointments rather than the number

of followers. Consequently, the retention of debt bondsmen and their families became untenable for want of resources. Therefore, there was little resistance when debt bondage was subsequently abolished in the 1880s and 1890s.

DEEPAVALI (DIWALI). One of the most widely celebrated **festivals** among **Indian-Hindus** in Malaysia, Deepavali (or Festival of Lights) falls in the Hindu month of Kartik, when the moon is on its wane, coinciding with the October–November period. It is a celebration of light over darkness, of good over evil, and traditionally of the triumph of Lord Krishna, a reincarnation of Vishnu, over the demon Narakasura. In Malaysia, a Hindu family will wake up early on the morning of Deepavali, take a bath of herbal oil, dress in new attire, and pray at the home altar. Some families offer *prasadam* (blessed vegetarian food) to ancestors. Often the whole family makes a visit to the local temple for prayers. **Open House**, a Malaysian tradition, is held where Indian-Hindu notables (politicians, corporate figures, and others) invite the public to their residence or at another appropriate venue to partake of festive **food** and confectionaries. *See also* HINDUISM; RELIGION.

DEMOCRATIC ACTION PARTY (DAP). Since its formal registration in March 1966, the DAP had proven to be an outspoken critic of the ruling **Alliance Party** and thereafter the **Barisan Nasional** (BN; National Front). Headed by C. V. Devan Nair, the only **People's Action Party** (PAP) member in the Malaysian **Parliament** following the separation of **Singapore** from Malaysia in 1965, the DAP advocated the PAP's **Malaysian Malaysia** principle. The separation saw the PAP deregistered in Malaysia and the DAP its successor. DAP championed the cause of a Malaysia shorn of discriminatory and affirmative policies that benefited the *bumiputera* (lit., sons of the soil), namely, **Malays** and the **Orang Asli** of Peninsular Malaysia and **ethnic minorities in Sabah and Sarawak**. Claiming to be the voice of the non-*bumiputera*, particularly the **Chinese**, the DAP demanded equal rights, equal opportunities, and equal treatment of all Malaysians irrespective of ethnicity. Its continuous emphasis on racial equality not only posed a threat to Malay **political parties**, notably the **United Malays National Organization** (UMNO) and

Parti Islam Se Malaysia (PAS) but also the **Malayan (Malaysian) Chinese Association** (MCA) and the **Malayan (Malaysian) Indian Congress** (MIC). Accusing the MCA and MIC of subservience to UMNO in the ruling coalition, the DAP positioned itself as the alternative non-Malay party. The open and confrontational style of the DAP contributed to the heightening of communal tensions that were subsequently unleashed in the **May 13, 1969**, racial clashes. Following its electoral triumph in the **12th Malaysian general election** of 8 March 2008, the DAP formed the state **government of Penang** and a part of the coalition with PAS and **Parti Keadilan Rakyat** (PKR; People's Justice Party) in **Kedah, Perak, and Selangor**, and the Federal Territory of **Kuala Lumpur**. The DAP, PAS, and PKR formed the **Pakatan Rakyat (People's Pact) Coalition** shortly after their unprecedented electoral triumph. *See also* ANWAR IBRAHIM, DATO' SERI; LIM GUAN ENG; LIM KIT SIANG.

DEPRESSION, GREAT (1929–1931). The worldwide economic slowdown known as the Great Depression, which started in the United States and then spread to Europe and the rest of the world, delivered a devastating blow to **British Malaya's** commodities-based economy. Thousands of **rubber** bales and **tin** ingots stacked up high in the warehouses of **Penang** and **Singapore** awaiting export abroad. The forced closure of tin mines and rubber estates resulted in thousands of immigrant laborers (**Chinese** and **Indians**) facing deportation to their homeland. The restless mobs of unemployed posed a serious social problem and became explosive when the dispossessed turned militant owing to instigation from activists of the **Malayan Communist Party** (MCP) who tried to exploit the situation to their political advantage. The British colonial **government** deported suspected subversives and repatriated unemployed Chinese and Indian laborers. Rubber restriction schemes implemented in the 1920s with limited success were rejuvenated in the early 1930s to regulate output and prevent the overproduction that compromised prices. The policy of **Rajah Sir Charles Anthoni Johnson Brooke** of dissuading rubber monoculture in **Sarawak** and the predominance of family-owned smallholdings greatly softened the adverse impact of the economic downturn. Brooke's untiring antirubber appeals to the **population**, whom he urged to give priority to food crops such as

sago and *padi* (rice), proved wise and pragmatic. When rubber prices plunged, native and Chinese smallholders turned to *padi* or **pepper** for sustenance.

Economic recovery was slow but steady. Thanks to restriction, rubber prices began to recover by the mid-1930s, and the outbreak of the gathering rumors of war inflated rubber prices, which ushered in a boom. Deportation and restricted male immigration imposed as preventive measures led to the arrival of Chinese females instead, which helped offset the sexual imbalance in the Chinese population. On the eve of the **Japanese Occupation** (1941–1945), **Malaya**, Sarawak, and **North Borneo** (Sabah) had generally recovered from the Depression. See also ECONOMY, PREINDEPENDENCE.

DERHAKA (DURHAKA). *Derhaka* (*durhaka, deraka, derahka*), from the Sanskrit *drohaka*, means betrayal or insubordination. In **Malay** political **culture**, *derhaka* was used in the Buddhist Srivijayan period (7th–13th centuries C.E.) but gained significance during the **Malay Sultanate of Melaka** (ca. 1400–1511) where any act (words or action), real or perceived, that compromised or was deemed to have compromised unquestioned loyalty and obedience to the ruler was construed as *derhaka*, a serious offense heavily punishable, sometimes by death. Malay oral tradition and the *Sejarah Melayu* (Malay Annals) and other literary sources offer many incidences of *derhaka* and the dire consequences. Melaka's Malay-Muslim sultans were representatives of Allah (God) on Earth to rule over the faithful; thus, any untoward act against the rulers was against Allah. Therefore, to the Malay, *derhaka* is the ultimate offense.

DEWAN BAHASA DAN PUSTAKA (DBP; INSTITUTE OF LANGUAGE AND LITERATURE). Inaugurated in June 1956, Dewan Bahasa dan Pustaka was based in Johor Bahru as a small **government** bureau in the Department of **Education** of the **Federation of Malaya**. It became significantly crucial following *Merdeka* (independence) in 1957 and the declaration in the Federal **Constitution** of Malay as the national and official **language** of the nation. Consequently, DBP established itself in the federal capital of **Kuala Lumpur**, and in 1959 it became an autonomous statutory body and its board of management became responsible to the minister of

education. Its objectives include developing and enriching **Malay** in all fields of knowledge, publishing literary materials in Malay, standardizing the Malay language and devising terminologies, ensuring the correct usage of Malay, developing Malay literary talent, and promoting the wide usage of Malay for all purposes. In 1993, the DBP library became Pusat Dokumentasi Melayu (PDM; Malay Documentation Centre), which aimed not only at collecting and building Malay language and **literature** materials but also at serving as the Regional Reference Centre for Malay language and literature. *See also* **BAHASA BAKU**; **BAHASA JIWA BANGSA**; **BAHASA MALAYSIA**; **BAHASA MELAYU**.

DIKIR (ZIKIR) BARAT. *Dikir* (religious chanting) *Barat* (west) represents a secularized form of **Islamic** chanting brought into **Kelantan** from neighboring southern Thailand. *Dikir* (local rendition of the Arabic *zikir*) eulogized Allah (God) or Prophet Muhammad (s.a.w.) and is a purely religious remembrance chant presented in rhythmic form (repetitions) accompanied by body language and **music** from *rebana* (drum), gongs, and barrel drums. *Dikir Barat*, however, is totally secularized and sings praise to politicians, newly wedded couples, or the **government**. Its secularization prompted the Kelantan Islamist state government to (briefly) proscribe its performance (1997–1998).

DOL SAID (ABDUL SAID), PENGHULU. *See* NANING WAR.

DONDANG SAYANG. *Dondang Sayang*, or love songs, were expressions of *pantun* (Malay poetry) verses rendered as songs and accompanied by **music** from a violin, two *rebana* drums (hand-held frame drums), and a gong. Its heyday was in the early decades of the 20th century among **Baba Nyonya** communities of **Penang**, **Melaka**, and **Singapore**. A *pantun*-song duel is between two or more singers who apply their ingenuity and creativity to outwit one another in debating varied issues such as relationships between the sexes, business affairs, riddles, and current social delinquencies. *Dondang Sayang* repartees were common at **Bangsawan** interludes; they were even recorded by recording companies for postperformance sales. A revival in the late 1980s witnessed a *Dondang Sayang* troupe performing on board a bus that toured the streets of **George Town** on *Chap*

Goh Meh (15th day of the Chinese first lunar month), the last day of **Chinese Lunar New Year**.

DONG JIAO ZONG (DJZ; UNITED CHINESE SCHOOLS COMMITTEES' ASSOCIATION OF MALAYSIA; UCSCAM). The United Chinese Schools Committees' Association of Malaysia (UCSCAM), or in Chinese, Dong Jiao Zong (DJZ), champions the preservation of vernacular **Chinese** education and schools in multiethnic Malaysia. DJZ maintains that it is imperative for the Chinese in Malaysia to uphold and promote their cultural heritage and **language** from one generation to another. Consequently, DJZ took on the mission to ensure the existence and management of Chinese vernacular schools. The **National Education Policy** provides for National Schools and National Type Schools, both fully funded by the **government**. The former uses Malay, the national language, as the medium of instruction whereas the latter utilizes either Mandarin (the Chinese official language) or Tamil. During the 1950s in Peninsular Malaysia and the late 1960s and 1970s in **Sabah** and **Sarawak**, National Type Schools were required to convert initially to English, then later to Malay, as the medium of instruction. The majority undertook the conversion but a small minority of Chinese schools refused, hence foregoing government funding. Known as Chinese independent high schools (CIHS), there are currently 60 throughout the country and they rely on students' fees and public donations. Students of CIHS undergo a standardized assessment called the Unified Examination Certificate (UEC) managed by DJZ (since 1975). UEC has three levels: vocational, junior middle, and senior middle. Although several tertiary institutions abroad in the United States, **Great Britain**, Canada, **Singapore**, Australia, Hong Kong, and Taiwan recognize UEC as entry qualification, it is not recognized by Malaysian public universities.

DRUG ABUSE AND DADAH. *Dadah* is the Malay word for narcotics, hallucinogens such as *ganja* (marijuana), heroin, and other similar drugs that are habit forming. The phenomenon of drug abuse began in the 1960s and became worse in the 1970s. According to the Persatuan Mencegah Dadah Malaysia (PEMADAM; Malaysian Society for Drug Prevention), drawing data from the

Agensi Anti-Dadah Kebangsaan (AADK; National Anti-Dadah Agency), there were 289,763 drug addicts in the country recorded between 1988 and 2005. **Penang** and **Kuala Lumpur**, the two major urban centers, lead in the largest number of addicts. The profile of a habitual drug user is male, **Malay**, aged between 20 and 35, of lower secondary **education**, and an unskilled laborer, whose initial induction was a result of peer pressure and curiosity. Heroin, morphine, *syabu* (methamphetamine), and *ganja* are popular among Malaysian addicts.

Despite draconian measures—including capital punishment for *dadah* traffickers, “pushers,” and anyone in possession—the situation was alarming enough to justify the Ministry of Home Affairs to set up in May 1979 a specific division—Drug Treatment and Rehabilitation—to address the situation. Programs were initiated to control drug abuse from the perspective of prevention (public awareness and education), treatment and rehabilitation (of drug addicts), and research. Nationwide, there are more than 25 rehabilitation centers (*Pusat Serenti*) for addicts. Inmates who undergo treatment at the rehabilitation center also go through a special adjustment program at one of 45 after-care centers prior to their release.

Nightclubs, karaoke lounges, discotheques, rock concerts, and other entertainment outlets are continuously monitored and raided by police antvice squads as drug abuse, particularly with designer drugs such as ecstasy and crack, is often rife on such premises. *See also* OPIUM.

DURBAR. The durbar—a meeting between Malay rulers of the **Federated Malay States** (FMS) and British officials—was intended to enhance the prestige of the **Malay Sultans** as well as to demonstrate the rulers’ support for the FMS. Altogether, 12 durbars were held between 1897 and 1939. On two occasions, 1930 and 1934, an All-Malaya durbar was held at **Singapore** and attended by all nine Malay rulers—namely, of the FMS and the **Unfederated Malay States** (UMS). The inaugural durbar of July 1897 was highly ceremonial but the later meetings in the 1920s and 1930s were serious Anglo–Malay affairs where issues of mutual interests were deliberated. The durbar demonstrated British regard and respect for the Malay rulers and their awareness of Malay plight. *See also* FEDERAL COUNCIL.

DURIAN. Hailed as the “king of fruits,” the seasonal durian (*Durio zibethinus*) is much awaited between August and September. Slightly smaller than a volley ball, the brownish-green durian possesses a distinctive hard thorny exterior. The succulent, yellowish, custard-like edible flesh is enclosed in dug-out chambers, each chamber having three to five pieces clumped together. The flesh is wrapped around a hard seed best eaten using one’s hand. Opening a durian is a formidable challenge: one needs to cut open and pierce with a knife or flat wood along its natural lines radiating from the bottom of the fruit. Critics unflatteringly compare it to a two-day-old used diaper. While certainly an acquired taste, connoisseurs swear by this protein-rich, aromatic, sweet fruit. *See also* FOOD.

– E –

ECONOMIC EQUITY. In Malaysia’s context, economic equity refers to the equitable distribution of the economic pie proportionally among the various ethnic groups. The **New Economic Policy** (NEP; 1971–1990) had to a large extent narrowed the rural–urban poverty gap; still, there remained pockets of underprivileged families in towns and villages despite improvements in infrastructure facilities. Following in the footsteps of the NEP, the **National Development Policy** (NDP; 1991–2000) and the **National Vision Policy** (NVP; 2001–2010) continued the process of creating a fairer, more prosperous, and united nation-state. Economic equity is one of the ultimate objectives of the national slogan **Vision 2020**. *See also* AMANAH SAHAM NASIONAL; ECONOMY, POSTINDEPENDENCE; FEDERAL LAND DEVELOPMENT AGENCY; MAJLIS AMANAH RAKYAT; PERBADANAN NASIONAL BERHAD; PERMODALAN NASIONAL BERHAD; RUBBER INDUSTRY SMALLHOLDERS DEVELOPMENT AUTHORITY.

ECONOMY, POSTINDEPENDENCE. In 1963, the federation of Malaysia was constituted comprising **Malaya, Singapore, Sabah,** and **Sarawak**. (Singapore seceded in 1965.) Malaysia encompasses 329,847 square kilometers supporting a **population** of 8.9 million. The economy then was heavily focused on **mining (tin)** and ex-

port agriculture (**rubber**), collectively accounting for 46 percent of Malaysia's gross domestic product (GDP); services, 43 percent; and manufacturing, slightly above 10 percent. As a result of the **May 13, 1969**, racial clashes, a reevaluation of the national economy was undertaken, bringing forth the **New Economic Policy** (NEP; 1970–1990), an affirmative pro-*bumiputera* (*bumiputra*) economic program aimed at restructuring the multiethnic society and eradication of poverty. Malaysia as a major exporter of raw materials—in fact, leading the world in production and export of tin and natural rubber—was considered economically vulnerable as the 1970s showed with falling rubber prices and the worldwide recession (1974–1975). The global oil shock (1973) made Malaysia reconsider its oil situation, which resulted in the establishment of **Petroleum Nasional Berhad** (PETRONAS; National Petroleum Corporation).

Diversification of the economy, with the weaning of dependence on commodities and an increased focus on manufacturing, was seen as the key to sustainable growth. The low commodity prices of the early 1980s reinforced diversification, with manufacturing and the service sector picking up momentum. The global recession of the mid-1980s to some extent contributed to the **government's** transformation of state-owned entities through corporatization and privatization. The late 1980s to the mid-1990s witnessed favorable growth patterns: manufacturing outpaced **agriculture** and mining, and the growth rate peaked at 9.5 percent (1995). The early 1990s saw the promulgation of the **National Development Policy** (NDP; 1991–2000) and the **Vision 2020** concept that targeted the year 2020 for Malaysia attaining developed-nation status. By 1995, manufacturing had attained 26.4 percent of GDP vis-à-vis agriculture's 12.9 percent. The service sector achieved 48 percent of GDP, making it the new growth area in the economy.

But the **Asian financial crisis** (AFC; 1997–1998) crippled the Malaysian economy. The National Economic Action Council (NEAC) was set up in January 1998 and implemented the imposition of capital controls and the pegging of the ringgit to the U.S. dollar to arrest its tumbling value. The economy gradually revived, averaging an annual growth rate of 5.4 percent between 1998 and 2005. In July 2005, the government confidently depegged the ringgit and tied it to a basket of currencies as a shield to its vulnerability. With an

estimated population of 26.7 million in 2005, Malaysia's economy has been transformed from dependence on agriculture and mining to an industrial economy utilizing information and communication technology (ICT). In 2007, manufacturing accounted for 47.8 percent (estimated) of GDP and services 43.6 percent. By then, Malaysia has demonstrated that Vision 2020 was not merely a concept but a realistic objective to be realized. *See also* ECONOMIC EQUITY; ECONOMY, PREINDEPENDENCE; FIVE-YEAR NATIONAL DEVELOPMENT PLANS; LOOK EAST POLICY; MAHATHIR BIN MOHAMAD, TUN DR.; MULTIMEDIA SUPER CORRIDOR; NATIONAL AGRICULTURAL POLICY; NATIONAL PRIVATIZATION POLICY; NATIONAL VISION POLICY.

ECONOMY, PREINDEPENDENCE. Traditional indigenous societies in the **Malay Peninsula**, **Sarawak**, and **North Borneo** (Sabah) had economies based on subsistence *padi* (rice; dry/hill and wet) cultivation. **Swidden agriculture** was the preferred mode for dry and hill rice and was undertaken by the **Orang Asli** and indigenous minorities in **British Borneo**, who also supplemented it with **jungle products** and **sea produce** for **food**, building materials, and trade goods. In the early part of the first century C.E., there were trading centers in the vicinity of the **Bujang Valley** in south **Kedah** with commercial intercourse with the **Indian** subcontinent. Jungle products and minerals (**gold**, **tin**) were transacted. **Spices and spice trade** attracted traders to congregate at the entrepôt city-port of the **Malay Sultanate of Melaka**, the center of the triangular system of world commerce between East Asia, Southeast Asia, South Asia, West Asia, and Europe. In **Melaka**, the ruler was the chief trader and he had the privilege of first refusal. After transactions were made at the court, the trader then would conduct trade at the marketplace. **Brunei** replicated Melaka's role in **Borneo**, in particular the junk trade with **China** for jungle products and sea produce.

By the 17th century, tin was increasingly emerging as an important trading commodity. Dutch attempts at monopoly of the peninsular tin trade met with little success. Tin came to the fore in the mid-19th century with the **Kinta Valley**, the **Klang Valley**, and Sungai Ujong in the **Western Malay States** supplying the world market. By then the British, who had outposts in **Penang**, **Singapore**, and **Melaka**

for the China trade in luxuries, had invested in the peninsular tin industry. Gold, antimony, and cinnabar were mined and exported from **Brooke Sarawak**. The early decades of the 20th century saw **rubber** taking the Western Malay States by storm with the first world rubber boom of 1909–1910. Meanwhile, the cyanide process of gold extraction resulted in a mini-boom (1899–1910) in gold production from Sarawak. Then, in 1910 at Miri, Sarawak's first **oil** well was struck. The interwar years witnessed **British Malaya** as the world's major producer and exporter of rubber and tin, while Brooke Sarawak was an important source of oil in the British Empire. Western capital and technology and **immigrant labor** (**Chinese** and Indian) were the basic ingredients that brought a flourishing economy during the colonial period. Other trade commodities included **pepper**, gambier, sago, **timber**, **tobacco**, **sugar**, and tapioca. The bulk of exports were to Great Britain, Europe, and North America.

The economy during the colonial era was characterized by an indigenous subsistence sector paralleling a vigorous export sector (commercial **agriculture** and minerals) that was owned, managed, and operated by nonnative groups (European, Chinese, and Indian). There was a distinct identification of ethnicity with economic activity and spatial distribution: indigenous communities with subsistence rice cultivation lived in the rural areas; European and Chinese mercantile and commercial interests in urban centers, commercial agriculture, and mining; and Indians in plantation agriculture (mainly rubber). On the eve of independence (1957 for Malaya; 1963 for Sarawak and North Borneo), Malays, Orang Asli, **Ibans**, **Bidayuhs**, **Melanaus**, **Kadazandusuns**, **Bajaus**, **Muruts**, and other native minorities were divorced and isolated from the international economy in which Europeans, Chinese, and Indians were greatly involved. *See also* AGENCY HOUSES; DEPRESSION, GREAT; ECONOMY, POSTINDEPENDENCE; EDUCATION, COLONIAL; *HUI*; OPIUM; RAILROADS AND ROADS; REVENUE FARM; SECRET SOCIETIES; *TOWKAY*.

EDUCATION, COLONIAL. During the colonial period of **British Malaya (1786, 1824–1957)**, **Brooke Sarawak (1841–1945, 1946)**, and **British North Borneo (1881–1945, 1946)**, a plural school system emerged as a result of the laissez-faire attitude of the colonial

authorities. Four school systems coexisted—namely, **Malay, Chinese, Tamil,** and English—and utilized the respective four **languages** as the medium of instruction. The English-language schools managed by Christian missions and the colonial **government** had curriculum and cocurricular activities transplanted from **Great Britain**. Likewise, the head teacher and teachers were British with Asiatic (**Chinese, Sinhalese, Eurasians**) assistant teachers. Both boys' and girls' schools were erected that catered largely to the urban Chinese population. The **Malay College, Kuala Kangsar** (MCKK) was Malaya's "Eton" for Malay princes and nobility; similarly, the **Penang Free School** was in the best tradition of English public schools, excelling academically and in the playing field of football, cricket, hockey, and rugby. Missionary organizations like the La Salle Christian brothers, the Anglican and Catholic churches, Seventh Day Adventists, Methodists, and others set up educational institutions for either sex in towns (major and larger schools) and rural areas.

For the Malay peasantry, the colonial government set up vernacular Malay schools in rural districts with teachers supplied by the **Sultan Idris Training College** (SITC). Tamil estate schools were established by **rubber** plantation owners to cater to the children of their estate workers. Teachers, curriculum, and textbooks came from India. Chinese vernacular schools were privately funded, managed and operated by local Chinese communities. Initially dialect schools were the norm but after the May Fourth Movement (1919) in the mainland, *Kuo Yu* (vernacular Mandarin) was adopted by most Chinese schools in both towns and rural districts. Schoolteachers, textbooks, and syllabi came from **China**.

While Malay and Tamil schools offered a six-year primary school course emphasizing the Three Rs (reading, writing, and arithmetic) with little prospects thereafter, Chinese schools catered to the lower secondary levels (15-year-olds) and also offered upper secondary education in a handful of schools in **Penang** and **Singapore** with very limited places. Chinese students with means would continue their studies in Hong Kong or on the mainland. The English-language schools also offered Junior Cambridge for 15-year-olds and, with very restricted numbers, Senior Cambridge for 17-year-olds. Tertiary education was either in Hong Kong or Britain.

Because certificates from Chinese schools as well as degrees from Chinese universities were not recognized by the colonial government, English schools offered the best employment opportunities, notably in the colonial civil service, banks, insurance firms, and Western **agency houses**.

Depending on the respective curriculum and the language of instruction of the various schools, graduates of each school system possessed worldviews and loyalties in accordance with their schooling experience. The plural school system of the colonial period sowed the seeds of separatism among the multiethnic, multicultural, and multireligious peoples and created an ethnic-based division of labor and occupational niches. The **Razak Report** (1956), which laid the foundation of Malaysia's present-day education and school system, and the **New Economic Policy** (NEP; 1970–1990) sought to address the legacy of the pluralistic colonial school system. *See also* EDUCATION, CONTEMPORARY; ST. XAVIER'S INSTITUTION; UNIVERSITY OF MALAYA; WILKINSON, RICHARD JAMES; WINSTEDT, SIR RICHARD OLAF; ZAINAL ABIDIN BIN AHMAD (ZA'BA), TAN SRI.

EDUCATION, CONTEMPORARY. Since the promulgation of the **Razak Report** (1956) and the Rahman Talib Report (1960), both codified into the Education Act of 1961, education and schooling have been utilized to achieve national unity and integration among Malaysia's multiethnic, multicultural, and multireligious inhabitants. Education—in the past, currently, and in the foreseeable future—remains contentious and a major concern for all related parties: students, parents, educational agencies (public and private), and the **government**. As the **population** increased from 8.9 million in 1963 to an estimated 26.7 million in 2005, development in education and the expansion of schools have to a large extent kept pace. Within a span of five decades since *Merdeka* (independence) in 1957, school enrollment has tripled from about 1 million in the mid-1960s to nearly 3 million in 2003. The literacy rate rose from 85 percent in 1990 to above 95 percent in 2004. Tertiary education has experienced the most dramatic growth, expanding from 2.9 percent in 1990 to nearly 30 percent in 2005. In 1962, the **University of Malaya** was

the only tertiary institution, but by 2008 there were 17 public universities. The 1990s saw private-sector participation in education, particularly at the tertiary level. In 2005, the Ministry of Higher Education monitored 11 private universities, 12 university colleges, five foreign branch campuses, and 537 private colleges, catering to 312,000 local students and some 32,000 foreign students, mainly from **China, Indonesia**, Bangladesh, and West Asia.

The national education philosophy seeks to develop individuals intellectually, spiritually, and physically in the context of social unity and nation building. Education and schooling are responsibilities of the federal government, with the Ministry of Education implementing the **National Education Policy** in concert with state-level departments of education. Schooling at the primary level begins at Standard One (7-year-olds) to Standard Six (12-year-olds). There are three categories of primary schools: national, national type, and private. National schools account for the bulk of primary schools and use Malay, the national **language**, as the medium of instruction. However, since 2003, English has been utilized to teach science and mathematics. Federally funded national-type primary schools either use Chinese (Mandarin) or Tamil as the medium of instruction and abide by the same curriculum as national schools. Private primary schools follow the national curriculum but place emphasis on, for example, **Islamic** studies. Private institutions include the various international schools that cater to expatriate children following British, Australian, Japanese, or Taiwanese curricula conducted in their respective languages.

The New Primary School Curriculum (Kurikulum Baru Sekolah Rendah, KBSR), implemented in the 1980s, focuses on the three Rs (reading, writing, and arithmetic). In the concluding six years, students sit for the Primary School Assessment Test (Ujian Penilaian Sekolah Rendah, UPSR). Secondary education is a five-year course divided into lower secondary (13- to 15-year-olds) and upper secondary (16- and 17-year-olds) utilizing the New Secondary School Curriculum (Kurikulum Baru Sekolah Menengah, KBSM). Assessment examinations are held following completion of lower secondary, where 15-year-olds sit for the Lower Secondary Assessment (Penilaian Menengah Rendah, PMR), and at the end of upper secondary, 17-year-olds take the Malaysian Certificate of Education (Sijil

Pelajaran Malaysia, SPM). Armed with the SPM, various choices are opened: to continue in the two-year Form Six course and sit for the Malaysian Higher School Certificate (Sijil Tinggi Persekolahan Malaysia, STPM), which is equivalent to the British A Level, or alternatively to undertake a preuniversity or matriculation in public and private tertiary institutions, or to pursue professional courses at designated institutions.

Three categories of secondary schools operate in parallel: national schools, Chinese independent schools, and private schools. Malay is the sole medium of instruction in national secondary schools; science and mathematics, however, are conducted in English (follow-up from the primary level since 2003). National secondary schools are streamed into academic (the majority), technical, vocational, Islamic, and special education (children with special needs). There are currently 60 Chinese independent schools, largely financed by **Chinese** clans and private foundations utilizing Mandarin as the medium of instruction following a curriculum approved by the Ministry of Education. The schools require a license from the ministry and also abide by the latter's guidelines. Students sit for the Unified Examination Certificate (UEC) at three levels: vocational, junior middle, and senior middle, conducted by the **Dong Jiao Zong** (DJZ; United Chinese Schools Committees' Association of Malaysia; UCSCAM). As at the primary level, there are a small number of private secondary schools that follow the KBSM, focus on Islamic instruction, or provide international schooling for the expatriate communities.

The government's current concerns are the rural–urban disparity and increasing unhealthy signs of ethnic-based and class-based polarization. “Smart School” and “Vision Schools” are government initiatives to address some of the challenges posed by **ethnic polarization**. The controversial Universities and University Colleges Act (1971), which prohibits (Clause 15 [1–5]) students or student organizations from involvement with **political parties** or **trade unions** either as members, supporters, sympathizers, or opposition, has continued to receive appeals for it to be revoked. *See also* EDUCATION, COLONIAL; UNIVERSITI SAINS MALAYSIA.

ELECTION COMMISSION (EC). The Election Commission was set up in September 1957 according to Article 114 of the Federal

Constitution shortly after *Merdeka* (independence). The EC's prime responsibility is to conduct elections to the Dewan Rakyat (House of Representatives) and to the state legislative assemblies, as well as to the Dewan Negara (Senate) and local **governments**. However, senators are currently being appointed by the state legislative assemblies and the **Yang Di-Pertuan Agong** (king of Malaysia); local elections were discontinued in 1976. Originally, the EC comprised a chairman and two members; presently there is a chairman, deputy chairman (introduced in 1981), and five members all appointed by the Yang Di-Pertuan Agong following consultation with the **Majlis Raja-Raja** (Conference of Rulers). The EC's duties also include reviewing the boundaries of constituencies, holding by-elections, voter registration, maintaining a database on developments in all constituencies to ensure fair representation, updating the electoral rolls, and overseeing the electoral process on polling day. The EC is an independent body not unlike the **judiciary**.

ELECTION, 12TH MALAYSIAN GENERAL (8 MARCH 2008).

The 12th Malaysian general election appeared to be a turning point in the nation's history. It brought unexpected and unprecedented results. For the second time since *Merdeka* (independence) in 1957, the ruling and dominant coalition—the **Barisan Nasional** (BN; National Front), formerly the **Alliance Party**, led by the **United Malays National Organization** (UMNO)—was denied a two-thirds majority in the **Parliament**. Moreover, the incumbent BN lost five state **governments**—Kedah, Penang, Perak, Selangor, and Kelantan, and the Federal Territory of **Kuala Lumpur** (KL). Interestingly, in the previous 2004 general election, BN, led by Prime Minister **Dato' Seri Abdullah Ahmad Badawi**, won a landslide, increasing its two-thirds majority; several opposition parties, including the **Parti Keadilan Rakyat** (PKR; People's Justice Party), were almost obliterated, winning only a single seat held by PKR President **Dr. Wan Azizah Wan Ismail**, the wife of once-disgraced **Dato' Seri Anwar Ibrahim**.

The three major non-Malay parties in the BN coalition—the **Malayan (Malaysian) Chinese Association** (MCA), **Malayan (Malaysian) Indian Congress** (MIC), and **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement)—also suffered heavy

losses. For instance, Gerakan, which had dominated Penang since 1969, lost every single seat, including that of incumbent Chief Minister **Tan Sri Dr. Koh Tsu Koon**, who is also acting president of Gerakan. MIC President **Datuk Seri S. Samy Vellu Sangalimuthu** lost in the constituency that he had held for some three decades. The **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party), which had thwarted BN's clean sweep of all the states since 1990, retained Kelantan. PAS clinched Kedah, the home state of **Tun Dr. Mahathir bin Mohamad**, former **prime minister** (1981–2003) and UMNO president (1981–2003). The PAS also held the post of *menteri besar* (chief minister) of the state government of Perak, agreed upon by the coalition partners—**Democratic Action Party** (DAP) and PKR. While DAP Secretary-General **Lim Guan Eng** stepped into the chief minister's shoes of the predominantly **Chinese**-populated Penang, a **Malay** PKR member became the *menteri besar* of Selangor, the country's most developed state. The PKR also seized the Federal Territory of Kuala Lumpur. Non-Malays, especially the Chinese, have always been partial to the opposition, but their rejection of the MCA and Gerakan was unprecedented. In the past, the **Indian** community as a minority had always held the deciding votes in several constituencies and reliably delivered to the BN. But the Hindu Rights Action Force (HINDRAF) rally on 25 November 2007 in Kuala Lumpur that complained of the discrimination and marginalization of the Indian community from both the MIC and the government as outlined in its 18-point memorandum to the government eroded support. Calls from within UMNO for Abdullah to step down were heard after the elections. In a dramatic move, Mahathir, who had been Abdullah's greatest critic since 2004, resigned from UMNO and declared that he would only return to the party when Abdullah was no longer president. In a show of unity, the DAP, PKR, and PAS formed the **Pakatan Rakyat (People's Pact) Coalition** under the de facto leadership of Anwar. With Dr. Wan Azizah as parliamentary opposition leader with Pakatan occupying 80 seats against the BN's 142 in Parliament, Malaysia appeared to be taking initial steps toward ultimately a two-party political scenario, such as the Democratic and Republican parties in the United States and Conservative and Labour in **Great Britain**. See also POLITICAL PARTIES.

ELECTION, PRE-MERDEKA GENERAL (27 JULY 1955). The pre-*Merdeka* general election was a litmus test for the British **government** to ascertain whether the main ethnic groups—**Malays, Chinese, and Indians**—would be able to work together, and to test the capability of the local political leadership to helm a government. The **Federation of Malaya** was a three-way agreement between the British government, the **Malay sultans**, and the **United Malays National Organization** (UMNO). But before further developments toward *Merdeka* (independence) could be initiated, **Great Britain** insisted that **Malaya** go through a self-government phase. UMNO under **Tunku Abdul Rahman Putra Al-Haj** capitalized on a tested winning formula of interethnic cooperation. In February 1952, a Sino-Malay electoral pact between UMNO and the **Malayan (Malaysian) Chinese Association** (MCA) won 9 of the 12 seats at the **Kuala Lumpur** (KL) municipal council elections. As a result of this success, UMNO and MCA formalized their political partnership by forming the **Alliance Party** in 1953. The **Malayan (Malaysian) Indian Congress** (MIC) joined in 1954. The Alliance Party's electoral victory of winning 51 of the 52 seats for the Federal Legislative Council in the elections convinced the British government of the viability of multiethnic cooperation and of Tunku's political leadership. At the **Baling Talks** (1955), Tunku, as chief minister of Malaya, exploited his electoral success to argue with **Chin Peng** (Ong Boon Hwa), the secretary-general of the **Malayan Communist Party** (MCP), who claimed to struggle for Malayan independence, to give up their struggle and end the **Malayan Emergency** (1948–1960) since independence from Britain was imminent. The MCP, however, was unconvinced. *See also* POLITICAL PARTIES.

ENGLISH EAST INDIA COMPANY (EEIC). The English East India Company was established by royal charter as a joint-stock company in 1600 with exclusive rights to trade between England and Asia. Its aim in the 17th century was to partake in the lucrative **spice trade** of the East Indies (present-day Indonesia), but it was outmaneuvered by the Vereenigde Oost-Indische Compagnie (VOC; [Dutch] United East India Company). The EEIC withdrew to India, leaving a lone outpost of Benkulen (Bencoolen, Bengkulu) on the western Sumatran coast, but returned to Southeast Asia in the late

18th century as a result of Anglo-French rivalry in the subcontinent and the increasingly profitable “**China** trade” in luxuries (tea, silk, porcelain). **Penang**, off the northwestern **Malay Peninsula**, served the dual objective of a naval base (war with the French) and commercial port of call (China trade). Subsequently, **Singapore** was acquired in 1819, and Benkulen was exchanged for **Melaka** under the **Anglo–Dutch Treaty** (Treaty of London) of 1824. The **Straits Settlements** were constituted in 1826 to serve the lucrative China trade. After the Straits Settlements, the EEIC—despite abstaining from acquiring further territories—monitored Siamese imperialistic moves in the peninsular **Malay states**, ensuring their independence but refraining from antagonizing Bangkok. Pragmatically, Penang offered a safe haven to the **Kedah** ruler when the Siamese occupied his state in 1821, but no assistance was offered to Sultan Ahmad Tajuddin (1797–1843) to regain Kedah. Following the Indian Mutiny of 1857, the EEIC was disbanded the following year and all its possession passed on to the **government**. *See also* GREAT BRITAIN, RELATIONS WITH.

ENVIRONMENT. Against the barrage of criticism from quarters within and without the country lamenting the degradation of the environment and the adverse impact on indigenous communities as a result of unrestrained development, the Malaysian **government** is confident that its policy of balancing conservation with development is beneficial to all parties concerned. Nonetheless, several environmental issues remained outstanding. Logging is a major issue. The **timber** industry is an important foreign exchange earner and offers employment to thousands but its downside creates apparently irreparable ecological damage and causes the displacement of indigenous groups who rely heavily on the rainforest for sustenance and the erosion of their traditional cultural heritage. It is believed that as much as 60 percent of Malaysia’s forest has been logged or is under large-scale plantation agriculture (notably **palm oil**).

The government’s conservation efforts include the National Forestry Policy that aimed at reducing (by some 30 percent) the deforestation rate to 900 square kilometers annually, which translates into cutting the timber harvest by 10 percent yearly. Furthermore, the pace of expansion of Permanent Forest Estates (PFE)—that is, government-managed tracts of land given over to tree cultivation—is

encouraging. Moreover, the forest-regenerating program of the **Forest Research Institute of Malaysia** (FRIM) is proving to be viable and sustainable. FRIM's ecological management plan ensures that a comprehensive range of flora (tree and plant species) is planted and monitored over a span of several years and represents proven efforts at conservation. Meanwhile, the Sarawak Biodiversity Centre (SBC), which works in partnership with drug companies to tap the medical resources of the rainforest (for cancer, **AIDS/HIV**, etc.), is a positive step in future developments. The Heart of Borneo Project, announced in 2006 and aimed at protecting some 220,000 square kilometers of forest at the border confluence of Malaysia, **Brunei**, and **Indonesia**, is an important initiative of the three national governments.

Large-scale palm oil cultivation has taken over large tracts of land previously designated as native customary land and is a sore point with environmentalists in **Sabah** and **Sarawak**. Not only are there problems of displaced communities and adverse impacts on their traditional forest-dependent lifestyle but such large-scale programs also threaten protected species such as the orangutan and pygmy elephants that apparently were prevented from migrating owing to estate fences. As a result of open burnings from Kalimantan and **Sumatra**, largely by plantation companies in clearing tracts of land for cultivation, air pollution (termed **haze**) has been created. Almost an annual affair (between September and October), haze has contributed to a rise in respiratory illnesses and reduced visibility in Sarawak, the west coast of Peninsular Malaysia, and the **Straits of Melaka**.

Dam construction, notably the **Bakun Dam**, in Sarawak and Per-gau, **Kelantan**, has drawn much criticism concerned with ecological damage and the displacement and threat to traditional **cultures** and lifestyles. Erosion and landslides resulting from logging, dam construction, and land development for commerce and housing have led the authorities to review and tighten construction rules. Several active **nongovernmental organizations** deal with environmental concerns and human rights issues, including Sahabat Alam Malaysia (SAM), Malaysian Nature Society (MNS), and Voice of the Malaysian People (SUARAM). The livelihood and sociocultural heritage of **ethnic minorities in Sabah and Sarawak** are of equal concern, as many communities—for instance, the nomadic **Penan**—still rely to a large extent on the forest for sustenance.

ETHNIC MINORITIES IN SABAH AND SARAWAK. This term refers to the various indigenous peoples in Sabah (**North Borneo** before 1963) and **Sarawak** divided into Muslim and non-Muslim communities. **Malay** or *Melayu* is designated for the Muslims while Dayak (Dyak, Daya) is the general term for non-Muslim indigenous groups, who are also referred to by their tribal names. The **Iban** (Sea Dayak) are the largest indigenous community in Sarawak. Other ethnic groups include **Bidayuh** (Land Dayaks), **Melanau**, **Kayan and Kenyah**, **Kelabit and Lun Bawang**, Murut, Orang Ulu, Kajang, Berawan, and **Penan**. Some of the coastal Melanau and Kajang of the interior had *masuk Melayu* (“to become Malay”), meaning they had embraced **Islam** and had adopted Malay customs, **language**, and way of life (living on stilt houses, wearing *sarung*). **Swidden agriculture**, mainly dry and hill *padi* (rice), is dominant in the subsistence economy of most of Sarawak’s indigenous minorities. Ibans and other groups in the interior are adept at collecting **jungle products**. The Kelabit inhabit the highland plateaus of northeast Sarawak and practice wet rice farming. Coastal Melanau communities subsist on sago cultivation. The nomadic Penan are hunters and gatherers. In Sabah, the largest native group is the **Kadazandusun**, who mainly inhabit the western coast. Other communities are Run-gus, Ranau, Tambunan, **Murut** (different from those in Sarawak), and **Bajau**. On the eastern coast are the Idahans. Rice farming and harvesting **sea produce** are the main preoccupations of Sabah’s native peoples.

Western colonial rule—Sarawak under the Brooke **White Rajah** (1841–1941, 1946) and North Borneo (Sabah) under the **British North Borneo Chartered Company** (1881–1941, 1946)—introduced **Christianity** and cash cropping (**rubber**, **coffee**, cocoa, and **pepper**). Commercial agriculture, increased trade and commerce (dominated by immigrant **Chinese**), mineral exploitation (**gold**, coal, and oil and **petroleum** by Chinese and Europeans), and the monetized economy brought the modern world to the native way of life. Developments in the postindependence period (after 1963), particularly in large-scale commercial **agriculture** (rubber, **palm oil**) and **timber** extraction, had an adverse impact on the traditional livelihood of native groups and the **environment** in which they largely depend for sustenance. *See also* POPULATION.

ETHNIC POLARIZATION. Ethnic polarization was apparently an issue in the 1970s and 1980s that prompted the Malaysian Ministry of Education to undertake a study resulting in the Committee to Study Polarization in Schools Report, Ministry of Education (1984) that proposed the need for programs on citizenship. The issue of ethnic polarization could be traced to the colonial period when the various ethnic communities were segregated in terms of spatial distribution, economic activities, types and levels of **education, language, religion**, cultural backgrounds, and socioeconomic class. Although some **political parties** claimed to be multiethnic in membership, in reality political parties were established along communal lines and championed parochial rights and interests of a particular ethnic group. Racial politics undoubtedly polarized the different communities, with each becoming defensive of its identity, **culture**, language, history, and religion. The differentiation in medium of instruction of primary education (six years for 7–12-year-olds)—where national schools using **Malay**, the national language, as the medium of instruction coexist with national-type schools where Mandarin (**Chinese** language) and Tamil are the medium of instruction—contributes further to ethnic polarization. Nonetheless, various measures have been adopted to address this pertinent issue including **Rukunegara**, Rukun Tetangga (neighborhood watch and patrol), the Vision Schools concept where three ethnic-based schools—Malay, Chinese, and Tamil—share a common venue, and citizenship programs in schools. Politics must be racially inclusive and eschew playing the racial card, thus the need to promote multiethnic political parties that champion the rights, interests, and concerns of all Malaysians, not of any particular ethnic group, state or region, or religion. *See also* **BANGSA MALAYSIA; MALAYSIAN MALAYSIA.**

EURASIANS. Numbering about 12,640 (2004 estimates), Eurasians in Malaysia trace their ancestry to Western colonial rule: Portuguese Melaka (1511–1641), Dutch Melaka (1641–1824), and **British Malaya**. Portuguese unions with local **women** created the Luso-Malays as Eurasians in **Melaka**. As a privileged group with public appointments, Luso-Malays lost their status when the Dutch occupied Melaka; many of them moved to Junk Ceylon (Phuket), then to Port Quedah (**Kedah**), and finally to **Penang** when it became a British

outpost in 1786. Meanwhile, Dutch traders and administrators married locals, further expanding Eurasian numbers. Eurasians in Penang settled at Pulau Tikus, **George Town**. In the late 19th century, they were joined by Ceylonese Dutch Burghers who enlarged the Pulau Tikus *Serani* (Eurasian) community. Their English-language **education**, mainly from Christian brothers' schools like **St. Xavier's Institution** (Penang) and St. Joseph's Institution (**Singapore**), enabled Eurasians to serve as clerks in the British colonial administration of the **Straits Settlements**, in the **Federated Malay States**, in **Brooke Sarawak**, in Western **agency houses**, in shipping and insurance firms, and in banks. Small numbers of Eurasians elected to migrate to **Great Britain**, Australia, and Canada following *Merdeka* (independence) in 1957. **Christianity** (Roman Catholic and Protestant) pervades almost every aspect of Eurasian life. The Portuguese Settlement in Melaka under a *regedor* (headman) annually celebrate numerous *feira* (**festivals**) where songs, **dances**, and various **foods** are presented for young and old to enjoy. The older generation of Eurasians maintained *Kristang* or *Papia Cristao*, the **language** of the Christians, a hybridization of 16th-century Portuguese, Malay, and English. *See also* POPULATION.

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FEDERAL AGRICULTURAL MARKETING AUTHORITY (FAMA). Established in 1965 as a marketing agency under the **Agriculture** Ministry, the Federal Agricultural Marketing Authority is tasked with promoting the development and marketing of agricultural produce and ensuring maximum returns for producers (farmers). Strategies employed include upgrading the supply sources and procurement system, and an efficient domestic marketing system. At the same time, FAMA is expanding its export markets by enhancing quality, value-added activities, and agribusiness entrepreneurship. Through FAMA's Pasar Tani (Farmers Market), farmers sell their produce directly to consumers at urban and residential areas. *See also* AGRICULTURE; ECONOMY, POSTINDEPENDENCE; NEW ECONOMIC POLICY.

FEDERAL COUNCIL. Sir John Anderson, governor of the **Straits Settlements** (1904–1911), who wanted to centralize power in the governorship rather than the **British resident-general**, established the Federal Council in 1909. The council comprised the governor who, as high commissioner of the **Federated Malay States (FMS)**, chaired as president; the resident-general (later chief secretary); the four **Malay sultans**; the four residents of the FMS; and (initially, later increased) four unofficial members (three Europeans and one **Chinese**). Officially, its inauguration was aimed at greater convenience and administrative efficiency. Having witnessed the antics of **Sir Frank Athelstane Swettenham**, the first resident-general (1896–1900), whose strong personality saw him overriding the authority of the governor and dealing directly with **Great Britain's** Colonial Office in London, Governor Anderson successfully reversed the locus of power. Moreover, in 1910, he reduced the position of the resident-general to that of chief secretary. In practice, the Federal Council concentrated executive power in the hands of its president (governor/high commissioner) and made him the supreme ruler of the FMS accountable only to the British **government**.

FEDERAL LAND DEVELOPMENT AGENCY (FELDA). In accordance with the Land Development Act of 1956, the Federal Land Development Agency was established and tasked with opening up virgin forest land and transforming the land into agricultural smallholdings. FELDA had 278 land schemes where over 100,000 settler families undertook cultivation of mainly **palm oil, rubber**, and some cane **sugar**. FELDA placed a settler family on precleared land. A loan with reasonable interest was given to the family to be repaid within 15 to 20 years from the date the crops yield, viz. 36 months for palm oil, and 72 months for rubber. The plot of land subsequently belonged to the settler family. In this way, FELDA contributed toward rural development and alleviated the hardship of rural inhabitants by giving them land for commercial agriculture. *See also* AGRICULTURE; ECONOMY, POSTINDEPENDENCE; NEW ECONOMIC POLICY.

FEDERATED MALAY STATES (FMS). Comprising the **Western Malay States** of **Perak, Selangor, Negeri Sembilan, and Pahang**,

the FMS succeeded in imposing the centralization of British colonial power in 1896. Headquartered in **Kuala Lumpur** was the **British resident-general**, the representative of the British **government** who headed the FMS and held the reins of political and executive power. The autonomous entity of the **Malay states** and the powers of both the British residents and **Malay sultans** were greatly eroded. **Sir Frank Athelstane Swettenham**, who conceived of the federation and was the inaugural British resident-general, was content with the attainment of administrative uniformity and efficiency, and greater coordination of services (revenue, infrastructure development, education, public **health**, and the **judiciary**). Improvements in the public sector directly benefited private entrepreneurs in commercial **agri-culture** and **mining**, for instance, in land administration. The FMS brought progress and prosperity to all its constituents, including the financially strapped Pahang. The efficient land transport network (**railroads and roads**) contributed to the unsurpassed success of the **tin** and **rubber** industries. The annual **durbar**, or conference of Malay rulers, where the four sultans discussed state affairs with the resident-general and other senior British officials, was merely ceremonial as the outcome was nonbinding. In the 1920s and 1930s, debates over decentralization proposals and the erosion of the powers of the Malay rulers were used as bait to persuade other Malay states on the benefits of the federation, and were introduced with minimal success. The FMS brought unparalleled socioeconomic benefits but effectively reduced the political authority of the Malay rulers. But federation undoubtedly strengthened and consolidated British colonial rule over the Western Malay States. Following the end of the **Pacific War** (1941–1945), the FMS was replaced by the **Malayan Union** in 1946. *See also* BRITISH RESIDENTIAL SYSTEM.

FEDERATION OF MALAYA. Established in February 1948, it comprised the nine **Malay states**: **Perlis, Kedah, Kelantan, Terengganu, Pahang, Perak, Selangor, Negeri Sembilan, and Johor**, and the former **Straits Settlements** of **Penang** and **Melaka**. The Federation of Malaya replaced the much opposed **Malayan Union** (1946–1948) scheme. A British high commissioner headed the federal **government** in **Kuala Lumpur**. Federal executive and legislative councils assisted the high commissioner in administration. The

nine **Malay sultans** headed their respective state governments, each with its state executive and legislative councils. Governors appointed by the high commissioner headed the Penang and Melaka state governments. The nine Malay sultans and the two governors comprised the Rulers' Council that met annually and, when necessary, with the high commissioner to discuss important issues. While the federal government was responsible for finance, security, **foreign policy**, civil laws and legislation, trade and commerce, transport, and communication, state governments dealt with local governments, **Islam**, public **health** and education, and land matters. The federation's Constitution safeguarded the privileges of the **Malays** as well as the rights of non-Malay citizens. Citizenship followed the principle of *jus soli*. For the first time, **Malaya** formally became one single political unit with a common constitution, and many **Chinese** and **Indians** became citizens of the federation, an initial step toward the formation of a pan-Malayan identity.

FENG SHUI. Lit., wind (*feng*) and water (*shui*), feng shui, the 4,000-year-old **Chinese** art of living in harmonious synergy with the natural **environment**, is applicable in a building's location and architectural design. Concerned with interaction between mountains, valleys, and the flow of water (rivers, lakes), feng shui seeks to harness positive energy lines, *qi* (dragon's breath), while circumventing or overcoming negative energy lines ("poison arrows" or "killing breath"). A feng shui practitioner (*sifu*, meaning master) determines a building's spatial orientation and advice on the positioning of the furniture within. Although there are allusions to mystical beliefs, folklore, and even astrology, the contemporary appeal of feng shui lies in its common sense, rationale, and logical justification of many of its principles.

FESTIVALS. Owing to the multiethnic, multicultural, and multireligious nature of Malaysian society, the festive calendar is always full throughout the year. Most of the festivals are of a religious nature or follow traditional practices. The main celebrations that are declared public holidays are the Muslim **Hari Raya Aidil Fitri/Puasa**, **Hari Raya Adil-Adha/Haji/Korban**, and the Prophet Muhammad's birthday; **Chinese Lunar New Year**; Buddhist Wesak; Hindu

Thaipusam and **Deepavali**; Christmas; **Pesta Kaamatan** of **Sabah**; and **Gawai** (Antu, Dayak) of **Sarawak**.

The **Chinese** community marks Qing Ming by honoring ancestors with cooked **food** at the tombs or at columbaria where homage is paid to urns containing ashes of the deceased; Christians place flowers at graves on All Souls Day. The **Daoist** Festival of the Hungry Ghosts (*Zhong Yuan*; Hokkien, *Phor Tor*) spans the entire Chinese seventh lunar month (July or August) and is observed by placing heaps of cooked dishes, roasted pigs, chickens, ducks, and an assortment of cakes at the altar of an effigy of the Lord of Hades. Other Chinese festivities include the **Vegetarian Festival of the Nine Emperor Gods** (*Kew Ong Yeah*), the Mooncake Festival (*Zhong Qui*), and the *Chang* Festival, which is closely related to the Dragon Boat Festival. *Chang* are glutinous rice dumplings to honor Chü Yüan (332–295 B.C.E.), an upright Chinese statesman who, despairing over a corrupt world, drowned himself. Dragon boat racing has become an international sporting event that is annually held in **Penang**.

Tamils observe Thai-ponggal, traditionally a harvest festival that falls in the Indian month of Thai (January–February). The **Eurasians** of **Melaka** of Portuguese descent celebrate Festa Intrudo (Water Festival), Festa San Juan (Festival of St. John the Baptist), and Festa San Pedro (Festival of St. Peter). St. Anne's Feast Day is a grand annual affair where Catholic pilgrims, both local and foreign (from as far away as Europe and Australia), congregate at the church in Bukit Mertajam, Penang. The minority Thais celebrate the Loy Krathong Festival in mid-November and the Songkran Water Festival in April–May. The **Chitties** have Mariamman Thirunal, a celebration honoring a goddess, while the Nepalese have Dashera, which celebrates the triumph of good over evil, and the **Sikhs** have Vaisakhi, which marks their new year. In most of the aforesaid festivals, the **Open House** concept prevails whereby other communities are invited to join in the festive food and revelry.

FIVE-YEAR NATIONAL DEVELOPMENT PLANS. Malaysia's Five-Year National Development Plans represent **government** socioeconomic planning to achieve national objectives as determined by the political leadership then ruling the country. The challenges

in the post-*Merdeka* (independence) period were the differential socioeconomic gap between ethnic groups, poverty, and economic activity along ethnic lines. Malaysia implemented eight national development plans from the First Malayan Plan (1956–1960) to the Eighth Malaysian Plan (2001–2005), and currently is in the midst of the Ninth Malaysian Plan (2006–2010). Each plan has its own philosophy, objectives, focus and priorities, programs, and implementation strategies. A mid-term review is undertaken following 30 months of implementation to ascertain progress, problems, budget, implementation process, meeting contemporary challenges (domestic and global), and other related issues. All plans aim at ensuring the stability, unity, and prosperity of all Malaysians. *See also* ECONOMY, POSTINDEPENDENCE; NATIONAL AGRICULTURAL POLICY; NATIONAL DEVELOPMENT POLICY; NATIONAL PRIVATIZATION POLICY; NATIONAL VISION POLICY; NEW ECONOMIC POLICY; VISION 2020.

FOOD. Malaysia is a paradise for food lovers as the multiethnic **population** showcases a variety of cuisines and cooking styles that few places could surpass. **Malay** cuisine is varied, originating from the nine **Malay states** as well as from **Sarawak**, **Sabah**, and even **Brunei**. Similarly, **Chinese** foods, apart from the ubiquitous Cantonese fare (representative of most Chinese cuisines all over the world), boast specialties from Hokkien, Teochew, Hakka, Hailam (Hainanese), Foochow, and other dialect groups. The eclectic **Baba Nyonya** has culinary creations based on borrowings from Chinese, Malay, Thai, Acehnese, and also Burmese kitchens. **Indian**-Hindu food is generally of a North Indian and South Indian variety with the ever popular vegetarian meals that both share. Indian-Muslims, and likewise the **Sikhs**, Punjabis, Bengalis, Sindhis, Sinhalese, and other minorities from the subcontinent possess their own food varieties. **Eurasians** serve their unique recipes derived from European and local influences; their desserts and confectionaries are delightful treats. Each ethnic community in Sabah and Sarawak has its own culinary specialties, including unusual fares such as stir-fried sago worms or cooked wild ferns. The Hailam cooks who served European households during the colonial period concocted Western cuisines with

an Oriental touch, making them the pioneers of **fusion cuisine**—for instance, adding soy sauce to gravies on steaks.

Street food is another of Malaysia's delights for both residents and visitors; **George Town's** famed hawker (street) food such as *char koay teow* has since graduated into the menus of New York, London, and Sydney restaurants. Tropical fruits, starting with the controversial **durian** (*Durio zibethinus*), the hairy-looking *rambutan* (*Nephelium lappaceum*), mangosteen (*Garcinia mangostana*) and *cempedak* (*Artocarpus integer*), *langsat* and *duku* (*Lansium domesticum*), guava (*Psidium guajava*), and others—including the 40 known varieties of bananas—offer a staggering array of choices. See also BANANA LEAF RICE; FESTIVALS; NASI KANDAR; NASI LEMAK; ROJAK; ROTI CANAI; SAMBAL BELACAN; SATAY; TEH TARIK; THAIPUSAM; VEGETARIAN FESTIVAL OF THE NINE EMPEROR GODS.

FOREIGN POLICY. Guided by the dual principles of protecting its sovereignty and maintaining its independence, Malaysia adopted a neutral posture in world affairs. Following *Merdeka* (independence) in 1957, Malaya found itself in the bipolar world of the Cold War where an ideological struggle was being waged between the capitalist nations headed by the United States and the communist bloc led by the Union of Soviet Socialist Republics. Meanwhile, the **Malayan Emergency** (1948–1960), a communist insurgency, had yet to be resolved, although the **government** of Prime Minister **Tunku Abdul Rahman Putra Al-Haj** was gaining the upper hand. To avoid being used as a Cold War pawn, Malaya refrained from joining the Southeast Asia Treaty Organization (SEATO). Instead, it agreed to the Anglo–Malayan Defence Agreement (AMDA) whereby **Great Britain**, Australia, and New Zealand would offer military assistance if the need arose; meanwhile, British troops were stationed in the country. The **formation of Malaysia** in 1963 resulted in President Sukarno of **Indonesia** launching *Konfrontasi* (1963–1966) and the Philippines pressing the **Sabah claim**. Sukarno's downfall in October 1965 brought an end to *Konfrontasi*, but it was in 1966 that it was officially concluded, and diplomatic relations were reestablished in 1967. Manila's claim also subsided but was not abandoned, and

diplomatic ties were resumed in 1966. Residual enmity was set aside in August 1967 when Malaysia, together with Indonesia, the Philippines, **Singapore**, and Thailand, set up the **Association of Southeast Asian Nations** (ASEAN) to promote regional cooperation.

(**Tun**) **Abdul Razak bin Hussein** as minister of foreign affairs was the architect of Malaysia's neutral posture. The AMDA notwithstanding, Malaysia leaned toward the **Nonaligned Movement** (NAM). Malaysia argued persuasively that nonalignment denoted noninvolvement in superpower rivalry. In 1970, Malaysia became a member of the NAM. In the face of the Cold War, Razak sought to create a **Zone of Peace, Freedom, and Neutrality** (ZOPFAN) in Southeast Asia. ZOPFAN was formally adopted by ASEAN in 1976. In 1971, the AMDA was replaced by the Five-Power Defence Arrangements (FPDA) involving Malaysia, Singapore, Britain, Australia, and New Zealand. Subsequently, British troops were gradually withdrawn from Malaya. During his premiership (1970–1976), Razak established diplomatic relations with the People's Republic of **China** (PRC) with a visit to Beijing in 1974 where he met top Chinese Communist Party leaders, including Chairman Mao Zedong. Under Prime Minister **Tun Hussein Onn** (1976–1981), Malaysia continued to establish friendly ties with numerous nations including those in the Pacific islands—Fiji, Samoa, Vanuatu, the Solomon Islands, and Micronesia. It was a prudent move, as these Pacific island nations supported Malaysia's argument in defining ocean boundaries of coastal countries that subsequently became the United Nations Convention on the Law of the Sea (1982). The convention benefited Malaysia as it gained access to its rich undersea oil reserves.

The 22-year-long premiership (1981–2003) of **Tun Dr. Mahathir bin Mohamad** witnessed Malaysia playing a very visible and respected role in world affairs. Back in 1960, Malayan Prime Minister **Tunku Abdul Rahman Putra Al-Haj** (1957–1963) had used the commonwealth as a platform to level criticism at apartheid, which led to South Africa's withdrawal from the association the following year. Thoroughly outspoken, Mahathir criticized the United Nations (UN) for various shortcomings—domination by Western powers, the veto power of permanent members of the Security Council, inequitable representation especially of Third World nations—and strongly suggested that the world body undergo reforms. Mahathir cham-

pioned the causes of poor, developing countries. A South–South Commission was established at the NAM in 1986. Mahathir was particularly articulate in presenting the perspective of the Third World on environmental issues, arguing for sustainable development at the Rio de Janeiro Earth Summit in 1992. He was also quick to condemn the dismal treatment by the Western democracies of Muslim nations, particularly demonstrated during the Bosnian conflict where ethnic cleansing was undertaken against Bosnian Muslims while the UN and the West stood idly by. Malaysia readily sent personnel to participate in the United Nations Protection Force (UNPROFOR) peacekeeping operations in Bosnia in 1995.

In Asia, Malaysia contributed personnel to the United Nations Transitional Authority in Cambodia (UNTAC; 1992–1993). It also sought an expansion of the Association of Southeast Asian Nations and supported the inclusion of Vietnam (1995), Laos and Myanmar (1997), and Cambodia (1998–1999). The ASEAN Regional Forum (ARF), established in mid-1994, offered a platform for dialogue with other global blocs. The following year, the Asian–European Meeting (ASEM), which opened a dialogue between ASEAN and the European Union (EU), was established. Malaysia was a staunch supporter of the 1995 Southeast Asian Nuclear-Weapon-Free-Zone (SEANWFZ). After failing with the East Asia Economic Caucus (EAEC)—namely, closer relations between ASEAN and **China, Japan,** and South Korea because of U.S. opposition—Malaysia subsequently promoted and succeeded in establishing an ASEAN Plus Three in 1997, the “Three” being China, Japan, and South Korea. Malaysia also joined the Asia-Pacific Economic Cooperation Forum (APEC) in 1989.

In the post–Cold War era and in the so-called New World Order dominated by the United States, Malaysia was critical of the predominant role of the United States as the sole superpower and bravely condemned many of its unilateral actions and manipulation of the UN for its own interests. Nonetheless, Malaysia maintained close ties with Russia and the United States; in fact, Washington considered **Kuala Lumpur** to be an important ally in its war against terrorism.

Prime Minister **Dato’ Seri Abdullah Ahmad Badawi** (2003–), as chairman of the NAM as well as of the **Organization of the Islamic Conference** (OIC), is poised for a greater role on the world’s

stage. In April 2004, Abdullah convened an OIC special meeting on the Middle East at **Putrajaya** as a result of the invasion of Iraq. Meanwhile, diplomatic and trading ties continue to be fostered with Western democracies as well as with the rising Asian giants China and **India**, while maintaining good relations with Japan.

FOREST RESEARCH INSTITUTE OF MALAYSIA (FRIM). The Forest Research Institute of Malaysia at Kepong, **Selangor**, is the foremost tropical forest research center in the world. Its herbarium has over 150,000 plant species and is a central repository for plant specimens collected throughout the country. Established in 1929, FRIM's objective through research is to generate knowledge and develop suitable scientific methodology and technology for the conservation, management, development, and utilization of forest resources. Moreover, it has an obligation to provide research-based services and to commercialize research findings to benefit the country's forestry industry sectors. The FRIM Museum (1952) helps educate the general public on their rich forest heritage and displays the various wood species and their utility and products. *See also* AGRICULTURE; ECONOMY, POSTINDEPENDENCE; ENVIRONMENT; MALAYSIA AGRICULTURAL RESEARCH AND DEVELOPMENT INSTITUTE; NATIONAL FORESTRY POLICY.

FORMATION OF MALAYSIA. Initially mooted by **Malaya's** Prime Minister **Tunku Abdul Rahman Putra Al-Haj** in May 1961, the concept of Malaysia envisaged a wider federation comprising the **Federation of Malaya**, the British Crown colonies of **Singapore**, **North Borneo** (Sabah), and **Sarawak**, and the British protectorate of the sultanate of **Brunei**. It was a means to counter the leftist's influence in **Singapore** as well as to balance the ethnic equation in favor of indigenous peoples vis-à-vis the **Chinese**. Despite various obstacles in its formation, Malaysia was inaugurated on 16 September 1963.

Several measures were put in place for realizing Malaysia: the Singapore referendum for merger (1 September 1962); a Malaysia Solidarity Consultative Committee (1961) chaired by **Donald (later Fuad) Stephens**; a Malaysian Commission of Enquiry (1962) led by Lord Cobbold (hence, **Cobbold Commission**); an intergovernmen-

tal committee to formulate Malaysia's Constitution headed by Lord Lansdowne; and a **United Nations mission** (June 1963). North Borneo and Sarawak were subsequently won over to the Malaysia concept but insisted on safeguards, namely the "**Twenty Points.**" Brunei decided to stay out as issues over the position of the sultan and oil revenue were unresolved. Socialist groups adamantly rejected the idea of Malaysia as it might jeopardize their agenda of establishing a socialist state. **Indonesia** launched *Konfrontasi* (1963–1966) and the Philippines pushed for the **Sabah claim**. Nonetheless, on 16 September 1963, the federation of Malaysia comprising the Federation of Malaya, Singapore, Sarawak, and North Borneo (renamed Sabah), was inaugurated. In 1965, Singapore seceded, and in 1966 Indonesia ended *Konfrontasi*, and diplomatic relations were reinstated with the Philippines (1966) and Indonesia (1967).

FUSION CUISINE. Fusion cuisine refers to the marriage of Western and Oriental dishes in terms of the admixture of ingredients and preparation, ultimately producing a unique taste that is neither East nor West. Hainanese cooks in European households of **British Malaya** were the initial architects of fusion cuisine, serving pork or chicken chop that utilized light and dark soy sauce for the gravy. Contemporary fusion cuisine includes such dishes as pizza with beef *rendang* toppings, and stir-fried spaghetti with shrimp and bean sprouts served with *sambal belacan* (a spicy chili condiment).

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GAMELAN. Gamelan, a traditional Javanese percussion orchestra of brass or bronze instruments, was adapted and adopted by **Malay** royalty of the **Malay Peninsula**; initially, the music was from the royal courts of **Johor-Riau** and **Pahang** (early 19th century) and from Pahang and **Terengganu** (early 20th century)—hence, *Gamelan Pahang* and *Joget Pahang* respectively. As its Malay characteristics became prominent, a name change occurred to *Joget Gamelan* and *Gamelan Melayu*. Altogether there are eight instruments: *gong agung* and *gong suwakan* (two large, hanging, knobbed gongs); *kenong* (five large, horizontally placed gongs); *kerumong* (10 small, horizontally placed

gongs); *saron barung* and *peking* (bronzed-keyed instruments); *gambang kayu* (wooden xylophone), and *gendang* (double-headed barrel hand-beaten drum). Gamelan witnessed a revival in 1969 when the Terengganu *Joget Gamelan* performed in **Kuala Lumpur**. *See also* MUSIC.

GANGGA NAGARA. The *Sejarah Melayu* (Malay Annals) mentioned a pre-15th-century kingdom by the name of Gangga Nagara that stood on a hill at Dinding on the left bank of the **Perak** River. It was believed that this ancient Indianized kingdom began about the 5th century, had its heyday in the 8th and 9th centuries, and declined in the 11th century following raids by the Tamil Cola kingdom of South **India** on Srivijayan outposts along the **Straits of Melaka**. Beruas, a Malay-Muslim kingdom on the left bank of the Perak River that sought military assistance from the **Malay Sultanate of Melaka** in the 15th century (as stated in the *Sejarah Melayu*), is often cited as a possible site of Gangga Nagara or even of the ancient kingdom itself, albeit with a name change. However, no archeological excavations at Beruas have unveiled any ancient kingdom. But Gangga Nagara might possibly be located further inland, consequent of the discovery of pre-6th century **Buddhist** bronze images at Tanjung Rambutan (1908) and Pengkalen (1931) in the **Kinta Valley**. However, Buddhist artifacts of the Srivijayan era (7th–13th centuries) were unearthed in various parts of the Kinta Valley, indicating a shifting of the ancient kingdom's capital. Gangga Nagara's existence remains at best speculative and inconclusive, but undeniably there were Buddhist settlements in the Kinta Valley contemporaneous with **Srivijaya**.

GAWAI (ANTU, DAYAK). The **Iban** and **Bidayuh** of **Sarawak** commemorate *Gawai* **festivals**. There are several *Gawai* in the Iban calendar, notably *Gawai Padi* (or *Gawai Batu*) and *Gawai Antu*; the latter honors the souls of ancestors with offerings of **food**, *tuak* (rice wine), and much merrymaking. Shrunken skulls, trophies from past generations when **headhunting** was practiced among the Ibans, are “feasted” with food and liquor. Contributions in funds and labor are expected from all members of a **longhouse**, as the rituals, foods, and beverages can be costly. It is imperative that an Iban participates in a *Gawai Antu* at least once in his lifetime. *Gawai Padi* is a festival cel-

ebulating the successful rice harvest and to pray for a bountiful return in the forthcoming season when the Gawai Miring is held as a thanksgiving to *Pulang Gana* and other deities who are invited to peruse the harvest and to celebrate the success. It is a weeklong festival in the Iban fifth month (corresponding to June) where much food, *tuak*, *lengkau* (rice whiskey), and **dancing** are enjoyed by the longhouse community. To the Bidayuh, Gawai Padi is the most important, the “real” *Gawai*. The Sarawak **government** designated 1 June 1965 as Gawai Dayak, making it a public holiday. This state-imposed celebration is a variant of the aforesaid Gawai Padi.

In the weeks prior to *Gawai*, Dayak homes and ancestral graves are given a thorough cleaning. The family reunion dinner on the eve witnesses the youngest presenting a platter of specially prepared food to his or her parents, symbolizing respect and reverence; the oldest family member delivers a speech offering advice to the whole family. At midnight, the *sampi* ritual is performed on the *ruai* (frontage) in front of the *tuai rumah*'s (head of the longhouse) *bilek* (compartment). A toast to longevity is made with *ai pengayu* (a special rice wine). Thereafter, there is unrestrained feasting, dancing, and drinking. *Ngajat* (war dance) is performed. In cities like Kuching, the **Open House** tradition is practiced when Ibans and Bidayuhs invite friends, colleagues, and relatives to their house for feasting and merrymaking. Politicians, communal leaders, notables, and corporate figures hold Open Houses.

GEORGE TOWN. Occupying the northeast promontory of the island of **Penang**, George Town, named in honor of England's King George III (1738–1820), was established in 1786 when country trader **Captain Francis Light** took possession on behalf of the **English East India Company** (EEIC). As a city-port where trade and commerce were its lifeline, George Town welcomed immigrants; hence, **Eurasians**, **Chinese**, Acehnese, Arabs, Jews, Armenians, **Indians** (Muslims, Hindus, **Sikhs**), **Malays**, Siamese (Thai), Burmese (Myanmar), Europeans, Javanese, Japanese, and other sojourners initially settled there. The cosmopolitan character was reflected in various ethnic and sociocultural enclaves. Contemporary Pitt Street (Jalan Kapitan Keling) has the houses of worship of various world **religions** in proximity to one another: St. George's (Anglican) Church,

Kuan Im Temple, Kapitan Keling Mosque, and Sri Mahamariamman Temple. George Town has 180,573 inhabitants (2000 census) with Chinese (mainly Hokkien) comprising more than 70 percent; hence, it is basically a Chinatown. Its once prosperous and influential **Baba Nyonya** community has steadily declined since the 1970s. George Town has continued its tradition of culinary delights of a variety of tasty and inexpensive street foods (*nasi kandar*, *char koay teow*, *laksa*, *mee goreng*). The city's streetscape features the biggest assortment of **shop houses** from various periods (ca. late 19th century to contemporary). In July 2008, "Melaka and George Town, Historic Cities of the Straits of Malacca" were declared to be UNESCO World Heritage Sites, further boosting George Town's potential as a popular **tourist** destination.

GERAKAN RAKYAT MALAYSIA (GERAKAN; MALAYSIAN PEOPLE'S MOVEMENT). Established in **Penang** in 1968 by former members of the dissolved United Democratic Party (UDP) and the Labour Party, Gerakan Rakyat Malaysia positioned itself as a noncommunal political party with a multiethnic membership. Professor **Syed Hussain Alatas** was Gerakan's pro tem chairman; **Tun Dato' Seri Dr. Lim Chong Eu** assumed the chairmanship from 1968 to 1980, then Dato' Seri Dr. Lim Keng Yaik followed from 1980 to 2006, and finally with **Tan Sri Dr. Koh Tsu Koon** as acting chairman since 2006. Its main support comes from English-educated middle-class **Chinese** as well as from **trade unionists** (consequent to its Labour Party background). Gerakan as an opposition party captured Penang in the 1969 general election to form the state **government**. Subsequently, in 1972, Gerakan joined the ruling **Alliance Party** coalition. As a strategy to achieve a wider support, Gerakan shifted its headquarters to **Kuala Lumpur** in 1996. Despite not having a majority of seats in the state legislative assembly (its coalition partner **United Malays National Organization** [UMNO] having the most seats), Penang had two Gerakan chief ministers, namely Lim (1969–1990) and Koh (1990–2008).

GOLD. *Suvarnabhumi* (Land of Gold) and **Golden Kheronese** were early references to the **Malay Peninsula**, giving the impression that it was an auriferous-rich area. Fabulous rumors of possible vast de-

posits of gold and other valuable minerals were common among early travelers, but in most cases were but mere rumors not substantiated in fact. Gold deposits that were actually worked in the **Malay states** were in Raub, **Pahang**, and Bau, **Sarawak**. **Chinese** Hakka gold miners had been working the gold at Bau since the 1820s; by the late 19th century, it had almost been exhausted. However, the application of the cyanide process in gold extraction by the Borneo Company Limited (BCL) resuscitated the industry. *See also* MINING.

GOLDEN KHERSONESE. From the 13th century, *Geographike Huphegesis* (Guide to Geography) is a map showing lands bordering the **Indian** Ocean and the South **China** Sea and a peninsula labeled “Golden Khersonese” vaguely corresponding to the **Malay Peninsula**. Golden Khersonese implies the presence of **gold**. This map apparently drew from materials collected by Greek astronomer and geographer Cladius Ptolemaeus (Ptolemy; 90–168 B.C.E.). On Golden Khersonese are toponyms “Takola, an emporium,” a center where foreign trade was conducted on a regular basis and taxed. While Takola is on the northern portion (presumably present-day southern Myanmar or southern Thailand), another emporium named Sabara is situated on the southern extremity (presumably present-day **Johor**). A third coastal town Kole or Koli Polis situated on the east coast of the Malay Peninsula was also mentioned (speculated to be modern **Kelantan**). Accompanying this 13th-century map is a manuscript that shows on Golden Khersonese a mountain range where a river system emanates. Four towns are listed but without their location: Kalonka, Konkonagara, Tharra, and Palanda. Scholarly speculation points to the map and notes as portraying a protohistoric transpeninsular portage system. *See also* *SUVARNABHUMI*.

GOTONG-ROYONG. A phrase that denotes working together and cooperation that was popular during the 1960s and 1970s and that encouraged communal labor among Malaysia’s multiethnic peoples. Traditionally, Malay *padi* (rice) rural farming communities emphasized working with one another to accomplish the heavy tasks of tilling, sowing, transplanting, and harvesting. Likewise, **Malay** fishing communities worked as a team rather than independently. *Gotong-royong* campaigns were often organized by community leaders and

local politicians to get people to collectively clean up the neighborhood drains, build public amenities like small bridges, and paint the playground facilities—activities that benefited the community as a whole. It was an attempt to instill a community spirit, cohesiveness, and unity among the people, particularly imperative in a multiethnic society.

GOVERNMENT. Malaysia inherited the Westminster model of **constitutional monarchy** and parliamentary democracy. The **Malay sultans**, the **Malay states**, and British colonial rule contributed to the contemporary Malaysian form of government. Owing to the presence of nine sultans, a unique rotational system was devised to provide the **Yang Di-Pertuan Agong** (king of Malaysia) for a five-year term decided upon (through elections) by the **Majlis Raja-Raja** (Conference of Rulers). Each of the nine states (**Perlis, Kedah, Perak, Selangor, Negeri Sembilan, Pahang, Kelantan, Terengganu, and Johor**) has its sultan, while **Penang, Melaka, Sarawak, and Sabah** each has its **Yang Di-Pertua Negeri** (head of state). A minister heads the federal territories of **Kuala Lumpur, Putrajaya, and Labuan**. While each sultan is the head of **Islam** in his respective state, the *Agong* acts in this capacity for Penang, Melaka, Sarawak, and Sabah.

The Federal **Constitution** guarantees the separation and independence of the three branches of government: executive, legislative, and **judiciary**. The executive branch comprises the **cabinet** of ministers headed by the **prime minister**; all appointments are on a five-year basis following the cycle of general elections. The cabinet abides by the principle of collective responsibility.

The bicameral legislature comprises the Dewan Negara (Senate) and Dewan Rakyat (House of Representatives). **Parliament** comprises the *Agong*, the Dewan Negara, and Dewan Rakyat. Malaysia's democratic electoral process follows the simple-majority system of the "first-past-the-post" method. Elected governments are given a five-year mandate. An independent **Election Commission** (EC) conducts parliamentary and state elections, determines electoral constituencies, and maintains the electoral rolls.

The judiciary branch caters to the principle of the rule of law with a court system from the grassroots Penghulu's Court and Native Courts to the Federal Court. Paralleling the secular civil and criminal

system is the Islamic Syariah Court system that administers Islamic *syariah* laws for Muslims. In 1993, a Special Court was set up to address offenses perpetrated by any of the Malay sultans.

The apolitical public service, the government's administrative machinery, is headed by the chief secretary. Local governments provide basic amenities and operate under the jurisdiction of the respective state governments; the federal territories of Kuala Lumpur, Labuan, and Putrajaya come under the Federal Territories Ministry. Internal security is the responsibility of the Royal Malaysia Police, while national defense is guaranteed by the Malaysian Armed Forces. The latter comprises three branches: Malaysian Army, Royal Malaysian Air Force (RMAF), and Royal Malaysian Navy (RMN). *See also* POLITICAL PARTIES.

GREAT BRITAIN, RELATIONS WITH. The **English East India Company** (EEIC), having lost out in the **spice trade** in the **Malay Archipelago** to the Dutch, withdrew to the Indian subcontinent, leaving a single outpost of Benkulen in **Sumatra**. Then in the 1780s, the EEIC returned due to the Anglo–French rivalry in India and the lucrative **China** trade in luxuries (tea, silk, porcelain). The opening of **Penang**, off the northwestern **Malay Peninsula**, in 1786 as a free entrepôt port marked the beginning of eventual British penetration into the **Malay states**. Owing to Penang's distance from Dutch activities in the East Indies (present-day Indonesia), **Singapore**, in greater proximity to Dutch Java, was established in 1819 as a free port. The **Anglo–Dutch Treaty** (Treaty of London) of 1824 settled their protracted rivalry by arbitrarily dissecting the **Straits of Melaka**: territories to the north came under the British sphere of influence and those to the south, the Dutch sphere. **Melaka** was exchanged for Benkulen. In consolidating their command of the Straits of Melaka for the China trade, the **Straits Settlements** was set up in 1826.

Prior to the 1870s, the British refrained from interfering in the Malay states. Informal intervention on occasions was justified to safeguard British interest vis-à-vis the extension of Siamese hegemony. Although aiding an individual Englishman, **(Sir) James Brooke**, who acquired the Bornean territory of **Sarawak** and became its **White Rajah** in 1841, the Royal Navy did assist him in clearing the northwestern Bornean coasts of **piratical** activities. **Labuan**,

guarding **Brunei** Bay, became a British colony in 1847. The EEIC was disbanded in 1858 and its possessions passed to the British **government**. Following the transfer to the Colonial Office in London in 1867, the Straits Settlements became Crown colonies. The European mercantile community in the Straits Settlements, in partnership with **Chinese** entrepreneurs, invested in the profitable **tin** industry of the **Western Malay States** during the late 1840s and 1850s. Disputes between Malay nobles over the throne, quarrels among Chinese factions over **mining** issues, rivalry among local Malay chieftains, and piratical activities along the coast adversely impacted tin production and caused losses for investors.

The **Pangkor Engagement** (1874), which resolved various disputes, defined Anglo–Malay relations for the next seven decades with the imposition of the **British residential system** of indirect colonial rule, transforming the Malay states into British protectorates. Theoretically, a British officer-styled resident, acted as an advisor to the Malay ruler; in reality, however, the resident administered the Malay state in the name of the sultan. The 1880s witnessed **Brooke Sarawak** extending eastward to the Baram (1883) and Trusan (1887) at the expense of Brunei, and the **British North Borneo Chartered Company** (BNBCC) establishing its administration of **British North Borneo** in 1881. In 1888, Sarawak, **North Borneo** (Sabah), and Brunei became British protectorates and collectively comprised **British Borneo**. In 1905, the Lawas was acquired from Brunei, thus establishing Sarawak’s present-day configuration. The **Siamese Malay States** came under British control through the **Anglo–Siamese Treaty** (Treaty of Bangkok) of 1909.

By 1910, **British Malaya** was constituted. Comparatively, British Borneo with its exports of **gold**, **oil**, and **timber** paled against British Malaya as the world’s largest producer and exporter of tin and **rubber** for more than six decades of the 20th century. The British orchestrated the immigration of **Indian** labor for the rubber industry. The anglicized Malay elite, graduates of the Eton-style **Malay College, Kuala Kangsar**, was the product of a policy aimed at nurturing a Malay ruling class that was pro-British in attitude and deportment. A class of English-educated urban Chinese, **Eurasians**, and Sinhalese who benefited from government and Christian mission English-language schools served as subordinate staff in the colonial bureau-

cracy and European commercial establishments (**agency houses**, banks, insurance, shipping, etc.). British invincibility was shattered when Singapore surrendered to the Imperial Japanese Army (IJA) in February 1942 in the **Pacific War** (1941–1945). Sarawak and North Borneo had earlier succumbed to the Japanese in December 1941 and January 1942 respectively.

Great Britain's postwar administrative framework of the **Malayan Union** (1946–1948) faced immense **Malay** opposition, which was rallied through the **United Malays National Organization** (UMNO) led by aristocratic leaders and the **Malay sultans**. British colonial administrators negotiated with representatives of the Malay sultans and UMNO, resulting in the **Federation of Malaya**, which replaced the Malayan Union in 1948. In mid-1946, Sarawak and North Borneo (Sabah) were ceded to Britain and became Crown colonies. Protests by the **anticeSSION movement** from a section of the Sarawak Malay community climaxed in the assassination of Duncan Stewart, the second British colonial governor, in 1949. Meanwhile, an underground communist movement was conducting subversive activities against the Sarawak colonial government. On the peninsula, the **Malayan Emergency** (1948–1960) was declared to counter the armed insurrection of the **Malayan Communist Party** (MCP). Troops from the commonwealth (Australia, New Zealand, and Fiji) assisted British military units and the Malay Regiment in the jungle war against communist terrorists (CTs). At the same time, British colonial authorities facilitated local elections culminating in the **pre-Merdeka general election** (27 July 1955) to the Federal Legislative Assembly, which ushered in the self-rule government of Chief Minister **Tunku Abdul Rahman Putra Al-Haj** (1955–1957). By then, Britain was reassured and had confidence in Tunku's ability to lead a multiracial Malaya to independence. Tunku led the **Merdeka** (independence) mission to London for talks.

On 31 August 1957, Malaya attained independence. Nonetheless, Malaya remained tied militarily to Britain under the Anglo–Malayan Defence Agreement (AMDA) of 1957 whereby British troops remained on Malayan soil to safeguard British commercial interests. Malaya also became a member of the commonwealth. Malayanization saw Malaysians replacing British personnel in the civil service. Ties with London remained strong and cordial, particularly in education and trade. When Malaysia was initially mooted in 1961, there

were accusations from Indonesia of a neocolonial plan by Britain to prolong its presence in the region. When *Konfrontasi* (September 1963–August 1966) was launched, the AMDA came to the fore with military forces from Australia and New Zealand to assist their British and Malaysian counterparts. In 1971, Malaysia adopted the Five-Power Defence Arrangements (FPDA) under which—although Britain remained a partner in addition to Australia, New Zealand, and Singapore—no British military units remained in the country.

Despite diversifying its diplomatic and economic ties with a host of nations, Malaysia continued to maintain good relations with Britain. But strained relations were evident in the early 1980s when Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad** launched a “Buy British last” campaign in retaliation against the abolition of study grants to overseas students at British universities and the curtailment of landing rights at London’s Heathrow Airport. But it was a brief downturn and had scant long-term impact. Relations again became strained when in 2003 Britain joined the United States in the invasion of Iraq. In July 2008, Britain imposed a grace period to consider imposing visa requirement on Malaysians owing to increasing cases of overstaying the six-month visa-free allowance. *See also* CLARKE, SIR ANDREW; COBBOLD COMMISSION; ECONOMY, COLONIAL; ECONOMY, POSTINDEPENDENCE; FOREIGN POLICY; LIGHT, CAPTAIN FRANCIS; LOW, SIR HUGH; PENANG SECESSIONIST MOVEMENT; RAFFLES, SIR THOMAS STAMFORD BINGLEY; REID COMMISSION; REVENUE FARM; SWETTENHAM, SIR FRANK ATHELSTANE.

GREAT DEPRESSION (1929–1931). *See* DEPRESSION, GREAT (1929–1931).

GREATER EAST ASIA CO-PROSPERITY SPHERE. The concept of the Greater East Asia Co-Prosperity Sphere advocated that Imperial Japan would free East and Southeast Asia from Western colonial rule and thereafter create a “co-prosperity sphere” under Tokyo’s leadership. Imperial Japan’s push into the **Chinese** mainland, in initiating the **Pacific War** (1941–1945), and the **Japanese Occupation** (1941–1945) of most of Southeast Asia, were designed to establish the co-prosperity sphere. The concept was first mooted by military

cadres in 1938 shortly after the outbreak of the Second Sino–Japanese War (1937–1945). But for all intents and purposes, the co-prosperity sphere concept was a mere camouflage for Imperial Japan to dominate East and Southeast Asia and to incorporate them into the Imperial Japanese Empire. The sphere was divided into three sectors: the self-reliant sector (Japan, North China, Mongolia, and Manchuria); the defense sector (Siberia, central and southern China, Southeast Asia east of Burma); and the economic sector (India and Australia). Notwithstanding the propagandistic tone of the liberation of the colonized territories that began to be emphasized in September 1940, the real objective of invasion and occupation of the aforesaid lands was to secure their strategic resources (**oil, rubber, tin, timber**, foodstuffs).

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HARI RAYA AIDIL-ADHA. Celebrated on the 10th day of *Dzulhijjah*, Hari Raya Aidil-Adha signals the fulfillment of all obligations of the hajj (pilgrimage). *Dzulhijjah*, the 12th month of the Muslim *Hijrah* calendar, is the sacred month of the hajj where Muslims visit the Kaabah in Mekah (Mecca). Those who had fulfilled the hajj, one of the five obligatory pillars of **Islam**, are referred to as *Haji* (male) and *Hajjah* (female)—hence, the celebration is also referred to as Hari Raya Haji. Muslims in Malaysia attend special prayers at the local mosque. Thereafter, cows and goats are slaughtered as sacrifice (*korban*), likening it to the act of Prophet Ibrahim (Abraham; s.a.w.) whose love for Allah (God) made him willing to sacrifice his one and only begotten son, Ismail. Having witnessed his strong faith, Allah commanded that a lamb in lieu of his son be sacrificed—hence, Hari Raya Korban. The blessed meat is distributed to the less fortunate. The *Korban* and thereafter the *kenduri* (communal feasting) are highlights of the celebrations. *See also* FESTIVALS; RELIGION.

HARI RAYA AIDIL FITRI. Commemorated on the first day of *Syawal*, Hari Raya Aidil Fitri is a thanksgiving celebration following the completion of fasting (*puasa*) during the preceding month of Ramadan in the Muslim *Hijrah* calendar. In Malaysia, **Malay-Muslims** (like Muslims all over the world) observe a dawn-to-dusk

fast during Ramadan to cleanse one's physical and spiritual well-being and review one's faith. Hari Raya Aidil Fitri in essence celebrates rejuvenation—physically, mentally, and spiritually. Preparations often begin several weeks prior when new clothes are bought, a fresh coat of paint is given to the house, and traditional *kuih-muih* (cakes and cookies) are made. Festive delicacies such as *ketupat* (triangular-shaped glutinous rice and beans), *lemang* (glutinous rice and coconut milk cooked in bamboo), and *rendang* (spiced beef) are prepared on the eve of *Syawal*. The celebration begins with a special morning prayer at the local mosque. Thereafter, families usually visit the cemeteries of ancestors to offer prayers. *Maaf Zahir Batin*, translated as “Seeking forgiveness from within and from without,” are uttered by the young to their seniors. It is a time for forgiveness, reconciliation, and burying the hatchet of any untoward developments during the past year. This seeking of forgiveness is undertaken with visits to homes of relatives and friends as well as by partaking of festive delicacies. Children in groups go from house to house within the *kampung* (village) to ask for *duit* (money). Dignitaries, including **Malay sultans**, Muslim communal leaders, notables, and politicians, hold **Open House**, where the *rakyat* (the people) are invited to enjoy the spread of **food** and drinks. See also FESTIVALS; ISLAM; RELIGION.

HARRIS MOHD SALLEH, DATUK (1930–). One of the longest serving chief ministers of **Sabah**, Harris Mohd Salleh of **Malay–Kedayan** heritage was a civil servant until persuaded in 1961 by **Tun Datu Mustapha bin Datu Harun** to enter politics and join the United Sabah National Organization (USNO). Two years later, he became secretary-general of USNO, in 1965 leader of its youth wing, and subsequently in 1971 the party's deputy president. In the first Sabah state elections that USNO won, he was appointed state minister of finance in Chief Minister Tun Mustapha's state cabinet. But strained relations with Tun Mustapha led Harris Salleh (as he is better known) to join ranks with **Tun Mohd Fuad (Donald) Stephens** to form the Parti Bersatu Rakyat Jelata Sabah (BERJAYA; Sabah People's United Party) in July 1975 to challenge the incumbent USNO. In 1976, BERJAYA came to power with Tun Mohd Fuad Stephens as chief minister; Harris Salleh was deputy chief minister and minister

of rural development. Following Tun Mohd Fuad Stephens's sudden demise in an air crash in June 1976, Harris Salleh became chief minister (1976–1985). Allegations of misgovernment, corruption, and the marginalization of non-Muslim communities brought down BERJAYA in the 1985 general election that ushered in the **Parti Bersatu Sabah** (PBS; Sabah United Party) of **Datuk Seri Joseph Pairin Kitingan**. BERJAYA's electoral defeat led to Harris Salleh standing down as party president. *See also* POLITICAL PARTIES.

HAZE. Haze, unlike fog or mist, occurs when suspended microscopic dry particles like dust or soot cause an opalescent appearance of the atmosphere. It reduces visibility to less than one kilometer and causes humidity to be 95 percent or less. Haze can persist over several consecutive days if not weeks. Malaysia first experienced this form of air pollution in the 1980s; between 1983 and 1997, seven haze episodes occurred in Peninsular Malaysia and East Malaysia. The **Klang Valley** and **Kuala Lumpur**, both highly industrialized and built-up areas, were adversely affected. Besides emissions from motor vehicles and industrial operations, contributors to haze in Malaysia are open burning and land clearing for **swidden agriculture** and **timber** extraction activities in neighboring countries. Haze-induced respiratory complaints, especially among asthmatic patients, pose a major health concern. Negotiations are underway between **governments** in Southeast Asia to effectively address the haze phenomenon. *See also* ENVIRONMENT.

HEADHUNTING. The taking of human heads, or headhunting, was a traditional cultural practice of various natives of present-day **Sarawak** (**Ibans, Kayans and Kenyahs, Kelabits and Lun Bawang**). A prolific headhunter was recognized as a brave warrior and war leader, and also desirable as a prospective mate. Headhunting was inevitable as a ritual termination of the mourning period that requires a trophy head. Human heads were also recognized as booty brought back from *bejalai*. The **White Rajahs** of **Brooke Sarawak** had proscribed headhunting with capital punishment and payment of deterrent fines with much-prized valuable, antique **Chinese** dragon jars that the natives kept as family heirlooms. Ironically, as a result of utilizing downriver pro-Brooke natives to pacify upriver recalcitrant

groups, there was an increase in headhunting during Brooke rule. Interestingly, in order not to transgress *adat*, trophy heads kept at the resident's office in Simanggang (Bandar Sri Aman) were lent out to fulfill ritual requirements. During the **Pacific War** (1941–1945) and **Japanese Occupation** (1941–1945), Allied advanced parties of British and Australian soldiers were parachuted into the northeastern highlands in early 1945 and trained, armed, and encouraged natives to take Japanese heads, hence reviving an age-old custom.

HEALTH AND HEALTH CARE. In the precolonial period, **Malays, Orang Asli, Chinese**, and other inhabitants in the **Malay Peninsula** as well as the **ethnic minorities in Sabah and Sarawak** relied on traditional healing methods and age-old remedies to address health issues. Intercession from deities through the *bomoh*, *bobohizan*, *keetong* (medium), and shaman helped overcome ailments and ensure well-being of individuals and the community. Western medicine and universal medical practices were introduced with the establishment of colonial rule. Due to the adverse impact of tropical diseases and other ailments (malaria, beriberi, dysentery, typhus, leprosy, etc.) on the workforce, the colonial **government** in 1900 set up the **Institute for Medical Research (IMR)** in **Kuala Lumpur (KL)**. **Opium** smoking and opium addiction were rife among the Chinese coolies in the **tin** and **mining** industries of the **Malay states** and posed a public health issue; one in three Chinese adults was affected in the last quarter of the 19th century. Anti-opium campaigns headed by three Western-trained medical doctors Yin Suat Chuan (b.1877) and Lim Boon Keng (1869–1957), both of **Singapore**, and **Wu Lien-teh** of **Penang** managed to move the general public as well as the colonial authorities to take steps to eradicate this pernicious habit.

Since *Merdeka* (independence), the government, which is responsible for the provision and development of public health care, has given continuous attention to and placed emphasis on upgrading the health of the **population**. The allocation of funds for public health care has been increasing over the years; for instance, RM3.73 billion was allocated under the Seventh Malaysia Plan (1996–2000), which rose to RM5.50 billion during the Eighth Malaysia Plan (2001–2005). A vast amount of public expenditure was channeled to the construction of new health facilities and the upgrading of old

infrastructure. The provision of hospitals, polyclinics, mobile dental and medical units, and the implementation of health education to the public in urban and rural areas throughout the country are the prime responsibilities of the federal Ministry of Health.

The 1990s ushered in new developments in Malaysia's health-care sector. The Ministry of Health utilized information technology (IT) to focus on nonmedical, administrative purposes such as in the dissemination of health information, quality control, management, and budget performance assessment. Privatization and the entry of the private sector in health care were further developments. In line with the National Privatization Policy, some medical and nonmedical services were privatized. For example, in 1992 the **Institut Jantung Negara** (IJN; National Heart Institute) was privatized, subsequently followed by the government's general medical store in 1993. Non-medical support services such as general maintenance and laundry were both tendered to private firms from 1995.

Long-standing charitable organizations such as Christian missionary societies and Chinese *towkay* and foundations have established nonprofit private hospitals such as the Seventh Day Adventist Hospital, Tung Shin Hospital, Hospital Lam Wah Ee, and Tai Wah Hospital. These private hospitals are sustained through generous contributions from philanthropists and public subscriptions. Hospitals that were commercial concerns were few, owing to the low returns. However, since the 1990s there has been an increase in the establishment of commercially run private hospitals in major urban areas such as KL, Shah Alam, **George Town**, and Ipoh. Health tourism, a recent phenomenon since 2003–2004, has also attracted investments in health care from the private sector. The majority of foreign clients are from Indonesia and Thailand, and a few from Australia and **Great Britain**. As a means to further attract foreigners for medical care, international accreditation certifications are imperative for both public and private hospitals, notably the Malaysian Society for Quality in Health (MSQH), ISO 9001: 2000, and Joint Commission International (JCI).

In 2005, the facility-to-population ratio for government hospitals (128 units) was 1:204 and beds (34,761 units) 1:751. Life expectancy was 73.5 years in 2005. Infant mortality was 5.1 per 1,000 live births and crude death rates, 4.4 per 1,000.

Despite the ruling that requires newly qualified doctors to serve a minimum of three years attached to public hospitals, there remains a shortage in the medical workforce, especially of specialists. In 2008, there were more than 10 medical schools in the country and each year students on government scholarships leave for medical studies abroad, mainly to Britain, India, Indonesia, and Russia. Doctors leaving for private practice and nursing personnel taking up lucrative jobs in West Asian hospitals are the two major challenges facing the public health-care sector. *See also* AIDS/HIV; DRUG ABUSE AND DADAH; MAK YONG; POPULATION.

HEAVY INDUSTRIES CORPORATION OF MALAYSIA (HICOM). Over the years, HICOM has had numerous name changes from the New Serendah Rubber Company Berhad (1910), HICOM (1980), to the wholly owned enterprise Heavy Industries Corporation of Malaysia Limited or HICOM Berhad (1993). HICOM Berhad was entrusted with the identification, initiation, planning and designing, implementation, and management of heavy industrial projects. It has interests in realty development, transport, building materials, and services industries. Diversified Resources Berhad (DRB) was established in 1990 initially to restructure Imatex Berhad, a property development company. DRB was also involved in the manufacture and assembly of monocoque buses and Pinzgauer all-terrain vehicles. DRB was awarded the contract for the automated inspection of commercial vehicles (PUSPAKOM). In 1994, DRB, in a joint venture with **PROTON** (Perusahaan Otomobil Nasional Sendirian Berhad; National Car Industry Private Limited) and others, was tasked to develop, manufacture, and market the first national PROTON cars (the Proton Saga). DRB set up **MODENAS** (Motosikal dan Enjin Nasional Sendirian Berhad; National Motorcycle and Engine Private Limited) in 1995 to produce Malaysia's first motorcycle (*Kriss*). In November 1995, DRB–HICOM Berhad emerged following a restructuring, merger, and consolidation exercise. A decade later, DRB–HICOM Berhad was the country's single largest integrated automotive company and also has interests in property development, construction, and services. *See also* ECONOMY, POSTINDEPENDENCE; INDUSTRY; NATIONAL DEVELOPMENT POLICY.

HIKAYAT. Although meaning “all types of histories” in Arabic, *hikayat* in Malay **language** and literary context refers to “story,” “tale,” or “the story of.” The *hikayat* genre narrates real-life stories but intermixes the story with supernatural beings (gods and goddesses), heavens, and magic, all packaged into a moral narrative where good overcomes evil, the former rewarded and the latter punished. *Hikayat* was rendered in oral storytelling, and in written and printed form. The Indian-Hindu epics, the *Râmâyana* and *Mahâbhârata*, influenced and enriched Malay *hikayat*. The advent of **Islam** brought tales of the prophets and historical Islamic personages (warriors and princes) into Malay **literature** through translation, adaptation, and retelling. *Hikayat Hang Tuah* and the *Sejarah Melayu* (Malay Annals; based on the *Hikayat Melayu*) are but two renowned examples of the *hikayat* genre, both nominated into the UNESCO “Memory of the World” program.

HINDU RIGHTS ACTION FORCE (HINDRAF). *See* ELECTION, 12TH MALAYSIAN GENERAL; S. SAMY VELLU SANGALIM-UTHU, DATUK SERI.

HINDU–BUDDHIST PERIOD (1st CENTURY B.C.E.–13th CENTURY C.E.). The Hindu–Buddhist period in Malaysia (and South-east Asia) between the first century B.C.E. and the 13th century C.E. witnessed the initial emergence of urban centers and states. *Suvarnabhumi* (Land of Gold), referring to the **Malay Peninsula** and/or **Sumatra**, was a probable reference to the richness of Southeast Asia in general and hinted that **Indian** traders had sought trade with the region as early as 200 B.C.E. Previous suggestion of a sociocultural colonization by Indian colonists was unverified, as recent findings pointed to a more promising stage of development among the indigenous **Malays** in the Bronze and Iron Ages prior to the adoption of **Hinduism** and **Buddhism**. The Hindu–Buddhist period is characterized by the introduction of Sanskrit literacy, the concepts of kingship and statecraft, and Hinduism and Buddhism. Two locations in Peninsular Malaysia that bear evidence to this period are Kuala Selinsing and the **Bujang Valley**. The Kuala Selinsing site, a Malay settlement, thrived between the second and fourth centuries C.E. on

the southwest coast of the Malay Peninsula. Findings of glass and carnelian beads suggest that it was engaged in trade with the Oc Eo complex in southern Vietnam and the Philippines. Excavations in the Bujang Valley, encompassing the Muda and Merbok rivers of **Ke-dah**, revealed numerous Hindu and Buddhist monuments. Pengkalan Bujang and Sungai Mas attested to be trading sites, as evidenced by ceramic artifacts. The reconstructed Candi Bukit Pahat of the Bujang Valley illustrated local Malay creative input in producing a temple that reflected Hindu and Mahayana Buddhist architectural characteristics with no counterpart in India itself but bore similarities with a *candi* at the **Santubong** site in southwest **Sarawak** and in Sumatra. The legacy of the Hindu–Buddhist period are seen in loan words from Sanskrit in the Malay **language** (*raja* = ruler; *negeri* = country; *bahasa* = language), and are reflected in various rituals and titles, the notions of kingship in the Malay royal courts, and the concept of **der-haka** (*durhaka*) on Malay political **culture**. See also SRIVIJAYA.

HINDUISM. Adherents of Hinduism comprised 6.3 percent of Malaysia’s total **population** of 23.27 million (2000 census). It forms the main belief system of the majority of **Indians** in Malaysia, particularly those who are descended from Tamil immigrants from South India. Hinduism, a way of life, subscribes to two basic concepts: dharma and *moksha*. Dharma stresses a prescribed system of **religious** and sociocultural ways of behavior. *Moksha* is often equated with salvation, that is, the ultimate release from the worldly cycles of birth and rebirth to attain unity with God. Hence, by adhering to dharma, one can break through the successive life forms (*samsara*) where one’s soul, guided by karma (moral law of cause and effect), could attain eternal bliss or *moksha*. The pantheon of gods and goddesses of Hinduism is varied and complex, with the Trinity of Brahma, Vishnu, and Shiva (Siva) at the apex. Hindus believe that the gods and goddesses are mere manifestations of one singular supreme god. The *Veda* is Hinduism’s scriptural text and was compiled sometime between 1500 and 500 B.C.E.

Hinduism does not differentiate between the religious and the secular. Some Malaysian Hindus are Shaivites, the followers of Shiva, while others are Vaishnavites, worshippers of Vishnu. In recent decades, there has been a religious revival and a proliferation of

religious education among Hindus. The Hindu Darma Mamandram, Malaysia Hindu Sangam, and the Arulneri Thirukkoottam are some of the Hindu organizations that conduct religious classes to bring together the Hindu community. Meanwhile, there are various movements currently active in Malaysia that follow the preaching of saints and spiritual leaders and draw followers from among urban middle-class Indians and even **Chinese**. Prominent among such movements are Hare Krishna movement, Satya Sai Baba Society, Church of the Shaiva Siddhanta, Ananda Marga, Brahma Kumaris, and Divine Life Society. These movements are active in social welfare work and philanthropic pursuits.

HISHAMUDDIN TUN HUSSEIN ONN, DATUK SERI (1961–).

Datuk Seri Hishamuddin Tun Hussein Onn is the son of **Tun Hussein Onn**, Malaysia's third **prime minister** (1976–1981). Like his father, Hishamuddin graduated from Lincoln's Inn, London, as a barrister. Initially working with a law firm in **Kuala Lumpur**, he later set up his own practice. He came into political prominence when the leadership of the **United Malays National Organization** (UMNO), headed by Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad**, came under harsh criticism in 1998. Ahmad Zahid Hamidi, UMNO Youth chief and allied to **Dato' Seri Anwar Ibrahim**, deputy president and deputy prime minister, delivered a scathing speech alleging corruption in the leadership (read: Mahathir). Hishamuddin was Ahmad's deputy and kept a low profile. Then, when the fallout began in late 1998, Anwar was sacked from UMNO and arrested on corruption charges; Ahmad and others allied to him (Anwar) were sidelined, and Hishamuddin stepped up to head UMNO Youth. A brief time in various portfolios in Mahathir's **cabinet** finally landed him the reputedly powerful post of minister of education (2004–present). Hishamuddin was known to be accommodating and prepared to dialogue with various educational interest groups, including the influential **Dong Jiao Zong** (United Chinese Schools Committees' Association). But his misstep in the *keris* issue—unsheathing a *keris* (asymmetrical dagger) in a ritual during the UMNO meeting—sparked fear and suspicions among non-Malays in the mid-2000s. This controversy, some quarters believed, was a contributing factor when the ruling **Barisan Nasional** (BN; National Front), of which UMNO was a dominating

force, suffered an unprecedented electoral defeat in the **12th Malaysian general election** of 8 March 2008.

HUI. From the Chinese, *hui* refers to a society, association, clan, or dialect-based union. A popular occurrence in Malaysia is the *huiguan*, meaning an association formed by **Chinese** who came from a particular district often identified with the dialect—for instance, Hokkien Huiguan (Hokkien Association). *Hui* carries another connotation: “sworn brotherhood” or “secret society,” such as the well-known T’ien Ti Hui (Heaven and Earth Society), which was a band of Chinese patriots who sought to overthrow nonindigenous dynasties on the mainland. *Hui* in the **Straits Settlements** and in the **Western Malay States** provided the *sinkheh* (newly arrived guests) a mutual support group of sworn ritual brotherhood. Blood oaths, secret signs, and a myriad of rituals bind members to the *hui* and to each other. Owing to their network, the *hui* operated as coolie brokers and managed **revenue farms** (**opium**, gambling, etc.). Clashes between rival *hui* over economic stakes (**tin mining** land, urban territory, and others) were common. **Sarawak** and **North Borneo** (Sabah) noted the subversive doctrines of *hui* (anti-Qing/Manchu) and proscribed their existence at an early stage. Following the so-called Chinese Rebellion of 1857, Sarawak was vigilant to curb any semblance of *hui*. Repeated outbreaks of *hui* wars and street fights led the British colonial authorities to proscribe them in the Straits Settlements and the **Malay states**. See also **KONGSI**; **LARUT WARS**; **PANGKOR ENGAGEMENT**.

HUSSEIN ONN, TUN (1922–1990). Eldest son of **Dato’ Onn bin Ja’afar**, founder and president of the **United Malays National Organization** (UMNO), Tun Hussein Onn was trained as a military officer (captain) who saw action with the British army in the Middle East during World War II (1939–1945). After the war, he joined the Malay Administrative Service and briefly served in **Selangor** and **Johor**. He entered politics and was the first chief of UMNO Youth (1950–1951). He left UMNO with his father to set up the Independence of Malaya Party (IMP), which had little success. Hussein took leave to pursue a law degree at Lincoln’s Inn, London, returning in 1958 to practice in **Kuala Lumpur**. A decade later, his brother-in-

law **Tun Abdul Razak bin Hussein**, then deputy **prime minister**, persuaded Hussein to return to UMNO. By mid-1969, Hussein was a UMNO supreme council member and a member of Parliament (East Johor Bahru). In Razak's **cabinet**, he served as minister of education (1970). In UMNO, he was elected vice president. Following the untimely passing of **Tun Dr. Ismail Abdul Rahman** (1915–1973) in August 1973, Hussein became acting deputy president of UMNO and acting deputy prime minister.

The sudden demise of Razak on 14 January 1976 saw Hussein taking on the dual responsibility of acting president of UMNO, and on 15 January as Malaysia's third prime minister (1976–1981). Upholding the rule of law, he imposed emergency rule in **Kelantan** when Dato' Haji Mohamed Nasir, the *menteri besar* (chief minister), who faced a vote of no-confidence in the state assembly, refused to step down. Staunchly against corruption, Hussein won the day when Dato' Harun bin Haji Idris, *menteri besar* of **Selangor** and UMNO Youth chief who was involved in a RM6.5 million loss in Bank Rakyat (People's Bank), was investigated, tried, and convicted. Harun was sacked from UMNO. Hussein succeeded in overcoming opposition to the **New Economic Policy** (NEP; 1971–1990) from various quarters, notably the Associated Chinese Chamber of Commerce and Industry of Malaysia. He introduced the **Amanah Saham Nasional** (ASN; National Unit Trust Fund) scheme and promoted the Rukun Tetangga (Neighborhood Committees), the former to help *bumiputera* and the latter to foster greater interaction among the various ethnic communities. Hussein retired as prime minister in July 1981. He passed away on 29 May 1990 in San Francisco.

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IBAN. Numbering 657,700 (2004 est.), the Iban represent **Sarawak's** largest group of indigenes, accounting for one third of its total **population**. The Iban lived in their traditional settlements in the river systems of the Batang Lupar, Saribas, and Rejang rivers. Migration from Central Borneo during the 17th and 18th centuries to seek new lands resulted in Iban settlements in the Saribas-Skrang area, present-day Sri Aman Division, which remains the Iban heartland. Traditionally,

Iban subsistence from **swidden** hill *padi* (rice) cultivation made the search for virgin forest essential for survival and fostered a highly mobile and martial people. **Headhunting** for martial prowess and ritual obligations were age-old practices of the Iban (then known as Sea Dayaks) until proscribed by the Brooke **White Rajahs**. The **longhouse** was and still is the major dwelling for the Iban, and it resembles a federated union of *bilek* (compartment) families that most often are bound by kinship ties. Egalitarian Iban society fostered meritocracy and independence but at the same time emphasized cooperation (in hunting and in gathering **jungle products**) and conformity, particularly to *adat* (custom). Young male Iban undertake *bejalai* as a rite of passage ritual, venturing into the world to seek their fortune and acquire new life experiences.

Adherence to the traditional beliefs, rituals, and commands of the *adat* remains among contemporary Iban communities, excluding those that have embraced **Christianity** (Anglicanism and Catholicism). Iban from Saribas were the first indigenous people receptive to **education** offered by European missionaries in the 19th century. Education opens up wider employment opportunities, allowing Iban participation in the public and private sectors. The merger in 1974 of the Iban-based Parti Pesaka Sarawak with the Parti Bumiputera that represented Muslim *bumiputera* (Malay and Melanau) to establish the **Parti Pesaka Bumiputera Bersatu** (PBB; United Indigenous Rights Party) offered a political voice for the Ibans. The Parti Rakyat Sarawak (PRS), which was established in 2004 and replaced the deregistered Parti Bansa Dayak Sarawak (PBDS), and the Sarawak Progressive Democratic Party (SPDP), a breakaway of the defunct Sarawak National Party (SNAP), are two other Iban-based political parties. The PBB, PRS, and SPDP are component parties of the **Barisan Nasional** (BN; United Front). *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; JUGAH ANAK BARIENG, TUN TEMENGGONG; NINGKAN, STEPHEN KALONG; POPULATION.

IBRAHIM YAACOB (1911–1979). Ibrahim Yaacob was the founding president of the **Kesatuan Melayu Muda** (KMM; Young Malays Union), which sought independence of **Malaya** from **Great Britain**. A schoolteacher, journalist, and writer, Ibrahim utilized his writings to awaken Malay sociopolitical consciousness. With Japanese sup-

port, he acquired the daily *Warta Malaya* in 1941, transforming it into an anti-British propaganda tool. After Ibrahim was imprisoned by the British, the Japanese military authorities released him in February 1942. During the **Japanese Occupation** (1941–1945), the Imperial Japanese Army (IJA) appointed him lieutenant colonel of the Malai Gun (Malayan Army) or Pembela Tanah Air (PETA; Defenders of the Motherland). Advocating *Melayu Raya* and *Indonesia Raya*, which envisage the unity of the **Malay Archipelago**, Ibrahim and others established the Kesatuan Rakyat Indonesia Semenanjung (KRIS; Union of Peninsula Indonesians) in July 1945. The sudden Japanese surrender (15 August 1945) and the hasty declaration of Indonesia's independence (17 August 1945) left Ibrahim and KRIS stranded. On 19 August 1945, Ibrahim and his wife, Onan Siraj, left for Jakarta, where he participated in the Indonesian Revolution (1945–1949). Meanwhile, in Malaya, the Partai Kebangsaan Melayu Muda (PKMM; National Party of Malay Youth) in 1950 gave Ibrahim full mandate to organize the struggle against British colonial rule. Thereafter, through representatives, Ibrahim formed the Kesatuan Malaya Merdeka (KMM; Union of Independent Malaya) in June 1950. In the face of the **Malayan Emergency** (1948–1960), the British colonial **government** proscribed PKMM and KMM. Ibrahim's radical, left-leaning views and advocacy of pan-Malay/pan-Indonesia were too extreme for the British, who preferred to deal with moderates and aristocrats in the **United Malays National Organization** (UMNO).

IMMIGRANT LABOR. The 1840s saw an influx of immigrant labor into the **Malay Peninsula**. The coolie traffic from southern **China**, initiated, organized, and operated by **Chinese** syndicates (**secret societies**), supplied the much-needed labor for the booming **tin** industry in the **Western Malay States**. The credit-ticket system was the common labor recruitment mechanism: a *sinkheh* (newly arrived guest) was contracted to an employer who paid the syndicate the *sinkheh*'s travel expenditure. Consequently, the *sinkheh* was compelled to serve this employer for a specified period (usually three years) as repayment of his boat passage from China. As an indentured worker, he was a de facto property of his employer, forbidden to change employer, and closely monitored lest he abscond. Ill treatment was

commonplace. This trafficking of coolies was known as the “pig trade,” since the *sinkheh* was treated like a trade commodity. Thousands of Chinese coolies arrived annually at **Penang** and **Singapore**; thereafter, they were brought to work the tin mines that dotted the **Kinta Valley**, **Klang Valley**, and Sungai Ujong (later **Negeri Sembilan**). The low wages of Chinese coolies enabled labor-intensive Chinese-owned tin **mining** operations to dominate the mining sector of the Western Malay States until the early 20th century. Subsequently, Chinese indentured labor was proscribed by the British colonial **government** in 1914.

Commercial **agriculture** recruited **Indian** and Chinese workers beginning with the **sugar** plantations of **Province Wellesley** in the early 19th century, followed by **coffee** in the 1880s and 1890s in the **Malay states**. The **rubber** boom of the early 20th century spurred the wave of South Indian Tamil immigrant labor to **British Malaya**. The British colonial authorities in India and Malaya orchestrated the immigration of Tamil labor. The Tamil worker arrived with his wife and children. Recruitment was either by indenture or the *kangany* **system**; the former served the sugarcane industry while the latter worked for coffee plantations. The *kangany* or foremen returned to his home village in India to recruit workers. Unlike indentured workers, recruits under the *kangany* system were morally obligated through familial or kin ties with the *kangany*, hence few absconded. Plantation owners facilitated housing, schools for workers’ children, and clinics.

Free or unassisted immigrant labor in both mining and plantation sectors was comparatively small. During economic slumps, notably the **Great Depression** (1929–1931), many mine and plantation workers were repatriated. Furthermore, restrictions were imposed on male immigrants entering Malaya; consequently, Chinese **women** arrived instead, working mainly as *amah-chieh* (domestic servants), *samsui* (in construction), and others as prostitutes. Immigrant labor was the single contributing factor to the multiethnic **population** of present-day West Malaysia. The 1980s and 1990s witnessed immigrant labor from Indonesia, Thailand, Myanmar, China, and Bangladesh, primarily in the construction and plantation sectors (**palm oil**). The majority of females (mainly from Indonesia) work as domestic servants in private households. *See also* AGRICULTURE; ECONOMY, PRE-

INDEPENDENCE; ECONOMY, POSTINDEPENDENCE; MINING; RAILROADS AND ROADS.

INDIA. *See* BUJANG VALLEY; EDUCATION, COLONIAL; GOLD; HINDU–BUDDHIST PERIOD; HINDUISM; IMMIGRANT LABOR; INDIANS; *KANGANY (KANGANI) SYSTEM*; LITERATURE, MALAYSIAN TAMIL; *MAHÂBHÂRATA*; *RÂMÂYANA*; RUBBER.

INDIANS. There are 1.8 million (2004 est.) Indians in Malaysia, or 7 percent of the total **population**, who form a disparate group in terms of **language**, ancestral origins, **religion**, caste, class, and occupational niches. Indian ethnic subgroups are: Indian Tamil, Malayali, Telugu, **Sikh**, Punjabi (excluding Sikhs), Pakistani, Bangladeshi, Sri Lankan Tamil, and Sinhalese. The Indian Tamil is the largest ethnic subgroup, comprising 85 percent (2004 est.). Archeological artifacts and historical records point to an Indian presence in the **Malay Peninsula** in the first century C.E., notably a flourishing Indian port-colony in **Kedah's Bujang Valley** and later in **Langkasuka**. An Indian mercantile colony was established in the entrepôt port of the **Malay Sultanate of Melaka** (ca. 1400–1511). Inter marriages with local **Malays** produced the eclectic **Chitty** community of present-day **Melaka** and the *Jawi Peranakan* of **George Town, Penang**. Indian political philosophy—the concept of kingship (*devaraja*), sovereignty (*daulat*), betrayal (*derhaka [durhaka]*), rituals, court titles, and language—remained evident in the nine Malay sultanates.

Large-scale Indian emigration and permanent settlement commenced in the 19th century. Indian convicts and laborers were transported in the early part of the century to the **Straits Settlements** to undertake public infrastructure works; indentured labor was recruited for the **sugar** industry of **Province Wellesley**. In the late 19th century, thousands of Indian laborers were procured for jungle clearance for large-scale commercial **agriculture** (tea, **coffee**, coconut, and **rubber**), and **railroad and road** construction, while hundreds served as stevedores at the ports of **Penang** and **Singapore**. The British colonial bureaucracy, Western **agency houses**, banks, shipping, and insurance firms engaged English-educated Sri Lankan Tamils and Sinhalese as clerical and submanagerial staff. But it was **British**

Malaya's celebrated rubber industry that absorbed the bulk of the Indian Tamil immigrant labor.

The spatial distribution of the Indian community adhered to the historical patterns of settlement; the majority lived in **Selangor**, **Perak**, **Negeri Sembilan**, and **Johor** with plantation agriculture and pockets in Kedah and west **Pahang**. The traditional multitiered caste system was discarded in favor of the dual-tier system of higher and lower castes that remained relevant in contemporary marriage arrangements. **Hinduism** is the most popular religion of the Indian community, especially among the Indian Tamil. **Thaipusam** and **Deepavali** are major Indian festivals in addition to hundreds of other religious and cultural celebrations throughout the year.

Accessibility to educational facilities led to a greater number of Indians who managed to escape the vicious cycle of the estate as rubber tappers and unskilled labor. Indians have benefited from the affirmative action of the **New Economic Policy** (NEP) in accessibility to tertiary **education**. Overall, members of the Indian community—despite wider disparities between the haves and have-nots—enjoy a higher socioeconomic level than their forefathers ever dreamed of in the pre-*Merdeka* (independence) period.

Since independence, the **Malayan (Malaysian) Indian Congress** (MIC) has remained the dominant political voice for the Indian community. A partner of the **Alliance Party** and thereafter the **Barisan Nasional** (BN; United Front), Indians rely heavily on the MIC to fight for their rights and interests vis-à-vis the **Chinese**, Malays, and other indigenous minorities. Undoubtedly, the MIC has contributed much in elevating the socioeconomic position of the community. However, protests from the Hindu Rights Action Force (HINDRAF) in November 2007 in **Kuala Lumpur** revealed that the community suffered from discrimination and marginalization. HINDRAF's actions were directed at both the MIC and the BN **government** for shortcomings and negligence of minorities. The Indian-based People's Progressive Party (PPP), established in 1953 and a member of the BN coalition, appears to be the alternative to the MIC in championing the cause of the Indian community, especially following the unprecedented electoral setbacks dealt the MIC in the **12th Malaysian general election** of 8 March 2008. *See also* S. SAMY VELLU SANGALIMUTHU, DATUK SERI; SAMBANTHAN, V. T., TUN.

INDONESIA, RELATIONS WITH. The **Malay Peninsula** had long-established relations with the archipelagic expanse of territories that today constitutes the Republic of Indonesia. Immigrants from neighboring **Sumatra** (Acehnese, Batak, **Minangkabau**, Jambi), **Borneo** (Banjarese, **Malay**), to Java (Javanese, Madurese), and as far as Sulawesi (**Bugis**) had arrived over the centuries, with many sojourners becoming residents and *masuk Melayu*, further enriching the plural **population**. Trade and **Islam** contributed to the initial contacts and engendered a sense of “Malayness” within the **Malay Archipelago**. The **Anglo–Dutch Treaty** (Treaty of London) of 1824 effectively divided insular Southeast Asia into British and Dutch spheres; hence, the former created **British Malaya** and **British Borneo**, and the latter, the Netherlands (Dutch) East Indies. Politically, Malay groups such as the **Kesatuan Melayu Muda** (KMM; Young Malay Union) and its postwar reincarnation the Partai Kebangsaan Melayu Muda (PKMM; National Party of Malay Youth) and others subscribed to the radical nationalism of Indonesia and nurtured the concept of *Melayu Raya* (Greater Malay) and *Indonesia Raya* (Greater Indonesia), a vision of a unified Malay world comprising contemporary Indonesia, Malaysia, southern Thailand, and southern Philippines. Interestingly, it was Imperial Japan that joined the administration of Malaya and Sumatra during the **Pacific War** (1941–1945), realizing a partial *Indonesia Raya*.

Konfrontasi (1963–1966), launched by Indonesia’s President Sukarno, soured Malaysia–Indonesia relations. But by 1967, both—together with **Singapore**, Thailand, and the Philippines—inaugurated the **Association of Southeast Asian Nations** (ASEAN). Since the 1980s, there has been an increasing cross-straits migration, both legal and illegal, of Indonesians seeking economic opportunities in Malaysia. Indonesians served as inexpensive, unskilled labor for the plantation and construction sectors while females served as live-in domestics with urban Malaysian families. Illegal Indonesian migrants pose a delicate issue between **Kuala Lumpur** and Jakarta; rounding up of illegal workers was a nightly routine of the Malaysian authorities. Malaysia has been unduly tolerant of the annual **haze** phenomenon that pollutes the **environment** in the peninsula and **Sarawak**. Nonetheless, a sense of Malayness binds Malaysia–Indonesia relations. *See also* FOREIGN POLICY.

INDUSTRY. Industrialization started in the 1950s with import substitution, producing consumer products (mainly beverages and canned foodstuff) for local needs. Tax-relief incentives and tariff protection of selected industries were incorporated in the Pioneer Industries Ordinance (1958). Then, between 1968 and 1980, the focus was shifted to export orientation with the Investment Incentives Act (1968) and the Free Trade Zone Act (1975) to boost foreign direct investments (FDIs). In 1975, the Industrial Coordination Act (ICA) ensured that manufacturing licenses were issued where equity ownership and employment structure were in line with the **New Economic Policy** (NEP; 1971–1990). Import substitution was rejuvenated in the 1980s, emphasizing heavy industries for national strategic considerations resulting in the 1983 national car project, and the promotion of steel and cement industries. Three Industrial Master Plans (IMPs)—IMP1 (1986–1995), IMP2 (1996–2005), and IMP3 (2006–2020)—ensured that Malaysia’s industrialization program was structured and monitored in striving toward the **Vision 2020** goal of attaining fully industrialized nation status by 2020. All IMPs stressed export orientation for the long-term competitiveness of the industrial sector.

The manufacturing sector is the most dynamic one and increased its share of gross domestic product (GDP) from 12.8 percent in 1960 to 47.8 percent in 2007, far outpacing **agriculture** (8.6 percent). Manufacturing employed a workforce of 3 million in 2005 (251,939 back in 1970). Manufactured goods accounted for 80.5 percent of total exports in 2005 (11.9 percent in 1971). The electrical and electronic industries have dominated the manufacturing sector since 1970. In 2005, electrical and electronic exports represented 65.8 percent of total exports of manufactured goods and 18.3 percent of the workforce of the manufacturing sector. The bulk of industrial estates, free-trade zones (FTZs), specialized industrial estates (SIEs), and technology parks are located along the western corridor of Peninsular Malaysia with concentrations in **Penang, Kedah, Perak, Selangor, Negeri Sembilan, and Melaka**. SIEs cluster within a single location a community of manufacturers, suppliers, service providers, and other related ancillary support.

In line with its **Look East policy**, Malaysia encouraged the setting up of small and medium-sized enterprises (SMEs). In 1996, the Small and Medium-Scale Industries Development Corporation (SMIDEC)

promoted the development of SMEs. In the 1990s, emphasis in industrialization was on export-oriented, high-value-added, and high-technology industries. The **Multimedia Super Corridor** (MSC) and the National Biotechnology Policy (2005) sought to propel the nation toward its ultimate aim of achieving fully industrialized nation status by 2020. Industrialization has resulted in greater participation of **women** in the labor force as well as foreign workers. The hastening pace of the growth of industrial estates and urbanization impacted on the built landscape, new lifestyles and family structures, and socio-economic trends.

The construction industry has developed hand in hand with the country's economy and social lifestyle by erecting residential housing, industrial and commercial buildings, and infrastructure. Notable construction showcases include the Merdeka Stadium (1957), the Klang Gates Dam and water supply scheme (1958), the Cameron Highlands hydroelectric power scheme (1958–1959), Parliament House (1963), Subang International Airport (1965), **George Town's** Kompleks Tun Abdul Razak (KOMTAR; Tun Abdul Razak Complex), the **Penang Bridge** (1985), **Kuala Lumpur International Airport** (KLIA; 1998), **Sepang International Circuit** (1999), **Petronas Twin Towers** (2004), and public transport systems like the **North–South Expressway** (NSE), light rail transit (LRT), monorail, commuter railway, and the Express Rail Link (ERL). Foreign workers from neighboring countries formed 70 percent of the workforce of the construction sector in 2001. *See also* CYBERJAYA; ECONOMY, POSTINDEPENDENCE; HEAVY INDUSTRIES CORPORATION OF MALAYSIA; MODENAS; NATIONAL DEVELOPMENT POLICY; NATIONAL VISION POLICY; PERODUA; PROTON; PUTRAJAYA; RAILROADS AND ROADS.

INSTITUT JANTUNG NEGARA (IJN; NATIONAL HEART INSTITUTE). Established in **Kuala Lumpur** in September 1992, the Institut Jantung Negara is the national referral center in the treatment and management of heart diseases for young and old. IJN's team of cardiologists, pediatric cardiologists, cardiothoracic surgeons, cardiac anesthesiologists, and support staff offers a wide range of services (diagnostic and therapeutic). IJN has achieved several pioneering feats in the Asia Pacific region, including endoscopic

(keyhole) surgery to address atrial fibrillation (AF), bypass surgery on a conscious patient, and stem-cell transplantation on a patient with end-stage heart disease. IJN was one of the first **health-care** services that was privatized under the **National Privatization Policy**.

INSTITUT KEFAHAMAN ISLAM MALAYSIA (IKIM; INSTITUTE OF ISLAMIC UNDERSTANDING MALAYSIA). Institut Kefahaman Islam Malaysia was set up by the Malaysian **government** in 1992 to promote the understanding of **Islam** among Muslims and non-Muslims, emphasizing the **religion's** universal values. A research-based center, IKIM has published scholarly papers in journals and periodicals, books, and articles in local **Malay** and English newspapers. Seminars and conferences have been organized, touching on issues of domestic and global concerns. IKIM is headquartered in **Kuala Lumpur** and runs the first Islamic digital radio station (IKIM.fm) in Malaysia, launched in 2001.

INSTITUTE FOR MEDICAL RESEARCH (IMR). Established in **Kuala Lumpur** in 1900 initially to undertake research and remedies for contagious tropical diseases, the Institute for Medical Research has since expanded to function as a central reference laboratory, a training center for medical technologists, and a site for vaccine production. Following the establishment of British protectorates over the **Western Malay States** in 1874, the **mining** and commercial **agricultural** sectors accelerated in earnest. **Railroad and road** construction facilitated the transport of goods, equipment, and labor. However, the clearing of jungles and draining of swamplands coupled with the hot and wet tropical climate promoted the breeding of malaria-carrying mosquitoes and other insects and viruses. Diseases and epidemics could literally cripple a labor force—hence, the setting up of the IMR for research and diagnostic ends. The IMR has contributed toward the discovery of causal factors and developed preventive measures and vaccines for malaria, beriberi, dysenteries, typhus, leprosy, leptospirosis, and filariasis. It continues its invaluable work, often collaborating with counterparts in the United States, **Great Britain**, and the World Health Organization. *See also* HEALTH AND HEALTH CARE.

INTERNAL SECURITY ACT (ISA; 1960). Despite the guarantee of personal freedom in the Malaysian Federal **Constitution**, it can be withheld according to Article 149 of the Internal Security Act. Under the ISA, the **government** is empowered to detain an individual without trial if it is deemed necessary on grounds of compromising national security. The ISA dates back to the Emergency Regulations Ordinance 1948 that the British colonial authorities utilized during the **Malayan Emergency** (1948–1960) when it was difficult to present evidence in a court of law of the subversive activities of captured communist terrorists and suspected leftist activists; hence, many were incarcerated without trial. However, when the emergency was lifted in 1960, the then-independent government of the **Federation of Malaya** passed the ISA in the same year. Nonetheless, ISA Article 151 provides specific protection to detainees. In this context, the government-backed Suruhanjaya Hak Asasi Manusia (SUHAKAM; Malaysian Human Rights Commission) acts as a neutral, transparent, third party that guides both the detainee and the authorities. Critics of the ISA argued against mishandling and abuse, often citing its alleged application in silencing opponents to the incumbent government.

INTERNATIONAL MOVEMENT FOR A JUST WORLD (JUST). Founded in Malaysia in August 1992, the International Movement for a Just World is an interfaith movement that draws members from the local scholarly community and from abroad. JUST advocates civilizational dialogue, maintaining that through interaction all peoples from diverse ethnic and **religious** backgrounds will discover that the worldviews and values inherent in all religious and sociocultural traditions can offer mankind the guidance toward a just world. JUST engages and reaches out to the public through a series of lectures, seminars, and conferences, and publications. *See also* NONGOVERNMENTAL ORGANIZATIONS.

ISHAK BIN HAJI MUHAMMAD, DATO' (1909–1991). A writer and journalist, Ishak bin Haji Muhammad (affectionately known as Pak Sako) sought to raise **Malay** political consciousness through his writings by exposing the plight, backwardness, and dire situation of the community during the colonial period. As a journalist, he worked

with *Warta Malaya*, *Utusan Melayu*, *Pelita Malaya*, *Suluh Malaya*, and *Semenanjung*. He was a contemporary of **Ibrahim Yaacob** at *Utusan Melayu* and joined his **Kesatuan Melayu Muda** (KMM; Young Malay Union) in 1940 and became its secretary. Consequently, he was detained by the British and released when **Singapore** surrendered in February 1942. During the **Japanese Occupation** (1941–1945), he worked for *Berita Malai* and as editor of *Semangat Asia*, both propaganda mouthpieces of Imperial Japan. After the war, he was appointed to head the pro-Indonesia **Partai Kebangsaan Melayu Muda** (PKMM; National Party of Malay Youth), which earned him a lengthy detention (1948–1953) under the **Internal Security Act** (ISA). Upon his release, he chaired the Socialist Front, a coalition of the **Partai Rakyat Malaya** (PRM; Malayan People’s Party) and the Labour Party of Malaya. He did not enjoy electoral success (1959 and 1964) as a Socialist Front candidate. Owing to his pro-Indonesia stance, he again became an ISA detainee in 1965 at the height of **Konfrontasi** (1963–1966). He was released in 1966 and thereafter he focused on his writings. Altogether he published no fewer than 23 short stories and 16 novels, it was his two prewar novels, *Putera Gunung Tahan* (1938) and *Anak Mat Lela Gila* (1941), that had the greatest impact on Malay consciousness. *See also* LITERATURE, MODERN MALAY; MEDIA, PRINT.

ISLAM. Islam means “submission (to God)” and its adherents are referred to as Muslim or one who submits unconditionally to Allah (God). Islam, Muslims believe, is the final revelation of Allah to mankind, a comprehensive system of faith and behavior. There is no dichotomy of **religious** and secular life; the all-embracing *syariah* (law) covers all facets of human behavior and activity. The five pillars of Islam are: the profession of faith (*syahada*); five daily prayers (*solat*); alms giving (*zakat*); pilgrimage to Mecca (*hajj*); and, annual monthlong fasting (*saum*). Islam reached northern **Sumatra** in the 13th century, brought by Indian-Muslim traders; through trade, the **religion** spread eastward. The conversion of the **Malay Sultanate of Melaka** in the early 15th century hastened the propagation of Islam throughout the **Malay Archipelago**. Islam is the official religion of Malaysia, and Muslims adhere to the majority Sunni tradition (as opposed to the minority Shi’ites). Muslims comprised 60.4 percent

of Malaysia's total **population** of 23.27 million (2000 census), the majority are ethnic **Malays**, but there are also some **Orang Asli** communities, and they are among several **ethnic minorities in Sabah and Sarawak**. *See also* DAKWAH; INSTITUT KEFAHAMAN ISLAM MALAYSIA.

ISLAM HADHARI (CIVILIZATIONAL ISLAM). Islam Hadhari was promulgated by **Dato' Seri Abdullah Ahmad Badawi**, Malaysia's fifth **prime minister** (2003–present) with the launching of a guidebook in February 2005. Abdullah hails from a religious background; his father (Ahmad Badawi) and grandfather (Abdullah Fahim) were renowned **Islamic** scholars and teachers. Islam Hadhari emphasizes the development of the *ummah* (community) through advocating 10 principles: faith and piety in Allah (God); a just and trustworthy **government**; a free and independent people; a vigorous pursuit and mastery of knowledge; a balanced and comprehensive economic development; a good quality of life for the people; protection of the rights of minority groups and **women**; cultural and moral integrity; safeguarding of natural resources and the **environment**; and strong defense capabilities. *See also* RELIGION.

ISLAMIC FINANCIAL SERVICES. Malaysia is the first country in the world where an Islamic banking system exists alongside a conventional banking system. The Lembaga Tabung Haji (LTH; Pilgrims' Management and Fund Board), established in 1962, provides a savings facility for fulfilling the hajj (pilgrimage) and was the first modern Islamic financial institution in then-**Malaya**. The Islamic Banking Act of 1983 established the Bank Islam Malaysia (BIMB), the first local Islamic bank based on *syariah* principles. A decade later, Islamic banking became a full-fledged banking system with an interest-free banking scheme (IFBS).

Islamic banking is founded on the concept of profit sharing (*mudharabah*) in contrast to the interest principle of conventional banking. Venture capital is provided by the investor, the industrialist or entrepreneur undertakes the work, and the profits as well as the risks are shared. By the mid-1990s, more than 46 financial institutions offered *mudharabah* investment accounts. Current and savings facilities were provided under the *wadiah* (safekeeping) concept, namely

that the bank utilizes the funds and provides the depositor a “gift of money” drawn from the profit made from its usage. Islamic insurance operates on the principle of joint guarantee (*takaful*): parties involved mutually agree to guarantee each other against defined losses or damage by contributing to a fund. The Syarikat Takaful Malaysia Berhad, a subsidiary of the BIMB, was established under the Takaful Act 1984. An ASEAN Takaful Group (1995) facilitated transactions between *takaful* operators within Southeast Asia. In 1997, Bank Negara (Central Bank of Malaysia) set up the National Syariah Advisory Council on Islamic Banking and Takaful (NSAC) to adjudicate on issues relating to Islamic banking or *takaful*. Established in 1995, BIMB Securities was the first Islamic securities firm. Islamic bonds (*sukuk*) offer returns on investment based on the *mudharabah* profit-sharing principle.

Islamic private debt securities, founded on the concept of debt trading (*bai al-dayn*), had its first issue in 1990 in the form of *shahadah al-dayn* (promissory notes). Introduced in 1999, the Kuala Lumpur Stock Exchange (KLSE) Syariah Index list securities of main-board companies whose activities do not violate *syariah* principles—namely, they eschewed *riba* (interest), *gharar* (uncertainty), and businesses involving gambling, production of or sale of *haram* (forbidden) products (pork, liquor, etc.). About 85 percent of **Bursa Malaysia** counters qualified as *syariah*-compliant by the NSAC in 2005. Islamic unit trust funds with a net value of RM6.8 million accounted for 8 percent of the local unit trust industry. Overall in 2008, Islamic banking possessed 12 percent of the market share of the local banking industry.

ISMAIL ABDUL RAHMAN, TUN DR. (1915–1973). As deputy director of operations (1969–1970), Tun Dr. Ismail Abdul Rahman played a pivotal role in addressing the **May 13, 1969**, interethnic clashes; within a short period, peace, stability, and parliamentary democracy were restored to Malaysia. In 1967, he had withdrawn from his position as home minister (which he had held since 1961) owing to health concerns but was recalled to resume his duties when the interracial riots broke. Together with **Tun Abdul Razak bin Hussein** as director of operations, they formulated various strategies and plans to ensure harmonious interethnic relations, such as

Rukunegara and the **New Economic Policy** (NEP). Trained as a medical practitioner, Dr. Ismail joined the **United Malays National Organization** (UMNO) in 1951, became one of the vice presidents in 1953, and deputy president in 1971. He was appointed deputy **prime minister** in 1970, and the following year, deputy chairman of the ruling **Alliance Party**. Dr. Ismail was the first to moot the idea of a nonaligned Southeast Asia and staunchly decried the apartheid policy of South Africa.

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JAPAN, RELATIONS WITH. Prior to the outbreak of the **Pacific War** (1941–1945), there were pockets of Japanese immigrant communities in **British Malaya** and **British Borneo**. The Japanese were involved in commercial **agriculture**, **mining**, trade, fishing, and logging, and in urban centers there were Japanese female prostitutes, doctors, dentists, and photographers. The **Japanese Occupation** (1941–1945) of **Malaya**, **Sarawak**, and **North Borneo** (Sabah) saw their incorporation into the **Greater East Asia Co-Prosperity Sphere**. Japan's harsh military occupation generated widespread suffering and hardship of the local people. The *sook ching* campaign of mass killings took a heavy toll on the **Chinese** community. The differential treatment meted out to the various racial groups, notably a harsher stance toward the Chinese vis-à-vis the indigenous peoples, strained relations among the people and heightened ethnic consciousness.

In less than three decades following its unconditional surrender (August 1945), Japan rose from the ruins of war to be an economic powerhouse and returned to Malaysia with investments and joint ventures. In the 1970s, Japanese products represented high quality at affordable prices. Plants were set up in Malaysia to assemble Japanese motorcycles, motor vehicles, and electrical appliances. Major Japanese multinational companies such as Mitsubishi, Matsushita, Sony, Honda, Toyota, Ajinomoto, Yamaha, and others established factories employing thousands of local workers. Malaysians were sent to Japan for technical training. In 1982, Malaysia embarked on a Look East policy aimed at emulating the East Asian economic

model, in particular that of Japan. The **government** encouraged the public sector and private firms to consider Japanese organizational models and work ethics as means to improve and enhance efficiency and increase productivity. Joint ventures were greatly encouraged by the government in the hope of technology transfer from Japanese enterprises to Malaysian partners. The country's national car project was jointly undertaken by **Heavy Industries Corporation of Malaysia** (HICOM), Mitsubishi Motor Corporation and Mitsubishi Corporation. Of Malaysian exports totaling US\$169.9 billion (2007 est.), Japan ranked third (8.9 percent) after the United States (18.8 percent) and **Singapore** (15.4 percent). But with regard to imports of US\$132.7 billion (2007 est.), Japan led with a 13.3 percent share of the Malaysian market ahead of the United States (12.6 percent), **China** (12.2 percent), and Singapore (11.7 percent). Malaysia's heterogeneity has been a great attraction as a **tourist** destination to Japanese vacationers. Many Japanese retirees are participants in the "Malaysia My Second Home" scheme where they are able to purchase residential property and enjoy the tropical climate and the multicultural ambience of the country. *See also* FOREIGN POLICY.

JAPANESE OCCUPATION (1941–1945). The outbreak of the **Pacific War** (1941–1945) led to the Japanese invasion and occupation of Southeast Asia. By mid-February 1942, **British Malaya** had fallen to the Imperial Japanese Army (IJA), likewise **Sarawak** (24 December 1941), and **British North Borneo** (19 January 1942). The Japanese Occupation was characterized by fear and suspicion, deprivations and shortages (foodstuff and clothing), mass killings, atrocities, runaway inflation, a thriving black market, a decline in morals and religious observances, *Nihon-go* (Japanese **language**) classes, and deep pessimism among the local inhabitants. The most shocking incident was the *sook ching* (cleansing) campaign in **Malaya** where thousands of mainly **Chinese** individuals were rounded up, taken away, and summarily executed as anti-Japanese elements. The numbers killed ranged from several thousands to some 60,000. Furthermore, monetary demands were exacted from the Chinese community: Malaya, SD\$50 million, Sarawak, SD\$2 million, and British North Borneo, SD\$1 million as compensation for their prewar anti-Japanese activities, such as the China Relief Fund. Chinese youths were

targeted, males were sent to labor gangs, and females to the many “comfort stations” (military brothels). As a result, many Chinese fled to the interior and subsisted on food crop cultivation on the fringes of the jungle. The *Kempei-tai* (military police) relentlessly clamped down on subversives; tortures preceded interrogation.

The IJA established advisory councils incorporating **Malay sultans** and *datu*, headmen (*orang kaya-kaya*), and **Iban temenggung**. **Malay** civil servants and police personnel were retained; some even gained swift promotion. In Sarawak, the educated **Iban** elite were given positions of authority in Iban areas. To avoid an unnecessary stirring of Malay nationalism, the IJA proscribed the pro-Japanese **Kesatuan Melayu Muda** (KMM; Young Malay Union). The majority of Malays continued with their rice subsistence livelihood passive to the occupying forces. The non-Muslim native peoples of **British Borneo** largely living in the interior had scant knowledge or direct contact with the Japanese, who confined their activities to the **oil** installations and major towns.

Parachuted British and Australian personnel (Services Reconnaissance Department, SRD) in the interior highlands trained, armed, and organized native anti-Japanese guerrilla units. The ill-fated Chinese-led uprising in October 1943 in Jesselton caused many lives in the IJA backlash. The Chinese-dominated **Malayan Communist Party** (MCP) organized the **Malayan Peoples Anti-Japanese Army** (MPAJA) to harass the IJA in Malaya. Allied Force 136 assisted the MPAJA with arms and supplies, while **Pahang** Malays established **Wataniah** to oppose the invaders. Overall, Indian-Muslims were passively anti-Japanese whereas Indian-Hindus enthusiastically supported Subhas Chandra Bose’s (1897–1945) pro-Japanese Indian National League (INL) and its military arm, the Indian National Army (INA), with high hopes of the Japanese liberating **India** from British rule.

The Japanese Occupation led to strained interethnic relations. Outright and perceived collaboration heightened racial tensions. Retribution, revenge, and “teaching a lesson” were perpetrated during the interregnum between the Japanese surrender (15 August 1945) and the arrival of British and Australian occupying forces in Malaya and the Bornean territories respectively. The Japanese Occupation raised ethnic identity and political consciousness among the various racial

communities that entered the postwar period armed with a passion to defend their rights and interests vis-à-vis other groups.

JATAKA TALES. A collection of moral stories related to the previous incarnations of the historical Buddha (Gautama Siddhartha [ca. 563–483 C.E.]), the Jataka tales exist in various versions and have been translated into most of the major **languages** in Southeast Asia, including **Malay**. Some of these stories drawn from an entire collection of 547 episodes have also been illustrated on several Buddhist monuments throughout the region. The Thai-influenced folk theater *Menora*, popular in **Kedah**, **Penang**, and **Kelantan**, uses the Jataka tales in its dramatic performances. “Anak Raja Gondang,” based on the Jataka tales, features the oldest living example of Malay **dance** theater, *Mak Yong*, in its performance repertoire, which is much appreciated in Malay *kampung* (villages) in Kelantan and **Terengganu**. See also **BUDDHISM**; **LITERATURE**, **TRADITIONAL MALAY AND OTHER INDIGENOUS**.

JAWI. The Arabic-based *Jawi* script had its genesis in the **Malay Sultanate of Melaka** (ca. 1400–1511). When **Islam** was embraced in the early decades of the 15th century, it brought about the transformation of Indic-based script of Old/Early Malay to *Jawi*. With *Jawi* script, **Malay** witnessed the massive infusion of loan words from Arabic and some additions from Persian (*Parsi*) as well as Hindi. Loan Sanskrit terms remained but proportionally receded into the background vis-à-vis Arabic. By the early 20th century, *Jawi* increasingly gave way to *rumi*, Romanized script. *Jawi* remains relevant in Islamic religious **education** in contemporary Malaysia. See also **BAHASA MALAYSIA**; **BAHASA MELAYU**; **LANGUAGE**; **LITERATURE**, **TRADITIONAL MALAY AND OTHER INDIGENOUS**; **MEDIA**, **PRINT**.

JAWI PERANAKAN. The *Jawi-Peranakan* was borne from intermarriages between Indian-Muslims and Malay-Muslims of the northern **Malay Peninsula**, particularly from **Kedah**. The community has long been established in **George Town, Penang**, with a history dating back to the establishment of the island as a British outpost in 1786. As a free entrepôt port, traders from the region as well as from afar—Europe, West Asia, South Asia, and East Asia—came to trade,

sojourned, and some decided to stay—hence, creating a cosmopolitan society and environment. Indian-Muslims from the subcontinent easily assimilated into the local **Malay culture** with **Islam** as a major bond and through marriage. At the same time, many South **Indians**, largely Tamils, who were brought in as laborers in the colonial public works department, port and wharf workers, railways, plantation **agriculture** (cane **sugar**, **rubber**, etc.) also intermarried with local Malay-Muslims. The *Jawi-Peranakan* traditionally dominated various economic niche areas, such as *nasi kandar*, *mee goreng* (Indian-Muslim fried noodles), money changing, jewelry, newspaper vendors, small sundry stalls, barbers, printers and publishing, and bakery and bread distributors. The present-day generation has carved out a niche in the corporate world (business and banking), the professions, and in the civil service, while others remained in traditional livelihoods. *See also* POPULATION.

JOGET. One of the most popular **Malay social dances**, *Joget* is believed to be an adaptation of the Portuguese Branyo (local version of the European Brundo/Branle) in 16th-century **Melaka**. *Joget* is also said to be a syncretism of *Tandak*, a traditional Malay dance popular among 16th-century Melakan Malays. *Joget*'s heyday was during the mid-20th century in urban **British Malaya**, where it was performed by taxi dancers with fee-paying clients at amusement parks, dance halls, cabarets, and mobile dance stages. Dance songs accompanying *Joget* are classified as happy dance numbers, alternating three notes against two—for example, “Hitam Manis” and “Tanjong Katong.” *See also* MUSIC.

JOHOR. Occupying an area of 18,987 square kilometers with a **population** of 3.1 million (2005 est.), Johor covers the southern portion of Peninsular Malaysia. **Melaka**, **Negeri Sembilan**, and **Pahang** form its northern boundary. Johor was the mainland portion of the **Johor-Riau Empire** following its arbitrary division by the **Anglo-Dutch Treaty** (Treaty of London) in 1824 whereby the **Malay Peninsula** came under the influence of **Great Britain**. Consequently, the Temenggung line ruled Johor while the sultan oversaw Riau-Lingga. **Sir Thomas Stamford Bingley Raffles** negotiated with Tengku Hussein, who was acknowledged as sultan, which led to the

establishment of **Singapore** as a British outpost in 1819. In 1855, the British recognized the Temenggung family as sovereign rulers of Johor. Unlike the other **Malay states**, Johor under the forward-looking **Abu Bakar, Maharaja and Sultan of Johor** (1862–1895), enjoyed political stability and economic development. Abu Bakar and later Sultan Ibrahim (1895–1959) utilized the **Kangchu system** to open up land for commercial **agriculture** development and settlement by **Chinese** entrepreneurs. Because of its proximity to Singapore and its affinity with British officials, Abu Bakar's Johor was a model Malay state. Nonetheless, Sultan Ibrahim finally but reluctantly formally appointed a British adviser in 1914. Thereafter, Johor remained as one of the **Unfederated Malay States** (UMS) and withstood pressure to join the federation. Export crops such as **pepper**, gambier, **coffee**, and the celebrated **rubber** brought income to the state. Johor came under **Japanese Occupation** (1941–1945) during the **Pacific War** (1941–1945).

Following the Japanese surrender (15 August 1945) and prior to the return of British forces, Sino–Malay clashes (19 August 1945) broke out in Batu Pahat and other localities; District Officer **Dato' Onn bin Ja'afar** was instrumental in ending the racial riots. Dato' Onn was the founding president (1946–1951) of the **United Malays National Organization** (UMNO), which peacefully opposed the **Malayan Union** scheme that was subsequently withdrawn. Johor joined the **Federation of Malaya** in 1948 and Malaysia in 1963. Large-scale cultivation of pineapple, rubber, coconut and **palm oil**, and various industrial estates sustain contemporary Johor's economy. Johor Bahru (630,603; 2000 census), the state capital, is linked to Singapore via the causeway (1,038 meters) built in 1924. A bridge from Tanjung Kupang to Tuas, Singapore, offers a second link.

JOHOR-RIAU EMPIRE (16TH–18TH CENTURIES). Regarded as the successor to the **Malay Sultanate of Melaka** (ca. 1400–1511) after its capture by the **Portuguese** in 1511, the Johor-Riau Empire began with the defeated **Sultan Mahmud** (1488–1511) fleeing to **Johor**. The royal family was frequently on the move, shifting from a site on the Johor River to the island of Bintan in the Riau-Lingga Archipelago. The recapture of Melaka was an elusive aspiration of

the **Malays** at Johor-Riau, as was suzerainty over Melakan territories in the peninsula such as **Pahang** and **Perak**. The 16th and 17th centuries witnessed the triangular struggle between the Malays of Johor-Riau, the Portuguese at **Melaka**, and the Acehnese of northern **Sumatra** for domination of the **Straits of Melaka**. On several occasions (1564–1565, 1613), the Acehnese sacked the capital of Johor and carried away to **Aceh** members of the Malay Johor royal family. Johor-Riau rebounded under Sultan Hammat Syah (1613–1623), who shifted the capital to Bintang, which was less vulnerable and could rely on the support of the loyal Orang Laut (sea gypsies). Toward the close of the 17th century, Johor-Riau became a major entrepôt. By then, Aceh had declined while the Vereenigde Oost-Indische Compagnie (VOC; [Dutch] United East India Company) had replaced the Portuguese at Melaka. Thanks to allying with the VOC in its capture of Portuguese Melaka, Johor-Riau reaped the benefits from the Dutch, who had become a dominant trading power in the region.

The regicide of 1699 plunged the Johor-Riau Empire into civil war, pitting the **Minangkabau** Raja Kecil and the Orang Laut against the Bendahara–**Bugis** alliance that concluded with the latter's victory, hence beginning Bugis influence in Johor-Riau that extended into the **Western Malay States**. The Malays continued to be dominant in **Pahang** and **Terengganu**. Malay–Bugis enmity persisted long after Bugis dominance in the **Malay Archipelago** was eliminated by the VOC in the 1780s. This rivalry continued into the early 19th century when the Bugis supported the younger Abdul Rahman while the Malays backed the elder Hussain for the disputed Johor-Riau throne. The Dutch in 1818 recognized Abdul Rahman as ruler in return for an outpost in Riau. The British in 1819 concluded a treaty with the *temenggong*, territorial chief of **Singapore**, to establish a base on the island. To strengthen their claim on Singapore, the British recognized Hussain as legitimate heir to the Johor-Riau throne. The **Anglo–Dutch Treaty** of 1824 divided the Malay Archipelago between British and Dutch spheres of influence; all territories east and north of the Straits of Melaka and the Straits of Singapore respectively came under the influence of **Great Britain**. This agreement effectively ended the Johor-Riau Empire, splitting it with Johor within the British orbit and Riau under Dutch sphere.

JUDICIAL CRISIS OF 1988. The removal of Tun Mohammed Salleh bin Abas as lord president and the suspension of five Supreme Court judges followed by the sacking of two of the judges in 1988 brought about a crisis in the Malaysian **judiciary** that compromised its hitherto unblemished reputation and independence. It had begun when then prime minister (**Tun**) **Dr. Mahathir bin Mohamad** sought to divest the courts of “judicial power of the Federation,” leaving such powers at **Parliament’s** discretion. Salleh defended the judiciary’s autonomy and convened a meeting of 20 Supreme Court judges in **Kuala Lumpur** who penned a confidential letter to the **Yang Di-Pertuan Agong** (king of Malaysia) expressing their disappointment over comments by Mahathir against the judiciary. Thereafter, Salleh was suspended. Tan Sri Abdul Hamid Omar, then chief justice of the High Court of Malaya, became acting lord president. Salleh was summoned for misconduct to a tribunal chaired by Abdul Hamid. Instead, Salleh filed a suit challenging the constitutionality of the tribunal. Five Supreme Court judges—Tan Sri Azmi Kamaruddin, Tan Sri Eusoffe Abdoolcader, Tan Sri Wan Hamzah Mohamed Salleh, Tan Sri Wan Suleiman Pawan Teh, and Datuk Seri George Seah—granted Salleh an interlocutory (interim) order against the tribunal. As a result, all five judges were suspended. The order was set aside and Salleh was officially removed as lord president in August; in October, Wan Suleiman and Seah were also removed, the others reinstated. Those removed had an early retirement with **government** pension. In March 2008, Datuk Zaid Ibrahim, the de facto law minister, urged the government to apologize to the former judges; in June ex-gratia payments totaling RM10.5 million were presented to Salleh, Azmi Kamaruddin, Wan Hamzah, and Seah, and to the family of the late Eusoffe Abdoolcader and the late Wan Suleiman.

JUDICIARY. The judiciary, one of three components in the doctrine of the separation of powers (the others being the legislative and the executive), upholds the rule of law under a centralized system with superior and subordinate courts. The purview of the courts is to settle legal disputes—criminal, civil, constitutional, interstate, and state/federal. Native Courts in **Sabah** and **Sarawak** address issues involving native customary law (*adat*). Previous to 1985, the final court of appeal was the Privy Council in London; thereafter,

the Supreme Court assumed the role. In 1994, the Court of Appeal was created, and the Supreme Court was redesignated as the Federal Court. A Special Court was created in 1993 whereby the **Malay sultans**, hitherto above the law, could then be charged for criminal offenses. Alongside the secular law courts is the Syariah Court for Muslims where **Islamic syariah** (law) is applicable. Heading the Malaysian judiciary was the lord president; in 1994, the position was renamed as chief justice of the Federal Court. Provisions are given to the **Yang Di-Pertuan Agong** (king of Malaysia) to grant pardons for offenses committed in the federal territories (**Kuala Lumpur, Labuan, and Putrajaya**); likewise, the Malay sultans and **Yang Di-Pertua Negeri** have that function in their respective states. However, this authority to grant pardons can only be exercised on the advice of a Pardons Board made up of the **prime minister**, the *menteri besar*/chief minister or minister of federal territories of the respective state, the attorney general, and three other members. The Malaysian legal practitioner is both advocate and solicitor, and must be a member of the bar. *See also* JUDICIAL CRISIS OF 1988.

JUGAH ANAK BARIENG, TUN TEMENGGONG (ca. 1903–1981). Tun Temenggong Jugah anak Barieng, an **Iban** leader from Nanga Gaat, Kapit, played a pivotal role in attaining **Sarawak's** independence through Malaysia. Initially, he had reservations about Malaysia, harboring fears of being “colonized” by **Malaya**, the communist threat, and **Chinese** economic dominance. Later, he was won over to the Malaysia concept and contributed toward its realization as a member of the Malaysia Solidarity Consultative Committee (1961). In October 1962, he became president of the newly established Sarawak Alliance Party. He was one of the signatories of the Malaysia Agreement in London. When Malaysia came into being in September 1963, Tun Jugah was appointed federal minister for Sarawak affairs in the cabinet of Prime Minister **Tunku Abdul Rahman Putra Al-Haj**. He orchestrated a peace ceremony at Long Jawi, Indonesia, on Kalimantan, between Sarawak's **Kayan and Kenyah** with their Indonesian brethren; the relationship had become strained as a result of *Konfrontasi* (1963–1966). He accompanied Prime Minister **Tun Abdul Razak bin Hussein** on the historic visit to Beijing in 1974 when Malaysia established diplomatic ties with the

People's Republic of **China**. In that same year, Tun Jugah withdrew from politics and became the president of the Majlis Adat Istiadat Sarawak (Sarawak Council of Customs and Traditions). Pragmatic and adaptable, Tun Jugah survived with integrity through a succession of regimes—**Brooke Sarawak**, Imperial Japan, British Crown colony, and Malaysia.

JUNGLE PRODUCTS. The equatorial dipterocarp forests of Malaysia have supplied jungle (forest) products to the luxury trade market in India and **China** since the first century C.E. Trade products collected from the jungle included dammar (resins), benzoin, *gaharu* (aromatic woods), wood oil, camphor, beeswax, and other items generally used as incense, glues, colorants, and in medicines. The more colorful and exotic jungle products particularly invaluable in the China market were birds' nests (a delicacy made from the saliva of cave swiftlets [*Collocalia* species]), rhinoceros horns (an aphrodisiac), bezoar stones found in the gallbladders of monkeys (*Semnopithecus hosei*) for medicinal purposes, and anteater scales for use in magical charms. Feathers of tropical birds such as the argus pheasant, kingfisher, and the rhinoceros hornbill were used for decorative purposes. For daily living utility, there were the hardwoods (*belian*, *cengal*), rattans (*rotan*), and bamboos as building materials while *nipah*, *pandanus*, and other fibers were used in crafting baskets and mats. The overseas trade in jungle products continued into the early part of the 20th century but thereafter declined when the **timber** industry and commercial **agriculture** (cane **sugar**, **coffee**, **rubber**, **palm oil**, etc.) became increasingly important. Birds' nests remain an invaluable commodity, and materials (rattans, bamboos, *nipah*, etc.) that are utilized in daily living by local inhabitants remain relevant. *See also* ECONOMY, PREINDEPENDENCE; ETHNIC MINORITIES IN SABAH AND SARAWAK; IBAN; KAYAN AND KENYAH; KELABIT AND LUN BAWANG; ORANG ASLI.

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KADAZANDUSUN. Numbering some 5.1 million (2004 est.), the Kadazandusun is the largest indigenous group in **Sabah**, accounting

for close to 24 percent of the total **population**. The Kadazandusun comprises a host of ethnic subgroups sharing the **languages** of the Dusunic linguistic family, such as Bisaya, Dumpas, Dusun, Kadazan, Kwijau, Liwan, Lotud, Mangkaak, Maragang, Minokok, Papar, **Rungus**, Sino-Natives, Tangaah, Tatanah, and others. They occupy the west coast of Sabah from Kudat in the north to the **Sarawak** border in the southwest and the interior regions of Ranau, Tambunan, and Keningau. Genesis tales traced their origins to Nunuk Ragang, a fig tree at the confluence of the Liwagu and Kogibangan rivers in central Sabah. From traditionally subsistence wet-rice (*padi*) farmers and **longhouse** dwellers, the Kadazandusun have turned to commercial **agriculture** and single-unit houses for a nuclear family. (The Rungus, however, remained in longhouses.) The traditional power structure was generally along the following lines with subgroup variations: village headman, council of elders, shaman (often a female), and warriors; collectively, they safeguard and preserve the community. A paramount leader (*huguan siou*) selected on martial prowess leads his people in war. **Adat** ensured the legal and socio-cultural framework for daily living. Although rice farming has been modernized, access to **education** has lured the younger generation to move to urban centers to seek work in the public and private sectors, in business, and the professions.

Several political parties claimed to champion the rights and interest of the Kadazandusun, such as the United Pasokmomogun Kadazandusun Murut Organization (UPKO) and the **Parti Bersatu Sabah** (PBS; Sabah United Party). All of them are component parties of the **Barisan Nasional** (BN; United Front). *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; KITINGAN, JOSEPH PAIRIN, DATUK SERI; STEPHENS, TUN MOHD FUAD (DONALD).

KANGANY (KANGANI) SYSTEM. As the main mechanism of assisted **immigrant labor** recruitment for South Indian **Tamil** workers, the *kangany* system served the commercial **agriculture** (**coffee** and **rubber**) and public works (**railroads and roads**) sectors in **British Malaya** (1890s–1920s). A *kangany* (Tamil, meaning foreman or overseer), often a senior and trusted foreman, was sent by his employer to his home village to recruit workers. The advantages of

the *kangany* method over indentured labor were the lower costs, less harsh conditions, “free” workers, and minimal absconding of recruits. The *kangany* was responsible for the recruits, often his kinsmen, and had moral authority over them. For his efforts, he received “head money” for each recruit for each day the latter worked. The *kangany* system was suspended during the **Great Depression** (1929–1931), and officially abolished in 1938.

KANGCHU SYSTEM. Having antecedents in **Singapore** and Bintan (Bentan), the *Kangchu* system attained its prime in the 19th-century **Malay** sultanate of **Johor**. The *Kang* (river) *chu* (owner), from Teochew, translated as “Lord of the River,” was a **Chinese** entrepreneur who was given by the Johor ruler a *surat sungai* (Malay, “river letter,” meaning authority over a river) with powers to develop an agricultural settlement. The *Kangchu* was invested with authority over the Chinese settlement, including tax collection, mainly excise duties on **opium**, alcohol, foodstuffs, and on services such as gambling, prostitution, pawnbroking, and theatrical entertainment. **Pepper** and gambier were the main commercial crops. Both the *Kangchu* and the Johor ruler made handsome and reliable profits. It was discontinued after 1914 when Johor came under British indirect rule.

KARPAL SINGH (1940–). Karpal Singh Ram Singh is a prominent lawyer, outspoken politician, and since 2004, chairman of the **Democratic Action Party** (DAP). Known for his fiery speeches and staunch criticism of the ruling **Barisan National** (BN; National Front) coalition **government** of Malaysia, he earned the moniker “Tiger of Jelutong” after his longtime constituency of Jelutong in **Penang**. He was detained under the **Internal Security Act** (ISA) in 1987, and only released in early 1989; he was neither charged nor brought to trial. Karpal Singh has been involved in several high-profile and controversial legal cases. A staunch opponent of capital punishment, he defended Kevin Barlow, an Australian, on charges of drug trafficking that carried the mandatory death sentence in Malaysia; Barlow was hanged in 1986. He acted as defense counsel for **Dato’ Seri Anwar Ibrahim**, the former deputy prime minister and deputy president of the **United Malays National Organization** (UMNO) accused of sodomy and corruption. The **12th Malaysian general election** of 8

March 2008 saw opposition parties forming state governments, with the DAP ruling Penang; it remains to be seen how wheelchair-bound (owing to a car accident in 2005) Karpal Singh will perform in the changed political landscape.

KAYAN AND KENYAH. Almost equal in numbers, the Kayan (25,542; 2000 census) and Kenyah (24,906; 2000 census) share a common cultural heritage despite being ethnically and linguistically different. Both communities claimed genesis from the Apo Kayan in the headwaters of the Kayan River in Kalimantan and had migrated into present-day **Sarawak** to the upper reaches of the Belaga, Baram, and Kemena rivers during the late 18th and early 19th centuries. In the late 1990s, a resettlement was undertaken for some 10,000 Kayan and Kenyah from their **longhouses** on the Upper Rejang to Asap, further upstream, to make way for the **Bakun Dam** project. Both the Kayan and Kenyah lived in longhouses, practiced subsistence **swidden** hill rice (*padi*) cultivation, were collectors of **jungle products**, and possessed stratified societies with a hereditary aristocratic class. Traditionally, both communities adhered to *adat* and pagan animistic beliefs (augury, omens, taboos, etc.), but since the 1950s many have embraced **Christianity**. Nonetheless, they continued to practice age-old rituals related to life and *padi* cultivation cycles. Each longhouse has a headman responsible for upholding *adat* and settling disputes. **Education** and job opportunities bring many Kayan and Kenyah to urban centers to pursue tertiary studies and work in civil service, the private sector, and the professions, and a few are involved in business. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; POPULATION.

KEDAH. Kedah's 9,425 square kilometers with 1.8 million inhabitants (2005 est.) straddles **Perlis** (north), **Penang** (west), and **Perak** (south). Its fertile plains, ideal for *Padi* (rice) supported settlements in the fifth century C.E. with links to **India** according to **Buddhist** inscriptions. South Kedah's **Bujang Valley**, Malaysia's richest archaeological site, hosted an earlier kingdom in the first century C.E. By the 7th century, Kedah possessed a flourishing entrepôt port-polity that paid tribute to the **Sumatra-based Buddhist Srivijaya** Empire (7th–13th centuries C.E.). In 1025, Kedah fell to the Tamil Cola

kingdom of South India, and became its colonial capital for a century. Consequently, Tamil sociocultural and religious influence left an indelible legacy on Kedah. Following Srivijaya's decline, Kedah bowed to Siamese dominance. The rise of the **Malay Sultanate of Melaka** led to its hegemony and Islamization over the greater part of the **Malay Peninsula**, including Kedah. Melaka's demise witnessed an **Acehnese**–Portuguese struggle (16th–17th centuries) over the northern Malay Peninsula; Kedah became their bone of contention. Then, for the greater part of the 18th century, Kedah enjoyed peace and stability. Kedah periodically sent the *Bunga Mas* (*Bunga Emas*) to Siam as a token of alliance and friendship; the Siamese, however, regarded it as tribute and a sign of obeisance. The late 18th century saw increasing Siamese hegemonic intentions over the northern Malay states—Perlis, Kedah, **Kelantan**, and **Terengganu**—that had traditionally acknowledged Siamese suzerainty. Consequently, Kedah sought military protection from a third party and was willing to cede **Penang** (1786) in return.

Developments involving **Captain Francis Light** and the **English East India Company** (EEIC) led to a British outpost on Penang. The Siamese invaded and occupied Kedah in 1821 with a governor and a garrison. The **Anglo–Siamese Treaty** (Treaty of Bangkok) of 1909 transferred Kedah from Siamese control to British protection. During the **Japanese Occupation** (1941–1945), Kedah reverted back to Bangkok's administration; **Great Britain** regained Kedah after the war. Kedah joined the **Malayan Union** in 1946, the **Federation of Malaya** in 1948, was a part of independent Malaya in 1957, and joined Malaysia in 1963. Rice continues to be the mainstay of contemporary Kedah's economy, hence the name "Ricebowl of Malaysia." Besides hosting several industrial parks, Kedah is fast developing its **tourism** sector spearheaded by **Langkawi**. Alor Star (186,524; 2000 census) is the state and royal capital.

KELABIT AND LUN BAWANG. Aptly referred to as Orang Ulu (people of the interior), the Kelabit and Lun Bawang traditionally inhabited the relatively inaccessible highlands in the north and northeast of **Sarawak**—namely, the headwaters of the Baram and Limbang rivers and the Bario highlands. Collectively, they numbered 25,000 (2000 census) living in the aforesaid uplands. Culturally and linguistically related, both communities are consummate wet *padi*

(rice) subsistence farmers utilizing irrigation to produce the famed aromatic Bario rice. They also keep livestock of cattle, buffaloes, pigs, and poultry, and tapped salt from salt springs in the interior. Traditional Kelabit society was stratified with slaves (*demulun*), captured during warfare, ranked the lowest. Ranks were differentiated according to material wealth (livestock, Chinese dragon jars, beads, etc.) and possession of *demulun*. Leadership in the **longhouse** rested with the upper class (*lun merar*; big/rich people); decisions were made by a council of elders led by a hereditary headman (*la'ih rayeh*). The council was also custodian of *adat*, which dictated daily life. Both the Kelabit and Lun Bawang subscribed to animistic beliefs in bird augury, omens, and dreams; any transgression necessitated undertaking placating rituals lest Derayah, the supreme deity, be offended. Traditionally, families extending to several generations and including siblings of spouses were the basic social and economic unit. The isolation in the highlands ensured that cooperation and collaboration were essential for survival. Contemporary Kelabit and Lun Bawang communities witness a steady migration of the young away from the uplands for **education** and jobs in urban centers, **Christianity** overtaking *adat* and animism, and a nuclear replacing an extended family. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; POPULATION.

KELANTAN. Situated in the northeast corner of Peninsular Malaysia, Kelantan with a **population** of 1.5 million (2005 est.) occupies an area of 15,024 square kilometers bordered on the east by **Perak**, the west by **Terengganu**, and the south by **Pahang**. Human settlement was evident between 10,000 B.C.E. and 3000 B.C.E. with artifacts from Gua Cha and Gua Tapaq in Upper Kelantan. Historical records show the existence of Kelantan: Kole or Koli Polis (Ptolemy's **Golden Khersonese**); Ho-lo-tan (Chinese, 5th century C.E.); **Ch'ih-t'u** (Chinese, 7th century C.E.), and Chi-lan-tan (Chinese, 13th century C.E.). Kelantan acquiesced to **Srivijaya** (7th–13th centuries), Majapahit (14th–15th centuries), **Malay Sultanate of Melaka** (ca. 1400–1511), Ayuthaya (16th–17th centuries), and Chakri kings of Bangkok (18th–19th centuries). Tradition spoke of a Patani prince sent to rule a land across the sea whose shores appear to glitter (*kilat-kilatan*)—hence, Kilatan (Kelantan). His descendents possessed

Muslim names with Siamese titles (*Luang* or *Long* for males; *Nai*, females). In 1775 a powerful warlord, Long Yunus, progenitor of the current Kelantan royal house, became ruler. Chakri Bangkok's sway over Kelantan included confirmation of all who ascended the throne and the triennial sending of **Bunga Mas** (*Bunga Emas*) as a token of subservience. In 1903, Bangkok appointed W. A. Graham, a British adviser, to assist Sultan Muhammad IV (1899–1920) in administration.

The **Anglo-Siamese Treaty** (Treaty of Bangkok) of 1909 transferred Kelantan's sovereignty from Bangkok to London. Kelantan formally accepted a British adviser in 1910, but as long as order was maintained there was no interference in internal administration from the adviser. Kelantan was a part of the **Unfederated Malay States** (UMS). In the absence of economic attractions or strategic significance, Kelantan and Terengganu were left out of the mainstream development as occurred in the **Western Malay States**. At the outbreak of the **Pacific War** (1941–1945), the Imperial Japanese Army (IJA) landed on the beaches of Kota Bharu on 7 December 1941. Kelantan under **Japanese Occupation** (1941–1945) was transferred to Thailand's administration but returned to the British purview after the war. Kelantan joined the **Malayan Union** in 1946, the **Federation of Malaya** in 1948, and Malaysia in 1963. Present-day Kelantan, with its capital at Kota Bharu (233,673; 2000 census), remains the heartland of **Malay** cultural heritage. Traditional crafts (woodcarving, silverware, *songket* and *batik* textiles, *wau* or kite), arts (*wayang kulit*, *Mak Yong*), cuisines, and lifestyle are preserved and practiced. *See also* GREAT BRITAIN, RELATIONS WITH.

KEMPEI-TAI. Established in 1881, the *Kempei* (military police)-*tai* (troops) of the Imperial Japanese Army (IJA) were responsible for maintaining discipline within the ranks and ensuring order and security in the wider society. Their scope of duties later expanded to apprehend socialists, especially communists, whom the military authorities regarded as antinationalists. Anti-Japanese movements in occupied Taiwan, Korea, and **China** were ruthlessly suppressed. Likewise, in Southeast Asia under **Japanese Occupation** (1941–1945), the *Kempei-tai* (assisted by local informers and spies) actively eliminated anti-Japanese elements, real or perceived, through their notorious modus operandi of “torture first, then interrogation.” In

Malaya, thousands of **Chinese** were victims of *Kempei-tai* atrocities owing to their involvement in prewar anti-Japanese movements and wartime subversive activities in cooperation with the **Malayan People's Anti-Japanese Army** (MPAJA). *See also* MALAYAN COMMUNIST PARTY; *SOOK CHING*.

KESATUAN MELAYU MUDA (KMM; YOUNG MALAY UNION). Registering in 1938 in **Kuala Lumpur** as a social organization (**education**, sports, **health**, and recreational activities) through lectures, group discussions, self-help, and self-study, the Kesatuan Melayu Muda was in fact a radical **Malay** nationalist party. To insiders, KMM actually stood for Kesatuan Melayu Merdeka (Union of Independent Malaya) with a primary objective of political independence for **Malaya** from British colonial rule. KMM also strived to resolve Malay backwardness politically, economically, and socially that was blamed on British imperialism, archaic Malay feudalism, and the influx and presence of immigrant non-Malays (**Chinese** and **Indians**) in *Tanah Melayu*. **Ibrahim Yaacob** was KMM's founder and president. Its radicalism and advocacy of *Melayu Raya/Indonesia Raya*, unity of the **Malay Archipelago**, earned KMM little support from Malay royalists and the bureaucratic elite. Prior to the Japanese invasion in December 1941, Ibrahim and other KMM members were arrested and KMM was banned by the British for collaboration with **Japan**. KMM Vice President Mustapha Hussain on 14 January 1942 demanded that Japan grant independence to Malaya. Instead, the Japanese proscribed KMM; many members joined the clandestine KMM Youth Front to continue the independence struggle during the **Japanese Occupation** (1941–1945).

In October 1945, **Dr. Burhanuddin Al-Helmy**, founder and chairman of Partai Kebangsaan Melayu Muda (PKMM; National Party of Malay Youth), a postwar KMM revival, declared support for *Indonesia Raya* hoping that Sukarno (1901–1970) might include Malaya in his declaration of Indonesian independence. With a single sweep of leftist and subversive elements, the British colonial **government** utilized emergency regulations during the onset of the **Malayan Emergency** (1948–1960) and detained without trial PKMM and KMM members. *See also* GREAT BRITAIN, RELATIONS WITH; POLITICAL PARTIES.

KETUANAN MELAYU (MALAY DOMINANCE). The term *Ketuanan Melayu* denotes Malay dominance (from the Malay *tuan*, meaning master) or “Malay supremacy” and as a political concept emphasized Malay preeminence in present-day Malaysia. The **Malays** of Peninsular Malaysia claimed a special position and special rights owing to their long domicile and the role of the nine **Malay sultans** of the nine **Malay states**. The terms *Tanah Melayu* and **Malay Peninsula** all point to the ownership of the land by the Malays. *Ketuanan Melayu* received a frontal challenge from **Malaysian Malaysia**, propagated by the **People’s Action Party (PAP)**, during the first two years (1963–1965) of Malaysia’s formation. Following **Singapore’s** (and PAP’s) secession in 1965, the **Democratic Action Party (DAP)** took up the gauntlet. The **May 13, 1969** episode prohibited any public discussion of sensitive issues to avoid further difficulties. Then in the 1990s, Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad** introduced the idea of a *Bangsa Malaysia* (Malaysian ethnicity), which sought to regard all citizens of Malaysia as one race, namely Malaysian, that transcends skin color, **religion**, sociocultural background, creed, or socioeconomic class. *Ketuanan Melayu* again came into prominence in the 2000s raised by Malay politicians from the ruling **United Malays National Organization (UMNO)**. How *Ketuanan Melayu* is to be reconciled with *Bangsa Malaysia* remains to be seen. *See also* ARTICLE 153.

KHAIRY JAMALUDDIN (1976–). A rising politician in the **United Malays National Organization (UMNO)**, Khairy Jamaluddin is currently deputy chief of UMNO Youth and a member of Parliament for Rembau, **Negeri Sembilan**, and is representative of the generation of **Malays** born during the **New Economic Policy (NEP; 1971–1990)**. The only son of a former diplomat and a graduate of the University of Oxford, Khairy is the son-in-law of **Dato’ Seri Abdullah Ahmad Badawi**, Malaysia’s fifth **prime minister** (2003–present). He is widely believed to have a major influence over the prime minister, once serving as a special assistant, owing to his proximity and family relations. He courted controversy in his involvement with the merger between a private company and a **government**-linked entity; it was a case of a conflict of interest, as confirmed by the public audit committee tasked in the investigation announced in August 2006.

His comments that the **Chinese** in Malaysia would take advantage of the Malays in the face of a weak UMNO brought criticisms not only from Chinese component parties within **Barisan Nasional** (BN; National Front) such as **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement) and **Malayan (Malaysian) Chinese Association** (MCA) but also from UMNO stalwarts. He again created a public outcry when he defended Mat Rempit (Malay youths involved in illegal motorcycle racing), relabeling them as Mat Cemerlang (Glorious) and his suggestion that they become the eyes and ears of the police.

KIASI. In Hokkien Chinese dialect, *kia* (afraid) *si* (die)—hence “afraid to die” or “spineless.” While it is touted that the **Chinese** in **Singapore** are famously *kiasu*, “afraid to lose,” those in **Penang** are characterized by *kiasi*. Penang Chinese, particularly the **Baba Nyonya**, are characteristically conservative, traditional, and averse to change in most aspects of their lives—business, **food**, fashion attire, and outlook. They generally adopt a wait-and-see attitude before making a commitment lest they get burned or laughed at; hence, they avoid taking risks. The younger generation appears to be more adventurous and the *kiasi* phenomenon may be losing ground.

KINTA VALLEY. Enclosed by mountain ranges and limestone hills on the east and west, and drained by at least nine rivers, the Kinta Valley in **Perak** is roughly 12 to 16 kilometers wide. The discovery of pre-6th-century C.E. **Buddhist** bronze images at Pengkalen and Tanjung Rambutan as evidence of the ancient **Gangga Nagara** remains inconclusive. An abundance of alluvial **tin** in the valley resulted in large-scale **mining** after the mid-19th century by thousands of **Chinese** immigrant miners and laborers encouraged by **Malay** territorial chiefs. Reputed as the richest tin-bearing and mining region in the world, the Kinta Valley was the catalyst and architect of **British Malaya**. Consequently, the valley was the most densely populated region of the **Malay Peninsula** until the **Japanese Occupation** (1941–1945). Increasing European participation in the 1880s led to their domination of the tin-mining **industry** by the early 20th century, replacing the Chinese. Ipoh, Kampar, and Batu Gajah were emerging townships in the valley. Spurred by tin mining, infrastructure

development (**railroads and roads**, post, telegraph, and telephone) and provision of social amenities (schools, hospitals) propelled the valley into the modern age. During the **Malayan Emergency** (1948–1960), numerous **New Villages**, a resettlement strategy designed to cut the supply line of the communist terrorists, were established. Replacing the declining tin industry in the 1970s were developments of industrial estates—Kantan, Tasek, Menglembu, Batu Merah, Pengkalan, and Jelapang—that focused on manufacturing (metal, wood, **food**, and textile), turning the Kinta Valley into one of the most industrialized areas in contemporary Malaysia.

KITINGAN, JOSEPH PAIRIN, DATUK SERI (1940–). Datuk Seri Joseph Pairin Kitingan was the first **Christian** (Catholic) to head a state in Malaysia, being **Sabah**'s chief minister from 1985 to 1994. As the first **Kadazandusun** of Sabah to qualify as a lawyer (University of Adelaide, 1963), Kitingan served as deputy public prosecutor and state counsel (1971–1973) and in private legal practice (1974–1975). In July 1975, together with Datuk **Harris Mohd Salleh** and **Tun Mohd Fuad (Donald) Stephens**, he was a founding member of the Parti Bersatu Rakyat Jelata Sabah (BERJAYA; Sabah People's United Party). He served in various portfolios in Harris Salleh's BERJAYA **government**. However, in 1984 owing to disagreements over policies, he left BERJAYA and stood as an independent in Tambunan and won against difficult odds. In March 1985, relying on the non-Muslim indigenous Kadazandusuns and the **Chinese** communities, Kitingan became founder and president of the **Parti Bersatu Sabah** (PBS; Sabah United Party). The PBS swept the polls, elevating Kitingan to chief minister, a post he held following two more successive electoral triumphs (1986 and 1990). Despite another PBS electoral success in 1994, the crossover of 27 PBS assemblymen to the **Barisan Nasional** (BN; National Front) crippled the PBS so, instead of forming the state government, it took on the role as opposition. Kitingan and the PBS had a turbulent relationship with the ruling BN; the PBS has rejoined the coalition since 2003. He assumed the highly prestigious appointment of *huguan siou* (paramount leader) of the Kadazandusun community.

KLANG VALLEY. The Klang Valley is Malaysia's foremost industrialized area; it is triangular in shape, centering on **Kuala Lumpur** (KL) and extending to Rawang (northwest), Semenyih (southeast), and Klang and Port Klang (formerly Port Swettenham; southwest). Its early prosperity and prominence is owed to **tin**, which attracted **Chinese** entrepreneurs, miners, and laborers in the late 18th and early 19th centuries to Langat, Lukut, Klang, Kuala Selangor, and Bernam. The **Bugis** sultanate of **Selangor** prudently appointed *Kapitan China* (Chinese headman) to control the Chinese **mining** settlements spread throughout the valley. The devastating Klang War (1867–1874), a struggle for political and economic hegemony of tin-rich territories and the Selangor throne, concluded with the imposition of the **British residential system** of indirect colonial rule after 1874. Rebuilt after the war by **Yap Ah Loy**, its third *Kapitan China* (1868–1885), KL's strategic location and the lucrative tin-bearing surroundings hastened its transformation from a small trading outpost and mining settlement to the preferred administrative center for the **Federated Malay States** (FMS), **Malayan Union**, **Federation of Malaya**, independent Malaya, and Malaysia. **Railroad and road** links interconnected various parts of the valley, the most important being the railway line from KL to Port Swettenham in 1900. After *Merdeka* (independence), Peninsular Malaysia's first "packaged" industrial site was in Petaling Jaya (PJ), a satellite township of KL. By 1960, there were 80 factories (various industries), and the industrial area expanded from its initial 121.4 hectares to 283.3 hectares in 1965. PJ's success spawned other industrial sites in the country; within the valley were Batu Tiga and Shah Alam (which replaced KL as Selangor's state capital in 1972) with many industrial estates in 1968. Infrastructure development during the last quarter of the 20th century in all modern amenities positioned Selangor—and the Klang Valley in particular—to be the leading area of industrialization. The **Multimedia Super Corridor** (MSC) is also partly located within the valley, and since its inception in the mid-1990s has been intended to propel Malaysia into the 21st century. Likewise, the Selangor Science Park (SSP1), the first world-class technology park in the country, is located at Kota Damansara, PJ. Overall, the Klang Valley has no fewer than 28 industrial areas. More than half of Selangor's **population** of 4.7 million (2005 est.)

is resident in the Klang Valley, undoubtedly the most densely and urbanized region in Malaysia. *See also* GREAT BRITAIN, RELATIONS WITH.

KOH TSU KOON, TAN SRI DR. (1949–). Tan Sri Dr. Koh Tsu Koon, an academic turned politician, was **Penang**'s chief minister for 18 years (1990–2008). Prior to entering politics, he served in the School of Educational Studies, **Universiti Sains Malaysia**, as lecturer (1975–1978) and as deputy dean (1978–1982). He resigned to enter politics, winning the Tanjung parliamentary seat in the sixth Malaysian general election of 1982 as a candidate of **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement). However, in 1986 he lost the seat and became political secretary to Penang Chief Minister (**Tun**) **Dr. Lim Chong Eu**, who became his mentor. While his mentor suffered defeat and turned to retirement in the 1990 general election, Dr. Koh won the state seat of Tanjong Bunga, enabling him to become Penang's third chief minister heading a **Barisan Nasional** (BN; National Front) state **government**. Under his leadership (1990–2008), Penang continued to develop the electronic industry and **tourism**. There were increased foreign direct investments (FDIs) from and joint ventures with East Asia while Western firms continued to invest in the state. The tourism sector expanded and Penang was marketed as a heritage destination, specifically **George Town**. In 2007, on the retirement of Dato Seri' Dr. Lim Keng Yaik as Gerakan president (1980–2007), Dr. Koh became acting president. With the unprecedented outcome of the **12th Malaysian general election** of 8 March 2008 that marked the complete defeat of Gerakan and its BN partners, heading the Penang state government and the **Democratic Action Party** (DAP), Dr. Koh's political future remains uncertain. Nonetheless, he was unopposed in the party elections in late 2008 and confirmed as Gerakan president.

KONFRONTASI (1963–1966). Between September 1963 and August 1966, **Indonesia** launched a military and political campaign known as *Konfrontasi* (Confrontation) to *ganyang* (lit., to chew up) or crush the newly constituted Malaysia. President Sukarno (1945–1967) regarded the **formation of Malaysia** in September 1963—comprising **Malaya, Singapore**, and the north Bornean territories of **Sarawak**

and Sabah (formerly British **North Borneo**)—as **Great Britain's** neocolonial plan to remain influential in Southeast Asia. But it was also part of Sukarno's strategy of offering an external distraction to divert attention from domestic problems—namely, the power struggle between the armed forces and the Partai Komunis Indonesia (PKI), both impatient heirs-apparent to Sukarno. Apart from Sukarno's vociferous denunciation of Malaysia, the Indonesian armed forces were lukewarm toward *Konfrontasi*. The army, anticipating an all-out clash with PKI, retained its elite units at home, and troops sent to the Sarawak-Kalimantan front were no match against British and commonwealth forces. Even the commandos on a raid in southern Malaya were captured by **Malay** villagers. The Gestapu Affair of October 1965, a military coup that became a pretext to annihilate leftist elements by General Suharto (1921–2008) and also brought down Sukarno, effectively ended *Konfrontasi*. Its formal closure, however, came in August 1966, and the resumption of diplomatic relations took place in August 1967. *See also* FOREIGN POLICY.

KONGSI. Basically, *kongsi* (*gongsi*), from the **Chinese**, is used to refer to a common undertaking, a cooperative, a sharing of work or tasks. Hence, it is applicable in the context of a commercial venture where several individuals pool their resources together and share the risks as well as the profits. It is also used in **mining** enterprises where labor, capital, and returns are shared among those who contributed. Clan houses are also called *kongsi* consequent of sharing a common progenitor, or those coming from the same district or county such as district associations are similarly addressed as *kongsi* as well. Commonly, *kongsi* is used in the context of sworn brotherhoods or clandestine societies (popular in the literature, termed as secret societies), although *hui* is more appropriate.

KOPITIAM. A term in Hokkien **Chinese** dialect meaning coffee shop, that is *kopi* (coffee) and *tiam* (shop). Typically occupying the ground floor of a two-story **shop house**, the *kopitiam* is a ubiquitous Malaysian institution patronized by its multiethnic peoples. The *kopitiam* began in Chinese settlements serving coffee, bread, and two soft-boiled eggs, a typical breakfast fare, and for afternoon tea, coffee, bread, and *kaya* (coconut and egg jam). Gradually, a host of other

beverages (tea, soft drinks, even beer) competed with coffee. Then an assortment of street **food** hawkers who used to move around selling cooked food began to operate on the premises of the *kopitiam*, which subsequently evolved into a restaurant. In **British Malaya**, the *kopitiam* was where prostitutes posing as female cashiers plied their profession.

KUALA LUMPUR (KL). Once the federal capital of Malaysia, Kuala Lumpur (or KL) began in the mid-19th century as a trading post at the confluence of the Klang and Gombak rivers (hence its name, “muddy river junction”) serving the **tin** mines in the upper **Klang Valley**. Over the decades, it grew into a thriving, modern metropolis of 1.3 million (2000 census). Covering an area of 243 square kilometers, KL is centrally located on the west coast of Peninsular Malaysia. Originally a part and even the capital (after 1880) of **Selangor**, KL was declared a city on 1 February 1972 and a federal territory in 1974. When the **Federated Malay States (FMS)** was constituted in 1896, KL was designated its administrative center and thenceforth the capital of the **Federation of Malaya** (1948), of independent Malaya (1957), and of Malaysia (1963). KL is undeniably Malaysia’s center for trade and commerce, banking and finance, transportation and telecommunications, information technology, tertiary **education**, **tourism**, and manufacturing. Although no longer the administrative center of Malaysia (replaced by **Putrajaya** in the mid-1990s), KL remains representative of the political pulse of the country as well as its economic epicenter and sociocultural hub.

KUALA LUMPUR INTERNATIONAL AIRPORT (KLIA). Opened in June 1998, the state-of-the-art Kuala Lumpur International Airport is one of the most advanced airports in the world. Situated at Sepang, 75 kilometers south of **Kuala Lumpur (KL)**, KLIA replaced the Sultan Abdul Aziz Airport at Subang as the premier international gateway into Malaysia. This fully computerized, four-runway airport facility covers an area of 100 square kilometers and currently handles 25 million passengers and 650,000 tons of cargo per annum. Aiming to be the aviation hub of the Asia-Pacific region, KLIA is targeting 60 million passengers and a cargo load of 3 million tons annually by 2020. KLIA Ekspres offers an uninterrupted 28-minute train ride

to KL-Sentral, Kuala Lumpur's transport hub. A separate Low-Cost Carrier Terminal (LCCT) was completed in 2006. KLIA is an integral component of the **Multimedia Super Corridor** (MSC). *See also* AIRASIA; MALAYSIA AIRLINES.

KUALA LUMPUR STOCK EXCHANGE (KLSE). *See* BURSA MALAYSIA BERHAD.

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LABUAN. Strategically commanding **Brunei** Bay, the 92-square-kilometer island of Labuan has a **population** of 83,500 (2005 est.). Its annexation in 1847 by the British was intended to be the springboard for establishing hegemony over **Borneo's** northwestern coast. The acquisition of Labuan was first mooted by (**Sir**) **James Brooke**, who became **White Rajah** of **Sarawak** in 1841, to halt piratical activities and to provide a naval base against increasing French and American interests in the South China Sea. Subsequently, the Anglo–Brunei Treaty of 1847 secured the cession of Labuan to **Great Britain**. Although Labuan failed as a naval base, a coaling station, or as a “second **Singapore**,” it remained a Crown colony until 1888 when it became a part of British **North Borneo** administered by the **British North Borneo Chartered Company**. Ironically, Labuan became prominent during the **Pacific War** (1941–1945) serving as the administrative center for the Imperial Japanese Army (IJA), Australian Imperial Forces (AIF), and Australian and British Military Administration (BMA) for Sarawak, Brunei, and North Borneo (Sabah). Labuan became part of Malaysia in 1963 and was made a federal territory in 1984. Six years later, it was accorded the status of an International Offshore Financial Centre (IOFC). Meanwhile, it was declared a free port to boost its entrepôt status. Again, Labuan was disappointing and never took off as an attractive port of call or an IOFC. In 1997, the Labuan Development Authority launched a development plan to reinvent Labuan and the fruits remain to be seen.

LANGKASUKA. Drawing from various sources (5th century C.E. to 15th century C.E.), the kingdom of Langkasuka was likely located

on the northern part of the **Malay Peninsula** in present-day Patani in southern Thailand. Langkasuka was first mentioned in the 5th century C.E. in the *Liang shu* or “History of the Liang Dynasty” in China (502–556 C.E.) in reference to Lang-ya-hsiu, which had sent an embassy to **China** in 515 C.E. The kingdom had a king who rode on an elephant, a walled city, and was abundant in camphor and aloeswood (*Aquilaria*), and the people only wore a sarong (*pareo*). In the 7th century, Langkasuka was identified with Lang-ya-hsü as reported by a **Chinese** embassy to Southeast Asia in 608 C.E. I-Ching, the **Buddhist** pilgrim, wrote of Lang-chia-shu in the late 7th century, suggesting its location in the northern coast of the Malay Peninsula. The *Chiu T’ang shu*, “Old Annals of the Tang Dynasty” (618–907 C.E.), mentioned Lang-ya-hsiu being adjacent or close to P’an P’an, a kingdom in the area of contemporary Surat Thani in southern Thailand. When in the 11th century the Colas of southern **India** raided the Malay Peninsula, Ilangashoka (Langkasuka?) was listed among the conquered lands. Marco Polo’s Lochac might be Langkasuka. Arab sources of the 15th century cited Langashuka, located south of present-day Songkhla. A Ming dynasty (1368–1644) map had a Lang-hsi-chia kingdom placed between modern Songkhla and Patani. *Nâgarakertâgama*, the Javanese epic poem, placed Langkasuka to the north of contemporary Saiburi in the vicinity of Patani. Langkasuka was one of the locations where foreign traders dealt with rice transactions. It was a port of call for Chinese Buddhist pilgrims making the journey westward to India.

LANGKAWI. Langkawi Island or Pulau Langkawi is one of three inhabited islands in an archipelago of 99 islands off the coast of **Kedah**, close to **Perlis** and South Thailand. Developments in the late 1980s and 1990s saw Langkawi emerging as a popular **tourist** (domestic and foreign) destination with its fine beaches, abundant marine life, and scenic and tranquil landscapes offering an idyllic resort getaway. Legend has it that Princess Mashuri who was accused of adultery and executed had cast a curse of seven generations of strife on the islanders for their wrongful accusations. Indeed, the islands remained dormant with subsistence *padi* (rice) cultivation and fishing until the development of tourism. As a duty-free port and

host to numerous international events, expositions, and conferences, Langkawi is dispelling its legendary curse.

LANGUAGE. Multiethnic and multicultural Malaysia possesses a wide range of no fewer than 80 languages and dialects. The major languages in speech and writing are *Bahasa Melayu* or **Malay** language, Chinese (Mandarin), Tamil, and English. The national language (*Bahasa Kebangsaan*) is *Bahasa Malaysia* (“language of Malaysia”), which is Malay, an Austronesian language that over past centuries has served as the lingua franca of trade and commerce of the **Malay Archipelago**. The choice of Malay as the national language prior to *Merdeka* (independence) in 1957 was owed to its usage by more than 70 percent of the local inhabitants; almost half the **population** then was of Malay ethnicity. In addition, the **United Malays National Organization** (UMNO), an exclusively Malay political party, was the predominant negotiator for independence with the British colonial **government**, and the existence of the **Malay sultans** and centuries-old nine **Malay states** played a role in determining the national language. Although the Federal **Constitution** stipulates that Malay is the national language, English was accorded the status of a second official language until 1967. With the **formation of Malaysia** in 1963, English continued as a second official language until 1973 for **Sabah** and **Sarawak**. In mid-1956, in anticipation of the elevation of the status of Malay, the **Dewan Bahasa dan Pustaka** (DBP; Institute of Language and Literature) was established to develop and promote the Malay language. Malay, in Latin alphabet (*rumi*) became the language of public administration, the medium of instruction in **education** (primary to tertiary levels), in the **print** and **broadcast media**, and the preferred medium of interethnic communication.

The Constitution also recognizes the rights of the various ethnic communities in utilizing their respective languages. The **Chinese** community is highly diverse along dialect lines such as Hokkien, Teochew, Hakka, Cantonese, and others. Despite dialect particularism, the Chinese are united with a single script (Mandarin). While dialects are used informally, Mandarin with its written script is the medium of instruction in Chinese schools, at formal functions, and in the media (print and broadcast). Tamils comprise the majority of the Malaysian **Indian** community and the Tamil language is utilized

in Tamil schools, for formal situations, and in the print and broadcast media.

Malaysians in both the public and private sectors have acknowledged the pervasive importance of English in trade and commerce, finance, banking, communications, diplomacy, in the professions (law, medicine), science and technology, and information technology (IT). The National Language Act (1967) was mindful of the imperative of English, sanctioning its continuous use in the professions (legal, medical, etc.), in **foreign policy**, and higher education (medicine, engineering, science and technology). In 2003, English became the language of instruction for science and mathematics in schools. While proceedings in the lower courts underwent a complete changeover from English to Malay (National Language Act of 1967; amended 1989), the use of English or a combination of English and Malay is tolerated. The testimony of witnesses may be in any language assisted by multilingual court interpreters. Although Malay is increasingly used in higher courts, some proceedings are still conducted in English. In Sabah and Sarawak, the Native Courts are allowed the use of any of the indigenous languages.

Besides foreign publications and media, Malaysia has a wide range of locally produced newspapers, magazines, books, television programs, films, and theaters in English. Signs in the country appear in both Malay and English, and occasionally Mandarin and Tamil are also included. For the benefit of visitors, Japanese and Arabic are also featured. Dubbing and subtitling in Malay are common in the broadcast media. *See also* CHINESE DIALECT GROUPS; EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; LITERATURE, MALAYSIAN CHINESE; LITERATURE, MALAYSIAN ENGLISH; LITERATURE, MALAYSIAN TAMIL; LITERATURE, MODERN MALAY; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS; MALAY.

LARUT WARS (1861–1874). Economic rivalries over **tin** fields among Chinese *hui* became entangled with **Malay** royal succession disputes and escalated into armed clashes and lawlessness in Larut, the tin-rich northwest district of **Perak**, one of the **Western Malay States**. In the late 1840s, Long Jaafar (d. 1857), the Malay chief of Larut, and later his son and successor Ngah Ibrahim, awarded tin

mining and **timber**-felling leases to Malays and **Chinese**. Larut's mineral wealth attracted the envious attention of other Malay chiefs, including the sultan. In the early 1860s, the Cantonese-dominated Hai San clashed with the Ghee Hin, a Hokkien-Hakka confederation over commercial control of the Larut tin fields. The two rivals had fought in the Penang Riots (1867)—Hokkien-Hakka and Acehnese against Cantonese and **Kedah** Malays—over the domination of **George Town, Penang**. The Malay chiefs—including Ngah Ibrahim and **Raja (Sultan) Abdullah Muhammad Shah** (1874–1875), one of the claimants to the Perak throne—and British traders took sides. The passing of Sultan Ali of Perak in 1871 accelerated the war and raised the stakes: tin and the throne. Owing to the fighting, tin production and trade were seriously disrupted and threatened British investments. Lobbying from British commercial interests in **Singapore**, Penang, and London pressured the newly appointed governor of the **Straits Settlements, Sir Andrew Clarke**, to take immediate action to end the conflict. Clarke's swift and decisive action resulted in the **Pangkor Engagement** of 1874 that not only ended the war but also ushered in the beginning of **Great Britain's** colonial rule over the **Malay states**.

LAT (1951–). Malaysia's foremost cartoonist, Datuk Mohd Nor Khalid, or simply Lat, first published a comic book, *Tiga Sekawan* (Three Friends), at age 13. He contributed to the **Malay** daily *Utusan Malaysia* (1967), and his “Keluarga Si Mamat” (Mamat's Family) was serialized in the weekly *Berita Minggu* (1968). He worked as a crime reporter for *Berita Harian* and the *New Straits Times* in **Kuala Lumpur**. In 1974, his debut cartoon in English appeared in the Hong Kong-based *Asian Magazine*. Lat's “Scenes of Malaysian Life” series ran in the *New Straits Times* and offered a critical view of daily life in fast-developing 1970s Malaysia. *The Kampung Boy* (1979) was well received and several books of his cartoons followed where he caricatured his experiences while abroad, offering a Malaysian perspective of **Great Britain**, Europe, the United States, **Japan**, New Zealand, and Egypt. *The Kampung Boy* has been translated into French, Japanese, and Portuguese, and in 2006 it made its American debut. See also LITERATURE, MALAYSIAN ENGLISH; MEDIA, PRINT.

LIGHT, CAPTAIN FRANCIS (1740–1794). An English country trader and also an agent of the Madras firm of Jourdain, Sulivan, and De Souza, Captain Francis Light's maneuvering led to the opening of a British outpost on **Penang** in August 1786. In the last quarter of the 18th century, both the **English East India Company (EEIC)** and the **Malay** ruler of **Kedah** were anxious: the former needed a base for military (Anglo–French rivalry) and commercial needs (the lucrative **China** trade in luxuries), whereas the latter, in return for military protection against Chakri Siam and Konbaung Burma, was willing to cede its island territory of Penang. Self-interest dictated Light's role as the Kedah sultan's *wakil* (representative) in negotiations with the EEIC. Fully aware that the EEIC was unlikely to agree to offer military protection to native rulers, Light landed and claimed Penang on behalf of the British monarch and the EEIC. As Penang's superintendent of trade (1786–1794), he erected a stockade (later, Fort Cornwallis), a public well, and outlined the settlement of **George Town**. He introduced the *kapitan* system whereby appointed leaders (*kapitan* or captain) administered their respective communities. He died in Penang presumably from malaria and was buried at the Protestant cemetery in George Town. He willed his estate equally between his English wife and Martina Rozells, a **Eurasian** with whom he cohabited. His son, William, was the first surveyor-general of South Australia and was instrumental in the layout of Adelaide.

LIM CHONG EU, TUN DR. (1919–). Eldest son of Dr. Lim Chwee Leong, Tun Dr. Lim Chong Eu as a Queen's Scholar (1937) of the **Penang Free School** (1816) read medicine at the University of Edinburgh (1944). He was personal physician to General Chen Cheng, chief of staff of the armed forces of Nationalist China. In the midst of China's civil war (1945–1949), he returned to **Penang** to practice medicine. Entering politics in 1951, he won the presidency of the **Malayan (Malaysian) Chinese Association (MCA)** from incumbent **Tun Sir Tan Cheng Lock** in 1958. Lim demanded additional seats for the MCA (from 15 in 1955 to 40 for the forthcoming 1959 parliamentary elections), then became a partner in the **Alliance Party** headed by **Tunku Abdul Rahman Putra Al-Haj** (1903–1990), Malayan prime minister and president of the **United Malays National Organization (UMNO; 1946)**. Politically outmaneuvered by

Tunku, Lim left the MCA in 1961. Thereafter, he established the United Democratic Party (UDP); he was vice president, and in 1963, secretary-general. Lim, **Professor Syed Hussein Alatas**, and others founded **Gerakan Rakyat Malaysia** (Gerakan; Malaysian People's Movement) in 1968. Gerakan, as an opposition party, won the 1969 general election to form the Penang state **government** with Lim as chief minister (1969–1990). Lim established the Bayan Lepas free-trade zone (FTZ) that subsequently transformed Penang into an Asian “Silicon Valley.” **Tourism** was also transformed into a lucrative industry. KOMTAR (Kompleks Tun Abdul Razak), an urban renewal project, and the **Penang Bridge** were accomplished during Lim's tenure. Lim lost in the 1990 elections and thereafter retired from active politics.

LIM GUAN ENG (1960–). Eldest son of the **Democratic Action Party** (DAP) stalwart **Lim Kit Siang** and an accountant by training, Lim's political career took a downturn following an 18-month sentence in 1994 for sedition, barring him for public office for five years. He was released after 12-months' imprisonment. Lim's rise in the DAP was impressive: Socialist Youth chairman (appointed in 1989, elected in 1992), deputy secretary-general (1995), and secretary-general (2004). As an opposition politician, he was vocal and critical. Lim became the fourth chief minister of **Penang** (2008–present) following the unprecedented electoral triumph in the **12th Malaysian general election** of 8 March 2008. His performance in heading a state **government** remains to be seen.

LIM KIT SIANG (1941–). Lim's political career started as the organizing secretary of the **Democratic Action Party** (DAP) in 1966. He was also editor of the party's mouthpiece, the *Rocket*. Just prior to the **May 13, 1969**, racial troubles, he was DAP acting secretary-general. In 1969 he was elevated to secretary-general, a dominant post that he held until 1999 when he assumed the chairmanship of DAP. Lim was a political detainee under Malaysia's **Internal Security Act** (ISA) in 1969 (18 months) and in 1987 (17 months). He was also convicted under the Official Secrets Act (OSA) in 1979 for allegations of impropriety in **government** arms transactions with a foreign company. Since 1969, Lim Kit Siang has been synonymous with opposition

politics in the Malaysian political landscape. Over the past four decades, Lim was a member of **Parliament** (MP) representing various constituencies in four states (**Melaka, Selangor, Penang, and Perak**) and a state assemblyman in two states (Melaka and Penang). Until 2004, Lim was parliamentary opposition leader in the Dewan Rakyat (House of Representatives). He stood down as chairman of the DAP in 2004 to assume an advisory role heading the party's Policy and Strategic Planning Commission. In the **12th Malaysian general election** of 8 March 2008, he retained his seat as MP for Ipoh Timur. Between 1978 and 2002, Lim published 29 books focusing on political issues and alleged misgovernment. He has an LLB (Hons) from the University of London.

LITERATURE. See *BAHASA MALAYSIA*; *BAHASA MELAYU*; *CERPEN*; *DEWAN BAHASA DAN PUSTAKA*; *HIKAYAT*; *JATAKA TALES*; *JAWI*; *LITERATURE, MALAYSIAN CHINESE*; *LITERATURE, MALAYSIAN ENGLISH*; *LITERATURE, MALAYSIAN TAMIL*; *LITERATURE, MODERN MALAY*; *LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS*; *MAHĀBHĀRATA*; *PANJI TALES*; *PANTUN*; *RĀMĀYANA*; *SALASILAH/SILSILAH*; *SEJARAH MELAYU*; *SYAIR*; *TUHFAT AL-NAFIS*; WILKINSON, RICHARD JAMES; WINSTEDT, SIR RICHARD OLAF.

LITERATURE, MALAYSIAN CHINESE. Known as *mahua wenxue* (“Malayan Chinese literature”) or simply *mahua* literature, it was inspired by the Wusi movement (May 4th movement), **China**’s cultural, intellectual, and literary revolution of 1919. The later part of 1919 saw the publication of the first *mahua* short story, “Dongfang de Xin Ganxiang” (Reflections on a Wedding Feast) by Shuang Shuang, who offered a critique on arranged marriages and their dire consequences. In fact, “Dongfang” sparked a trend in *mahua* literature referred to as “problem stories”: the exploration of sociocultural issues such as identity, belonging, loyalties, and displacement that confronted the Malaysian **Chinese** community. The onset of the **Great Depression** (1929–1931) ushered in *mahua* short stories with themes on unemployment and the nascent independence movement. The first *mahua* poem was Xiao Ya’s “Yuanlai Xuesheng” (“Oh!

He's a School Student"), a satire on ill-mannered students, published in 1920 in *Xin Guomin Zazhi*, a literary magazine. *Nong Yan* ("Dense Smoke") by Malayan-born Lin Cantian appeared in 1935 as the first *mahua* novel. Until 1965, there were only 17 *mahua* novels including Lin's, and only a handful of these had Malayan-orientated themes, such as Zhao Rong's *Zai Maliujia Haizia* ("By the Strait of Melaka"). Developments in mainland China were the preoccupation of overseas Chinese writers, including *mahua* authors. The China-biased themes receded in the 1960s as the members of the Malaysian-Chinese community increasingly identified themselves as citizens and shed their sojourning mind-set. Chinese-language newspapers (*Sin Chew Jit Poh* [*Sin Chew Daily*], *Nanyang Siang Pau*), magazines (*Jiao Yu Xue Yuekan* [North Peninsular Teaching and Learning Monthly Magazine], *Xin Chao* [The New Tide], *Huang Yuan* [The Waste Land], *Hai Tian* [Sea and Sky]), the Hua Zong (Floral Trail) Awards, Tian Lang Xing ("Sirius" or "Dog Star") Poetry Society, and the Malaysian Chinese Writers' Association contributed to the development of *mahua* literature.

LITERATURE, MALAYSIAN ENGLISH. Locally authored Malaysian-themed novels in English appeared after the **Pacific War** (1941–1945) and touched on the war, the **Japanese Occupation** (1941–1945), and the **Malayan Emergency** (1948–1960). Chin Kee Onn's *Ma-rai-ee* (1952) dealt with the Japanese wartime period, and his *The Grand Illusion* (1961) and Han Suyin's . . . *And the Rain My Drink* (1953) examined the tribulations of the communist insurgency during the Malayan Emergency. Novels of the 1960s examined family matters and interethnic relations, such as John M. Chin's *The Nyonya* (1962) and *The Santubong Affair* (1964) and Johnny Ong's *Sugar and Salt* (1964) and *Run Tiger Run* (1965). The late 1970s witnessed works of home-grown novelists—Lloyd Fernando, Lee Kok Liang, and K. S. Maniam. Fernando bravely explored in a forthright manner the delicate issue of race relations in multiethnic Malaysia in his celebrated *Scorpion Orchid* (1976). **May 13, 1969**, formed the background for his *Green Is the Colour* (1993). In *Flowers in the Sky* (1981), Lee dealt with problematic sociocultural and **religious** issues in a plural society. Maniam's *The Return* (1981) and *In a Far Country* (1993) focused on a third-generation **Indian's** search for a sense

of belonging and identity in the minority community in the country in which he was born and bred.

Chuah Guat Eng, who authored *Echoes of Silence* (1994), led the pack of female novelists that included Marie Gerrina Louis (*The Road to Chandibole* [1994] and *Junos* [1995]), Australian-based Beth Yahp (*The Crocodile Fury* [1993]), and Californian-based Shirley Geok-lin Lim (*Joss and Gold* [2001]). Like Louis's works, Rani Manicka's *The Rice Mother* (2002) dealt with the plight of **women** in the **rubber** estates facing discrimination with respect to gender, class, and caste. Lee Kok Liang, Wang Gungwu, and Shirley Geok-lin Lim pioneered the field of Malaysian English-**language** short stories. Lee published "Return to Malaya" (1954), his first collection *The Mutes in the Sun and Other Stories* (1964), and *Death Is a Ceremony* (1992). Wang, with Awang Kedu as a pseudonym, published "A New Sensation," which explored the coming-of-age experience of a Malaysian **Chinese** in the 1950s. Lim's "Journey" (1967) was her first published work that adopted a feminist perspective, a trait in all her later works.

The New Straits Times–McDonalds Short Story Competition and the New Straits Times–Shell Short Story Competition offer platforms for budding authors. Maniam's "The Loved Flaw" received the former in 1987, and his "Haunting the Tiger" received the latter in 1989–1990. Other short story exponents include Che Husna (*The Rambutan Orchard* [1993]), Syed Adam Aljafri (*Reminiscences: A Collection of Short Stories* [1996]), and Karim Raslan (*Heroes and Other Stories* [1996]). Wang's *Pulse* (1950), an anthology of Malayan-based verses in English, set the pace for Malaysian English-language poetry. Unlike Wang, who remained entrapped in English diction and poetics, Ee Tiang Hong and Wong Phui Nam, his contemporaries at the **University of Malaya in Singapore**, managed to compose in a local voice with themes and concerns of multiethnic Malaysia, such as misgivings over the **government's** affirmative policies of the 1970s, and of adjustments and the identity of an immigrant community in a new homeland. Ee's poem collections include *I of the Many Faces* (1960), *Myths for a Wilderness* (1976), and the posthumously published *Nearing a Horizon* (1994). Wong's included *How the Hills Are Distant* (1968), *Grandma and Other Rumours* (1989), *Ways of Exile* (1993), and *Against the Wilderness* (2000).

Ooi Boo Eng, Hilary Tham, and Lim are among the diasporic poets. Noted contemporary poets are Kee Thuan Chye (writer, actor), Cecil Rajendra (lawyer), and Dina Zaman (journalist). Pioneered by Muhammad Haji Salleh in the 1960s, bilingual poetry collections are an interesting development. *Sajak Sajak Saleh: Poems Scared and Profane* (1987) was Salleh Ben Joned's contribution to this genre. See also EDUCATION, COLONIAL; IMMIGRANT LABOR; KANGANY (KANGANI) SYSTEM; NEW ECONOMIC POLICY; PENANG FREE SCHOOL; ST. XAVIER'S INSTITUTION.

LITERATURE, MALAYSIAN TAMIL. Pre-1941 Tamil novels focused on the Tamil homelands of Tamil Nadu and Ceylon (Sri Lanka), with the notable exception of *Korakaanthan Aalladhu Thenmalaya Giriyl Vada Ilangai Thuppali* ("Horrible Kanthan or Northern Ceylon Detective in South Malaya Hill") by M. Srinivasagam, who set his narrative against a Malayan background and utilized local dialogue. Works produced between 1949 and 1957 drew attention to the plight of Tamil workers in **rubber** estates, alcoholism, caste, the *kangany (kangani) system*, and social injustice. Like the **Chinese**, the **Indian** community in the 1960s increasingly viewed **Malaya** (after 1963, Malaysia) as their homeland that brought forth Tamil literary works that discarded foreign (read: Indian) elements and utilized local settings. Life on the estates continued to be popular themes of novels of the 1970s, such as ill treatment of workers by the estate management, drug abuse among estate youths, and other topical issues. *Aadum mantjal Oonjal* ("A Swaying Yellow Swing") and *Thee Malar* ("Fire Flower"), by B. Chandrakantham and S. Kamala respectively, exemplified the first Tamil novels in Malaysia, both published in the 1980s.

The advent of the Malaysian Tamil short story came in 1930 presented in V. Sinniah Pillai's anthology entitled *Navarasa Kathaa Manjari: Ivai Iniya Karpithak Kathaigal* ("Collection of Multi-tasted Stories: These Are Sweet Imaginary Stories") that comprised five tales. Short story themes like those of novels were preoccupied with the life and tribulations on the estates. Newspapers such as *Tamil Nesan*, *Tamil Murasu*, *Tamil Malar*, and *Manimanram* (Tamil Bell Club) were instrumental in promoting short story writing. Patriotic

themes were evident in short stories produced between 1957 and 1969, coinciding with *Konfrontasi* (1963–1966), the **Sabah claim**, and **Singapore's** estranged position in Malaysia. The 1970s saw the exploration of nonstate themes such as citizenship, unemployment, work permits, housing, and general decadence within the Malaysian Indian community. Contemporary Tamil short stories tend to mimic Tamil cinema. Tamil poetry in the Malaysian context went through various stages of style: formal or classical *Marabuk Kavdhaigal* (traditional poetry); 1940s *Marumalrchi Kavithaigal* (Renaissance poetry); and 1960s *Pudhukavithaigal* (free verse). Malaysian Tamil poets received institutional support from the Thamil Pannai (Tamil Farm) organization (1950–1956) based in **Melaka**, the Madurai Thamil Sangam Pandidhar (Tamil Nadu Madurai Tamil Association), Tamil-language newspapers, and notably *Tamil Murasu* and *Tamil Nesan*, the National Plantation Workers' Association and the Malaysian Tamil Writers' Association.

LITERATURE, MODERN MALAY. Notwithstanding the breakthroughs that **Munsi Abdullah bin Abdul Kadir** achieved in his *Kisah Pelayaran Abdullah* (1838) and *Hikayat Abdullah* (1848), it was only in the 1920s and 1930s that new forms of **Malay** literary expression emerged. The novel and the *cerpen* (*cerita pendek*, short story) debuted in the 1920s, and the *sajak*, the free flow verse form, in the 1930s. The pioneering Malay novel *Hikayat Faridah Hanum* (1925–1996) by **Syed Shaikh Al-Hadi bin Ahmad** dwelled on social reform with an Egyptian setting. The latter exemplified the influence of Muslim West Asia on the Malay mind-set. A wide range of themes was explored by authors: Malay nationalism, social reforms, disillusionment with colonial rule, wartime experiences, Malay vulnerability vis-à-vis other communities, the downside of Malay patriarchal society, postwar economic woes, the independence struggle, poverty, social justice, Malay backwardness, philosophical exploration of life's meaning, social injustice, **Islam** and modern living, the Malay nouveau riche, *dadah* (**drug abuse**), and **AIDS/HIV**. Exemplary novelists include **Dato' Ishak bin Haji Muhammad**, A. Samad Said, Keris Mas (Haji Kamaluddin bin Muhammad [1922–1992]), Arena Wati (Muhammad bin Abdul Biang [1925–]), Haji Shanon bin Ahmad (1933–), and Noordin bin Hassa (1929–).

Harun Aminurrashid (1907–1986) moved away from socioeconomic concerns to produce the first historical novel, *Anak Panglima Awang* (1958).

Teachers and journalists were early novelists who initially published in *Jawi* but later utilized Romanized script for wider appeal. Likewise, writers of *cerpen* came from similar backgrounds. Abdul Rahim Kajai, the father of *cerpen*, worked as a reporter for several Malay newspapers in the 1930s. The 1950s witnessed the emergence of socialist-leaning young journalists *cerpen* writers—Angkatan Sasterawan 50 ('50s Generation of Writers) or “ASAS 50”—who prioritized the independence struggle, social justice for the urban working class, and poverty in their works. A. Samad Said, Adibah Amin, Salmi Manja, and Anis Sabirin were representatives of ASAS 50. The 1960s and 1970s saw nonjournalists, including university graduates, venturing into *cerpen*, notably Awang Had Salleh, Anwar Ridhwan, and Mohd Affandi Hassan as well as non-Malays such as Amir Tan, Akbar Goh, Lee Kok Chih, and Selina S. F. Lee. Greatly influenced by their **Indonesian** counterparts, Harun Aminurrashid initiated the *sajak* in Malaya in the 1930s. *Sajak* exponents were Masuri S. N., Usman Awang (1929–2001), Kassim Ahmad, Zurinah Hasan, Salmi Manja, Kemala, Zaihasra, A. Latiff Mohidin, Lim Swee Tin, and Muhammad bin Haji Salleh (1942–).

The **Sultan Idris Training College** (SITC) in Tanjung Malim, **Perak**, which trained teachers for **government** Malay vernacular schools, was the nurturing ground for Malay literary activities as the Malay **language** and literature were greatly emphasized. The Malay Literature Bureau, which relocated to SITC in 1923, had the stalwart (**Tan Sri**) **Zainal Abidin bin Ahmad (Za'ba)** as its chief translator and published the fortnightly newspaper *Cenderamata*, offering a platform for budding writers. SITC alumni include Dato' Ishak bin Haji Muhammad, Masuri S. N., Othman Puteh, and Ahmad Murad. The Anugerah Sastera Negara (National Literary Award) was inaugurated in 1979 to honor Malaysian literary figures (authors, poets, and playwrights) for published works in Malay, the national language. *See also* *BERITA HARIAN*; *DEWAN BAHASA DAN PUSTAKA*; *EDUCATION, COLONIAL*; *EDUCATION, CONTEMPORARY*; *LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS*; *MEDIA, PRINT*; *UTUSAN MELAYU*.

LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS. In lieu of written tradition among the various indigenous communities of Malaysia such as the **Malays, Orang Asli,** and the **ethnic minorities in Sabah and Sarawak,** the oral tradition remained the predominant medium for the preservation and transmission of folk stories, myths and legends, romances, epic tales, moral and didactic sayings, and proverbs. Orang Asli oral traditions cover origin tales, myths and legends, moral and cultural tales, comic sketches, the spirit realm, and oral histories. Non-Muslim native groups in **Sabah and Sarawak** possess oral literatures that focus on their ancestry (migration tales), the influence of spirits and the unseen on *padi* (rice) planting, harvesting, gathering of **jungle products,** general well-being, and heroic epics of great leaders and warriors. Despite embracing **Islam,** Sarawak Malays and **Melanaus** maintained their pagan heritage in terms of rituals associated with farming and fishing, in healing ceremonies, and appeasing the spirit world, which involved recitations and chanting. *Bobohizan,* the female shamans of the **Kadazandusuns,** utilized oral literature in conducting blessing and healing rituals.

In the pre-Islamic period, peninsular **Malay** oral tradition possessed liberal dosages of Hindu–**Buddhist** influences: Sanskritic epics such as the *Mahâbhârata* and *Râmâyana,* the **Panji tales** of Hindu Java, and the Buddhist **Jataka tales.** Malay written tradition developed in the 15th century with the coming of Islam and the Arabic-based *Jawi* script. The early literary works in *Jawi* translated the Hindu–Buddhist-influenced oral traditions, indigenized versions and adaptations of works from the Muslim world (**India** and West Asia), theological literature, stories of Islamic prophets and heroes, treatises on governance, legal digests, and animal tales. These *Jawi* scripted literary works were presented in the scholarly format of the Muslim religious tradition or in the popular *hikayat* style. Although produced in 1612, the *Sejarah Melayu* (Malay Annals), of the *hikayat* genre, remained a literary masterpiece of the **Malay Sultanate of Melaka.** Of the traditional Malay poetic forms, the *mantera,* the *pantun,* and the *syair* endured the test of time. The *pantun,* in particular, features in contemporary popular song lyrics and as verses in **Hari Raya Aidilfitri/Puasa** greeting cards. *See also* DEWAN BAHASA DAN

PUSTAKA; HINDU–BUDDHIST PERIOD; LITERATURE, MODERN MALAY; SALASILAH/SILSILAH; TUHFAT AL-NAFIS.

LONGHOUSE. An indigenous and common dwelling structure of numerous native communities of **Borneo**, a single longhouse is a confederation of several pile-houses on stilts that traditionally accommodates 10 or 20 or even 50 families, each occupying a *bilek* (compartment). The longhouse is communally erected utilizing *belian*, the Bornean hardwood renowned for its hardness, and situated a stone's throw from the river, the primary source of water. The **Iban**, **Kayan and Kenyah**, **Melanau**, and **Bidayuh** are longhouse dwellers in **Sarawak** and likewise the **Rungus** of Kudat and Pitas, and the **Murut** of **Sabah**. The *bilek* comprises a living room (also referred to as *bilek*), a loft (*sadau*), a frontage (*ruai*), and an open drying platform or verandah (*tanju*). A narrow passageway (*tempuan*) adjacent to the *tanju* serves as the public street of the “village” (the entire longhouse). Family meals are consumed in the living room while the *ruai* is utilized for recreation. Winnowing of *padi* (rice) and other chores are performed on the *tanju* and also the airing of clothes. Typically, storage of rice wine (*tuak*), rice, and valuables (strain of sacred rice seeds [*padi pun*], brassware, etc.) are kept in the *sadau* in Chinese-made jars considered as family heirlooms. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; MALAY HOUSE.

LOOK EAST POLICY. Introduced in 1982 by (Tun) **Dr. Mahathir bin Mohamad**, Malaysia's fourth **prime minister** (1981–2003), the Look East policy advocated an orientation toward East Asia—namely, **Japan** (in particular), South Korea, and Taiwan—as economic models of excellence for emulation. Japan had achieved tremendous strides in industrialization and emerged as an economic powerhouse in the 1960s and 1970s, and was one of the principal trading partners and investors in Malaysia. Mahathir saw Malaysia's overdependence on the West as an unhealthy trend and viewed Japan and South Korea as alternatives. Japanese work ethics were encouraged in the civil service, and the private sector was urged to emulate their East Asian counterparts. The stagnation of the Japanese economy in the 1990s saw this policy slip backstage.

LOW, SIR HUGH (1824–1905). Hugh Low made an unqualified success of the **British residential system** of indirect colonial rule as resident (1877–1889) to **Perak**, one of the wealthiest of the **Western Malay States**. Low’s three decades in **Borneo**—a visitor in 1845 to **Brooke Sarawak** and an administrator in **Labuan** (1848–1876)—armed him with fluency and knowledge of the **Malays**, their **language**, customs, temperament, and way of life. Combining his Bornean experience and his diplomatic charm, Low alleviated strained Anglo–Malay relations following the 1875 killing of **J. W. W. Birch**. He implemented administrative reforms (**judiciary**, taxation, internal security) and compensated the loss of prestige, power, and wealth with titles, appointments, salaries, and pensions. Following the policy of Rajah Sir Charles Anthoni Johnson Brooke, Low allowed the traditional Malay practice of **debt bondage** to die a natural death over time. He invested in infrastructure development (**railroads and roads**, and communication) in support of the **tin** industry and later the **rubber** industry. Low, imitating Rajah Charles, experimented with para rubber (*Hevea brasiliensis*) at Kuala Kangsar, and actively promoted commercial large-scale cultivation. Again borrowing from Rajah Charles of the importance of consulting native leaders, Low used the State Council as a consultative forum to win over the Malay chiefs and perpetuate the myth of the sultan in charge; the resident, in fact, wielded executive authority. When he came to office, Perak had a debt of SD\$800,000; however, when he left 12 years later, there was a credit of SD\$1.5 million.

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MAHÂBHÂRATA. *Mahâbhârata* (The Great Bhârata Family), an **Indian** war epic, comprising 90,000 couplets in 18 sections or chapters in Sanskrit, was compiled by Rsi Vyasa in around 400 B.C.E. *Mahâabhârata* was believed to have been brought to the **Malay Archipelago** by Brahmins in the early centuries C.E. It spread through oral storytelling, *wayang kulit* (shadow play), and drama. **Malay** versions of stories from *Mahâbhârata* originated from Javanese translations of the Sanskrit text. Composed in **Jawi**, written Malay versions took the form of *hikayat*, such as *Hikayat Pandawa Lima*

(the most complete), *Hikayat Pandawa*, *Hikayat Pandawa Jaya*, and *Hikayat Sang Boma*. Consequent to **Islamic** influences, the Malay versions emphasized universal values and played down references to **Hinduism**. The moral message underlying *Mahâbhârata* is that good will triumph over evil. *See also* LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

MAHARAJA LELA (d. 1876). *See* ABDULLAH MUHAMMAD SHAH, RAJA (SULTAN); BIRCH, JOHN WOODFORD WHEELER.

MAHATHIR BIN MOHAMAD, TUN DR. (1925–). Tun Dr. Mahathir bin Mohamad as Malaysia's fourth **prime minister** (1981–2003) significantly transformed the socioeconomic landscape. A champion of **Malay** economic and **educational** advancement, while a medical student he published articles in the *Sunday Times* to raise Malay consciousness of their plight. His criticisms of **Tunku Abdul Rahman Putra Al-Haj** (1903–1990), the first prime minister, for the **May 13, 1969**, tragedy of interethnic strife and his ultra-Malay views brought about his expulsion from the **United Malays National Organization** (UMNO). He returned to medical private practice in his hometown of Alor Setar, **Kedah**, and published *The Malay Dilemma* (1970), an insightful analysis of the Malay mentality and the causal factors of Malay backwardness vis-à-vis other ethnic communities (**Chinese** and **Indian**). **Tun Abdul Razak bin Hussein**, the UMNO president and second prime minister (1970–1976), reinstated Mahathir in UMNO in 1972 and made him a senator in 1973. The third prime minister, **Tun Hussein Onn**, appointed Mahathir his deputy, and when he retired in July 1981, Mahathir became president of UMNO and prime minister.

Prime Minister Mahathir introduced a string of policies over his 22-year tenure, including “Clean, Efficient and Trustworthy,” “Leadership by Example,” incorporating **Islamic** principles in public policies, “Buy British Last,” and “**Look East**.” However, it was through Malaysia's economic transformation that he left an indelible mark: the Malaysia Inc. (1983) concept—cooperation between public and private sectors, corporatization and privatization of state-owned and controlled entities—was reflected in the **National Agricultural**

Policy (NAP; 1984) and the Industrial Master Plan (1985) and pushed for greater private sector participation in the **agricultural** and **industrial** sectors respectively for growth and development. Similarly, the Promotion of Investments Act of 1986 and amendments to the Industrial Coordination Act of 1975 both aimed at greater participation and contribution of the private sector in the economy. Mahathir's **National Development Policy** (NDP; 1991–2000) focused on growth as the primary aim rather than social restructuring, which the **New Economic Policy** (NEP) had emphasized. He followed up with his **National Vision Policy** (NVP; 2001–2010) that stressed national unity. Mahathir's insistence on capital controls, pegging the exchange rate of the Malaysian currency (ringgit), and establishing the Danaharta (National Asset Management Company) kept the country from economic disaster in the face of the **Asian financial crisis** (AFC; 1997–1998). Consistent with his **Vision 2020**—namely, Malaysia to attain developed-nation status by 2020—he embarked on several major infrastructure projects, such as the **Petronas Twin Towers**, the **Kuala Lumpur International Airport** (KLIA), and the **Sepang Formula One Circuit** in Putrajaya. In 1982, he initiated the transformation of **Langkawi** into an international **tourist** resort. In 1996, he set in motion the creation of an information and communications technology center—the **Multimedia Super Corridor** (MSC).

Mahathir's sacking of Deputy Prime Minister **Dato' Seri Anwar Ibrahim** as morally unfit to hold public office in September 1998, followed by the latter's dismissal from UMNO, sparked street demonstrations. Opposition, particularly among the younger generation (under 40 years old) of Malays, and the controversy surrounding this episode have adversely impacted Mahathir's political career and legacy.

Internationally, Mahathir was forthright in his criticism of the economic and political domination of the United States and Europe. He repeatedly urged the United Nations to abolish the veto powers of the permanent members of the Security Council and implement a more equitable system of representation. He was a respected leader in the Islamic world, playing a pivotal role in the **Organization of the Islamic Conference** (OIC) and an outspoken champion of the Third World, particularly of the Afro-Asian nations. He proposed

the East Asia Economic Caucus (EAEC) that subsequently became ASEAN Plus Three (1997). In the commonwealth, Mahathir was a leading initiator of the Commonwealth Business Council that brought private-sector involvement in trade and investment among members. Mahathir held strong convictions, among them that **Islam** is not incompatible with modernity, that Asia could compete with the developed Western nations on an equal basis, and that developing nations should be assisted and not dominated (neither economically nor politically) by developed Western countries. Articulate, bold, businesslike, and candid, Mahathir not only brought significant transformation to Malaysia but also championed the cause of the “small nations.” Mahathir retired as UMNO president and prime minister in October 2003.

Since his retirement, Mahathir has been highly critical of his successor, **Dato’ Seri Abdullah Ahmad Badawi**, and has been particularly harsh following the electoral setback (having lost its two-thirds parliamentary majority) suffered by the incumbent **Barisan Nasional** (BN; National Front) in the **12th Malaysian general election** of 8 March 2008. Demonstrating his displeasure of Abdullah’s leadership, Mahathir—together with his wife, Tun Dr. Siti Hasmah Mohd Ali—resigned from UMNO. He stressed that they would only return to UMNO if and when Abdullah were to step down as party president. Mahathir has also lashed out at Anwar’s ambition to be prime minister. *See also* FOREIGN POLICY.

MAHMUD SYAH, SULTAN OF MELAKA (1488–1511). The last of the rulers of the **Malay Sultanate of Melaka**, Sultan Mahmud Syah reigned over the Melakan Empire at its zenith, which encompassed the **Malay Peninsula**, the east coast of **Sumatra**, and the **Straits of Melaka**. Despite the Portuguese seizure of the city-port of **Melaka** in 1511, territories once under Melaka continued to respect Mahmud and his heirs who ruled the **Johor-Riau Empire** from the 16th to the 18th centuries. Reputedly impulsive Mahmud, without further investigation, pronounced the death sentence of Tun Muza-hir (Mutahir), chief minister (*bendahara*), Seri Nara Aldiraja (state treasurer), and Tun Hassan (*temenggung*; head of security) who purportedly were plotting against him. As a result, Melaka lost capable leaders, which subsequently contributed to its fall. When Melaka

fell, Mahmud fled to Muar in **Johor** and thereafter to Bintan. After two failed attempts at retaking Melaka, Mahmud moved to Kampar, where he died in 1529.

MAJLIS AMANAH RAKYAT (MARA; INDIGENOUS PEOPLE'S TRUST COUNCIL). A decision made at the Bumiputera Economic Congress of 1965 led to the setting up of a statutory body named Majlis Amanah Rakyat a year later. MARA's core mission is to motivate, train, prepare, and assist *bumiputera* to participate productively in the commercial and industrial sectors of the economy. Working through four programs—entrepreneurship development, **education** and training, rural transport, and investment—MARA seeks to upgrade the socioeconomic position of the *bumiputera*. Universiti Teknologi Mara (UiTM) and numerous MARA Colleges provide training for *bumiputera* to enter the fields of commerce, accountancy, and information technology (IT). *See also* ECONOMIC EQUITY; ECONOMY, POSTINDEPENDENCE; NEW ECONOMIC POLICY; PERMODALAN NASIONAL BERHAD.

MAJLIS RAJA-RAJA (CONFERENCE OF RULERS). The Majlis Raja-Raja comprises the nine **Malay sultans** and the **Yang Di-Pertua Negeri** (heads of state) of **Penang, Melaka, Sarawak, and Sabah**. It originated from the **darbar** of the colonial period. Only the nine sultans participate in electing the **Yang Di-Pertuan Agong** (king of Malaysia) from among them. The Majlis Raja-Raja needs to be consulted on the appointment of court judges, the auditor-general, the **Election Commission** (EC), and the Services Commission, and also regarding changes affecting state boundaries, **Islam**, alteration to the federation, and any amendment to the Federal **Constitution**. It is mandatory that it be consulted relating to the status and rights of the nine **Malay** rulers themselves, the special position of the *bumiputera* (Malays and indigenous minorities of Sabah and Sarawak), and anything impacting public policy.

MAK YONG. Originating from animistic, shamanistic beliefs and practices in Malay-Muslim communities of Patani (southern Thailand), **Kelantan, and Terengganu**, *Mak Yong* represents the oldest living genre of **Malay** dance theatre. It comprised a series of (pre-**Islamic**)

rituals, song, **dance**, stories, and **music** with female performers numbering 8–10, and 20–25 for more sophisticated presentations. A typical staging spans a week. *Mak Yong* ritual performances for spiritual healing are undertaken together with *Main Puteri*, Malay shamanistic dances popular in Kelantan. Drawn from a single storyline, “Dewa Muda,” *Mak Yong* repertoire spans 12 magical tales all derived from indigenous mythologies of the ancient kingdom of Patani and Kelantan; a notable exception is “Anak Raja Gondang” from the Buddhist **Jataka tales**. Owing to its pre-Islamic characteristics, *Mak Yong* has an uneasy relationship with present-day Kelantan governed by an Islamist party. *See also* HEALTH AND HEALTH CARE.

MALAY. In differentiating **Malays** from non-Malays, the Malaysian Federal **Constitution** defines a Malay as an individual who professes the **religion** of **Islam**, habitually speaks the Malay **language**, and conforms to Malay customs and traditions. Historically, the term *Malay* was attributed to inhabitants of the **Straits of Melaka** and the **Malay Archipelago**. Such a reference came from the perspective of **Indians** from the subcontinent, **Chinese** from **China**, and Europeans who interacted with the local peoples whom the foreigners regarded as Malay. The **Malay Sultanate of Melaka**’s ascendancy in the 15th century consolidated the characterization of Malay—namely, kingship lineage of Melaka drawn from **Srivijaya**, and the Melakan territorial empire and commercial outreach throughout the Malay Archipelago where the customs, trade practices, the Malay language, and Islam were acknowledged and embraced. European colonial administration—Portuguese, Dutch, and British—associated Malay intimately with Islam, a Muslim who followed a Malay way of life in terms of attire and **food**, and utilized the Malay language, the centuries-old trading lingua franca. The aforesaid was essentially the concept of *masuk Melayu* denoting “to become a Malay.” **Sir Thomas Stamford Bingley Raffles**’s Malay nation, which later translated into Malay race, forged a Malay identity vis-à-vis European and Chinese sojourners in the **Straits Settlements** and in the peninsular **Malay states**. Raffles’s scribe and letter-writer **Munshi Abdullah bin Abdul Kadir** utilized the term *bangsa Melayu*—Malay race or Malay people—that came to be accepted by Malays.

The 1891 census categorized the three main ethnic groups: Malay, Chinese, and Tamil. The first Malay-language newspaper, *Utusan Melayu*, reconfirmed the colonial ethnic classification. Colonial **government**-sponsored Malay vernacular schools were distinctively different from contemporary English- and Chinese-language schools. Colonial scholar-bureaucrats like **Richard James Wilkinson** (1867–1941) and **Sir Richard Olaf Winstedt** developed and promoted Malay language, history, and **literature** that in turn fostered a sense and an identity of “Malayness.” Winstedt’s **Sultan Idris Training College** (SITC), which trained Malay schoolteachers, nurtured the Malay identity. The paternalistic Malay Reservation Enactment (1913) that defined Malay in legal terms officially entrenched Malay identity vis-à-vis non-Malays. Finally, Malay nationalism in the 20th century developed along cultural rather than political lines and emphasized identity with religion, language, and custom as determinants.

Malay opposition to the **Malayan Union** (1946–1948) with cries of *Hidup Melayu* (Long Live the Malay) rallied in saving the Malay monarchy, and in turn Malay identity and Malay ethnicity. Malay kingship was *the* essential determinant of being Malay; transferring the sovereignty of the **Malay sultans** to the British Crown would mean the demise of the Malay sultanates and hence the Malay race. The Persekutuan Tanah Melayu (**Federation of Malaya**) explicitly spelled out the polity of the Malay, comprising what was then **British Malaya** that encompassed the **Malay Peninsula** (present-day Peninsular Malaysia). *See also* BAHASA MELAYU; EDUCATION, COLONIAL; LITERATURE, MODERN MALAY; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

MALAY ARCHIPELAGO. The Malay Archipelago refers to insular Southeast Asia comprising present-day Malaysia, **Indonesia**, the Philippines, and Timor Leste. In past centuries, it was variously referred to as *Nusantara* during the era of the Hindu–Javanese Majapahit (13th–16th centuries) and as the East Indies with the coming of the Europeans (16th–19th centuries). *Nusantara*, as claimed in the epic poem *Nâgarakertâgama*, denoted the Majapahit realm covering all of contemporary Indonesia and Malaysia. To Europeans, the East Indies denoted territories to the eastward of the Indian subcontinent, including the fabled Spice Islands (the Moluccas or Maluku) that

they sought. In essence, the East Indies covered all of archipelagic Southeast Asia.

MALAY COLLEGE, KUALA KANGSAR (MCKK). The Malay College in the royal township of Kuala Kangsar in **Perak** catered to the princes of the four Malay sultanates (**Perak**, **Selangor**, **Negeri Sembilan**, and **Pahang**), and later admitted sons of chiefs, and high-achieving commoners. The initiative for an English-language institution for the Malay elite came from Sultan Idris Murshidul 'Azam Shah of Perak. MCKK was completed in 1909. Resembling a typical English public school, MCKK was headed by a British headmaster with a British teaching faculty who taught a British academic-oriented curriculum preparing the students for the Senior Cambridge Examination. Graduates pursued their tertiary education in one of the British universities, notably Cambridge, Oxford, and London. The boys played typical English sports and games: rugby, soccer, hockey, cricket, tennis, badminton, squash, basketball, swimming, and athletics, and participated in dramas, debates, and elocution. The cardinal principles of fair play and gentlemanly behavior on and off the field were inculcated in the students who were Anglicized in speech, ethics, and etiquette. Undeniably Anglophiles were produced who fitted comfortably in their future positions as the heir apparent, and members of the Malay bureaucratic elite of **British Malaya**, and thereafter of independent **Malaya/Malaysia**. Although its student enrollment is on merit rather than birth, MCKK continues to maintain its century-old traditions in contemporary Malaysia. *See also* EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; PENANG FREE SCHOOL; ST. XAVIER'S INSTITUTION; WINSTEDT, SIR RICHARD OLAF.

MALAY HOUSE. The basic Malay house is constructed of hardwood, a thatched roof, and raised on posts above the ground. House styles, particularly roof designs, vary throughout the **Malay Peninsula** but all utilize local, easily available materials adaptable to the tropical hot and wet climate. The sociocultural mores of **Malays** who embraced **Islam** partitioned the house between the sexes: the male domain comprises the front entrance, *anjung* (covered porch), and *serambi* (veranda), while the female sections are *rumah ibu* (main

house), *selang* (passageway), *rumah dapur* (kitchen), and the back door. The Malay house is easily extended in the case of increasing family members or affluence. Thai and Cambodian influences shaped houses in **Kelantan** and **Terengganu**, such as steep, tiered roofs with curve gable ends.

MALAY PENINSULA. The Malay Peninsula refers to the narrow Isthmus of Kra extending southward and eastward ending at the **Johor** Straits. Today it covers Thailand's southern provinces and Peninsular or West Malaysia. Peninsular Malaysia was (and still is) referred to as *Tanah Melayu*, meaning "Land of the Malays." Ethnic **Malays** were and still are the main inhabitants of the peninsula that gave its name. Malay-Muslims are predominant in present-day Peninsular Malaysia, which comprises the **Malay states** of **Perlis**, **Kedah**, **Kelantan**, **Terengganu**, **Perak**, **Selangor**, **Negeri Sembilan**, **Pahang**, and **Johor** that were formerly British protectorates. Likewise, Malay-Muslims are a majority in Thailand's five southern provinces, namely Patani, Yala, Narathiwat, Satun, and Songkhla. *See also* GOLDEN KHERSONESE; HINDU–BUDDHIST PERIOD; STRAITS OF MELAKA; *SUVARNABHUMI*.

MALAY STATES. The Malay states originated from **Malay** kingdoms, some dating to the 5th and 6th centuries C.E., and others that began as tributaries of the 15th-century **Malay sultanate of Melaka**. **Perlis**, **Kedah**, **Perak**, **Selangor**, and **Negeri Sembilan** occupy the west coast of the **Malay Peninsula**, whereas **Kelantan**, **Terengganu**, and **Pahang** are on the east coast. **Johor** occupies the southern portion of the peninsula. In general, each Malay state had a sovereign ruler (*sultan*), royal family (*kerabat diraja*), nobility (*bangsawan*), provincial chiefs (*pembesar*), peasantry (*rakyat*), and slaves (*hamba*). Royal intermarriages, political and economic alliances, disputes over succession resulting in civil wars, and conflicts among the Malay states were commonplace. Although populated predominantly by ethnic Malays, some of the states had **Bugis**, **Acehnese**, Javanese, or **Minangkabau** influence and immigrants.

MALAY SULTANS. Rulers of the nine peninsular **Malay states**—**Perlis**, **Kedah**, **Kelantan**, **Terengganu**, **Perak**, **Selangor**, **Negeri**

Sembilan, Pahang, and Johor—are hereditary but succession varies according to the history of the respective states. Prior to the imposition of British colonial control, which varied from place to place, the **Malay** sultans were absolute rulers claiming semidivine authority from pre-Islamic and Islamic traditions. During the colonial period, the sultans became rulers-in-council, giving royal assent to ordinances and acts approved by the State Councils. The sultans were, in essence, constitutional monarchs without a constitution. Following independence, the sultans placed their assent on every piece of legislation that passed through the state legislative assemblies. Each sultan is the head of **Islam** in his state. Acting on the advice of his *menteri besar* (chief minister) or the state executive committee, the sultan declares the sitting and dissolution of the state legislative assembly. In the **Majlis Raja-Raja** (Conference of Rulers), the nine Malay rulers elect among them the **Yang Di-Pertuan Agong** (king of Malaysia) and the **Timbalan Yang Di-Pertuan Agong**. The apolitical sultans bestow (on the advice of their *menteri besar*) state honors and awards to citizens of their realm. A Special Court is established in 1993 whereby the Malay rulers, hitherto immune from prosecution by the law courts, could now be charged for criminal offenses.

MALAYA. See BRITISH MALAYA; BRITISH MALAYA (1786, 1824–1957); FEDERATION OF MALAYA.

MALAYAN (MALAYSIAN) CHINESE ASSOCIATION (MCA).

Initially established as a social and welfare organization to assist newly resettled **Chinese** squatters in **New Villages** during the **Malayan Emergency** (1948–1960), the Malayan (Malaysian) Chinese Association endeavored to safeguard the interest of the Chinese community and at the same time foster good relations with the British colonial **government** and maintain the goodwill of the **Malays**. Postwar developments—namely, the **Malayan Union** (1946–1948), the **Federation of Malaya** (1948–1963), and the Malayan Emergency—prompted several Chinese members of the Malayan Federal Legislative and Executive Councils headed by Leong Yew Koh, a former Guomintang official, to set up a unified Chinese organization not dictated by dialect or clan. The emergency witnessed terrorist acts and atrocities perpetrated by the predominantly Chinese

Malayan Communist Party (MCP), which generated an adverse image of the Chinese; the MCA's philanthropic activities were a response to cleanse this image as well as to offer an alternative to the radical MCP. In fact, the British gave covert encouragement to the establishment of the MCA.

In 1951, with the presentation of a "Memorandum of the Reorganization of the MCA" penned by **Tun Sir Tan Cheng Lock**, the wealthy Baba English-educated, Malay-speaking inaugural MCA president, the MCA converted to a full-fledged **political party**. Under its pro-British *towkay* leadership, the MCA's political agenda strived for interracial harmony, peaceful economic progress of Malaya, and Chinese welfare. Toward the long-term interests of the Chinese, the MCA worked tirelessly to obtain Malayan citizenship for as many Chinese as possible. The MCA worked together with the **United Malays National Organization** (UMNO) to triumph in the 1952 **Kuala Lumpur** municipal elections. Thereafter, UMNO and the MCA formalized their political partnership in the **Alliance Party**. Over the years, the MCA had been challenged by other predominantly Chinese parties for the Chinese electorate, such as the **People's Action Party** (PAP) when **Singapore** was part of Malaysia (1963–1965), and since 1965, the **Democratic Action Party** (DAP). MCA–UMNO relations remained steadfastly strong in the wider **Barisan Nasional** (BN; National Front). In 2003 the hitherto *towkay*-dominated MCA leadership passed to **Datuk Seri Ong Kah Ting**, of humble origins from a New Village in **Perak**. The MCA suffered serious setbacks in the **12th Malaysian general election** of 8 March 2008, losing ground to the DAP. *See also* POLITICAL PARTIES.

MALAYAN (MALAYSIAN) INDIAN CONGRESS (MIC). Initially

India oriented, the Malayan (Malaysian) Indian Congress shifted its focus to Malaya/Malaysia in the 1950s to become the representative political voice of the **Indian** community. Established in August 1946 from an assortment of Indian organizations in Malaya, the MIC looked to India for direction. The forementioned August 1946 meeting arose out of a concern for the rights of citizenship under the **Malayan Union** that brought forth the formation of the MIC that joined the **All-Malaya Council for Joint Action** (AMCJA), sharing the platform with non-Malay socialist and **trade union** organizations

to have a voice in the deliberations for a replacement of the Malayan Union. Under the leadership of K. Ramanathan (1950–1951) and K. L. Devaser (1951–1955), the MIC shed its India outlook. Devaser aligned the MIC on **Dato' Onn bin Ja'afar's** Independence of Malaya Party (IMP) in 1951. With the ascendancy of **Tun V. T. Sambanthan** as president in 1955, the MIC became a representative of the Tamil-majority Malayan Indian community and a political voice for the Indian community in the **Alliance Party** government. Sambanthan made a success of the MIC's participation in the Alliance Party to the extent of being appointed minister of labor in **Tunku Abdul Rahman Putra Al-Haj's** first elected Alliance Party **government** (1955–1957). Sambanthan, however, transformed the MIC into a Tamil organization emphasizing **culture, Hinduism**, and the Tamil language. His deference to Tunku and the **United Malays National Organization** (UMNO) irked party members and Indians from without.

Tan Sri V. Manickavasagam's presidency (1973–1979) was dogged by an internal party struggle that subsequently brought in **Datuk Seri S. Samy Vellu Sangalimuthu** as deputy president in 1977. The sudden demise of Manickavasagam in October 1979 saw the elevation of Samy Vellu to lead the MIC. Despite his long presidency of nearly three decades, Samy Vellu apparently did not succeed in lifting the Indian community to greater prosperity. Demonstrations from the Hindu Rights Action Force (HINDRAF) on 25 November 2007 in **Kuala Lumpur**, exposing discrimination and marginalization of the Indian community, adversely impacted the MIC. The **12th Malaysian general election** of 8 March 2008 saw the MIC suffering unprecedented electoral setbacks, with Samy Vellu losing his parliamentary seat, which he had held since 1978. *See also* POLITICAL PARTIES.

MALAYAN COMMUNIST PARTY (MCP). Established in 1925 as a branch of the Chinese Communist Party (CCP), the Malayan Communist Party became an independent entity in 1930 with a predominantly **Chinese** leadership and membership. It attempted to control labor through workers' unions in **British Malaya** and recruited members from independent Chinese vernacular schools. Consequently, the British colonial **government** detained MCP activists, deported its leaders, and banned the party. During the **Japanese**

Occupation (1941–1945), the MCP initiated the **Malayan People’s Anti-Japanese Army** (MPAJA). After the war, the MCP operated legally under Secretary-General Lai Tek’s policy of cooperation with the British colonial government. Later, Lai Tek was revealed to be a British agent who absconded with party funds. **Chin Peng** (Ong Boon Hwa) became MCP secretary-general in 1947. Recent scholarship points toward more complex motives, including a clampdown on radical **Malay** activists behind the British declaration of the **Malayan Emergency** (1948–1960), a campaign to defeat the MCP and communism.

The MCP, apparently taken by surprise, posed as a multiethnic nationalist organization struggling for Malaya’s independence against British imperialism and colonialism. Ex-MPAJA members returned to the jungle to take up arms; the British authorities labeled these jungle guerrillas “communist terrorists” (CTs). The MCP strategy focused on disrupting Malaya’s commodity-based economy of **rubber** and **tin** by destroying **mining** machinery and equipment, slashing rubber trees, and killing engineers, managers, and owners. The Maoist revolutionary strategy of utilizing the peasantry as the vanguard of the struggle was adopted. The MCP turned to Chinese farming communities on jungle fringes for intelligence, **food**, medicine, and recruits. (Many Chinese fled to subsist on the land away from perceived tyranny during the Japanese occupation.) Arms and ammunition were procured from raids on government troop convoys. Subsequently, logistics and politics prevailed. The **Briggs Plan** of removing rural Chinese communities and resettling them into **New Villages** effectively severed the guerrillas’ supply lines.

The victory of the **Alliance Party**, a multiethnic political coalition headed by **Tunku Abdul Rahman Putra Al-Haj** in the **pre-Merdeka general election** of 27 July 1955 convinced the British to set the date (August 1957) for the granting of **Merdeka** (independence) to Malaya. Henceforth, the MCP’s claim of struggling for Malaya’s independence became irrelevant. Its claim of being a multiracial party was mere propaganda, having only a handful of **Malay** leaders (prominently Abdullah C. D. and Rashid Mydin) against the predominantly Chinese rank and file as well as leaders. The **Baling Talks** of December 1955 failed. Both demands—recognition as a legitimate **political party**, and neither screening nor detention by

the police—were rejected. Government measures in “**winning the hearts and minds**” of the multiethnic **population** were fruitful, leading to the end of the emergency in 1960. A small guerrilla band withdrew to the jungle straddling the Thai–Malayan border. In 1989, at Hat Yai, Thai-brokered peace talks between the MCP and the Malaysian government led to the dissolution of the MCP, its guerrilla forces disbanded, and its arms surrendered to the Thai authorities. Many of its members settled in southern Thailand, although Chin Peng apparently resided in Beijing.

MALAYAN EMERGENCY (1948–1960). The Malayan Emergency was an all-out war between the British colonial **government** in **Malaya** and the independent Malayan government (after 1957) and the **Malayan Communist Party** (MCP) under Secretary-General **Chin Peng**. The MCP sought to destabilize the country by crippling its economy and subsequently seizing power through force of arms. MCP tactics included killing European planters, **mining** managers, and engineers; slashing rubber trees; destroying (**tin**) **mining** equipment and machinery; and threatening workers. When the MCP took its struggle to the jungle, it appealed to former members of the **Malayan Peoples’ Anti-Japanese Army** (MPAJA) to join them. The latter had only surrendered a portion of their British-supplied arms at the end of the **Pacific War** (1941–1945); it was to this cache of arms hidden in the jungle that MCP guerillas resorted against the colonial government. The communist guerillas relied on **Chinese** squatter farming communities on the jungle fringes who had fled harsh Japanese military rule during the **Japanese Occupation** (1941–1945) for supplies (**food**, medicine), recruits, and intelligence. Meanwhile, the *Min Yuen* (“peoples’ revolutionary movement”) worked among the local **population** garnering support and supplies; they also eliminated traitors and informers. Although among the squatters there were MCP sympathizers, many were coerced to cooperate.

The chance killing of British High Commissioner Sir Henry Gurney (1948–1951) at Fraser’s Hill on 6 October 1951 sent morale on the government side plummeting. The turnaround was achieved when **General Sir Gerald Templer** became both high commissioner (1952–1954) and director of operations and brought together the military, police, and civilian authorities into a concerted effort to

respond militarily, psychologically, and politically. Military measures included the deployment of 13 battalions of British, Gurkha, and **Malay** troops and commonwealth forces (Australia, New Zealand, and Fiji); Royal Air Force bombing raids; and **Orang Asli** assistance for intelligence and as jungle guides. Templer made an unqualified success of Lieutenant-General Sir Harold Briggs's resettlement scheme (**Briggs Plan**) of removing Chinese squatters on the jungle fringes to **New Villages**, effectively severing the jungle guerrillas' supply line. A mandatory national registration and the issuance of identity cards restricted *Min Yuen* movements and activities. Templer's controversial collective punishment strategy brought success; whole villages endured 22-hour curfews (Operation Starvation) until subversives were reported. Psychological warfare was intensified to "**winning hearts and minds.**" Liberalizing citizenship requirements enabled many Chinese to become Malayan citizens, allowing local council elections, and Home Guards formed by New Villages themselves won over many hearts and minds of the multiethnic inhabitants.

Before he left, Templer gave the green light for Malaya's **pre-Merdeka general election** of 27 July 1955 that ushered in the self-government of Chief Minister **Tunku Abdul Rahman Putra Al-Haj**. Tunku was able to argue when he met Chin Peng at the **Baling Talks** in 1955 that the MCP should cease its struggle for independence as independence was at hand. By then, most of Malaya was declared a "white area" denoting cleared of MCP activities. The emergency officially concluded in 1960. In retrospect, Malaya's multiethnic peoples took the constitutional road to **Merdeka** (independence) and opted for a democratic nation rather than a communist state.

MALAYAN PEOPLE'S ANTI-JAPANESE ARMY (MPAJA). Modeled on the anti-Japanese guerrilla forces of Mao Ze Dong's **Chinese Red Army**, the Malayan People's Anti-Japanese Army embarked on a campaign against the Imperial Japanese Army (IJA) that occupied **Malaya** during the **Pacific War** (1941–1945). The MPAJA was in fact the fighting arm of the **Malayan Communist Party** (MCP) during the **Japanese Occupation** (1941–1945). Despite a handful of **Malay** and **Indian** recruits, the MPAJA was predominantly a Chinese armed force. The initial recruits were borne from MCP efforts at the British Special Operations Executive (SOE) Training School

in **Singapore** in December 1941 in the midst of the IJA advance. That was the last British contact with this guerrilla force until mid-1944 when Southeast Asia Command's (SEAC) Force 136 members made contact with the MPAJA in the Malayan jungle. The MPAJA's strength was unclear, ranging from 4,000 to 7,000 and comprising eight semi-independent regiments spread throughout the **Malay Peninsula**. Although the MPAJA claimed that it had killed some 5,500 enemy personnel, Japanese military sources cited 600 Japanese casualties and 2,000 local police (mainly Malays). At the end of the war, 7,000 MPAJA personnel surrendered their arms, some obtained from SEAC air drops but many from the Japanese. The MPAJA still had arms caches hidden in the jungle that were retrieved during the **Malayan Emergency** (1948–1960). The MPAJA was involved in a spate of interracial clashes in the immediate postwar period.

MALAYAN UNION. Inaugurated on 1 April 1946, the Malayan Union was **Great Britain's** postwar plan of a united Malaya that fostered unity and common citizenship among the multiethnic **population** in preparation for self-government. Prewar **British Malaya** possessed a complicated administrative structure. There were three Crown colonies of **Penang, Melaka, and Singapore** that collectively formed the **Straits Settlements**. The nine **Malay states** were British protectorates, of which four of them (**Perak, Selangor, Negeri Sembilan, and Pahang**) were known as the **Federated Malay States (FMS)** and the remainder (**Perlis, Kedah, Kelantan, Terengganu, and Johor**) were referred as the **Unfederated Malay States (UMS)**. The new postwar setup of a unitary state called the Malayan Union under a British governor with executive and legislative councils comprised all the nine Malay states (FMS and UMS), and Penang and Melaka. **Singapore** was excluded and remained a Crown colony. Two issues that subsequently derailed the new arrangement were the transfer of the Malay rulers' sovereignty (*daulat*) and common citizenship. Earlier in mid-October 1945, Sir Harold MacMichael, special representative of the British government to Malaya, arrived to secure the consent of the nine **Malay sultans**; by 1 January 1946, all the sultans had signed the Malayan Union Agreement that effectively ceded their sovereignty to the British monarch. Even in matters relating to **Islam**, the governor could override the sultans. Deprived of

their sovereignty, the sultans lost political power as well as religious and moral authority and were impotent in defending **Malay** cultural and traditional institutions, which subsequently led to the demise of Malay identity and ethnicity. Jus soli citizenship and naturalization enabled large numbers of immigrants—**Chinese** and **Indians**—to be eligible, hence enjoying equal citizenship rights with the indigenous **Malays**. The special position and privileges of the Malays as indigenes and rulers of **Tanah Melayu** (Malay land or country) would be abrogated, and with the loss of the sultans' sovereignty Malaya would cease to be Tanah Melayu.

Therefore, Malay opposition galvanized through the **United Malays National Organization** (UMNO) inaugurated in May 1946 and, led by **Dato' Onn bin Ja'afar** from the Malay aristocratic-bureaucratic class, fought for the preservation of the Malay monarchy, using slogans such as *Hidup Melayu* (Long Live the Malay) to emphasize the besieged nature of the Malay race. Demonstrations of more than 10,000 people were organized throughout Malaya. In Britain, retired Malayan Civil Service (MCS) officials such as **Sir Frank Athelstane Swettenham** and **Sir Richard Olaf Winstedt** spoke against the Malayan Union. Faced with unprecedented opposition, the British government turned to the sultans and UMNO to discuss a constitutional revision, with meetings held in May and July 1946. Having witnessed these negotiations non-Malays and radical Malays also launched into action lest their rights and views were marginalized. The **All-Malaya Council for Joint Action** (AMCJA) headed by **Tun Sir Tan Cheng Lock** and **Pusat Tenaga Rakyat** (PUTERA; Centre for People's Strength) by **Dr. Burhanuddin Al-Helmy** jointly presented an alternative proposed People's Constitution; the British government, however, rejected it, believing that a consultative committee (which met in December 1946) made up of prominent non-Malays was sufficient to consider the deliberations of the working committee (six British officials, four Malay rulers, and two UMNO representatives). In April 1947, the working committee published a final draft constitution that was adopted for the **Federation of Malaya** that came into effect on 1 February 1948, replacing the Malayan Union.

MALAYS. Malays are the largest *bumiputera* group and comprise half of Malaysia's total **population** of 23.3 million (2000 census). Malays

predominate in most states in Peninsular Malaysia, and are a sizeable minority in **Sabah** and **Sarawak**. Malays with a long history of settlement are those found in **Kelantan**, **Terengganu**, **Pahang**, Sarawak, and Sabah. Immigrants, particularly from **Sumatra** and other parts of present-day Indonesia, who arrived in the 19th century and early 20th century included **Acehnese**, Javanese, Banjarese, Boyanese, **Bugis**, and **Minangkabau**. They easily assimilated into Malay society owing to similarities in custom, **language**, and **religion (Islam)**. The **Bajau** in Sabah were similarly assimilated. This later group of Malays, owing to proximity, settled predominantly on the west coast **Malay states**, namely **Perlis**, **Kedah**, **Perak**, **Selangor**, **Melaka**, **Negeri Sembilan**, and **Johor**.

Traditionally, Malays were wet *padi* (rice) cultivators and fishermen residing in *kampung* (villages) in the rural areas. Modernization and **education** find contemporary Malays in various modes of employment, particularly in the public sector (civil service and **government** agencies), while others continue with **agriculture** but in the cash crops of **rubber**, **palm oil**, or coconut. Currently, Malays comprise a substantial part of the urban populace. Islam is integral to the Malays, and the term “Malay-Muslim” is indivisible. Inter marriages between Malays and non-Malays are an increasing trend, especially in urban areas. The Malay family (*keluarga*) is an autonomous unit headed by the father-husband. Malay kinship is focused on bilateral ties that categorize kin members into an expanding band or circles of kinsmen (*saudara mara*) of increasing geographical distance. Malays with Minangkabau heritage practice the *adat perpatih* matrilineal system. See also MALAY.

MALAYSIA AGRICULTURAL RESEARCH AND DEVELOPMENT INSTITUTE (MARDI). Established in 1969, the Malaysia Agricultural Research and Development Institute at Serdang, **Selangor**, undertakes technological, scientific, economic, and sociological research and development in all agricultural produce except **rubber**, **palm oil**, and freshwater fisheries. Specifically, MARDI is tasked to generate and promote suitable scientific and technological innovation to enhance productivity and efficiency in **agriculture**. Modernization and making the Malaysian agricultural sector globally competitive are the institute’s ultimate objectives. MARDI has 29 regional

research centers throughout the country. *See also* FOREST RESEARCH INSTITUTE OF MALAYSIA; PALM OIL RESEARCH INSTITUTE OF MALAYSIA; RUBBER RESEARCH INSTITUTE OF MALAYSIA.

MALAYSIA AIRLINES (MAS). In 2007, Malaysia Airlines celebrated its 60th anniversary, recalling its origins in 1947 when Malayan Airways Limited (MAL) was established. MAL's flights included routes from **Kuala Lumpur** to **Singapore**, and also to Jakarta, Medan, and Saigon (Ho Chi Minh City). With the **formation of Malaysia** in 1963, MAL became Malaysian Airways Limited. In 1967, MAL became Malaysia–Singapore Airlines (MSA), a lucrative venture servicing Bombay (Mumbai), Taipei, Perth, Rome, and London. But while Malaysia favored domestic connections, **Singapore** sought more international destinations. The inevitable split came in 1972 into Malaysian Airline System (MAS) and Singapore International Airlines (SIA). Assuming a new image and with a logo of a *wau* (kite) in flight, MAS became Malaysia Airlines in 1987. MAS achieved numerous international accolades and in profitability, even defying the odds when profits quadrupled during the 1973 oil crisis. By 1992, MAS had become a respectable and profitable international airline with a workforce of 19,000 (compared to a staff of 900 in 1972) serving more than 9 million passengers. Then, in 1994, the Malaysian **government** privatized its controlling stake, which was sold to tycoon Tan Sri Tajudin Ramli. Within six years, MAS faced a devastating RM9.5 billion debt following four straight years of losses. In 2000, MAS was renationalized as a government-linked company (GLC). Datuk Seri Idris Jala, a **Kelabit** from Bario, **Sarawak**, and formerly of Shell Malaysia, helmed MAS in December 2005. Adopting an open door policy that stressed honesty and transparency, he achieved a spectacular turnaround within two years. In fact, in 2007, MAS reportedly earned the highest profits in its entire history. Its airline code of MH is translated as Malaysian Hospitality, and there were plans to transform MAS to become world's first Five-Star Value Carrier (FSVC). *See also* AIRASIA; KUALA LUMPUR INTERNATIONAL AIRPORT.

MALAYSIAN INSTITUTE OF MICROELECTRONICS SYSTEMS (MIMOS). Established in 1985, the Malaysian Institute of Microelectronics Systems was one of the earliest **government** initiatives in the creation of a knowledge-based economy (K-economy) in emphasizing information and communication technology (ICT). The institute focuses on ICT research and development, reduces reliance on foreign multinationals, and fosters the growth of a Malaysian integrated electronics **industry**. In 1996, the institute became MIMOS Berhad, a government-owned corporatized body. It continued its mission in assisting local businesses in applying and utilizing ICT to enhance market competitiveness. Outcomes include JARING (Joint Advanced Research Integrated Networking), which offers access to the Internet, wafer fabrication, an area traffic control system, and IDA (Internet Digital Access) card. MIMOS's ultimate aim is to ensure that Malaysia remains competitive in the digital age and increasing globalization. *See also* CYBERJAYA; ECONOMY, POSTINDEPENDENCE; MULTIMEDIA SUPER CORRIDOR; VISION 2020.

MALAYSIAN MALAYSIA. Malaysian Malaysia maintains that Malaysia as a nation should be based on equality of all ethnic communities without subscribing to the supremacy and special interest of any particular ethnic group. The Malaysian Solidarity Convention (MSC) formed in May 1965 comprised non-Malay political parties led by the **People's Action Party** (PAP) and promulgated Malaysian Malaysia as its official platform. It attempted to abrogate **Article 153** of the Federal **Constitution** that safeguards the special rights and privileges of the **Malays** and *bumiputera* of **Sabah** and **Sarawak**. Such an affront had to be arrested to avoid interracial (Sino–Malay) clashes. Malaysian Malaysia was one of the major contributing factors that led to the separation of **Singapore** from the federation of Malaysia in August 1965, barely two years after unification in September 1963. *See also* BANGSA MALAYSIA; ETHNIC POLARIZATION; FORMATION OF MALAYSIA; *KETUANAN MELAYU*.

MASUK MELAYU. The term *masuk Melayu* connotes “to become a **Malay**” and is translated as to embrace **Islam** consequent to the

indivisibility of the Malay-Muslim equation. To be a Malay is to be a Muslim; all Malays, without exception, in Malaysia embrace Islam as their faith. Hence, *masuk Melayu* is to become a Malay-Muslim adhering to the Islamic faith and adopting the Malay way of life, **culture**, traditions, and customary practices. In the mid-19th century, many immigrants from **Sumatra, Borneo**, Java, and Sulawesi who came to seek their fortune in the **Malay Peninsula** intermarried with local Malays and adopted Islam and Malay sociocultural traits. They identified themselves as Malays rather than **Bugis**, Javanese, **Minangkabau, Acehnese**, or other ethnic group. *See also* ARTICLE 153; *BUMIPUTERA*; MALAY SULTANS.

MAT SALLEH REBELLION (1894–1905). Led by Mat (Mohamed) Salleh (d. 1899) of **Bajau-Sulu** parentage, the rebellion was the major challenge faced in the British **North Borneo Chartered Company's** 60-year administration of **North Borneo** (Sabah). A trader and minor chief of the Upper Sugut, Mat Salleh possessed a commanding personality and was an accomplished military tactician; he was reputed to have supernatural powers and was believed to be invulnerable to weapons. The uprising occurred in 1894 over an alleged murder of two **Iban** traders in the Sugut. When Iban policemen arrived to apprehend the suspects, Mat Salleh refused to hand them over. In 1895, Mat Salleh and his fleet anchored at Buli Sim Sim, outside the seat of **government** at Sandakan, to deliver petitions detailing grievances toward the company. A tit-for-tat dispute ensued, reaching a stalemate in 1898. William Clarke Cowie, managing director (1897–1910) to the court of directors of the company in London, arrived to hold talks (April 1898) with Mat Salleh at Menggatal to resolve the impasse. Cowie verbally granted amnesty and pledged noninterference for Mat Salleh and his followers in the Tambunan Valley. The written amnesty, however, excluded escaped convicts from among his followers. Moreover, in June a company station was established in Tambunan. Mat Salleh felt deceived. During an assault on his Tambunan fort, a chance shot killed Mat Salleh on 31 December 1899. The rebellion dragged on until 1905 when the last of his followers were killed or apprehended. The Mat Salleh episode represented a traditional native response to intrusion from without. *See also* BAHAMAN, DATO' (ABDUL RAHMAN) AND

THE PAHANG REBELLION; MAHARAJA LELA; RENTAP; TO' JANGGUT (HAJI WAN HASSAN).

MAY 13, 1969. Clashes between **Malays** and **Chinese**, the two major communities of Malaysia, on 13 May 1969 shattered the hitherto peaceful coexistence of the multiethnic **population**. Fighting broke out in **Kuala Lumpur**, **Penang**, and other towns in Peninsular Malaysia sparked by the open celebration of opposition political parties that had denied the incumbent **Alliance Party** its two-thirds parliamentary majority in the 10 May general election. Preelection campaigns witnessed contending candidates exploiting racial issues that heightened communal tensions. The underlying cause of the conflict dates back to **Malaya** under British colonial rule where Malays, Chinese, and **Indians** developed separately in pace and in quality of life. While the **Malay sultans** and nobility lived in respected splendor under British paternalism, the Malay peasantry eked out a subsistence existence. Comparatively, the Chinese, the majority of whom were initially immigrants, were socioeconomically better off. The Chinese business and professional classes to a large extent dominated the country's **economy**. The divisive colonial **education** system that tolerated a plural school system—English, Malay, Chinese, and Tamil—sowed the seeds of separation. Racial polarization was an inevitable outcome given the differing employment opportunities and worldviews of the graduates. Likewise, political affiliations saw non-Malays turning toward their country of origin. Moreover, differing religious traditions with Malays as Muslims and the Chinese divided among **Buddhists**, **Daoists**, **Confucians**, and **Christians** added to parochialism. Sino–Malay relations were further strained during the **Japanese Occupation** (1941–1945) and the **Malayan Emergency** (1948–1960) where one community perceived the other as the “enemy.”

Following the clashes, a state of emergency was declared on 16 May; on 17 May **Parliament** was suspended and the National Operations Council assumed control. The National Consultation Council, tasked to improve ethnic relations, formulated the **Rukunegara** or “Principles of the Nation.” Amendments to the **Constitution** proscribed public debate on sensitive issues such as the special position of the Malays or citizenship of non-Malays. Affirmative action was

accorded Malays and other *bumiputera* in the **New Economic Policy** (NEP) to help them catch up economically with other communities. In education, *bumiputera* were given preferential treatment, particularly at the tertiary level. Parliament was reconvened on 21 February 1971. May 13, 1969, was Malaysia's darkest day but its greatest lesson; racial harmony and national unity have since been prioritized.

MEDIA, BROADCAST. The year 1921 marked the first radio transmission in Malaysia. Later in the decade, the Amateur Radio Society of **Kuala Lumpur** and the Amateur Radio Society of Pinang (**Penang**) emerged, which broadcasted in English, **Malay**, Thai, and **Chinese**. In 1937, the privately run British Malaya Broadcasting Corporation (BMBC) operated multilingual programs. In 1940, the BMBC came under **government** control and was renamed the Malayan Broadcasting Corporation (MBC), offering broadcasts in English, Malay, Chinese (Mandarin, Cantonese, Hokkien, and Teochew), **Indian** (Tamil and Hindustan), Arabic, French, and Dutch. One significant development during the **Japanese Occupation** (1941–1945) was the predominance in airtime for Malay, the acknowledged lingua franca for Japanese wartime propaganda. Radio Malaya began transmission in 1946. Although government radio broadcasting started in 1952 in **Sabah**, it was not until 1955 that it was officially launched; **Sarawak** had begun transmission from Kuching in 1954. In addition to English, Malay, and Chinese, Sarawak had programs in **Iban** and **Bidayuh** whereas Sabah had **Kadazandusun**. Multilingual broadcasting remained unchanged following *Merdeka* (independence) in 1957 and until the **formation of Malaysia** in 1963. Thereafter, more airtime was devoted to Malay as well as to indigenous **languages**, including Iban, Bidayuh, **Melanau**, Dusuni, Murutic, and Sama-**Bajau** languages in lieu of English-language programming. While government radio stations provided programs in numerous minority languages such as **Orang Asli**, Iban, and Kadazandusun, private radio stations introduced after the 1980s broadcasted mainly in English and Chinese (Cantonese and Mandarin), targeting the urban populace. By the mid-2000s, there were 21 radio stations (7 government managed and 14 private) with multilingual programs.

The inaugural television transmission in Malaysia occurred in December 1963. By 1969, Radio Malaysia and Television Malaysia merged to become Radio and Television Malaysia (RTM) under the Department of Broadcasting, Ministry of Information. Color transmission started in 1978–1979. By 1982, both Networks 1 and 2 (currently TV1 and TV2) were beamed to Sabah and Sarawak. The following year saw the introduction of the first private television channel, TV3. By 2006, there were four private television networks—TV3, NTV7, 8TV (formerly Metrovision), and Channel 9 (formerly TV9). Pay television debuted in June 1995 with the eight-channel MegaTV; it folded in 2001. ASTRO, the satellite pay-television operator that began transmission in 1996, currently offers 44 television and 16 radio channels in English, Chinese, Malay, Indonesian, Arabic, Indian (Tamil and Hindi), Japanese, and French. The bulk of ASTRO television channels are international franchises such as National Geographic, Hallmark, Cartoon Network, Bloomberg, HBO, NHK World, CCTV, Eurosport, CNN, BBC Entertainment, and others. The Broadcasting Act of 1988 required that 70 percent of television airtime had to be local programs. A decade later, an open policy was adopted by the Multimedia Commission, a body within the Ministry of Energy, Communication, and Multimedia, that assumed responsibility from the Ministry of Information in overseeing private radio and television broadcasting. Presently, multilingual programming is the norm guided by market forces, particularly among the private radio and television networks. *See also* MEDIA, ONLINE; MEDIA, PRINT.

MEDIA, ONLINE. In 1992, the **Malaysian Institute of Microelectronics Systems** (MIMOS) launched JARING (Joint Advanced Research Integrated Networking), the country's first Internet service provider. In June 1995, the *Star* was the first newspaper to have an online edition; thereafter, *Sin Chew Daily*, *Utusan Melayu*, and others offered similar options. In 1999, *Malaysiakini* became the country's first online newspaper. The National Broadband Plan was initiated in 2004 to further improve Internet access. TM Net of Telekom Malaysia was the leading Internet service provider, commanding 56.5 percent of the market in 2005. *See also* MEDIA, BROADCAST; MEDIA, PRINT.

MEDIA, PRINT. Malaysia's print media date back to 1806 when *The Prince of Wales Island Gazette*, the country's first newspaper, was published in **Penang**. By the mid-2000s, the print media industry had grown to 57 daily and 24 weekly newspapers in the major **languages**—**Malay**, English, **Chinese**, and Tamil. The first Malay newspaper was *Bintang Timor*, appearing in **Singapore** in 1884, and another *Bintang Timor* published in Penang in 1900. *Utusan Melayu*, first published in Singapore in 1939, stirred political consciousness among the **Malays**. All the prewar publications were in **Jawi**. The first Romanized (*rumi*) Malay newspaper, *Berita Harian*, emerged in 1957. Other current Malay dailies are *Utusan Malaysia* and *Watan*. The *Star* and *New Straits Times* are the two leading English dailies with a combined circulation of more than 400,000. Others include the *Sun* and *Malay Mail*, both published in **Kuala Lumpur**, **Sabah's** *New Sabah Times* and the *Borneo Bulletin*, and **Sarawak's** *Sarawak Tribune* and the *Borneo Post*. English dailies in Sabah and Sarawak have sections devoted to indigenous languages, notably **Kadazan-dusun**, Malay, and **Iban**. The first Chinese-language newspaper was the *Chinese Monthly Magazine* (1815) published in **Melaka**. Currently, there are some 22 Chinese newspapers of which the more prominent are *Sin Chew Jit Poh* (*Sin Chew Daily*), *Kwong Wah Yit Poh*, *Nanyang Siang Pau*, and *Guan Ming Daily* in Peninsular Malaysia, and several small presses in Sabah and Sarawak with small, localized circulations. *Tamil Nesan* and *Malaysia Nanban*, the two leading Tamil-language newspapers, include a two-page section dedicated to news items from **India**, specifically Tamil Nadu. The only Punjabi-language newspaper is the weekly *Navjivan Punjabi News* with a modest circulation of 9,000. Certain newspapers appear to be aligned with a particular political party, but in the absence of concrete relations such as ownership these suppositions remained at best speculative.

There are no fewer than 250 locally published magazines spanning a wide range of themes—sports, humor, child care, **women**, home, cooking, hobbies, and others—in the main languages, the majority undertaken by small and medium-sized publishing houses.

The first locally established publishing company was Methodist Publishing House (MPH) in 1815. MPH has long discarded its publishing business to focus on book retail, becoming MPH Bookstores.

Current book publishers are Pelanduk Publications and Times Educational, which focus mainly on English nonfiction; Berita Publishing, Penerbit **Universiti Sains Malaysia**, Penerbit Universiti Kebangsaan Malaysia, Jabatan Penerbitan Universiti Malaya, and **Dewan Bahasa dan Pustaka** (DBP; Institute of Language and Literature) focus on academic books in Malay.

Despite self-censorship among newspaper and magazine editors, stringent legislations governed the print media following the tragic events of **May 13, 1969**. Since then, the Printing Press Act of 1948 has undergone several amendments (1974, 1984, 1985, and 1987), including a name change in 1984 to Printing Presses and Publications Act; the Essential (Newspaper and Other Publications) Regulations of 1969 prohibit the publication of any matter likely to inflame communal feelings or create a threat to national security, and provide wide-ranging powers to the minister of home affairs. In 1984, **BERNAMA** (Berita Nasional Malaysia; Malaysian National News Agency) was designated the sole distributor of news items, including features and photographs from all foreign agencies. Imprisonment and heavy fines are imposed on those found guilty of publishing falsehoods with malicious intent. In 1987, several newspapers had their publishing license and permit suspended as a result of comments relating to the detention of several prominent personalities under the **Internal Security Act** (ISA). Similarly, the publishing license and permit were withheld from *Guan Ming Daily* and *Sarawak Tribune* in February 2006 following the reprinting of controversial cartoons depicting the Prophet Muhammad (s.a.w.) that initially appeared in a Danish newspaper. *See also* MEDIA, BROADCAST; MEDIA, ONLINE.

MELAKA. Contemporary Melaka is juxtaposed between **Negeri Sembilan** to the north and **Johor** to the south. Melaka grew from the famous historical city-port of the 15th century when the **Malay Sultanate of Melaka** was the apex of **Malay** hegemony over the **Malay Archipelago**. This Malay period witnessed Melaka's emergence as the hub of East–West international commerce through the **Straits of Melaka** and the center for the propagation of **Islam** to insular Southeast Asia. Melaka's imperial expansion dominated the **Malay Peninsula** and central **Sumatra** and ensured Melaka's political and sociocultural legacy in the peninsular **Malay states**. The Portuguese

capture of Melaka in 1511 and its 130-year rule saw Melaka's economic decline. *A Famosa* served as one of the fortified city-ports of the Portuguese maritime empire (from the Red Sea to Nagasaki). What survives of this fortified city-port is one of the gateways named *Porta de Santiago*. Portuguese Melaka throughout the 16th and 17th centuries struggled with **Aceh** and the Malay **Johor-Riau Empire** and the Dutch for supremacy of the straits. Melaka's Dutch occupation (1641–1824) relegated its role to a secondary port for straits' produce (mainly **tin** from **Perak**) as a result of Dutch elevation of Batavia (Jakarta) on Java.

During the Napoleonic Wars (1803–1815), Melaka temporarily came under British occupation. The **Anglo-Dutch Treaty** (Treaty of London) of 1824 formalized Melaka as a possession of **Great Britain**. Melaka joined **Penang** and **Singapore** to constitute the **Straits Settlements** in 1826. Outshined by the others in trade, Melaka managed fairly successfully in tapioca cultivation (industrial starch), and as home to the first **rubber** estate. Melaka and Penang were incorporated into the **Malayan Union** in 1946, and thereafter became part of the **Federation of Malaya** in 1948 and thence into the **formation of Malaysia** in 1963.

Contemporary Melaka is a historic showcase. It was at the Padang (field) that **Tunku Abdul Rahman Putra Al-Haj Tunku** announced *Merdeka* (independence). A rich architectural heritage includes the iconic gate of *A Famosa*, the Dutch period *Stadhuis* and Christ Church, **Chinese shop houses**, traditional Melaka (Malay) houses, the Cheng Hoon Teng Temple (1646; reputedly Malaysia's oldest), and the unique Tranquerah Mosque.

Present-day Melaka, with an area of 1,652 square kilometers and a **population** of 713,000 (2005 est.), is home to several minority groups such as Kristang (Portuguese) and **Eurasian, Baba Nyonya, and Chitties** (Straits-born **Indians**). Melaka's multiethnic, multicultural, and multireligious society is a major tourist asset. The declaration of "Melaka and **George Town**, Historic Cities of the Straits of Malacca" in July 2008 as UNESCO World Heritage Sites further enhances the unique attraction of Melaka.

MELAKA, MALAY SULTANATE OF (ca. 1400–1511). Spanning a century and a decade, the Malay Sultanate of Melaka epitomized

the heyday of **Malay** glory and power over the **Malay Peninsula** and large parts of central **Sumatra**. **Melaka** of the 15th century was the commercial confluence of East–West trade and center for Islamic learning and propagation throughout insular Southeast Asia. Melaka’s strategic location commanding the **Straits of Melaka**, a major artery of East–West commerce, ensured its preeminence in international trade. A natural, deep, and sheltered harbor at the meeting of the **monsoons**, Melaka had the natural elements to facilitate its entrepôt trade. The prudent step to acknowledge Ming **China**’s suzerainty in its formative decades accorded Melaka prestige and recognition and also an opportunity to build up its military strength. Equally advantageous was the conversion to **Islam** by Melaka’s early rulers, considering the fact that Muslims then dominated the trade and commerce of the Bay of Bengal, Indian Ocean, and Arabian Sea. Melaka’s central location ensured that it controlled a three-way flow of commerce: from East Asia, from Southeast Asia, and from India, West Asia, and Europe. The monsoons brought merchants to Melaka where they traded and sojourned while awaiting the change of the monsoons that would take them home.

Melaka’s administrative structure was contoured to serve its trading port. Several *syahbandar* (harbormasters) were appointed to oversee trading activities; a *syahbandar* was assigned to a particular group of merchants with regard to handling, transport, and storage of cargoes, for lodging, and to intercede with Melakan court officials, namely *temenggung* (police chief, internal security), *laksamana* (admiral of the fleet), *bendahara* (chief minister), and *penghulu bendahari* (state treasurer). The sultan and the court nobles directly participated in the trade, collecting taxes, tolls, and receiving many gifts from foreign merchants. The *Undang-Undang Melaka* (Melaka Laws) and *Undang-Undang Laut Melaka* (Melaka Maritime Code) ensured fair and safe trading. Through Melaka’s trading links, Islam was propagated across the **Malay Archipelago**. For instance, the Javanese conversion was attributed to the rice trade with Melaka. Prior to embarking on the hajj (pilgrimage), pilgrims from Southeast Asia spent a sojourn in Melaka to prepare themselves. Students gathered for religious instructions from renowned Islamic theologians and scholars.

Under the able **Tun Perak** (d. ca. 1498), Bendahara (1456–1498) under three reigns, the Melakan Empire was achieved through conquests and political marriages in order to safeguard the city-port. The peninsular **Malay states**, Melaka's hinterland, were incorporated to arrest Chakri Siam's southward expansion that had occupied **Pahang**. It was through Pahang that Siam launched its 1445 overland invasion that was thwarted. Again in 1456, a Siamese armada was defeated off Batu Pahat. Control over central Sumatra ensured uncontested superiority over the Straits of Melaka. Inept political leadership, court intrigues, and trade in foreign hands coupled with the ambitious Portuguese Viceroy **Afonso de Albuquerque** (ca.1462–1515), who was determined to build a maritime empire of fortresses (Africa to Japan) to destroy Muslim economic and political power, led to Melaka's fall in mid-July 1511. **Mahmud Syah, Sultan of Melaka** (1488–1511), fled and his descendents established the **Johor-Riau Empire** (16th–18th centuries C.E.). Many Malay states inherited Melaka's legacy in court rituals and titles, jurisprudence, **language**, kingship, sovereignty, **culture**, and identity. *See also* CHINA, RELATIONS WITH; MALAY SULTANS; *SEJARAH MELAYU*.

MELANAU. The Melanau, closely identified with sago cultivation, are concentrated on the coastal plains of the Rejang delta, converging on the lower Igan, Oya, Mukah, Balingian, Tatau, and Kemena rivers of west-central **Sarawak**. With a **population** of 124,000 (2004 est.), or about 6 percent of Sarawak's total population, the community is divided into adherents of traditional beliefs (*adat*), **Christianity**, and **Islam**. Christianity was introduced during the colonial Brooke period, while intermarriage with **Malays** led to conversion to Islam. Sago is a Melanau staple **food**. Traditionally, a patron–client relationship and gender equality presided over the cultivation and production of sago (*Metroxylon sagu*). As a client to an aristocratic patron, a freeman would work the former's sago palms. A freeman with the assistance of his wife would produce starch from the sago palm. The sago starch is boiled for consumption, baked as sago biscuits, or further processed for industrial use (in the textile industry). Profits were shared between the aristocrat, the man, and his wife. This traditional setup, however, was adversely impacted by fluctuating world sago prices and by **Chinese** and European-owned mechanized mills in the

1950s; unable to compete, the Melanau became secondary players. The sago palm is used in traditional healing rituals.

The Melanau also cultivate swamp *padi* and vegetables, and tend fruit orchards. The collection of **jungle products** and hunting moreover supplement income and **food** resources. Although the majority of present-day Melanau remain on their farms, some due to **education** have moved to towns and work in **government** service, in the private sector, and as entrepreneurs and politicians. The **Parti Pesaka Bumi-putera Bersatu** (PBB; United Indigenous Rights Party) is a formidable political force in the Sarawak political landscape, championing the interests of the Melanau-Muslim and other indigenous minorities. *See also* ABDUL RAHMAN YAKUB, TUN DATU PATINGGI; ABDUL TAIB MAHMUD, TAN SRI DATU PATINGGI; ETHNIC MINORITIES IN SABAH AND SARAWAK.

MENORA. A Thai-influenced all-male folk theater, *Menora* is currently performed by Thai Malaysians in **Kedah, Penang, and Kelantan**. Originating from Thai and Malay shamanistic beliefs and rituals and Thai **Buddhism**, performances are drawn from one story known as “Manohra,” adapted from the **Jataka tales** that subsequently expanded into 12 stories. *Menora* in Kedah and Penang uses *Bahasa Tanjong* (the Kedah–Penang Malay dialect) combined with Thai and Penang **Chinese** Hokkien dialect. In Kelantan, *Menora* is integrated with *Mak Yong* (ancient Malay **dance** theater), producing *Menora Mak Yong*. Ritual performances commemorate past *Menora* teachers or graduation of an apprentice while staging for entertainment are undertaken during weddings, *Wesak*, the birthday of deities, ordination of monks, and felicitations to spirit guardians (*Datuk Kong*). *See also* MUSIC.

MERCY MALAYSIA. Established in June 1999, Mercy Malaysia is a medical and humanitarian relief organization headed by Datuk Dr. Jemilah Mahmood, a medical practitioner. It is not solely a response organization to disaster and calamities but also aims at providing Total Disaster Risk Management (TDRM) to ensure that victims become more resilient and independent in the postdisaster period. (TDRM is an approach introduced by the Asian Disaster Reduction Centre and the United Nations Office for Coordination of Humanitarian Affairs

based in Kobe.) Since Mercy Malaysia's debut appearance in operating mobile medical clinics and offering posttraumatic psychological counseling in Kosovo between June and December 1999, it has been active in helping in recovery from natural and man-made calamities throughout the world: conflicts (Maluku, Iraq, Sudan, Lebanon); earthquakes (Gujerat, Kashmir, Pakistan, Iran, Jogjakarta); floods (Nias, Cambodia, Sri Lanka, **Johor**, Jakarta, Sudan); train tragedy (North Korea); and Southeast Asia tsunami relief (**Aceh**, Nias, Sri Lanka). *See also* NONGOVERNMENTAL ORGANIZATIONS.

MERDEKA (INDEPENDENCE). *Merdeka* is the **Malay** term for independence. The momentum toward independence hastened following the **pre-Merdeka general election** (27 July 1955) for the Federal Legislative Council where the **Alliance Party** won 51 of 52 contested seats. The first **cabinet** was formed with **Tunku Abdul Rahman Putra Al-Haj** as chief minister (1955–1957). The following year Tunku led the *Merdeka* mission to London for talks with the British **government** on independence for **Malaya**. The outcome was the signing of the *Merdeka* or Independence Agreement on 8 February 1956 at Lancaster House, London. On 31 August 1957, at the newly completed Merdeka Stadium in **Kuala Lumpur**, packed with Malaysians from all walks of life, Tunku raised his right hand and proclaimed, “*Merdeka.*”

MINANGKABAU. Originating from the central highlands of **Sumatra** known as *Alam Minangkabau* (“the Minangkabau realm or world”), the Minangkabau have ventured (*merantau*) out of their homeland to the east and west coastal regions and across the seas that enjoined the **Malay Archipelago**. Waves of migration in small groups across the **Straits of Melaka** to the west coastal plains of the **Malay Peninsula** occurred over the 16th to the 18th centuries, although tradition cited the late 14th century for the early arrivals. The breakup of the Minangkabau kingdoms in the 16th century and the Dutch incursions in the 17th century for **gold** in the highlands were plausible reasons for the Minangkabau diaspora and settlement in the Malay Peninsula. Minangkabau–**Bugis** rivalry over hegemony of the **Malay states** to some extent dictated the history of **Selangor**, **Johor**, and also **Perak**.

The Minangkabau carved out settlements that grew into principalities in the hinterland of **Melaka** that subsequently became what is present-day **Negeri Sembilan** (constituted in 1895). Two distinct characteristics and legacies the Minangkabau introduced were the *adat perpatih*, a matrilineal system favoring female lineage, and the unique upturned long roof of houses believed to be representative of the horns of the buffalo, an essential beast in *padi* (rice) farming communities. **Islam** was and continues to be the binding force, and intermarriages assimilated the Minangkabau into **Malay** society and cultural traditions although the *adat perpatih* remained relevant. *See also* POPULATION.

MINING. Malaysia possesses a wide range of mineral resources such as **tin, gold,** coal, copper, magnesium, phosphate, wolfram, cinnabar, iron ore, and bauxite. Nonetheless, only tin, gold, and iron have been commercially exploited. Tin was the most celebrated metallic mineral that significantly impacted demography, migration, infrastructure development, and urbanization. Between the 1880s and mid-1980s, Peninsular Malaysia was the world's largest producer and exporter of tin. **Perak, Selangor,** and **Negeri Sembilan** on the western part of the peninsula were major tin **mining** areas with the famed **Kinta Valley** and **Klang Valley**, and Sungai Ujong where alluvial tin were produced. The waves of Chinese **immigrant labor** for the mines not only increased the **population** of the **Malay states** but also changed the demographic pattern, settlement, and character. Malaysia's multiracial society was largely a consequence of the tin **industry**. Railroads were designed and built to ensure the efficient transport of tin ore from source to processing plant and port for export. It is not surprising that the **railroad and road** networks are the most developed on the western corridor along the tin belt of Peninsular Malaysia. Dotted this same western coastal plain are the new townships that had roots in tin whether as a mining center (Taiping, Ipoh) or as a trading outpost serving the industry (**Kuala Lumpur**). Tin also to a large extent enriched and transformed the city-ports of **Penang** and **Singapore** into international ports of call, facilitating the export of this valuable ore. Through export duties on tin and the various indirect taxes derived from the recreational activities of the

Chinese mining community (**opium**, *arak*, gambling, brothels, etc.), the colonial **government** of **British Malaya** was able to financially sustain its administrative machinery for no less than five decades.

Apart from tin, the exploitations of other metallic minerals are limited in scale and output, and their contributions to the economy are insignificant and unsustainable. Gold was mined in Upper Sarawak around Bau in **Sarawak** since the 1820s and continued to the 1930s, more often in small quantities for local consumption. Likewise for the domestic market, gold is worked in Kuala Lipis, Raub, and Bentong in **Pahang**. Batu Arang in Selangor is the most prominent coal-mining area in the country. There are numerous known but untapped coal reserves in Sarawak, namely at Silantek. Coal works in **Sabah** are located at Silimpopon, Tawau, and north of Lahad Datu. Coal is utilized locally for generating electricity. Copper for the Japanese market in the electronics industry is mined at Sungai Lembing in Pahang, and south of Kudat in Sabah. Iron ore was mined at Bukit Besi in **Terengganu** until exhaustion in the 1970s. *See also* AGENCY HOUSE; ECONOMY, COLONIAL; ECONOMY, POSTINDEPENDENCE; NATIONAL DEVELOPMENT POLICY; NATIONAL VISION POLICY; PETRONAS PETROLIAM NASIONAL BERHAD; PETROLEUM AND NATURAL GAS; RAILROADS AND ROADS.

MODENAS (MOTOSIKAL DAN ENJIN NASIONAL SENDIRIAN BERHAD; NATIONAL MOTORCYCLE AND ENGINE PRIVATE LIMITED). *See* HEAVY INDUSTRIES CORPORATION OF MALAYSIA; INDUSTRY; PROTON.

MOHD KHIR TOYO, DATUK SERI DR. (1965–). *Menteri besar* (chief minister) of **Selangor** (1999–2008), Datuk Seri Dr. Mohd Khir Toyo, a dentist by training, was a rising politician in the **United Malays National Organization** (UMNO), serving as a member of its Supreme Council (2000–2003) and chairman of the Selangor **Berisan Nasional** (BN; National Front). As *menteri besar*, he courted controversy with his plans to make Selangor the first state of “zero squatters.” Many illegal squatters—including some whose homes had been erected before *Merdeka* (independence)—were forced to become homeless and given little compensation when their dwellings

were torn down for development. Furthermore, the absence of any punitive action against a local assemblyman who had a mansion built illegally in an urban poor district that was targeted for low-cost housing earned Mohd Khir Toyo a barrage of criticism. The incumbent BN's electoral defeat at the **12th Malaysian general election** of 8 March 2008 and loss of Selangor, undoubtedly Malaysia's most advanced and industrialized state, to the opposition adversely impacted his political standing within UMNO.

MOHD NAJIB BIN TUN HAJI ABDUL RAZAK, DATUK SERI (1953–). The eldest son of Malaysia's second **prime minister Tun Abdul Razak bin Hussein**, Datuk Seri Mohd Najib bin Tun Haji Abdul Razak has been deputy prime minister since 2004 as well as deputy president of the **United Malays National Organization (UMNO)**. At age 23, he became a member of Parliament for **Pekan, Pahang**, following the sudden demise of his father in 1976. Five years later, he became Pahang's *menteri besar* (chief minister), the youngest to helm a state **government**. At 32, he was a government minister and since that time has held various ministerial portfolios: **culture**, youth, and sports (1986–1990), defense (1990–1995), and education (1995–1999). In **Dato' Seri Abdullah Ahmad Badawi's** second term as prime minister (2008–2013), Najib holds the defense portfolio that he has held since 1999. An economics graduate from the University of Nottingham, Najib has strong grassroots support from within UMNO and from without. As a result of dissatisfaction with Abdullah's leadership within UMNO in the aftermath of the poor electoral performance in the **12th Malaysian general election** of 8 March 2008, a leadership transition plan where Najib would assume the party's presidency and the premiership of the country was put in place, initially for 2010, but later brought forward to an earlier handover to March 2009. It remains to be seen if this transition will materialize.

MONSOONS. Monsoons depend on the seasonal or prevailing wind direction and the rainfall regime: the northeast monsoons bring wet weather between November and February, and the southwest monsoons cause a drier period from June to August. The east coast peninsular states of **Kelantan** and **Terengganu** suffer flooding from

the northeast monsoon, which also causes rough sea conditions and heavy rainfall in **Sabah** and **Sarawak**. Essential in **agriculture**, the monsoons determine the growing season and the need for irrigation. During the presteam era, the monsoons influenced the movements of trading vessels. The northeast monsoon enabled sailing ships to enter the **Straits of Melaka** from **India** and **China**. Ships anchored at ports where trading was undertaken in the becalmed intermonsoon period. Ships continued their journey or returned home with the onset of the southwest monsoon. This seasonal monsoonal wind pattern caused the emergence of prosperous port polities, such as **Srivijaya's** Palembang (7th–13th centuries), the **Malay Sultanate of Melaka** (ca. 1400–1511), and **Singapore** (19th–20th centuries).

MULTIMEDIA SUPER CORRIDOR (MSC). The Multimedia Super Corridor, established in 1996, aimed at developing the multimedia and information and communication technology (ICT) **industries** in line with the National Information Technology Agenda (NITA), thereby laying the foundation for knowledge-driven growth in the information age of the 21st century. Physically, the MSC occupies an area of approximately 750 square kilometers: the **Kuala Lumpur City Centre (KLCC)** in the north flanked by **Putrajaya** (new administrative center of the federal **government**) on the east, **Cyberjaya** (ICT nucleus) on the west, and the **Kuala Lumpur International Airport (KLIA)** to the south. An ultramodern transportation network links all MSC components. The “soft” infrastructure included enactment of various cyberlaws that offer preferential advantages for MSC-status companies (foreign and local), and numerous incentive provisions, such as tax exemptions, research and development grants, and duty-free importation of multimedia and ICT equipment. Both hard and soft infrastructures were designed to attract top global companies to utilize the MSC as one of their major centers. It was hoped that Malaysian firms, through interaction as suppliers and in partnerships with foreign companies, would subsequently develop into global players. MSC programs and initiatives are implemented and monitored through the Multimedia Development Corporation (MDC). The MSC International Advisory Panel (IAP) of specialists and corporate leaders regularly evaluates the progress and direction of the MSC. The MSC vision envisaged three developmental phases:

Phase I (1996–2003) creating the physical infrastructure; Phase II (2003–2010) developing MSC into a global ICT hub; and, Phase III (2010–2020) transforming Malaysia into a knowledge society. *See also* VISION 2020.

MURUT. Numbering 94,000 (2000 census), or 4.3 percent of Sabah’s total **population**, the Murut (“hill people”) occupy the state’s south-west region. The Murut claim descent from the original inhabitants of **Borneo**. Prior to the establishment of **British North Borneo Chartered Company** administration over **North Borneo** (Sabah) in 1881, the Murut utilized **headhunting** to settle disputes between **longhouses**, a departure from other Bornean native groups that emphasized religious rituals. Originally longhouse dwellers, the Murut opt for multifamily houses or nuclear family units. The Murut traditionally were subsistence hill *padi* (rice) cultivators. Bridewealth—payment in kind (gongs, jars) to a bride’s father from a suitor and his father—played an important role in Murut society. Because a man relied on his father and father’s siblings to furnish the bridewealth and the feast for his marriage, he was obligated to provide labor and food. Bridewealth also affects a man and his father-in-law, necessitating the elder to assist his son-in-law in the latter’s rice field. The younger man gives his father-in-law an heirloom jar, gong, or other valuables for future use as bridewealth. During the harvest, a man can take rice from his father-in-law’s field and compensates for that with a bolt of cloth. In the absence of a Murut village council or council of elders, villagers decide through consensus. A village headman is chosen based on his knowledge of *adat* and leadership qualities. He often passed on this knowledge of *adat* to his son and successor. Modernization has impacted traditional Murut society: bridewealth is given in cash, **Christianity** replaces *adat*, paid labor is in place of reciprocal services among kin, and contemporary **education** offers social and economic mobility away from farming. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK.

MUSA HITAM, TAN SRI DATUK (1934–). Tan Sri Datuk Musa Hitam first joined UMNO in the early 1960s. His meteoric rise saw him appointed as vice president in 1978 and as deputy president in 1981 by **Prime Minister (Tun) Dr. Mahathir bin Mohamad**.

Owing to his criticism of the UMNO leadership over the primacy of **Malay** as the national **language** and of Malay backwardness, he was labeled an “ultra” and was sacked from the party in the midst of the **May 13, 1969**, interracial riots. He pursued his master’s degree in international relations at the University of Sussex, graduated in 1970, and briefly taught at the **University of Malaya**. Subsequently, he returned to UMNO when **Tun Abdul Razak bin Hussein** became prime minister (1970–1976). In 1981 and again in 1984 when he was challenged for the UMNO deputy presidency by **Tengku Razaleigh Hamzah**, Mahathir publicly lent his support to Musa Hitam, an incumbent who won on both outings. However, in February 1986, he resigned as deputy prime minister and from the **government** but remained UMNO deputy president. Interestingly, he shifted over to Razaleigh’s camp. Then, in April 1987, a Razaleigh–Musa Hitam team challenged Mahathir–Abdul Ghafar Baba for UMNO’s presidency and deputy presidency that translated to Malaysia’s prime ministership and deputy prime ministership. Musa Hitam and Razaleigh narrowly lost to the incumbents. Thereafter, Musa Hitam withdrew from party politics and became Malaysia’s special envoy with ministerial rank to the United Nations (1989–1993). In the mid-1990s, he became Malaysia’s chief representative to the UN Commission on Human Rights and became involved with the Suruhanjaya Hak Asasi Manusia (SUHAKAM; Malaysian Human Rights Commission), which was set up in 1999.

MUSIC. Traditional folk music transmitted through word of mouth and by rote teaching characterized the accompanying music in puppet theater (*wayang kulit*, **Chinese** puppet theater), **dance** theater (*Mak Yong*, *Randai*, *Mek Mulung*), and operatic performances (Chinese opera). The same applied to **Orang Asli** music. Acculturated or syncretic music marries elements of indigenous **Malay** traditional folk music with Arabic, Persian, Javanese, Hindustani, Chinese, and Western musical elements. The *Bangsawan* theater and *Joget* dance halls were the pioneering carriers of syncretic music. In fact, music in *Bangsawan* was regarded as the first popular music in the country. Other examples of syncretic music are *Ghazal*, *Dondang Sayang*, *Keroncong*, *Zapin*, *Inang*, and *Lagu Melayu Asli*. The emergence

of syncretic music is understandable against the setting of a diverse, multicultural society like Malaysia. In **Sabah** and **Sarawak**, vocal music ranging from love ballads or drinking songs to ritual chanting use recitation, which is an age-old means of transmitting the oral literature of the folk **culture** of the various communities. The *Nobat* ensemble provides instrumental music at royal Malay courts. Music is also used in Malay ritual healing sessions such as *Mak Yong* and *Main Puteri*. Malay vocal music with **Islamic** import includes the *Qasidah* (recitation of a long epic poem), *Berzanji* (recitation of Prophet Muhammad's [s.a.w.] life story), *Nasyid*, *Marhaban* (song welcoming Prophet Muhammad [s.a.w.] to Medina), and *Dikir/Zikir Barat*. Although originally commemorating the martyrs of Kerbala, contemporary *Boria* performances are choric with a lead singer dictating the pace and dance movements from the troupe.

Vocal pieces from *Bangsawan* operatic theater and from its interludes (called "extra turns") were the initial songs and music recorded by recording companies. *Bangsawan* performers of the 1920s and 1930s such as Norlia, Julia, Tijah, Che Aminah, Che Wantora, and K. Dean; later (1940s and 1950s) screen stars Momo Latif, Nona Aisiah, and **P. Ramlee** became recording artists. The 1950s and 1960s were undoubtedly the golden years of P. Ramlee, artiste extraordinaire, who not only dominated films as actor and director but also composed and recorded 249 songs. The contemporary Malaysian popular music scene presents an eclectic repertoire of an admixture of Western, Malay, Indonesian, Chinese (Hong Kong and Taiwanese), and even African influences in the melodies and lyrics. Western styles are popular—folk-rock, folk-blues, soul, ballad, country, Western, rap—with a predominance of love themes in the lyrics. **Sudirman Haji Arshad**, Sharifah Aini, Andre Goh, Francisca Peters, Sheila Majid, Zainal Abidin, **Siti Nurhaliza**, Ella, Hang Mokhtar, M. Nasir, and Jamal Abdillah are some of the popular singers, while the Alleycats, the Blues Gang, Search, KRU, and Poetic Ammo are the noted group acts. Since the 1990s, *Nasyid* pop that offers *Nasyid*-style singing against a background of percussion and Western harmony is increasingly popular as demonstrated by **Raihan** and Rabbani. *See also DALANG; DANGDUT; GAMELAN; MENORA; NGAJAT; RONGGENG.*

MUSTAPHA BIN DATU HARUN, TUN DATU (1918–1995). Tun Datu Mustapha bin Datu Harun, founder and president of the United Sabah National Organization (USNO) in 1961, supported entry of **North Borneo** (Sabah) to the wider federation of Malaysia in 1963. Like other **Borneo** leaders, Tun Mustapha was initially reluctant and feared being “colonized” by Malaya, the communist threat, and **Chinese** economic dominance but later lent his and USNO’s support as Malaysia was a means toward independence from **Great Britain**. His wartime exploits as an anti-Japanese guerrilla leader in North Borneo and southern Philippines during the **Japanese Occupation** (1941–1945) hardened him as a nationalist and native leader of the Muslim indigenous people, who later became members and supporters of USNO. He inherited the title *datu* (nonroyal chief) in 1942 following his father’s demise. In the run-up to the **formation of Malaysia**, Tun Mustapha was a member of the intergovernmental committee headed by Lord Lansdowne responsible for drafting the new federation’s constitution.

With the creation of Malaysia, Tun Mustapha became the inaugural **Yang Di-Pertua Negeri** (head of state) of Sabah (formerly North Borneo; 1963–1967). He was founder and president of the Sabah Foundation (Yayasan Sabah) and the United Sabah Islamic Association. Tun Mustapha helmed Sabah as chief minister (1967–1975) following USNO’s electoral triumph in 1967. From the late 1970s to the early 1990s, he played the role of opposition leader in Sabah politics. He was appointed deputy chairman in 1991 when **United Malays National Organization** (UMNO) established itself in Sabah. Throughout his long political career, Tun Mustapha was a champion for native Muslim rights.

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NAKHODA. The title in Malay is attributed to a ship’s owner or his representative on deck. A *nakhoda* had full power over his vessel, crew, and cargo. According to the *Undang-Undang Laut Melaka* (Melaka Maritime Code), the *nakhoda* holds absolute authority, and any violation to his command is punishable by death. With such power and exalted status, a *nakhoda* was highly respected in seafaring races like the **Malays**.

NANING WAR (1831–1832). The Naning War represented a resistance to curtailment of autonomy from without. Naning was a small, largely autonomous state adjacent to **Melaka** that was under Dutch Melaka’s nominal control. **Minangkabau** migrants made up of four *suku* (clans) had settled with scant interference from any quarter. After the mid-17th century, Naning was traditionally obliged to deliver a tenth of its produce to Dutch Melaka as tribute, but it was never enforced. The **Anglo–Dutch Treaty** (Treaty of London) of 1824 placed Melaka under **English East India Company** (EEIC) jurisdiction; Melaka became part of the **Straits Settlements** in 1826. Governor Robert Fullerton (1826–1828) assumed that Naning was part of Melaka and hence subject to its land laws and **judicial** system, with its *penghulu* (headman) and *suku* heads to be salaried **government** tax collectors, and delivery was expected of the traditional tribute of produce. Penghulu Abdul Said (Dol Said), a well-respected leader of Naning, resisted and demanded the recognition of Naning’s autonomous status. The EEIC’s response was a protracted war to impose its will. Finally, with assistance from the **Malays** of Rembau, an EEIC force managed to capture Tabuh in mid-1832, thereby ending the conflict.

NASI KANDAR. Literally, in Malay, “rice on a pole,” *nasi kandar* originated from an **Indian**-Muslim street hawker who balanced on his shoulders a pole (*kandar*) with a rattan basket hanging from each end. On one end of the pole is a pot of rice (*nasi*) and on the other a pot of curry fish with okra and/or *brinjal* (eggplant). It was simple **food** served to stevedores and laborers at **George Town**’s harbor and godowns (warehouses) along Weld Quay. Later, more ingredients were added: beef, chicken, eggs, squid, mutton, fish roe, and cabbages. Since the mid-1990s, there has been a mushrooming of *nasi kandar* chain restaurants all over **Penang**, some 24-hour outlets. Penang *nasi kandar* can be found in **Kuala Lumpur**, **Singapore**, and even Mumbai and London.

NASI LEMAK. A common **Malay** fare of rice (*nasi*) cooked in coconut milk (*lemak*, meaning rich taste) served with a variety of condiments such as chicken or beef curry, fried tamarind-marinated prawns, slices of boiled eggs, fried anchovies with salted peanuts, and slices of cucumber as garnishes makes *nasi lemak* an appealing meal for

breakfast, lunch, or late supper. Originating among the Malay peasantry as an inexpensive but hearty serving, *nasi lemak* has entered the menus of gourmet restaurants, bistros, and international five-star hotels. Among the **Baba Nyonya**, *nasi lemak* is traditionally prepared the day after the wedding, and happily enjoyed by both families if the bride is found not wanting in her virtue. Traditionally wrapped in banana leaf in a pyramidal shape, *nasi lemak* increasingly comes in newspaper and plastic wrappings. Typical is a scene showing a multiethnic clientele enjoying *nasi lemak* with a glass of *teh tarik* (hot sweetened milky tea) in one of the makeshift **food** stalls that line Malaysia's towns and cities. Notwithstanding the onslaught of Western fast food, *nasi lemak* remains a popular, wholesome meal.

NASYID. Originating from West Asia, *Nasyid* is a form of **Islamic** religious nonrhymed vocal **music**. Performed by a soloist backed by a chorus and music from the *rebana* (drum), the lyrical content of *Nasyid* is derived from the Holy Qur'an (Koran) and is often about the life of Prophet Muhammad (s.a.w.) or from **religious** teachings. Commonly, *Nasyid* is sung in Arabic (also in **Malay**) in a call-and-response manner. In the last quarter of the 20th century, *Nasyid* groups produced works after the fashion of popular songs and even experimented in English. Hijjaz, Rabbani, and the internationally known **Raihan** are Malaysia's foremost *Nasyid* performers.

NATIONAL AGRICULTURAL POLICY (NAP). The National Agricultural Policy sought to optimize national production from various agricultural resources. Thus far implemented have been NAP1 (1984–1991) and NAP2 (1992–1997). Since the mid-1980s, the agricultural sector recorded an annual growth rate of 3.2 percent, total agricultural value added rose from RM11.9 billion in 1985 to RM16.2 billion in 1995, and the value of exports in agricultural products increased from RM13.9 billion in 1985 to RM35.4 billion in 1995 (registering an annual growth rate of 9.8 percent). The fast progress exhibited in the agricultural sector demanded a more dynamic development policy in line with rapid economic growth from within and without; hence, a review was undertaken that subsequently introduced and implemented NAP3 (1998–2010). The basic intention was to transform Malaysia's agricultural sector to become

more modern, commercialized, and sustainable, and to increase exports such as crops, animal husbandry, fishery, and forestry.

While NAP prioritized the eradication of poverty among farming communities in the rural areas, it at the same time sought to create a society of entrepreneurs and businessmen among farmers and fishermen. NAP encourages farmers and fishermen to utilize modern techniques through an integrated system that combines cultivation, fishery, and husbandry with agrotourism. In NAP3, two approaches were adopted, namely agroforestry and product-based. The agroforestry approach focused on integrating **agriculture** with forestry, promoting agroforestry industries, raising productivity, and encouraging private-sector participation in commercial cultivation activities. The product-based approach encouraged the production of quality agricultural products consistent with consumers' (domestic and foreign) tastes and preferences. Research and development are invested in the generation of technology, production, and primary processing, distribution, and marketing services. *See also* ECONOMY, POSTINDEPENDENCE.

NATIONAL DEVELOPMENT POLICY (NDP; 1991–2000). The launching of the National Development Policy in June 1991 marked the first phase (Outline Perspective Plan 2; OPP2) toward the attainment of **Vision 2020** (developed-nation status by 2020). NDP, which covered the two five-year Malaysian Plans (the sixth and seventh), was a continuation of the **New Economic Policy** (NEP; 1971–1990); hence, it adopted some of the latter's objectives and strategies. NDP possesses two main aims: to strengthen social, economic, and political stability through national development, and to achieve the status of an advanced, developed nation in terms of social justice, moral and ethical values, quality of life, efficiency in public administration, and economic excellence. Numerous strategies were put forth, including eradication of poverty, restructuring society (eliminate the identification of ethnicity with work), **economic equity**, and enhancement of intersector competitiveness to maximize productivity. Equally important strategies were the improvement of opportunities for **education** and **health**, the upgrading of infrastructure facilities (transportation, utilities) and housing, creating a high quality of life that emphasized positive social and spiritual values and patriotism,

application of science and technology in socioeconomic planning and development aimed at modern industrialization, and developing a sense of responsibility of protecting the **environment** and ecology for future generations.

Scores of programs were implemented, including a concerted push in developing respective state economies and between urban and rural areas; quantification performance of human resources; making export products more competitive in international markets; opening new land schemes and assistance to small agriculturalists; training rural youths, particularly in **Federal Land Development Agency (FELDA)** schemes; privatization to enhance *bumiputera* participation; encouraging private-sector involvement in education, health, transportation, utilities (electricity and water), and housing; and promoting *bumiputera* savings through the **Amanah Saham Nasional (ASN; National Unit Trust Fund)** and **Permodalan Nasional Berhad (National Equity Corporation)**. Encouraging results were achieved: the poverty rate fell to about 8 percent in 2000 from 19.1 percent in 1990; progress was made toward lessening the development imbalance between West and East Malaysia; and, out of 2.4 million jobs created during the NDP period, more than half (55.8 percent) went to *bumiputera*: 706,700 in the service sector and 534,000 in the manufacturing sector. *See also* ECONOMY, POSTINDEPENDENCE; FIVE-YEAR NATIONAL DEVELOPMENT PLANS.

NATIONAL EDUCATION POLICY. The National Education Policy of contemporary Malaysia is based on the **Razak Report** (1956), Education Ordinance (1957), Rahman Talib Report (1960), Education Act (1961), Cabinet Committee Report (1979), and Education Act (1996). Its fundamentals are a common medium of instruction (*Bahasa Malaysia*, Malay), a common Malaysia-oriented curricula, a common set of Malaysia-oriented textbooks, a common system of national schools, and a common teacher-training program for teachers serving in national schools. The policy is not only expected to produce a suitable skilled workforce but also to be an instrument for unifying the multiethnic inhabitants by inculcating a national identity, a sense of belonging, patriotism, and sharing a common Malaysian-oriented worldview. At the same time, it is tasked with eliminating economic activity along ethnic lines and the eradication of poverty in

tandem with the **National Development Policy**. In line with the **New Economic Policy** (NEP; 1971–1990), affirmative action is utilized to enable *bumiputera* access to tertiary **education**.

A holistic education is promoted to ensure graduates are suitably equipped intellectually, morally, and spiritually, are concerned about the **environment**, and are able to utilize science and technology (including information technology) for the nation's advancement. The Smart School creates a teaching-learning environment in concert with the state-of-the-art pedagogical practices to produce students to be rational, thinking citizens but at the same time imbued with **religious** convictions. The experimental Vision Schools concept believes that close proximity will foster greater understanding and togetherness; hence, three ethnic-based elementary schools (**Malay, Chinese, and Tamil**) are set up sharing a common playground and cafeteria. To what extent the Smart School and Vision School concepts will achieve their intended objectives remains to be seen. *See also* ETHNIC POLARIZATION.

NATIONAL FORESTRY POLICY. *See* ENVIRONMENT.

NATIONAL PRIVATIZATION POLICY. Malaysia's National Privatization Policy was introduced in 1993 and led to the transfer of **government**-sector functions and activities to the private sector. The profit-driven private sector undoubtedly will raise productivity quality and administrative efficiency in the transferred enterprises. The Privatization Policy was in line with the National Incorporation Policy, which sought greater private and public sector cooperation to increase productivity, effective management, and greater competitiveness to face challenges of the international market. The Privatization Policy would create maximum competition, greater demand for managerial personnel, and entrepreneurship while developing opportunities for *bumiputera* businesses. It was the intention of the government to reduce its financial and administrative burden and also to increase the involvement of the public sector in the economy. Enterprises that have been privatized include telecommunications and television, port, road construction, air transport, and shipping, whereas in the service sector were postal, electricity, sewerage, and hospital. Despite the advantages of privatization and its encouraging

outcomes, the government is aware that continuous monitoring and evaluation is essential to ensure that the interests of the consumers and the welfare of the workers are safeguarded.

NATIONAL SYMBOLS. Malaysia's national symbols comprise the flag, the coat of arms, the royal standard, the anthem, and the flower. Officially named *Jalur Gemilang* ("a glorious range of values") in 1997, the national flag has 14 red and white stripes of equal width; a dark blue rectangle (canton) is in the upper hoist-side corner and within it is a crescent and a 14-pointed star, both in yellow. The alternate red and white stripes represent the equal relationship between the 13 states—**Perlis, Kedah, Penang, Kelantan, Terengganu, Perak, Selangor, Pahang, Melaka, Negeri Sembilan, and Johor** of Peninsular Malaysia and **Sabah and Sarawak** of East Malaysia—and the federal **government** and its two federal territories of **Kuala Lumpur** and **Labuan**. The dark blue canton symbolizes the unity of the multiethnic, multicultural, and multireligious inhabitants of the country. The crescent is a symbol of **Islam**, the official religion. The 14 points of the star symbolizes the unity and harmonious relations between the 13 states and the federal government. The yellow of the crescent and the star is the royal color of the **Malay sultans**. On a shield held by two prancing tigers are five *keris* (daggers) representing the former **Unfederated Malay States** (UMS), namely Perlis, Kedah, Kelantan, Terengganu, and Johor. The four center panels of the shield (red, black, yellow, and white) represent the former **Federated Malay States** (FMS): red, black, and yellow for Negeri Sembilan; black and white for Pahang; white and yellow for Perak, and red and yellow for Selangor. The *pinang* (areca palm) and bridge on the left-hand division represents Penang, whereas the malacca tree on the right-hand side represents the state of Melaka. Below on the left is the state crest of Sabah, and on the right, the state crest of Sarawak; the *bunga raya* (hibiscus), the national flower, occupies the center. The tigers are retained from the armorial ensign of the **Federation of Malaya** (1948), and previously of the FMS (1896). The motto "*Bersekutu Bertambah Mutu*" in **Jawi** and Roman translates as "Federation benefits" inscribed on a yellow scroll.

The royal standard is flown in the presence of the **Yang Di-Per-tuan Agong** (king of Malaysia) and has the coat of arms of Malaysia

in its center enwreathed by two sheaves of *padi* (rice) stalks against a yellow background. The sheaves of *padi* represent abundance and prosperity. *Negaraku*, the national anthem, is an adaptation of the Perak State Anthem that was related to the banishment to the Seychelles of dethroned **Sultan Abdullah Muhammad Shah** of Perak and other chiefs in 1876. *Negaraku* served as the national anthem of the Federation of Malaya (1957–1963), and after 1963 for the federation of Malaysia. The lyrics are simple but emotive:

Negaraku/My country

Tanah tumpahnya darahku/The land where I shed my blood

Rakyat hidup bersatu dan maju/The people live united and progressive

Rahmat bahagia Tuhan kurniakan/May God bestow blessings and happiness

Raja kita selamat bertakhta/May our Sovereign reign successfully

Rahmat bahagia Tuhan kurniakan/May God bestow blessings and happiness

Raja kita selamat bertakhta/May our Sovereign reign successfully.

The red, five-petaled specie of the *bunga raya* hibiscus (*Rosa rossiensis*), found abundantly throughout the country, is adopted as the national flower. Believed to be introduced from its homeland in East Asia (**China** and **Japan**) and the islands of the southwest Pacific through trade sometime before the 12th century, the *bunga raya* possesses medicinal and cosmetic uses. *See also* RUKUNEGARA.

NATIONAL VISION POLICY (NVP; 2001–2010). The National Vision Policy is the second phase (Outline Perspective Plan 3; OPP3) toward the attainment of **Vision 2020** (developed-nation status by 2020). NVP covered two five-year Malaysian Plans (the eighth and ninth), and continues and complements the **National Development Policy** (NDP; 1991–2000) and the **New Economic Policy** (NEP; 1971–1990). In essence, NVP aims to steer national development toward attaining a developed, progressive, and scientific as well as ethical, moral, and caring Malaysian nation. Seven core principles were outlined: (1) to build an enduring nation by fostering unity and patriotism, political maturity, a caring and tolerant society; inculcating positive values; and upgrading the quality of life and the strength of the economy; (2) to create an equitable society by eradicating poverty and reducing imbalances between ethnic groups and territories; (3) to

sustain high economic growth by strengthening growth in financial and corporate sectors and enhancing macroeconomic management; (4) to upgrade competitiveness to face the challenges of globalization and liberalization; (5) to develop a knowledge-based economy (K-economy) as a strategic measure to increase “value-added” to all economic sectors and to optimize national thinking capacity; (6) to stabilize the development of human resources to produce a productive and knowledgeable workforce with required capabilities and vast potentials; and, (7) to continue sustained development of the environment for long-term development. NVP revolves around three interconnected components: unity and resilience of Malaysians, the multiethnic *rakyat* (peoples) as potential resources, and strengthening the nation’s macroeconomy and restructuring society (poverty eradication and the dissociation of ethnicity from economic activity). Endurance and competitiveness were practical principles in facing challenges from within or without. *See also* ECONOMY, POSTINDEPENDENCE; FIVE-YEAR NATIONAL DEVELOPMENT PLANS.

NATIONAL WOMEN’S POLICY (NWP). *See* WOMEN.

NEGERI SEMBILAN. Negeri Sembilan (lit., “Nine States/Districts”) is almost landlocked bounded by **Selangor** to the north, **Pahang** to the east, and **Melaka** to the south, and a western coastal strip of less than 50 kilometers. Most of the state’s 6,644 square kilometers is mountainous, covered by the southern slope of Banjaran Titiwangsa (Main Range). Negeri Sembilan possesses several unique characteristics. **Minangkabaus** who migrated from their **Sumatran** homeland had been resident in the hinterland of the city-port of the **Malay Sultanate of Melaka** since the early 15th century under **Malay** protection. Minangkabau traditions embraced the *adat perpatih*, a matriarchal system in contrast to the *adat temenggung* of the Malays. Following the Portuguese seizure of Melaka (1511), the Minangkabaus came under the protective umbrella of the Malay rulers of the **Johor-Riau Empire**. **Bugis** ascendancy in Selangor in the 18th century rendered untenable Malay protection over the Minangkabaus. The latter had to turn to Pagar Ruyong, their traditional royal house, for leadership to meet the Bugis threat. Raja Melewar united the original nine

Minangkabau states in 1773—hence, Negeri Sembilan—and became the first Yam Tuan Besar (Yang Di-Pertuan Besar or head of state), establishing his base in Rembau. The original states included Sungai Ujong, Jelebu, Johol, Rembau, Jelai Inas, Kelang, Naning, Segamat, Pasir Besar, and also Ulu Pahang-Kenaboi. Although able to defend against Bugis hegemony vis-à-vis their impotent **Johor** overlord, succession disputes to be Yam Tuan Besar led to divisive instability and protracted wars that dominated 18th- and 19th-century Negeri Sembilan.

Great Britain's intervention in **tin**-rich Sungai Ujong led to the introduction of the **British residential system** in 1874, subsequently reconstituted as Negeri Sembilan in 1898. Negeri Sembilan became part of the **Federated Malay States (FMS)** in 1896. Negeri Sembilan was absorbed into the **Malayan Union** in 1946, and thereafter became part of the **Federation of Malaya** in 1948 and thence Malaysia in 1963. Contemporary Negeri Sembilan with a **population** of 946,300 (2005 est.) retains its Minangkabau traditions in practicing the matrilineal *adat perpatih* and the buffalo horn-shaped sweeping roof peaks of several buildings (State Mosque, State Secretariat, State Museum). Seremban (290,999; 2000 census) functions as the state capital. *See also* FORMATION OF MALAYSIA.

NEGRITO. The oldest and smallest of the three major **Orang Asli** groups, the Negrito (or Semang) account for 3 percent of the total Orang Asli **population** of 133,775 (2000 census). Archeological records relate the Negrito to the Hoabinhian period (8000–1000 B.C.E.) of the Middle Stone Age. Small in stature (averaging 1.5 meters and below) and dark skinned with round eyes, low cheekbones, and broad noses, they typically have frizzy or woolly hair. Contemporary Negrito, unlike their nomadic foraging forefathers, reside in settled communities in the central and northern Peninsular Malaysia. They continue to undertake foraging activities, acquiring **jungle products**, especially rattan and *gaharu* (fragrant wood) for commercial purposes. Negrito speech is derived from the Aslian family of Mon-Khmer languages. In Negrito society, a leader is appointed among the adult males; upon his demise, his eldest son assumes his position. The nuclear family is the basic unit. The Negrito are divided into six subgroups: Bateq (**Kelantan, Terengganu, and Pahang**),

Jahai (Kelantan and **Perak**), Kensiu (**Kedah**) Kintak (Perak), Lanoh (Perak), and Mendriq (Kelantan).

NEW ECONOMIC POLICY (NEP; 1971–1990). The primary intention of the New Economic Policy, the main focus of the Outline Perspective Plan 1 (OPP1), was national unity among Malaysia's multiethnic **population** by the eradication of poverty and the restructuring of society in order to dissociate ethnicity from economic activity. Through economic development, the NEP hoped to reduce and eliminate poverty regardless of ethnicity, to narrow the rural–urban gap and within economic sectors, and ultimately to establish **economic equity** within the multiethnic population. Arising out of the country's colonial past was the distinct identification of a particular racial group with a particular economic activity as well as the lagging behind of some communities from others, and some sectors from others. The NEP aimed to overcome these disparities within a time frame of two decades (1971–1990), covering four **five-year national development plans**. Strategies implemented to eradicate poverty included the provision of infrastructure and basic amenities among the lower income group in urban and rural areas, the expansion of contemporary **education** facilities (construction of schools, trained teachers, a book loan scheme, scholarships, etc.), and the creation of employment opportunities. In restructuring society, a prime strategy was to increase *bumiputera* share ownership to at least 30 percent of total equity in the private sector.

The NEP did attain some of its objectives; there has been no repeat of interracial clashes since **May 13, 1969**. Overall, poverty was reduced: the household poverty rate dropped from 42.2 percent in 1976 to 19.1 in 1990, the rural poverty rate from 50.9 percent (1976) to 21.8 percent (1990). Meanwhile, gross domestic product (GDP) rose from RM21.5 million in 1970 to RM59.1 million in 1990, and per capita income improved from RM1,109 (1970) to RM6,180 (1990). Although tremendous advances were achieved in *bumiputera* share capital ownership (from 2.4 percent in 1976 to 20.3 percent in 1990), it still fell short of the expected 30 percent target. The NEP managed to generate sustained economic growth, averaging 6.7 percent throughout the 1970s to 1990s. *See also* AMANAH SAHAM NASIONAL; ECONOMY, POSTINDEPENDENCE; ECONOMY, PRE-

INDEPENDENCE; EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; FEDERAL AGRICULTURAL MARKETING AUTHORITY; FEDERAL LAND DEVELOPMENT AGENCY; MAJLIS AMANAH RAKYAT; PERBADANAN NASIONAL BERHAD; PERMODALAN NASIONAL BERHAD.

NEW STRAITS TIMES (NST). Having a history dating back to 1845, the *New Straits Times*, based in **Kuala Lumpur**, has a national daily circulation of 190,000. Begun on 15 July 1845 in **Singapore** as the *Straits Times* (still a Singapore daily), initially as a weekly and then an afternoon daily, it was the foremost newspaper of **British Malaya**. Publication was temporarily interrupted (11 February to 6 September 1942) during the **Pacific War** (1941–1945) and resumed on 7 September 1942 as a morning daily. Published by the New Straits Times Press, NST is an entirely different daily and not the Malaysian edition of Singapore's *Straits Times*. NST's Sunday edition is the *New Sunday Times*. See also BERNAMA; MEDIA, ONLINE; MEDIA, PRINT; THE STAR.

NEW VILLAGES. Newly created settlements termed New Villages provided new homes for the resettlement of **Chinese** squatters who hitherto lived along the fringes of the Malayan jungle. Such Chinese farming communities were a consequence of urban–rural migration during the **Japanese Occupation** (1941–1945) to avoid Sino–Japanese interaction. The **Malayan Communist Party** (MCP), which launched an armed insurrection (**Malayan Emergency** [1948–1960]) to topple the British colonial **government**, relied on Chinese squatters for recruits, **food** and medical supplies, and intelligence. Lieutenant-General Sir Harold Briggs devised the **Briggs Plan**—an ambitious resettlement of half a million Chinese squatters into New Villages located in proximity to the north–south highway of the **Western Malay States**—to sever the supply line of the communist jungle guerrillas. Civil authorities, police, and military units undertook the resettlement operation. New Villages resembled concentration camps with high fences and barbed wires surrounding the perimeters, restricted entry and exit, thorough searches, round-the-clock surveillance, and curfews. Basic amenities such as piped water, electricity, and sanitation were provided. If subversive elements were suspected

among villagers, collective punishment was imposed on the entire New Village, such as 22-hour curfew, reduced rice rations, or strict surveillance.

New Villages injected new life and hope for the Chinese whose life and livelihood improved substantially, benefiting from schools and hospitals. Currently, there are 450 New Villages throughout Peninsular Malaysia with 1.2 million inhabitants (about 21 percent of the Chinese **population** in the country). One third of the New Villages are found in **Perak**, others are in **Johor**, **Pahang**, **Negeri Sembilan**, and **Selangor**. Long after the end of the emergency, many New Villages developed, expanded, and flourished, shedding the image of their early years. *See also* MALAYAN (MALAYSIAN) CHINESE ASSOCIATION; TEMPLER, GENERAL SIR GERALD.

NGAJAT. The martial *Ngajat* **dance** of the **Iban** and **Bidayuh** of **Sarawak** popular during *Gawai* (Antu, Dayak) or in welcoming guests to the **longhouse** resembled the movements of courageous warriors with dramatic leaps accompanied with shrill sounds and gestures of bravery. *Ngajat* dancers—performed in full warrior gear, including the *parang ilang* (machete) and *terabai* (shield)—recall the days of yore when **headhunting** was glorified and warriors returned with decapitated heads. Female dancers usually perform in a linear formation with subtler, slower, and softer movements, all borrowed from the revered hornbill. Indigenous percussion instruments and gongs provide the **music** for *Ngajat* performances on the *ruai* (frontage) of the longhouse.

NIAH CAVES. Situated 110 kilometers from Miri, **Sarawak**, are the Niah Caves, a complex of caves in the Niah-Subis limestone massifs. The archeological significance of the Niah Caves, investigated since the 1860s, is that they furnish the longest continuous evidence of early human existence in Southeast Asia, spanning from about 40,000 years ago to about 2,000 years ago. The Great Cave, comprising 10.4 hectares of floor space, is the largest found in the Niah-Subis complex. Of the many openings, the largest is the West Mouth that is 60 meters high and exceeds 240 meters in width. Artifacts uncovered include human skeletons, stone tools, ceramics, animal bones, shells, and faunal remains. The most celebrated find is the *Homo sapiens*

“deep skull” from the Australo–Melanesian family, believed to be (inconclusive) 38,000 years old. Besides human habitation, the West Mouth portion of the caves has more than 200 burials. At Kain Hitam in Niah, there are a 1,000-year-old boat, jar burials, and wall paintings depicting boats being paddled and dancing human forms. Niah’s **culture** sequence is differentiated between preceramic and ceramic, the former between 40,000 and 3,000 years ago, and the latter about 2,000 and 3,000 years ago. In the preceramic level, there are several extinct animal species such as the banteng, Sumatra tapir, and giant pangolin, the use of pebble and flake artifacts, and stone and bone artifacts for **food** preparation and for use in manufacturing wood artifacts. The ceramic sequence is characterized by the use of ceramics, charred and ironstone, and a reduction in pebble and flake artifacts. The Niah Caves are Southeast Asia’s prime archeological site and a popular **tourist** attraction. *See also* PERAK MAN; SANTUBONG.

NIK ABDUL AZIZ NIK MAT, DATO’ HAJI (1931–). Dato’ Haji Nik Abdul Aziz Nik Mat is an *ulama* (scholar, cleric) politician from the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party). Born in Pulau Melaka, Kota Bharu, **Kelantan**, Nik Aziz pursued his religious studies majoring in *syariah* (Islamic jurisprudence) at the renowned Al-Azhar University, Cairo, Egypt. His student years coincided with the Arab–Israeli Wars (1948–1949, 1956, 1967, 1973–1974), where he bore witness to the conflict. Since 1990, Nik Aziz has headed the state **government** of Kelantan as *menteri besar* (chief minister). As Kelantan’s PAS commissioner and currently into his fifth-term as Kelantan’s *menteri besar*, Nik Aziz enjoys support from both the Muslim and non-Muslim electorates of Kelantan. He is apt to pronounce statements on **Islam** that often stir controversy in multiethnic and multireligious Malaysia; the most controversial is his expressed opinions on the application of *syariah* law in Malaysia. Clearly, Nik Aziz is a political survivor, having endured countless pressures in state–federal relations in the administration of Kelantan as an opposition state.

NINGKAN, STEPHEN KALONG (1920–1997). Born in **Sarawak** of Sino–**Iban** parents, Stephen Kalong Ningkan was the first and thus far only state chief minister to be constitutionally removed from

office. Ningkan was Sarawak's first chief minister (July 1963 to September 1966) when Sarawak, together with **North Borneo** (Sabah), **Singapore**, and **Malaya**, formed the wider federation of Malaysia in 1963. Ningkan firmly believed in equality among all citizens within Malaysia and argued against the preferential status of the **Malays** in Peninsular Malaysia vis-à-vis Sarawak's indigenous peoples (*bumi-putera*). When it was felt that he was challenging the federal **Malay** leaders of the **United Malays National Organization** (UMNO) in **Kuala Lumpur**, the governor of Sarawak dismissed Chief Minister Ningkan from office as he purportedly had lost the confidence of the Council Negri (State Legislative Council). Ningkan's refusal prompted a declaration of a state of emergency, and Sarawak came under the direct rule of the federal **government** in Kuala Lumpur. Ningkan took his objections to removal by the governor as unconstitutional all the way to the Privy Council in London, the then-final appellate court, but lost his appeal. Ningkan's case revealed the primacy of federal concerns over state interests. *See also* FORMATION OF MALAYSIA.

NOBAT. Originating from West Asia, *naubah* or *naubat* (hence, *Nobat*) comprised the **music** ensemble of a Muslim ruler that was played to inspire bravery among the early warriors of **Islam**. In the **Malay Archipelago**, *Nobat* became part of the revered royal regalia of Malay-Muslim rulers with beginnings in the sultanate of Patani (14th century C.E.). The **Malay Sultanate of Melaka** (ca. 1400–1511) made the *Nobat* a legitimizing element for newly established kingdoms and installed sultans, and in **Kedah** (late 15th century), **Perak** (mid-16th century), and **Selangor** (late 18th century). The *Nobat* orchestra comprises five to six instruments: two double-headed drums (*gendang Nobat* and *gendang anak*); a kettledrum (*nengkara*); an oboe (*serunai*); a long trumpet (*nafiri*); a pair of cymbals (*kopok-kopok*); and a hanging gong.

NONALIGNED MOVEMENT (NAM). Notwithstanding its participation in the Anglo–Malayan Defence Agreement (AMDA; 1957–1969) that granted the newly independent nation military assistance from **Great Britain**, Australia, and New Zealand and the presence of

British troops on its soil, **Malaya** was from the start anxious to strike a neutral stance in the bipolar world of the Cold War. Malaya sought solidarity with countries in Asia and Africa that were members of the Nonaligned Movement (NAM). In order to justify its qualification for partnership, Malaysia (after 1963) argued that the nonalignment concept represented noninvolvement in superpower rivalry. It proved convincing and in 1970 Malaysia became a NAM member and participated at its conference in Lusaka, Zambia, in that year. Through the platforms of the NAM and **Association of Southeast Asian Nations** (ASEAN), Malaysia succeeded in translating into reality its prime **foreign policy** objective of the concept a **Zone of Peace, Freedom, and Neutrality** (ZOPFAN) in Southeast Asia.

NONGOVERNMENTAL ORGANIZATIONS (NGOS). The history and tradition of nongovernmental organizations in Malaysia dates back to the British colonial period but they gained prominence and public awareness in the 1970s when NGOs come to the fore in highlighting issues of public concern and protesting against **government** actions or inactions. Human rights, **women's** issues, **environment**, heritage, consumer rights, and **AIDS/HIV** are among the range of concerns that have attracted advocacy groups in contemporary Malaysia. Currently, human rights groups are the most numerous, followed by social rights advocates and conservation and environmental groups. Prominent Malaysian NGOs are: Malaysian Nature Society (1940), World Wildlife Fund (WWF; 1972), Heritage of Malaysia Trust (Badan Warisan Malaysia; 1983), Bar Council Malaysia (1947), Malaysian Youth Council (1948), **Angkatan Belia Islam Malaysia** (ABIM; Malaysian Islamic Youth Movement; 1971), Federation of Malaysian Consumer Associations (FOMCA; 1973), Malaysian AIDS Council (1992), Peninsular Malaysia **Orang Asli** Association (1977), **Aliran Kesederan Negara** (ALIRAN; National Consciousness Movement), All-Women's Action Society of Malaysia (AWAM; 1988), Sisters in **Islam** (SIS; 1988), Suara Rakyat Malaysia (SUARAM; Voice of the Malaysian People; 1989), Centre for Orang Asli Concern (COAC; 1989), and **International Movement for a Just World** (JUST; 1999). NGOs are legally registered with the Registrar of Societies.

NORTH BORNEO (SABAH). Contemporary Sabah, with an area of 73,619 square kilometers, supports 2.9 million inhabitants (2005 est.) from some 30 ethnic communities. “Sabah” or “Saba” was an ancient term for the northern part of **Borneo**; “North Borneo” was its 19th-century reference. Apparently, there were trade links with **China**, probably in exotic **jungle products** and **sea produce**. In the 15th century, the Malay-Muslim sultanate of **Brunei** claimed suzerainty over the pagan inhabitants. In 1704, Brunei apparently ceded territory east of Marudu Bay to Sulu. North Borneo’s modern beginnings were associated with profit-seekers acquiring cessions and leases from the sultanates of Brunei and Sulu after mid-1865, culminating in the establishment of the **British North Borneo Chartered Company** in 1881. A London-based court of directors determined the overall policy of the company’s administration of North Borneo. A court-appointed governor helmed the administration, divided into West and East Coast residencies with Jesselton and Sandakan as their respective headquarters. Each residency had a resident and was further subdivided into districts under district officers. A native system of administration at the grassroots level provided invaluable assistance to European district officers and residents. North Borneo was administered as a private business concern that prioritized profitmaking and handsome annual dividends to London shareholders. Despite avowing to safeguard the interests and welfare of the multiethnic indigenous peoples, the company actively encouraged and promoted capitalist ventures—commercial **agriculture**, logging—knowing that such enterprises might be baneful to native concerns. Infrastructure development included urban road networks, bridle paths, **railroads** (Jesselton to Tenom), and telegraph. The **Japanese Occupation** (1941–1945) of North Borneo brought physical devastation from Allied aerial bombings, Japanese retribution against anti-Japanese uprisings in October 1943, and the infamous **Sandakan death march** of 1945.

The company court of directors decided to cede North Borneo to Great Britain in July 1946, transforming it into a British Crown colony (1946–1963). The favorable outcome of the **Cobbold Commission** (April–August 1962) and **United Nations mission** (June 1963) realized North Borneo’s independence through the **formation of Malaysia** in 1963. The Philippines’ **Sabah claim** remains unre-

solved. Agriculture, timber, manufacturing, **petroleum and natural gas**, and **tourism** are Sabah's major economic sectors. Major tourist attractions include Mount Kinabalu (4,093 meters) and Kinabalu National Park, Sepilok Orang Utan Sanctuary, Gomantong Caves, and Layang-Layang and Sipadan (famous dive sites). Kota Kinabalu (formerly Jesselton) is the state capital with a **population** of 305,382 (2000 census).

NORTH-SOUTH EXPRESSWAY (NSE). Stretching from Johor Bahru in the south and northward to Bukit Kayu Hitam, the 848-kilometer North-South Expressway offers an efficient road link along the entire west coast of Peninsular Malaysia. Completed in 1994 by the Malaysian Highway Authority (40 percent) and Projek Lebuhraya Utara-Selatan Berhad (PLUS; 60 percent), this modern dual two-lane highway (expanded to three lanes in urban areas) connects the major industrial estates, urban centers, ports, and airports. PLUS involvement in 1988 was part of the Malaysian **government's** privatization initiative. In turn, PLUS collected toll charges (regulated by the government) over a specific period to defray its investment and maintenance costs. *See also* RAILROADS AND ROADS.

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OIL. *See* PETROLEUM AND NATURAL GAS.

ONG KAH TING, DATUK SERI (1956–). President of the **Malayan (Malaysian) Chinese Association** (MCA) since 2003, Datuk Seri Ong Kah Ting, the first president with a non-*towkay* background, came from humble beginnings, growing up in a **New Village** in **Perak**. In 1980 he graduated from the **University of Malaya** with a science degree, majoring in mathematics and chemistry. After a brief teaching career (1981–1984), Ong began his official political career in 1986 as political secretary to the minister of transport. Following his electoral triumph in the 1990 general election, he was appointed parliamentary secretary to the Ministry of Health (1990–1991), and shortly after to the Ministry of Home Affairs (1991–1993). In 1995, he became deputy minister in the Ministry of Home Affairs. Then, in

1999, he was elevated to the cabinet as minister of housing and local **government**, a post he held until the **12th Malaysian general election** of 8 March 2008. Owing to electoral setbacks suffered by MCA, Ong declined a ministerial post in the newly formed government to devote his efforts toward rebuilding and strengthening the party. He also declined to vie for a second term as MCA president and stepped down in October 2008.

ONG KEE HUI, TAN SRI (1914–2000). Tan Sri Ong Kee Hui was chairman of the **Sarawak United People’s Party** (SUPP) for 23 years, since its inception in 1959. An “upper-class socialist,” he was from the illustrious Kuching Hokkien Ong family, who were leaders (Kapitan **China**) of the **Chinese** community in **Sarawak**. Graduating with a diploma from the Serdang Agricultural College, **Selangor**, in 1935, he returned home to serve in the Department of **Agriculture**. Ong believed in Sarawak’s cession to **Great Britain** in 1946, which ended **Brooke Sarawak** and brought citizenship based on jus soli to the Chinese, who had been regarded as aliens. In 1948, he left the civil service to devote himself to business and banking. Ong’s political career started in the mid-1950s as a nominated member of the Council Negri (Legislative Council), elected to the Kuching Municipal Council, and an unofficial member of the Supreme Council (State Cabinet). Ong, together with **Datuk Amar Stephen Kuet Tze Yong**, established SUPP as Sarawak’s first **political party**. When Malaysia was proposed, Ong argued for Sarawak’s independence before joining the wider federation. SUPP supported Ong’s independence stance. Ong seized the expulsion of **Singapore** in 1965 to call for a plebiscite but was rejected. Pragmatism and encouragement from (**Tun**) **Abdul Razak bin Hussein**, then deputy **prime minister**, convinced Ong and SUPP to forge political partnerships; consequently, SUPP joined the Sarawak state **government** in 1970. Ong held various **cabinet** portfolios (1971–1980) in the federal government. But being a federal minister in **Kuala Lumpur** divorced him from Sarawak grassroots politics. As a result, in 1980, he stood down as party chairman and retired to pen his memoirs, *Footprints in Sarawak* (1998). *See also* FORMATION OF MALAYSIA.

ONN BIN JA'AFAR, DATO' (1895–1962). As founding president (1946–1951) of the **United Malays National Organization (UMNO)**, Onn bin Ja'afar (Dato' Onn) garnered the support of the **Malay sultans** and together with UMNO organized peaceful demonstrations to successfully force the British colonial **government of Malaya** to withdraw the **Malayan Union** scheme and replace it with the **Federation of Malaya** in 1948. His visionary effort to overcome Malaya's communal politics in proposing the transformation of the **Malay-based UMNO** into a multiethnic **political party** was rejected, resulting in his resignation. His Independence of Malaya Party (IMP; 1951) and Partai Negara (National Party; 1954) were unsuccessful in elections against the UMNO-led **Alliance Party**. His son, **Tun Hussein Onn**, became UMNO's president and the third **prime minister** of Malaysia (1976–1981).

OPEN HOUSE. The Open House concept is a popular tradition in Malaysia during **festivals** whereby friends and relatives are invited to homes to join in the celebration together. Happily, major festivals in Malaysia are designated public holidays; therefore, during the **Chinese Lunar New Year**, **Malays**, **Indians**, **Ibans**, **Kadazandusuns**, and others are invited to **Chinese** homes to share in the festivities. Politicians and corporate leaders hold Open Houses at public venues, which represents an opportunity for public relations in such “meet the people” gatherings. The **government** at state and national levels holds Open Houses to promote interethnic interaction during the major festivals, namely **Hari Raya Aidilfitri/Puasa**, Christmas, Chinese Lunar New Year, and **Deepavali**. **Gawai Dayak** and **Pesta Kaamatan** in **Sarawak** and **Sabah** respectively have state-level open houses. *See also* ETHNIC POLARIZATION.

OPIUM. Opium, the extracted juice of the opium poppy (*Papaver somniferum*), in medicine serves as an analgesic and narcotic, inducing a soothing feeling that provides a much-needed respite to chronic pain sufferers, victims of depression, and those craving escape from daily realities. Opium's addictive effects made the opium trade a lucrative enterprise. During the colonial period in Malaysia, opium smoking was the indispensable recreation of **Chinese** coolies who toiled

ceaselessly in the **tin** mines and **agricultural** plantations under the oppressive tropical sun. The British colonial **government** tendered out opium **revenue farms** to a Chinese *towkay* or a consortium; both parties benefited financially at the expense of the opium-addicted coolie whose health deteriorated with each puff of the pipe. A combination of moral arguments, public **health** justifications, and Chinese ethnic pride and nationalism asserted pressure on the colonial authorities to introduce measures in 1906 that subsequently proscribed opium.

ORANG ASLI. The Orang Asli, or aborigines, are the indigenous inhabitants of Peninsular Malaysia. Categorized into three main groups and some 19 subgroups, their collective **population** stands at 133,775 (2000 census). Differentiated according to physical features, **language**, and sociocultural practices, the three main categories are **Negrito**, **Senoi**, and **Proto-Malay**. Although it is generally acknowledged that the Orang Asli were resident in the **Malay Peninsula** 25,000 years ago, there had been scant attention to their presence until the 1930s and 1940s. British colonial administrators identified those living in the north of the peninsula as Sakai and those in the south as Jakun; later, Sakai came to refer to all Orang Asli. Sakai was a derogatory term that conveyed the meaning of primitivism, uncivilized; the Orang Asli greatly resented this term. The **Malayan Emergency** (1948–1960) drew the attention of the colonial **government** and caused it to take an interest in the Orang Asli as a part of the “**winning hearts and minds**” strategy after the jungle guerrillas of the **Malayan Communist Party** (MCP), who addressed them as “Orang Asal” (original people), benefited from their assistance. The government response was to accord the term “Orang Asli”—literally meaning “natural inhabitants” but later changed to “original people” as is currently adopted by present-day Malaysian authorities. Concerted efforts were undertaken to improve the welfare of the Orang Asli and to dissuade them from helping the MCP; moreover, many Orang Asli were recruited as guides and trekkers, and as an invaluable intelligence source against the communist guerrillas.

It was then that the Jabatan Hal Ehwal Orang Asli (JHEOA; Department of Orang Asli Affairs) was established to oversee all matters relating to the Orang Asli. According to the Aboriginal Peoples

Ordinance of 1954 (revised 1974), an Orang Asli is defined as a member of an aboriginal ethnic community through blood descent or adoption who speaks an aboriginal language, and who adopts an aboriginal *adat* (customary law) and belief. Although recognized as *bumiputera*, the Orang Asli ironically do not enjoy as much special status and preferential treatment accorded the **Malays** and the indigenous minorities of **Sabah** and **Sarawak**.

ORANG ULU. *See* KELABIT AND LUN BAWANG.

ORGANIZATION OF THE ISLAMIC CONFERENCE (OIC).

The Organization of the Islamic Conference was first convened in Morocco in September 1969 to deliberate on the assault in August of the Al-Aqsa Mosque in Jerusalem, considered to be **Islam**'s third holiest shrine. In March 1970, **Tunku Abdul Rahman Putra Al-Haj**, Malaysia's first **prime minister** (1957–1970) who had just retired, was appointed secretary-general of the OIC permanent general secretariat at Jeddah, Saudi Arabia, and entrusted with coordinating the activities of its 57 member states. Since then, Malaysia has played an active role and hosted many of its activities—for instance, the 27th Islamic Conference of Foreign Ministers, **Kuala Lumpur**, in 2000, and the 10th OIC Summit at **Putrajaya** in 2003 where Malaysia became the OIC chair. As chair, Malaysia organized a special meeting of the OIC on the Middle East at Putrajaya in April 2004. *See also* FOREIGN POLICY.

– P –

P. RAMLEE (1929–1974). Born in **Penang** as Teuku Zakaria Teuku Nyak Puteh, P. Ramlee was described as an artiste extraordinaire; his multitalented personality showed as a consummate singer, composer, lyricist, actor, playwright, director, and producer. Exhibiting prolific achievements, P. Ramlee starred in 62 films, directed 34 films, and composed 249 songs in a 24-year career (1948–1972). The 1950s and 1960s were his heyday, where he dominated the **Malay** film industry of **Malaya** (later Malaysia). His dashing looks, charismatic smile, acting skill, and indelible “golden” singing voice won him Malay

and non-Malay admirers. Practically every P. Ramlee film was a box-office hit; likewise, his recorded songs enjoyed brisk sales. The National Archives (Arkib Negara) fittingly established the P. Ramlee Memorial at Setapak, **Kuala Lumpur**. *See also BANGSAWAN; MUSIC.*

PACIFIC WAR (1941–1945). The Pacific War broke out on 7–8 December 1941 and concluded on 15 August 1945. While the Second World War (1939–1945) was flaring in Europe, and the Second Sino–Japanese War (1937–1945) engulfed much of coastal **China**, the **Japanese** aerial assault on the U.S. Pacific Fleet at Pearl Harbor, Hawai’i, brought modern warfare to Southeast Asia and the Southwest Pacific. **British Malaya** was invaded on 8 December with Japanese troop landings at Kota Bharu, **Kelantan**. Meanwhile, **British Borneo** was assaulted with Japanese landings at Miri on 15 December. Shortly thereafter, Kuching fell on 24 December while Sandakan was occupied on 19 January 1942. The swift Japanese two-pronged advance down the **Malay Peninsula** led to the surrender of **Singapore** on 15 February 1942. Earlier, Manila had surrendered on 2 January. Batavia fell to the Japanese on 5 March and Rangoon (Yangon) succumbed on 8 March. The peaceful occupation by Japanese forces occurred in Indochina (on 29 July 1941) and Thailand (on 11 December 1941). By early June 1942, Southeast Asia became part of the Imperial Japanese Empire.

The Pacific War ushered in the **Japanese Occupation** (1941–1945) of Southeast Asia. The multiethnic peoples of **Malaya**, **Sarawak**, and **North Borneo** (Sabah) experienced the impact, destruction, and ravages of modern warfare on their own soil. The **Chinese** were the most conscious of Japanese bellicosity as they diligently observed from afar (through radio and newspaper) the conflict on the Chinese mainland. The **Indian** community was divided; one half welcomed the Japanese invaders as champions of Asia while the other half opposed this Asian imperialist power. To the indigenous **Malays** of Malaya and the various **ethnic minorities in Sabah and Sarawak**, the majority had little inkling of the implications of the outbreak of war; they suffered deprivation as well as loss of life and property without understanding why they had become victims in this clash among imperialists. The Pacific War was a rude harbinger of a new

era of political, economic, ethnic, and identity consciousness among the multiethnic inhabitants of Malaya, North Borneo, and Sarawak in the postwar period.

PADI (RICE). *Padi*, the Malay term for the rice stalk (*Oryza sativa*) indigenous to Southeast Asia, was believed to have been grown with yam during the Neolithic period (1500–400 B.C.E.). The variety grown was dry rice, referred to as *lading*, and utilized a swidden or shifting cultivation mode of planting. Wet *padi* (*sawah*) cultivation was practiced during the Bronze Age (300 B.C.E.–100 C.E.) in the **Malay Peninsula**. During the **Malay Sultanate of Melaka** (ca. 1400–1511), rice—by then a staple **food**—was an important import item from Java and **Sumatra**. Native *padi* cultivators—**Malays** and **Orang Asli** in the peninsula, **Ibans**, **Kadazandusuns**, and other indigenous peoples in **Sarawak** and **North Borneo** (Sabah)—cultivated on a subsistence basis. During the 19th century, only **Perlis**, **Kedah**, and **Kelantan** had *padi* surpluses while all the other **Malay states**, Sarawak, and North Borneo (Sabah) were net importers, mainly from Siam, Burma, and Vietnam. Developments in the 19th and 20th centuries in the Malay states increased the need to undertake large-scale *padi* cultivation.

The **tin** and **rubber** industries, which led to the entry of hundreds of thousands of **Chinese** and **Tamil** laborers settling in the **Western Malay States**, expanded the demand for rice. The Krian district in north **Perak** was the first major *padi* cultivation scheme begun by the British colonial **government** in 1890. Attempts in **Brooke Sarawak** to encourage Chinese (Foochow) immigrants to undertake *padi* cultivation in the Lower Rejang in the early 1900s to offset the rice deficit failed. Rice shortages following the European War (1914–1918) and thereafter the adverse impact of the **Great Depression** (1929–1931) emphasized the urgent need for rice self-sufficiency and reduced imports. Consequently, **British Malaya** put forth a rice development policy, set up the Drainage and Irrigation Department in 1932, and two new rice schemes were undertaken in Sungai Manik in Lower Perak and Tanjong Karang in **Selangor**. Rice shortages were the most acute during the **Japanese Occupation** (1941–1945) owing to the grave wartime situation. During the post-**Merdeka** (independence) period, the government consistently strived to reduce the

country's dependency on imported rice. Although *padi* was second only to rubber in terms of land use and labor, the sector was almost monopolized by *bumiputera* and continues to be plagued with low returns (yields and income) and indebtedness among producers. See also AGRICULTURE; SWIDDEN AGRICULTURE.

PAHANG. Pahang, the largest (35,965 square kilometers) state with 1.4 million inhabitants (2005 est.), occupies much of central Peninsular Malaysia, bordered on the northeast by **Kelantan** and **Terengganu** and **Perak**, east and southeast by **Selangor** and **Negeri Sembilan** respectively, and on the south by **Johor**. Archeological finds indicate human settlement on the banks of the Tembeling River, a tributary of the 475-kilometer Pahang River, the longest in the **Malay Peninsula**. Chinese records referred to 13th-century Pahang as a vassal of the waning **Buddhist** Srivijaya Empire (7th–13th centuries C.E.). Pahang, like all tributary states, became independent following the demise of **Srivijaya**. Pahang reemerged in the 15th century under the patronage of the **Malay Sultanate of Melaka** when a Melakan prince became its ruler. The Portuguese seizure of **Melaka** in 1511 saw Pahang as a vassal of the **Johor-Riau Empire**. For the greater part of the 16th to early 18th centuries, Pahang was a pawn in the power struggle between the Portuguese, **Acehnese**, Johor-Riau, and Dutch. When the Dutch finally emerged victorious and occupied Melaka (1641–1824), the focus of trade was shifted to Batavia (Jakarta), and the Malay Peninsula stepped into the backstage. By the early 19th century, it was apparent that the *bendahara* line of Johor-Riau had made Pahang its stronghold. Pahang happily asserted its independence as a result of external developments that subsequently divided the Johor-Riau Empire—**Singapore** and the **Anglo-Dutch Treaty** (Treaty of London) of 1824. Following a protracted civil war in the mid-19th century, **Wan Ahmad** became sultan in 1882. Owing to Pahang's perceived mineral richness, the **British residential system** was imposed in 1888. **Dato' Bahaman (Abdul Rahman)**, the Orang Kaya Semantan, led an unsuccessful anti-British revolt (1891–1895).

It was Pahang's nonperformance as an economic powerhouse that initiated the formation of the **Federated Malay States (FMS)** in 1896. During the **Japanese Occupation** (1941–1945), Pahang

Malays organized **Wataniah**, a guerrilla group, to harass Japanese forces. Pahang was incorporated into the **Malayan Union** in 1946, the **Federation of Malaya** in 1948, and Malaysia in 1963. Contemporary Pahang is richly forested with parks (Taman Negara, Endau Rompin National Park) and hill resorts (Fraser's Hill, Cameron Highlands, Genting Highlands). Cherating (Asia's first Club Mediteranee) and Tioman Island are famous sea and sand attractions that boost its **tourism** potential. Kuantan (289,395; 2000 census) is the administrative center and Pekan (27,657; 2000 census) is the royal capital. *See also* FORMATION OF MALAYSIA.

PAKATAN RAKYAT (PEOPLE'S PACT) COALITION. The unprecedented electoral triumph of opposition parties in the **12th Malaysian general election** of 8 March 2008 saw the coming to power of the **Democratic Action Party (DAP)**, **Parti Islam Se Malaysia (PAS; Pan-Malaysia Islamic Party)**, and **Parti Keadilan Rakyat (PKR; People's Justice Party)** in forming five state **governments—Kelantan, Kedah, Penang, Perak, and Selangor**—and the Federal Territory of **Kuala Lumpur**. Collectively, among the three parties, they had 82 out of 222 seats in the **Dewan Rakyat** (House of Representatives). The incumbent **Barisan Nasional (BN; National Front)** only holds 140 seats compared to its previous mandate of 199 seats after the 2004 general election. Consequently, the idea of a two-party system as in **Great Britain** and the United States was envisaged as a possible reality in the foreseeable future; hence, DAP, PAS, and PKR decided on the Pakatan Rakyat (People's Pact) coalition shortly after the general election. Meanwhile, PKR's de facto leader **Dato' Seri Anwar Ibrahim** is laying the foundations and cementing the three-way political relations of parties of very different backgrounds and ideological stances. Described as a rather fragile coalition, Pakatan Rakyat might prove its detractors wrong if it becomes viable and, more importantly, sustainable in the very challenging years ahead. *See also* POLITICAL PARTIES.

PALM OIL. Palm oil (*Elaeis guineensis*) cultivation assumed importance only when there was a demand for vegetable oils in the early 20th century. The **Agriculture Department of the Federated Malay States (FMS)** at Serdang, **Selangor**, undertook experimentation of

palm oil and oil extraction. It was only in 1917 that Henri Fauconier, a French **rubber** and **coffee** planter embarked on the commercial cultivation of palm oil on Tennamaram Estate. Within two decades, **British Malaya** ranked fourth in the world's palm oil production. Owing to the capital needs and technologically intensive nature of its cultivation and production, palm oil remained a European enterprise. Wars and civil strife plagued African palm oil producers during the 1940s to 1960s and so paved the way for Malaysia to become the largest world producer and exporter from the 1960s to the present. The **Palm Oil Research Institute of Malaysia** (PORIM) has also contributed to the crop's success. Through the assistance of the **Federal Land Development Agency** (FELDA), *bumiputera* smallholders were involved in palm oil cultivation, which has increasingly become a profitable enterprise.

PALM OIL RESEARCH INSTITUTE OF MALAYSIA (PORIM).

The Palm Oil Research Institute of Malaysia was set up in 1979 to undertake research and development in the **palm oil** industry, of which Malaysia is a leading producer. The 1980s and 1990s witnessed an aggressive and massive anti-palm oil campaign in the United States. PORIM's task was to counter such allegations through research to establish the benefits of palm oil. The Malaysian Palm Oil Promotion Council (1990) embarked on a worldwide promotion to educate and promote palm oil. In 2000, PORIM's functions were taken over by the Malaysian Palm Oil Board (MPOB), which was assigned to promote, develop, and advance the country's palm oil **industry**, including new uses and products and expanding markets. *See also* AGRICULTURE; MALAYSIA AGRICULTURAL RESEARCH AND DEVELOPMENT INSTITUTE.

PANGKOR ENGAGEMENT. Signed on 20 January 1874 aboard the British gunboat *Pluto* anchored off Pangkor Island, the Pangkor Engagement marked a crucial juncture in Anglo-Malay relations that introduced the British colonial system of indirect rule over the **Malay states**. The **British residential system** henceforth established the primacy of British control over the **Malay sultans** and their states when it was determined that the advice of the British officer-styled-resident

must be sought and acted upon on all affairs of the state excepting those relating to **Malay** customs and **Islam**. The resident became the de facto ruler who, for appearances, administered the Malay state in the name of the sultan, who was reduced to a ceremonial position. The intensification of the state of lawlessness that increasingly threatened British economic interests (mainly, **tin mining**) in the **Western Malay States** of **Perak** and **Selangor** and in the district of Sungai Ujung (later **Negeri Sembilan**) in the early 1870s—palace succession disputes, rivalries among Malay chiefs, **piracy** along the coast, and quarrels over tin fields between Chinese *hui*—led to the decisive action of **Sir Andrew Clarke**, governor (1874–1875) of the **Straits Settlements**. Disregarding instructions from his superiors to first investigate and then to recommend necessary steps, Clarke convened a meeting of all factions involved in the disputes in **Perak**. His pretext for action was an appeal for British assistance from **Raja (Sultan) Abdullah Muhammad Shah** (1874–1877), one of the claimant's to the Perak throne, who, if installed as sultan, promised to accept a British resident in his court. At Pangkor, the Perak chiefs acknowledged Abdullah as sultan, and he in turn received the appointment of a British resident. That same year Clarke imposed Pangkor-style agreements in Selangor (February) and Sungai Ujung (December). Later, a similar treaty was signed with **Pahang** in August 1888. The Pangkor Engagement established and institutionalized British colonial rule in the Malay states. *See also* GREAT BRITAIN, RELATIONS WITH; LARUT WARS.

PANJI TALES. Originating during the Hindu-Javanese Majapahit empire (14th and 15th centuries), *panji* (*apanji*, meaning a prince) are fictitious romances set against the Javanese past, an admixture of fiction combined with historical events. The *panji* romances entered Malay **literature** from Java after the ascension of **Islam** in the **Malay Peninsula** (after the 15th century). Through the process of translation, adaptation, and some creative license of Malay copyists, *panji* tales became part of the **Malay** literary tradition. Highly regarded and rather popular in the 19th century, particularly in the Malay courts of **Kedah** and **Johor**, *panji* tales were related through oral storytelling, *wayang kulit* (shadow play), and in written text (prose and

verse). Thailand, Myanmar, Laos, the Philippines, and Malaysia enjoy this Javanese legacy. *See also* LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

PANTUN. The most popular of the traditional **Malay** poetic forms, the *pantun* is a four-line verse of a-b-a-b rhyme structure. Considered as the highest form of Malay verse, the *pantun* provides song lyrics, communicates wisdom or emotion in speech or text, or is bandied back and forth (*berbalas pantun* or verse capping) as a measure of wits and creativity between two proponents. *Berbalas pantun* was often featured as a form of entertainment at Malay and also **Baba Nyonya** weddings and other **festivals**. *See also* *DONDANG SAYANG*; LITERATURE; LITERATURE, MODERN MALAY; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

PARAMESWARA (r. ca. 1400–ca. 1414). Descended from the **Srivijayan** line, Palembang prince Parameswara (Malay *Permaisura*) established the **Malay Sultanate of Melaka**. The *Sejarah Melayu* (Malay Annals) maintained that he was a fifth-generation descendent of Seri Tri Buana of Palembang who established the **Malay** trading kingdom of **Temasek** (Tumasek) in the 13th century. This Malay text referred to his Muslim name of Iskandar Syah, who, as the last Malay ruler of Temasek, fled northward from a Majapahit assault. His conversion to **Islam** remains uncertain. Parameswara's **Melaka** (named after a tree) exploited its strategic position on the **Straits of Melaka** to become a center of international East–West trade. In acknowledging **China's** suzerainty and personally paying homage (1405 and 1409), Parameswara raised Melaka's prestige, which contributed to its swift ascendancy in the 15th century.

PARLIAMENT. The Malaysian Parliament has two chambers: the Dewan Negara (Senate) and the Dewan Rakyat (House of Representatives), with 70 and 222 members respectively. While all members of the Dewan Rakyat are elected for a five-year term during general elections, 26 senators are elected from State Legislative Assemblies and 44 are appointed by the **Yang Di-Pertuan Agong** (king of Malaysia). Senators serve a three-year term. As the legislative arm of the **government**, Parliament ensures that every bill goes through

the chambers prior to receiving the Royal Assent and becoming law. Royal Assent is withheld on a bill originating from the Dewan Negara if it has not received approval from the Dewan Rakyat. However, the Dewan Negara cannot withhold a bill that originated in and was approved by the Dewan Rakyat. All parliamentary proceedings are privileged and immune from prosecution in the law courts. Maintaining parliamentary procedures is the responsibility of the Speaker (Dewan Rakyat) and president (Dewan Negara), who uphold the Standing Orders. One of the primary functions of Parliament is to approve the annual budget (Supply Bill) and the **five-year development plans**; both are interlinked. Any amendment to the Constitution requires the support of a two-thirds majority in the Dewan Rakyat. All proceedings in Parliament are conducted in *Bahasa Malaysia*, the national **language**. The 2008 sessions in Parliament for the first time allowed live telecasts—albeit for a brief 30 minutes—on national television. *See also* CONSTITUTION.

PARTI BERSATU SABAH (PBS; SABAH UNITED PARTY).

Following his expulsion from the ruling Parti Bersatu Rakyat Jelata Sabah (BERJAYA; Sabah People's United Party) in 1984, **Datuk Seri Joseph Pairin Kitingan** utilized his support from Sabah's non-Muslim indigenous peoples—mainly the **Kadazandusuns** and the **Chinese** communities—to become founding president of Parti Bersatu Sabah in 1985. Thereafter, victory in a snap election saw Kitingan becoming chief minister of Sabah. PBS held power in the elections of 1986, 1990, and 1994 with Kitingan as chief minister. Owing to crossovers shortly after its electoral triumph in the 1994 Sabah state elections, PBS sat on the opposition bench instead of forming the Sabah **government**. PBS had a rocky relationship with the ruling **Barisan National** (BN; National Front) coalition: it joined in 1986, exited in 1990, and rejoined in 2003 to the present. *See also* POLITICAL PARTIES.

PARTI ISLAM SE MALAYSIA (PAS; PAN-MALAYSIA ISLAMIC PARTY). Parti Islam Se Malaysia originated from the Persatuan Ulama-Ulama Sa-Malaya (Pan-Malayan Union of [Islamic] Scholars) within the **United Malays National Organization** (UMNO) established in 1950 in **Johor**. At the union's second and

final meeting in 1951, it was decided to form a separate **Islamic-based political party**—namely, the Pan-Malayan Islamic Party (PMIP)—which was formed in **Penang** with Haji Ahmad Fuad as president (1951–1953). In 1963, the PMIP was renamed PAS. PAS’s professed aim is the creation of an Islamic state, including the introduction of *hudud* (criminal law). In the **pre-Merdeka general election** of 27 July 1955, PAS won a single seat, thereby denying the **Alliance Party** from sweeping all the 52 contested seats. In 1959, PAS won **Kelantan** and **Terengganu**; Kelantan was held until 1978, and Terengganu until 1962. Between 1974 and 1977, PAS joined the ruling **Barisan Nasional** (National Front) coalition. PAS recaptured Kelantan in 1990 and Terengganu in 1995. Barisan Nasional won back Terengganu in 2004. In the **12th Malaysian general election** of 8 March 2008, PAS retained Kelantan and won **Kedah**. A PAS member helmed the **Perak state government** as *menteri besar* (chief minister) agreed to by its coalition partners the **Democratic Action Party** (DAP) and **Parti Keadilan Rakyat** (PKR; People’s Justice Party). **Dato’ Haji Nik Abdul Aziz Nik Mat** is PAS’s spiritual leader and Kelantan’s *menteri besar* (since 1990). **Dato’ Seri Tuan Guru Haji Abdul Hadi bin Awang** is the current president of PAS (2002–present).

PARTI KEADILAN NASIONAL (PKN, KEADILAN; NATIONAL JUSTICE PARTY). *See* PARTI KEADILAN RAKYAT.

PARTI KEADILAN RAKYAT (PKR; PEOPLE’S JUSTICE PARTY). In August 2003, Parti Rakyat Malaysia (PRM; Malaysian People’s Party) merged with Parti Keadilan Nasional (PKN, KeAdilan; National Justice Party), bringing forth Parti Keadilan Rakyat headed by **Datin Seri Dr. Wan Azizah binti Wan Ismail** as president and **Dr. Syed Husin Ali** as deputy president. PRM had roots contemporaneous with the **Alliance Party** of the 1950s and 1960s. With its socialist platform, PRM had little electoral success and did not make much headway; it went through several manifestations and name changes to finally settle on its present name in 1974. KeAdilan emerged in April 1999 to protest against the arrest and conviction for corruption and sodomy of **Dato’ Seri Anwar Ibrahim**, then deputy prime minister and deputy president of the **United Malays National**

Organization (UMNO) who was sacked from both positions. Dr. Wan Azizah, the wife of Anwar, was the president, assisted by Dr. Chandra Muzaffar as deputy president. KeAdilan received support from young, educated, urban **Malays**; its electoral successes in 1999 and 2004 were minimal, the latter almost witnessed its demise, winning only a single parliamentary seat. However, PKR experienced a dramatic turn of fortune in the **12th Malaysian general election** of 8 March 2008 that saw PKR together with its opposition partners **Democratic Action Party** (DAP) and **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party) forming state **governments** in **Kelantan, Kedah, Penang, Perak, Selangor**, and the Federal Territory of **Kuala Lumpur**. A PKR member became *menteri besar* (chief minister) of Selangor. *See also* POLITICAL PARTIES.

PARTI PESAKA BUMIPUTERA BERSATU (PBB; UNITED INDIGENOUS RIGHTS PARTY). A formidable political force in **Sarawak**, the Parti Pesaka Bumiputera Bersatu consolidated the **Malay** and **Melanau**-Muslim dominancy over the Sarawak political stage where for decades its president had been the state's chief minister and chairman of the Sarawak **Barisan Nasional** (BN; National Front). PBB emerged in 1974 with the merger of Parti Bumiputera that represented Muslim *bumiputera* and the **Iban**-based Parti Pesaka Sarawak. **Tun Datu Patinggi Abdul Rahman Yakub** was the PBB inaugural president (1974–1981) and was succeeded by his nephew, **Tan Sri Datu Patinggi Haji Abdul Taib Mahmud** (1981–present). *See also* POLITICAL PARTIES.

PARTI RAKYAT MALAYSIA (PRM; MALAYSIAN PEOPLE'S PARTY). *See* PARTI KEADILAN RAKYAT.

PENAN. Out of 14,000 (2004 est.) people, about 400 Penan continued with their traditional nomadic way of life, moving about in bands of 20 to 40. The settled Penan lived in **longhouses** or single houses. Originating from the upper Kayan River in central Kalimantan, the Penan moved into **Sarawak**; one group (Eastern Penan) inhabiting the Baram River while the other (Western Penan) lived in the watershed of the Rejang and Silat rivers. The Western Penan appear to be more settled, preferring to be in one location for up to a year against

the one to three weeks sojourning of their counterparts; they are more stratified in social structure and less egalitarian, and have a greater sense of recalling the past and genealogical lineage (going back beyond six or seven generations). Those who continued the traditional nomadic lifestyle, namely the Eastern Penan, are hunters and gatherers. The blowpipe-cum-spear is the chief hunting weapon. In gatherings, they practice *molong*, meaning sustainable yield, which is to selectively harvest mature rattan while allowing young shoots to develop for future picking. Those who settled cultivate hill *padi* (rice), keep poultry, hunt, fish for subsistence, and collect **jungle products** such as *gaharu* (fragrant wood) for trade to provide supplemental income. Woven rattan mats and baskets are sold at markets. Penans who settled in the early part of the 20th century in Suai-Niah, Lower Tinjar, Jelalong, and Labang undertake cash cropping (**pepper**, cocoa, and **palm oil**) owing to their proximity to markets. The majority of Penan embraced **Christianity** while some turned to **Islam**. See also ENVIRONMENT; ETHNIC MINORITIES IN SABAH AND SARAWAK; POPULATION.

PENANG. Penang became a British outpost in 1786 when English country trader **Captain Francis Light** outmaneuvered both the **English East India Company** (EEIC) and Sultan Abdullah Mahrum Shah (1773–1798) of **Kedah**. Anglo–French rivalry caused the EEIC to search for a naval base where, in return for offering Penang, the Kedah ruler sought military protection from its traditional overlord Chakri Siam. Aware that EEIC military protection was unlikely, Light forced a *fait accompli* by landing on the island and taking possession on behalf of the British monarch and the EEIC. In 1800, a strip of land adjacent to the island was acquired and named **Province Wellesley**. As a British entrepôt free port, Penang flourished and attracted traders and immigrants from across the region, Arabia, **India**, and **China**. **Eurasian** and **Baba Nyonya** were early settlers. **George Town**, Penang’s administrative center, emerged as a cosmopolitan city-port with a multiethnic, multicultural, and multireligious **population**.

Penang became the initial capital of the **Straits Settlements** in 1826. In 1867, Penang became a British Crown colony. It became a port for **Chinese** indentured coolies or *sin-kheh* (“new guests/arriv-

als”) for the **tin** mines of Larut and **Kinta Valley**. European **agency houses**, shipping companies, insurance firms, and banks had their offices and branches in George Town. Tin and **rubber** were major Penang exports, in addition to **pepper**, **spices**, and cane **sugar**. Penang was occupied on 17 December 1945 by the Imperial Japanese Army (IJA), which undertook the *sook ching* (“cleansing”) campaign that took hundreds of Chinese lives. Penang was incorporated into the **Malayan Union** in 1946, but rejected the **Federation of Malaya** in 1948. The **Penang Secessionist Movement** argued in its petition that participation was detrimental to Penang’s welfare and wished to remain a Crown colony; the British colonial authorities, however, rejected the petition. Penang became a part of the wider federation of Malaysia in 1963.

Following the loss of its free-port status (1970), Penang embarked on an industrialization program with foreign direct investment (FDI), taking advantages of attractive perks including tax exemption and reduced utility rates that subsequently transformed Bayan Lepas into a formidable “Silicon Valley” in the 1980s and 1990s. **Tourism** has been an increasingly important income earner since the 1970s with greater emphasis and investments in the 1990s and 2000s. Heritage concerns leading to conservation efforts in inner George Town are gradually showing promise. Contemporary Penang (1,031 square kilometers) has a population of 1.5 million (2005 est.), of which more than 45 percent are Chinese, making it the only state in Malaysia with a Chinese majority. *See also* FORMATION OF MALAYSIA; GREAT BRITAIN, RELATIONS WITH.

PENANG BRIDGE. When completed in 1985, the 13.5-kilometer Penang Bridge was Asia’s third-longest bridge. Built by South Korea’s Hyundai Engineering and Construction Company and United Engineers Malaysia Berhad (UEM), it spans the South Channel linking Gelugor on the island with Prai in **Province Wellesley** on the mainland. Construction of this cable-stayed bridge four-lane highway for motor vehicles began in 1982. The Penang Bridge complemented the Penang Ferry Service that until 1985 had been the only link between the island (**George Town**) and mainland (Butterworth). Plans are underway for a proposed second bridge that will connect Batu Maung on the island to Batu Kawan on the mainland and is scheduled

for completion in 2010 or early 2011. *See also* NORTH–SOUTH EXPRESSWAY; RAILROADS AND ROADS.

PENANG FREE SCHOOL. The oldest and one of the foremost schools in East and Southeast Asia, the Penang Free School begun as an English-language **government** school established through the foresight of Reverend R. S. Hutchings, the colonial chaplain of **Penang**, on 21 October 1816. “Free” meant that this secular school welcomed students irrespective of ethnicity, religion, creed, and socioeconomic status. Modeled after British public schools, a tradition of excellence both in the classroom and on the playing field led to the winning of honors throughout pre-*Merdeka* (independence) Malaya. The school monopolized most academic awards, including the Queen’s Scholarship that enabled recipients to pursue tertiary studies in **Great Britain**. Its alumni list read like a “Who’s Who” of Malaya/Malaysia, including the country’s first **prime minister**, **Tunku Abdul Rahman Putra Al-Haj** and world-renowned plague fighter, *See also* EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; MALAY COLLEGE, KUALA KANGSAR; ST. XAVIER’S INSTITUTION.

PENANG SECESSIONIST MOVEMENT (1948–1951). Led by the **Penang Straits Chinese British Association** (SCBA) and the Penang Chinese Chamber of Commerce, the Penang Secessionist Movement aimed at keeping **Penang** from being a part of the **Federation of Malaya** (1948) and instead a British Crown colony of the **Straits Settlements**, maintaining ties within the British Empire. It drew support from the professional and business elite of Europeans, **Straits Chinese**, **Eurasians**, **Indians**, and Indian Muslims. Heah Joo Seang, a Straits Chinese leader, played an important role in advocating secession. The secessionists anticipated that Penang’s commercial interests would be compromised in favor of the **Malay states**; that it would lose its free-port status, which was essential to its entrepôt economy; and that it would be politically submerged by a **Malay**-dominated federation apparent from the unequal citizenship proposals and the special rights enjoyed by Malays relating to **education**, scholarships, civil service appointments, land ownership, and business and industrial licenses. A Penang Secession Committee convened in December 1948 and prepared a secession proposal. The

proposal failed before the Penang Settlement Council in February 1949. Consequently, another petition was forwarded to the Colonial Office in London in November 1949 followed by a meeting with the secretary of state for the colonies in Penang in May 1950. Finally, the British **government** formally rejected secession. Malay support was vital at this juncture because of the **Malayan Emergency** (1948–1960); hence, the British government was reluctant to again antagonize the Malays following the **Malayan Union** debacle. The secessionists subsequently withdrew their agitation. *See also* ANTICEDITION MOVEMENT (SARAWAK); GREAT BRITAIN, RELATIONS WITH. .

PEOPLE'S ACTION PARTY (PAP). The People's Action Party was set up in November 1954 by professionals and **trade unionists** in **Singapore**. From the beginning, there was a symbiotic relationship between two clear factions: the English-educated moderates led by Lee Kuan Yew (1923–) and the **Chinese**-educated pro-communist radical group headed by Lim Chin Siong (1933–). The moderates needed the radicals to generate grassroots support while the leftists needed a legitimate **political party** as a front for their subversive operations following the proscription of the **Malayan Communist Party** (MCP). When the **formation of Malaysia** was initially mooted by Malayan Chief Minister **Tunku Abdul Rahman Putra Al-Haj** in 1961, the moderates viewed it as an opportunity to gain independence through participation in the wider federation. Merger would end the radicals' aim of establishing a communist state of Singapore, hence they opposed Tunku's proposal. Disagreements led to the radicals leaving the PAP to form the Barisan Sosialis (Socialist Front) Party in July 1961. In a referendum on 1 September 1962, Singaporeans supported the merger; on 16 September 1963, Singapore became a part of the federation of Malaysia. A combination of various factors—namely, economic, fiscal, political, and the advocacy of the **Malaysian Malaysia** concept—led to serious disagreements between the PAP-led **government** of Singapore and the federal government in **Kuala Lumpur**. In August 1965, Singapore seceded from Malaysia and became a sovereign and independent nation. Since 1959, the PAP has been governing the island republic.

PEPPER. Pepper (*Piper nigrum*) was cultivated in **Johor** and **Sarawak** during the 19th and 20th centuries. **Chinese** pepper planters through the **Kangchu system** established themselves in southern Johor in the late 19th century. **Penang** experimented with pepper in 1790 but failed. However, Hokkien Chinese had close business ties with **Acehnese** pepper traders, and Penang became an important pepper entrepôt for most of the 19th and first half of the 20th centuries. In 1876, Rajah Sir Charles Anthoni Johnson Brooke invited Hakka Chinese farmers to open pepper and gambier (used for tanning) plantations on the outskirts of Kuching at Bau and Serian. Later, pepper planting spread to the Lower Rejang where Foochow and Cantonese immigrants took on its cultivation. Sarawak's pepper matched, or even exceeded, the famous **Sumatran** Montok variety. Between 1968 and 1982, the export performance of Sarawak's pepper was equaled to that of **Indonesia** or **India**, a remarkable feat for a latecomer in the pepper market. Malaysia's Pepper Marketing Board provides assistance to pepper planters and through research to upgrade the quality for the international market. *See also* AGRICULTURE; SPICES AND SPICE TRADE.

PERAK. Occupying 21,000 square kilometers with 2.3 million inhabitants (2005 est.), Perak is bordered by **Kedah** (north), **Selangor** (south), **Kelantan** and **Pahang** (east), and the **Straits of Melaka** (west). Human settlement (Paleolithic, circa 32,000 B.C.E.) was evident from pebble tools at Kota Tampan. **Perak Man**, uncovered in Gua Gunung Runtuh, Lenggong, dates to 10,000 and 11,000 B.C.E. In the vicinity at Bukit Bunuh were found hand-axes recorded to be 1.83 million years old, preceding those in Africa (1.6 million years). No archeological evidence yet supports **Gangga Nagara** (ca. 5th century C.E.). Berau, an Indianized kingdom (9th–11th centuries C.E.) according to the *Sejarah Melayu* (Malay Annals), sought assistance from the **Malay Sultanate of Melaka** against neighboring Manjong. A son of **Sultan Mahmud Syah of Melaka** was enthroned as Sultan Muzaffar Syah (1528–1545) as the first ruler of Perak. Perak came under **Acehnese** domination (mid-16th–17th centuries), then succumbed to **Bugis** control (18th century). Selangor (1804–1806) and Siam (1820s) encroached on Perak, which suffered losses in wealth (**tin**) and honor.

The discovery of rich tin fields in Larut in the late 1840s saw **Malay** chieftains leasing **mining** rights to **Chinese**, who came in thousands as indentured labor via **Penang** and **Singapore**. Rival Chinese **secret societies** clashed over tin mining and trade, leading to the **Larut Wars** (1872–1874). A royal succession dispute prompted rival Malay claimants allying with Chinese miners, hence widening the armed conflicts that adversely impacted tin production and trade. The various disputes were resolved with the **Pangkor Engagement** of 1874 that introduced the **British residential system** of indirect colonial rule. Perak joined the **Federated Malay States** (FMS) in 1896. Tin and **rubber** enriched Perak and led to new urban centers (Taiping and Ipoh). The **Malayan People's Anti-Japanese Army** (MPAJA) was active in Perak during the **Japanese Occupation** (1941–1945). Perak was part of the **Malayan Union** of 1946, then the **Federation of Malaya** of 1948. Many Chinese farming communities in the jungle fringes were resettled in **New Villages** under the **Briggs Plan** to cut off the supply line of the jungle guerrillas of the **Malayan Communist Party** (MCP) during the **Malayan Emergency** (1948–1960). Perak celebrated *Merdeka* (independence) from **Great Britain** in August 1957, and joined Malaysia in 1963. Ipoh (566,211; 2000 census) is the administrative capital; Kuala Kangsar (34,690; 2000 census) is the royal town. Perak's main industrial areas are Taiping-Kemunting and in the **Kinta Valley**. Pangkor Island is a major **tourist** resort. *See also* FORMATION OF MALAYSIA.

PERAK MAN. An almost complete male Paleolithic human skeleton found in situ in Gua Gunung Runtuh, Lenggong, **Perak**, believed to have been buried between 10,000 and 11,000 years ago. Estimated to be aged 40 to 45 and apparently having died peacefully, he was ritually buried in a fetal position surrounded with **food** offerings and stone implements, and with meat, as evidenced by the remaining bones, clenched in both his hands. Despite having a congenital deformity in the third digit of his left hand, he survived in a nomadic hunting and gathering existence, outliving his contemporaries where the average lifespan was between 20 and 30 years. The skeleton and its burial shed further light on human existence in the **Malay Peninsula** during the early part of the Stone Age. *See also* NIAH CAVES; SANTUBONG.

PERBADANAN NASIONAL BERHAD (PERNAS). Perbadanan Nasional Berhad was established in November 1969 to implement the newly formulated **New Economic Policy** (NEP; 1971–1990). Its primary objective was increasing *bumiputera* participation—investment, ownership, management, and employment opportunities—in the commercial and industrial sectors. PERNAS had core concerns in numerous sectors, viz. hotels and properties, manufacturing, plantation, shipping, trading, financial services, and insurance. In 1979, PERNAS became PERNAS International Hotels and Properties Berhad with **Permodalan Nasional Berhad** (PNB; National Equity Corporation) as its largest shareholder. Then in 1996, it underwent another name change to PERNAS International Holdings Berhad. In mid-2004, the name PERNAS was discarded for Tradewinds Corporation Berhad with primary interests in hotels, property investment, plantations, and manufacturing. *See also* ECONOMIC EQUITY.

PERLIS. Only 795 square kilometers in area with a **population** of 224,500 (2005 est.), Perlis is the smallest state in Malaysia. It occupies the northeastern corner of Peninsular Malaysia with Thailand to its north and **Kedah** to its south. Originally a part of Kedah, Perlis gained autonomous status with Siamese assistance in the early 1820s. In 1821, Siam invaded and directly ruled Kedah. Perlis took this opportunity to seek and was granted autonomy from Bangkok. However, when Sultan Ahmad Tajuddin Halim Syah (1797–1843) was reinstated to the Kedah ruling house in 1842, Perlis became a vassal state to Kedah under a governor, Syed Hussain Jamallullail. Governor Syed Hussain together with the governors of the three other vassal states—namely, Kedah, Kubang Pasu, and Setul—had an audience with Rama III (1824–1851) in Bangkok. Kedah’s governor was given the title of sultan whereas the governors of Perlis, Kubang Pasu, and Setul were addressed as “Phya” (or Raja). Syed Hussain became the first “Raja of Perlis” (1843–1873) and was obligated to send the triennial *Bunga Mas* (*Bunga Emas*) to Bangkok as acknowledgment of Siam’s suzerainty. In the Treaty of Bangkok (1826), the British in Penang recognized Siamese sovereignty over Perlis. Then by the **Anglo-Siamese Treaty** (Treaty of Bangkok) of 1909, Perlis and the other **Siamese Malay States** were transferred to British suzerainty. Perlis was an **Unfederated Malay States** (UMS) and signed a treaty

accepting a British adviser in 1930, making it the last **Malay state** to officially acknowledge British colonial control. During the **Pacific War** (1941–1945) and the **Japanese Occupation** (1941–1945), Perlis returned to Bangkok's administration; **Great Britain** regained Perlis after the war. Perlis joined the **Malayan Union** in 1946, then the **Federation of Malaya** in 1948, and Malaysia in 1963.

Contemporary Perlis is idyllic with low-lying *padi* (rice) fields dominating the verdant landscape. The main towns are Kangar (54,390 population, 2000 census; administrative capital), Arau, Kuala Perlis (ferry terminal to **Langkawi**), and Padang Besar (road and rail entry point from Thailand). Perlis basically has an **agricultural** economy with rice, cane **sugar**, and tropical fruits. *See also* FORMATION OF MALAYSIA.

PERMODALAN NASIONAL BERHAD (PNB; NATIONAL EQUITY CORPORATION). Established in 1978 as a wholly owned subsidiary of Yayasan Pelaburan Bumiputra (YBP; Bumiputra Investment Foundation), Permodalan Nasional Berhad was the vital instrument of the **New Economic Policy** (NEP; 1971–1990) in increasing *bumiputera* share ownership in the corporate sector. Furthermore, PNB is entrusted to develop opportunities for *bumiputera* professionals to be involved in creating and managing wealth. PNB manages **Amanah Saham Nasional** (ASN; National Unit Trust Fund), which issues share units to *bumiputera* investors. By 2005, PNB was managing eight unit trust funds; four of the eight were accessible to non-*bumiputera*. PNB, the largest and leading investment institution in Malaysia, has a close link with **Perbadanan Nasional Berhad** (PERNAS) with both working toward the fulfillment of the NEP. *See also* ECONOMIC EQUITY.

PERODUA (PERUSAHAAN OTOMOBIL NASIONAL KEDUA SENDIRIAN BERHAD; SECOND NATIONAL CAR INDUSTRY PRIVATE LIMITED). *See* PROTON.

PESTA KAAMATAN. Since 1960, Pesta Kaamatan or Harvest Festival has been designated an official state holiday in **Sabah**. It is a thanksgiving **festival** of the **Kadazandusun**, the main ethnic group in Sabah, and it honors the rice soul known as *Bambaazon*

(*Bamarayon*). Animist Kadazandusun believed that *padi* (rice) has a soul that requires reverence and care. Pesta Kaamatan has four phases: the homecoming of *Bambaazon* to the *tangkob* (*padi* storage house); *Magavau* ceremony; **food** and wine offerings to *Bambaazon*; and, in closing, the selection of *Unduk Ngadau* (lit., “heart of the sun,” or Harvest Queen). The two-hour long *Magavau* ceremony performed by *bobohizan* (priestesses) includes seven ripe *padi* stalks being cut and clipped together, offering thanks to *Bambaazon* and all other spirits for a bountiful harvest. Special foods such as *tapai* (rice wine), *tandut* (fermented rice), eggs, salt, and the feathers of a slaughtered chicken are presented to *Bambaazon*. The prized drink of *Bambaazon* is *tapai*; therefore, it is fitting that the Kadazandusun celebrate by drinking *tapai* from a jar. In between drinking, people perform the traditional **sumazau dance**. An array of wines are served: *kinomoi*, *pounsorop*, *mogolimpa*, *lihing* (*hiing*), *bahar* (coconut wine), and others. Legend has it that Kinoingan, the Kadazandusun god, sacrificed his daughter Hominodun to save the people from hunger. Her corpse was full of rice grains, and *Bambaazon* rose from the grains. The maiden selected as *Unduk Ngadau* embodies Hominodun’s sterling qualities: beauty, grace, strength, and bravery. Pesta Kaamatan is an opportunity for people to join in friendship and to renew relations.

PETROLEUM AND NATURAL GAS. Malaysia’s petroleum and natural gas **industry** took off in a major way in the 1970s. The first oil well was struck at Miri, **Sarawak**, in 1910. In less than three decades, the Miri oil field exhibited signs of exhaustion. In the 1970s, offshore oil and natural gas fields were discovered and exploited in Sarawak, **Sabah**, and **Terengganu**. In 2006, there were 54 oil-producing fields and 23 gas-producing fields with crude oil reserves at 5.25 billion barrels and natural gas reserves at 87.95 trillion standard cubic feet. Due to the low sulfur content, the nine blends of exported crude oil command premium prices in the world market. In 2005, crude oil export earnings reached RM28.5 billion while exported liquefied natural gas (LNG) accounted for RM20.8 billion. The Asia-Pacific region is the main export destination with **Japan**, South Korea, and Taiwan as the chief importers of Malaysia’s LNG.

Following the Petroleum Development Act of 1974, a National Petroleum Policy (NPP) was introduced in 1975 aimed at regulating and sustaining the oil and gas industry to serve economic development objectives, ensuring adequate supplies for domestic consumption, guaranteeing equity participation, and promoting foreign direct investments (FDIs). The act brought forth **PETRONAS** (Petroliam Nasional Berhad; National Petroleum Corporation), which has been entrusted to streamline ownership, management, and control of oil and gas resources and the industry as a whole. PETRONAS collaborated with foreign oil companies—ExxonMobil, Shell, Nippon Oil, Murphy Oil Corporation, Newfield, Talisman, Amerada Hess, and others—in upstream activities viz. exploration and production. In 2006, petroleum production averaged 700,000 barrels per day (bpd) of crude oil and 960,000 barrels of oil equivalent of natural gas per day. In concert with the Malaysian Ministry of International Trade and Industry (MITI) and the Ministry of Domestic Trade and Consumer Affairs (MDTCA), PETRONAS regulates downstream activities—processing, refining, and manufacturing of petrochemical products—as well as marketing and distribution of petroleum products. At current levels of reserves and production, oil has two more decades while natural gas has 34 years. *See also* ECONOMY, POSTINDEPENDENCE.

PETRONAS (PETROLIAM NASIONAL BERHAD; NATIONAL PETROLEUM CORPORATION). Petroliam Nasional Berhad, better known as PETRONAS, was incorporated in August 1974, wholly owned by the Malaysian **government**, and tasked with ownership and control of the country's **petroleum and natural gas** resources in the country under provisions of the Petroleum Development Act (1974). PETRONAS first exported crude oil in 1975, entered the petroleum retail business in 1979, and opened its inaugural service station in **Kuala Lumpur** (KL) in 1981. Upstream operations were entrusted to PETRONAS Carigali (1978), which made its first oil strike in 1982 at the Dulang oil field off the **Terengganu** coast. During the 1990s, PETRONAS transformed itself into an integrated international oil and gas company involved in global ventures, including exploration and production, refining and marketing, and

construction of gas pipelines in numerous countries such as Vietnam, Myanmar, Iran, Turkmenistan, South Africa, and Sudan. The **Petronas Twin Towers**, the company's showcase headquarters in KL, is a testament to its successes and achievements. *See also* PETROLEUM AND NATURAL GAS.

PETRONAS TWIN TOWERS. Completed in 1996, the Petronas Twin Towers, standing at 452 meters, was then the world's tallest building. Housing Malaysia's **PETRONAS** (Petroliam Nasional Berhad; National Petroleum Corporation), these 88-story twin towers are joined by a 58.4 meter, 750-ton sky-bridge at the 41st and 42nd floors. Inspired by the Five Pillars of **Islam**, the imposing architectural design and its dizzying heights made the Petronas Twin Towers an iconic structure and centerpiece on the **Kuala Lumpur** city skyline. Costing RM1.8 billion, its ground floor is occupied by the Dewan Filharmonik Petronas (Petronas Philharmonic Hall) with the Kuala Lumpur City Centre (KLCC) occupying several floors. It also serves as the base for the Malaysian Philharmonic Orchestra and the Petronas Performing Arts Group.

PIRACY. Piracy, meaning robbery on the high seas, is common in contemporary insular Southeast Asia, particularly in the **Straits of Melaka**. Piracy in the **Malay Archipelago** until its suppression in the second half of the 19th century by European naval forces might be interpreted in various ways depending on the perspective of the "pirate," contemporary observers, and others with vested interests. The so-called pirates from the European perspective in the late 18th and early 19th centuries might be the armada of a local **Malay** potentate, and what was construed as piracy might be efforts at enforcing obeisance or forms of tax collection. Young Malay princes and young **Iban** men on *bejalai* might test their martial skills in seizing a lone vessel; a head or two might be trophies for the **headhunting** Iban braves. An ambitious chief, in an effort to boost his status and increase his wealth and following, would embark on raiding at sea. The Temenggong line of **Johor** rulers were accused of involvement in piratical activities in the Straits of Melaka; likewise, the Ibans of the Skrang and Saribas in Bornean waters would do the same. The Iranun and Balangingi of the Sulu Archipelago were "fishermen of

men” (slave raiders). While Calcutta and London were averse to territorial expansion, sending the Royal Navy to suppress piracy was acceptable in safeguarding British trading interests. Hence, Sir James Brooke utilized this piracy argument for establishing himself in **Sarawak**, northwest **Borneo**, in the mid-19th century, while **Sir Andrew Clarke** applied it as a pretext to impose British indirect rule in the **Western Malay States** in the last quarter of the same century.

POLITICAL PARTIES. Organizations with publicized political agendas only emerged after the **Pacific War** (1941–1945). Although in existence since the mid-1920s, the **Malayan Communist Party** (MCP) operated on a clandestine basis through front organizations such as **trade unions**. Likewise, the **Kesatuan Melayu Muda** (KMM; Young Malay Union) registered in 1938 as a social organization, concealing its political ambitions of political independence for **Malaya** from British colonial rule. The emergence of the **United Malays National Organization** (UMNO) in 1946 fighting for **Malay** political survival against the **Malayan Union** set the precedent for ethnic-oriented political parties and politics. Therefore, politics since *Merdeka* (independence) in 1957 has been along communal lines, as apparent in UMNO, which represents Malays, and the **Malayan (Malaysian) Chinese Association** (MCA) and the **Malayan (Malaysian) Indian Congress** (MIC) are **Chinese** and **Indian** champions respectively. Similar trends were mirrored in **Sabah** and **Sarawak** where political parties were set up in the run-up to the **formation of Malaysia**, such as the Chinese-dominated **Sarawak United People’s Party** (SUPP), the Malay–**Melanau** Muslim-based parties like PANAS (Parti Negara Sarawak [Sarawak National Party]) and BARJASA (Barisan Rakyat Jati Sarawak [Sarawak Indigenous People’s Front]), and native Muslims established the United Sabah National Organization (USNO) while the Kadazans had the United National Kadazan Organization (UNKO). Some later political parties claimed a multiethnic membership but remained largely ethnic based, exemplified by the **Parti Gerakan Rakyat Malaysia** (Gerakan; Malaysian People’s Movement). Despite its claims to be multiracial, it was and continues to be predominantly Chinese in membership and leadership. Issues are often politicized along racial lines, and the real or perceived advantage of one community is translated as a loss for other ethnic groups.

Nevertheless, there is a tradition of interethnic political coalitions that was initiated with the informal UMNO–MCA pact that won the Kuala Lumpur Municipal Council elections of 1952; the pact was formalized in 1953, bringing forth the **Alliance Party**. In 1954, the MIC joined this political coalition. The electoral triumph of the Alliance Party at the **pre-Merdeka general election** (27 July 1955), winning 51 out of the 52 seats for the Federal Legislative Council, ushered in the first self-**government cabinet** of **Tunku Abdul Rahman Putra Al-Haj**. Tunku led the Alliance Party into independence in 1957. There was apparently a gentleman's agreement (the so-called *Merdeka* contract) between component party leaders within the Alliance Party on the sharing of power among them; for instance, UMNO as the dominant partner has its party president and deputy president as **prime minister** and deputy prime minister. In 1974, an enlarged Alliance Party (from three to nine components) became the **Barisan Nasional** (BN; National Front). By 2005, BN had 14 coalition partners representing almost every ethnic group in Malaysia. However, communal politics is again apparent in the composition of cabinet members: each component party in the ruling BN is given a position of minister, deputy minister, and parliamentary secretary in accordance with its communal strength (based on **population**/voter representation). Hence, major and senior portfolios such as Finance, Defense, Home, and **Education** are held by UMNO. Opposition to the ruling BN comes from similarly communal-based parties such as the Democratic Action Party (DAP) championing Chinese interests, the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party) with its **Islamic** state agenda (Malay-Muslims), and the Indian Progressive Party fighting for Indian rights.

The majority of the political parties have youth and **women's** wings. For instance, besides Wanita UMNO, there is also Puteri UMNO to cater for younger women (under 35 years old). Similarly, UMNO Youth is complemented by UMNO Putera, a male counterpart to Puteri UMNO.

The unprecedented electoral outcome of the **12th Malaysian general election** of 8 March 2008 that led to the BN losing its two-thirds majority in **Parliament** and the opposition controlling five state governments and the Federal Territory of **Kuala Lumpur** seemed to usher in a new political scenario. Although opposition parties like the

PAS and the DAP retained their parochial political agenda, the **Parti Keadilan Rakyat** (PKR; People's Justice Party) with a comparatively less communal approach has gained much ground and might be a harbinger of change in the Malaysian political landscape to move away from ethnic-oriented political parties and politics. Nonetheless, there remains a long journey toward noncommunal politics in Malaysia. *See also* ALL-MALAYA COUNCIL FOR JOINT ACTION; FORMATION OF MALAYSIA; GOVERNMENT; MAY 13, 1969; PAKATAN RAKYAT (PEOPLE'S PACT) COALITION; PARTI BERSATU SABAH; PARTI PESAKA BUMIPUTERA BERSATU; PARTI RAKYAT MALAYSIA; PUSAT TENAGA RAKYAT; SEMANGAT '46.

POLYGAMY. Although sanctioned by the Holy Qur'an, polygamy or the practice of a Muslim man having more than one wife (the maximum is four), is generally discouraged. In the event a man intends to take another wife, he has to prove that he can materially, physically, and emotionally provide equally to all the **women** concerned. Permission needs to be obtained from his current spouse(s) before proceeding to marry another. Non-Muslims are confined to monogamous unions. The civil court in Malaysia has appropriate penalties for polygamists of either sex.

POPULATION. The **Malay Peninsula, Sarawak, and North Borneo** (Sabah) in the early decades of the 19th century were sparsely populated. Collectively, the **Malay states** then had about 250,000 inhabitants with **Malays** as the majority and a small minority **Orang Asli** community. By midcentury, the population had more than doubled, largely owing to migration of peoples from neighboring territories (present-day **Indonesia**) and from south **China** as increasing opportunities for commercial **agriculture** and **mining (tin)** attracted **immigrant labor** to the **Western Malay States**. The establishment of the **British residential system** of indirect colonial rule from the mid-1870s triggered a greater influx of immigrants from the above-mentioned areas as well as the arrival of large numbers of Tamils from south India in the early decades of the 20th century for the then-booming **rubber** industry. While immigration was an important factor in growth until the late 1920s in the **Malay Peninsula**, natural

increase was the chief determinant thereafter. It was not until 1963, when more stringent measures were in force to arrest cross-border human traffic, that migration was a significant factor contributing to unreliable population figures in Sabah and Sarawak.

A steady population growth was observed in Peninsular Malaysia: 1911, 2.4 million; 1921, 2.9 million; 1931, 3.8 million; 1947, 4.9 million; 1957, 6.2 million; Malaysia (West and East) 1970, 10.8 million; 1980, 13.8 million; 1991, 18.5 million; 2000, 23.3 million; 2004 (est.), 25.5 million; 2005 (est.), 26.1 million; and 2007 (est.), 27.1 million.

With an area of some 329,847 square kilometers, Malaysia supports a population of 23,274,690 million (2000 census) comprising more than 70 distinct ethnic groups. The *bumiputera* (*bumiputra*) or indigenes comprising Malays, Orang Asli, and the various native **ethnic minorities in Sabah and Sarawak** account for 65.1 percent of the total population, while the **Chinese** make up 26.0 percent and the **Indians** 7.7 percent. The Malays are the largest community in Peninsular Malaysia, whereas **Iban** and **Kadazandusun** are the predominant ethnic groups in Sarawak and Sabah respectively. There are over 20 indigenous communities in Sarawak, the main groups being the Iban (30 percent), **Bidayuh** (8.2 percent), and **Melanau** (5.6 percent), while Sabah has over 50 groups of which 30 could be classified as native inhabitants, notable among which are the Kadazandusun (23.8 percent), **Bajau** (17.6 percent), and **Murut** (4.3 percent). Moreover, there are several minority groups borne out of assimilation and cultural fusion: **Eurasian**, **Baba Nyonya** (Sino–Malay), **Jawi Peranakan** (South Indian Muslim and Malay), Sam-Sam (Malay–Thai), **Chitty** (Indo–Malay), and Sino–Native (Chinese and indigenes of Sabah).

The spatial distribution of the various communities, both immigrant and indigenous, still tends to be tied to their historical settlement areas. Malays in Peninsular Malaysia, Sabah, and Sarawak continue to have settlements in the lower reaches of rivers and along the coastal areas to facilitate their farming (*padi*) and fishing as means of livelihood. Following *Merdeka* (independence), Malays, who dominated the civil service and public sectors, experienced a greater movement of residents to urban centers, especially **Kuala Lumpur** (KL), which was the seat of **government** until the mid-1990s. The northern penin-

sular **Malay states** of **Kedah** (76.8 percent) and **Perlis** (85.4 percent) and the east coast states of **Kelantan** (94.3 percent), **Terengganu** (96.5 percent), and **Pahang** (72.1 percent) have large Malay majorities. Owing to their preoccupation with trade and commerce, mining (tin and **gold**), and commercial **agriculture**, the Chinese comprise sizeable minorities in **Penang** (45.7 percent), **Perak** (31.2 percent), **Selangor** (29.8 percent), KL (43.1 percent), **Negeri Sembilan** (25.2 percent), **Johor** (34.7 percent), and Sarawak (26.4 percent). Due to their early involvement in trade, as transported convicts from India (Bengal) and as indentured labor in public works and commercial agriculture, there are significant numbers of Indians in Penang (10.6 percent), including a large Indian-Muslim community. Initially brought in as contract workers for the construction of **railroads and roads** in the late 19th century, and for the rubber plantation industry in the early decades of the 20th century, Tamil from south India comprise a sizeable community in Perak (12.8 percent), Selangor (14.2 percent), KL (11.1 percent), and Negeri Sembilan (15.9 percent).

The creation of **New Villages** (1950s), implementation of agricultural land development schemes by the **Federal Land Development Agency** (FELDA; 1960s, 1970s), urbanization, and the emergence of industrial estates (1970s, 1980s, 1990s) caused shifts in population distribution patterns. Owing to the rural–urban migration phenomenon, urban centers and their peripheries of industrial estates received a net inflow of population. Immigrant labor has again made a notable impact on the population of Peninsular Malaysia since the 1980s, the bulk from neighboring Thailand and Indonesia. Employment opportunities play a dominant role in the population shift.

Over the past two decades (1980–2000), the annual population growth rate has remained constant at 2.6 percent. In the mid-1980s, a national policy that envisaged a **70 million population** by 2100 was adopted. In 2004, the crude death rate was 4.5 per 1000 while the fertility rate of children per **woman** was 2.8. Owing to a decrease in fertility, the proportion of the population below 15 years of age decreased from 36 percent in 1991 to 33.3 percent in 2000. Conversely, the share of the population aged 65 years and above increased from 3.7 percent (1991) to 3.9 percent (2000) due to an increase in life expectancy. The life expectancy recorded in 1991 was 71.3 years but registered an increase to 72.6 years in 2000; in 2006, it was estimated

to reach an average of 74 years (72 years for males and 76 years for females). With regards to the gender ratio, males slightly outnumber females: 103 to 100 in 1991 and 104 to 100 in 2000. The proportion of the urban population rose from 50.7 percent in 1991 to 62 percent in 2000. Malaysia's population today as in the past is multiethnic, multicultural, and multireligious. *See also* BANGSA MALAYSIA; BUGIS; CULTURE; ETHNIC POLARIZATION; HEALTH AND HEALTH CARE; KAYAN AND KENYAH; KELABIT AND LUN BAWANG; MINANGKABAU; NEGRITO; PENAN; PROTO-MALAY; RELIGION; RUNGUS; SENOI.

PRE-MERDEKA GENERAL ELECTION. *See* ELECTION, PRE-MERDEKA GENERAL.

PRIME MINISTER. In practice, the prime minister heads the executive authority of Malaysia. The apolitical **Yang Di-Pertuan Agong** (king of Malaysia), fountain of authority of the **government** of Malaysia, holds the power of appointment of a prime minister, who must be a member of Dewan Rakyat (House of Representatives) and who, in the Agong's opinion, commands the majority support and confidence of that House. The past four and the current Malaysian prime minister have been the president of the **United Malays National Organization** (UMNO), the dominant partner in the ruling **Barisan Nasional** (BN; National Front) government. The prime minister advises the Yang Di-Pertuan Agong on the dissolution of **Parliament** and decides the date of the general elections. He determines the composition of the **cabinet** and its ongoing agenda, the structure and policy of the government, and what legislation to pursue in Parliament, and he represents the country in the international arena. Naturalized citizens are ineligible as Malaysian prime minister. Past prime ministers were **Tunku Abdul Rahman Putra Al-Haj** (1957–1970), **Tun Abdul Razak bin Hussein** (1970–1976), **Tun Hussein Onn** (1976–1981), and **Tun Dr. Mahathir bin Mohamad** (1981–2003). **Dato' Seri Abdullah Ahmad Badawi** (2003–present) is the fifth and current prime minister.

PRIVATIZATION. *See* NATIONAL PRIVATIZATION POLICY.

PROTO-MALAY. Of the **Orang Asli** groups, the Proto-Malay are most akin to **Malays**; hence they are also referred to as *Melayu Asli* (lit., “natural” or “original Malay”) or Aboriginal Malay. They constituted 43 percent of the total Orang Asli **population** of 133,775 (2000 census) and occupy southern Peninsular Malaysia. Compared to **Negrito** and **Senoi**, Proto-Malays are taller and darker than the Senoi but fairer than the Negrito. Proto-Malays have straight, smooth hair. Archeological evidence points to the interactions (trade and intermarriages) between Proto-Malays and Austronesian groups from **Borneo** about 2,000 to 3,000 years ago. Linguistically, Proto-Malays speak a variant of the Malay **language**. Like their Malay counterparts, Proto-Malays engaged in settled **agriculture** (*padi*) and fishing. As a result of **educational** opportunities, an increasing number of present-day Proto-Malays are employed in the private and public sectors, manage small-scale businesses, and work in the professions. There are seven subgroups of Proto-Malays: Jakun (**Johor** and **Pahang**); Orang Kanaq, Orang Laut, and Orang Seletar (Johor); Semelai (**Negeri Sembilan** and Pahang); Temuan (Johor, **Melaka**, Negeri Sembilan, and **Selangor**); and Temoq (Pahang). While the majority live in inland settlements, the Orang Kuala settled at estuaries and along the coast, whereas the Orang Seletar lead a nomadic life on boats in the Tebrau Strait. Proto-Malay villages comprise between 5 and 20 individual family houses. Each village has a headman (*batin*) and a delineated land area for cultivation. Descent and inheritance (leadership and property) among Proto-Malays in general is patrilineal; however, the Temuan and Semelai in Negeri Sembilan due to **Minangkabau** influence have a matrilineal tradition.

PROTON (PERUSAHAAN OTOMOBIL NASIONAL SENDIRIAN BERHAD; NATIONAL CAR INDUSTRY PRIVATE LIMITED). The idea of a Malaysia-made car was mooted in 1982 by Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad**. It was then that Perusahaan Otomobil Nasional Sendirian Berhad (PROTON) or National Car Industry Private Limited was established in May 1983 to undertake a joint venture with **Heavy Industries Corporation of Malaysia** (HICOM), Mitsubishi Motor Corporation, and Mitsubishi Corporation. The PROTON plant was set up in HICOM Industrial Estate in Shah Alam, **Selangor**. On 9 July 1985, the first Proton Saga

(1300 cc, 1500 cc) came on the road; Mahathir proudly drove a Proton Saga on the newly completed **Penang Bridge** by way of officiating its opening. PROTON has since produced various passenger car models and its value-for-money reasonable pricing has earned it a leading share in the domestic car market. Since 1986, when the first cars were exported to Bangladesh, PROTON has been exported to 28 countries, with **Great Britain** as its major market. In 1991, Mahathir suggested a second national car, and by July 1994 **PERODUA** (Perusahaan Otomobil Nasional Kedua Sendirian Berhad; Second National Car Industry Private Limited) rolled out its compact and economical Perodua Kancil (850 cc) from its Rawang plant in Selangor. **MODENAS** (Motosikal dan Enjin Nasional Sendirian Berhad; National Motorcycle and Engine Private Limited) was set up in 1995 in Gurun, **Kedah**. In November 1996, a 4-stroke, 110 cc Kriss moped appeared on the market. The National Automotive Policy (2006) intends to make Malaysia a regional automotive manufacturing center.

PROTON enjoyed brisk sales during the first decade of its existence owing to **government** protectionist policies that shielded the national car industry from foreign manufacturers. By the mid-1990s, PROTON began to lose its predominant share in the domestic car market. By 2000, its market share had dropped to 60 percent; in 2007, the figure fell drastically to 32 percent. In 2007, PROTON suffered a sales slump, registering a drop of 40 percent—from 183,824 units in 2006 to 110,358 units in 2007. Moreover, the failure of PROTON to find a foreign partner revealed its weaknesses in terms of economic viability and competitiveness. Furthermore, PROTON courted controversy in its purchase in December 2004 of 57.75 percent equity in MV Augusta Motors Spa, an Italian motorcycle manufacturer, for €70 million (approximately RM315 million), and later divested the stake to GEVI Spa for a token €1 (RM4.5) in March 2006 because, according to PROTON, MV Augusta was not operationally and financially sustainable. In 2008, Harley Davidson Inc. paid RM352 million for the stake of MV Augusta that PROTON had sold for €1. Calls for an official inquiry into PROTON's management and financial situation have yet to be met by the government. *See also* ECONOMY, POSTINDEPENDENCE.

PROVINCE WELLESLEY. For military and **food** security, Arthur Wellesley (1769–1852), later the Duke of Wellington of Waterloo fame, during a visit to **Penang** in 1797 proposed the acquisition of a rectangular strip of land adjacent to the island. Following **Captain Francis Light**'s establishment of Penang in 1786, Sultan Abdullah Mahrum Shah (1773–1798) of **Kedah**, who felt cheated of the island, attempted to retake it. Moreover, in 1798 he tried to develop Kuala Prai to rival Penang. Negotiations led to the Treaty of Peace, Friendship, and Alliance of 1800 that outlined the cession of the territory between Kuala Muda and Kuala Kerian that became Province Wellesley. Butterworth, a township, was set up on the north bank of the Prai River and subsequently became an important **railroad and road** link. European and Teochew Chinese-owned cane **sugar** plantations dotted the landscape in the 19th century. Contemporary Province Wellesley (or Seberang Prai) houses a container port and several industrial estates. A ferry service and the **Penang Bridge** connect Province Wellesley to the island.

PUSAT TENAGA RAKYAT (PUTERA; CENTRE OF PEOPLE'S POWER). Pusat Tenaga Rakyat was established in 1946, created by the merger of several radical, left-wing **Malay** and pro-**Indonesia** political organizations: Kesatuan Rakyat Indonesia Semenanjung (KRIS; Union of Peninsula Indonesians), Partai Kebangsaan Melayu Muda (PKMM; National Party of Malay Youth), Pan-Malayan Congress, Angkatan Wanita Sedar (SEDAR; Conscious Women's Force), and Angkatan Pemuda Insaf (API; Righteous Youth Force). **Dr. Burhanuddin Al-Helmy** led PUTERA to advocate independence for **Malaya**. PUTERA sought to be an alternative to the **United Malays National Organization** (UMNO) whose leadership was in the hands of the pro-British aristocratic-bureaucrats. In 1947, PUTERA, together with the **All-Malaya Council for Joint Action** (AMCJA), presented an alternative "People's Constitutional Proposal for Malaya" as the basis for Malayan independence in lieu of the controversial **Malayan Union** (1946) but was rejected by the British **government**. PUTERA failed to gain Malay favor as it was perceived as a champion of an Indonesian brand of republican nationalism. PUTERA's radicalism was even equated to procommunist

sentiments that dissuaded Malay support. *See also* FEDERATION OF MALAYA; KESATUAN MELAYU MUDA.

PUTRAJAYA. In honor of Malaysia's first **prime minister, Tunku Abdul Rahman Putra Al-Haj**, Putrajaya has been the Federal **Government** Administrative Centre since 1995. Conceived in the late 1980s, Putrajaya occupies nearly 5,000 hectares of former forest strategically situated halfway between **Kuala Lumpur**, the country's principal commercial and financial center, and the **Kuala Lumpur International Airport (KLIA)**. Aspiring to characterize Malaysia in the 21st century, this model city was thoroughly planned and marries innovative urban design and the environment with its theme of "Garden City, Intelligent City." Of its total area, 38 percent is devoted to artificial lakes, wetlands, and parks. Showcase buildings include Perdana Putra (offices of the **prime minister**, deputy prime minister, chief secretary, and others), Seri Perdana (official residence of the prime minister), Putra Mosque, and Putrajaya Convention Centre (PCC). While the pink-domed Putra Mosque could accommodate a congregation of 15,000, the PCC covers 135,000 square meters and offers the Plenary Hall (3,000 delegates at one sitting) and the Banquet Hall (2,000 to 4,500 guests). Tasik Putrajaya, an artificial lake, separates the core area (government buildings, commercial and recreational facilities) from the periphery area (parks, residential precinct, and public amenities). Putrajaya forms part of the **Multimedia Super Corridor (MSC)**. In 2001, Putrajaya was declared a Federal Territory. Contemporary Putrajaya has a **population** of 45,000 (2004 est.). Projected to support a population of 350,000, Putrajaya symbolized the forward-looking vision of **(Tun) Dr. Mahathir bin Mohamad**, Malaysia's fourth prime minister (1981–2003), who oversaw its conception and completion. *See also* CYBERJAYA.

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RAFFLES, SIR THOMAS STAMFORD BINGLEY (1781–1826).

As a staunch liberal and advocate of free trade, Sir Thomas Stamford Bingley Raffles sought to realize his vision of establishing British hegemony over the **Malay Archipelago** vis-à-vis countering Dutch

dominance and their monopolistic practices. A junior clerk in the **English East India Company** (EEIC), he swiftly climbed the ranks to assistant secretary at **Penang** (1805–1811) and lieutenant-governor of Java (1811–1815) and of Benkulen (1817–1824). Arguing that a base at Riau—alternatively, **Johor**—could check Dutch activities, he succeeded in reviving the ancient **Malay** trading kingdom of **Temasek** (Tumasek). On its site, he established an EEIC outpost after contracting an agreement with Sultan Hussein Mohammed Shah of the **Johor-Riau Empire** in February 1819, henceforth the beginnings of colonial **Singapore**. The choice of strategically placed Singapore was Raffles’s ultimate legacy. Singapore’s entrepôt free port was unsurpassed. As an ardent student of the Malay Archipelago, he was fittingly survived by *Rafflesia arnoldi*, the world’s largest flower, which he discovered in **Sumatra**.

RAHMAN TALIB REPORT (1960). See RAZAK REPORT.

RAIHAN. The award-winning and highly acclaimed *Nasyid* group Raihan brought this Islamic religious **music** genre to new levels. Raihan, in Arabic meaning “Fragrance of Heaven,” originally comprised the vocals of Azhari Ahmad (leader), Nazrey Johani, Che Amran Idris, and Abu Bakar Md Yatim. The group rendered *Nasyid* in popular music style in English and **Malay** in addition to the traditional Arabic, and took the genre to the international music arena, earning a commendable reputation. Raihan’s debut album, *Puji-Pujian* (Praises), released in October 1996, recorded an unprecedented sale of 650,000. Its 10 songs praised Allah and devotion to **Islam**. Since then, Raihan has had 11 albums and has won numerous accolades. In 2001, Azhari Ahmad died of a heart attack. Despite changes in the lineup, Raihan continues to make *Nasyid* relevant and popular.

RAILROADS AND ROADS. Peninsular Malaysia has one of the most advanced railway and road networks in Southeast Asia, much of which was constructed during the last quarter of the 19th century. By the mid-1930s, an efficient rail and road system linked most of the major towns in **British Malaya**. The tin **industry** spurred the development of an efficient land transport network. Railways took the lead in connecting **mining** sites to city-ports to facilitate **tin**

exports to the markets of Europe and North America. Road construction paralleled the railway network. Consequently, the tin-rich **Western Malay States** possessed a good system of land transport. Therefore, when **rubber** came on the scene at the beginning of the 20th century, it took advantage of the already existing transport system. On the other hand, **Sarawak's** 16-kilometer southbound railway track from Kuching proved inconsequential; it transported farm produce and the novel joy ride. It was discontinued in 1933 after suffering losses of more than SD\$1 million over its three decades of operation. Apart from the Kuching–Simanggang road of 160 kilometers, roads were confined to urban networks, namely Kuching, Sibul, and Miri. **North Borneo** (Sabah) had a rail track (mainly for rubber freight) running along the west coast to the interior from Jesselton (Kota Kinabalu) to Tenom-Melalap. As in Sarawak, roads were within towns. **British Borneo's** mountainous terrain and coastal swamps worked against land transport development despite earnest attempts of the British colonial **government** (1946–1963) and the current Malaysian government (since 1963).

While railroad development took a backseat, road construction was accelerated particularly during the 1970s and 1980s. Road networks were upgraded and expanded to rural areas, the latter being an integral component of rural development that was emphasized in the **New Economic Policy** (NEP; 1971–1990). The 13.5-kilometer **Penang Bridge**, completed in 1985, linked **George Town** to **Province Wellesley**. By 1994, the **North–South Expressway** (NSE) offered an efficient transportation network for Peninsular Malaysia. The 1990s witnessed great investments in the public transport system of **Kuala Lumpur** and the **Klang Valley**, such as light rail transit (LRT), monorail, commuter railway, and the Express Rail Link (ERL). A high-quality road network services the **Multimedia Super Corridor** (MSC) that incorporates **Putrajaya**, **Cyberjaya**, and the **Kuala Lumpur International Airport** (KLIA) as well as the **Selangor International Circuit**. Complementing the causeway, a bridge from Tanjung Kupang across the **Johor** Straits to Tuas provides a second link to **Singapore**. Although of lesser scale, by the 1990s, there was a **Sarawak-wide** network of roads from Kuching to Miri. Sabah also has a fairly good network along the coastal areas and towns. While

a third link to Singapore was abortive, a second bridge to Penang is scheduled for completion in 2010–2011.

RÂMÂYANA. Composed about 300 B.C.E. by the Indian sage and poet Valmiki, *Râmâyana* (The Romance of Rama) comprises 30,000 verses divided into seven books. It spread eastward to the **Malay Archipelago** through Brahmins and traders, where this Sanskrit epic was translated into local **languages**; a Javanese written version appeared in the 10th century C.E. Through oral storytelling and *wayang kulit* (shadow play), this tale of Rama (with assistance from Hanuman, the monkey king) as he seeks and rescues his wife, Sita, from the demon Rawana is popular in **Kedah** and **Kelantan**. The written form in **Malay** is *Hikayat Seri Rama* (ca. 15th century); the oldest copy, however, is dated 1633. Globalization and **Islam** impacted on the Malay rendition of this tale, which serves as a didactic treatise in statecraft. *See also HIKAYAT; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.*

RAZAK REPORT (1956). In 1955, a special committee on education was chaired by (Tun) **Abdul Razak bin Hussein**, then minister of **education** of self-ruled **Malaya**. The committee's proposals, commonly known as the Razak Report, were largely accepted and incorporated into the Education Ordinance (1957) that subsequently became the basis of the education policy of independent Malaya and contemporary Malaysia. The principal recommendation was the establishment of an integrated national system of education with a common Malaya-oriented syllabus aimed at fostering a united Malayan nation. Both **Malay** and English were to be compulsory subjects in an 11-year school system, with public examinations at the end of various stages—namely, primary, lower secondary, and upper secondary stages. The Malayan Certificate of Education (MCE) was for most students the conclusion of their schooling career. High achievers in MCE could attend two years of Form Six (pre-university level) and sit for the Higher School Certificate of Education (HSC), equivalent to a university entrance examination. The Razak Report did not insist on a single medium of instruction; instead, English shared equal status with Malay, the national **language** enshrined in the Federal

Constitution. Following the **May 13, 1969**, tragedy, Malay became the sole language of instruction in all schools. In 1959, a committee on education headed by then Minister of Education Abdul Rahman bin Talib endorsed the key recommendations of the Razak Report and added some of its proposals, such as free primary education, mandatory school age extended to age 15, and vocational education. Both the Razak Report and the Rahman Talib Report (1960) contributed to the framework of the Education Act of 1961. *See also* EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; FORMATION OF MALAYSIA; NATIONAL EDUCATION POLICY.

RAZALEIGH HAMZAH, TENGKU (1937–). A prince-politician from the **Kelantan** royal house, Tengku Razaleigh Hamzah (affectionately known as “Ku Li”) remained a major force in Malaysian politics, particularly among the **Malays**. Graduating in commerce from Queen’s University, Belfast, he was forced to abandon his law studies at Lincoln’s Inn to assume the family business in 1959 following his father’s demise. In 1962, he joined the **United Malays National Organization** (UMNO), became a Supreme Council member in 1971, and vice president in 1975. A member of **Parliament** since 1969, he was appointed finance minister in the **cabinet** of Prime Minister **Tun Hussein Onn** in 1976. He pioneered Bank Bumiputra (1965), **Perbadanan Nasional Berhad** (PERNAS; 1970), and **PETRONAS** (Petroleum Nasional; National Petroleum Corporation). In 1978, Razaleigh was credited with wresting back Kelantan to UMNO from the **Parti Islam Se Malaysia** (PAS; Pan-Malaysia Islamic Party). Riding on this accomplishment, he challenged **Tan Sri Musa Hitam** for the UMNO deputy president’s post (traditionally deputy prime minister) in 1981 and 1984 but failed. Then, in 1987, Razaleigh challenged the incumbent (**Tun**) **Dr. Mahathir bin Mohamad** for the UMNO presidency (and the **prime ministership**) but narrowly lost.

With his supporters, he left UMNO in 1989 to establish **Semangat ’46** (Spirit of [19]46), which collaborated with PAS. But when relations became untenable, he disbanded Semangat ’46 in 1996 and rejoined UMNO. Following the **12th Malaysian general election** of 8 March 2008 where the coalition **Barisan Nasional** (National Front), of which UMNO is the dominant partner, suffered devastat-

ing electoral losses, Razaleigh announced he intends to unseat the incumbent UMNO president and prime minister, **Dato' Seri Abdullah Ahmad Badawi**.

REFORMASI. *Reformasi* (reform) in Malaysia was a less dramatic or widespread phenomenon than its Indonesian progenitor. On 2 September 1998, **Dato' Seri Anwar Ibrahim**, appointed deputy **prime minister** in December 1993, was sacked by Prime Minister (**Tun**) **Dr. Mahathir bin Mohamad** as morally unfit to hold public office. The next day, Anwar was also sacked as deputy president of the **United Malays National Organization** (UMNO). Thereafter, Anwar launched a nationwide tour to tell the *rakyat* (people) his version of events and he drew massive crowds to his *ceramah* (briefings). It was then that his mainly youthful supporters adopted *reformasi*, inspired by the Jakarta movement that brought down **Indonesia's** President Suharto in May 1998.

In Malaysia's context, the target was Mahathir, who had helmed the country since 1981. Anwar's supporters, numbering between 40,000 and 60,000, demonstrated in **Kuala Lumpur** (KL), demanding Mahathir's resignation. On 20 September, Anwar was arrested on charges of corruption and sexual impropriety. **Dr. Wan Azizah Wan Ismail**, Anwar's wife, assumed the position of de facto leader of the *reformasi* movement. Meanwhile, U.S. Vice President Al Gore, speaking at the Asia-Pacific Economic Cooperation Forum (APEC) in KL, lent support in equating *reformasi* with calls for democracy. Despite its predominantly **Malay** supporters, the *reformasi* movement refreshingly focused on issues such as abuse of power, injustice, and corruption rather than on narrow communal and parochial concerns. *Reformasi* was institutionalized when, on 4 April 1999, Dr. Wan Azizah announced the establishment of the **Parti Keadilan Nasional** (PKN, KeAdilan; National Justice Party) that would fight for Anwar's cause.

REID COMMISSION (1956). *See* CONSTITUTION.

RELIGION. Every citizen of Malaysia is expected to hold some form of religious conviction. Religious belief is of such importance that the first principle of the **Rukunegara** is belief in God, irrespective of

what religious tradition an individual adheres to. Although the Federal **Constitution** maintains that **Islam** is the official religion of the country, all other religions are allowed to be practiced in peace and harmony. The freedom of worship is enshrined as one of the fundamental freedoms enjoyed by all Malaysian citizens. The **educational** system allows the teaching of Islam to be a part of the school curriculum for Muslim students, while non-Muslims attend moral education classes. Moreover, there is no control or hindrance to the erection of places of worship. Throughout the country, it is not uncommon to find a Hindu shrine next to a mosque and nearby a Catholic church opposite a Daoist temple. Official support from local authorities and police are forthcoming for the observance of religious rituals such as erecting makeshift **food** stalls along streets for the **Vegetarian Festival of the Nine Emperor Gods** (*Kew Ong Yeah*) or the procession of devotees accompanying the chariot of Lord Murugan during **Thaipusam**. In addition to Islam, which accounts for 60.4 percent of the total **population** of 23,274,690 (2000 census), other religions include **Buddhism** (19.2 percent), **Christianity** (9.1 percent), **Hinduism** (6.3 percent), **Confucianism/Daoism**/other traditional Chinese beliefs (2.6 percent), and Animism, Baha'i, and others (2.4 percent).

Notwithstanding its status as the official religion, Islam is on an equal footing with all other faiths from the legal point of view. In Malaysia, however, it is mandatory that an individual who contracts a marriage with a Muslim has to embrace Islam and become a Muslim. All Muslims without exception are subjected to *syariah* (Islamic law) relating to marriage, divorce, probate, inheritance, and other matters. Controversy abounds in cases where a converted individual following a divorce wishes to leave Islam and return to the faith he or she held prior to marriage. Similarly, it may happen that upon the demise of an individual who became a Muslim unknown to his spouse and family members, a tug-of-war erupts between the local Islamic authorities and the deceased's family members for rights to the corpse for burial.

Still, overall there is a commendable level of tolerance and respect among the different religious communities. The Malayan Council for Interfaith Cooperation, established in 1956, promotes interreligious harmony through dialogue. Currently, interreligious dialogue is un-

dertaken at four levels: between religious leaders; scholars and intellectuals; movements and nongovernmental organizations (NGOs); and grassroots and common people. Prominent and vocal among interfaith dialogue participants include **Aliran Kesedaran Negara** (ALIRAN; National Consciousness Movement), **Angkatan Belia Islam Malaysia** (ABIM; Malaysian Islamic Youth Movement), **International Movement for a Just World** (JUST), Malaysian CARE (a Protestant social services organization), Sisters in Islam (SIS), Buddhist Missionary Society of Malaysia, Community Action Network (a Catholic movement), Interfaith Spiritual Fellowship (INSaF), and Malaysian Interfaith Network (MIN). The Malaysian **Open House** tradition, where people visit one another during religious **festivals**, promotes greater understanding and tolerance, leading to more harmonious coexistence. Nonetheless, the fact that one ethnic group belongs predominantly to one religion may contribute to residual ethnic tensions. *See also* ETHNIC POLARIZATION.

RENT CONTROL ACT (1946, 1966). The Rent Control Act placed a ceiling on rents of buildings to alleviate the urban housing shortage after the **Pacific War** (1941–1945) in **British Malaya** that continued into the post-*Merdeka* (independence) period. As a result of lobbying from developers and property owners, the Malaysian **government** repealed the act in 1997. Owing to the overwhelming number of affected premises (mainly **shop houses**) in **George Town, Penang**, there was a three-year grace period. Thereafter, market rate rents, which tripled in some cases, drove residents out of the prewar premises. Initially, the act appeared to favor developers but a changing attitude toward heritage and conservation—partly from the demonstration effect of several restored properties that earned international acclaim—dissuaded the obliteration of heritage-rich premises.

RENTAP (d. ca. mid-1860s). Rentap (“earth tremor”) was the *ensumber* (praise name) of Libau, an **Iban** warrior of the Upper Skrang who challenged the authority of (Sir) **James Brooke** of **Sarawak** in the 1850s. Dissatisfied with Brooke’s interference on their traditional raids on downriver settlements, Rentap and his followers attacked Skrang Fort, a government outpost set up to prevent marauding. Alan Lee, a Brooke officer, was killed. Lee’s death raised Rentap’s

reputation as a great warrior boldly defiant of **White Rajah** authority. As a result, many young Ibans rallied to his base atop 900-meter Mount Sadok where Rentap installed himself as *Raja Ulu* (“King of the Interior”), an alternative to the Brooke **government** at downstream Kuching. Three expeditions (1857, 1858, and 1861) finally succeeded in dislodging Rentap, who escaped to the headwaters of the Skrang, Katibas, and Kanowit rivers. Rentap’s opposition represented the resistance of a traditional, tribal people toward change from without.

REVENUE FARM. As a source of indirect taxation, Western colonial **governments** initiated a system of excise revenue farms over commodities such as **opium**, *arak* (arrack; locally distilled liquor), activities like gambling and sex (brothels), and also pawnshops. The British in the **Straits Settlements** and the **Western Malay States** utilized the farm to obtain revenue from immigrant **Chinese** communities. Tenders were invited to bid for the various revenue farms, and the government would farm out the commodity or activity to the successful individual or a consortium who would manage the farm for a specified period (often three years). In the context of opium, the revenue farmer set up processing centers, established shops to sell the drug, and operated premises for opium smokers. Personnel were engaged to ensure that the monopoly was not transgressed. Revenue farmers were commonly known to have close links with, or were themselves, members of a *hui* or syndicate (secret society). The revenue farm system was highly lucrative to both the Chinese farmer and the colonial government; the latter, in fact, relied for many decades on the receipt of the farms (mainly opium) to offset administrative costs. As a result of the pressure from the antiopium movement in **Great Britain** and in **British Malaya**, the opium farming system was abolished in 1910. Thereafter, the other revenue farms were also discontinued.

RIDLEY, HENRY NICHOLAS (1855–1956). Dubbed “Rubber Ridley” or “Mad Ridley,” he became director of the **Singapore** Botanical Gardens in 1888, had experimented with **rubber** (*Hevea brasiliensis*), and was convinced that it could be a profitable commercial product suited for the **Western Malay States**, which were British

protectorates. When the newly established **Federated Malay States** (1896) emphasized large-scale cultivation of commercial crops for export, rubber became the crop of choice when others (gambier, **pepper**, **sugar**, and **coffee**) failed owing to disease or foreign competition. The first rubber boom of 1909–1910 led to a “rubber fever.” Ridley devised the herringbone tapping method for extracting latex from the trees without damaging them. Research by Ridley and of others subsequently led to the formation in 1925 of the **Rubber Research Institute** (RRIM) in **Kuala Lumpur**. Ridley deservedly earned the accolade “Father of the Malayan Rubber Industry.”

ROJAK. A popular dish comprising a combination of fruits and vegetables, *rojak* has become both a salad and a dessert enjoyed by Malaysia’s multiethnic peoples. Originating from peddlers as a street **food**, it has elevated itself into the menu of five-star establishments. *Rojak* comprises cucumber, *sengkuang* (yam bean), *jambu air* (rose-apple), *ambra* (*amra*, *kedondong*), pineapple, *hae-ko* (shrimp paste), cuttlefish, chili paste, and crushed peanuts all mixed up in a bowl and ladled out in a paper wrap or on a small plate with two or three bamboo sticks as forks. The multiethnicity and multiculturalism of Malaysian society are occasionally likened to *rojak* owing to the intermixture of various sociocultural elements drawn from each ethnic and cultural group.

RONGGENG. Referring to both **music** and **dance**, *Ronggeng* social dance performance involves couples exchanging verses, with music provided by a violin (or accordion), one or two frame drums, and a suspended gong. Thanks to performances in **Bangsawan**, *Ronggeng* became a popular dance genre. *Ronggeng*’s liberal adaptation, being both eclectic and flexible, absorbed into its vast repertoire English, **Chinese**, Middle Eastern, and Thai popular songs—hence, its appeal to **Malaya**’s multiethnic and multicultural inhabitants. *Ronggeng* troupe performers showcase their expertise at **Malay** and **Baba Nyonya** weddings and other social functions. Female taxi dancers added *Ronggeng* to their dance routine in entertaining their male working-class patrons at amusement parks and cabarets. *Ronggeng* dance songs accompany *Asli*, *Inang*, and *Joget*.

ROTI CANAI. A flat bread made of flour, water, and salt, *roti* (bread) *canai* (knead) is the quintessential Malaysian breakfast popular among all ethnic groups. Making *roti canai* is a marvel to behold, as the tossing of the dough needs skill with deft wrist work involved. The flat dough is then fried on a flat pan with vegetable oil or *ghee* (melted and strained butter). An egg and sliced onions (optional) are added prior to frying. It is usually shredded and then served with *dalca* (lentil curry). *Roti canai* was brought over by **Indian**-Muslim immigrants to **Penang** in the 19th century as a cheap and filling **food**; it later spread to other parts of Malaysia and **Singapore** (*roti pratha*). *Roti canai* and a glass of frothy *teh tarik* (hot sweetened milky tea) constitute a cheap and filling breakfast as well as afternoon snack.

RUBBER. Rubber (*Hevea brasiliensis*) became the foremost export crop in Peninsular Malaysia, and to a lesser extent in **Sabah** and **Sarawak**, as a result of developments and circumstances from within and from without. The expansion of the U.S. motor vehicle industry at the turn of the 20th century created a huge demand for rubber, and the nonviability of **coffee** in the **Malay Peninsula**, owing to diseases and plunging prices resulting from overproduction in Latin America, set the stage for the rubber industry in **British Malaya**. By 1930, two thirds of cultivated land in the **Malay states** was under rubber. Labor was sourced from south **India** with **government**-managed Tamil immigration. Recessions and overproduction adversely affected the volatile international rubber market, suffering downturns in the aftermath of World War I (1914–1918) and during the **Great Depression** (1929–1931). The rubber industry virtually came to a standstill during the **Pacific War** (1941–1945) and the **Japanese Occupation** (1941–1945). It rebounded and in the 1950s resumed its position as one of two (the other was **tin**) mainstay, foreign-exchange earners of the country. The Korean War (1950–1951) and the protracted Vietnam conflict (1950s–1975) boosted the industry.

Malaya participated in international restriction schemes to control and monitor production and prices. From the outset, the Malayan rubber **industry** favored Western-owned large-scale estates that, unsurprisingly, accounted for more than half of rubber exported. Native (**Malay, Iban, Kadazan-Dusun**) and **Chinese** family-owned smallholdings contributed a not insubstantial amount of exported

rubber but were generally overlooked and were disadvantaged in the quota system of restriction schemes. Amid the fabulous gains from rubber, **Brooke Sarawak** discouraged its cultivation and imposed a ban on European capitalist acquisition of land for cultivation. The post-*Merdeka* (independence) period witnessed a greater share of local ownership of estates and more attention and support to smallholders. Malaysia continues to maintain its position as the major producer of natural rubber, accounting for a quarter of total global output. *See also* AGRICULTURE; ECONOMY, PREINDEPENDENCE; ECONOMY, POSTINDEPENDENCE; IMMIGRANT LABOR; RIDLEY, HENRY NICHOLAS; RUBBER INDUSTRY SMALLHOLDERS DEVELOPMENT AUTHORITY; RUBBER RESEARCH INSTITUTE OF MALAYSIA.

RUBBER INDUSTRY SMALLHOLDERS DEVELOPMENT AUTHORITY (RISDA). Constituted in 1973, the Rubber Industry Smallholders Development Authority focuses on facilitating rubber smallholders in replanting their land and helping them to attain a higher standard of living. Technical assistance is rendered by shortening the maturity period, boosting production, and helping with processing and marketing. In this context, RISDA works closely with the **Rubber Research Institute of Malaysia (RRIM)**. RISDA aims ultimately to modernize the rubber smallholding sector and in turn to improve the socioeconomic well-being of smallholders. RISDA encourages rubber smallholders to acquire the benefits of cooperatives through membership with the National Rubber Smallholders Cooperative (NARSCO). *See also* ECONOMY, POSTINDEPENDENCE; NEW ECONOMIC POLICY.

RUBBER RESEARCH INSTITUTE OF MALAYSIA (RRIM). The increasing importance of rubber (*Hevea brasiliensis*), one of two (the other being tin) major export commodities of **British Malaya** in the 1920s, moved the colonial government to set up RRIM in **Kuala Lumpur** in 1926. RRIM aimed at research and development of the expanding and lucrative rubber industry. Technical breakthroughs included the cloning of high-yield species, latex processing, improved tapping schedule, and pest control. In the 1990s, RRIM concentrated on improving the quality and utility of rubber materials in

the manufacturing sector. RRIM is reputed to be one of the world's major research centers for natural rubber. *See also* ECONOMY, PREINDEPENDENCE; ECONOMY, POSTINDEPENDENCE; MALAYSIA AGRICULTURAL RESEARCH AND DEVELOPMENT INSTITUTE; RUBBER INDUSTRY SMALLHOLDERS DEVELOPMENT AUTHORITY.

RUKUNEGARA. Combining two Malay words, *rukun* denoting “principles,” and *negara*, meaning “country” or “nation,” Rukunegara (“Principles of the Nation” or “National Principles”) was conceived as the guiding principle to forge national unity among Malaysia’s multiethnic **population** of **Malays, Chinese, Indians**, and numerous other minorities (**Orang Asli, Iban, Kadazandusun, Melanau**, and others). Rukunegara’s five principles are belief in God, loyalty to king and country, upholding the Constitution, rule of law, and good behavior and morality. Formulated in the aftermath of the **May 13, 1969**, tragedy that witnessed interracial riots, Rukunegara sought to provide a common national identity, a set of shared values, and a sense of loyalty toward the country among the various ethnic communities that had regarded Malaysia as their homeland. *See also* ETHNIC POLARIZATION.

RUNGUS. Although officially they fall into the **Kadazandusun** classification, the Rungus preferred to be identified as Momogun, or “people of the land.” Their heartland is the Kudat Peninsula and Pitas District where this *padi* (rice) farming community of 44,350 (2004 est.) continues to live in **longhouses**, a traditional dwelling long discarded by other Kadazandusun groups. Occupants of a Rungus longhouse comprise several related families living together without a prescribed leader but in accordance with *adat* to ensure harmonious coexistence and unity. Cooperation, mutual assistance, and a unique labor exchange system in farming activities ensure survival and well-being to all quarters. This traditional way of life is fast fading. The younger generation, armed with **education**, increasingly leaves the farming community for urban centers to seek employment and livelihood. *See also* ETHNIC MINORITIES IN SABAH AND SARAWAK; POPULATION.

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S. SAMY VELLU SANGALIMUTHU, DATUK SERI (1936–).

Until his surprise electoral defeat in his long-held parliamentary constituency of Sungei Siput, **Perak**, at the **12th Malaysian general election** of 8 March 2008, Datuk Seri S. Samy Vellu Sangalimuthu was the second-longest serving minister (since 1978) in the Malaysian **government** and longest president (since 1979) of the **Malayan (Malaysian) Indian Congress (MIC)**. Coming from a humble background, he struggled to qualify as an architect in 1972. He joined the MIC in 1959 and climbed up the party ranks to become vice president in 1974 and deputy president following a narrowly won (by 26 votes) election in 1977 against Datuk S. Subramanian, then the party secretary-general. When MIC President Tan Sri V. Manickavasagam (1973–1979) suddenly died in 1979, Samy Vellu became the seventh president, a position he has retained to the present. Besides the power struggle within the MIC, the **Indian** community, a minority in multiethnic Malaysia, was disappointed with Samy Vellu's perceived ineffectiveness as the sole Indian cabinet minister whom they expected to champion the long marginalized community's rights and interests. He failed to gain the support of the Indian middle and upper classes, resulting in the MIC remaining a working-class party. Frustrations against Samy Vellu and the MIC were channeled in the Hindu Rights Action Force (HINDRAF) rally on 25 November 2007 in **Kuala Lumpur**, complaining, among other things, of the discrimination and marginalization of the Indian community from both the MIC and the government as outlined in its 18-point memorandum to the government.

SABAH. *See* NORTH BORNEO (SABAH).

SABAH CLAIM. The East Malaysian state of Sabah remained in dispute as regards its sovereignty status between the Philippines and Malaysia. The crux of the Philippines' claim over Sabah was that the territory on the northeast corner of the island of **Borneo** was formerly a part of the Sulu sultanate, a Muslim principality that once dominated the territories of the present-day southern Philippines.

The colonial powers ruling the Philippines—Spain (ca. 1560s–1898) and then the United States (1898–1946)—claimed sovereignty over the Sulu sultanate and all its domains. The independent Republic of the Philippines justifiably maintained a similar stance. Therefore in 1963, when **North Borneo** (as Sabah was then known; the traditional name of “Sabah” was used after 1963) became a component of the newly established federation of Malaysia, the Philippines protested.

The sultan of Sulu had ceded or leased North Borneo to a British commercial company in 1878 for an annual sum of SD\$5,000. The **British North Borneo Chartered Company** assumed the concession in 1881. Subsequently, in 1888, North Borneo together with **Brunei** and **Sarawak** became British protectorates. Following the end of the **Japanese Occupation** (1941–1945), the company relinquished the administration of North Borneo to the British **government**, which ruled it as a Crown colony (1946–1963). A series of regional organizations—among them the Association of Southeast Asia, Maphilindo, and the **Association of Southeast Asian Nations** (ASEAN)—failed to settle the dispute. Fearing that its claim to Sabah might be compromised on the decision over Malaysia’s and Indonesia’s claims over Pulau Ligitan and Pulau Sipadan, both islands situated off Sabah, the Philippines in March 2001 applied to the International Court of Justice (ICJ) in The Hague to intervene in the case. In October 2001, the ICJ rejected Manila’s application. Subsequently, the ICJ ruling (December 2002) over the islands favored Malaysia. *See also* FOREIGN POLICY; FORMATION OF MALAYSIA.

SALASILAH/SILSILAH. At **Malay** courts, scribes recorded royal actions and contemporary events involving the monarch and the ruling class. These records or chronicles known as *salasilah/silsilah* (genealogies) were hagiographic in form, and glorified and lionized a particular ruler and his deeds or a dynasty and its legacy. Mythology, legends, and magical feats were often juxtaposed with historically verifiable events, and together with didactic tales are notable features of a *salasilah*. *Sejarah Melayu* (Malay Annals), its original title being *Sulalat-us-Salatin* (Pedigree of the Kings) and *Silsilah Raja-Raja Riau* (Genealogy of the Riau Kings) regarding the rulers of the **Malay Sultanate of Melaka** (ca. 1400–1511) and the **Johor-**

Riau Empire (16th–18th centuries C.E.) respectively, are two classic examples of *salasilah*. See also LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

SAMBAL BELACAN. *Sambal* (chili) *belacan* (dried shrimp paste) is a popular condiment to the staple rice and other dishes among Malaysians, particularly **Malays** and **Baba Nyonya**. Fresh (and sometimes dry) red chilies (seeds preferably removed), *belacan*, and *keat lah* (*limau kasturi*; calamansi lime) juice are pounded using a mortar and pestle for the traditional rough, rustic texture—an electrical blender gives too smooth a finish. Prior to pounding, the Nyonya like to give a piece of *belacan* a slight toasting, claiming it adds to the flavor. If extra hot is preferred, some *cabai burung* (small capsicum) is added. *Sambal belacan* is indispensable when eating *ulam* (salad) and in *nasi lemak*. See also FOOD.

SAMBANTHAN, V. T., TUN (1919–1979). Veerasamy Thirugnan Sambanthan, better known as V. T. Sambanthan, helmed the **Malayan (Malaysian) Indian Congress** (MIC) between 1955 and 1973, spanning the critical years of the **pre-Merdeka general election** (27 July 1955), attainment of *Merdeka* (independence), and **May 13, 1969**. While reading economics at Annamalai University, Tamil Nadu, Sambanthan was drawn into India's nationalist struggle. His concern for the plight of the Tamil **rubber** plantation workers, who were suffering from illiteracy and low socioeconomic status, made him suitable for the MIC presidency in 1955, which hitherto had been apathetic to the Tamil laboring class that comprised the majority of the Malayan **Indian population**. Sambanthan and the MIC became part of the **Alliance Party** and contested in the 1955 elections; thereafter, the MIC was acknowledged as the representative of the Indian community. As a result, he led the MIC in constitutional negotiations within the Alliance Party, leading to *Merdeka* in 1957.

His personal rapport with **Tunku Abdul Rahman Putra Al-Haj**, Malayan **prime minister** and president of the **United Malays National Organization** (UMNO), offered some voice for the MIC despite the small **Indian** electorate. Understandably, Sambanthan conducted the MIC in deference to UMNO and was heavily criticized within party ranks. Therefore, following the tumultuous racial riots

of 1969 that resulted in Tunku's retirement and **Tun Abdul Razak bin Hussein**'s accession as prime minister, Sambanthan's position became untenable and he subsequently stood down in 1973. Sambanthan transformed the MIC from a politically active party into a traditional, conservative organization more concerned with **culture, religion,** and the Tamil **language** than with the political and economic rights of **Indians**.

SANDAKAN DEATH MARCH. Between January and May 1945, the Imperial Japanese Army (IJA) forced 2,400 Australian and British prisoners of war to march from Sandakan, a timber port on the east coast of **North Borneo** (Sabah), inland through the tropical jungle toward Ranau. Only six Australians survived. The Allied prisoners captured in **Singapore** had been transported to Sandakan, where they were forced to work on an airfield. Several "death marches" were made over a five-month period as an Allied landing on northeast **Borneo** became imminent. As a result of malnourishment, weak and sick, the forced march exerted a toll; many perished, and some were shot or bayoneted by the Japanese when they lagged behind. The **Labuan** war crimes tribunal sentenced 9 Japanese soldiers to the gallows, 64 to long terms of imprisonment; 11 were acquitted. Controversy surrounded Australian efforts at staging a rescue of the prisoners while they were still at Sandakan, Operation Kingfisher, which was aborted.

SANTUBONG. In lieu of documentary accounts, archeological evidence conclusively indicates that Santubong at the foot of Gunung Santubong (810 meters) in the delta of the **Sarawak** River was an ancient trading center and seaport possessing iron-smelting works. Finds of Tang (618–906 C.E.) and Song (960–1279 C.E.) dynasty trade ceramics, and **Hindu** and **Buddhist** artifacts (Buddha images, remnants from a *stupa*, beads) point to Santubong (in the southwestern part of **Borneo**) having international trade linkages with **China**, the **Indian** subcontinent, and West Asia, as well as being a part of both the Buddhist **Srivijayan** Empire (7th–13th centuries C.E.) and the Hindu Javanese Majapahit Empire (14th–15th centuries C.E.). Currently, there are 11 working archeological sites. *See also* BUJANG VALLEY; HINDU–BUDDHIST PERIOD.

SARAWAK. Sarawak, the largest state in Malaysia (124,450 square kilometers), has a sparse **population** of 2.3 million (2005 est.), comprising more than 20 ethnic minorities, notably **Iban, Malay, Bidayuh, Melanau, Kayan and Kenyah**, and **Orang Ulu**. The **Niah Caves** offer evidence of early human existence (40,000 to 2,000 years ago) and **Santubong** was an ancient seaport (10th–13th centuries C.E.) with **China, India**, and West Asia. The discovery of antimony in Upper Sarawak brought **Brunei** attention to its fiefdom of Sarawak, then between the Lundu and Sadong river valleys. The chance intervention of (Sir) James Brooke in suppressing an anti-Brunei rebellion in 1841 saw his elevation to rajah of Sarawak. Through a series of developments, the first **White Rajah** and his successors Sir Charles Anthoni Johnson Brooke and Sir Charles Vyner Brooke expanded eastward at the expense of Brunei to Sarawak's present-day configuration. Prioritizing protection and promotion of the interests and well-being of indigenes encapsulated the “Brooke tradition” upheld throughout **Brooke Sarawak** (1841–1945, 1946). On the centenary of Brooke rule, Rajah Vyner Brooke presented a written constitution and became a constitutional monarch. The outbreak of the **Pacific War** (1941–1945) and the **Japanese Occupation** (1941–1945) saw widespread shortages and deprivation, particularly in the towns.

In mid-1946, Rajah Vyner Brooke ceded Sarawak to Great Britain, transforming it to a Crown colony (1946–1963). The Malay **Anticession Movement** was launched in 1946 and climaxed in the assassination of the second British governor in 1949. A **Chinese**-led leftist insurgency began in 1952; it concluded with Operation Sri Aman, which organized the formal surrender and disbanding of communist guerrilla units. When Malaysia was mooted in May 1961, Sarawak's communal leaders were doubtful. Subsequently, they agreed but were subject to safeguards (“**Twenty Points**”) as reflected in the findings of the **Cobbold Commission** (April–August 1962). On 16 September 1963, Sarawak attained independence from **Great Britain** by joining Malaysia.

Contemporary Sarawak is renowned for its natural beauty and multicultural diversity of peoples. Exploring historical Kuching (capital; 423,873; 2000 census), eco-**tourism**, a wildlife rehabilitation center, river safaris, **longhouse** home stays, and caving are among some of the many varied activities and attractions that Sarawak offers visitors.

Offshore **petroleum and natural gas, timber** resources, and **pepper** are the mainstay of the state's economy. *See also* FORMATION OF MALAYSIA.

SARAWAK UNITED PEOPLE'S PARTY (SUPP). Established in 1959, the socialist-leaning Sarawak United People's Party was the first **political party** in Sarawak. Under the moderate leadership of **Tan Sri Ong Kee Hui** and **Tan Sri Datuk Amar Stephen Yong Kuet Tze**, president (1959–1982) and secretary-general (1959–1982) respectively, SUPP's early years were plagued with communist infiltration. Radical **Chinese** youths were attracted to its socialist (but not communist) ideals, Chinese membership and leadership, and championing of the plight of the Chinese working class. SUPP opposed joining in the **formation of Malaysia**, arguing that Sarawak, then a British colony (1946–1963), should attain independence, or alternatively join a **Borneo** federation with fellow British colonies of **Brunei** and **North Borneo** (Sabah), a stance supported by many colonial officers in the Bornean territories. Owing to communist infiltration, SUPP lost support from the colonial **government**, and was viewed with suspicion and mistrust by the Sarawak Alliance coalition government following Sarawak's entry into Malaysia. A **government** clampdown on subversive and communist elements in the 1960s saw many SUPP members being detained, purged, or deported. The moderate leadership, subscribing to pragmatism to ensure the party's future, decided to join the ruling coalition government in 1970. By then, SUPP had shrugged off its leftist elements. SUPP in contemporary Sarawak politics, although professing to be multiethnic, has remained predominantly Chinese and derives its grassroots support from the Chinese community. Tan Sri Dr. George Chan Hong Nam, SUPP's president since 1996, has been deputy chief minister of Sarawak for more than a decade.

SATAY. Skewered marinated meat on a 20-centimeter stick barbecued over a charcoal fire, *satay* is one of the most popular of **Malay** cuisines enjoyed by Malaysia's multiethnic peoples. The chicken, beef, or mutton *satay* is eaten by dipping it in a rich spicy peanut sauce. A half-dozen sticks of *satay* with side servings of cubed cucumber, slices of raw onions, and *ampit* (rice cake) present a delectable dish.

The **Baba Nyonya**, being non-Muslims, have pork and pork intestine *satay*. Instead of the peanut sauce, the dip is a potato-based sauce that is less spicy. In lieu of *ampit*, toasted thick-cut bread is served. *See also* FOOD.

SEA PRODUCE. Over centuries, sea products have featured as lucrative trade commodities between Southeast Asian procurers and the **Chinese** market. In Malaysia, the Sama **Bajau** Laut of **Sabah** were, and still are, specialists in procuring marine products such as pearls, pearl shells, mother-of-pearl, tortoiseshells, shark's fin, agar-agar (seaweed), and *trepang* (*tripang*) or sea-cucumber (*Holothuria*). Shark's fin and *trepang* are exotic culinary delights; their medicinal values are at best doubtful.

SECRET SOCIETIES. *See* HUI.

SEJARAH MELAYU (MALAY ANNALS). Lit., "History of the Malays," *Sejarah Melayu* is one of the most important pieces of **Malay** historical writing. Commonly translated as "Malay Annals," its original title is *Sulat-us-Salatin* (Pedigree of the Kings). Based on records from the **Malay Sultanate of Melaka** (ca. 1400–1511), its rewriting was decreed by Sultan Abdullah Mughayah Syah of **Johor** in May 1612. The editor was Tun Seri Lanang (Bendahara Tun Muhammad). Presently, there are some 32 versions including Romanized forms; Raffles MS 18, or the Raja Bungsu edition, is believed to be the most faithful to the original. Notwithstanding some of its mystical contents, *Sejarah Melayu* stands as the primary indigenous source for the 15th-century Melakan sultanate and its successor, the **Johor-Riau Empire** (16th–18th centuries C.E.) and has been nominated into the UNESCO Memory of the World program. *See also* HIKAYAT; LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS; SALASILAH/SILSILAH.

SELANGOR. Selangor is the most developed, industrialized, and populated (4.7 million; 2005 est.) state in Malaysia. With 7,960 square kilometers, it is flanked by **Perak**, **Pahang**, and **Negeri Sembilan** on the north, east, and south respectively. Archeological excavations suggest settlements in the **Klang Valley** in Neolithic (ca. 2800–500

B.C.E.) and Metal Age (ca. 500 B.C.E.–500 C.E.) periods. Klang in the 15th century, according to the *Sejarah Melayu* (Malay Annals), was under the **Malay Sultanate of Melaka**. Melaka's fall to the Portuguese in 1511 saw Selangor becoming a vassal of the **Johor-Riau Empire**. During the 17th century, **Bugis** migrated to Selangor's coastal regions. Having control over the waning Johor-Riau in the 18th century, the Bugis utilized Selangor to impose their hegemony over the **Malay states**. In 1766, Raja Lumu became Sultan Salahuddin of the Bugis Selangor dynasty. Klang and Kuala Selangor were rich in alluvial **tin**, which attracted many **Chinese** miners. Until the mid-19th century, Selangor warded off Siamese and British encroachments.

But the Klang War (1867–1874) of conflicts between Bugis, **Malays**, and Mandailings, among the Chinese **mining** groups, and coastal **piracy** led to the imposition of the **British residential system** of indirect rule in 1874. Selangor flourished from tin and **rubber**, and benefited from administrative efficiency and infrastructure developments (**railroads and roads**) as a result of the **Federated Malay States** (FMS) headquartered at **Kuala Lumpur** (KL). Selangor prospered in the 1910s and 1920s but was adversely affected by the **Great Depression** (1929–1931), owing to its dependence on world commodities markets. KL and other towns suffered from **food** shortages during the **Japanese Occupation** (1941–1945). Selangor joined the **Malayan Union** in 1946, the **Federation of Malaya** in 1948, attained **Merdeka** (independence), and joined Malaysia in 1963.

Present-day Selangor is Malaysia's most industrialized state, having some 50 designated **industrial** areas, with half located in the Klang Valley. Selangor hosts the **Kuala Lumpur International Airport** (KLIA), **Sepang International Circuit**, **Multimedia Super Corridor** (MSC), Technology Parks, **Cyberjaya**, and the largest number of institutions of higher learning, including the **University of Malaya** and the International **Islamic** University. In 1974, KL became a federal territory. Shah Alam, with a **population** of 319,612 (2000 census), is Selangor's administrative center and royal capital. *See also* FORMATION OF MALAYSIA.

SEMANGAT '46 (SPIRIT OF [19]46). Semangat '46 was formed in 1989 following the resignation of **Tengku Razaleigh Hamzah**

from the **United Malays National Organization** (UMNO) after narrowly being defeated by **(Tun) Dr. Mahathir bin Mohamad** for the UMNO presidency. UMNO then was deregistered in February 1988. Several attempts to revive UMNO failed and finally Tengku Razaleigh and his supporters decided to form Semangat '46; the name referred to the original struggle of UMNO when it was established in 1946. Semangat struck an understanding with the opposition **Parti Islam Se Malaysia** (PAS; Pan-Malaysia **I**slamic Party) to form a political pact, Angkatan Perpaduan Ummah (Angkatan; United Muslim Brotherhood Force). In the 1990 general election, Angkatan defeated UMNO, which represented the **Barisan Nasional** (National Front), to form the state government in **Kelantan**. Angkatan also forged a political pact—Gagasan Rakyat—with the **Democratic Action Party** (DAP), **Parti Rakyat Malaysia** (PRM), and **Parti Bersatu Sabah** (PBS; Sabah United Party), winning several parliamentary and state seats with inconsequential impact. Tensions began to heighten between secular Semangat and Islamic-based PAS; subsequently, Angkatan became untenable. Finally, in 1996, citing **Malay** solidarity, Semangat dissolved and its members—including Tengku Razaleigh—returned to UMNO's fold. *See also* POLITICAL PARTIES.

SENOI. The largest of the **Orang Asli** groups, the Senoi comprise 54 percent of the total **population** of 133,775 (2000 census). They are a Mongoloid people descended from Hoabinhian and Neolithic communities of cultivators living in the northern parts of the **Malay Peninsula** circa 2000 B.C.E. Their speech is derived from Austro-Asiatic languages of the Mon-Khmer subgroup. In stature, they are taller than the **Negrito** but with a much fairer complexion and wavy hair. Present-day Senoi are mainly settled agriculturalists (**rubber**, **palm oil**, and cocoa), but traditional activities such as fishing, hunting, and foraging continue to be important. An increasing number of Senoi are moving out of the jungle to seek paid employment as unskilled or semiskilled workers in the mainstream economy. Those who benefited from tertiary **education**, a very small minority, are professionals.

Although the traditional **longhouse** remained the major mode of shelter for related kinsmen, the trend to live in individual family

houses has become apparent in recent years. The longhouse founder acts as the headman of a community that also includes families in individual houses who remain related through blood or marriage ties. Several longhouse communities spread across a river valley; a river valley group is headed by a chief. There are six Senoi subgroups: Che Wong (**Pahang**), Jahut (Pahang), Mah Meri (**Selangor**), Semai (Pahang, **Perak** and Selangor), Semoq Beri (**Kelantan**, Pahang, and **Terengganu**), and Temiar (Kelantan, Pahang, and Perak). The Temiar and Semai tend to remain deep in the forest of the Titiwangsa (Main) Range.

SEPANG INTERNATIONAL CIRCUIT. Situated 50 kilometers to the south of **Kuala Lumpur** and in proximity to the **Kuala Lumpur International Airport (KLIA)**, the Sepang International Circuit is featured on the prestigious International Formula One racing calendar. The Formula One (F1) Circuit is 5.543 kilometers long and the certified track has 15 turns and eight straights with an incredible access speed of more than 300 kilometers per hour. Completed in 1999, it annually welcomes an international troupe of ardent fans of the highly challenging F1 races.

70 MILLION POPULATION. In 1984, there was a policy shift in **government** population policy that viewed **population** growth in positive terms in relation to development, promulgating a desired target of a population of 70 million by the year 2100. Prior to the shift, population policy enacted in 1966 focused on family planning to reduce the annual growth rate from 3 percent to 2 percent by 1985. A reassessment of the 70 million population policy made in 1992 indicated lower than anticipated fertility rates as a result of rapid industrialization. Consequently, development measures are being planned to ensure a sustained population growth vis-à-vis resources, the pace of development, and utilization of human capital.

SHOP HOUSE. The **Chinese** shop house that evolved from timber and thatched roof to masonry and tiled roof exemplified the commercial precinct of early 20th-century urban **British Malaya**. Present-day **George Town, Penang**, has the largest congregation of shop houses in Malaysia. Typically, a shop house was a two-story urban building

6–7 meters wide and 30 meters deep, erected in rows with uniformed façades and fronted by a covered 5-foot way (a verandah on the ground floor a minimum of 5 feet or 1.5 meters wide). A jack roof—a smaller roof over the main roof allowing circulation and the escape of hot air—accommodated the tropical extremities. The second floor, fronted by low wooden Venetian windows, served as residence while the ground level functioned as the place of business. An air well for ventilation and rainwater collection typically occupied the middle section. Façades of shop houses range from traditional Chinese-style, neoclassical, and Dutch patrician to art deco and the utilitarian modern.

SIAMESE MALAY STATES. **Perlis** and **Kedah** on the west coast of the **Malay Peninsula** and **Kelantan** and **Terengganu** on the east coast were part of Siam under the Chakri dynasty at Bangkok until 1909, and are therefore referred to as the Siamese Malay States. All four **Malay states** had tributary relations with Siam, acknowledging Bangkok's suzerainty in the form of presenting the triennial symbolic gifts known as *Bunga Mas* (*Bunga Emas*)—literally, gold flowers. Following the **Anglo-Siamese Treaty** (Treaty of Bangkok) of 1909, Perlis, Kedah, Kelantan, and Terengganu became British protectorates, each having a British adviser at the ruler's court. Together with **Johor** (which obtained a British adviser in 1914), they became the **Unfederated Malay States** (UMS) integrated into the British system of indirect rule. *See also* FEDERATED MALAY STATES; GREAT BRITAIN, RELATIONS WITH.

SIKHISM. Adherents of Sikhism, the **religion** of the Sikh community, account for less than 0.5 percent of Malaysia's 23.27 million inhabitants (2000 census). A Sikh (learner) is a follower of Guru Nanak (b. 1469) and his successors (gurus); their teachings are contained in the *Adi Granth* (First Book), the principal scripture; and initiation (*Amrit*) is into the *Khalsa* (brotherhood). Sikhs, who initially came as traders, police, and military personnel in the British colonial period, built *gurdwara* (temples) in most of the areas that they settled, mainly in the urban centers. Vasakhi, the Sikh New Year, is celebrated with prayers at the *gurdwara*, charitable blood drives (*lanngar*), and ritual baptism. Reading from the *Adi Granth* is an important feature of

commemoration. Specialty **foods** are served on the premises of the *gurdwara* to all visitors.

SILAT. As a **Malay** art of self-defense, *silat* employs *langkah* (steps) and *juru* (movements) to ward off an assault. *Silat mahaguru* (great teacher) emphasizes nonoffensive actions and responses when attacked. *Silat* styles are called *pencak* and there are hundreds of variants, each with its curriculum under its *mahaguru*. *Tari Sewah* is the **dance** form of *pencak silat* performed with **music** from *taklempong* (horizontal knobbed gongs), drums, and flutes. *Tari Gelombang* (dance of rolling waves) is a performance of a group of male exponents demonstrating *silat* movements without weapons at the installation of a village chief, a wedding, or saluting a visiting notable. *Silat* dance movements when undertaken in a circle are transformed into *Randai*, a **Minangkabau** dance theater comprising acting, storytelling, and singing that is popular in **Negeri Sembilan**.

SIN CHEW JIT POH. Originally *Sin Chew Jit Poh* and currently *Sin Chew Daily*, it is the largest vernacular **Chinese** daily in Peninsular Malaysia with a circulation of 227,067 and a Sunday edition of 230,000. Aw Boon Par and Aw Boon Haw of Tiger Balm fame established *Sin Chew Jit Poh* in January 1929 in **Singapore**. In 1987, this Chinese newspaper together with the English daily the *Star* and the Malay newspaper *Watan* had their publishing permits suspended as a result of their carrying comments that were deemed controversial and might incite social unrest following a sweep of arrests of several prominent individuals under the **Internal Security Act** (ISA). The following year, **Sarawak** tycoon Tiong Hiew King, who owns Rim-bunan Hijau, bought *Sin Chew Jit Poh* and resumed publication. See also BERNAMA; MEDIA, ONLINE; MEDIA, PRINT.

SINGAPORE. Having an area of 622 square kilometers with a **population** of 4.58 million (2007 est.), Singapore lies on the southern tip of Peninsular Malaysia linked by a causeway and a bridge. Consequent of **Penang's** failure to monitor Dutch activities in the **Malay Archipelago**, **Sir Thomas Stamford Bingley Raffles** of the **English East India Company** (EEIC) sought a base either at Riau or **Johor**. Singapore was part of the **Johor-Riau Empire** that by the early 19th

century was weak. Arbitrarily, Raffles elevated Tengku Long as Sultan Hussein Mohammed Shah of the Johor-Riau Empire. Thereafter, an agreement (February 1819) with Sultan Hussein allowed the EEIC a lease of Singapore and the opening of a factory (trading post); in August 1824, Singapore was ceded to the EEIC indefinitely. Singapore's strategic position, natural harbor, ordered administration, and its entrepôt free port made it the center of international East–West trade. In 1832, Singapore became the capital of the **Straits Settlements** (1826).

British intervention in the peninsular **Malay states** after the 1870s was largely influenced by the perspective from Singapore: the resource-rich **Malay Peninsula** was seen as a hinterland to Singapore's entrepôt port. In 1922, Singapore became the principal British military base in Southeast and East Asia. Therefore, its surrender to Imperial Japanese forces in February 1942 was an unprecedented calamity. The *sook ching* campaign adversely impacted the **Chinese** community, where thousands were massacred. Singapore was excluded from the **Malayan Union** of 1946, the **Federation of Malaya** of 1948, and *Merdeka* (independence) for Malaya in 1957; it remained a British Crown colony. In 1959, Singapore was granted self-government headed by Lee Kuan Yew (1923–) of the **People's Action Party** (PAP) as prime minister. Lee and the PAP were enthusiastic over the proposal for the **formation of Malaysia**. In a referendum, the majority of Singaporeans favored merger; hence, on 16 September 1963, Singapore became a part of the federation of **Malaysia**. Owing to a confluence of reasons (economic, fiscal, and political) and the concept of **Malaysian Malaysia**, an untenable situation was generated that resulted in Singapore seceding in August 1965. As a sovereign and independent republic, PAP-led Singapore has achieved unsurpassed success and attained first-world status by the close of the 20th century.

SINGAPORE, RELATIONS WITH. Geographically and historically, the island Republic of **Singapore** (since 1965) has been part of Peninsular Malaysia but politically segregated. Part of the British **Straits Settlements**, the island was detached from the **Malay Peninsula**. The peninsular **Malay states** had followed a different colonial tune of indirect rule as British protectorates whereas Singapore was

a British Crown colony. During the **Pacific War** (1941–1945), Imperial **Japan** renamed Singapore *Syonan* (Light of the South) and incorporated the island with the peninsula. However, in the postwar unitary state of the **Malayan Union** (1946), the British set Singapore apart as a Crown colony. Singapore was also excluded from the **Federation of Malaya** (1948). When Malaya achieved *Merdeka* (independence) in August 1957, Singapore was left out. It was only through the **formation of Malaysia**, initially mooted in 1961, that Singapore's leaders—David Marshall (1908–1995), chief minister (1955–1959), and Lee Kuan Yew (1923–), prime minister (1959–1990) were enthusiastic for merger. This was a calculated move by the **People's Action Party** (PAP) to unshackle British colonial rule by joining the wider federation of Malaysia. Therefore, PAP leaders, particularly Lee, worked tirelessly to ensure that the referendum on the merger (1 September 1962) was favorable and indeed it was. Singapore then happily became a part of Malaysia in September 1963. However, the PAP's concept of **Malaysian Malaysia**, aggravated as it was by contentious financial issues and dissatisfaction over political representation, soured relations with **Kuala Lumpur**, leading to the secession of Singapore in 1965.

After formally parting ways, Malaysia–Singapore relations have gone through hot and cold spells analogous to strained relations between neighbors following a big spat. Issues across the causeway—including, among others, supply and sale of water, land claims, airspace, and the occasional unguarded comments on matters deemed sensitive—remain unresolved. Understandably, Malaysia–Singapore relations from 1965 to 1981 were rather uneasy, and highly touchy. The long premiership of **Tun Dr. Mahathir bin Mohamad** (1981–2003) had its fair share of hiccups with Singapore. Malaysia under the **Dato' Seri Abdullah Ahmad Badawi** stewardship (2003–present) appears to be calm; his shelving the proposed controversial bridge link begun by his predecessor brought relief to Singapore Prime Minister Lee Hsieng Loong (2004–present) and his colleagues, as it detonated a potential big quarrel over the fence. The May 2008 verdict of the International Court of Justice (ICJ) that awarded Pulau Batu Puteh to Singapore and Middle Rocks to Malaysia ended an almost three-decades-old dispute. Apart from those issues, the two neighbors usually cooperate smoothly through

the **Association of Southeast Asian Nations** (ASEAN) and other ASEAN-related forums. Singapore is Malaysia's largest trading partner (within ASEAN), and the island republic accounts for 60 percent of annual **tourist** arrivals. There are currently more than a quarter of a million Malaysians working in the island republic. *See also* FOREIGN POLICY.

SITI NURHALIZA (1979–). Malaysia's pop **music** princess, Siti Nurhaliza shot to fame in 1996, winning the Radio and Television Malaysia (RTM) *Juara Bintang* (Champion of the Stars) singing competition and releasing her self-titled debut album, *Siti Nurhaliza*. Born in Temerloh, **Pahang**, of a musically talented family, Siti's voice and her rendition of pop, rhythm and blues (R&B), and traditional **Malay** songs endeared her to young and old in Malaysia, **Singapore**, **Brunei**, and **Indonesia**. Her *Cindai* adopted the **Zapin** rhythm. Siti was the first Malaysian artist to hold a solo concert at London's Royal Albert Hall (2005) and to grace the red carpet at the Grammy Awards (2007). She was conferred a *datukship* in 2004 from the sultan of Pahang, and married businessman Datuk Khalid Mohammad Jiwa in August 2006.

SLAVE RAIDING AND SLAVE TRADE. Slave raiding and trading were the forte of the Iranun and Balangingi of the Sulu Archipelago. These Sulu slave raiders preyed on humans as far west as the Bay of Bengal and eastward to New Guinea; the Philippines were terrorized by these "fishermen of men" from the late 18th century to the mid-19th century. Slaves sold at Sulu or at seasonal markets on **Borneo** such as Marudu, Sandakan, and Gunung Tabor were utilized as labor for farming or collecting **jungle products** and **sea produce** to supply Western (read: British) traders involved in the lucrative **China** trade. To offset the trade imbalance and outflow of silver, the British used exotic, highly prized Southeast Asian products (bird's nests, bezoar stones, *trepang* [sea slugs], etc.) in exchange for Chinese silk, tea, and porcelain. Westerners—the Spanish, the British, and the Dutch—employed military naval power and by the mid-19th century had curbed the activities of the slave raiders and other **piratical** activities to ensure safe passage on the high seas. By then, **opium** cultivated in **India** had replaced Southeast Asian exotic products in trade transactions with **China**. *See also* SLAVERY.

SLAVERY. Malay-Muslim sultanates of the peninsular **Malay states** and **Sarawak** Malay *datu* (nonroyal chieftains), owing to their **Islamic** faith, forbid the enslavement of a fellow Muslim. Slaves were from captured **Orang Asli** or other pagan peoples, or were Africans bought at Arabian slave markets. Both male and female slaves served in their owner's household and were given **food**, clothing, and lodging. A male slave would form part of his owner's entourage alongside debt bondsmen. Commonly in precolonial **Malay** society, a man of means was accompanied by no fewer than 40 able-bodied men as his retinue. Mistreatment and abuse of slaves was not uncommon. While they boosted an owner's social status, slaves were, in reality, a drain on expenditure. In cognizance of this reality, Sir Charles Anthoni Johnson Brooke, the second **White Rajah** of Sarawak, prudently allowed slavery and **debt bondage** to die a natural death and encountered scant opposition from the *datu*. In the Malay states, there were few slaves; hence, abolishment was inconsequential. *See also* DEBT BONDAGE; SLAVE RAIDING AND SLAVE TRADE.

SONGKET. Described as the cloth of gold, *songket* is a rich textile of silk or cotton fabric woven with **gold** (sometimes silver) threads to form decorative floral motifs. Until the early 20th century, *songket* was the handiwork of master weavers resident in palaces under **Malay** royal patronage. Such gilt-patterned fabrics were once restricted to royalty and the nobility; unless a gift from the sultan or for a bride (queen) and groom (king) for their *bersanding* (sitting-in-state) on their wedding ceremony (*raja sehari*, king and queen for the day), commoners were forbidden to be attired in *songket*. In the **Malay Peninsula**, *songket* was referred to as *kain teluk berantai* (chain of bays cloth) or *songket penuh* (full *songket*), whereas in **Sarawak** and **Brunei**, the term was *jong sarat* (fully laden junk).

SOOK CHING. *Sook ching* (Mandarin, *xiao qing*) in Cantonese **Chinese** dialect denotes "cleansing" and was the term used during the **Japanese Occupation** (1941–1945) of **Malaya** for the massacre of mainly Chinese civilians by the Imperial Japanese Army (IJA). The *sook ching* campaign was aimed to eliminate anti-**Japanese** elements (purportedly Chinese) within the civilian **population** in **Singapore** and **Penang** as well as **Kuala Lumpur**, Taiping, Muar, Johor Bahru,

and Kota Tinggi. Similar killings were also perpetrated among rural Chinese villages in **Johor**, **Melaka**, and **Negeri Sembilan**. Estimates ranged from 60,000 to 100,000 deaths, with Singapore suffering the worst. Furthermore, *sook ching* took the form of forced monetary donations: the IJA demanded of Malaya the amount of SD\$50 million, and of **Sarawak** and **North Borneo** (Sabah) \$2 million and \$1 million respectively.

SPICES AND THE SPICE TRADE. Spices are used in **food** preparations to enhance flavor. A large variety of spices has been used over the centuries, including cloves, nutmeg, mace, cinnamon, star anise, and **pepper**. The famed “Spice Islands” refers to Maluku (the Moluccas) in eastern **Indonesia**, which is where spices were initially cultivated and traded. Archeological findings point to spices from Southeast Asia being traded to Mesopotamia some 4,000 years ago and to the Mediterranean, **India**, and **China** over 2,000 years ago. The **Malay Sultanate of Melaka** (ca. 1400–1511) was the preeminent entrepôt where Arab and **Chinese** traders brought spices from Maluku to West Asia and Europe and to East Asia respectively. Pepper, a native plant of India, was brought to Java and **Sumatra**; by the 16th century, Sumatra became the world’s chief producer and exporter. **Captain Francis Light** attempted in vain to transform **Penang** into a “second Moluccas” by encouraging European planters to invest in the cultivation of various spices (cloves, nutmeg, mace, etc.). Instead, Penang developed into a major pepper port in the 19th and early 20th centuries consequent to its close ties with the centers of production in northern Sumatra, notably **Aceh**. Under the **Kang-chu system** in 19th-century **Johor**, hundreds of Chinese pepper and gambier planters developed **agricultural** communes carved out of virgin forests. In **Brooke Sarawak**, Chinese farmers were encouraged to grow pepper in Bau, Serian, and the Lower Rejang and produced high-quality pepper that equaled Sumatra’s famous Montok variety. *See also* AGRICULTURE.

SRIVIJAYA. Between the 7th and 13th centuries, the Srivijayan commercial maritime empire based in southeast **Sumatra** (modern Palembang) dominated the **Straits of Melaka** and oversaw the international East–West seaborne trade. Srivijaya provided a dynasty of

Malay rulers that emphasized unquestioned obedience through oath-taking, hence the concept of *derhaka* (*durhaka*) in Malay political **culture**. **Chinese** sources described Srivijaya as a “double kingdom,” Palembang (south) and **Kedah** (north), ensuring command of the Straits. Srivijaya was an accomplished center of **Buddhist** learning according to the Chinese Buddhist pilgrim I-Ching (635–713 C.E.), who spent a decade at Palembang. It was from I-Ching’s two journals of his travels that details of Srivijaya first emerged. Srivijaya’s commercial success invited envy from near (Java) and far (Cola). In 1025, the Tamil Cola of South **India** launched a naval assault on Srivijaya and its satellites on either side of the Straits, including **Kedah**. Thereafter, Malay power shifted inland to Malayu (Jambi)—hence the term *Malay*—on the Batang Hari river system. It marked the beginning of Srivijaya’s long decline. Palembang apparently lost out to other centers such as Malayu, Kota Cina (north Sumatra), and Kedah that comprised the “Three Vijayas” in Chinese accounts. In the early 13th century, **Langkasuka**, **Kelantan**, **Terengganu**, and **Pahang** were vassals of the Three Vijayas. Later in the century, the east Javanese kingdom of Singahsari captured Malayu. Singahsari’s demise witnessed the emergence of Majapahit (1293–ca. 1520s) that asserted Javanese hegemony over Srivijayan port polities. In the early 14th century, Malayu withdrew to the **Minangkabau** highlands. *See also* MELAKA, MALAY SULTANATE OF; PARAMESWARA.

ST. XAVIER’S INSTITUTION. In 1852, French La Salle Christian brothers and sisters from the Order of St. Muer arrived in **George Town, Penang**. The brothers established St. Xavier’s Institution on Farquhar Street (Lebuh Farquhar) while the sisters set up an orphanage across the road that later became Convent Light Street. The brothers were ordained Catholic priests without parishes who devoted their entire vocation to educating the young in the manner of their patron saint, St. John Baptist de la Salle (1651–1719). St. Xavier’s began as a Catholic English-**language** boys’ school that fostered a tradition of discipline, academic and extracurricular achievements, and Christian values among its **Chinese**, **Eurasian**, and **Indian** students. A branch elementary school was set up in Penang’s Eurasian settlement of Pulau Tikus that acted as a feeder school. Contemporary St. Xavier’s maintains its premier school status with counterparts throughout

Malaysia and **Singapore**. *See also* EDUCATION, COLONIAL; EDUCATION, CONTEMPORARY; MALAY COLLEGE, KUALA KANGSAR; PENANG FREE SCHOOL.

STANDARDS AND INDUSTRIAL RESEARCH INSTITUTE OF MALAYSIA (SIRIM). The Standards and Industrial Research Institute of Malaysia emerged in 1975 from a merger of the Standards Institution of Malaysia (SIM) and the National Institute for Scientific and Industrial Research (NISIR). Then, following corporatization in 1996, it became SIRIM Berhad and offered research and development in technologies, testing and standardization services, and international and national certification for quality systems. SIRIM has more than 13 technology centers categorized into advanced manufacturing, advanced materials, and process technology. Under SIRIM's initiative, several entities were established, such as the National CAD/CAM Centre to serve **industries**, research institutions and universities, and the Artificial Intelligence System Development Laboratory to cater to industries, especially the **health-care** sector. SIRIM actively undertakes joint research with foreign organizations, including McDonnell Douglas Corporation (United States), Fraunhofer Institute (Germany), and **Japan** International Cooperation Agency (JICA). The SIRIM Research Chair Scheme launched in November 1996 received funding from private corporations. SIRIM's ISO 9000 Quality System Registration has received acceptance and achieved creditability in the international arena. Consequently, it serves as inspection agent for foreign agencies, including the Japanese Quality Assurance and the Japanese Electrical Testing Laboratory.

STEPHENS, TUN MOHD FUAD (DONALD) (1920–1976). Tun Mohd Fuad (Donald) Stephens was the first chief minister of Sabah and the founder of the United National Kadazan Organization (UNKO). Born of a New Zealand father and a mother of indigenous heritage, he was Donald Stephens prior to embracing **Islam** in the early 1970s. In the follow-up to Malaysia in 1963, he chaired the Malaysia Solidarity Consultative Committee in 1961 that sought support for the wider federation from **Sarawak**, **North Borneo** (Sabah), and **Brunei**. When North Borneo gained independence from **Great Britain** through the **formation of Malaysia** in 1963 and was renamed

Sabah, Stephens became chief minister (1963–1964). In 1964, he became Sabah's first federal minister for Sabah affairs (1964–1973) in the cabinet of Prime Minister **Tunku Abdul Rahman Putra Al-Haj** of the ruling **Alliance Party**. He returned in 1973 to assume the post of Sabah's **Yang Di-Pertua Negeri** (head of state) until 1975. In that year, he collaborated with **Datuk Harris Mohd Salleh** to establish the Parti Bersatu Rakyat Jelata Sabah (BERJAYA; Sabah People's United Party) aimed at unseating the incumbent state government led by Chief Minister **Tun Datu Mustapha bin Datu Harun**. BERJAYA won in the 1976 elections and Tun Fuad Stephens once again became Sabah's chief minister. But this was cut short with his sudden passing due to an air crash near Kota Kinabalu that killed all on board, including several state leaders. Despite his conversion, Tun Fuad Stephens remained steadfast in his fight for the rights and welfare of the **Kadazandusun**, the largest non-Muslim indigenous people of Sabah. He had the honor to be the inaugural *huguan siou* (paramount leader) of the Kadazandusun community.

STRAITS CHINESE. The term “Straits Chinese” denotes **Chinese** who were born in the British **Straits Settlements** of **Penang**, **Melaka**, and **Singapore** to differentiate them from those born in **China**. The majority of Straits Chinese were **Baba Nyonya**, a Sino–Malay subgroup within the Chinese community. Apart from the predominantly Hokkien Baba Nyonya, other Chinese, a small minority, like Teochew and Cantonese, were also locally born, qualifying them as Straits Chinese. Most Straits Chinese preferred an **English-language education** to qualify as professionals (doctors, lawyers) and clerical personnel in the colonial bureaucracy, banks, **agency houses**, Western shipping companies, and insurance firms. Despite their Anglicized attitudes and demeanor due to their Christian mission school background, few embraced **Christianity** and most remained adherents of eclectic Chinese beliefs (an admixture of **Daoism**, **Buddhism**, and **Confucianism**). *See also* CHINESE DIALECT GROUPS; EDUCATION, COLONIAL; PENANG SECESSIONIST MOVEMENT; STRAITS CHINESE BRITISH ASSOCIATION.

STRAITS CHINESE BRITISH ASSOCIATION (SCBA). Set up in **Singapore** in August 1900, the Straits Chinese British Association

sought to establish the rights and privileges of **Straits Chinese** as British citizens in the **Straits Settlements** and to demonstrate loyalty to the British Crown. Tan Jiak Kim, Dr. Lim Boon Keng, Seah Liang Seah, and Song Ong Siang were SCBA leaders who shared similar backgrounds: Straits-born, English-educated, progressive, and forward looking. SCBA had branches in **Penang** and **Melaka**. The British colonial **government** recognized SCBA as an influential body representing the interests and concerns of the Straits Chinese. Its members were appointed as unofficial members of the Straits Settlements Legislative Council, the Chinese Advisory Board, and the governor's Straits Chinese Consultative Committee. Stressing the need for tertiary and technical **education**, SCBA raised funds through public subscription to establish a medical school (later King Edward VII College of Medicine) in Singapore. SCBA raised funds for the Prince of Wales Relief Fund during World War I (1914–1918), and members joined the Chinese Company of the Volunteers who fought in the defense of Singapore during the **Pacific War** (1941–1945). The Penang SCBA branch led the **Penang Secessionist Movement** (1948–1951) to keep Penang from being a part of the **Federation of Malaya** (1948) but its petition was turned down by the British government. The shift toward a pan-Malayan Chinese outlook championed by the **Malayan (Malaysian) Chinese Association** (MCA) in the late 1940s led to decreasing influence of SCBA's parochial stance. *See also* BABA NYONYA; GREAT BRITAIN, RELATIONS WITH; POLITICAL PARTIES.

STRAITS ECLECTIC STYLE. An architectural type originally found in 19th-century and early 20th-century residences in the **Straits Settlements** (1826) that amalgamated **Chinese, Indian, Malay,** and European designs, producing a unique eclectic blend. Residences of wealthy **Straits Chinese towkay**, known as *ang-moh lau* (lit., red-haired house, or European house), in **George Town, Melaka,** and **Singapore** were quintessential showcases of the Straits Eclectic style. From the basis of an Anglo–Indian detached bungalow, Chinese builders collaborating with European architects incorporated traditional Chinese designs, marrying them to late Victorian features such as foliated designs from wrought iron, floral tiles, and Italianate stucco decorations, complete with Versailles-fashion landscaped

gardens. The interior was equally eclectic: an Edwardian furnished reception room for European visitors, a Chinese-decorated hall for Chinese guests, and Chinese-style inner courtyard. Straits Eclectic style was also imitated in other towns throughout **British Malaya**.

STRAITS OF MELAKA (MALACCA). Historically, the Straits of Melaka, an 800-kilometer funnel-shaped passage of water stretching north to south between Peninsular Malaysia and the Indonesian island of **Sumatra**, was the major commercial seaway that linked the east (East Asia, Southeast Asia) with the west (South Asia, West Asia, Europe). Its strategic position made the straits an important route for international shipping and commerce that became prominent in the 7th century C.E. when the Malay **Buddhist** polity of **Srivijaya** (7th to 13th centuries) held sway over the **Malay Archipelago**. Palembang on the Musi River in southern Sumatra, believed to be the political center of the Srivijayan maritime empire, served as a major economic hub of global trade involving the Arabs and Persians in West Asia and the **Chinese** T'ang (618–906 C.E.) and Song (960–1279 C.E.) dynasties in East Asia. The **Malay Sultanate of Melaka** (ca. 1400–1511), from which the straits borrowed its name, was the preeminent port of call at the crossroads of the triangular world maritime trade routes that bound **China** in East Asia, Southeast Asia, and Venice in Europe through the Arabs and Indian-Muslims of West and South Asia.

Melaka's position and dominance of the straits sustained its prosperity but paradoxically led to its occupation by Portugal (1511–1641), then the Netherlands (1641–1824), and subsequently **Great Britain** (1824–1957). For close to three decades, the British outpost of **Penang** controlled the economy of the northern part of the straits that replicated **Acheh's** role in the 17th century. The establishment of **Singapore** in 1819 situated in its southern entrance once again elevated the Straits of Melaka as the major seaway passage for international trade and communication. The **Straits Settlements** (Penang, Melaka, and Singapore), a British creation of 1826, ensured their domination of the straits vis-à-vis the Dutch but more importantly were used to serve their lucrative China trade in luxuries (tea, porcelain, silk). In the past as in the present, the Straits of Melaka proved to be one of the busiest and most crowded sea passages of the world.

Piracy, terrorism, and threats of **environmental** pollution (**oil** spillage, collisions, etc.) are major contemporary concerns of Malaysia, **Indonesia**, and Singapore. *See also* MONSOONS.

STRAITS SETTLEMENTS. Established as an administrative unit in 1826, the Straits Settlements comprised **Penang**, **Province Wellesley**, **Singapore**, and **Melaka**. Later additions included Dindings (1874–1934), Cocos Keeling Islands (1886), Christmas Island (1900), and **Labuan** (1906). Its purpose was to serve the **English East India Company's** (EEIC) lucrative **China** trade in luxuries (tea, silk, porcelain). Owing to the free-port status of Penang, Singapore, and Melaka, no revenue came from commerce and the Straits Settlements were a financial embarrassment to the EEIC. Their demotion in 1830 to a residency under the auspices of the Bengal presidency had scant effect; the financial burden was aggravated when the EEIC lost the China trade monopoly in 1833. Relying on indirect taxes collected from the **Chinese**—namely, through **revenue farms** of **opium** and alcohol—the EEIC struggled to maintain the settlements amid booming trade and a fast expanding immigrant **population** (mainly Chinese). In the late 1850s, the mercantile community petitioned for direct rule from London instead of Calcutta. In April 1867, it became a Crown colony with a governor appointed by the Colonial Office. It prospered from the peninsular hinterland (**tin**, **rubber**), particularly when the **Western Malay States** became British protectorates in 1874. The Straits Settlements were dissolved in April 1946: Penang and Melaka joined the **Malayan Union**, while Singapore was retained as a separate Crown colony. Labuan came under **North Borneo** (Sabah), whereas the Cocos Keeling Islands and Christmas Island were administered by Singapore until their transfer to Australia in 1955 and 1958 respectively.

SUDIRMAN HAJI ARSHAD (1954–1992). A law graduate, Sudirman Haji Arshad excelled in a singing career that culminated with Asia's Best Performer Award at the Royal Albert Hall, London, in March 1989. He was appointed Official Singing Ambassador of the Malaysia **Tourism** Agency in 1985, and honored with the *Anugerah Istimewa Industri Muzik* (AIM; Music Industry Special Award) in 1993. Sudirman sang about the trials and tribulations of urban life,

the plight of the downtrodden, and addressed problems faced by those (mainly the **Malays**) moving from their *kampung* (villages) to **Kuala Lumpur** and other urban centers. His 22 albums in Malay and English (four were released posthumously), garnered Sudirman multiethnic admirers in Malaysia and in neighboring Thailand, **Singapore**, **Indonesia**, and **Brunei**. *See also* MUSIC.

SUGAR. During the 19th century, Teochew **Chinese** planters of sugarcane in **Province Wellesley**, who were later joined by experienced European planters from Mauritius, translated the Malayan sugar **industry** into a commercial success. The Kerian district in **Perak** was another important sugar-producing area. European involvement such as from the **agency houses**—namely, Boustead & Company Limited—ensured adequate capital for cultivation and processing vis-à-vis the Chinese family-based small-scale operations. European concerns employed imported **Indian** labor. By the first decade of the 20th century, the sugar industry suffered an irreversible downturn as a result of policy changes (priority for *padi* production) and incomparable competition from **rubber**. *See also* AGRICULTURE.

SULTAN IDRIS TRAINING COLLEGE (SITC). Established in November 1922, Sultan Idris Training College was the realization of the centralization of **Malay** teacher training in one venue, Tanjung Malim, **Perak**. Thanks to the initiative of **Sir Richard Olaf Winstedt**, assistant director of **education** of the **Straits Settlements** and the **Federated Malay States** (FMS) who mooted the idea, and O. T. Dussek (1922–1936), the first principal, SITC provided fertile ground for the nurturing of Malay teachers and intellectuals who promoted the spirit of nationalism. Malay schoolteachers were the backbone of the **United Malays National Organization** (UMNO) that subsequently led **Malaya** to independence from **Great Britain**. In 1987, SITC became Sultan Idris Education Institute, and in 1997, Universiti Pendidikan Sultan Idris (UPSI). *See also* EDUCATION, COLONIAL; EDUCATION; CONTEMPORARY.

SUMATRA. Covering an area of 473,600 square kilometers with a **population** of 45 million (2007 est.), Sumatra is **Indonesia**'s second-largest island. Historically, Sumatra has close links with the

Malay Peninsula. Between the 7th and 13th centuries, **Srivijaya** in southeast Sumatra dominated the **Straits of Melaka** and oversaw the international East–West seaborne trade. Srivijaya provided a dynasty of **Malay sultans**; **Parameswara**, who was from this lineage, established the **Malay Sultanate of Melaka** in the early 15th century. **Minangkabaus** from their highland heartland in central Sumatra migrated to **Melaka** in the 15th century, settling at Naning. Migrations in the 16th century and over the next two centuries led to the creation of Minangkabau polities that subsequently became **Negeri Sembilan**, which practiced the matrilineal *adat perpatih*. **Aceh** in northern Sumatra had trade links with the northern Malay Peninsula, and Acehnese immigrated and settled in Yan, **Kedah**. **Pepper** has long been Aceh’s prized commodity, and the pepper trade flourished in the 19th century when Acehnese pepper traders forged trading relations with Hokkien **Chinese** merchants of **Penang**; **George Town** had a prosperous Acehnese settlement. Small numbers of Mandailings and Bataks also migrated to the peninsular **Malay states** in the 19th century.

SUMAZAU. *Sumazau* represents the most celebrated **dance** among the ethnic minorities of **Sabah**, with variations according to communities and regions. Performed in relation to animistic rituals associated with the spiritual realm mediated by the *bobohizan* (female shaman), *Sumazau* celebrates a good harvest, in honoring the *padi* (rice) spirit, in ushering the blooming of *padi* shoots, or as a blessing when moving house. The dance sequence comprises two rows of men and **women** facing one another where they execute slow rhythmic movements, their arms outstretched and gestured (imitating flights of birds) as they bounce on the ball of one foot with the other lifted off the floor, and where all limbs move with **music** from the pulsating gong beats.

SUVARNABHUMI (LAND OF GOLD). A term in Sanskrit meaning “Land of Gold,” *Suvarnabhumi* was used in India during the first century C.E. to refer to Southeast Asia. Attempts to identify specific locations in the region—Burma and **Sumatra** or even the **Malay Peninsula**—proved inconclusive. In all probability, *Suvarnabhumi* encapsulates the entire region as a land of plenty where **Indian**

traders ventured to seek trading opportunities. Archeological artifacts have proved maritime trade linkages between Southeast Asia, India, and Roman Mediterranean in the early centuries C.E. *See also* HINDU–BUDDHIST PERIOD.

SWETTENHAM, SIR FRANK ATHELSTANE (1850–1946). The architect of **British Malaya**, Frank Athelstane Swettenham was one of the most outstanding British colonial officials of the **Malay states**. Aged 21, he was involved in the drafting of and a witness to the signing of the **Pangkor Engagement** in 1874 that shaped the destiny of the peninsular Malay states. Fluent and knowledgeable of the **Malays**, their **language** and **culture**, coupled with diplomatic skills and charming ways endeared him to **Malay sultans** and chiefs. He served as assistant resident, assistant colonial secretary, and **resident** to **Selangor** and **Perak**. Instrumental in creating the **Federated Malay States (FMS)** in 1896, Swettenham became the first **resident-general**. He was instrumental in promoting infrastructure development, notably **railroads and roads** in the **Malay Peninsula**. An admirer of and sympathizer with the Malays, he published books and wrote articles on Malay concerns, including the decentralization debate (1920s) and the **Malayan Union** of 1946 controversy.

SWIDDEN AGRICULTURE. An academic term, swidden **agriculture** refers to the practice of “shifting cultivation” or “slash-and-burn agriculture” where virgin jungle is cleared through burning, cultivated for a short period, and then allowed to lie fallow while the cultivator moves to another part of the jungle to repeat the cycle. **Ethnic minorities in Sabah and Sarawak** and **Orang Asli** of West Malaysia were swidden agriculturalists for millennia and some continue with this traditional system of subsistence to the present. Dry or hill *padi* (rice), maize, cassava, and various types of greens (gourds, long beans, cucumbers, pumpkins, etc.) are cultivated. Swidden agriculture is not only an appropriate upland farming system suited to the tropical ecosystems of heavy rainfall and poor soils but also produces relatively high output per unit of labor invested.

SYAHBANDAR (SHAHBANDAR). Functioning as harbormaster in the 15th-century city-port of **Melaka**, the office of *syahbandar* was

one of the Eight Nobles of the administration of the **Malay Sultanate of Melaka** (ca. 1400–1511). This post was created during the reign of Sultan Muzaffar Syah (1446–1459) due to Melaka's flourishing entrepôt trade. There were four officials designated *syahbandar*, each responsible to a group of traders originating from Gujarat; Bengal, Burma, and Pasai; islands of Southeast Asia (Java, Maluku, Banda, Palembang, **Borneo**, and the Philippines); and Champa, **China**, and the Ryukyu Islands. The *syahbandar* interceded between foreign traders and Melakan authorities, viz. *bendahara* (prime minister), *temenggong* (chief of police), *laksamana* (admiral of the fleet), and sultan. The office of the *syahbandar* facilitated a systematic and efficient functioning of trade and commerce at Melaka, a major international port of call.

SYAIR. *Syair*, from the Arabic *syi'r*, is a narrative form of traditional **Malay** poems. Each line in a *syair* commonly has four words and each verse has four lines, each of which rhymes. Traditionally, the *syair* was utilized to present didactic stories (fiction and nonfiction), advice and wisdom, moral and religious (**Islam**) tales. The Malay *sufi* writer and poet Hamzah Fansuri (d. ca. 1590) used the *syair* to convey his beliefs and teachings. *See also* LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS; *PANTUN*.

SYED HUSIN ALI, DR. (1936–). Social activist, academic, and politician, Dr. Syed Husin Ali has been a stalwart of the **Parti Rakyat Malaysia** (PRM; Malaysian People's Party) since 1957. He was PRM deputy president (1966), secretary-general (1968–1970), and president (1990–2003). His participation in the Baling peasant revolt against rural poverty in 1974 involving hundreds of university students brought him six years' detention without trial (1974–1980) at Kamunting under the **Internal Security Act** (ISA). He was then the head of the Department of Anthropology and Sociology, **University of Malaya** (1972–1974). Upon his release, he returned to the campus and was appointed professor of social development at the Institute of Advanced Studies (1982–1986). In 1986, he held the chair in anthropology and sociology until his retirement from academia in 1990. On the PRM ticket, he contested in two general elections without winning a seat. In 2003, the PRM merged with the **Parti Keadilan**

Nasional (PKN, KeAdilan; National Justice Party) to form the **Parti Keadilan Rakyat** (PKR; People's Justice Party). As PKR deputy president, Syed Husin oversaw the party's unprecedented electoral success in the **12th Malaysian general election** of 8 March 2008; the PKR managed to establish state governments in **Perak** and **Selangor**, and formed part of the ruling coalition in **Penang** and **Kedah**. Syed Husin has served on international panels investigating the killings in southern Thailand (1992); the Bhopal tragedy, India (1992); and on Muslim refugees in Sri Lanka (1993). His writings dealt with the **Malay** peasantry and rural poverty. *Dua Wajah: Tahanan Tanpa Bicara* (Two Portraits: Detention without Trial), published in 1996, recalled his days under the ISA.

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TAMILS. *See* INDIANS.

TAN CHENG LOCK, TUN SIR (1883–1960). Tun Sir Tan Cheng Lock of **Baba** heritage promoted the concept of Malayan among the **Chinese** that is to regard **Malaya** as their permanent home and the object of their undivided loyalty. He supported the **Malayan Union** scheme of 1946. He led the **All-Malaya Council of Joint Action** (AMCJA) and contributed to the AMCJA–**PUTERA** (Pusat Tenaga Rakyat, Centre of People's Power) "People's Constitutional Proposal for Malaya" of 1947. He disagreed with the **Federation of Malaya** (1948) that replaced the Malayan Union. But as president of the **Malayan Chinese Association** (MCA), his ideas of a multiethnic Malaya became influential. Tan and the MCA posed as an alternative to the **Malayan Communist Party** (MCP) for the Chinese community; this was apparent when he participated in the **Baling Talks** of 1955. He supported the formation of the **Alliance Party** in 1953 that subsequently led Malaya to **Merdeka** (independence) in 1957.

TANAH MELAYU. *See* MALAY PENINSULA.

TEH TARIK. Literally, in Malay, "pulled tea," *teh tarik* is a hot sweetened milky tea, a popular beverage particularly at breakfast that is

served at **Indian**-Muslim-owned makeshift street stalls and restaurants. The English tea with sweetened milk is “pulled” by pouring from one big tin mug to a serving glass two or three times to create a froth that is believed to make the drink tastier. A typical Malaysian breakfast enjoyed by all ethnic communities and across socioeconomic groups consists of a glass of *teh tarik* and *roti canai* or *nasi lemak*. Competition for the best *teh tarik* antics of pulling are held regularly with creative and acrobatic acts invested in making a cup of tea. *See also* FOOD.

TEMASEK (TUMASEK). According to the *Sejarah Melayu* (Malay Annals), there was a flourishing **Malay** trading kingdom on the island of present-day **Singapore** called Temasek established in the 13th century by Seri Tri Buana of the **Sumatra**-based **Buddhist** Srivijayan line. In the 1320s, a Yuan **China** (1271–1368) mission was sent to Long Ya-men (Dragon Tooth Strait), believed to be the western approach to present-day Keppel Harbor, apparently to acquire the elephants that the Mongols utilized in warfare. Temasek reciprocated with a mission to the Mongol court of China. In the 1330s, Vietnamese records cited Temasek. Yuan sources mentioned Chinese traders living in this Malay city-port that had earlier been defended successfully from a Siamese assault. By the mid-14th century, Temasek had acknowledged the Javanese Majapahit’s (1293–ca. 1520s) suzerainty. **Parameswara**, a Palembang Malay prince from the Srivijayan line, seized the opportunity of the demise of the Majapahit ruler in 1389 to resurrect **Srivijaya** in Temasek. However, Majapahit forces sacked Temasek in 1397 and Parameswara fled northward; shortly thereafter, he became the founder and ruler (ca. 1400–ca. 1414) of the **Malay Sultanate of Melaka**. Temasek declined and faded into the background as **Melaka** ascended in the early 15th century, until its resurrection in the early 19th century as British Singapore.

TEMLER, GENERAL SIR GERALD (1898–1979). Despite criticisms of his harsh methods, General (later Field Marshal) Sir Gerald Templer succeeded in “**winning hearts and minds**” of the multiethnic inhabitants of **Malaya** then facing a communist insurgency, the **Malayan Emergency** (1948–1960), by the **Malayan Communist Party** (MCP). He succeeded Sir Henry Gurney (1948–1951) as

British commissioner (1952–1954) after the latter was assassinated by communist terrorists. By combining the position with that of the director of operations, he brought the military, police, and civilian authorities into a concerted effort to overcome the insurgency.

A tough, hands-on approach and his collective punishment strategy brought success. He made a success of the **Briggs Plan** in creating **New Villages**, hence severing the insurgents' supply lines. Initially, he was slow in introducing political reforms as he misread the local situation; he later consented to federal elections, namely the **pre-Merdeka general election** of 1955 that paved the way to self-rule and subsequently to *Merdeka* (independence) in 1957.

TERENGGANU. Terengganu, enjoying a 240-kilometer coastline, occupies 12,955 square kilometers with a **population** of slightly over 1 million (2005 est.) and is bordered in the north by **Kelantan** and on the south and southwest by **Pahang**. Tribute missions from Tan-Tan (Kuala Besut or Kuala Terengganu) appeared in records of the Liang (6th century C.E.) and the Sui (7th century C.E.) dynasties. **Chinese** renditions of “Terengganu” were “Teng-Ya-nung” from Chau Ju-Kua, an official of Sung China (960–1279 C.E.), and “Ting-Chia-lu” from Wang Ta-Yuan, a Chinese traveler in the 1330s. Terengganu was one of the subjugated states of the Javanese Majapahit Empire (1293–ca. 1520s). The Terengganu Stone, a granite stele (1303 C.E.) carrying inscriptions in **Jawi** script promulgating the principles of **Islam**, might suggest from the script and **language** usage that Islam appeared to be entrenched; however, further corroborative evidence is needed to support this supposition. Terengganu was a vassal of the **Malay Sultanate of Melaka** and of the **Johor-Riau Empire**. Oral tradition maintained that a Patani queen installed Zainal Abidin as the first sultan of Terengganu in 1721. But the *Tuhfat-al-Nafis* had Zainal Abidin installed by Daing Menambun, the Raja Tua of **Johor** in 1725. Although Sultan Mansur (1733–1793) presented the first **Bunga Mas** (*Bunga Emas*) to Bangkok in 1782 and again in 1785 as a token of friendship and alliance, the Chakri ruler presumed that Terengganu acknowledged the suzerainty of Siam. Siam and Britain, with mutual self-interests, utilized the northern Malay states as bargaining tokens. Therefore, in a series of Anglo–Siamese agreements

culminating in the **Anglo–Siamese Treaty** (Treaty of Bangkok) of 1909, Terengganu together with **Perlis, Kedah, and Kelantan** came under the protection of Great Britain. In 1911, Sultan Zainal Abidin III (1881–1918) presented the *Undang-Undang Tuboh Negeri*, Terengganu’s first written constitution. Terengganu remained an **Unfederated Malay State** (UMS) unconvinced that the **Federated Malay States** (FMS) was to its benefit. Terengganu was transferred back to Bangkok during the **Pacific War** (1941–1945). Terengganu joined the **Malayan Union** in 1946, the **Federation of Malaya** in 1948, became a part of independent **Malaya** in 1957, and thereafter, Malaysia in 1963. Offshore **petroleum and natural gas** fields have been operational since the 1970s and 1980s and are major foreign exchange earners with refineries at Paka and Kerteh. Cottage industries such as traditional **Malay** handicrafts, silverware, foodstuff, and boat building are increasingly important. Kuala Terengganu (255,109; 2000 census) is the state capital. Perhentian and Redang islands are favorite **tourist** resorts. *See also* FORMATION OF MALAYSIA.

THAIPUSAM. Originating from Tamil Nadu, India, from where most **Indian-Hindus** in Malaysia emigrated in the 19th and 20th centuries, Thaipusam is celebrated as a **Hindu** religious **festival** of penance and atonement. Named after the Tamil month of *Thai* (corresponding to January/February) when the Pusam constellation is in its ascendancy, the celebration focuses on paying homage to Lord Murugan, whose image is carried on a chariot from the Maha Mariamman Temple in **Kuala Lumpur**, making its 13-kilometer journey to the Batu Caves temple. Thousands of devotees join in the procession. Coconuts are thrown to literally smash them in the path of the chariot as one of the rituals of fulfilling one’s vows. **Women** fulfilling vows usually carry milk or honey pots. Some men will carry *kavadi*, a metal contraption harnessed to the bare body often with spikes and hooks piercing the body. The *kavadi* is colorfully decorated with flowers and peacock feathers. *Kavadi* carriers cleanse their body and soul for several days prior to the event. In a trancelike condition, the piercing begins on the body with no blood-letting throughout the journey to the destination temple. Such self-mortification attests to the devotee’s faith. In Ipoh, **Perak**, Thaipusam is held at the Sri Subramaniam Temple at Gunung Cheroh, while in **Penang**, the celebration’s focal point is at the

Balathandaythabani Temple at Waterfall Road. *See also* CULTURE; FESTIVALS; HINDUISM.

THE STAR. Styling itself as “the people’s paper,” the *Star* is the leading English-language daily newspaper in contemporary Peninsular Malaysia, with a circulation of 192,059. Initially based in **Penang** when it was established in 1971, it made a strategic move in the early 1980s to Petaling Jaya, **Selangor**, located in the dynamic **Klang Valley** and near **Kuala Lumpur**. Two editions (Northern and Central) are published daily. The *Sunday Star* enjoys a circulation of 232,790. In 1987, its publishing permit was temporarily suspended when the newspaper made comments deemed controversial that might have incited social unrest in the wake of a series of arrests of outspoken critics under the **Internal Security Act (ISA)**. The *Star* is reputed to be the first Malaysian, and the third Asian, newspaper to offer an online edition, on 23 June 1995. *See also* BERNAMA; MEDIA, ONLINE; MEDIA, PRINT; *NEW STRAITS TIMES*.

TIMBER. Timber was the second-highest export earner (after **tobacco**) in **North Borneo** (Sabah) in 1900 with Sandakan as one of the world’s main timber ports. In the 19th century, the Borneo Company Limited in **Brooke Sarawak** failed to establish a timber industry; it was only in the 1920s–1930s that timber became an important export commodity. In the **Malay states**, timber became significant after the **Pacific War** (1941–1945). While Sabah reaped the world timber boom of the 1960s and 1970s, **Sarawak** is currently Malaysia’s leading timber producer. Malaysia’s timber industry faced criticisms over forest conservation and the adverse impact of logging to the **environment** and to indigenes (like the nomadic **Penans**). Measures were undertaken to arrest degradation of forests, restrict and control logging, curb unlawful felling, launch reforestation schemes, establish Permanent Forest Estates (PFE), and keep a Forest Inventory. The **Forest Research Institute of Malaysia (FRIM)** is pivotal in forest conservation and regeneration. *See also* MALAYSIA AGRICULTURAL RESEARCH AND DEVELOPMENT INSTITUTE.

TIN. The **Western Malay States** have long been rich in alluvial tin deposits, notably the **Kinta Valley**, **Klang Valley**, and Sungai Ujong.

Malays had mined the mineral on a piecemeal basis; in the 17th century, the Dutch had attempted with little success to monopolize the peninsular tin trade. It was only in the late 1840s that tin was worked at the aforesaid areas on a large scale and on a systematic basis by Chinese **immigrant labor**. Chinese were invited to undertake **mining** by Malay territorial chiefs who profited handsomely through land leases and export taxes imposed on the mineral. Chinese mining methods were basic, relying on labor-intensive practices of extraction. Despite unsophisticated mining methodology, the Chinese dominated the industry for more than five decades. By the early 20th century, more advanced technologies were required to sustain the industry. European **agency houses** and mining companies increasingly moved into the industry with capital-intensive and technologically advanced mining equipment and methodology; utilizing the dredge brought immense prosperity to Western shareholders.

European-owned tin smelters were situated in the city-ports of **Penang** and **Singapore** where peninsular tin was processed and shipped to Europe and North America. The tin industry initiated infrastructure development in land transport (**railroads and roads**) and communications (telegraph and telephone). By the eve of the **Pacific War** (1941–1945), the **Malay Peninsula**, especially the **Western Malay States**, were connected with a network of railroads and roads from mining sites to the city-ports. The Kinta Valley was reputedly the world's largest tin-mining region. **British Malaya** was the major producer and exporter of tin to the world market. Consequently, the **Great Depression** (1929–1931) adversely impacted tin prices, which plummeted; mines were forced to close and labor was repatriated. Preparations for war (1930s) and during conflicts (Korean War, 1950–1951, and Vietnam, 1960s–1975) boosted demand for tin. By the later part of the 1970s, the tin industry reached its natural end as exhaustion set in and new sites became scarce. Tin had been the nation's major foreign exchange earner (second to **rubber**) for nearly a century. *See also* HUI; LARUT WARS; PANGKOR ENGAGEMENT.

TO' JANGGUT (HAJI MAT HASSAN; 1853–1915). As “The Bearded Elder” (To' Janggut), Haji Mat Hassan of Pasir Puteh, **Kelantan**, launched an anti-British peasant uprising against land taxation

in 1915. Following the transfer from Siamese governance to British colonial rule consequent of the **Anglo-Siamese Treaty** (Treaty of Bangkok) of 1909, Kelantan's traditional chiefs lost their privileges as tax collectors and local administrators with the appointment of a district officer. Dissatisfied, Engku Besar, chief of Jeram, encouraged the tall (1.8 meters), white-bearded *haji* to lead a protest against the payment of taxes. Troops from **Singapore** arrived. A stray bullet killed To' Janggut in an assault on a village. By then, the revolt had dissipated. To' Janggut's rebellion led to the utilization of the peasantry by members of the traditional elite in opposing the tides of change. *See also* BAHAMAN, DATO' (ABDUL RAHMAN) AND THE PAHANG REBELLION; MAHARAJA LELA; MAT SALLEH REBELLION; RENTAP.

TOBACCO. Tobacco cultivation began in **North Borneo** (Sabah) in the 1880s, reaching a peak in 1902 with 60 large Western-owned and managed estates, producing SD\$2 million in export value. The tobacco industry was reputed to have been the fiscal savior of the newly established and struggling **British North Borneo Chartered Company** administration. Tobacco also opened the eastern coast for development and laid the foundations for the **timber** and **rubber** industries that followed thereafter. In the early 1910s, the United States restricted imports of foreign tobacco to protect its domestic producers; North Borneo's tobacco **industry** was adversely affected, and by the 1920s it totally collapsed. Meanwhile in the **Malay states**, tobacco was encouraged as a smallholders' cash crop with the main type cultivated being the local sun-cured variety that supplied small family-owned cigar and cheroot factories and also for roll-your-own *rokok* (cigarettes). Flue-cured tobacco was introduced in **Kelantan** from the 1950s to 1960s, and later cultivated in **Kedah, Perlis, Terengganu, Pahang, and Melaka**. In the 1980s, air-cured tobacco (burley) was introduced in Sabah, which revived the industry. Burley was mainly used in producing blended cigarettes for local consumption. The National Tobacco Board (1973) oversees all aspects of the tobacco industry. *See also* AGRICULTURE.

TOK GAJAH (IMAN PERANG RASU). *See* BAHAMAN, DATO' (ABDUL RAHMAN) AND THE PAHANG REBELLION.

TOURISM. As early as 1972, Malaysia sought to position the country as a tourist destination and took the initiative to host the Pacific Area Travel Association (PATA). In the same year, the Tourist Development Corporation (TDC) was set up, then under the Ministry of Trade and Industry. In 1987, owing to the increasing importance of the tourist industry, the Ministry of **Culture** and Tourism was created and the TDC came under its purview. The inaugural “Visit Malaysia Year” was declared in 1990 and marked the first major tourist promotion drive ever undertaken by the **government**. Tourism boosted three related sectors: transportation, retail, and hospitality. A National Tourism Policy was formulated in 1991 followed by the establishment of the Malaysia Tourism Promotion Board (MTPB), better known as Tourism Malaysia, in 1992. “Truly Asia,” the official tag line of Tourism Malaysia, encapsulates the country’s rich and varied sociocultural and historical heritage.

The multiethnic, multireligious, and multicultural setting of Malaysia is an attractive selling point in drawing visitors from all corners of the globe. Tourist marketing strategies also emphasize the country’s natural and environmental heritage of diverse flora and fauna; the multifaceted aspects of multiculturalism; historical attractions in terms of history, architectural heritage, and traditions; a shoppers’ and **food** lovers’ paradise that actualized the cliché “spoilt for choice”; a center for MICE (meetings, incentives, conventions and exhibitions); and tropical island resorts and diving sites. Malaysia also sought to create niche areas in ecotourism, agrotourism, educational tourism, and health and medical tourism. Various promotional campaigns were launched, such as the Visit Malaysia Year and **Penang’s** Heal and Holiday; international events like the Petronas Formula One Malaysian Grand Prix, the Tour de Langkawi, and the Commonwealth Games were staged; and recognition as UNESCO World Heritage Sites was sought.

While **Pahang**, **Sabah**, and **Sarawak** promote their natural heritage with ecotourism packages through national parks (Taman Negara Kinabalu and Taman Negara Mulu in Sabah and Sarawak respectively have been UNESCO World Heritage Sites since 2000), **George Town**, Penang, and **Melaka** stress their sociocultural and architectural heritage and recognition as UNESCO World Heritage Sites (2008). **Langkawi**, Pangkor, Tioman, Redang, Layang Layang,

Mabul, and Kapalai are not only attractive as island getaways but are also marine parks and diving sites. **Kedah** emphasized agrotourism and **Kelantan** presents itself as the cradle of **Malay** culture.

From some 7.4 million tourist arrivals in 1990, there were 16.4 million in 2005 with **Singapore** (58.6 percent) and Thailand (11.6 percent) accounting for the largest number of visitors. Since 1999, West Asians have been a significant presence as visitors. Domestic tourism is also having an impact in recent years, thanks to the five-day workweek in the public sector, increasing household income, and budget airlines such as **AirAsia** and Firefly. Total tourism receipts in 2005 stood at RM31 billion, making it the third-largest foreign exchange earner after manufacturing and **petroleum**. The tourism sector employed 451,000 people in 2005. *See also* BUJANG VALLEY; ECONOMY, POSTINDEPENDENCE; FESTIVALS; FUSION CUISINE; KUALA LUMPUR INTERNATIONAL AIRPORT; NIAH CAVES; PETRONAS TWIN TOWERS; SEPANG INTERNATIONAL CIRCUIT.

TOWKAY. A **Chinese** term in the Hokkien dialect, whereby *tow* (head) and *kay* (family) means “head of a family” or “patriarch.” It also refers to a proprietor of a business, shop, mine, or plantation; in general, it is attributed to an individual of social standing and wealth. As an honorific, it is prefix to an individual’s name, for instance Towkay Yeap Chor Ee, entrepreneur and philanthropist of pre-1941 **Penang**, and Towkay Loh Boon Siew, a name synonymous with Honda motorbikes and cars, of the postwar decades. *Towkay* as an elite group were characterized by cautious behavior by being conservative and slow to change.

TRADE UNIONS. Despite various legal provisions that allowed Malaysian workers to form and participate in trade unions, only 7 percent (2005) are registered union members, one of the lowest rates in the world. Three legislations in general regulate industrial relations in the country, namely the Employment Act (1955), Trade Unions Act (1959), and Industrial Relations Act (1967). All three were enacted during the turbulent decades of the 1950s and 1960s when leftist activists provoked, organized, and implemented strike actions in various sectors as means to cripple the economy and topple

the **government**. The Ministry of Human Resources implements and enforces these regulations, referring to the Industrial Court to adjudicate disputes; the court's decisions are final. Public sector unions constituted 36 percent (2005) of registered unions. Interestingly, the Malaysian public service with 1 million employees is the largest single employer in the country and more than one third of its employees are unionized. In contrast, private sector employees accounted for 6 percent of union membership.

Two major umbrella organizations are the Malaysian Trades Union Congress (MTUC) founded in 1949 and the **CUEPACS** (Congress of Unions of Employees in the Public and Civil Service). Employers for their part are allowed to establish unions (called associations) with the Malaysian Employers Federation (MEF) as their umbrella association. Quite a number of unions have publications to reach out to their members—for instance, *Suara NUBE* (Voice of NUBE [National Union of Bank Employees]) and *Newsletter of the National Union of Plantation Workers* (NUPW), which also carries a **Tamil** edition.

TRANSPORTATION. See AIRASIA; KUALA LUMPUR INTERNATIONAL AIRPORT; MALAYSIA AIRLINES; NORTH–SOUTH EXPRESSWAY; RAILROADS AND ROADS.

TUHFAT AL-NAFIS (THE PRECIOUS GIFT). One of the two most important works of **Malay** historical writing, *Tuhfat al-Nafis* is indeed a “precious gift” to Malay historiography, next to the *Sejarah Melayu* (Malay Annals). In contrast to the *Sejarah Melayu*, which intermixed fantasies, legends, and events often undefined in time and space, the *Tuhfat* provides an accurate and realistic narrative of developments, particularly of the **Malay Peninsula**, **Sumatra**, and West Kalimantan between the late 17th century and the mid-19th century. Specifically, it detailed the fortunes of the **Johor-Riau Empire** during the 18th century vis-à-vis the various participants in the **Malay Archipelago**—**Malay**, **Bugis**, **Minangkabau**, Dutch, and English. Bugis–Minangkabau antagonism and the uneasy Anglo–Dutch relations are featured offering an invaluable indigenous source material to complement Western documents on the region and period. Again departing from tradition, Raja Ali Haji Ibn Raja Ahmad (ca.

1809–1869) as the author of the *Tuhfat* is apparent and undisputed. Despite offering a **Bugis**-perspective of events, the narrative remained unbiased. The reference to specific source material by the author further adds to the *Tuhfat*'s importance. *See also* LITERATURE, TRADITIONAL MALAY AND OTHER INDIGENOUS.

TUN PERAK (d. ca. 1498). The most capable of the 15th-century **Malay Sultanate of Melaka** *bendahara* (chancellors, chief/prime ministers), Tun Perak succeeded in warding off Siamese assaults, created the Melakan empire (**Malay Peninsula** and eastern **Sumatra**), achieved effective control of the **Straits of Melaka**, and made the city-port the commercial center of trade between Europe, **India**, and **China**, and the nucleus for the spread of **Islam** in the **Malay Archipelago**. He served three sultans and was believed to be a kingmaker. He was instrumental in the compilation of the *Undang-Undang Melaka* (Melaka Laws) that subsequently became the basis of the legal code of most of the peninsular **Malay states**. Tun Perak, unlike his successors, eschewed blind loyalty, and on occasions challenged the wishes of the sultan but with wise justification. *See also* *DERHAKA (DURHAKA); SEJARAH MELAYU*.

12TH MALAYSIAN GENERAL ELECTION. *See* ELECTION, 12TH MALAYSIAN GENERAL (8 MARCH 2008).

“TWENTY POINTS.” When **North Borneo** (Sabah) and **Sarawak** agreed to join Malaysia in 1963, their participation was subject to agreement on “Twenty Points” that was laid out to safeguard their rights and interests. In comparison to **Malaya** and **Singapore**, partners in the proposed wider federation of Malaysia, North Borneo and Sarawak were decades behind in economic development, infrastructure facilities, educational level, political institutions, banking and financial institutions, and many other matters due to their historical background. Hence, the “Twenty Points” touched on **religion, language**, the Constitution, right of secession, head of federation, name of federation, head of state, names of states, state governments, representation in federal Parliament, indigenous peoples, “Borneonization,” constitutional changes, immigration, **education**, citizenship, tariffs and finance, British civil service officers, control over land,

forests, and local government, and the transitional period. It was the acceptance and assurance of the “Twenty Points” by Malaya and Singapore that finally convinced the leaders of the two Borneo territories to agree to join Malaysia. Critics have argued that the federal **government** has reneged on some of the safeguards, but overall federal–state relations have been amicable and workable for the past four and half decades. *See also* BRITISH NORTH BORNEO; BROOKE SARAWAK; FORMATION OF MALAYSIA.

– U –

UNFEDERATED MALAY STATES (UMS). The **Siamese Malay States** of **Perlis, Kedah, Kelantan, and Terengganu**, and independent **Johor** became British protectorates; unlike the **Federated Malay States (FMS)**, they were not under a unified administration—hence, they were referred to as the Unfederated Malay States. As a result of the **Anglo–Siamese Treaty** (Treaty of Bangkok) of 1909, Perlis, Kedah, Kelantan, and Terengganu became British protectorates. Apart from Kelantan (which readily accepted a British adviser in 1910), it was a protracted affair for Terengganu (1919), Kedah (1923), and Perlis (1930). Accused of misadministration, Sultan Ibrahim (1895–1959) of Johor was pressured to accept a British adviser in 1914, thus bringing Johor into the British fold of indirect rule. Overall, UMS rulers had more latitude than those in the FMS; understandably, UMS rulers resisted federation throughout the pre-war decades.

UNITED MALAYS NATIONAL ORGANIZATION (UMNO). The United Malays National Organization, established on 11 May 1946 in Johor Bahru and comprising more than 40 **Malay** organizations, was aimed at leading Malay opposition to the **Malayan Union** (1946) proposed by the British for postwar Malaya. Led by **Dato’ Onn bin Ja’afar**, UMNO succeeded in winning over the nine **Malay sultans** and subsequently forced the British to replace the scheme with the **Federation of Malaya** in 1948. With leaders from the upper-middle class and traditional aristocrats, UMNO presented itself to the British as a secular, moderate voice of the Malays vis-à-vis the radical and left-leaning Parti Kebangsaan Melayu Malaya (PKMM);

Pan-Malaya Malay Nationalist Party) or the Islamist-based **Parti Islam Se Malaysia** (PAS; Pan-Malaysia **I**slamic Party). When Dato' Onn insisted that UMNO accept non-Malays (**C**hinese and **I**ndians) and be renamed "United Malayan National Organization" to reflect its multiethnic representation, he was vehemently opposed; he stepped down in 1951 to form the noncommunal Independence of Malaya Party (IMP) in September. **Tunku Abdul Rahman Putra Al-Haj**, a prince from **Kedah**, succeeded him as UMNO president. Tunku, who believed "Malaya is a Malay country," nonetheless accepted the fact that "Malaya is a multiracial country" and steered UMNO to collaborate with the **Malayan (Malaysian) Chinese Association** (MCA). The UMNO–MCA success in the **Kuala Lumpur** Municipal Council elections (February 1952) led to the inauguration of the **Alliance Party** in 1954 that comprised UMNO, MCA, and the **Malayan (Malaysian) Indian Congress** (MIC). Victory at the **pre-Merdeka general election** in 1955 witnessed Tunku and UMNO playing a pivotal role in negotiations with **Great Britain** for self-rule and eventual *Merdeka* (independence) in August 1957. Tunku became chief minister (1955–1957), then **prime minister** of Malaya (1957–1970), and after 1963, of Malaysia. As the major partner in the coalition—**Alliance Party** (1954–1974), **Barisan Nasional** (BN; National Front) from 1974—UMNO's president and deputy president have held the appointments of prime minister and deputy prime minister of the country. As voting trends follow communal lines, UMNO has always been challenged by PAS for the Malay electorates, particularly in Malay-dominated states such as **Kedah**, **Kelantan**, and **Terengganu**. The setting up of an UMNO branch in **Sabah** made UMNO into a *bumiputera* (indigenous) party accepting membership of non-Muslim indigenous peoples and even non-Muslim Chinese.

UMNO Youth and Wanita UMNO, catering to younger male members (under 40 years old) and women respectively, were formed shortly following the establishment of the main party. In attempts to draw support from the younger generation, Puteri UMNO and UMNO Putera were established in 2001 and 2005 respectively. Women under 35 years old and not members of Wanita UMNO were eligible for Puteri UMNO. UMNO Putera was in fact a bureau within UMNO Youth that was responsible for organizing activities

for young men between 18 and 25 years of age. *See also KETUANAN MELAYU; POLITICAL PARTIES.*

UNITED NATIONS MISSION (JUNE 1963). Notwithstanding the favorable findings of the **Cobbold Commission** (April–August 1962), detractors of Malaysia—notably, President Sukarno (1945–1967) of **Indonesia** and President Diosdado Macapagal (1961–1965) of the Philippines—insisted on verification by the United Nations (UN) prior to their acceptance. Therefore, UN Secretary-General U Thant sent two teams, one to **North Borneo** (Sabah) and another to **Sarawak**, each team comprising officials from **Malaya**, Indonesia, and the Philippines. Sukarno viewed a Malaysia that comprised Malaya, **Singapore**, North Borneo, and Sarawak as **Great Britain’s** neocolonial strategic design to remain influential in Southeast Asia. Macapagal’s contention was that the eastern part of North Borneo was formerly a part of the Sulu sultanate that currently was within the Republic of the Philippines. The UN mission’s favorable report was submitted on 14 September 1963; hence, Malaysia was inaugurated on 16 September 1963. Disregarding the positive support of the two UN missions, Sukarno launched *Konfrontasi* (confrontation) in September 1963, a military and political campaign to crush the newly constituted Malaysia. The Philippines’ **Sabah claim** remains unresolved.

UNIVERSITI SAINS MALAYSIA (USM). Established in 1969 as the University of Penang, it became Universiti Sains Malaysia (University of Science Malaysia) in 1970 to prioritize science and technology in the nation-building process. Innovative from the outset, USM was organized along a “school” system, adopted the American semester system of two semesters in an academic year; and in addition to lectures, tutorial classes of smaller groups reinforced the teaching-learning process. In recent years, USM “franchised” some of its programs to private colleges. The main campus at Minden, **Penang**, is complemented by the medical and **health** campus in Kubang Kerian, **Kelantan**, and the engineering branch at Seri Ampangan, **Province Wellesley**. In 2007, USM was designated as one of four research public universities in Malaysia, and an opinion poll the same year placed it as the overall best university in the country.

In September 2008, USM was granted apex (accelerated program for excellence) status and additional public funds will be allocated to transform it into Malaysia's first world-class university. *See also* EDUCATION, CONTEMPORARY; NATIONAL EDUCATION POLICY; UNIVERSITY OF MALAYA.

UNIVERSITIES AND UNIVERSITY COLLEGES ACT (1971).
See EDUCATION, CONTEMPORARY.

UNIVERSITY OF MALAYA. In 1947, the legislative councils of Malaya and **Singapore** approved the establishment of the University of Malaya based on recommendations of a tertiary education committee headed by Sir Alexander Carr-Saunders. It started in Singapore with the amalgamation of the King Edward VII College of Medicine (1905) and Raffles College (1919), which provided science and arts faculties. Engineering and law followed thereafter. The **Kuala Lumpur** campus began with the arts faculty in 1958, followed by engineering. After 1958, rapid expansion began in earnest. In 1959, the two campuses were each given autonomy, namely University of Malaya in Kuala Lumpur, and University of Malaya in Singapore (later University of Singapore). Subsequently, legislation was enacted that formally established the University of Malaya on 1 January 1962. Renamed Universiti Malaya in the 1990s, it is the alma mater of the country's prominent personalities in **government**, politics, the economy, the professions, and the academic fraternity. In 2007, it became one of four research universities in Malaysia. *See also* UNIVERSITI SAINS MALAYSIA.

UTUSAN MELAYU. *Utusan Melayu*, initially published in **Jawi** script, issued its first edition in **Singapore** in 1939 produced by the Utusan Melayu Press. This popular vernacular newspaper promoted **Malay** nationalism, stirring political consciousness. Utusan Melayu Press shifted to **Kuala Lumpur** in 1958. Forward looking, it introduced a Romanized Malay weekly *Mingguan Malaysia* (1964) and a daily *Utusan Malaysia* (1967). *Utusan Melayu* is widely acknowledged as the doyen of the vernacular press. *See also* BERITA HARIAN; MEDIA, ONLINE; MEDIA, PRINT.

– V –

VEGETARIAN FESTIVAL OF THE NINE EMPEROR GODS

(KEW ONG YEAH). From the first to the ninth day of the ninth moon in the Chinese lunar calendar, Malaysian **Chinese**—particularly in **Penang**—abstain from meat to follow a strict nine-day vegetarian diet in honor of the Nine Emperor Gods (Kew Ong Yeah in Hokkien dialect). The Nine Emperor Gods or Nine Venerable Sovereigns are **Daoist** (Taoist) deities of nine deified brothers whom devotees believed confer good blessings, prosperity, and longevity, and effect remedies for ailments. **George Town**, Penang, has many temples devoted to Kew Ong Yeah, notably the Kuan Yin Si Temple at Burmah Road, the Tow Boh Keong Temple at Hong Kong Street (renamed Lebuah Cheng Fatt Tze), and the Ch’ing Kuan Ssu Temple on Paya Terubong Hill (the “One-Thousand-Two-Hundred-Steps” owing to the steep climb up the hill). The **festival** during pre-1941 days witnessed scores of Daoist mediums in a trance walking the streets of George Town with slit tongues, disheveled hair; some brandished a sword as they participated in the cleansing ritual. Devotees offered their clothing to be stamped with amulets by the mediums’ seal dipped in vermilion ink to protect them from evil elements. The festival’s climax is in the send-off of the deity on the ninth day following a procession through the streets—a throne carried on the shoulders of two temple aides, one in front of the other, and a special boat conveyed in a yellow chariot pulled by devotees. The procession ends on the beach where prayers are conducted and the boat placed on the water, set on fire, and allowed to drift out with the retreating tide. *See also* FOOD; RELIGION.

VISION 2020. Vision 2020 aimed at having Malaysia attain “fully developed nation” status by the year 2020 achieved through sustained growth of gross domestic product (GDP) and implementing structural changes in the national economy. “Malaysia: The Way Forward (Vision 2020),” a working paper, was delivered by **(Tun) Dr. Mahathir bin Mohamad**, Malaysia’s fourth prime minister (1981–2003), at the first meeting of the Malaysian Business Council on 28 February 1991. Nine strategic challenges were outlined for fulfillment: unity and shared destiny; a liberated, secure, and confident

society; Malaysian brand of democracy (mature, consensual, and community based); a moral society; a mature and tolerant society; a scientific and progressive society; a caring society; an economically just society; and a prosperous society. Vision 2020 was incorporated into the **National Vision Policy** (NVP; 2001–2010). *See also* ECONOMIC EQUITY.

– W –

WAN AHMAD (1836–1914). Bendahara (later Sultan) Wan Ahmad of **Pahang** was the archetype traditional **Malay sultan**. He came to the throne after having defeated his brother Tun Mutahir in a bitter civil war (1857–1863). Fiercely independent, Wan Ahmad resisted in vain the march of change and reluctantly submitted his realm to British control in 1888 when the **British residential system** was imposed on him. In 1887, he had to tolerate Hugh Clifford (1866–1941), the **British agent** at his capital Pekan, and then John Pickersgill Rodger, the British resident (1888–1896) in 1888. Wan Ahmad dissociated himself from the new system of governance and withdrew to the interior, leaving Tengku Besar Mahmud, his eldest son and successor, to handle the routine of a **Malay ruler** under British protectorate. British indirect rule caused resentment among the traditional elite, who launched an anti-British uprising (1891–1895) that had Wan Ahmad's sympathy. A once much-feared autocrat, Wan Ahmad died in bitterness and resentment. *See also* DATO' BAHAMAN (ABDUL RAHMAN) AND THE PAHANG REBELLION.

WAN AZIZAH WAN ISMAIL, DR. (1952–). Founder and president (1999–2003) of the **Parti Keadilan Nasional** (PKN, KeAdilan; National Justice Party), Dr. Wan Azizah Wan Ismail of **Straits Chinese** heritage was the Malaysian parliamentary opposition leader in lieu of her position as the head of the **Pakatan Rakyat (People's Pact) Coalition**, a coalition of opposition parties, following the **12th Malaysian general election** of 8 March 2008. Trained as an ophthalmologist at the College of Surgeons, Dublin, Ireland, she served for 14 years as a **government** doctor before stepping down when her husband, **Dato' Seri Anwar Ibrahim**, became deputy **prime**

minister in 1993. She came into the political spotlight when Anwar was dismissed from public office and arrested on charges of corruption and sexual impropriety in September 1998. She became de facto leader of the *reformasi* movement, and in April 1999 she established the PKN to champion Anwar's cause. The PKN won five parliamentary seats in the 10th Malaysian general election of 1999, and performed dismally with a single seat (her Permatang Pauh seat) at the 11th Malaysian general election of 2004. In August 2003, she was instrumental in the merger between PKN and the long-established **Parti Rakyat Malaysia** (PRM; Malaysian People's Party), hence creating the **Parti Keadilan Rakyat** (PKR; People's Justice Party) with herself as president. The PKR performed beyond expectations in the 12th Malaysian general election when it was able to form state governments in **Perak** and **Selangor** and participated in the ruling coalition in **Penang** and **Kedah**. Not surprisingly, in August 2008, Dr. Wan Azizah gave up the Permatang Pauh parliamentary seat to make way for a by-election that was comfortably won by Anwar, who stood as a PKR candidate.

WATANIAH. Wataniah was a **Malay anti-Japanese** resistance force based in Bentong, **Pahang**, during the **Japanese Occupation** (1941–1945) of **Malaya**. Organized by Yeop Mahyuddin Muhammad Sharif in 1942, some 250 members trained at its jungle camp at Batu Malim near Raub. Wataniah's primary role was to keep Japanese supplies on the east coast from reaching the western part of the peninsula in anticipation of an Allied reoccupation of Malaya. Following the sudden Japanese surrender in mid-August 1945, Wataniah, assisted by Allied Force 136 Ghurkha paratroopers, seized control of large parts of Pahang, hence denying it to the leftist-led **Malayan People's Anti-Japanese Army** (MPAJA). **Tun Abdul Razak bin Hussein**, the second prime minister of Malaysia (1971–1976), was a member of Wataniah.

WAYANG KULIT. *Wayang* (“theater”) and *kulit* (the “leather skin” of puppets) is collectively known as “shadow theater.” A performance genre, it utilizes flat leather puppets that cast shadows on a white cloth screen illuminated by a lamp. The puppets, with movable arms, are fixed to a wooden stick held by the *dalang* (puppetmaster) who

controls the movements of the puppets and narrates stories generally derived or adapted from the **Hindu** epics *Mahâbhârata* and *Râmâyana* accompanied by **music** from a **gamelan** orchestra. Typically, the tales emphasize the triumph of good over evil. *Wayang kulit* is indigenous to the **Malays** of Peninsular Malaysia, the Malay-Muslim Thais of southern Thailand, and the Javanese of **Indonesia**.

WESTERN MALAY STATES. The Western Malay States comprised **Perak**, **Selangor**, and **Negeri Sembilan** on the west coast of the **Malay Peninsula**, and **Pahang**. Situated on the east coast, Pahang's inclusion was a misnomer but an administrative expediency. The **tin**-rich states were the first to come under the **British residential system** of indirect rule as a result of the **Pangkor Engagement** of 1874. Again, Pahang was the exception; it had few tin deposits and only accepted a British resident in 1888. For administrative ends, the Western Malay States came under centralized control at **Kuala Lumpur** when they constituted the **Federated Malay States (FMS)** in 1896. The rapid development of the tin **mining** industry, commercial **agriculture** (mainly **rubber**), and construction of **railroad and road** networks brought tremendous progress and prosperity to Perak, Selangor, and Negeri Sembilan. Pahang again was the maverick; one of the reasons the FMS was created was to allow the other states to assist with Pahang's fiscal deficit.

WHITE RAJAH. When in 1841 Sultan Omar Ali Saifuddin II (d. 1852) granted (Sir) James Brooke, an English gentleman-adventurer, the territory of **Sarawak**—then comprising the valleys of the Lundu to the Sadong, approximating the present-day Kuching Division—in 1841 and made him its rajah or governor, Brooke became the first “White Rajah.” Brooke reigned until his passing in 1868 and was succeeded by his nephew, Sir Charles Antoni Johnson Brooke. Rajah Charles's long tenure of nearly five decades represents the heyday of paternalistic White Rajah rule. His eldest son, Sir Charles Vyner Brooke, was the third and last White Rajah (1917–1941, 1946). Sarawak became a British Crown colony in July 1946, ending the dynasty of the White Rajahs of Sarawak. *See also* BROOKE SARAWAK.

WILKINSON, RICHARD JAMES (1867–1941). A British colonial scholar–administrator, Wilkinson showed a keen interest in the **Malays**, particularly their **culture**, history, **language**, and **literature**. Educated at Trinity College, Cambridge, he joined as a cadet in the **Straits Settlements** in 1889, federal inspector of schools (1903–1906), acting resident to **Negeri Sembilan** (1910), and colonial secretary (1911–1916). As federal inspector of schools, Wilkinson saw Malay vernacular **education** as a means to foster a Malay identity. Malay history, language, and literature, and in general Malay socio-cultural traditions, could nurture this identity utilizing Romanized Malay (*rumi*), rather than the *Jawi* script, to propagate and imbue in Malays their heritage. Malay works in *rumi*—for instance, the various *hikayat*—would also be accessible to non-Malays, hence creating greater interethnic relations and appreciation of Malay cultural traditions. Wilkinson was one of the earliest to consider the **Chinese** and **Indians** not exclusively as sojourners but as possible long-term residents. In 1906, he proposed (in vain) the admission of Malay commoners to the **Malay College, Kuala Kangsar** (MCKK), then exclusively for the nobility, arguing that the best Malay students, regardless of their background, should be given an English-language education. However, by the 1930s, he was less enthusiastic (largely shared within colonial officialdom) of the class of Malays with an English-language literary education without decent employment. Wilkinson collaborated with **Sir Richard Olaf Winstedt** on *An English–Malay Dictionary*, authored *History of the Peninsular Malays* (1908), and contributed various scholarly articles, including “Old **Singapore**” and “The Malacca Sultanate” to the *Journal of the Malayan Branch of the Royal Asiatic Society* (JMBRAS).

“**WINNING HEARTS AND MINDS.**” The **Malayan Emergency** (1948–1960), a communist attempt at armed seizure of power, was fought by the British colonial government in **Malaya** on several levels, all operating in parallel: military, political, and psychological. British high commissioner (1952–1954) and director of operations **General Sir Gerald Templer** utilized psychological warfare in winning hearts and minds of Malaya’s multiethnic **population**, particularly **Chinese** inhabitants, who were the main target of the **Malayan Communist Party** (MCP) for recruits, **food** supplies, and

intelligence. To give the immigrant Chinese a sense of belonging and identity, Templer passed the 1952 Amendment Bill that dramatically raised the number of Chinese acquiring Malayan citizenship from 10 percent to 55 percent. Moreover, in 1952, local councils had elected representatives allowing Malaysians to govern themselves, hence inculcating a sense of responsibility of their destiny. Cash rewards and anonymity of informants led to more people providing vital intelligence for the capture of communist terrorists and sympathizers. Safe-conduct passes, amnesty offers, and substantial cash rewards for surrendered guerrillas were tactics employed in the psychological war. Initially reluctant, Templer finally agreed to hasten constitutional developments—self-government (1955) and then *Merdeka* (independence; 1957)—in countering communist propaganda that the MCP was waging a war of national independence. At the **Baling Talks** in December 1955, **Tunku Abdul Rahman Putra Al-Haj** as chief minister of self-governing Malaya met with MCP Secretary-General **Chin Peng** (Ong Boon Hwa). The latter's refusal to give up the armed struggle proved the hollowness of the communist claim of fighting for Malayan independence. The strategy of winning hearts and minds contributed substantially in overcoming the communist insurrection.

WINSTEDT, SIR RICHARD OLAF (1878–1966). Winstedt was an exemplary scholar–bureaucrat of the Malayan Civil Service (MSC) whose passion for the **Malays** led to scholarly publications: *An English–Malay Dictionary* (with **Richard James Wilkinson**), *A History of Malay Literature*, *The Malays: A Cultural History*, and *A History of Malaya*. Following graduation from Oxford, he began as a cadet officer in 1902. Subsequently, he was director of **education** of the **Federated Malay States** (FMS) and the **Straits Settlements** (1924–1931), and founder and president of Raffles College in **Singapore** (1921–1931). While assistant director of education (1916–1994), he established the **Sultan Idris Training College** (SITC), Tanjong Malim, **Perak**, to centralize the training of schoolteachers for the Malay vernacular schools whose numbers he expanded during his tenure as director of education. His deep interest, diligence, and keen observation made him one of the few colonial officers acknowledged as an expert on the Malays.

WOMEN. With few exceptions, most ethnic communities in Malaysia abide by a patriarchal system where females are traditionally sidelined in terms of decision making, life choices (such as marriages), financial independence, social status, inheritance, access to **education**, work, wages, and in various other aspects on grounds of their gender. Princesses during the **Malay Sultanate of Melaka** were contracted into political marriages. Similarly, **Chinese** trading and commercial networks were consolidated or expanded utilizing filial daughters as pawns in strategically planned marriages. Notable exceptions to the norm are among the matrilineal-based **Minangkabau** and the egalitarian **Iban**. While the *adat perpatih* perpetuate female predominance in Minangkabau society, women in Iban society possess equal rights to men in voicing their opinions and participating in the decision-making process. Among many indigenous **ethnic minorities in Sabah and Sarawak**, female shamans and priestesses such as the *bobohizan* enjoy an exalted status in the community. Since the 1920s, women from the main ethnic groups—**Malay**, Chinese, and **Indian**—have had to struggle to assert their rights against traditional and conservative sociocultural mores and practices. Education and fair wages for women’s labor were uphill challenges that activists faced during the pre-1941 period.

The 1960s saw the emergence of urban, educated women (mainly schoolteachers) forming associations to promote women’s rights; in 1963, several of these groups came under an umbrella organization called the National Council for Women’s Organizations (NCWO). By the early 1980s, thanks to the tireless efforts of the NCWO, Malaysian women enjoyed equal remuneration in the civil service, separate taxation for women, encouraged the various state **governments** to codify and standardize Islamic family law, and civil family law for non-Muslims.

Formulated in 1989, the National Women’s Policy (NWP) has two major objectives: to guarantee equal shares between the genders in terms of opportunities, resources, information, and national development benefits, and to involve women in various sectors of national development to enhance the quality of life, eradicate poverty, and eliminate ignorance. Several strategies were put in place to attain the women’s agenda, such as promoting awareness and sensitivity to women’s issues by government and **nongovernmental organizations**

(NGOs); providing education and training opportunities; improving women's **health** standards; ensuring laws to safeguard and protect women both socially and economically; and eliminating discrimination against women in all sectors. Official concern for women's advancement was translated in the formation of the National Advisory Council on Integration of Women in Development (NACI-WID) in the **Prime Minister's** Department in 1976. Various bodies have been entrusted to carry forward the women's agenda, including the Department for Social Development (KEMAS), the **Federal Land Development Agency** (FELDA), the Women's Institute (WI), and the Organization of Action for Muslim Women (PERTIWI). With the NWP's implementation, the Secretariat for Women's Affairs (HAWA; 1983) was upgraded in January 1990 and became the Women's Affairs Division in the Ministry for National Unity and Social Development. A full-fledged ministry known as Women, Family, and Community Development is currently part of the federal executive, with its minister a member of the **cabinet**. It was created in 2001 (current name adopted in 2004).

Legally, women in Malaysia enjoy equal status to men in the country's judicial system. Muslim women, like men, are subject to the dictates of *syariah* (Islamic law). Sisters in **Islam** (SIS), an advocate group, has been vocal in standing up for Muslim women's rights. Besides NGOs, most of the **political parties** have a women's wing that promotes and defends their rights and interests of the fairer sex and more importantly, is intended to win over the female electorate. Prominent Malaysian women include Tan Sri Dr. Zeti Akhtar Aziz (governor of Bank Negara Malaysia [Central Bank of Malaysia]), Datuk Dr. Ng Yen Yen (federal minister for women, family, and community development), Datuk Seri Azalina Othman Said (federal minister for **tourism**); Tan Sri Rafidah Aziz (former federal minister for international trade and **industry**), Ambiga Sreenevasan (president of the Bar Council Malaysia), Datuk Dr. Jemilah Mahmood (founder and director of **Mercy Malaysia**), and Dato' Seri Dr. Robaayah Zambahari (cochairman and medical director, **Institut Jantung Negara** [National Heart Institute]). *See also* DAVID, NICOL ANN; POLYGAMY; SITI NURHALIZA; WAN AZIZAH WAN ISMAIL, DR.; YEOH, MICHELLE.

WU LIEN-TEH, DR. (1879–1960). Dr. Wu Lien-Teh was renowned in **British Malaya** as one of the leaders of the anti-**opium** movement, and throughout the world as the plague fighter of **China**. After graduating from Cambridge as a medical doctor, he served briefly at the **Institute for Medical Research** in **Kuala Lumpur** before starting private practice in his hometown of **Penang**. By the early years of the 20th century, opium smoking was rife among the **Chinese** in the **Straits Settlements** and the **Western Malay States**. As an anti-opium activist, Wu organized meetings and delivered talks on the baneful effects of the drug. In China, Wu discovered the cause and source, and implemented preventive measures to combat the pneumonic plague epidemic that swept the northern Chinese provinces (1910–1911). A road in Ipoh, **Perak**, where he retired, was named in his honor; likewise, his alma mater, **Penang Free School**, had a Wu Lien Teh sports house represented by the color green.

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YAMASHITA TOMOYUKI, GENERAL (1885–1946). “Harimau (Tiger of) Malaya” was the title accorded General Yamashita Tomoyuki in commanding the Imperial Japanese 25th Army to swift victory over **British Malaya** during the **Pacific War** (1941–1945). Landing on 8 December 1941 in south Thailand (Singgora/Songkhla) and northeast Malaya (Kota Baru), he pushed his 50,000-strong troops southward. **Singapore** surrendered on 15 February 1942 with more than 100,000 troops (British, Australian, **Indian**, and **Malay**). During the **Japanese Occupation** (1941–1945), Yamashita approved the harsh *sook ching* (purification, cleansing) where thousands of **Chinese** in Singapore, **Penang**, **Johor**, and other areas were massacred as a preemptive measure to deter a Chinese revolt. Furthermore, he slapped a forced donation of SD\$50 million on the Chinese community. He then moved to Manchuria (1st Area Army) and the Philippines (14th Area Army). He was executed for war crimes on 2 February 1946 in Manila.

YANG DI-PERTUA NEGERI (HEAD OF STATE). The Yang Di-Pertua Negeri, formerly known as governor, is the head of state of

Penang, Melaka, Sarawak, and Sabah. Acting on the advice of the respective chief minister or the state executive committee, the apolitical Yang Di-Pertua Negeri orders the sitting and dissolution of the State Legislative Assembly, and assents to each and every regulation passed by the assembly to become law in the state. The four Yang Di-Pertua Negeri take precedence over the nine hereditary **Malay sultans**. Despite their presence in the **Majlis Raja-Raja** (Conference of Rulers), the Yang Di-Pertua Negeri are not involved in the election of the **Yang Di-Pertuan Agong** (king of Malaysia) and Timbalan Yang Di-Pertuan Agong.

YAP AH LOY (1837–1885). Yap Ah Loy, a Fui Chew Hakka, was reputedly the most successful **Chinese** entrepreneur of 19th-century **Selangor**. In the 1880s, he was the largest **tin** mine owner in the **Klang Valley**, having 4,000 workers on his payroll. He headed the lucrative **revenue farm** consortium and was the largest property owner of **Kuala Lumpur** (KL). In the Klang War (1867–1874), he sided with Tengku Kudin, the viceroy of Selangor who had British backing. After the war, when KL was burned to the ground, Yap as the third *Kapitan China* (1868–1885) rebuilt this tin-trading settlement into an important town that in 1880 became the administrative capital of Selangor. In tin **mining**, Yap was farsighted and willingly invested in mechanization; for instance, he adopted the chain pump method utilizing the steam engine (1881). He constructed cart tracks to link the mining areas of Ampang, Pudu, Petaling, Batu, and Ulu Klang to the river ports of Damansara and KL. He initiated the Damansara–KL Road, and had completed almost five kilometers when the Selangor government under the **British residential system** assumed responsibility in 1877. The first brick **shop houses** in KL completed in 1884 were his efforts. Earlier in 1880, he had erected a small hospital that relied on a levy of SD\$1 that he charged for every pig slaughtered in KL. Belonging to the Hai San society (1823), Yap could rely on its manpower to protect his various businesses, especially the revenue farm monopolies and the brothels, reported to have 300 female prostitutes.

YEOH, MICHELLE (1962–). Michelle Yeoh Choo-Kheng was born in Ipoh, **Perak**, and aspired to become a dancer, but an injury

dashed her ambition. Instead, this former beauty queen (“Miss Malaysia” 1983) turned to acting in Hong Kong’s action films opposite renowned actors like Jackie Chan and Chow Yun-Fat. The 1990s witnessed her rise to fame in martial arts movies such as *Crouching Tiger, Hidden Dragon* (2000), where she did most of the stunts. Her role as Wai Lin opposite Pierce Brosnan’s James Bond in *Tomorrow Never Dies* (1997) catapulted Yeoh to Hollywood stardom. She was conferred a *datukship* by the sultan of Perak (2001), awarded Outstanding Young Person of the World (TOYP; Cultural Achievement) by the Junior Chamber International (2002), and France honored her as Knight of the Legion of Honor (2007).

YONG KUET TZE, TAN SRI DATUK AMAR STEPHEN (1921–2001). As secretary-general of the **Sarawak United People’s Party (SUPP)** for more than two decades (1959–1982), Tan Sri Datuk Amar Stephen Yong Kuet Tze championed the rights of the man in the street. Of humble background, Yong managed to qualify in 1953 as a barrister in the United Kingdom; his Kuching law firm was an unqualified success. He was instrumental in establishing SUPP, a socialist party that attracted radical **Chinese** youths. When the **formation of Malaysia** was mooted in 1961, Yong and SUPP president **Tan Sri Ong Kee Hui** favored **Sarawak’s** independence from **Great Britain** or a federation of Sarawak, **Brunei**, and **North Borneo** (Sabah). Marred by communist subversion, SUPP was politically isolated in powerless opposition politics. Yong busily defended the rights of political detainees. Conscious of SUPP’s predicament, he and Ong represented the moderates and decided to collaborate with nonsocialist parties. Then in 1970, SUPP joined the Sarawak coalition **government** with Yong as deputy chief minister. His brokering behind the scenes subsequently led to the laying down of arms of 256 members of the Partai Rakyat Kalimantan Utara (North Kalimantan People’s Party), including Secretary-General Bong Kee Chok at Simanggang (renamed Bandar Sri Aman) in 1974. Despite being SUPP president (1982–1990), Yong spent the 1980s in **Kuala Lumpur** as a federal **cabinet** minister; his last post was as minister of science, technology, and **environment**. Following an electoral defeat in 1990, he retired from political life to embark on business. *A Life Twice Lived* was his memoir published in 1998.

ZAINAL ABIDIN BIN AHMAD (ZA’BA), TAN SRI (1895–1973).

Late modern Malay **language** owes much to Tan Sri Zainal Abidin bin Ahmad or Za’ba, who codified **Malay** grammar and modified the **Jawi** spelling system. His three-volume *Pelita Bahasa Melayu* (1940, 1946, and 1949) and other works systematized Malay grammar. In 1924, he introduced *Ejaan Sekolah* (School Spelling), a modification of the first standard Malay spelling system undertaken by a committee in 1904 chaired by **Richard James Wilkinson**. Notwithstanding his **Bugis–Minangkabau** heritage, Za’ba as a native speaker of Malay improved on *Ejaan Wilkinson* to better reflect the way **Malays** pronounced their language. *Ejaan Sekolah* remained the official spelling system until 1972. Za’ba was an articulate and prolific Malay nationalist writer whose articles—“The Poverty of the Malays” and “The Salvation of the Malays”—in the *Malay Mail* (November 1923) cost him his teaching position at the prestigious **Malay College, Kuala Kangsar** (MCKK), after which he was transferred to **Sultan Idris Training College** (SITC). He was actively involved with the Kaum Muda (Youth Faction), urging reforms and changes in an archaic, feudal Malay society as well as in the **Islamic** reform movement. Za’ba chaired the Malay congress (1–4 March 1946) that brought forth the **United Malays National Organization** (UMNO). He withdrew from active politics to concentrate on academic work, taking up an appointment (1947–1950) as lecturer of Malay at the School of Oriental and African Studies (SOAS), London. He headed the Department of Malay Studies (1953–1959), **University of Malaya** at **Singapore**. See also *BAHASA MALAYSIA; BAHASA MELAYU*.

ZANG TOI (1961–). Kelantan-born of **Chinese** ethnic background, Zang Toi (Chinese, Xiǎn Shūyíng) made a name in the New York fashion world, when, within five years of graduating from the Parsons School of Design, he launched his inaugural collection in 1989 of loud sarongs, strong suits, and regal dresses, and opened his own studio. New York’s fashion gurus loved his ability to capture the bright tropical colors of Asia. He won the Mouton-Cadet Young Designers Award (1990) and the Award of Excellence from the In-

ternational Center of New York (2002). In 1997, he was conferred Bentara Seri Kelantan by the king of Malaysia. *Zang Toi* and *House of Toi* labels are carried by Nordstrom, Neiman Marcus, and other fashion boutiques throughout the world.

ZAPIN. Regarded as the oldest form of **Malay** syncretic folk **dance**, *Zapin* performers regarded it not as *tarian* (dance) but rather as *main* (game). *Zapin*, from the Arabic *zaffan*, originated from the dance and **music** of Arabs of the Hadhramaut (present-day Yemen) who as traders visited and sojourned in the **Malay Peninsula** as early as the 14th century. A male-dominated dance genre, *Zapin* is subdued and more refined (in contrast to the robust dancing of *zaffan*). *Zapin* owed its popularity and dissemination throughout the Malay Peninsula to performance at **Bangsawan** interludes (extra turns). Creative choreographers transformed *Zapin* from a folk tradition to a popular dance genre with fancy footwork and hand movements. Both traditional and modern *Zapin* coexist, the former in *kampung* (villages), the latter in cities. *See also* SITI NURHALIZA.

ZONE OF PEACE, FREEDOM, AND NEUTRALITY (ZOPFAN).

The **Association of Southeast Asian Nations** (ASEAN) in the “**Kuala Lumpur Declaration**” on 27 November 1971 proclaimed Southeast Asia a ZOPFAN, which was spurred by the relentless militarized conflicts in Cambodia, Laos, and Vietnam in the 1960s and early 1970s. ZOPFAN’s aspirations, however, were unfulfilled. Vietnam continued to regard ASEAN as pro-West throughout the 1970s and 1980s. The Cambodian conflict of the 1980s was a thorn in ASEAN–Vietnam relations. The expansion of ASEAN in the late 1990s to include Vietnam, Cambodia, Laos, and Myanmar augured well for the attainment of the ZOPFAN concept. Meanwhile, protracted separatist struggles in southern Philippines, southern Thailand, and northern **Sumatra** increasingly jeopardize the peace that ZOPFAN seeks. *See also* FOREIGN POLICY.

Appendix A: Yang Di-Pertuan Agong (Kings of Malaysia)

1st Yang Di-Pertuan Agong: Almarhum Tuanku Abdul Rahman ibni Almarhum Tuanku Muhammad, *Yang Di-Pertuan Besar* of Negeri Sembilan. 31 August 1957 to 1 April 1960. Died in office.

2nd Yang Di-Pertuan Agong: Almarhum Tuanku Hisamuddin Alam Shah Al-Haj ibni Almarhum Sultan Alaidin Sulaiman Shah, Sultan of Selangor. 14 April 1960 to 1 September 1960. Died in office.

3rd Yang Di-Pertuan Agong: Almarhum Tuanku Syed Putra Al-Haj ibni Almarhum Syed Hassan Jamalullail, Raja of Perlis. 21 September 1960 to 20 September 1965.

4th Yang Di-Pertuan Agong: Almarhum Tuanku Ismail Nasiruddin Shah ibni Almarhum Sultan Zainal Abidin, Sultan of Terengganu. 21 September 1965 to 20 September 1970.

5th Yang Di-Pertuan Agong: Al-Sultan Almu'tasimu Billahi Muhibuddin Tuanku Alhaj Abdul Halim Mu'adzam Shah ibni Almarhum Sultan Badlishah, Sultan of Kedah. 21 September 1970 to 20 September 1975.

6th Yang Di-Pertuan Agong: Almarhum Tuanku Yahya Petra ibni Almarhum Sultan Ibrahim, Sultan of Kelantan. 21 September 1975 to 29 March 1979. Died in office.

7th Yang Di-Pertuan Agong: Sultan Haji Ahmad Shah Al-Musta'in Billah ibni Almarhum Sultan Abu Bakar Ri'ayatuddin Al-mu'adzam Shah, Sultan of Pahang. 26 April 1979 to 25 April 1984.

8th Yang Di-Pertuan Agong: Sultan Iskandar ibni Almarhum Sultan Ismail, Sultan of Johor. 26 April 1984 to 25 April 1989.

9th Yang Di-Pertuan Agong: Sultan Azlan Muhibuddin Shah ibni Almarhum Sultan Yussuf Izzuddin Shah Ghafarullahu-lah, Sultan of Perak. 26 April 1989 to 25 April 1994.

10th Yang Di-Pertuan Agong: Tuanku Ja'afar ibni Almarhum Tuanku Abdul Rahman, *Yang Di-Pertuan Besar* of Negeri Sembilan. 26 April 1994 to 22 April 1999.

11th Yang Di-Pertuan Agong: Almarhum Sultan Salahuddin Abdul Aziz Shah Alhaj ibni Almarhum Sultan Hisamuddin Alah Shah Alhaj, Sultan of Selangor. 26 April 1999 to 21 November 2001.

12th Yang Di-Pertuan Agong: Tuanku Syed Sirajuddin ibni Almarhum Tuanku Syed Putra Jamalullahi, Raja of Perlis. 13 December 2001 to 12 December 2006.

13th Yang Di-Pertuan Agong: Sultan Tuanku Mizan Zainal Abidin ibni Almarhum Sultan Mahmud, Sultan of Terengganu. 13 December 2006 to present.

Appendix B: Prime Ministers

Tunku Abdul Rahman Putra Al-Haj: 1st chief minister of Malaya, 28 July 1955 to 30 August 1957; 1st prime minister of Malaya, 31 August 1957 to 15 September 1963; 1st prime minister of Malaysia, 16 September 1963 to 22 September 1970.

Tun Abdul Razak bin Hussein: 2nd prime minister of Malaysia, 22 September 1970 to 14 January 1976.

Tun Hussein Onn: 3rd prime minister of Malaysia, 15 January 1976 to 16 July 1981.

Tun Dr Mahathir bin Mohamad: 4th prime minister of Malaysia, 16 July 1981 to 31 October 2003.

Dato' Seri Abdullah Ahmad Badawi: 5th prime minister of Malaysia, 31 October 2003 to present.

Glossary

<i>adat perpatih</i>	The Minangkabau matrilineal customary system, notably significant in marriage and inheritance.
<i>adat</i>	Custom or customary law, traditions, norms among indigenous peoples in Borneo and the Malay Peninsula.
Allah	Islam, God.
<i>ang pow</i>	Chinese Hokkien, lit. “red packets,” red packets enclosed with money for luck.
<i>Apanji</i>	Javanese, a prince, a noble, a person of high status.
<i>arak</i>	Malay, locally distilled liquor; also arrack.
<i>Bahasa baku</i>	Malay, uniform or standard language.
<i>Bahasa Malaysia</i>	Malay, the national and official language of Malaysia.
<i>bangsa</i>	Malay, race, ethnicity.
<i>Bangsa Malaysia</i>	Concept that regards the multiethnic inhabitants of Malaysia as a singular “ethnicity,” hence unity and integration.
<i>Bangsawan</i>	Malay, nobility; musical drama, songs, music, and dances.
<i>baruk</i>	Bidayuh, headhouse, circular with a conical thatched roof separate from the longhouse.
<i>bejalai</i>	Iban, to walk, go on a journey.
<i>bendahara</i>	Chief minister, chancellor, vizier.
Bidayuh	Refers to “people of the interior,” Land Dayaks.
<i>bilek</i>	A compartment accommodating a family in a longhouse; also denotes the living room of the compartment.

<i>bobohizan</i>	Ritual priestess or spirit medium in Kadazan-dusun society and other ethnic minorities of Sabah.
<i>bomoh</i>	Malay, medicine man, a spiritual healer; shaman.
<i>bumi</i>	Malay, earth, soil, land.
<i>bumiputera</i>	Malay, lit. “son(s) of the soil,” indigenous, native.
<i>bunga raya</i>	<i>Hibiscus ross-sinensis</i> , the national flower of Malaysia.
<i>candi</i>	Temple structure.
<i>ceramah</i>	Malay, briefing, talk.
<i>dadah</i>	Malay for narcotics, hallucinogens such as <i>ganja</i> (marijuana), heroin, and similar drugs that are habit forming.
<i>dakwah</i>	Propagation of the Islamic faith amongst non-Muslims.
<i>datu</i>	An honorific used in Borneo denoting a nonroyal chieftain.
<i>daulat</i>	Malay rulers’ sovereignty.
Dewan Negara	Senate, Upper House of Parliament.
Dewan Rakyat	House of Representatives of Parliament.
dharma	Hindu system of religious and sociocultural way of behavior.
durbar	Conference of Malay rulers and British colonial officials.
<i>feitorias</i>	Portuguese, trading outposts.
<i>feng shui</i>	Chinese, lit. “wind” (<i>feng</i>) and “water” (<i>shui</i>); an ancient Chinese art of living in harmonious synergy or oneness with nature.
gamelan	Traditional Javanese percussion orchestra of brass or bronze instruments adapted and adopted by the peninsular Malay royal courts.
<i>ganyang</i>	Indonesian/Malay, lit., “to chew up”; used by Indonesia in <i>Konfrontasi</i> (1963–1966) with Malaysia.
<i>gotong-royong</i>	Malay, cooperation, working together, collective or communal labor.

<i>gurdwara</i>	Sikh, temple.
<i>Hadith</i>	Arabic, “story,” “tradition.” Refers to authoritative versions or parts of the <i>Sunna</i> .
<i>hajj</i>	Muslim pilgrimage to Mecca.
<i>halal</i>	Sanctioned by Islamic principles of food preparation; permissible.
<i>hamba</i>	Malay, slaves.
<i>hudud</i>	Islamic legal terminology that refers to specific punishments imposed by Syariah (Islamic law based on the Qur’an).
<i>huguan siou</i>	Paramount leader of the Kadazandusun.
<i>hui</i>	Chinese, refers to a society, association, clan or dialect-based union, brotherhood.
<i>ibedem</i>	Herring-bone method of tapping rubber without damaging the tree.
Islam Hadhari	Civilizational Islam.
Istana Negara	National Palace, Kuala Lumpur, official residence of Yang Di-Pertuan Agong (king of Malaysia).
<i>kampung</i>	Malay, village.
<i>Kaum Muda</i>	Malay, lit. “Young Ones,” modernists.
<i>Kaum Tua</i>	Malay, lit. “Old Ones,” traditionalists, conservatives.
<i>keluarga</i>	Malay, family.
<i>madrasah</i>	Islamic schools.
<i>masuk Melayu</i>	Malay, “to become a Malay”; to embrace Islam and adhere to a Malay way of life, culture, traditions, and customary practices.
<i>menteri besar</i>	Malay, chief minister.
<i>Merdeka</i>	Malay, political independence.
<i>Min Yuen</i>	Peoples’ revolutionary movement.
<i>muzakarah</i>	Dialogue.
<i>orang kaya-kaya</i>	Native headman in North Borneo (Sabah).
<i>padi</i>	Malay, rice (<i>Oryza sativa</i>) stalk; unhusked rice.
<i>pembesar</i>	Malay, provincial chiefs.
<i>perabangan</i>	Sons of <i>datu</i> (nonroyal chiefs).
<i>rakyat</i>	Malay, the people, masses, peasantry.

Ramadan	The holy month in the Muslim <i>Hijrah</i> calendar when Muslims fast from dawn to dusk. Fasting is one of the Five Pillars of the Islamic faith.
<i>reformasi</i>	Reform.
<i>rotan</i>	Cane, rattan; an important jungle product commonly used as building materials.
Rukunegara	“Principles of the Nation” or “National Principles” in reference to Malaysia.
<i>rumi</i>	Romanized Malay.
<i>sheikh/sharif</i>	Arabic, an honorific whereby the individual claimed descent from the Prophet Muhammad (s.a.w.).
<i>Sunna</i>	Compendium of the traditions, especially sayings of the Prophet Muhammad (s.a.w.) and of His Companions, and Muslim scholars over the centuries.
<i>syariah</i>	Islamic law.
<i>Tanah Melayu</i>	Malay, lit. “land of the Malays,” Malay homeland.
<i>ulama</i>	Islamic scholar, cleric.
<i>ummah</i>	Muslim community.
<i>wakil</i>	Malay, representative.
<i>wayang kulit</i>	Malay, lit., “shadow theater” referring to a performance genre that utilizes flat leather puppets casting shadows on a white cloth screen illuminated by a lamp.
<i>zakat</i>	Islamic alms giving.

Bibliography

Scholarly writings on Malaysia—either by local academics or foreign authors—have quadrupled in the past decade. Although works in the English language remain dominant, the corpus of literature in *Bahasa Malaysia*, the national language, has increased in recent years both in quantity and quality. The latter was a result of increased research and publication of findings from Malaysian academics as well as the avenues provided by local university presses in addition to Dewan Bahasa dan Pustaka (DBP), which hitherto had been the main publisher of *Bahasa Malaysia* scholarly books. This favorable trend augurs well, as works in the national language reach a wider and growing audience drawn from the current generation of those aged 40 and under who have experienced an entire education career (from primary to tertiary) utilizing *Bahasa Malaysia* as the medium of instruction for the curriculum. English, to this generation, is a language taught for communication purposes, a status far less than as a second or even a foreign language. The downside of a predominantly *Bahasa Malaysia* readership is that, despite the increasing emergence of quality scholarly works in *Bahasa Malaysia*, such works remain a minority in most academic disciplines whether in the sciences, technology, humanities, social sciences, or arts.

Undeniably, more than five decades after *Merdeka* (independence), high-quality scholarly writings on Malaysia remain in English. Likewise, authorship to a great extent rests in the hands of non-Malaysian scholars, with only a handful of locals who have carved a successful niche for themselves in the international scholarly arena with works published by world-class and reputable publishers. Needless to say, local scholars who are able to repeatedly publish with internationally recognized English-language university presses or commercial publishers tend to be from the older generation (over 50 years old).

In recognition of the aforesaid circumstances of scholarship and publication trends, the following bibliography offers at best a selected cross-section of academically oriented works on Malaysia. The listing

criteria for the bibliography are along several guiding principles: classical works that have withstood the test of time, eyewitness accounts, insightful studies, thorough and up-to-date analyses, particularly renowned studies, critical but balanced interpretations, and introductory works or overall surveys that are especially useful for nonspecialists.

Major collections (books and journals) on Malaysia located within the country itself are the following libraries and repositories:

Perpustakaan Negara (National Library), Kuala Lumpur
 Perpustakaan Universiti Malaya, Kuala Lumpur
 Perpustakaan Universiti Kebangsaan Malaysia, Bangi
 Perpustakaan Alam dan Tamadun Melayu (ATMA), Universiti Kebangsaan Malaysia, Bangi
 Perpustakaan Hamzah Sendut, Universiti Sains Malaysia, Penang
 Sarawak Museum Library and Archives, Kuching, Sarawak

Libraries and repositories outside the country that possess commendable collections of works on Malaysia are as follows:

National Library of Singapore, Singapore
 National University of Singapore Library, Singapore
 Institute of Southeast Asian Studies (ISEAS) Library, Singapore
 Menzies Library, Australian National University, Canberra, Australia
 Malaysia Section, Koninklijk Instituut voor Taal-, Land- en Volkenkunde (KITLV) (Royal Netherlands Institute of Southeast Asian and Caribbean Studies), Leiden, The Netherlands
 School of Oriental and African Studies (SOAS) Library, University of London, London, Great Britain

In terms of primary source materials, the following archives are essential to researchers on Malaysia:

Arkib Negara (National Archives), Kuala Lumpur, Malaysia
 Sarawak Museum Library and Archives, Kuching, Sarawak, Malaysia
 Sabah State Archives, Kota Kinabalu, Sabah, Malaysia
 National Archives of Singapore, Singapore
 Imperial War Museum, London, Great Britain
 Public Record Office, Kew, Great Britain
 Cambridge University Library, Cambridge, Great Britain

The Bodleian Library of Commonwealth and African Studies at Rhodes House (the Rhodes House Library), Oxford, Great Britain
 Leiden University, Leiden, The Netherlands
 The Australian War Memorial, Canberra, Australia

Recommended useful Internet websites are as listed below:

www.my.malaysia.net.my

www.cia.gov/library/publications/the-world-factbook/geos/my.html

Basic information including historical background, climate and environment, government and politics, economy, society, religion, culture, communications and transportation, military, education, entertainment, transnational issues, etc.

www.gov.my

The official portal of the Malaysian government provides a directory of information and services to the public.

www.tourism.gov.my

www.allmalaysia.info/

www.virtualmalaysia.com

Essential information for travelers and tourists from the best season to visit and vacation, great bargains and shopping items, attractions, and interesting sites to do's and don'ts, social mores, accommodation for all budgets, transport and travel details.

www.studymalaysia.com/

www.malaysia-students.com/

Utilitarian education resource guide offering information on all aspects of education and schooling.

www.mycen.com.my/malaysia/trade_council.html

www.scci.net.my/

www.mida.gov.my

www.yellowpages.com.my/

www.mifc.com/index.php?ch=con_mas&pg=con_mas_business

An online business directory with updates on Malaysia, important websites, listings, map, phone, address of trade councils, business councils, chambers of commerce catering as a tool for local and foreign traders, manufacturers, investors, and the business community.

www.mycen.com.my/malaysia/political_parties.html

Websites, listings, map, phone, address of political parties, ruling and opposition parties, politics-related organizations in Malaysia.

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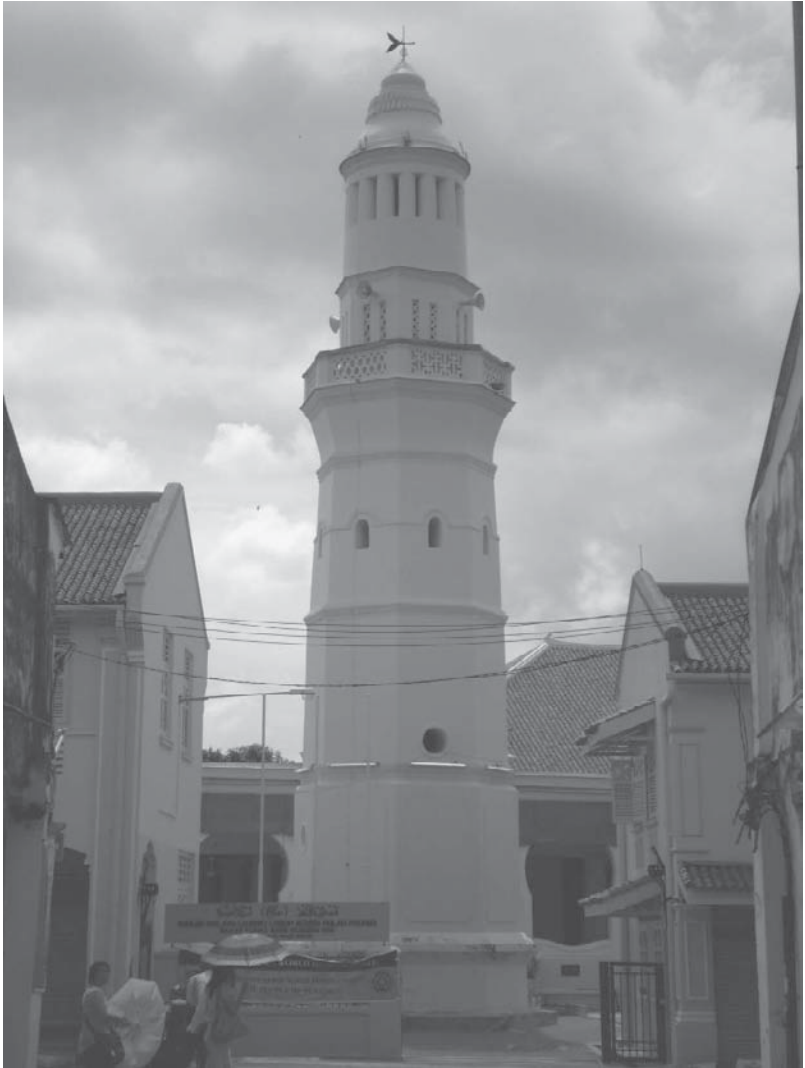
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About the Author

Ooi Keat Gin studied history and education at Universiti Sains Malaysia, Penang, and received his MA in history at the National University of Singapore and his PhD in Southeast Asian Studies at the Centre for South-East Asian Studies, University of Hull, Great Britain. Since the mid-1990s, Dr. Ooi has undertaken research on the Pacific War (1941–1945) and the Japanese Occupation period (1941–1945) in Borneo, publishing several books: *Japanese Empire in the Tropics*, 2 vols. (1998), *Rising Sun over Borneo* (1999), *Traumas and Heroism* (2007), and *Japanese Occupation of Borneo* (forthcoming). He was the editor of the award-winning *Southeast Asia: A Historical Encyclopedia: From Angkor Wat to East Timor*, 3 vols. (2004). Apart from contributions to numerous scholarly journals (*Journal of Southeast Asian Studies*, *Indonesia and the Malay World*, *Modern Asian Studies*, *The Historian*, *Journal of Colonialism and Colonial History*, etc.), he has authored books on a variety of subjects such as educational history, economic history, urban and architectural history, and sociocultural topics. His other publications include *World beyond the Rivers* (1996), *Of Free Trade and Native Interests* (1997), *Malaysia* (1999), *One Hundred Years of Tin Smelting, 1898–1998* (2001), *From Colonial Outpost to Cosmopolitan Centre* (2002), and *Enter the Dragons* (2008). A professor of history and coordinator of the Asia–Pacific Research Unit (APRU), School of Humanities, at the Universiti Sains Malaysia, Dr. Ooi is also the editor of the *International Journal of Asia–Pacific Studies* (IJAPS; <http://www.usm.my/ijaps>) as well as series editor of the APRU–USM Asia–Pacific Publication Series. He is a Fellow of the Royal Historical Society, London.



The Acheneh Street Mosque in George Town used to support a flourishing Acehnese trading community that settled in the surrounding vicinity. The Acehnese and their Hokkien Chinese partners prospered in the pepper trade during the greater part of the 19th century.



AirAsia is Malaysia's first budget airline, commencing operations in December 2001. Its affordable airfare translates into reality its tagline "Now Everyone Can Fly" and boosted domestic and regional air travel.



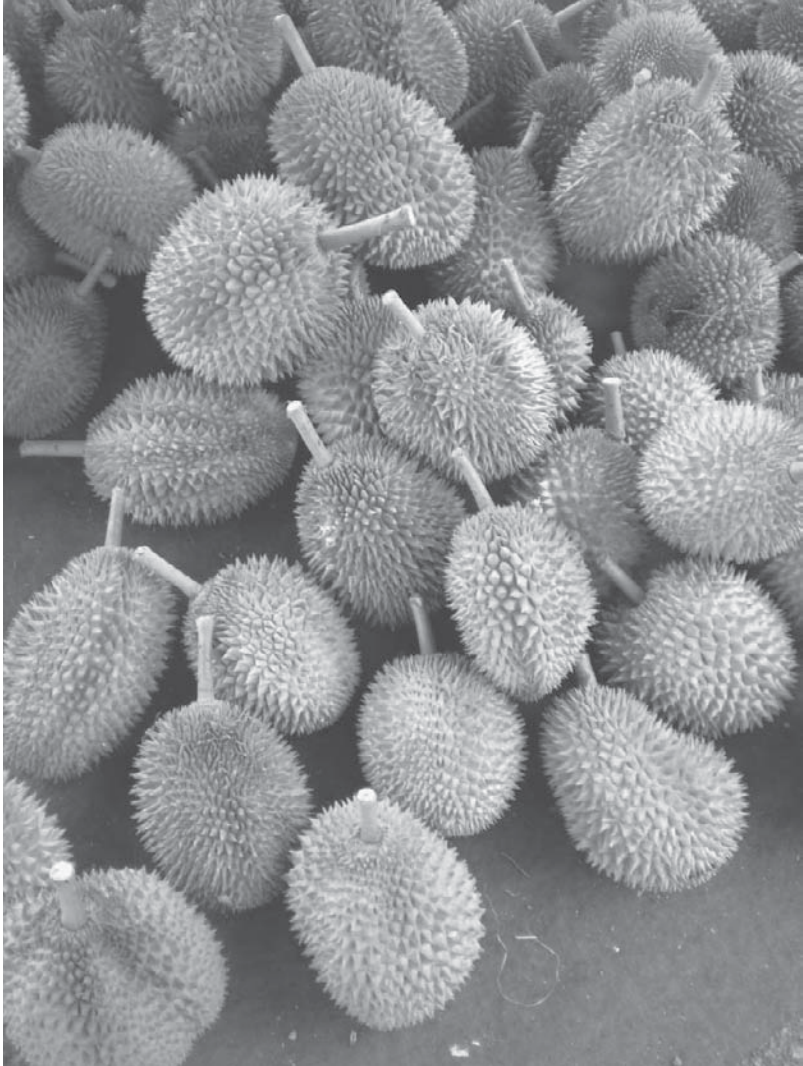
Wat Chayamangkalaram, a Thai Buddhist temple in Penang, houses the world's third-largest reclining Buddha, measuring 33 meters in length. Buddhists comprise nearly a fifth of Malaysia's multiethnic population.



Char koay teow is one of Penang's many signature street foods and has elevated itself onto the menu of numerous five-star establishments.



The renowned Kuan Imm Teng (Kuan Yin or Goddess of Mercy) Temple in George Town established in the early 19th century is typical of a Chinese place of worship where Confucianism, Daoism, and Chinese Buddhism are represented.



The spiky durian, dubbed the “king of fruits,” enjoys wide popularity among Malaysia’s multiethnic peoples. Because of its pungent and overwhelming aroma, the durian is certainly an acquired taste.



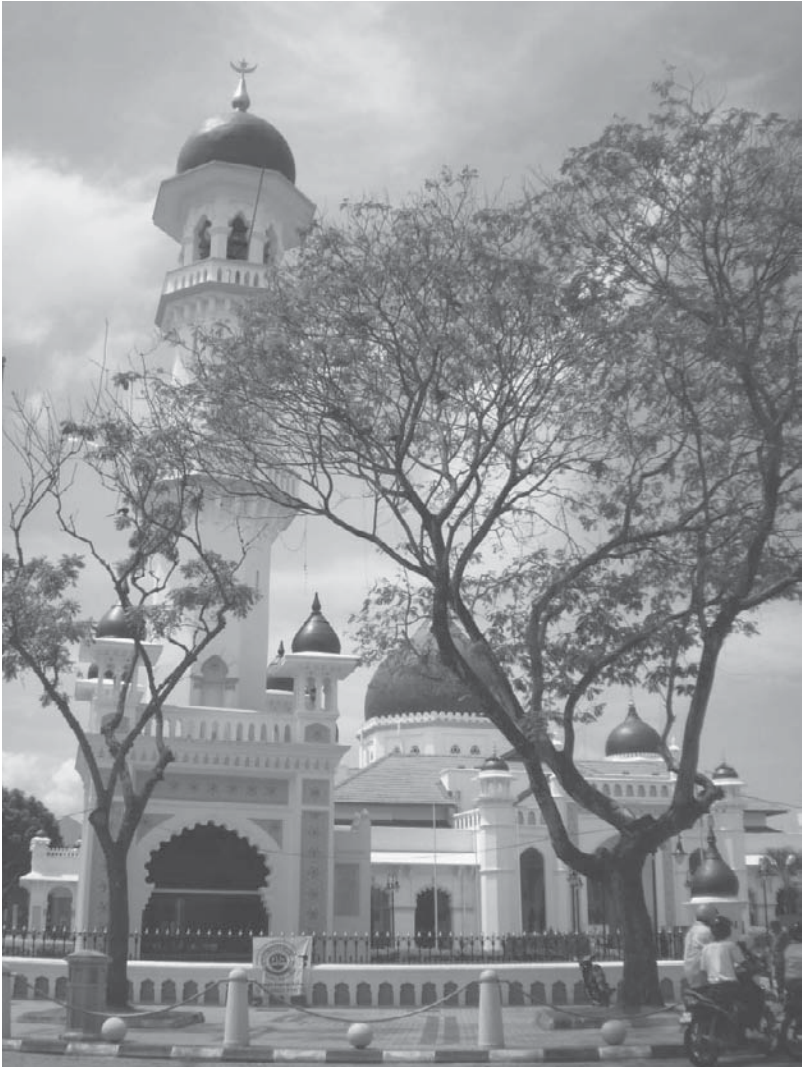
The streetscape of inner George Town offers an array of shop houses, some dating to the early part of the 20th century. George Town has the largest concentration of shop houses in Malaysia, which contributes to its unique Old World charm.



Since its beginnings in the last quarter of the 19th century, Hospital Lam Wah Ee, a nonprofit private hospital in Penang, has sustained its existence through generous support from philanthropists and public donations. Such establishments complement the public health-care sector of Malaysia.



Gods and goddesses from the Hindu pantheon decorate the South Indian-style temples that dot Malaysia. Introduced to the Malay Archipelago through traders from the Indian subcontinent around 600 C.E., Hinduism is the main religion among the Indian community of Malaysia.



The High Court buildings of Penang, built before the Pacific War (1941–1945), have recently been refurbished.

Kapitan Keling Mosque largely caters to the Jawi Peranakan (Indian-Muslim) community, whose members live and work in the surrounding vicinity of George Town where the money-changing and jewelry businesses are congregated. Since the 19th century and continuing to the present, George Town has the largest concentration of Jawi Peranakan in Malaysia.





The resort archipelago of Langkawi, comprising some 99 islands situated off the northwest coast of Peninsular Malaysia, has much to offer the visitor, with a host of attractions from water sports and exploring the marine park to simply soaking up the sun on one of the many secluded and quiet beaches.



A traditional banana-leaf-wrapped nasi lemak showing a piece of boiled egg, fried fish, and generous spicy, chili gravy. As a breakfast or tea-time snack, nasi lemak is savored by Malaysia's multiethnic inhabitants.



The Bunga Raya (Hibiscus ross-sinensis) is Malaysia's national flower and a popular motif design for traditional batik fabrics.

The Penang Free School, established in 1816, replicated British public schools during the colonial period; its "old boys" comprised the "Who's Who" in postindependent Malaya (Malaysia). The school continues to be one of the premier schools in the country, both academically and in sports.





Black and white pepper corns. Pepper was an important trade commodity in the 19th and early 20th century, with the free port of Penang acting as an important outlet for Sumatran pepper. Pepper was also cultivated in Johor and Sarawak. Pepper remains an important commercial crop for present-day Sarawak.

PERODUA, the acronym for the Second National Car Industry Limited, is fast becoming an important local car producer with a commendable share of the domestic market.





A gurdwara (temple) serves not only as a place of worship for followers of Sikhism but also as a communal venue for the minority Sikhs.



Cinnamon, star anise, and cloves were some of the important spices that were invaluable in the spice trade of the 16th and 17th centuries in the Malay Archipelago.



The Straits eclectic style exhibited in the Yeap Mansion was a popular architectural genre during the late 19th century and early 20th century of the residences of the towkay elite of the Straits Settlements. This former home to philanthropist Yeap Chor Ee currently houses the Wawasan Open University's main campus in Penang.



The Institute of Graduate Studies of Universiti Sains Malaysia is increasing its student intake over the next few years in line with the university being designated a research university in 2007 and granted apex (accelerated program for excellence) status in 2008.