

AN EVALUATIVE STUDY OF PARTICIPATORY
DEVELOPMENT:
THE DYNAMICS OF RURAL COMMUNITY
DEVELOPMENT IN SARAWAK

By
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Thesis submitted to the University of
Nottingham for the degree of Doctor of
Philosophy
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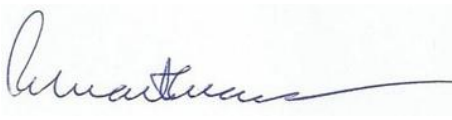
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Date: 20 March 2024

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ACRONYMS

AZAM	Angkatan Zaman Mansang
CFSC	Communication for Social Change
CPN	Community Participation Network
DBNA	Dayak Bidayuh National Association
IMCFS	Integrated Model of Communication for Social Change
ISKM	Integrated Systems for Knowledge Management
JKKK	Jawatankuasa Pembangunan dan Keselamatan Kampung (In English: Village Development and Security Committee)
NCL	Native Customary Land
NCR	Native Customary Rights
PCMD	Participatory Communication Model for Development
PDC	Participatory Development Communication
SALCRA	Sarawak Land Consolidation and Rehabilitation Authority
SDNU	Sarawak Dayak National Union

ABSTRACT

An Evaluative Study of Participatory Development: The Dynamics of Rural Community Development in Sarawak

Participation and communication are key terms in the study, and they work in tandem. They raise the need for dialogic communication and collaborative activities to foster empowerment and greater interaction for the villagers of Kampung Opar and Sebauh longhouses, the sites of my research, so that they can assert their role in community development planning and decision making. With development policy and implementation generally taking a top-down approach, politics and power relations remain a powerful factor of influence, limiting the social space for freely occurring group or community-initiated participatory activities.

Residents of a longhouse in Bintulu and villagers in Kampong Opar were studied. Online and in-person interviews were also conducted with more than 50 Dayak personalities from the Dayak Iban and Dayak Bidayuh communities.. The majority of the latter are professionals or university-educated. They hail from the two villages but have set up their second home in towns where they run their businesses or are in employment. They return home to their villages at least once a month and maintain strong links with their ancestral homes.

Dialogic communication, which is a fundamental component of participatory development, underpins human development by allowing people to access, create, and share information that is critical to their empowerment and participation in development and progress. Paolo Freire's horizontal approach is used to lend credibility and support to a people-centered movement that maximises the use of local resources and talents to motivate and lead the communities of Kampung Opar and Sebauh longhouse on a shared path towards participatory development.

Although there are theories and models in the social science literature on community participation, participatory development, and participatory communication, the majority of them are based on western thinking and ideas that focus mechanistically on the process of information and resource development, information sharing, and knowledge-driven empowerment while excluding elements of culture and religion.

In my research, I extended and adapted existing models of community participation to include religion and culture as important factors in social capital formation because they can be effectively used to create collective identity and drive participatory communication. While participatory development is associated with dialogue, self-sufficiency, and empowerment, the socio-cultural context of communities is equally important and plays a role in the participatory communication and development cycle. Quality research is used primarily in carrying out the study, with emphasis on understanding and explaining the social phenomena, characteristic behaviour, experiences, values, psyche, and

relationship behaviour of the people in the two communities (Kampung Opar and Sebauh longhouse). The social dimension is essential in the formulation and development of participatory development policies and frameworks. The government authorities in Sarawak do not deny the importance of people's participation in community development or the critical role that dialogic communication plays in creating a democratic corridor to facilitate the process of negotiation and meaning exchange. The issue is that they see communication primarily as the transmission of messages to the community. This must be corrected. This would entail a review of the current local government structure and accountability pattern, as well as the state ordinance governing the structure and powers of the local government.

In my study, a preferred option is a "integrated participatory innovation platform," which is a process model that integrates the efforts of stakeholders such as local government, community leaders, politicians, NGOs, and the private sector in relation to local development. It would help to break the impasse and lay the groundwork for greater and more effective participation, on which the community and local government could collaborate to improve community-local government relations and empower community members.

It is hoped that the 'integrated participatory innovation platform" will facilitate the creation of a bigger space for power and opportunities for the community and provide the way forward for participatory development for rural communities in Sarawak.

CHAPTER 1. INTRODUCTION

Key words:

Normative, qualitative and systemic approach, social dimension, practice dilemmas and wisdom, decision-making, collaborative relationships, empowerment, local knowledge processes, cultural identity, sociological construct.

1.1. Background to the Research

An essential component of my research experience is development, which is generally understood to be a holistic, multifaceted, dialectical process that differs from society to society and from one historical time or nation to the next (UN Roundtable Rome, FAO, 2007). Given this diversity, Guirao, Lynch, and Pérez (2012). argue that there is no common path to development that can be applied appropriately to all cultures. Tamara (cited in Sri Lanka Guardian, 2013) expresses and reaffirms this, pointing out that there is no universal development model that applies to all citizens at all times.

A basic tenet of the development argument is that humankind is the basis for development (Boovi and J. Urakovi, 2014). According to S.J. Lee, Y. Kim, and R. Phillips (2014) and McHardy & O'Sullivan (2004), growth

must tackle the challenges involved in enhancing a community's socioeconomic well-being and, as a result, advance the community's development to a higher level that is in line with the community's long-term needs and desires.

The history of growth can be traced back to human civilization's early years (Worsley, 1984). In the aftermath of World War II, however, the definition and organisational structure of modern development had its origins, more precisely in the Marshall Plan, introduced by US President Harry Truman. President Truman said in his inaugural speech on January 20, 1949: "We need to embark on a bold new programme to make the benefits of our scientific advances and industrial progress available to underdeveloped areas for improvement and growth." (Ferrel, R H, 2013). This was to be the origins of Eurocentric theories and development and modernisation models that have been widely criticised by academics and development practitioners in the course of their development, who see them as an effort to "modernise" or "westernise" the world on the basis of the European perspective (Escobar 1995, Esteva 1992).

The development initiatives that were started by the West in affluent nations have shown several notable failures, and the fact that the lives of the impoverished in the majority of developing nations have not changed is a major issue (Bradshaw & Wallace, 1996; Jaffee, 1998). According to Fraser

and Villet (1994), the reason the Western approach to development failed was that the local people who were meant to gain from the initiatives did not participate in decision-making. A shift in scientific thinking about development has occurred. According to Servaes (1989), this is characterised by a shift from a positivist, quantitative, and comparative approach to a normative, qualitative, and systemic approach. The former economic interest paradigm of modernization has given way to a moral and multidisciplinary one, claim Servaes and Malikhao (2002). Servaes and Malikhao (2002) describe this as a transition from endogenism, or "victim" blame, to exogenism, or "outsider" blame, and ultimately to globalism and holism.

Since the 1990s, Malaysian development has shifted from a GDP-centric to a people-centric focus (HM Dahlan, 1994). The situation in Sarawak is the same as evidenced by the Sarawak Government's blue print for development, 'Politics of development,' which was the brainchild of former Chief Minister Abdul Taib Mahmud (Mamora in Sarawak Tribune, 1997). Taib's development model centres on two essential components: the people's capacity for absorption, which forms the foundation for total change, and the natural and financial resources that must be cultivated and tapped into (Mamora in Sarawak Tribune, 1997). The shortcomings and prejudices of fundamentally Eurocentric development theories have given rise to a new perspective on development in developing countries where citizens'

participation is taken into account.. As a result, participation is an important component of growth. According to Meier (2008), the United Nations system is gradually realising that participatory communication activities play an important role in addressing social exclusion and that one of the root problems of poverty is a lack of voice.

The research methodology thus necessitates a comparative analysis of the various theoretical models of participatory growth and participatory communication in order to focus on the dynamics that comprise the participatory elements of the people-based communication model that has been found to be relevant and workable for community development in a developing society.

Ultimately, the main argument is that development has changed from being solely driven by GDP to being driven by people. As a result, it is crucial to integrate participatory development and a people-centered approach with flexibility for adaptation to local conditions as a necessary part of growth (HM Dahlan, 1991; G.M. Walter, 2004).

1.2. Context of study

1.2.1. Introduction

My research is set in the context of rural community development in Sarawak, with a focus on the rural Dayak community. Emphasis is placed

on the importance of the social dimension, particularly the rural Dayak people's participation in development, whether government-led or community-led. Development is a process of social transformation rather than a collection of laws and initiatives put in place to accomplish particular objectives. The previous five centuries have seen a noticeable increase in the speed and momentum of this process, which has accelerated over the last five decades (Jacobs, Garry, and Asokan, 1999).

The concept of community as a group is a 'sociological construct' as well as a 'construct' model (Phil Bartle, 2007). The group is defined by Phil Bartle (2007) and MacQueen (2001) as a series of interactions between its members, human activities with meaning and expectations. The interactions are based on shared expectations, values, beliefs, and meanings. The term "social development" refers to a positive improvement in "social circumstances," which is a complex process and a dynamic social component. Therefore, implementers and recipients of development are seen as equal players in social development, which is seen as an ongoing process of social learning and adaptation to change (D. Conyers, 1993). D. Conyers (1993: p. 63) highlights some common characteristics, despite the difficulty of generalising about the social characteristics of rural areas. These include: (i) the 'integrated' nature of rural society; (ii) the significance of the natural resource base; (iii) the mixture of social harmony and division; (iv) the mixture of internal and external tendencies; and (v) a blend of

continuity and transformation. Contact is necessary for participation, and this course emphasises the difficulties of interactive or dialogic communication between local elected officials and council leaders and other development partners in remote areas.

Empowering individuals who have historically been denied authority and control over their collective affairs is the primary objective of community development (Raditlaoneng & Chawawa, 2015). Raditlaoneng and Chawawa (2015) contend that a key component of social transformation and development is people's desire to cooperate in order to improve the social, economic, political, and environmental concerns that have an impact on them.

The goal of community development is to establish structures that encourage genuine engagement and participation as well as the exchange of authority, information, skills, and values. Its concern is for the weak and disadvantaged (Cooper & Hawtin, 1997; Smithies and Webster, 1998). Because of this, it incorporates every member of society and offers a method that contributes to the process of social transformation (source: Standing Conference for Community Development, a development network across the UK). Similar to other rural communities around Asia, Sarawak's are coping with the realities of this kind of shift.

These dynamics interact at a hypothesis that reveals the dynamics of conflict and adjustment between a rural community and the government; between traditional culture and modernism; and between political power and the age-old village administrative system.

1.2.2. The Dayak community: An Overview

Demographics

Sarawak has a population of more than 2.6 million, made up of some 26 different ethnic groups and the non-Muslim indigenous communities are collectively called Dayaks. The Dayaks, who are predominantly Christians, account for about 48.2 per cent of Sarawak's inhabitants. The two biggest ethnic groups within the Dayak community are the Iban (also known as Sea Dayak), and the Bidayuh; others include the Kenyah, Kayan, Kedayan, Murut, Punan, Bisayah, Kelabit, Berawan and Penan (Minority Rights Group International, 2010). My research focuses on two major ethnic groups: the Dayak Iban and Dayak Bidayuh communities. In the study, they are referred to as Iban and Bidayuh, respectively, for ease of reference.

Dayak is a generic term used to categorise a large and diverse group of indigenous peoples of the island of Borneo. The island is divided between the Malaysian Federated States of Sabah and Sarawak, Brunei Darussalam and Indonesian Borneo or Kalimantan (as it is now known). Kalimantan is itself divided into five provinces: West Kalimantan, Central Kalimantan,

East Kalimantan, South Kalimantan and North Kalimantan. There are twenty-five specific community groups which fall under seven major 15 communities (1970 Census:2-3). As Jackson (1978) rightly points out:

“For its size, Sarawak is one of the most multi-racial countries in the world ... and the division of the population into its constituent communities or ethnic groups presents almost insuperable difficulties because no standard criteria can be applied (1968:41).

The different Dayak ethnic groups are generally viewed as sharing a number of similarities in languages, living styles, customary laws (known as *adat*), etc. They have traditionally lived in longhouses and villages comprising stilted houses on hill slopes and foothills (for Dayak Bidayuh) and made a living from shifting agriculture and as manual labourers in urban areas. However, this pattern has changed in recent years, in the wake of socio-economic development and government organised intervention efforts to modernise the Dayaks and engage them in the mainstream of development. After Sarawak gained independence from the British in 1963 and Malaysia was formed with Sarawak as a co-founder, this became much more apparent.

The Dayak Ibans make up the majority of Sarawak's population (more than 53% in 2021). Ibans are indigenous to Sarawak and Borneo has the highest

concentration of Ibans in the world. Formerly known as the most fearsome head hunters in Borneo, the Ibans of today are a generous, hospitable, and peaceful people. (Journey Malaysia. Retrieved on 29 July 2022).

Ibans were commonly referred to as "Sea Dayaks" due to their history as farmers, pirates, and fishermen. The first Iban settlers arrived via the Kapuas River from Kalimantan, the Indonesian part of Borneo south of Sarawak. They made their way across the Kelingkang range and settled in the river valleys of Batang Ai, Skrang River, Saribas, and Rajang River. The Ibans live in longhouses, which are stilted structures with a large number of rooms that house an entire community of families. (Discover Borneo, 2011).

Most of the Dayak communities in the rural areas are located in vastly dispersed settlements, and it was only in the past three decades that infrastructure and basic utilities such as electricity and treated piped water supply have reached most of the deep interior villages. Agriculture remains the mainstay of the rural communities, and with new technology and farming technique introduced through the rural agriculture extension programme, there has been an increase in production yield from the land, which was once a provider for subsistence living. Sarawak is the state with the highest percentage of Christians in Malaysia and the only state with a Christian majority. According to 2021 census, Christians in Sarawak make up 50.1% of total population of Sarawak and the majority are Dayaks.

Sarawak's mainline Christian denominations are Roman Catholic, Anglican, and Methodist, with a history dating back to the Brooke rule, or pre-colonial times. They have a sizable Dayak congregation in churches throughout Sarawak. The Borneo Evangelical Mission, also known as SIB or Sidang Injil Borneo, was founded in the mid-1950s by Australian missionaries. Started as a mission to serve the approximately 20,000 Dayak Kelabit and Dayak Lun-Bawang in the highlands of north-eastern Sarawak, the SIB, widely known as a charismatic church, has spread to rural Sarawak and attracted thousands of Dayaks.

Shifting demographics

In recent years, educated, professional, and technically trained Dayaks have increased in number, with many migrating from villages to towns to find work or start businesses. Their ties to their ancestral villages remain strong, and visits to the respective villages for family reunions during *Gawai Dayak* (Harvest Festival) and Christmas are customarily required. In light of the shifting socio-demographic pattern of rural Dayak communities, the expectations of the educated young rural population, particularly those aged 20 to 50, are rising, and their hopes and grievances have found expression in politics and NGOs. Unlike Sarawak Chinese' resentment over policies favouring Bumiputeras, the unhappiness of the Dayaks, on the other hand, is borne out of perceived marginalisation of their community. They feel that while Malay and Muslim Bumiputeras, including those in Sarawak, have

benefited from opportunities created by policies favouring Bumiputeras, especially in business, such opportunities have eluded the Dayaks, even though they have the same constitutional and Bumiputera rights and their productivity is as meritorious. The community's resentment over unfair representation is still present today. The under-representation of Dayaks in management and professional groups in the public sector is obvious, and appointments appear to be biased toward a specific ethnic group, according to available statistics. This is something that the Sarawak Dayak Graduate Association (SDGA), in particular, and the Dayak community in general, have been urging the chief minister to look into (Borneo Post, May 2016). There is also concern that the Dayak are not effectively engaged in the planning, implementation, and administration of projects in the rural Dayak Community.

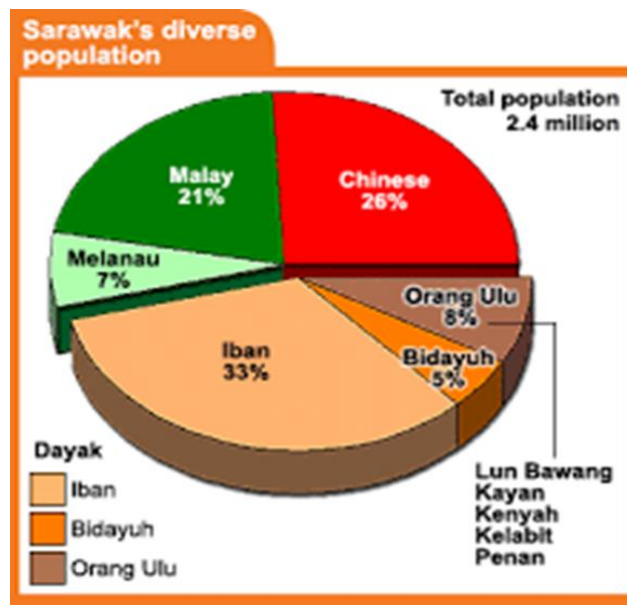


Figure 1. Sarawak diverse population

History: From Brooke to Malaysia

The growth of Sarawak's population is to be viewed in relation to the political, geographical, social and economic changes over time. These were manifested in the different government systems through the periods of the Brooke's family rule, from 1841 to 1946; British colonisation, 1946 to 1963; and independence within the Federation of Malaysia since 1963. The Brooke form of administration allowed the various races to be ruled by their own customary rules, or adat, while upholding the idea of Sarawak for the people of Sarawak (Sarawak Gazette 1922:116). Malays were the favoured group because they were early settlers, with many in the Brooke government service. Chinese, being recent migrants, were able to trade and engage in other enterprises, but they were left on their own. The aggressive movements of the Dayak Iban were checked and suppressed in the early decades of the 19th century. Meanwhile, the Dayak Bidayuh were guarded from oppression, and other isolated communities remained undisturbed. Otherwise, the Dayak Iban were the focus of greater British colonial authority than the Malays, and the Chinese were subjugated into native and non-native groups (Harrison, 1967:344). In the Malaysian constitution, Bumiputra are accorded special privileges. In Sarawak, all the natives, irrespective of religion or ethnicity, are Bumiputera.

The culpability of successive Sarawak state governments in not fixing fair quotas for Dayak Bumiputras in the public service, in scholarships and other

opportunities as well as in business permits and licences is partly to be blamed, said Sidi Munan, a New Zealand-educated Dayak Iban, who served as a key political aide to Tun Jugah Barieng, a former Iban paramount chief and the first Iban minister in the Federal Government after the formation of Malaysia. Writing in his weekly column in *The Borneo Post* (12 May, 2019), Sidi Munan said:

“Skirting the law for more than half a century for fear of being accused of being discriminatory in favour of the natives of Sarawak, the governments of Sarawak have done a disservice to the vast majority of Sarawak’s indigenous peoples.”

Dayak Politics

The Dayak's political representation in Sarawak lags far behind that of their Indonesian counterparts, owing in part to the personal fiefdom that was the Brooke Rajah dominion, and also to the pattern of their historical migrations from the Indonesian side to the then-pristine Rajang Basin. Sarawak gained independence from the British on 22 July 1963, alongside Sabah (North Borneo) on 31 August 1963, and would join the Federation of Malaya and Singapore to form the Federation of Malaysia on 16 September 1963, under the belief of being equal partners in the "marriage" as per the 18 and 20-point agreements, as well as the Malaysia Agreement of 1963. Sarawak National Party (SNAP) and Parti Pesaka Anak Sarawak (PESAKA) began Dayak political activism in the 1960s. These parties shaped Dayak politics

in the state to some extent, though they never enjoyed the true privileges and benefits of Chief Ministerial power in relation to the state's large electorate due to their own political disunity, with some Dayaks joining multiple political parties rather than consolidating within a single political party.

A wave of Dayakism, or Dayak nationalism, appeared at least three times among Sarawak's Dayaks while they were on the opposing side of politics (Chin, James) (1995). In the electoral years that followed, Dayak politics saw a historic, if fleeting, ascent to power. On all three occasions, though, the Dayaks were unable to come together as a cohesive group to form the backbone of the State Government. They eventually joined the ruling coalition.

- In 1963: The Sarawak Alliance, comprised of SNAP and PESAKA, defeated the opposition pact of SUPP and PANAS in the Sarawak Local Council Election in 1963, establishing Stephen Kalong Ningkan as the first Sarawak Chief Minister and signing the Malaysia Agreement in London in 1963.
- In 1974: SNAP won 18 seats (with 42.70% popular vote) out of a total of 48 seats in Sarawak state election, 1974 while the remaining 30 seats were won by Sarawak National Front. This resulted in the first Iban becoming the Opposition Leader in the Malaysian Parliament i.e. Datuk Sri Edmund Langgu being the leading Iban MP from SNAP with the

SNAP president James Wong being detained under the Internal Security Act (ISA).

- In 1987: PBDS (Parti Bansa Dayak Sarawak), a breakaway of SNAP in Sarawak state election in 1987 won 15 seats while its partner Permas only won 5 seats. Overall, the Sarawak National Front won 28 constituencies with PBB 14; SUPP 11 and SNAP 3.[18] In both cases, SNAP and PBDS (both parties are now defunct) have joined the Malaysian National Front as the ruling coalition.

A fresh indication of Dayak political direction appeared with the shocking defeat of the ruling Barisan Nasional (BN) in six rural Sarawakian parliamentary constituencies: Selangau, Puncak Borneo, Julau, Saratok, and Mas Gading in the May 2018 general election. All of these are Dayak-majority constituencies, with Dayak Iban dominating Selangau, Saratok, Julau, and Lubok Antu, and Dayak Bidayuh dominating Puncak Borneo and Mas Gading. Four were won by the new Federal ruling coalition, Pakatan Harapan (PH), and two others by independent candidates representing BN dissent. While not comparable to the ‘Malay tsunami’ on the Malaysian Peninsula in scale and impact, the electoral shift of the Dayaks may shed light on some long-standing issues in Sarawak politics such as patronage, native customary rights land, inter- and intra-coalition conflicts among the BN component parties as well as PH’s appeals to the people of Sarawak. However, the Dayak-based opposition groups’ political ecstasy was short-

lived. A few influential Dayak opposition MPs betrayed their primary political cause and the confidence of most of their Dayak people by joining the Perikatan Nasional coalition, which was then dominating the Federal government. The majority of Dayaks now support the state ruling Gabungan Parti Sarawak (GPS), a coalition of the Parti Pesaka Bumiputera (PBB), the Sarawak United People's Party (SUPP), the Parti Rakyat Sarawak (PRS), and the People's Democratic Party (PDP) (PDP), at least based on the results of the election in the December 2021 Sarawak State election. All of these parties have Dayak members, but none has a majority of them. Dayaks can also be found in opposition parties such as Parti Sarawak Bersatu (PSB), Parti Bumi Kenyalang (PBK), and Parti Bansa Dayak Sarawak Baru (PBDSB), although the number is small.

The predominantly Christian Dayaks feel marginalised by the Malay-dominated political system. They hold few key positions of power in the government and administration, which is disproportionate to their status as Sarawak's majority ethnic group (51 percent). In the mid-1960s, the community's highest government position was Sarawak's first post-independence chief minister in the person of Stephen Kalong Ningkan (Asia Research Institute, and Department of Malay Studies, National University of Singapore, 2013). Since then, the community was not given the opportunity to hold the position, and the highest position it has held in government is that of Deputy Chief Minister.

Political fragmentation

A major problem facing Dayaks today is political fragmentation, according to Julius Enchana, Secretary-General of Parti Bansa Dayak Sarawak (Dayak Daily, May 26, 2020) as they are found in all the five component parties of the ruling Gabungan Parti Sarawak (GPS), namely, Parti Pesaka Bumiputera Bersatu (PBB), Parti Rakyat Sarawak (PRS) and Sarawak United People's Party (SUPP). Many Dayaks are also members of opposition parties such as the Democratic Action Party (DAP) and the Sarawak-based Parti Sarawak Bersatu (PSB). Senior minister Datuk Dr Stephen Rundi (Dayak Daily, May 24, 2020) acknowledges this and even blames individual and group ego and power craze for dividing and bringing the Dayak community down. There is no single Dayak political leader to whom the Dayak community can look up to with reverence and as a rallying figure for Dayak unity. In this regard. Gines Ruwia, another Dayak politician, stated that despite more than 50 years of BN rule and the current Gabungan Parti Sarawak (GPS), which many believe is BN in a new hat, the Dayaks are still far behind in politics (Bernama, June 22, 2018). P. Kedit (interview 22 May, 2019), J. Jawan (May, 2019), D. Ngenang (2002), and M. Berma (Borneo Post, Dec, 2018) agree that Dayaks, particularly Dayak Iban, are Sarawak's most divided ethnic group in politics, including several other major spheres of social and economic activity. Such a sorry state of affairs in the Dayak community was also brought to light much earlier in his book, *The Sea Dayaks of Borneo*, by the late Benedict Sandin, an Iban Scholar and former Curator of the Sarawak

Museum (1968). The widely cited reason for the Dayak community's fragmentation is troubling. They lack not only leadership to advocate for their cause, but also cohesion. The problem pervades almost every aspect of community life.. The phrases 'lack of leadership' and 'lack of cohesiveness' are important descriptors of the Dayak community's current state of development. They provide insight into the social psyche of the Dayak community. My research is guided by the revealed social dynamics, challenges, problems, expectations, power relations, and the interaction of tradition and modernity.

Intervention for rural development

Political policies in rural development do not always correspond to the needs and goals of project beneficiaries. One reason for this is that rural people lack political clout to influence policy decisions that affect their livelihoods. If these people are to benefit from rural development, they must have a say in policy decisions that affect them (D.Ngidang, 1995). In an ideal world, both government agents and politicians would pledge to support the people's agenda, and any government intervention would be a political response to grassroots demands. A variety of intervention strategies have been used to improve the rural population of Sarawak's standard of living. They include rural health services provided by the Medical Department and adult education provided by the Department of Community Development (KEMAS) and intensive "extension" programmes implemented by the Department of Agriculture and Integrated agricultural development projects

promoted by the National Agricultural Policy. Although most people believe that government intervention is important in assisting the rural poor, not everyone agrees on how it should be implemented. While participatory tactics are rarely employed in rural development programmes, extension workers may be expected to participate as political actors in government-sponsored initiatives.

There is only so much that the poor rural residents can accomplish with their meagre means. It is extremely difficult for the poor to overcome the constraints imposed by a lack of financial and material resources in the absence of government assistance. If the doctrine of self-help is imposed and taken too far, the concept of self-reliance may work against the interest of the rural poor.

1.3. Statement of Problem

1.3.1. Introduction.

In order to offer context and emphasise the essential elements and procedures of participatory community development, the background is briefly described below. These serve as the background against which the themes and challenges of the research will be discussed. When studying the social dynamics of community growth, we aim to promote participation, solidarity, and transparency as a whole, or as a combination of things we already do (Jorgensen, 2005). Kailash Pyakuryal (2000) chooses to be more specific, claiming that the participation of individuals in efforts to improve

community development, as well as the provision of technical and other resources in ways that promote and make more effective initiative, self-help, and mutual assistance, is the distinguishing feature of community growth. As a result, when considering the social dimension of community development, participation becomes a key word. When expanded within the context of a community, it denotes the direction and purpose that governs the development process; thus, participatory community development. Conversely, its absence or lack would cause issues with the process or structure or any of its components.

1.3.2. Addressing community problems and research gap

Ideas for addressing community issues and problems must be based on a community process that can judge, filter and integrate ideas from the outside (Stoecker, 2012. P.53). In light of this, addressing problems and developing community-driven agendas will necessitate the use of local expertise and processes rather than simply applying square academic data or past theoretical models to a round issue or problem of the community (Stoecker, 2012). As a result, managing the social dimension of growth is an essential component of long-term community development.

The issues and problems raised in the study are primarily qualitative and they relate to the concepts, interpretations, symbols, or definition of the subject matter. The study assists the researcher in observing attitudes,

circumstances, experiences, and environments; evaluating these results for trends and categories; and seeing responses to research questions based on what is considered. As a result, qualitative methodology is employed, and narrative interpretation is developed.

1.3.3. Statement of Problem. The key issues.

The following are the central issues and problems of the study which raise pertinent questions that must be addressed. They are an important part of the study's analytical discourse.

- a. Participation is the foundation of participatory development. Given the extensive state control over a community's social space and development agenda, what appropriate strategic measures must be developed to reconfigure existing power relations in order to increase community participation?
- b. In what ways might efforts in participatory communication support the social change and participatory growth of a rural community?
- c. How can top-down government administrative control on the development agenda of a community be made accommodative within the context of power relations? Can a convergent model be a viable alternative? What aspects of both the community and the government need to be modified in order to reach a certain level of measured agreement that will promote dialogic communication?

- d. If the goal of community development is to enable communities to address their own issues, then what formal and long-term plans need to be created to coordinate the actions of the many stakeholders—communities, the public sector, and the business sector—in order to promote community development?
- e. In order to build social capital pertinent to staking out their claim to democratic space and power, what crucial actions can the community and government do to harness the rural community's cultural identity and unity?
- f. According to Arnstein (1969), public involvement is defined as power, and having power entails having a say in decisions. It is necessary to address and resolve the major social processes and causes impacting the pattern and structure of power and power relations in order to address the correlation's dynamics. This means that in order to enable local community empowerment, the local government must work with the community to develop an opportunity and include it in the project's action plan.
- g. What social factors and forces need to be harnessed to create a deep and overarching sense of identity and unity among the rural Dayak communities?

- h. Does the Dayak community's predominant religion of Christianity offer a means of identification and unification? How may the chance be taken advantage of?

Rural community development in Sarawak necessitates the development of collaborative relationships among stakeholders, namely, the community, relevant government authorities, investment firms, and non-governmental organisations (NGOs) in order to work across a broad social platform toward sustainable participatory development.

1.4. Justification for the Study

Along with expanding the scholarly conversation on relevant topics within my field of study, I hope to help Sarawak accomplish the following.

1.4.1. Research on Participatory Communication is currently lacking

According to Sarawak state library records, no significant research on participatory community development has been conducted, particularly among rural Dayak communities. The Sarawak Foundation officials who granted me the Tunku Abdul Rahman Scholarship to continue my doctoral studies attested to the dearth of published or library research materials that may be helpful resources for scholars, development planners, and policymakers. According to Dr Peter Kedit, the director of the Tun Jugah Dayak Cultural Foundation in Kuching, research materials on Dayak

community development are not available in the foundation's resource centre or other Sarawak-related repositories. I hope my research/study will help to fill this void.

1.4.2. To raise awareness of the importance of incorporating participatory development into the government's development policy and transformation plan for Sarawak's rural Dayaks. Incorporating participatory development communication and other dynamic elements into the development plan is crucial, and I believe my research will help policy makers, development planners, and implementers better comprehend this. This might entail reorganising the current administrative structure and group management methodology at the village level. The relevant findings of my study can then be discussed and debated in government seminars and workshops.

1.4.3. Identifying and strengthening the roles of culture and religion (Christianity) in providing unity and a sense of identity to the rural Dayak community, which has been fragmented and divided by politics and poor leadership in the past.

1.4.4. To contribute to making participatory communication an integral part of the State's development agenda.

The study's overarching goal is to persuade the Sarawak government to include community-based consultation and participatory communication as

an integral component of the development continuum. This means that the two aforementioned components (community-based consultation and participatory communication) will be essential components in the pre-planning, planning, implementation, monitoring, and evaluation stages.

1.5. Research Methodology

1.5.1. Introduction

The study focuses on an exploratory analysis of the dynamics of participatory community development, whereby people's social and cultural behaviours as well as power dynamics are considered to be significant determinants that impact and mould the trajectory of individuals' involvement in development. It reaffirms the centrality of 'locality' not only in terms of research interest but also as a dimension for effective social and political reform. It highlights the idea that awareness of local situations, needs, values, cultures, and traditions, as well as solutions, may positively correlate with the execution of a people-based development strategy.. The study demonstrates the need to appreciate local variation and to apply solutions that work well at the local community level. Details of the methodology are found in Chapter 4 of the thesis.

Why qualitative methodology? The problematic “whats, hows and whys”, which highlight the research gap in relation to ‘issues’ pertaining to participatory development, are questions that are addressed in the research

methodology of the study. Because these are issues and problems involving people and their behaviour, values, culture, and social psyche, qualitative research methodology is deemed most appropriate. The goal of qualitative techniques is to comprehend the attitudes, viewpoints, and perceptions of the community. Rather than addressing questions about "how many" or "how much" that can be answered by quantitative methods, these approaches often address questions about "what," "how," or "why" of a phenomena (Michael Quinn Patton and Michael Cochran, 2002).

Qualitative analysis gives value to the speciality of human beings and their organisations. It describes the reasons for the acts of individuals, their attitudinal conduct, or the history of the group. Qualitative approaches help to recognise concerns and needs in the community and provide a foundation for community development initiatives leading to long-term improvements. Qualitative techniques can get at things that are not achieved by quantitative techniques or numbers. These include social components, power dynamics and process components of change that are intangible in my rural community study. In mathematical terms, these cannot be calculated.

1.5.2. Research Design

Although exploratory research offers insights into a problem or condition, descriptive research describes the population or problem being examined with data and characteristics. Basically, descriptive analysis addresses questions about 'what' about the population profile in the sample.

Essentially, qualitative methods are used. Ethnography is incorporated in the qualitative research and it provides a detailed, in-depth description of everyday life and practice. Through close exploration of several sources, such as participant observation, interviews, records, journals, magazine articles or objects, an ethnographic understanding is established. Summaries of observed behaviours, typifications or the recognition of trends and regularities are the products of an ethnographic analysis (Fielding, 2007). Three major dimensions of qualitative methods are taken into account in the methodology:

- Understanding context,
- Understanding people and
- Understanding interaction.

1.5.3. Research Methods and Tools

- On-line panel discussion.

The benefits of on-line panel discussion include gaining insight into people's shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation (Gibbs, 1997).

- Semi-structured interviews.

Semi-structured interview is a method of data collection, information or opinion gathering that specifically involves the asking of a series of questions and which enables the interviewer to follow up and probe responses, motives and feelings Swift (2006:157). In this study, semi-

structured interviews are especially appropriate because the researcher can rely on an interview guide, which provides the same set of questions for all the interviewees.

- Participant Observation.

The researcher spends time in the selected places, namely, Sebauh longhouse in Bintulu Administrative Division and Kampung Opar, in Bau Administrative District, casually meeting people and observing their behaviour. The closest approximation to this degree of naturalness is participant observation (Morgan, 1997). Henning (2004:81) and Gorman and Clayton (2005:106) state that a sense of real-life actions is brought to the fore by observation. The researcher's observation is recorded in writing and photographs. Permission is sought from the longhouse chiefs of Sebauh and *Ketua Kampung* of Kampung Opar for the researcher to enter the villages and move around freely yet purposefully in the public spaces.

- Questionnaires.

Questionnaire survey allows large amounts of information to be collected from a large number of people in a relatively cost-effective way. The results of the questionnaires can be easily tabulated and categorised. The questionnaire is designed to provide for scaled, dichotomous and open-ended questions. The questions cover demographics, quality of life, social relations and interaction in the community, household income from plantation, growth and development, and planning.

- Secondary Data

Local newspapers, namely, Borneo Post, New Sarawak Tribune, Utusan Borneo and Utusan Sarawak are referred to in the study for update information on political issues, NCR land matters and policy matters which have bearing on the Dayak and the rural community development. In particular, newspapers capture "the spirit of the moment" and report most current affairs more comprehensively than other sources (Branham, 2013). Journals are important for fast-paced, competitive or time-sensitive research reporting (Romero, 2016). On the whole, secondary data sources provide supplementary input to the collection of data.

1.5.4. Limitations

There are several limitations to the study, the most significant of which are listed below.

- Accessing the longhouse in Sebauh (site of research) has been time-consuming and much time was spent on travelling by air, road and river.
- Appointment time to interview the rural villagers could not be kept according to schedule by the latter. There was either delay or postponement. The social and cultural makeup of the older peasants demands that they put their daily farm labour first. Despite the delays, they were always courteous enough to consent to a scheduled

appointment with me through a local official. This was seen in the village of Kampong Opar, Bau, and longhouses in Sebauh.

- It took a long time to conduct research in both Kampong Opar and Sebauh longhouses. The majority of residents in both villages are either senior citizens with limited education over the age of 60 or primary school students. Those in the age range of 22 to 50 are working and staying outside their villages and only return home, maybe fortnightly and on festive occasions. The mobile character of the village's population has an impact on the sample size of responders.
- Since March 2020, the covid-19 pandemic has hampered travel to these villages as well as meetings with other respondents for follow-up discussions and interviews to gather additional data. The majority of the work had been completed prior to Covid 19, and the remaining questionnaire surveys and interviews had to be completed online.
- There have been no previous local research studies on the subject even though much has been said about the state government's support and planned intervention to facilitate the wider scope of rural development. This stands out as a valued reasons to justify the study undertaken by me.

CHAPTER 2. LITERATURE REVIEW

Keywords:

Community development, Participatory development, government intervention', power relations, space and power, participatory approach, social capital, sociological construct, resistance identity, participatory communication, communities of meaning, governmentality.

2.1. Introduction.

The chapter on literature review provides a comparative review of relevant theories and scholarly studies on the following subjects, namely, (i) community (ii) community development, (iii) rural community development (iv) participation vis-à-vis participatory development and (v) participatory communication. The review gives the researcher a comprehensive grasp of the social behaviour of a community and demonstrates how research on involvement in the development of a rural community in Sarawak fits within the broader area of study.

Participatory community development is the primary field in the literature study and the main area of interest for the research, with links to other

disciplines such as community, rural community development, and participatory communication.

These disciplines exist in an interlocking relationship, as illustrated in the diagram below. In this context, they provide the researcher with the opportunity in the literature review to delve into the complexity of the community in relation to social change and participatory development and to seek explanations to ‘what’, ‘why’ ‘how’, ‘where’ and ‘when’ regarding the phenomenon and variables in question. They constitute an integral part of the dynamics which shape and influence the social dimension of community development.



Figure 2. Parent discipline and inter-related disciplines in the literature review on participatory community development (Source: Author/researcher)

The researcher has taken the liberty to position ‘participatory development’ as the core of the theoretical framework of the study. It is a key definer, filter and processor of community development's social dimension. Communication is an integral part of participatory development (J Servaes, 2003) and an essential part of the vocabulary used in development project proposals (J Servaes, (2003) and Elske van de Fliert (2007). Participatory development is a dynamic social process that emphasizes the active involvement of community members in their own development initiatives. To truly grasp its significance and effectiveness, it is essential to analyze it through contemporary theoretical frameworks such as social constructivism, which highlights the importance of collective action and shared knowledge. As Bessette and Rajasunderamam (2000) assert, recognizing the diverse circumstances that communities face is crucial for fostering genuine participation. Each community’s unique social, economic, and cultural landscape informs the ways in which individuals engage with development processes, influencing everything from the strategies employed to the sustainability of outcomes.

The literature review is organised around themes specific to the research. The key ones are ‘community’, ‘community as a value’, ‘community development’ ‘government intervention’, ‘power relations’, ‘space and power’, ‘participatory approach’, ‘social capital’. The dynamics relating to the thematic components or processes vary from one context to another.

2.2. Development of Participatory Theories

Participation is not a new concept (Buchy, Ross et al. 2000). It represents a shift away from the top-down, global, aspatial strategies that dominated early development initiatives and towards more locally sensitive methodologies. The historical antecedents of community participation, according to Storey (1999), Midgley et al (1986), include: the legacy of western ideology, the influence of community development, and the contribution of social work and community radicalism.

According to Buchy, Ross, and colleagues (2000), the literature on participation and participatory processes is drawn primarily from two fields: political science and development theory. Lane (1995) adds to this viewpoint by claiming that development theories heavily influence participation, making it highly varied and complex as a result of different theoretical positions. Modernization theory, which was dominant in the 1960s, was largely responsible for the dominance of top-down development approaches (Lane 1995).

My research in this area focuses on the nature and content of rural community development programmes, as well as the importance of improving them based on an understanding of complex social dynamics and a shift in local conditions. According to Khan (2001), localised initiatives may be enabled by legal pluralism and local policies that respect traditional communities' rights and claims.

2.3. Decline of Modernisation Theories

The theory and practice of participatory development emerged against the backdrop of a development critique in which development was perceived to be biased and disempowering (Mohan, 2001). In the 1950s and most of the 1960s, economic growth was the primary focus of development theories. A strong economy as a necessary component for attaining development was a central focus for such theories. According to Chamber (1997) and Escobar (1995), these biases include top-down perceptions of development, positivism, and Eurocentrism. 'There is a general tendency to equate development with 'modernity,' which means modernity as achieved by 'western' societies' (Mohan, 2001:1) This has been widely criticised, and other development theories have highlighted disparities. In terms of modernization, participation entailed involving the community in the implementation of a project with the goal of increasing acceptance and efficiency of use (Lane 1995). The realisation that the world's poor have suffered as a result of development, and that everyone must be involved in development decisions, implementation, and benefits, led to the recognition of the importance of participation (Holcombe, 1995).

2.4. Emergence of Participatory Development

Community participatory development is a transformative approach that emphasizes the active involvement of community members in the planning, implementation, and evaluation of development initiatives. Central to this

process is the recognition that local citizens possess invaluable knowledge about their own needs, priorities, and cultural contexts. Theories such as Social Capital Theory and Asset-Based Community Development (ABCD) offer valuable frameworks for comprehending the dynamics of community resources and relationships, facilitating a pathway for sustainable growth.

Participatory action research (PAR)

Participatory Action Research (PAR) is a transformational strategy that enables communities to express their needs and strengths. By actively involving community people in the research process, PAR ensures that their distinct viewpoints and lived experiences remain at the centre of the investigation, in contrast to standard research approaches that frequently impose external frameworks. Because this participatory approach depends on the collective wisdom of its members rather than on objective analysis, it promotes a better understanding of the complicated and urgent challenges that communities face. Members of the community get a feeling of agency through this iterative process, which enables them to actively co-create their growth trajectory as opposed to being passive recipients. Theoretical frameworks for understanding community dynamics are shaped by ideas of community participatory development, which also direct the actual actions required to promote meaningful involvement and long-lasting results.

It takes careful facilitation and engagement strategies to put these theoretical viewpoints into practice. It requires development professionals to establish inclusive places for conversation, respect local customs, and actively listen to community views. In order to better match their activities with the goals of the people they serve, practitioners should recognise the varied experiences and backgrounds of community members. To promote fairness, strengthen social cohesion, and bring about long-lasting good change in communities, it is ultimately imperative to improve the way community participatory development ideas are articulated and used.

The paradigm of participatory action research (PAR) suggests that engaging community people as co-researchers in the development process can increase the relevance and efficacy of interventions (Reason & Bradbury, 2001). In addition to empowering individuals, PAR makes ensuring that the treatments are closely matched with the goals and difficulties of the community by incorporating community members in data collecting, analysis, and decision-making.

In conclusion, community participatory development theories underscore the need for inclusive and collaborative approaches that prioritize local voices. As these participatory frameworks continue to evolve, they highlight

the potential for sustainable development practices that not only address immediate needs but also strengthen community resilience and capacity for self-determination (Midgley, 1986).

Community Social Capital Theory

Social Capital Theory emphasizes the importance of social networks and relationships in fostering trust, cooperation, and collective action among community members (Putnam, 2000). This connectivity is essential for mobilising local resources because it makes use of pre-existing social connections to improve the community's capacity to recognise and resolve its problems. Pierre Bourdieu (1986) approached it as individuals' access to a collective resource and he was the first to introduce it in a systematic manner.

Community Social Capital (CSC) theory plays a vital role in the framework of community participatory development by emphasizing the importance of social networks, trust, and collective action. At its core, CSC theory suggests that the relationships and connections within a community significantly influence its capacity to mobilize resources and address shared challenges. In participatory development, the engagement of community members in decision-making processes fosters a sense of ownership and empowerment, which are crucial for sustainable progress. By leveraging social capital, communities can enhance their collective efficacy, leading to improved

project outcomes and resilience. Community members are given the chance to participate in decision-making procedures through participatory development, which promotes a sense of accountability and ownership. By using current networks to mobilise resources and exchange information, this strategy not only improves communities' ability to handle local issues but also fortifies their social fabric.

One of the fundamental aspects of CSC theory is that it emphasizes the value of local knowledge and experiences. In participatory development, this local knowledge is recognized as a critical asset that can inform interventions and policies. When community members are actively involved, their insights can guide the identification of pressing needs and the formulation of context-specific solutions. This approach contrasts with top-down strategies, which often overlook the nuances of local cultures and dynamics. The integration of CSC theory within participatory development not only validates community voices but also promotes innovative practices rooted in the realities of the stakeholders themselves. Fundamentally, social capital refers to the relationships that exist between people and organisations, emphasising the ways in which cooperation, reciprocity, and trust may have a big impact on community structures.

Moreover, CSC theory highlights the significance of trust and reciprocity in fostering collaborative efforts. In participatory development initiatives,

building trust among community members and between communities and external actors, such as NGOs or government agencies, is essential. This trust, coupled with a spirit of cooperation, creates an environment where individuals are more likely to work together toward common goals. Consequently, such cooperative frameworks not only facilitate the successful implementation of development projects but also nurture long-term relationships that contribute to ongoing community resilience and adaptability. Social capital provides the context for understanding a range of phenomenon beyond an economic lens, and as such has been heralded as a very important conceptual innovation for inter and transdisciplinary theoretical integration (Adam and Roncevic 2003). Social capital is not just a tool for community development but also a basis for building resilience and flexibility in the face of change since it promotes interconnectedness and togetherness. Collaboration between community members and pertinent authorities becomes crucial in this situation, fostering a vibrant environment where social capital flourishes and propels group advancement.

In summary, the synergy between Community Social Capital theory and community participatory development underscores the importance of relational dynamics and collective engagement in driving meaningful change. By harnessing the power of social connections, local knowledge, and trust, communities can effectively navigate their unique challenges and work towards equitable and sustainable development outcomes. This

collaborative approach not only empowers individuals but also strengthens the fabric of the community, paving the way for a more inclusive and resilient future.

“Participation: The New Tyranny” – A critique

Bill Cooke and Uma Kothari (2001) critically analyse the idea of participation in development techniques in their book "Participation: The New Tyranny," casting doubt on the alleged advantages of participatory approaches. As communities increasingly desire to engage in local development processes, the book reveals the possible flaws of these techniques, claiming that participation may sometimes become an instrument of compulsion rather than empowerment. The authors provide examples of how participatory initiatives—which are frequently presented as democratic and inclusive—can unintentionally strengthen current power dynamics, silence critics, and result in tokenistic rather than real engagement.

The critical perspectives offered in "Participation: The New Tyranny" are especially pertinent to community participatory development. Policymakers and development specialists must strike a balance between encouraging real community involvement and unintentionally sustaining cycles of marginalisation and disenfranchisement. The book advocates for a more nuanced view of who gains from engagement and at what cost, and it calls

for a critical re-examination of the rationale behind participatory frameworks. Developing participatory techniques that truly empower communities instead of imposing top-down remedies requires an understanding of the complexities of local power relations. The book's views strike a chord with current arguments on the morality of development involvement. It demands that approaches be reconsidered in order to give genuine voices in communities more weight, going beyond simple consultation or token participation. Through incorporating the insights and critical viewpoint from Cooke and Kothari (2001), community participatory development may progress towards more inclusive and equitable methods that empower under-represented groups and promote true ownership of development procedures. For those working in community development, "Participation: The New Tyranny" is an essential resource that promotes a thoughtful approach that guards against the participatory ideal being misused.

On the other hand, by blaming failure entirely on the participatory method and ignoring outside variables like institutional hurdles or varied community capacities, the book may oversimplify the complexity of community participation. The many motives and talents of people within communities are overlooked by such a limited approach, which may cause misconceptions about the efficacy of participation programmes. Furthermore, by presenting a dismal image that ignores the possibility of true cooperation and

empowerment, the book may ignore effective instances of participatory government that have brought about significant change. The genuine meaning of participation may be distorted for readers as a result, and their grasp of its complex effects on democracy and civic engagement may be lessened. In the end, even if "Participation: The New Tyranny" brings up significant issues about participatory methods, it runs the danger of encouraging an unduly negative perspective that can fail to take into consideration the complexity and variances present in such initiative.

2.5. Freire theory: Conscientisation and Dialogical Communication

In this study, Paulo Freire's theory of critical pedagogy is used to emphasise the importance of providing marginalised communities with visibility and inclusivity. It advocates for an educational setting that empowers these groups through a process known as "consciousness raising," or conscientização (in Portuguese). Freire was a Brazilian speaker of Portuguese. In order to reshape power dynamics and advance an inclusive society, Freire's theory posits that both privileged and marginalised voices may engage together in a common quest of social justice and fairness by supporting transformational conversation that dismantles old hierarchies.

Freire highlights the necessity of transformational action that goes beyond changing the individuals who are part of repressive institutions to address the underlying causes of oppression. Through promoting critical

consciousness, his teachings help people identify and confront the institutional and cultural structures that uphold inequality. In pursuit of true emancipation, Freire's theory aims to topple hierarchies and create a fair, inclusive society, which will bring about significant social transformation as opposed to surface-level adaptations. Participatory development may thrive in a range of contexts by focussing on local circumstances and customising strategies to meet particular needs and goals. Building rapport and confidence between community members and other stakeholders requires this flexibility, which guarantees that development projects are not just inclusive but also pertinent and successful. Involving local actors gives them the chance to take charge of the process, which boosts accountability, motivation, and eventually success. The potential of participatory development to improve community involvement and foster resilience in the face of constantly shifting socioeconomic difficulties may be better understood by placing it within current theoretical frameworks and local realities. Practitioners who want to apply participatory ways that connect with the populations they want to serve must have this comprehensive perspective.

Freire: People capable of critical thinking

According to Freire, humans are capable of introspection, conceptualisation, critical thinking, decision-making, planning, and social transformation. While awareness is vital, so is its relationship to a project of social change in which

consciousness and action on consciousness are intertwined. According to Freire, action and cognition are closely related. The conscientisation process is characterised by this dynamic and freeing process of action and reflection.

Even though Freire's idea of dialogic communication is a revolutionary method of participatory communication, it has progressively acquired popularity despite early opposition, especially among developing-nation elites. This opposition resulted from the fact that Freire's theory allowed marginalised people to participate in critical discourse and introspection, hence posing an intrinsic challenge to established authority structures and the status quo. In contrast to the dominance of communication channels such as television, print, and radio, Freire's approach emphasises the value of group discussion. By emphasising in-person encounters, Freire promotes a cooperative process in which participants jointly generate information and understanding, thereby cultivating a more inclusive and fair communication environment.

Freire's thesis is based on the idea that meaningful relationships are mostly shaped by the intentions driving communication acts. Instead of only exchanging information, dialogic communication places an emphasis on the importance of respect for one another, active listening, and experience sharing. In addition to encouraging a culture of empathy, critical thinking, and group action, this strategy aids in the dismantling of hierarchical connections. The concepts of dialogic communication are becoming more widely accepted

because they empower people and groups to speak up and question established power structures, which eventually promotes societal progress.

The adoption of Freire's participatory communication paradigm signifies a dramatic change in how communication is viewed as a means of advancing society. It represents a shift away from one-way communication strategies that give priority to elite viewpoints and towards a process that is driven by discussion and is more democratic, inclusive, and empowering. This development emphasises how important it is to hear different viewpoints and experiences because it acknowledges that real change comes from the combined efforts of all societal members. Freire's ideas on dialogic communication are still relevant in today's globalised society, motivating efforts to foster participatory practices that elevate under-represented perspectives and advance social justice.

Freire's discourse differs from UNESCO's

Participation implies a higher level of public involvement in communication systems. It entails involving the public in both the production process and the management and planning of communication systems. The UNESCO discourse presents a more flexible approach to educational development compared to Paulo Freire's critical pedagogy. In UNESCO's framework, the concept of progressive growth is emphasized, allowing for a gradual shift towards self-management in educational contexts. This suggests that while

complete autonomy may not be immediately feasible, some degree of access and engagement can be initiated. For instance, UNESCO encourages the acknowledgment of diverse cultural context and educational practices, viewing "the public" in a neutral light, as a collective entity that can evolve and progress through education. Conversely, Freire's ideology is far less accommodating, firmly positioning respect for cultural identities and autonomy as non-negotiable. He argues that any form of education that compromises these values risks falling back into oppressive systems of control and domination. Freire speaks about the oppressed.

Shared quest for reality and self-awareness

Participatory research is fundamentally intertwined with the processes of conscientization and empowerment, concepts that underscore the importance of involving community members in research that affects their lives. This approach can be traced back to the philosophical foundations laid by Paulo Freire, who emphasized the significance of critical consciousness in education and social change. Freire believed that individuals must become aware of the social, political, and economic contradictions in their lives to challenge the status quo effectively. In this context, participatory research serves as a powerful tool for facilitating conscientization, allowing participants not only to contribute their knowledge and experiences but also to reflect critically on their realities and the systemic issues that impact them.

The core tenet of participatory research is that knowledge production is a collaborative endeavour, breaking down the traditional hierarchies often present in research settings. Thus, participatory research aligns closely with Freire's vision of education as a dialogical process, aimed at transforming awareness into action and fostering a culture of participation and collective empowerment.

Participatory research is inclusive. As a result, thematic investigation becomes a communal quest for truth and self-awareness. It is a learning process in which the roles of educator and learner are constantly reversed, and all those involved share a common goal. It completely immerses the exogenous "researcher" in his or her surroundings. The task is difficult. It places unfamiliar demands on researchers and educators due to the required trust and attitudes, as well as cultural differences.

Freire's free and open dialogue

Freire (1970) promotes public participation through free, open, and continuous dialogue. He contends that doing so would allow people to deliberate and reflect on their problems, giving them the opportunity to ask questions and find solutions. Though Freire's theory of dialogical communication and action is founded on group dialogue rather than mass media, it can be applied to almost any aspect of human communication in a truly participatory manner.

One must consider Freire's thinking as a model or paradigm of development and social change and more than a pedagogical method. The concern of Freire (1970) is a shift in power that would give oppressed groups a voice, time, and space to express their needs and aspirations. The contact space provides them with the ability to lift their concerns, develop ideas and act on them. The triggering of dialogic communication requires a catalyst. The catalyst is usually a person who can work to articulate a dialogue where issues are discussed and ideas proposed and provided, such as a well-regarded community leader.

The concept of Participatory Communication emphasises the importance of local community cultural identity, as well as democratisation and participation at all levels - national, local, and individual. It implies a strategy that is not only inclusive of, but also heavily influenced by, the traditional 'receivers.' According to Paulo Freire (1983, p. 76), the right to speak one's mind is a fundamental right of all people: "This is not a privilege reserved for a select few men (or women), but rather a fundamental right of every (wo)man."

According to Freire (1970), the 'catalyst' does not necessarily have to be a government-appointed person. The empowerment process in participatory communication is based on reflection on problems and on integration of action, which is essentially an attempt to act collectively on an identified problem (Tufte & Mefalopulos, cited in World Bank Working Paper No.170). "This calls for new attitude for overcoming stereotyped thinking and to promote more

understanding of diversity and plurality, with full respect to the dignity and equality of peoples living in different conditions and acting in different ways" (International Commission for the Study of Communication Problems or MacBride Commission, 1980, p. 254)

2.5. Community Participation vis-à-vis Development Sustainability

Effective community participation in development programmes, according to Odoyo (2013), must be fully embraced if communities are to achieve sustainable development. Furthermore, in order to achieve effective community participation in development programmes, the author emphasises the importance of paying close attention to key determinants and ensuring that such factors are supportive of the community participation process in development projects and programmes (Odoyo, 2013). Community development programmes are usually created and carried out with the aim of accomplishing the intended purpose of enhancing community development, and they are often sustainable, according to Bamber et al. (2010). According to Ceptureanu et al. (2018), when a programme is not sustainable, its impacts diminish, resulting in unmet expectations and affecting the community's overall development efforts.

Participation leads to capacity building

Wasilwa (2015) emphasises that active community participation leads to capacity building, which allows the community to be more effective and

efficient in the process of identifying, monitoring, and evaluating the programme to ensure that the programme and its outcomes are all sustainable. According to Akumu and Onono (2017), community participation allows beneficiaries to influence the direction and execution of development programmes rather than simply receiving a portion of the program's proceeds.

Similarly, the 2013 Human Development Report (United Nations Development Programme (UNDP) states that in order to walk the human development path, people must fully engage in activities that reform their lives and be able to participate in the policy-making process and outcomes.

Participation by people in the institutions and systems that govern their lives, according to this viewpoint, is a basic human right that is also required for realigning political power in favour of disadvantaged groups and for social and economic development. Rural development strategies can only be fully realised if rural people are motivated, actively involved, and organised at the grass-roots level in the conceptualization and design of policies and programmes. They can also be involved in the establishment of administrative, social, and economic institutions, including co-operatives and other forms of voluntary organisation, for the purposes of implementation and evaluation (Mohan, 2006:11).

Transformation of traditional development

Duraiappah, Roddy and Parry (2005: 5) note that 'at its pinnacle, participation involves a transformation of the traditional development approach towards the enhancement of the capabilities of the local people and communities to define and address their own needs and aspirations'. This viewpoint on participation, like those of Gran (1983), Chambers (1983, 1997), and Sen (1999), emphasises the importance of people actively participating in the process, with an emphasis on people's capabilities.

Debates persist regarding how best to integrate participatory development into development methods and how different viewpoints on the subject have changed over time. Mansuri and Rao (2013) assert that although participatory development has been used for more than thirty years, little is understood about the motivations for or strategies for encouraging participation.

Sustaining participatory development

One of the most important aspects of community development is participation. Communities are expected to play an active role, wielding significant power and influence (Burns, D., F. Heywood, et al., 2004). Participation demonstrates a community member's sincere desire to make a meaningful contribution to society and their engagement in the planning, execution, and assessment of programmes as well as their sharing of the benefits (Rifkin, S., M. Kangere,

2002).). Participation is thus viewed as an active process in which intended beneficiaries influence programme outcomes while also developing personally (Oakley, 1989).

Community involvement, according to Abrams (1971), involves incorporating individuals with comparable needs and aspirations in choices that have an impact on their lives. It seems sense to provide those who would be impacted by decisions and affairs the greatest influence over them. Citizens must also be active in issues that concern them, as no government or authority has the resources to fully solve every public problem.

According to MJ Reyes (2014), participatory development enhances democratic society and the economy by enticing people to engage in negotiations with bureaucracies and institutions, therefore influencing public policy and acting as a check on government power. It's also critical that improving the effectiveness, consistency, and sustainability of development initiatives be the main objectives of participatory growth. Furthermore, via participatory development, stakeholders may take charge of and distribute authority over development plans, as well as the choices and materials that have an impact on them. (1996 ADB). Despite its potentially revolutionary position, participatory development has many disadvantages, the most significant of which, according to P.M.Kyamusugulwa (2013), is the power ties between elites and non-elites.

Power ties are complex and vary by community, and more research is needed to establish understandable ways for non-elites to cope with these power relations. Other issues that must be addressed include sustaining participatory development outcomes by increasing local ownership and ensuring the effective use of existing structures and institutions in development and reconstruction programmes, which include both state and non-state actors.

There is a widespread belief in modern development practice that introducing initiatives and services can only benefit the community if the local public is actively involved in their planning and implementation.(Sapru, 2002). As a result, the concept of local community involvement in development that affects their lives has gained traction. More research is needed on how to sustain participatory development and reconstruction outcomes by increasing local ownership, as well as how to better involve existing structures and institutions (both state and non-state actors) in poverty alleviation development and reconstruction efforts.

Moral obligations of development planners

The social dimension of participatory development is becoming increasingly apparent and acknowledged.. This is based on the idea that developers and urban planners have a moral obligation to "listen to the people," take their concerns into account, and determine how development projects and policies

affect their lives (Bamberger, Michael; EDI,1988). There is also compelling evidence on the impact of beneficiary involvement in project design and management on project execution efficacy, cost recovery, and project sustainability (Bamberger; Michael EDI, 1988).

2.6. Participatory Development and Good Governance

Good governance, as a government function, is the ideal foundation for participatory development to create a favourable environment, and development can be said to promote good governance (JICA,2022). The link between participatory development and good governance is not one-way, but rather two-way and interdependent.

Trust: a key determinant of participation

Community involvement must be built on trust, control mutuality, commitment, and satisfaction in order to be effective and sustainable (J. E. Grunig, & L. A. Grunig,2011). These attributes are antecedents of community involvement and relationship determinants.

Trust can bring about peace and strengthen a relationship between two or more people, or between an organisation and the community. Similarly, trust is an important component that helps organisations or businesses achieve their goals and aspirations because it acts as a friendly link between organisational systems. A. Sharma and R. Kiran (2012) assert that trust is an extension of

reliance and determination on one party's willingness to fulfil its commitment to another.

2.7. Participatory Development in Asian Context

The emergence and development of diverse community development ideas and strategies in the Asian setting has received more attention, according to study carried out in the Philippines. (Maria Ana T. Quimbo, John Erinorio M. Perez, and Francisca O. Tan; 2019). Community education and collective community initiatives remained popular intervention strategies for development. One significant finding of the study, according to Maria Ana T. Quimbo, John Erinorio M. Perez, and Francisca O. Tan (2019), is the suggestion of an integrated model of community development practice that is helpful to practitioners and researchers alike. The Philippines' integrated rural community development experience is relevant to Sarawak's efforts to identify some of the appropriate participatory approaches for rural community development in the state due to similarities in culture, traditional agrarian practises, and community social structure.

2.8. Community: A Participatory Perspective

The operative notion of community among the Dayak people, an indigenous group from Borneo, serves as a fundamental aspect of their cultural identity and social organization. For the Dayak, community is not merely a collection

of individuals but rather a cohesive unit characterized by shared values, traditions, and mutual responsibilities. The concept of "menua" or "territory" is pivotal, as it embodies the connection between the people and their ancestral lands, underscoring the symbiotic relationship that the Dayak maintain with their environment (Wadley, 2010).

This relationship is reflected in their communal practices such as ritual gatherings, agricultural cooperation, and collective decision-making, which all reinforce social ties and ensure the sustainability of resources. According to L. S. Meyer (2015), the Dayak community's social fabric is woven tightly through shared rituals and ceremonies that mark significant life events, creating a strong sense of belonging and identity among its members. Such practices not only reflect their heritage but also bolster their resilience in the face of external pressures, including globalization and deforestation.

Furthermore, the Dayak's perspective on community extends to their governance structures, where adat (customary law) plays a critical role in maintaining order and harmony. Their communal decision-making processes are often inclusive, with elders and community leaders guiding discussions to reach consensus, a practice highlighted by Nugroho (2011) as essential to ensuring that all voices are heard and respected. This participatory governance model exemplifies how the operationalization of community among the Dayak

is grounded in both respect for tradition and the adaptability required to navigate contemporary challenges.

Community a dynamic convergence of shared values

It is in the physical setting of the community that people converge at cultural or social centres where festivals are celebrated and traditional rituals are observed and passed down from generation to generation. Against this background, values and norms are formed and relationships forged.

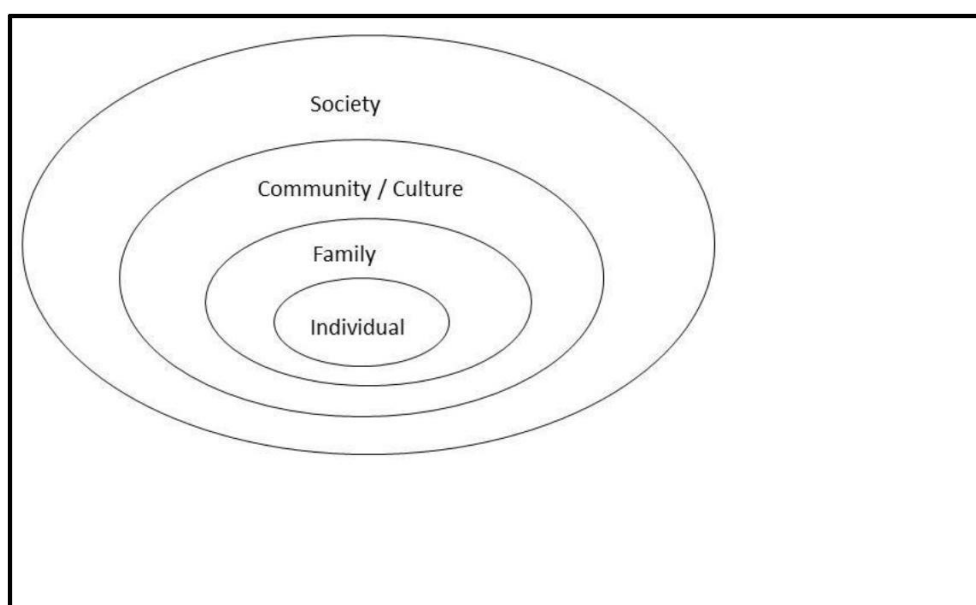


Figure 3. Sociological construct of a community: Formation of relationships, values and norms.

As a sociological construct, the community is a collection of experiences, human behaviours, and expectations that shape and define the community in terms of social and cultural identity (P.Bartle, 2013). According to C.J. Forsyth

and H.Copes (2014), community acts are centred on people's shared perceptions, values, beliefs, and meanings. According to sociologist George A. Hillery (1955), in his essay "Definitions of Community: Areas of Agreement" (cited by J. Kahne, J. Westheimer, and S.H.King in Harvard Educational Review, Winter 1996), "in defining a rural community, the various authors and scholars agreed mostly that a rural community has an area in which social interaction and one or more common bonds have been found." The human dimension is a key factor in Hillery's definition of community (1955).

To nuance the operative notion of community, it is essential to recognize its dynamic and multifaceted nature. Communities are not static entities; rather, they evolve in response to various social, economic, and cultural shifts. As sociologist Barry Wellman (1999) posits, modern communities are defined by networks of social ties rather than boundaries of geography. This perspective emphasizes the importance of connections among individuals, highlighting that people can belong to multiple communities simultaneously, both in physical and virtual spaces. The rise of digital technology has further complicated traditional notions of community, allowing for the formation of online groups that transcend geographical limitations (Hampton, 2001).

Additionally, the notion of community must also embrace diversity and inclusivity. A nuanced understanding acknowledges that within any community, there exist multiple voices and experiences. Encouraging dialogue

among these diverse perspectives can lead to richer, more resilient communities that champion equity and social justice. Ultimately, the operative notion of community is not merely about cohesion but also about cultivating spaces for difference, encouraging dialogue, and fostering a collective commitment to the well-being of all members. Thus, redefining community as a fluid and inclusive construct allows for a deeper appreciation of the complex social tapestry that binds individuals together.

Human values: A core of community study

Frazer (1999) views community as a value that brings elements of cooperation, dedication, mutuality and trust among individuals into centrality, defining it as a descriptive category or set of variables. It brings together elements such as cooperation, engagement, mutuality and trust that contribute to defining a group and building it socially. The development of the theory around community and the significance of boundaries, especially social networks and social norms, are discussed, and why attention to social capital and communion is relevant.

Our understanding of culture can be approached in three different ways based on Frazer's (1999) value-centric viewpoint, and this is reinforced by studies by Willmott 1986; Lee and Newby 1983; and Crow; Allen 1994 and Frazer 1993; (2005). The three different approaches are:

- Locality or place –In this instance, shared values are understood in geographical terms. This definition is widely used in literature on community studies
- Interests – Other than the physical location, through common features, people are bound together. Religion, ethnic origin, or profession or practice for subsistence are the bonding factors. Development has played an important role in the sociology of identity and selfhood in 'opening up the conceptual space within which non-place cultural types can be understood' (Hoggett 1997: 7).
- Communion – People find a deep sense of attachment to a place, group or idea and this is where the 'spirit of community' is a strong social and sustainable bonding factor. In its strongest form 'communion' entails a profound meeting or encounter – not just with other people, but also with God and creation. One example would be the Christian communion of the followers (Buber quoted by Avnon, 1998). The focus of Buber's philosophy on communion, according to Dan Avnon (1998: 5), is "the reality of "space" between individuals.

Civil society: Building social capital, community ties and trust

Building social capital is an important aspect of community participation and development because it encourages meaningful involvement and strengthens community ties. The research investigates the connection between community

and social capital development in participatory community planning and design. This includes reading the literature on public participation and observing and documenting village-based and government-initiated activities in Kampung Opar and Sebauh longhouse communities.

Knowledge, trust, and cooperation are key terms in the OECD's concept of social capital. According to Adler, Paul S., and Seok-Woo Kwon (2002), the efficient functioning of social groups through interpersonal relationships, shared sense of identity, shared understanding, shared norms, shared values, trust, cooperation, and reciprocity is central to social capital. It is through civil society, which includes NGOs and voluntary organisations, that individuals are able to create and sustain relational networks, according to Walzer (1992), Alessandrini (2002), Newtown, Stolle & Rochon, Foley & Edwards (1997). These voluntary bodies connect people, build trust and reciprocity, and consolidate through informal, loosely organised associations.

Individuals can establish and maintain relational networks through civil society, which includes NGOs and voluntary associations, according to Walzer (1992), Alessandrini (2002), Newtown, Stolle & Rochon, Foley & Edwards (1997). These voluntary bodies connect people, build trust and reciprocity, and consolidate society through selfless altruism through informal, loosely structured associations. "This range of activities, services, and associations

produced by... civil society" are the sources of social capital (Alessandrini, M., 2002).

A.P. Cohen's (1982; 1985) suggests that cultures are better approached as 'meaning communities,' and agrees on the defining factor with Willmott (1986); Lee and Newby (1983); and Crow and Allen (1983). (1995). This implies that 'culture' plays an important symbolic role in instilling in people a sense of 'belonging' (Crow and Allan 1994:6). People construct culture symbolically, making it a sense resource and archive, as well as a reference to their identity' (Cohen 1985: 118). R.Putnam refers to this as 'social capital' (1993). According to P.Cohen (1982;1985), the truth of society is found in the population's perception and recognition of the binding power of its culture.

Putnam's concept of social capital includes three elements: social networks, moral responsibilities and standards, and social values (especially trust) (especially voluntary organisations). A society with successful social capital accumulation benefits from both a well-functioning economic system and a high degree of political integration, according to M. Siisiäinen's (2000) interpretation of R. Putnam's (1993) central thesis.

Belonging and attachment

The social norms and beliefs that are prevalent in the community influence people's desire to be open and participate in conversation or discourse within a

group (C.W. Mills, 1994). This socio-cultural behavioural pattern is still prevalent in many traditional Asian cultures.

Most rural Dayak communities in Sarawak fall into this social category, where age-old standards and values are held in high regard and cultural practices are religiously guarded as key definers of their traditional domain (Dimbab, 2002). The French historian and political writer de Tocqueville refers to this pattern of social behaviour as "habits of the heart" (cited in C.W.Mills, 1994).

This, together with the deliberation on social capital leads us back to the earlier discussion on community as a value. Efforts to find out more about the quality and pattern of life in a particular community would require exploring the shared expectations of the people and how the latter influence the way people behave. It is within this social context that the socio-economic needs of the people and their state of development are brought to light. In the case of Sarawak, development is planned and implemented to bring about physical, social and economic changes to the community in the rural areas in what is essentially a top-down and regulated approach through organised government interventions.

Another group of theorists provide a different view of social capital in regard to community development. Among them is J.DeFilippis (2010), who thinks that the understanding of social capital by Putman is flawed and needs to be carefully considered. The group argues that Putnam's concept of social capital is unrelated to economic capital and falls short in addressing questions of power in community development. The practice of community development

might benefit more from a return to the usage of the term as described by Glenn Loury (1977) and Pierre Bourdieu (2001), rather than relying on Putnam's interpretation. According to Bourdieu (2001), social capital is "the amount of active or potential resources linked by the possession of a network of permanent relationships of mutual acquaintance and recognition that are more or less institutionalised or, in other words, group inclusion" (Bourdieu 1994, p. 90). Participation in a group supports and provides each member with the backing of the collective capital (Bourdieu (2001,p.103). For Loury Glen C (1977), the social background conditions one's achievement This is apparent if there are social distinctions, such as race or class.

2.9. Community Development

As pointed out earlier, the concept of community is predicated on a group of people with shared values and shared identity. Based on this, which some sociologists call "collective agency," community development relies on cooperation between individuals and on the collective action of individuals (Flora and Flora, 1993).

Community development was defined by the Sarawak Gazette (1958) as active participation, and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to achieve its active and enthusiastic response to the movement. (Colonial Office 1958: 2 cited in Sarawak Gazette).

The concern with community development was, in part, a response to the growth of nationalism, and, in part an outcome of a desire to increase the rate of industrial and economic development. The notion began to feature strongly in United Nations documents during the 1950s – and these drew extensively on the British literature and experiences in Africa and India (Midgley et al 1986: 18). Three important elements were identified, namely:

- Concern with social and economic development.
- Capacity of local co-operation and self-help.
- Use of expertise and methods from outside the local community.

Shared objectives on community development

Community development aims to empower the related knowledge and skills of individuals and groups of people to enable them to contribute to change in their communities. The creation of social groups working for a shared agenda also produces these skills. (Torjman, Sherri and Eric Leviten-Reid. 2003). Government development planners and implementers, who are also stakeholders in the development of a community, must be roped in to be an integral part of the collective action.

In order to collaborate with people and communities in the framework of more established social institutions, government planners and implementers must think carefully about their options and choose the best course of action (P.

Barrett, 2008). These take into account the key objectives of rural community development programme. which are

- (i) improvement of economic well-being,
- (ii) social change and
- (iii) democratic growth.

The above three objectives are to be promoted jointly and in an integrated way (*Website: My Agriculture Information bank, <http://www.agriinfo.in>*).

V.T.Krishnamachari (2011) expands on the aforesaid and provides a set of broad aims and objectives, with a bias towards rural farming community, as in the following:

- (i) Community development programme should be designed to inspire people to develop the desire for better living through their initiative and efforts.
- (ii) To promote and develop socio-cultural and economic conditions of a particular community through coordinated means using local resources.
- (iii) To facilitate and render support for development of the industry, agriculture, services and education sectors for the community.
- (iv) To develop a sense of belonging and attachment to the community, as well as the capacity for self-reliance and self-supporting
- (v) To create an enabling environment for the community members to be ushered into the main stream of socio-economic development.

Dialogic communication and collective action

Community is vital for fostering social interaction, social cohesion, and community structure that will ensure a common objective among the people. According to Latopa, Abdul-Lateef Ayinde, and Saidu, Mohammed Bashir (2015), it encourages an environment of openness for dialogic communication and community members' participation in solving new issues and accomplishing common goals. The emphasis on 'community' and 'development' and the interlocking relationship between them is illustrated below:

Community	Development
1. Relationship	Social relationship (networking)
2. Geographical location	Emphasis on people
3. Better environment for productivity	Emphasis on capacity building
4. Human value	Value is added to all activities
5. Repeated services and actions	Discovery of new opportunities

Figure 4: Fundamental emphasis on community and development Source: Adapted from Phillips and Pittman (2009) and Cavaye, (2001)

One essential term that is ingrained in the goals and processes of community development is "collective action." H.Griffiths (1974) reinforces this when he states that the aim of community development is to generate sustainable community action, which involves promoting, sustaining, supporting and maintaining community action. Community development, according to H. Griffiths (1974), is about the community's will to go ahead as a unit in pursuit of a common goal or a shared destiny. This brings us to the notion of

‘participation’ and ‘participatory development’ which is an extension of the earlier discussion on the concepts of ‘community’ and ‘development’.

Integrated development of rural communities

Although much of it is done in a top-down way, community development is discussed in this section as a technique to improve rural areas in an integrated manner. The state of Sarawak is a prominent illustration of the issue, since the state government's present transformation goal include developing huge sections of land as a big rural community development endeavour, with the assistance of rural landowners. The government is directly involved in planning and implementing it in collaboration with the local people (SALCRA Annual Report, 2016).

As a subset of community development, rural community development employs strategies centred on social concerns, particularly community values and the ability to organise and adhere to a shared goal of development (Conyers, 1993). In Asia's developing countries, participatory community development is viewed as a tactical approach to rural development. Rural development offers a more ecological perspective, whereas urban development is more concerned with the pattern of human activity and intricate interactions within a geographical border (Pyakuryal, 2001). A variety of strategies and initiatives are included in rural community growth with the goal of improving

the lives and health of rural residents inside the boundaries of a rural community.

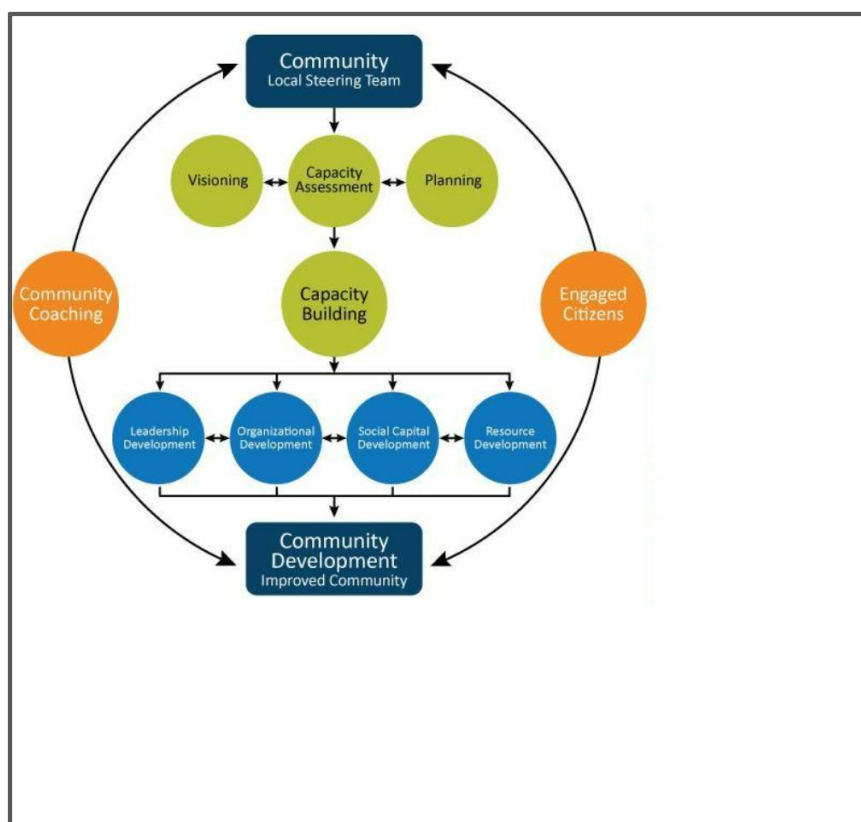


Figure 5: Interlocking relationship of social elements and processes in community development (adapted)

The proposed actions are geared towards socio-economic development and the improvement of the livelihoods of rural communities, taking into account the conditions in rural areas (O.F Deji, 2011). Rural development is described by the United Nations as a process of change in which people's efforts are linked to government authorities' efforts to improve the economic, social and cultural conditions of rural communities and allow them to participate in the mainstream development process (United Nations, from Biggs,. 1999).

Rural growth entails local community participation

Rural community development involves facilitating change and transformation to the rural community and creating an enabling environment for them to effectively shift from the traditional way of living to a modern and progressive one (R. Dimas Dwinovanto Putra & Bambang Rudito, 2015). Rural growth is therefore a framework and process designed to enhance people's well-being and self-realization through a collaborative process (C.C. Fonchingong & L.N. Fonjong, 2002; J.Cavaye,2010). It is where the local people are involved in initiating and implementing development activities and this enables them as a community to become fundamentally better in managing change (Cavaye, 2015). It is a mechanism that enhances decisions, creativity and productivity (Shaffer, 2004). It gives rural residents the chance and space to jointly discuss their common needs (Flora et. al (1992).

Strengthening rural community' social characteristics

For society to reap the benefits of its future expansion, the social fabric of the community must be reinforced. This will foster an environment that motivates individuals to make wise decisions and use their full potential to lead fulfilling lives (Shaffer, 1989). The development of the community can be achieved progressively with the cooperation of the stakeholders.

Although there is variation in the social characteristics of rural communities, there are, however, key common features. Of these is human value. Value is a force for bonding and a definer of social values and norms. The word 'social attributes' applies to any or more of a rural community's characteristics: (S.P. Cilliers, 1969; D.Conyers, 1993): O.N. Kalachikova, 2013; P.Mondal, 2015).

These features include the following:

- Demographic structure, which includes the size and density of population, rate of population growth, age and sex structure;
- Ethno-linguistic characteristics of the community;
- Social structure that sheds light on leadership and its structure and forms of cooperative and NGO activities;
- Community inheritance systems, including land tenure; and
- Religious beliefs and practices.

The researcher may better analyse the dynamics of the phenomenon affecting the community and find answers to the "what," "how," and "when" questions by having a solid understanding of the social elements of growth in rural areas. Examining the social features of the rural community, the definition and extent of "social development," the connection between social and economic growth, and the political dimensions of social development are all crucial for the researcher. By doing this, the researcher would be able to obtain a comprehensive grasp of the kinds of concerns that must be taken into account

while examining community development planning from a sociological standpoint.

The community acceptance of innovations is influenced by their culture, which also shapes how they behave. It is important to view the village as a community with a distinct character in addition to its population size. Grijpstra (1976) states that inside a wider enclosing system, the village preserves its connections with other structures as a cohesive unit and with the enclosing system itself. For this reason and others, the village should be considered the study unit in studies of transformation.

According to G.D.Mehwar (2016), a holistic approach that focuses on three core values characterises sustainable growth for rural communities. Mehwarar (2016) describes these values as:

- (i) Increasing the availability of basic life sustaining goods such as food, shelter, health and protection
- (ii) Raising the living standard and income of the rural people. This includes providing more jobs, better education, and greater attention to cultural and human values.
- (iii) Extending the range of economic and social choices to individuals. This is to be done by liberating them from servitude and dependence in relation to central power and politics, and also from the negativity of ignorance and submissiveness to authority.

Holistic approach to participatory rural development

This includes ongoing efforts to enhance economic, social and environmental performance in the context of rural growth. It is also about creating an atmosphere that is desirable, providing a critical social structure that encourages and promotes harmony and equal opportunities for all, as well as a dynamic, diverse social system. Rural community growth can increase options, preserve healthy attitudes and habits, enhance the functioning of institutions and improve the villagers' quality of life. The idea of holistic development is not new, as any successful development must take into account the social, cultural, economic, environmental and geographical realities that form people's lives (D.K.Gosain, 2017). The United Nations (United Nations: Dialogues at the Economic and Social Council, 2004) confirms that an integrated approach to development is the only appropriate course today for developing economies.

In comparison, development efforts of the 1970s and 1980s were often hindered by a “one-size-fits-all” mentality which was attributed to the early Eurocentric development theories and models. Reforms during that time were viewed from a centralised perspective, with little regard to the specific needs of a given rural community (ibid). These obstacles, as illustrated in the preceding paragraph, are not recognised in the Integrated Development Model for Rural Community Development, in light of the shifts from sectoral to multi-sectoral to territorial to local approaches in recent years (Ian Hodge et Peter Midmore, 2008). These changes reflected those factors primarily correlated

with economic changes at the national or state level and those factors primarily controlled by local circumstances (Ian Hodge et Peter Midmore, 2008). In rural areas, poor health perpetuates poverty, while poverty perpetuates poor health. This cycle is vicious. (V. Chinapah, 2011) and it highlights the importance of a holistic approach to development and growth promoted by the United Nations (.A.de Janvry, 1997). The challenge lies in coordinating the efforts so that they complement and not contradict each other.

Participatory rural community development built on societal values

Whether it focuses on infrastructure, business expansion or environment development, community development can only function effectively if it is consistent with the values of the community (M.K.Sinha,2012). Interventions from outside the community, including from central authorities, can, however, constitute a barrier and a limitation to the value-driven and holistic rural community development process. Most of these external interventionist activities are led by "experts" from outside the group, including government officials, NGO workers and foreign advisors.

This has led to a long debate on the issue of participation, in which questions arose on the sustainability of the interventionist efforts and the extent to which rural people are being empowered to make decisions for themselves and whether their societal values are being taken into consideration by development planners and implementers. The debate is as relevant to the rural communities

in Sarawak as it is to the rural farming communities across Asian countries. Ideally, every development effort must take into account the perspective of all actors and sectors. Integrated development should be seen as a conceptual framework rather than as a policy constraint. Development partners need to strike a balance between being conscious of the complexities and broad implications of their actions and remaining focused on well-planned initiatives.

Several ideas, including important terms, that are relevant to the community development research have arisen from the literature review. Traditions and structures; power and poverty; interpersonal, communicative, organisational, and systemic behaviours; and discussion and dilemmatic settings are a few of them. These concepts not only help to explain Sarawakian community development practices, but they also provide significant opportunities for theoretical thought and guide the researcher's approach to the field.

2.10. Five Dimensions to understanding how people organise themselves

The researcher has used an analytical framework of five dimensions, as previously described in the section on "Research Problem and Research Questions," to investigate how people are organising themselves or receiving assistance in organising via communal methods to social change. These five dimensions are:

- (i) Perspective of development;
- (ii) Social dimension;

- (iii) Multi-disciplinary approach – community development is a litany of political, social activity, economic, cultural and even emotional dynamics;
- (iv) Power relations – state and the community;
- (v) Participation; and
- (vi) Integrated communication.

Establishing common ground

The community is generally perceived as synonymous with people that share common interests, but human beings are dynamic and they are capable of thinking rationally. Therefore, people think differently and perceive issues from various angles. However, no two persons may think or react in the same way to the same circumstance. In this case, it is evident that a set of guiding principles is necessary to help community members attain healthy coexistence and growth (Rhonda, Phillips, and Pittman, 2009).

The common interest would be a focal point for community members to protect, represent, and contribute to maintaining an atmosphere that is enabling and productive. They become a group of people who are proud and protective of their common cause with a mutual identity and destiny (Cavaye, 2001).

2.11. Planned Intervention on community participation

Sarawak satisfies Scott's 1998 concept of high modernism, and Malaysia is a developmentalist state (Embong 2000). A developmentalist state takes the lead in encouraging and directing economic growth and expansion. High modernist ideology generally advocates rational engineering of whole social systems in the establishment of 'realisable utopias', extensive planning, and rationalised manufacturing (Scott 1998: 97-8). "

In Sarawak, strategies used by political parties in power, bureaucracies, and non-state economic actors make two assumptions. First, that rural communities, especially the native Dayak groups, are vulnerable to being left behind in the face of globalisation, and second, that the rural natives need to be brought into the 'mainstream' of development (Majid Cooke 2002).

In Sarawak, rural community development entails turning vast stretches of undeveloped, naturally resource-rich rural land into expansive oil palm plantations. Thus, new development centres that may provide high economic value and generate wealth for the society are supported in turn. Community development is planned and facilitated for implementation by the Sarawak State Government and the programme is designed to eradicate poverty and usher the people in the rural areas into the mainstream of economic development (SALCRA Annual Report, 2016).

NCR Land Development: Government's Catalyst for Rural Transformation

One of the Sarawak government's strategies to transform the rural areas and eradicate rural poverty is the development of Native Customary Rights land or NCR land on a large commercial basis. This is implemented through Sarawak Land Consolidation and Rehabilitation Authority or SALCRA ¹(Annual Report 2014, SALCRA). SALCRA is involved in land rehabilitation, promotion of agriculture development projects, amalgamation of development projects and implementation of schemes for improvements. SALCRA's main objective is to improve the overall well-being of the rural communities through development of lands for oil palm plantations. Many of the Dayak villages or longhouses are scantily distributed and are far from each other. So, in order to achieve the economies of scale and create a critical mass, the residents from many of the thinly populated and scarcely distributed villages are brought together to form a new settlement at a site where there are large tracts of contiguous land and other natural resources to support their new economic undertaking. Based on the 'in-situ' concept, SALCRA's NCR land development projects are carried out in the selected rural communities. The demographic pattern is a key factor in the implementation of the government-initiated community development in rural Sarawak.

¹ *Sarawak Land Consolidation and Rehabilitation Authority (SALCRA)* was established in May, 1976 as a Government Statutory Body under the Sarawak Land Consolidation and Rehabilitation Authority Ordinance, 1976. Its mission is to continue to improve the quality of life of land development participants by establishing viable business ventures and social development programmes in harmony with the aspiration and vision of Sarawak Government

In July 2010, the New Sarawak Tribune reported Abdul Taib Mahmud, the Chief Minister of Sarawak from 1980 to 2014, as, "We have introduced in our concept of development an integrated area or integrated regional development for many rural areas. We now try to restructure our population from longhouses and small *kampungs* (villages) into more viable centres of population of at least 5,000 each." According to Alfred Jabu, Chairman of SALCRA (cited in SALCRA Annual Report, 2011), over the last three decades, the NCR land development programme has made significant contribution to rural development, poverty eradication and the creation of employment opportunities that in turn helped improve the standard of living among the natives in the rural areas. Priority is on generating high economic returns from the land and ensuring the productivity of the local residents participating in the plantation business. In other words, the success of the NCR land development programme, which is the nucleus and foundation for community development, is measured mainly in economic terms.

With 5,000 acres set by the government as the minimum size of the land, comprising contiguous blocks for NCR land development, smaller villages or longhouses having NCR land less than the prescribed size would miss out on the opportunity unless there is an alternative site (Zainie, 2004). This means abandoning their existing traditional longhouses or villages and moving to the new site. The new alternative site brings together residents from several longhouses or villages in the vicinity and offers them a new 'home' with the

promise of a better livelihood based on earnings derived from the plantations. Some of the more adventurous Dayak have opted to venture into planting of oil palm on a smallholding-scale, for which the acreage can range from 50 to 250 acres per smallholder and the production, too, can be higher than that yielded by government-facilitated NCR plantation (Nansian, 2014). Smallholding is preferred by them as they may not have land of the size required by SALCRA and also that they are not comfortable with the stringent rules and procedure set by SALCRA on NCR land development.

Government interventions in rural community development

Decisions on the preparation, execution and monitoring of the rural development programme are made primarily by the government of Sarawak (Ngidang, 1997). Although feedback from the affected land owners is obtained at the preliminary stage, it is done in such a way that dissenting views are counteracted and neutralised to ensure that the thrust of the government's plan on NCR land development and rural community development stays on course for implementation (Ngidang, 1997). Poverty eradication sits deep in the government explanation. According to Ngidang (1997), government policy makers and planners attribute rural poverty among the Dayak communities to several compounding factors which include:

- (i) Underutilization of large tracts of fragmented NCR land;
- (ii) unproductive practices associated with shifting cultivation;
- (iii) unorganised farming activities;

- (iv) inadequate links with markets; and
- (v) lack of capital, expertise and technology.

Based on planned development programme and organised interventions, the Sarawak government adopts a 'Rostowian top-down approach' to community development whereby the poor rural Dayak communities are generally perceived as not capable enough to move out of their traditional social setting on their own. They would require government's assistance through the latter's intervention in terms of policy formulation and programme implementation. Government's intervention means involvement in preplanning, planning, implementation and evaluation of community development projects.

Director of Sarawak Implementation Monitoring Unity, Bakri Zaini² acknowledges the existence of a heavy top-down administrative system in the implementation of community development with little opportunity for effective communication and information flow between the principal stakeholders, namely, the community, government administration and private sector investor in oil palm plantations. The policy on community development is designed like a template. It gives limited space for adjustment or contestation and sets high economic returns as the principal objective of community development based

² Bakri Zaini is the Director of State Implementation Monitoring Unit (Simu), which monitors closely every development project initiated by the elected representatives

on an agrarian economy vis-à-vis NCR land development programme (Bakri Zaini,2015).

2.12. Power Relations vis-à-vis People's Participation

Ever since the concept of community participation entered mainstream development discourse, many critics have found it to be a form of political control. One of them is Ferguson (1994) who argues that if development is indeed an 'anti-politics machine', then participation provides a remarkably efficient means of greasing its wheels. But do participatory practices and discourse necessarily represent the de-politicisation of development? The researcher attempts to explore the power dimensions of participatory development and look at the shifts in power within communities and institutions needed for participatory ideas to be effective. In so doing, the researcher attempts to connect theory and practice. The fundamentals of a development organisation that adopts the principle of involvement are based on power relations within the communities it represents (Nelson and Wright, 1995). Nevertheless, according to Joseph E Cobbinah (2015), power ties in group engagement tend to be ignored and that hinders development practise,. In explaining this, Cobbinah (2015) points out that there is a rising need to find ways for community leaders to discuss and curtail the disproportionate use of power by ruling party politicians. Abuse of power or inappropriate use of it hampers people's meaningful and successful involvement in development. Power relations has become a contested issue in the participatory development

debate, especially in rural development. What is needed is both an understanding and a critical examination of the concept of power relations and its influence on participatory development.

The notion of 'space' is central to the discussion on power relations in a community and it is widely used in literatures on power, policy, democracy and citizen action. Power influences and forms citizens' behaviour and involvement. While spaces typically refer to decision-making and action arenas and forums, they may also refer to resources, circumstances and networks where people can engage and act to potentially influence policies, discourses, decisions and relationships, all of which affect their lives and interests (Cornwall and Schattan,2007).

Following Dove (1986, 1999), the state of Sarawak is seen here as having its own developmental agenda but is not monolithic. A most ambitious social engineering programme has been attempted in Sarawak since the mid-1990s, which involves the reconfiguring of rural life through the introduction of plantation agriculture to replace small holding and subsistence family farming. The development of oil palm plantation on NCR land in Sarawak from the mid-1990s to the 21st century is different from that of earlier decades in the systematic targeting of 'Native Customary Land', or land claimed under native customary rights (F.M.Cooke,2006).

Foucault's 'Governmentality'

The thesis takes a critical examination of the relationship between power and information, and how the former is used to regulate and define the latter, following the discourse of Foucault (1982). In this, as discussed by Bal Sokhi-Bulley (2016), Foucault's definition of governmentality (a mixture of terms, government and mentality) is explored in relation to the circumstances faced by the local population. Works by other scholars such as Scott (1985), Spivak (1988), Hardt and Negri (2000) also shed light on power dynamics in terms of flux, influence, authority, slavery, and biopolitics. Gaining an intuitive grasp of the dynamics of power relations impacting rural communities and developing a good basis for developing a parameter for socioeconomic transformation are made possible by an understanding of power and space.

The definition of 'governmentality' by Foucault (Foucault, 1982) is both an art (practise) and a rationality (a way of thinking about government). In order to provide room for the rural community in Sarawak to have more access and linkages to the government, the study identifies steps or approaches to reduce governmentality. This will include creating local-level linkages and involving them at different stages of government-initiated development, including preparation, execution, monitoring and evaluation of development projects.

The definition of governmentality in Foucauldian (1982) sheds light on the essence of power relations in Sarawak and how the government asserts its

territorial and administrative role and influence through a hierarchical political patronage mechanism and network. The state functions to advise and change social and economic practises from a Foucauldian perspective. From a broad Foucauldian perspective, problems relating to changing the structure and mechanism of local government and widening the reach of involvement of people and organisations from outside the government in decision-making should be discussed.

Expansion of 'State Spaces'

The expansion of state spaces involves a range of strategies. A normative 'civilising mechanism' must be represented. (1998-Scott). First, it includes the de-personalisation and isolation of social life from economic life. As a consequence, social life can be conceived in economic terms alone. In Sarawak, Dayak groups are frequently warned about their 'backwardness' and are regularly informed of their rights as economic citizens; in other words, their 'right to develop'. Expressions of other rights, such as cultural or political rights, which are considered to cross the boundary of recognition and tolerance, may be perceived as possible threats to the existing government.

Territorialization is a second strategy for state growth (Vandergeest 1996). In this phase, state control is extended by administration into local geographies and economies, with legal codes and classification systems in place to allow the state to take over local property rights (F.M.Cooke,2005). Vandergeest and

Peluso (1995: 385) argue that in acts that 'require or exclude individuals within specific geographical boundaries' that 'control what people do and their access to natural resources within those boundaries,' the state exercises power. The role of the Sarawak Government in the territorial organisation of people and economic activities using abstract space (guided by maps and land use planning) always does not go well with people because it does not correlate with their living space (F.M.Cooke,2006.). Systematization is reflected in discourses and practices concerning the management of land and the Dayak peoples of Sarawak. This kind of development is more than just bringing Dayak people into the 'mainstream' of economic life. The NCR land development programme is also viewed, according to F.M.Cooke (2013), as the Sarawak Government's attempt at expanding state spaces and reconfiguring the rural community According to Scott (1998), modern development structures—whether in Southeast Asia or elsewhere—invoke the creation of state spaces, wherein the government may restructure the rural communities' economies to become "established."

Politically-directed Community Development

Dahlan (1991) argues that development planning for community development (in Malaysia) is politically directed. If this is so, community development becomes a means of building and extending support for political patronage vis-à-vis politicking, Rural community development becomes a political exercise inspired by a political will and commitment in restructuring a fragmented

economic space. In Sarawak, the allocation and distribution of development projects are decided and controlled by committees or bodies that have been absorbed into the network of political patronage. Community development is government-centric and inspired by GDP-inspired paradigm of development. Its objective is biased towards generating profitable economic return for the stakeholders more than advancing the social transformation of the communities. In Sarawak, as in most developing countries, rural community development cannot escape politics. Directly or indirectly, it is tied to the interest of the elected state assemblymen or members of parliament. It enables the latter to extend and strengthen their power base in order to stay in power for at least another term after the next electoral round.

Top-down Approach in Government Administration

Communication between the relevant authorities and rural communities in Sarawak is essentially a top-down approach which is primarily centred on ensuring the smooth implementation of rural transformation programme, especially NCR land development activities. This includes designing the message, organising activities to create awareness and persuading the NCR land owners to support the government-initiated agenda on NCR land development and monitoring and evaluating the performance in terms of monthly production of harvested oil palm fruits per acre (Bakeri,2015).

A crucial indicator of the NCR land development's effectiveness and one of the main forces behind community development in rural regions is production, both financially and in tonnes. With high returns and profitability from the plantation industry, rural community development in Sarawak is on course to achieving poverty eradication, which is one of its major thrusts. However, the social dimension, which embraces the broad spectrum of social cohesion, participation, communication within the community and between stakeholders, capacity building, empowerment, and a dynamic social space for the promotion of democratic rights and development of the individuals and community, is not featured as a key factor in development for the rural community.

Apart from designing the content of the development template, the political power of the day also exercises control over the administration of the community development programme through the government administrative apparatus in which at the lowest level of the pyramid is the *Tuai Rumah* (longhouse headman) or *Tua kampong* (village chief) who is appointed by the government. Leadership experience alone does not automatically qualify him to be appointed as *Tuai Rumah* or *Tua Kampong*. He has to be an active member of one of the components of the ruling Barisan Nasional party and strongly recommended by the local representative (either a State Assemblyman or a Member of Parliament from the Barisan Nasional representing the area where the community is located).

Community Leaders beholden to Political Power

As an appointed ‘agent’ of the political system, the *Tuai Rumah* or *Tua Kampung*, is accountable to his political party and the local District Officer, he is expected to toe the line and discharge his responsibilities in conformity with what has been set out in the development plan and not to act or express divergent views which may be detrimental to the political party and government administration. He is chair of the Village Development and Security Committee (VDSC or in Malay, *Jawatankuasa Pembangunan dan Keslamatan Kampung – JKKK*) which comprises representatives from the village social, cultural, religious and women groups. ‘Correct’ political leaning is one of the factors considered when selecting them. The JKKK also functions as one of the ‘the eyes and ears’ of the government at the grassroots level. It is at the lowest level of the administrative and surveillance system of the government and meets monthly to discuss general matters concerning the development and security of the village. The longhouse or village headman may also be selected to be a member of the district development committee, of which the chairman is the District Officer.

The District Development committee is involved in the planning, implementation and monitoring of development projects at the district level and it operates in compliance with the State development policy and is accountable to the Divisional development committee which, in turn, is accountable to the State Planning Unit of the Chief Minister’s office. It is a

chain of command in the administration which ensures that the government's control over the development policy and its implementation is carried out accordingly. It is a method of administration steeped in the tradition of the Bureaucratic Model (Legal-Rational Model) of Max Weber, which is based on the general theory that the different offices have clearly defined and structured competencies (cited in L.Philips, 2016). These competencies are underpinned by rules, laws, or administrative regulations. In Weber's bureaucratic model, a rigid division of labour is established and it identifies the regular tasks and duties of the particular bureaucratic system (C.Hales,2002;.L.Theuvsen, 2004; T.Maley,2011; Lassman, 2017). There are firmly established chains of command, and the duties and capacity to coerce others to comply is described by regulation. Regular and continuous execution of the assigned duties is undertaken by hiring people with relevant qualifications (Waters, 2015).

It has been demonstrated that the hierarchical approaches of the Weber theoretical model are unable to address the intricacies of state-society relations (Sellers, 2010). Not just in industrialised nations but also outside of them, a multitude of phenomena have gradually changed the Weberian state and the general patterns of state-society interactions that followed it. Over time, societal effects on the state have also changed, expanded, and assumed new shapes (Bevir, 2010). The success of the rural community development policy for the current Sarawakian government under Gabungan Parti Sarawak, or GPS, depends on how well the rural community responds to it and how well

that response translates into votes and continued support for GPS in the upcoming election. This is the reality of politics on the ground where the relationship between the elected and the constituents is held sway by the value and impact of a given project to the rural community concerned.

It forms part of an apparatus which, in the words of Chomsky (1999) provides the leadership with a mechanism 'to mould the mind of the masses' so that 'they will throw their newly gained strength in the desired direction.' The leadership can 'regiment the public mind every bit as much as an army regiments the bodies of its soldiers' (Chomsky, 1999). This process of 'engineering consent' is the very "essence of the democratic process, according to Chomsky (1999) and many of the enlightened communities in the rural areas are general passive on the matter.

Controlled Citizen Engagement

In the context of the government's regulated administration and control system in the rural Dayak communities in Sarawak, the *Tuai Rumah* or *Tua Kampung* will not be able to function neutrally whenever he initiates or conducts dialogue sessions with longhouse residents or village residents on issues and problems outside the prescribed agenda. The *Tuai Rumah* or *Tua Kampung* is mindful of not upsetting the local elected representatives and political masters and so he prefers to stay the course that is favourable to the government. As a village chief, who is appointed and paid a salary by the government on

recommendation from his political party, he has to act and behave in ways that satisfy his political master and fortify political patronage at the community level. Participatory communication that thrives on the openness of dialogue, free flow of information and unlimited space for constructive criticism and breeding of ideas for bottom-up approach to planning development programme in the community will not be able to function effectively in such a situation. At best, it is controlled top-down communication and participation engendered by organised external intervention. With participatory communication controlled and directed, the process of participatory development would be similarly affected.

In implementing this expanded approach, community developers face five challenges— a greater recognition of community values, new forms of participation, coping with perceptions, fostering community confidence and changes to the role of government. Addressing these challenges raises fundamental dilemmas such as focused action vs community unity, participative democracy vs representative democracy, and volunteerism vs professionalism.

2.13. Contested Space: Tradition vs Modernism, Community vs State

The Dayak of Sarawak, traditionally longhouse-dwellers and shifting cultivators, have long been noted for their mobility. This includes migration (*pindah*) of groups of pioneering households to establish longhouses in new

areas, and journey (*bejalai*) of young men over a long period of time, at first to harvest and sell forest produce, then in later generations to work for wages in oilfields, plantations, and cities (Freeman 1970; Sutlive 1978; Kedit 1993). In recent decades, a new form of mobility has emerged. It is associated with the agrarian transition taking place in rural Sarawak, whereby educated young people move either semi-permanently or permanently to town to secure urban-based employment, sending remittances to help support their parents back in the longhouse. This has had major implications to rural livelihoods, household organisation, and the longhouse community— some of them quite unexpected. This problem is compounded by the ageing population in the longhouses as the majority of residents who remain in the villages and earn their living from agriculture and oil palm plantation are in the age group of 40 to 70 (Mawan, 2015).

Rural Dayak traditional domain

In his book, ‘Context and Beginnings’, Cramb (2007) traces the history of the territorial spread of the Dayak Iban, from their homeland along the Kapuas River in present-day West Kalimantan (Indonesia) into what is now the Saribas district of southwest Sarawak and then northwards, their territorial expansion continuing well into the twentieth century. Pioneer land settlement was a key mode of territorial conquest among the Dayak Iban, whose social organisation, centred on the longhouse community, is closely associated with practices of shifting cultivation of hill rice. Cramb (2007) refers to the territorial unit or

menoa, by which each Dayak Iban longhouse community identified itself socially and culturally. It became their social domain. The Dayak Iban society comprises essentially autonomous households voluntarily linked together in politically independent household communities. Two such longhouse communities identified by Cramb (2007) in his detailed study are Batu Lintang and Nanga Tapih, both in the Saribas district of southwest Sarawak.

Jural Authority of Dayak Customary Law (*Adat*)

The Dayak longhouse community is a corporate group, ritually and jurally (Appell 1976). The constituent households recognise ritual obligations to each other and it is believed that inappropriate individual behaviour can bring supernatural harm to the community as a whole. It requires appropriate collective rituals to restore harmony. Similarly, the community members acknowledge the jural authority of the system of customary law (*adat*) and the right of the community-appointed headman (*tuai rumah*) and other elders to mediate in the settlement of disputes and impose fines for interdicted behaviour.

According to President of Sarawak Dayak National Union, William Mawan (interview in June, 2015), a crucial feature of the Iban corporate life is the holding of *aum* or longhouse meeting held at the *ruai* (corridor) and it is convened by the *Tuai Rumah* (headman). Matters discussed and decided at such a meeting include the timing of ritual and farming practices, maintenance

of community property, social activities for the longhouse and programmes requiring collective action by the longhouse community. As observed by Freeman (1970), decision-making at the *aum* (longhouse meeting) operates by consensus and observes the basic tenets of democracy and good governance. Such corporate approach to community living renders the social environment in the longhouse conducive to participatory communication and participatory development. The community version of participatory democracy could be said to be already at work in the longhouse before the arrival of modernisation which came with organised state intervention through agrobased community development policy and programme.

2.14. From Core-Periphery Theory to State-in-Society Model

At the beginning, one may be tempted to see the state's approach to community development in Sarawak as influenced by Edward Shils' Centre-Periphery Model tradition (1996). The center-periphery paradigm is fixated on the centre and overlooks other crucial process dynamics between the state and society or community, thus while certain aspects may be pertinent, it does not provide a comprehensive picture of the state-society connections. There are three significant components of the 'Centre in the Centre-Periphery model' for Shils (1980): (i) a core value structure containing state principles and beliefs; (ii) institutions that are the sphere of authority for intervention and exercise; and (iii) elites that are equated with authority. However, Migdal (2005) offers an

alternative model which may be relevant and applicable to state-community relations for community development in Sarawak. Instead of the dichotomous 'Centre-Periphery Paradigm,' according to Migdal (2005), society has to be seen as a mixture of social organisations.

Layers of social regulation

A community is subject to three layers of social regulation (Migdal (2005), namely.

- (i) Compliance – ascertaining population response to state demands
- (ii) Participation – organising population into groups for effective tasks and social bonding
- (iii) Legitimacy – fostering acceptance of the symbolic order associated with the idea of a state as people's own system of meaning

In the State-in-Society discourse, Migdal is joined by Vivien Shue (2005). Shue (ibid) points out that there is an inherent uniqueness to Chinese social change in rebutting the Western myth that China is a textbook example of a state (the centre) that exercises control over society (the periphery), and that the complexity of Chinese socialism stems from the large peasant social base. Migdal (2005) and Shue (2005) raise an important point about the applicability of many other Western models, like the "Centre-periphery" model, to developing nations: how can theories make reliable assumptions and generalisations about a society?

Social cohesion and inclusion

In theory and policy, social cohesion and inclusion are believed to lead to strong, equitable and just societies for present and future populations of rural communities (Lister, 2000). In essence, social cohesion and inclusion represent the social order in rural villages and the degree of community-wide social interaction and networks. A community's survival is an indicator of its capacity and durability to maintain and rebuild at an appropriate level of activity. As a result, the strategy for community growth seeks to improve community regeneration, raise people's motivation to get involved, increase the effectiveness of local partnerships between public and private organisations and community organisations, and raise public authorities' awareness of local needs and goals (E Eizenberg, 2017).

The concept of participation is essential to community growth. Many scholars and development critics argue that participation should be the key objective of attempts to counter social exclusion, rather than inclusion (H Steinert: 353, 2007). Instead of the more passive logic of inclusion, the more aggressive logic of participation is more likely to resolve the exclusion problem (H. Buckmaster and M.Thomaster) (2009). Social construction can only act effectively as an improvement mechanism if it is compatible with the community's values (M.K.Sinha,2012). The notion of dialogic or interactive communication in participatory development stresses the importance of cultural identity of local communities, and democratisation and participation at all levels. This points to

a strategy not only inclusive of, but largely derived from, the conventional 'recipients' (Servaes, J. and Jacobson, T, T) (1995). This is referred to by Paulo Freire (1983, p. 76) as the right of all people to utter their words individually and collectively. This is every man's or woman's right and not a luxury.

There is growing support from scholars and research institutions for development efforts to be anchored on faith in the people's capacity to discern what is best for them as they seek their liberation and participate in the task of transforming society. "The people are intelligent and have centuries of experience. Draw out their strength. Listen to them." (Xavier Institute, 1980, p. 11).

Participation at every Stage of the Development Continuum

As indicated in Figure 3, participation involves various stages and functions and a network of local NGOs. The community sector is made up of a variety of local organisations and groups that represent communities locally. Inequality and power dynamics may be addressed by community development, which can also assist in making opposing community views heard. Additionally, it can make societies more stress-tolerant, which helps keep tensions from rising to the point of instability.

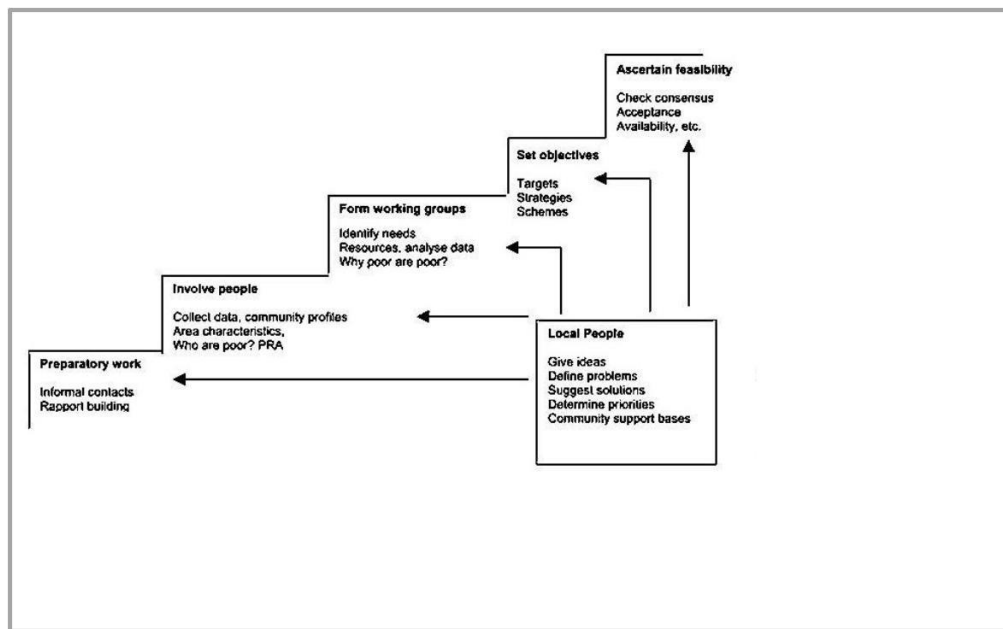


Figure 7. Stages and Functions in the Participatory Development Process (Adapted from V. Venkatakrishnan, Institute of Rural Management, India)

Participation has a proper role at every stage of the development continuum, including preplanning, research, preparation, execution, monitoring, and assessment. People's engagement in development is a dynamic process that entails a significant commitment to correcting the imbalances in development activities and fostering an environment that allows people to actively participate in development. Paul (1987) defines community engagement as 'an active mechanism in which recipients control the course and execution of development projects rather than merely receiving a share of the benefits of the project.' The recognition of development strategies and initiatives that would involve people at all levels of the development process and not only be driven by the need to achieve economic goals was made possible by a refocusing of development strategies in the mid-1970s. This also made it possible for the

participation of people to emerge as a core concern. Oakley (1995) states that the attention to improving the involvement of people in the development framework has increased in recent times. In several parts of the world, it has contributed to improving the mechanism. Oakley (1995) cites many countries in Africa, Asia, and Latin America that have unleashed the energies of the entire population that had historically been excluded from direct participation in development processes. These groups of individuals have emerged from their conventional spheres to play an active and significant role in their respective communities in the mainstream of growth, said Oakley(11).

2.15. Communication: A Crucial Driver of Participatory Paradigm

Communicators are no longer neutral movers of information but are intervening actively to trigger changes aimed at encouraging people's participation. According to Chin (2004), the 'techniques' of communication have not changed. What have changed significantly are the ideologies and philosophies behind the practice of the techniques. Enhanced communication has evolved hand in hand with enhanced citizen participation. Both have been increasingly integrated into policy planning, budgeting, and government processes more generally. Citizens increasingly are making the leap from policy awareness to demands for accountability. Tools such as participatory budgeting and planning as well as citizen monitoring have proven to be more successful and sustainable in the longer term than consultation alone. Such openness of space for communication between citizens and authorities on

matters pertaining to social and economic development, especially poverty reduction, is becoming an integral part of the political and cultural life of several developing countries (World Bank: Reconstruction and Development, 2010).

Development Communication	Diffusion Model of Communication: One-way, monologic communication	Life Skills Training Model	Participatory Model: Two-way, dialogic communication
Definition of the problem	Lack of information	Lack of information & skills	Lack of stakeholders' engagement
Notion of culture	Obstacle	Culture as ally	As a way of life
Notion of catalyst	External change agent	External catalyst in partnership with the community	Joint partnership: external and internal
Notion of groups of references	Guided Pedagogy	Life skills, didactics	Liberating pedagogy
How one communicates	Messages to persuade	Messages and experiences	Social issues engaged, problem-posing, dialogue
Principal notion of change	Individual behaviour	Individual behaviour, social norms, experiential learning	Articulation of political and social processes, change, collective action
Duration of activity	Short and mid-term	Short- and mid-term	Mid- and long-term

Fig. 7. Approaches to Development Communication
Source: World Bank Working Paper No. 170 (June, 2009)

Fundamentals of community participatory communication

The central concept of participatory communication is conversation or dialogue. Dialogue is seen by Paulo Freire (cited in Mazud, 2011) as the fundamental item in the structure of understanding. Education requires sharing, according to Freire (ibid), and thus, in the course of conversation, the teacher and student learn from each other. But, as a precondition for conversation, Freire (quoted in Mazud, 2011) emphasises that bravery, love, modesty, confidence, and hope are necessary. As with the use of participatory communication for growth, Freire is confident that every human being might be educated through this open environment.

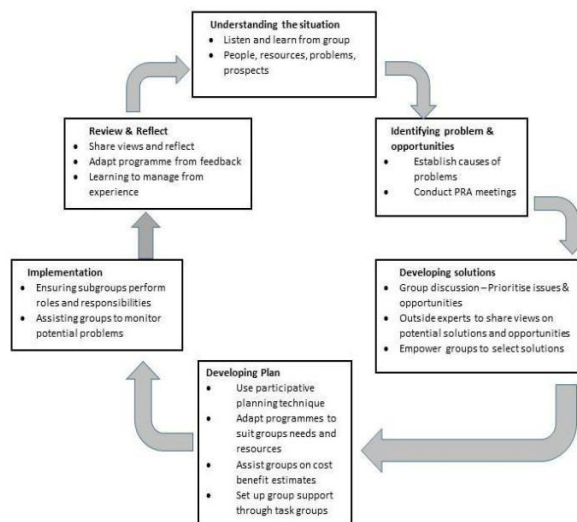


Figure 8. The Participatory Communication Model for Development
Adapted from B.Hedelin (2017).
Freirean approach

The Freirean approach to Participatory communication represents a shift from the dominant paradigm of top-down to self-development wherein the villagers or community residents are the priority audience. With central authority control over rural communities minimised and democratic space opened up, greater emphasis is placed on increasing self-reliance and harnessing local resources of the communities (Coldevin, 2003).

The application of the Freirean model thus witnesses increased mutual collaboration at all levels of participation. Listening to what others say, respecting the attitude of the counterpart, and having mutual trust are all required. Development efforts should be based on faith in people's ability to discern what is best to do as they seek liberation and how to actively participate in the task of transforming society. The belief is that the community members are wise and have experience. There is a need to bring out their inner strength and take their advice.

According to the Freirean perspective, participation is the sharing of values and information between the local government and the populace. Community members express their right to participate in decision-making and are able to identify issues and potential solutions during the process. Participatory communication for local community development should ideally achieve this, but certain adaptations must be made to account for the realities of the local setting, where power dynamics and politics provide challenges.

Because participation requires dialogue and face-to-face interaction, the development communicator will find himself spending more time in the field. It will take time to build rapport and trust. It is critical to maintain contact, meet commitments, keep promises, and follow up between visits. Both parties will need to be patient.

In the conceptual model (Figure 9), the theoretical and empirical levels are shown. Both proceed from the assumption that the levels of participatory development are related to the stakeholders' knowledge, attitude and practice (K A P), based on the KAP model by Chaffer and Rose (1986). In the model, there are four levels of participatory communication (Aycrigg,1998), as mentioned below:

- Information sharing – People are being informed of what is being done
- Consultation –Stakeholders provide inputs and essentially, it is a one-way communication process.
- Collaboration –It supports open interaction and is a wo-way process
- Empowerment – Two-way communication process that ensures shared decision making, and provides for transfer of control over decisions and resources.

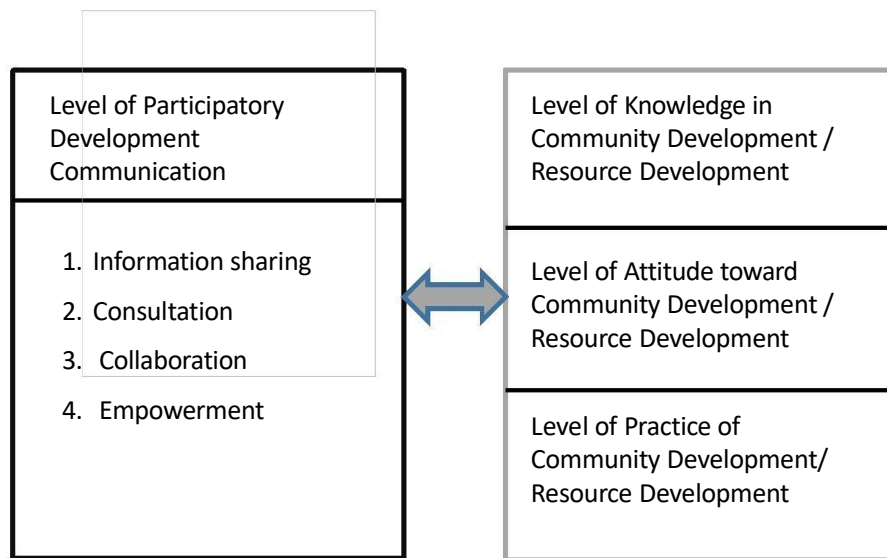


Figure 9. Framework of Participatory Development Communication (Aycrigg,1998)

2.16. Conclusion

The study's discourse on participatory community development is centred on the concept of community as a system of "values" based on local indigenous social factors and processes. It considers the needs and aspirations of the local community in the face of an extended power structure that promotes top-down interventions and a development template. Yet, the literature does not hesitate to assert that in participatory development, the community must be involved in the decision-making process, for which the opportunity for dialogic communication must be made available.

‘Participation’ has also departed from the traditional notion of having the group or community on board and making them embrace a development programme

launched by the government. Participation means increasing the scale of power and influence, and obligation and sense of ownership come with that (Arnstein, 1969). The emphasis on letting the stakeholders get involved in the development process and decide the outcome was central to this line of thought, rather than implementing a pre-established development agenda or blueprint.

Bamberger, Michael; EDI.(1988), Jing Guo (014), Sarah C.White (2010) and many others who have written critically on participatory growth share a common explanation for growing awareness of the need to tackle development's social aspects.. First, the effects of beneficiary involvement in project design and management on implementation efficiency and project sustainability are established. Second, the constraints that local government agencies face in handling the growing number of development projects and programmes effectively. Third, the common perception that decision makers and planners of growth are morally bound to "listen to the people".

3. CONCEPTUAL AND THEORETICAL FRAMEWORK

Keywords:

Power relations, power and control, leadership, social capital formation, community identity and unity, endogenous factors, community empowerment.

3.1. Introduction

This chapter seeks to establish a conceptual framework that connects the selected theories and models with the approach to addressing and resolving real-life issues or phenomena at the heart of the research. It explores the complex social and structural dimension of community and its environment and attempts to provide explanation to ‘what’ why’ ‘how’ regarding the attitudinal behaviour, social cultural characteristics, power relations and leadership affecting Sarawak’s rural Dayak community, especially in relation to participatory development. In so doing, it attempts to create the framework for a people’s participation model, ala Sarawak, built around key theoretical and conceptual components.

The participation framework, rather than studying individual minds, focuses on interaction, discourse, and participation processes that emerge between and among specific community members or communities in specific social and physical contexts. (Lave 1988; Lave & Wenger 1991).

Inclusion is central to the concept of community or people participation in development, regardless of how diverse and contested its definition and scope are. It entails involving the community most impacted by the proposed government development intervention in decision-making. There is also a growing consensus that effective participation requires people to participate not just as individuals, but as a collectivity - that is, as a community.

While earlier studies on participation largely ignored how it was to be achieved, recent studies on collective action are preoccupied with what makes for successful collective functioning and interpersonal cooperation (Agarwal 2001). Notwithstanding, the goal of successful cooperation remains largely narrow, and the issue of socioeconomic inequality and controlled democratic space enter the picture and are investigated in the study.

3.2. Key Elements in the Conceptual Framework

The key themes and concepts that have been identified in the conceptual framework of the study, as depicted in Figure 10 in the next page, are

- (i) Power and control;
- (ii) Participation;
- (iii) Social capital formation;
- (iv) Community identity and unity;
- (v) Empowerment;
- (vi) NGOs and social network;
- (vii) Leadership and governance.

The afore-mentioned themes or concepts are discussed in relation to the social context of the rural Dayak community in Sarawak and the relevant theories. The key components, processes and actors and their inter-relationships are illustrated in the diagram (Figure 10).

The conceptual framework is based on the main systemic factors and social elements that influence group involvement in development, which are based on power and control.. The conceptual structure defines the key aspects to be investigated, as well as the main variables, structures, or variables, and the assumed relationships between them (Miles and Huberman 1994:18,).

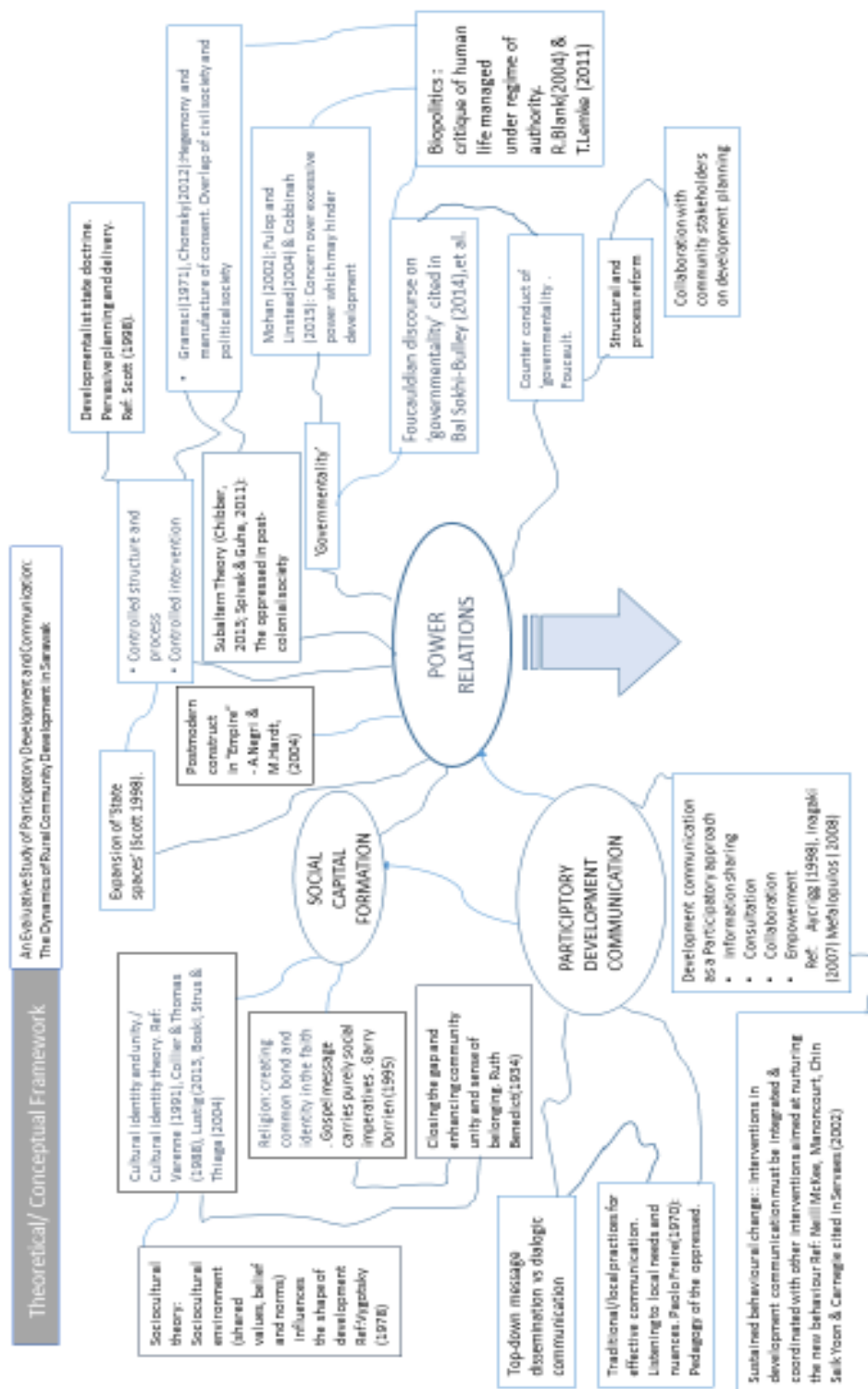


Figure 10 : Theoretical and Conceptual Framework: The Elements, Processes and Linkages

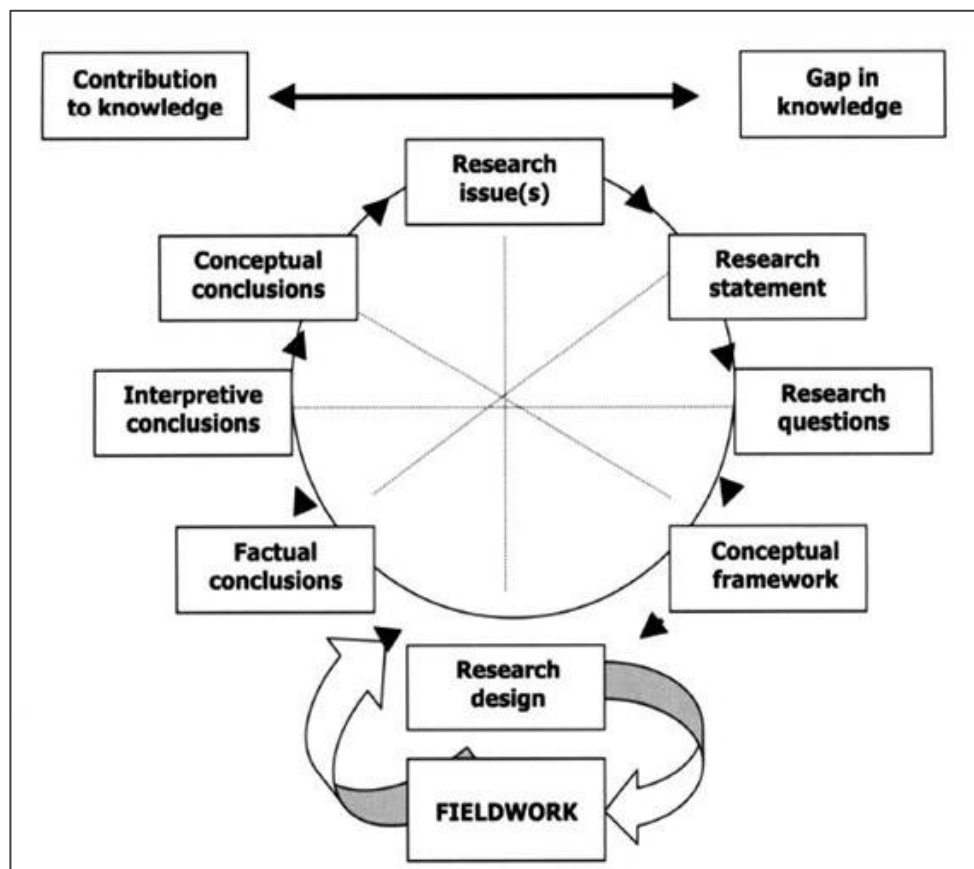


Figure 11: Conceptual frameworks & Conceptual maps.
Adapted/Source: Lesham S, Trafford V. (2007)

3.3. Bridging gap between literature and real-life situation

While the theories highlighted in the Literature Review are useful pointers and guides, they do not adequately address or solve the issues and problems raised in the study and wider discussion of community participatory development today. The Chapter pays attention to bridging the gap between literature and the dynamics of real-life situations, as well as seeking a viable alternative that is adaptable in different community contexts and which puts the participatory development principle and practice into action.

The literature provides a broad framework and pointers to aid in the implementation of the approach. These, along with data and information derived from rural community appraisal and situational analysis, will serve as the foundation for the development of an implementable framework, which will then become an integral part of a development programme for a particular community. Hence, the author's analytical lens shifted from broad theoretical perspectives on the subject under discussion to a local real-life situation in order to address the community's challenges and expectations.

Lack of clarity in literature

There has been a lack of clarity in the literature regarding the concept of participatory development policy. The problem lies in trying to understand what they mean and how they work within the wider definitions of development policy, according to Mansuri (2013), and how they vary from one context to another. Recognising this, Mansuri (2013) and Guambe (2017) argue that conceptual challenges are slogans such as "empowering the disadvantaged," "improving transparency," "building social capital," and "improving the demand side of governance. These are widely used by the government to promote its commitment to people engagement in development, but critics describe them as rhetorical, with little substantiation in the form of structured programmes and specific roles and functions of community leaders in the planning, implementation, and evaluation of participatory development projects.

The conceptual framework elaborates on the various aspects of civil society failure—the roles of coordination and cooperation, culture, inequality and elite dominance, and group heterogeneity—and sheds light on some of the resulting challenges and concerns (Ghazala Mansuri, Vijayendra Rao, 2012).

3.4. Organic and horizontal community dynamics:

To effectively understand the dynamics within the Dayak community, it is essential to move beyond mere observational accounts and engage in a deeper analysis of the underlying power relations and motivations that structure these interactions. While detailed documentation of meetings with state officials sheds light on the bureaucratic mechanisms impacting the community, the research emphasizes the potential of dialogue as a transformative tool, as articulated by Paulo Freire (1997). Freire’s framework encourages an exploration of how community members can reclaim agency and initiate change through organic, participatory practices outside formal structures.

The dynamics of power are central to the conceptual framework of the study. They define the relationships between the government and the community, as well as the democratic and negotiating spaces available to the community. They also define the administration structure and the regulatory and control apparatus to which the community is subject. Gramsci (cited in Anderson, Perry. “The Antinomies of Antonio Gramsci.” *New Left Review* 100 (1976): 5-

78) argues that, within any given hegemonic framework, each individual is "a functionary" in a sense (Buttigieg, 1995: .1028). This is not to say that every person is a public administration employee; rather a person usually creates a productivity that eventually becomes synonymous with their own productivity via working impulsively and using personal initiative. Buttingieng (1995: 1020) argues that "a civil society is made up of individuals who are capable of self-government, thereby providing an organic counterpart to the political society's government."

Interactions with government officials play a crucial role in demystifying the complexities of bureaucracy and fostering a more transparent relationship between public servants and the community. However, these interactions represent just one facet of a larger narrative aimed at engaging citizens on a broader platform. While direct dialogue with officials provides valuable insights into policy-making processes and resource allocation, it is crucial to recognize and celebrate the grassroots initiatives, cultural practices, and informal networks that enrich the community's identity and resilience. By integrating these horizontal dynamics into the analysis, the research can highlight the fluidity of power relations and underscore the importance of local voices in shaping their narratives and experiences. This approach not only broadens the scope of understanding but also positions the Dayak community as active agents in their dialogues and pursuits for justice, rather than passive subjects needing to navigate bureaucratic systems.

The emphasis on organic and horizontal community dynamics in the context of participatory and transformational development for rural Dayak communities in Sarawak entails encouraging inclusive decision-making and grassroots involvement. This may be accomplished through the creation of regional platforms and networks that enable local residents to express their needs and goals, promoting cooperation between different stakeholders, such as youth organisations, women's organisations, and indigenous leaders. By prioritizing cultural traditions, local knowledge, and mutual support systems, communities can build resilience and enhance social cohesion, while ensuring that development initiatives resonate with their values and priorities, ultimately leading to sustainable and equitable growth.

Impact of politics on people's participation

The conceptual framework makes it possible to critically analyse the intricate dynamics and interaction between local government and political power. The relationship is studied by looking at the government administration's external involvement and dominant power, as well as its bureaucratic structure and local administration mechanism. In the study of participatory development with government authority entwined with politics, there is reason for worry over the influence of politics and power relations on the pattern and direction of people's engagement in their community's socioeconomic progress.

The significance of the intertwined relationship is viewed by Niico Carpentier (2011) "... as a political-ideological concept that is intrinsically linked to power. It becomes clear in discussions of democratic theory, where participation is constantly at odds with the concept of representation."

Participation, a political ideological concept?

Carpenter (2011) views participation as a political-ideological concept that is intrinsically linked to power. In *Media and Participation*, Carpentier (2011) considers participation to be a structurally unstable concept undergoing a political-ideological struggle, causing it to oscillate between minimalist and maximalist forms. This conflict is examined through theoretical reflections in five fields, namely, democracy, arts, development, spatial planning, and media. This is evident in discussions of democratic theory, where participation is constantly at odds with the concept of representation.

Silvio Waisbord (2008) shares this viewpoint and expresses concern about the prospects for community participation in development programmes. It raises new questions, such as how to institutionalise participatory development approaches when they run counter to prevalent organisational imperatives. Furthermore, if politics is at the heart of social change, how do we incorporate participatory development in institutions that prefer to keep local politics at bay? Is it possible to change institutional incentives and procedures? These

issues raised will be addressed in the subsequent chapters on Methodology, Analysis and Findings, and Recommendations and Conclusion. Nico Carpentier's (2019) model of participation sets a high bar for what constitutes participation, but it remains an ideal rather than a realisable reality. Participation necessitates an equitable distribution of decision-making authority among all participants.

Since the mid-1980s, when involvement virtually uncontrollably shifted from the periphery to the centre of development, there has been a growing backlash against the ways in which participation managed to 'tyrannise' development debates without providing sufficient evidence that participatory approaches were living up to the promise of empowerment and transformative development for marginal peoples. Cooke and Kothari's 2001 book, 'Participation: The New Tyranny,' vividly captures this, focusing explicitly on 'participation' in the form of participatory rural appraisal. Cooke and Kothari (2001) argue that a more thoroughly pragmatic orientation could further advance the interests of transformative participation.

3.5. Beneficiaries' 'Participation' to uplift Rural Economy

People's participation in development entails beneficiaries' participation in all stages of development, including decision-making, implementation, monitoring, evaluation, and management of development programmes.

Beneficiaries' participation is critical because they are the key to an authentic analysis of the reality of their social problems and the means of addressing them. 'The central issue of people's participation has to do with power exercised by some people over other people,' according to the United Nations Research Institute for Social Development (UNRISD, 2008). Participation in this sense refers to people empowerment, organisation, a continuing, open-ended process, and intermediate and long-term goals.

Government, NGOs, donors to engage in community interaction

For long-term sustainability, long-term involvement has to be ingrained in already-existing social networks and groups. To do this, greater community participation and contact is required from the government, non-governmental organisations, and funders in order to get an understanding of the formal and informal mechanisms that communities use to interact and participate. Placing participation within a social framework and enlisting stakeholders and the government in organised interaction elevates participation to a more deliberate level of pragmatic direction and social change, moving it beyond theoretical discussions that don't appear to have a solution. The core of rural community participatory development is the desire for long-term engagement, which is emphasised by this conceptual idea.

On the theoretical criticism of participation, P.Oakley (2001) may not agree with Cooke and Kothari (2001), authors of *Participation: The New Tyranny*, Carpentier (2012), and Silvio Waisbord (2008). Oakley (2003) takes a practical approach to understanding participation and participatory development, which is relevant and suitable to my study.

Persuasion and understanding critical to participation

In general, the approach to encouraging participation is based on two critical issues. It must be based on persuasion and understanding rather than just short-term incentives or even coercion. Second, if rural people can participate in explaining the causes of resource depletion, they will be more likely to identify with the solutions (P. Oakley, 2002). However, participatory development will remain a pipe dream unless people are involved, appropriate media is used, and messages reflect the relevant variety of realities Kasongo (1997:87). Participation seems to reach those corners of the development process which other concepts have failed to reach. (Oakley, 2002). Participation sits at ease in all major development sectors, such as agriculture, infrastructure, education, and health, and it would not be an exaggeration to say that its influence has touched almost every thought or action in contemporary development practise (Oakley, 2001. Pp 2). The late international development expert Peter Oakley pursued his vision for third-world community development both in academic research (at Reading University in the United Kingdom) and on the ground in

southern African countries. His extensive field experience and knowledge bolsters his claims about the critical role of participatory development in rural development (B.Pratt, The Gurdian. 2002).

3.6. Bottom-up Participatory Approach

While the concept of participation is widely praised as a people-centric and democratic approach to community development, it also raises some concerns about impediments caused by community-power relations and internal community obstacles. There is little in the literature that suggests a credible and tested approach to reconciling theoretical propositions with community-specific real-life situations.

Stakeholders share authority and influence over development projects, as well as over choices and resources that impact them, during the participation process (World Bank, 2004a). This implies that the community can launch and carry out development initiatives in line with the local government's objectives.. The level of participation shown by the local residents may include "contribution of labour, consultation, cash, items, and behavioural changes, participation in administration, management, and decision making" (Ali, 2013:7). Community participation is one method of attracting projects and programmes and solving some problems because it allows citizens to respond to public issues and participate in decisions that affect their lives (Lipka, et al., 1985).

Objectives of bottom-up approach

The involvement of local players is sought at all levels, either through consultation or by involving them in the partnership. It is aimed at the whole community, promoters of ideas and projects, the civic and voluntary sector, economic and social interest groups and representative public and private institutions. Participation is encouraged at every stage: during the definition phase, during implementation, during evaluation and the revision of the programme– either directly or through those bodies representing collective interests (professional organisations, women's' groups, cultural associations, etc.). The objectives of the bottom-up approach include, inter-alia, the following:

- (i) Involve the local community - Ensuring active participation in the development process of the community as well as economic and institutional stakeholders. It entails disseminating information, making training more accessible, identifying appropriate "animation" methods, and ensuring transparent decision-making procedures.

- (ii) To draw out ideas and generate initiatives. This requires open-mindedness and acceptance of the risks associated with innovation and fostering meetings and dialogue between people, convergence between sectors, knowledge exchange, and skill complementarity

(iii) To forge new links between groups and sectors. When participatory decision-making is effective, it can ensure broad and equitable representation of all interest groups, facilitating consensus formation, conflict resolution, and the formation of new links between sectors and groups.

(iv) To delegate decision-making authority

Adopting the bottom-up approach entails delegating decision-making authority from higher levels of government to local governments. Participatory local decision-making allows for the full management and integration of newly emerging ideas and projects. In light of this, this strategy must be implemented, starting with an analysis and development of the local action plan.

Issues and challenges facing participation

Adopting the bottom-up approach entails delegating decision-making powers from higher levels of government to the local level. Participatory local decision-making enables new ideas and projects to be managed and fully integrated. Theoretically, it is an ideal proposition where the entire power of decision making is transferred to the local community and creates an enabling environment for greater inclusivity, democracy, openness, participation and good governance.

But the proposition is not without challenges and obstacles to participation to the process and which may occur or emerge at any stage of the process. It is critical in a democratic society to implement the public participation process in order to meet the needs of the public. However, a number of factors can stymie public participation. Exploring the reasons for the impediment to the implementation of the public participation process is an important step towards achieving effective participation and better results.

According to Fjeldstad (2010:5), there are five (5) major issues that participants face when participating in bottom-up planning processes.

- First, there would be delays in receiving central government guidelines and budget allocations.
- Second, community needs and activities in local plans may not be effectively rationalised and prioritised, and may appear to be "wish lists."
- Third, central government priorities may influence community decisions;
- Fourth, council staff and communities may have little interaction; and
- Fifth, local plans would ultimately be decided by regional and central government bureaucrats.

Tools and methods to encourage participation

The tools and methods for encouraging local participation must be considered at each stage of a development programme. Participation occurs at various levels, with various people or groups and resources that must be activated at the appropriate time, whether during programming, decision-making, or implementation.

This practical approach incorporates some useful insights from relevant theories and attempts to present a systematic, cross-disciplinary, and understandable synthesis of relevant research. It also aims to provide development planners and practitioners with explicit evidence-based design guidelines for better rural community participation processes.

JM Bryson, KS Quick, and CS Slotterback (2012) support the adaptive approach by stating that it is evidence-based and design science-based, implying that effective public participation processes are founded on closely analysing the context, identifying the purposes of the participation effort, and iteratively designing and redesigning the process accordingly. What is considered to be the most appropriate and actionable approach in any given real-life situation cannot be derived from any theory or scholarly report, especially if it is based on secondary data. The four proposed levels incorporating methods and tools, as mentioned below, are part of the

participatory process and operate concurrently to varying degrees depending on where the programme is in its life cycle.

- Information
- Consultation
- Collaboration
- Group decision-making

The overall goal is to encourage local participation in all aspects of development policy. Local players are encouraged to participate at all levels, either through consultation or by becoming partners. It is aimed at the entire community, as well as promoters of ideas and projects, the civic and voluntary sector, economic and social interest groups, and representatives of public and private institutions. Participation is encouraged at all stages: during the definition phase, during implementation, during evaluation, and during programme revision.

Expected outcome of bottom-up approach

The following are the expected outcome from a bottom-up participatory development approach in the implementation of a socioeconomic programme in a given community.

- (i) There is greater precision in identifying local issues and needs
- (ii) Organizations for player development are better
- (iii) Improved community understanding of local decisions

- (iv) Higher authorities are more accepting of local decisions.
- (v) Ideas and project stimulation
- (vi) Influence on other development programmes

The implementation of bottom-up participatory development in rural Dayak communities undergoing transition requires careful consideration of their unique social context and geographic location, as well as the possibility of high expectations. Communities in the countryside are changing. Like other native communities around Asia, the majority of rural Dayak villages are underdeveloped in terms of skills and resources. Their communication network—which is vital for informing people and giving them a platform for interaction to maintain a sense of community—is also disorganised and insufficient.

Government-led intervention, or government-induced participation, as mentioned in the study, is still required to encourage community participation, at least at the outset. The community will be helped to move up the learning curve gradually until the residents are capable of taking the lead in participatory development. Until then, government-induced participation will be critical in guiding, motivating, encouraging, and providing the necessary support to ensure that community participatory development moves in accordance with the hopes and expectations of the people. This is covered in greater detail in the section that follows.

3.7. Government-Induced Participation

Most of the idea of participation by the government is 'induced participation,' which is ultimately guided by large-scale bureaucratically controlled processes (Mansuri & Rao, 2012). Induced participation varies from more organic forms of endogenously coordinated participation by civic and community organisations, in which contextual variation and unclear trajectories of progress are given close attention (Mansuri & Rao, 2012). The balance between the activities of the endogenously organised community and the development programmes initiated or induced by the government is of particular interest to the researcher in this study.

This emphasises how important it is to deal with the internal dynamics of endogenous elements. Environmental or internal influences are considered endogenous factors. Factors pertaining to the local place including topography, physical geography, land use and building influence how the community as a whole behaves and responds to government directives and programmes for development. The endogenous social components are viewed as critical factors inherent in the social system of the local community.

An endogenous development model is focused on the creation of 'social capacity' at the level of the local community. (Garofoli, 2002: 228); Martin and Sunley (1996). Local actors' participation is also intended to reduce "the

number of diagnostic errors that are all too common when planning is carried out from the outside." " (EUCom 1988: 62). Space (or place) is important when attempting to understand and describe the complex social actions and characteristics of a rural group in a given socio-cultural environment. Space affects not only the potential growth of communities, but also the people who live in them. In light of this, it would be advantageous for growth strategies to be location-specific and context-dependent.

The endogenous development approach allows for an optimistic economic concept of rural areas because it emphasises the significance of local factors in the absence of agglomeration (Margarian, 2011). This is in contrast to those theories that refer to the current regional growth self-enforcement model. Many rural development planners have favoured the concept of endogenous growth because an endogenous development model guarantees autonomy for the process of transformation of the local economic system (Margarian, 2011: 9). This is achieved by stressing the centrality of local social actors' decision-making processes and their ability to manage and internalise external knowledge and information, and by assuming in general the characteristics of a participatory development mechanism that is self-sustaining. Margarian (2011) states that the emphasis of the endogenous approach is on the importance of local factors in the formation and maintenance of sustained growth, as shown in the figure 12.

3.8. Public Consultation and Good Governance.

Few ideas are as strong and lasting as the need to promote citizen engagement. Nawa Murtiyanto (2011) and de Garmont (2013) point out that the reasoning behind encouraging participation has evolved from one that initially centred on public consultation to one that recognises that mobilising people and promoting demand for public services will lead to improving participation. In this, participatory community development projects can enhance civic capacity, empower disadvantaged groups, increase government transparency, improve service delivery, reduce poverty, reinforce local values, strengthen solidarity and sense of belonging, and increase opportunities for dialogic communication. These can be incorporated into the government's participatory development plan.

Governments should focus their approach and programme on participatory growth for rural areas by recognising the important roles played by rural villages (Talidazuhu Ndrahaha, 1988). Mely G.Tan and Koentjaraningrat (quoted in Soebroto, 1988) point out that the people in the community must first discuss and decide their interests in matters of village development and then plan and work together to satisfy their desires in collaboration with the local government. The latter would need to work on an agreed plan to plan and implement a project that benefits the stakeholders.

Collective action, shared values

This implies that collective action based on shared values and goals is a critical factor that must be seriously considered and reflected in the government's development policy and blueprint. The community, on the other hand, needs to recognise its potential power and strive to strengthen its cultural identity and unity, as well as create a strong common ground for culture, values, faith, and a sense of belonging (Young Foundation, 2009), which is the foundation of the community's power.

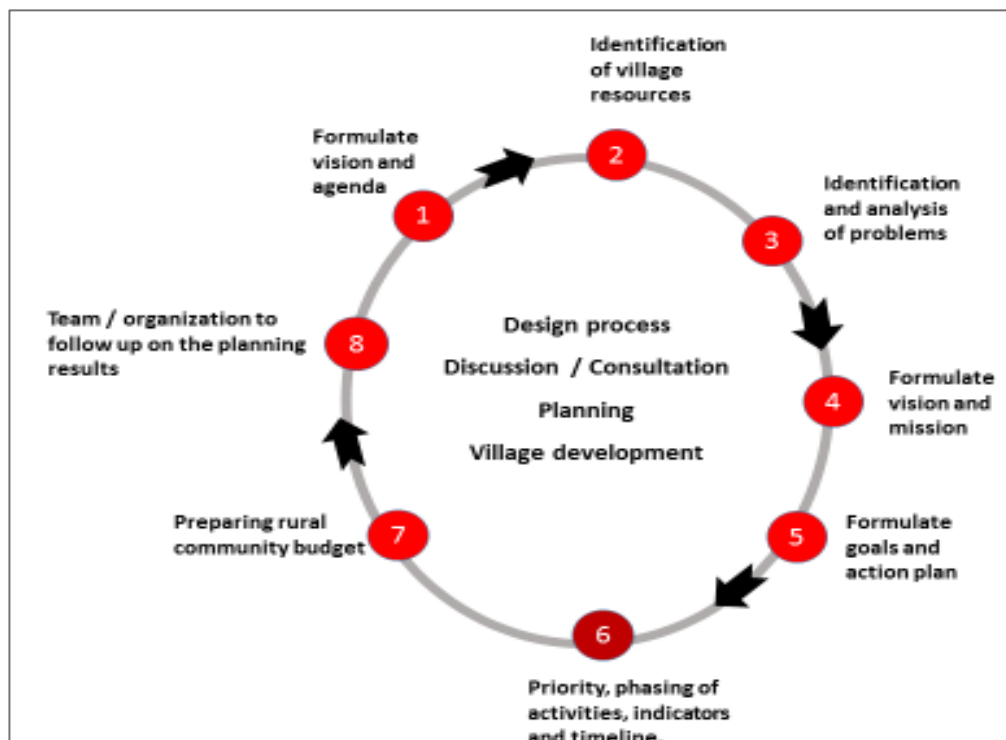


Figure 12 : Consultation and Planning Cyclical Process for Village Community Development (adapted : KA Johnston, 2008)

Because most projects are imposed on people, the government authorities may fail to take into account the context, culture, belief systems, and practises of the local communities. This frequently leads to misunderstanding and project failure. According to Robinson (1996:4243), when dealing with development issues, the following context-related questions should be addressed:

- What is the starting point for cultural development?
- Whose culture is being promoted by the current trend?
- Whose cultural norms are upheld in the way development is carried out?
- Which culture is gaining entry?
- How can unity and sense of belonging be further strengthened?
- What are the key social factors or platform that can unite the community members and enhance their communal pride?

3.9. Community Identity, Unity and Sense of Belonging

"Community" is an important symbol in establishing a sense of belonging for people (Crow and Allan 1994: 6). Cohen (1985) claims that the reality of society lies in the interpretation of the vitality of its culture by its participants and a major component of this is termed by Putnam (2000) as 'social capital'. Putman describes social capital as "connections among individuals—social networks and the norms of reciprocity and trustworthiness that arise from them." "People symbolically construct community, making it a resource and

repository of meaning, as well as a referent of their identity" (Cohen 1985: 118). This prompts the researcher to consider the following questions.

- (i) What social networks or systems are involved in a specific grouping or encounter?
- (ii) What norms or 'habits' are involved?
- (iii) What are the key social capitals that need to be developed to strengthen the community's identity, unity, social cohesion and values?

The above are important questions which the study addresses. The answers provide an insight into the complexity of the social structure and behaviour of the community. Variation, however, does occur from one locality to another.

Complex web of social dynamics and structure

In the conceptual framework, the researcher attempts to navigate a complex web of social dynamics and structure in the community while keeping bureaucratic and political control and influence over the social environment in mind. There is a need to lay a solid foundation for long-term unity, social-cultural identification, and a sense of belonging so that members of the community can move forward with a common mind and a single intent in the pursuit of power and mutual participation for development and growth.

Community members must be involved in decision-making and ultimately take ownership of the growth in order for community development to be successful.

(Nicole Brants, 2014). The question that must be addressed is how to increase and sustain participation. The solution entails evaluating community members' attachment to the community, sense of belonging, needs and concerns, and participation in the decision-making process, which reflects this social behaviour.

3.10. Empowerment and Citizen Control

Citizen participation is dependent on the transfer of power, starting with non-participation of people who are helpless and excluded from democratic decision-making and ending with empowerment or empowerment with citizen control (Arnstein's (1969) as illustrated in Figure 13. Involvement occurs frequently in the space between informing and collaborating. (M. S. Reed, 2008). In other words, any of the following three or all three can be part of public participation:

(i) Information

It includes the unilateral distribution of government-initiated information that is subsequently relayed to the population. It is essentially a top-down Rostovian strategy that precludes any sort of dialogic interaction or involvement. It is a one-way flow of information dissemination with passive access to information left to the members of the society.

(ii) Consultation

This is an engaging and people-based two-way strategy in which members of the community can provide input, share their views, needs and issues. It offers the opportunity for individuals to communicate with the appropriate authority in some measure of contact or dialogic communication.

(iii) Active Participation

It requires an engaging relationship focused on dialogue and collaboration between the government and the community. In the decision-making process, individuals take an active role in developing and debating new alternatives and becoming active stakeholders. It is a way of achieving citizens' participation. (Leonard I. Chirenje, Richard A. Giliba & Emmanuel B. Musamba, 2003).

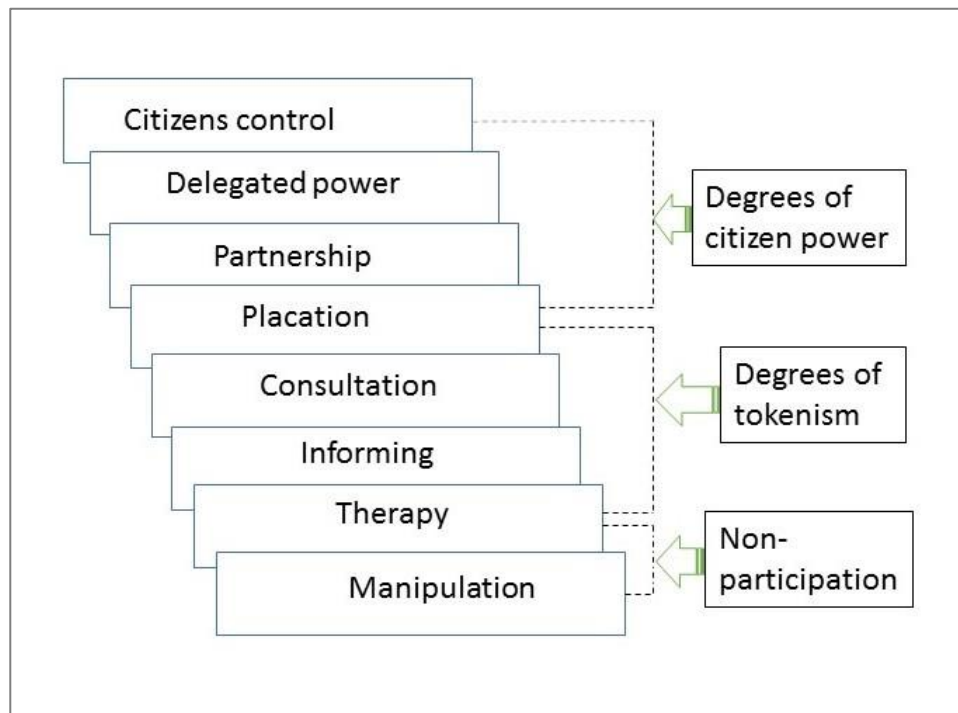


Figure 13: Arnstein's Ladder of Participation (Source: *Arnstein 1969, p. 217 (S. R. Arnstein, Ladder Of Citizen Participation, Journal of the American Institute of Planners, vol. 35, no. 4, pp. 216, 224, 1969.)*)

Graduation of Citizen Participation

According to R.M.Benjamin (2015), in Arnstein's eight-rung ladder, the helpless people are juxtaposed with the dominant bureaucrats and political elite to demonstrate the fundamental differences between them. In fact, they are not homogeneous, as each group contains a variety of divergent viewpoints, splintered subgroups, and social complexities. Tosun (2006) adds an additional category to Arnstein's 'ladder of participation' to help define the nature of participation at each stage. The researcher is particularly interested in the final stage, in which Tosun (2006) equates citizen power with collective action for participation (or spontaneous participation)

3.11. Participation: Enhancing Empowerment and Socioeconomic Performance

It goes beyond simply meeting basic needs or establishing frameworks for the provision of additional safety nets. According to T.Carothers and de Gramont, participation has the potential to help advance two major development goals:

- i. Increasing citizen empowerment and
- ii. Improving socioeconomic performance (2011).

In the conceptual framework of the study, the notion of empowerment reaffirms the need for the community and the authorities to empower the community leaders with the legitimate power and authority to advance the cause of their respective communities. The process of empowerment for these community leaders involves acquiring knowledge and skills, based on self-initiative and assistance from the local government agencies.

Strengthening of community social capital

Confidence, loyalty, allegiance, solidarity, laws and networks are among the elements that constitute social capital (networking). Community members will be able to expand and share their expertise and skills and increase their involvement in development by providing a strong social capital base and structure. (Bagasaskara, 2011).

Well-founded social capital can help ensure that trust and stability between members of social groups and throughout the society is sustainable. The concept of empowerment is, therefore, associated with the concept of social capital and power. Empowerment basically refers to the level of power of individuals and social classes (Sipahelut, 2010).

Framework of empowerment

According to Chambers (2008) and Bagasaskara (2011), the community empowerment system should include the following elements, which will place the burden of duty and care on the local community and allow them to cultivate a greater sense of belonging.

- (i) Initiatives and decision-making processes to meet the needs of the community to be put in place in the community itself.
- (ii) Improving the ability of the community to manage and mobilise the resources available to meet their needs.
- (iii) Tolerate local variations, so that they are flexible and adaptive to local conditions.
- (iv) Emphasise the process of social learning.
- (v) Networking between bureaucracy and NGOs

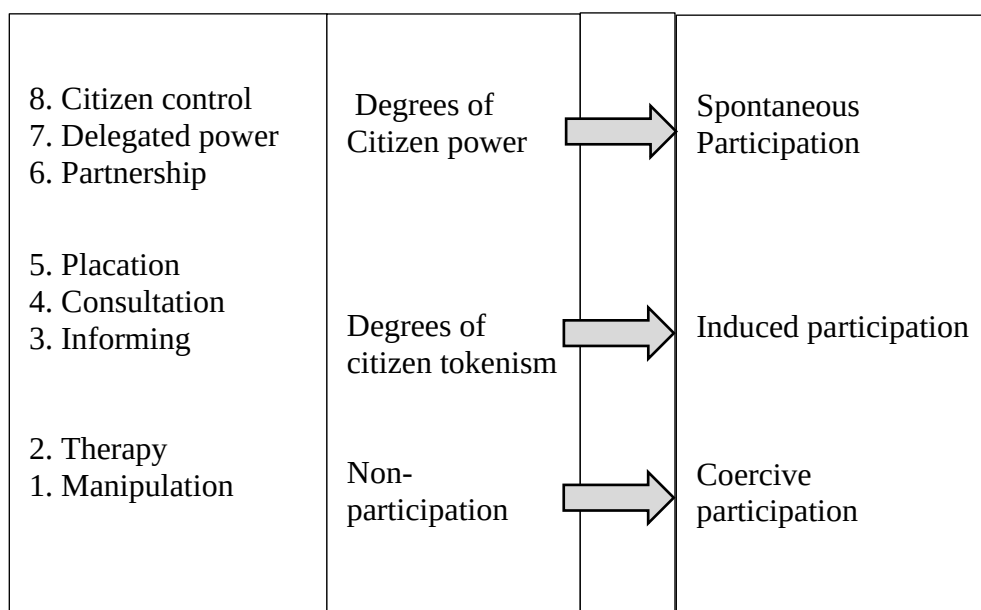


Figure 14 : Typology of community participation vis-à-vis power.
Source: Tosun (2006)

Improving community's collective control

When the community lacks ownership or control over projects, the government's commitment falls short of completing the devolution of power. Despite the fact that governments recognise the importance of ceding or passing on natural resource ownership and management to local communities, communities are excluded from critical planning and budgeting phases of decision-making processes (LI Chirenje, 2013). This is a subject covered in the study and steps are suggested to improve the community's collective control over decision-making in project planning and implementation.

‘Public Participation Spectrum’

‘The ‘Public Participation Spectrum’, developed by the International Association for Public Participation (IAP2 Federation, 2016), has extended the ‘participation ladder’ of Arnstein to provide the choice of the level of participation that defines the role of the public in any programme of community participation. It includes three key critical components: (a) information, (b) consultation, and (c) active involvement representation.. The linkage and interface between the ‘Citizen Participation Chief’ of Arnstein and the ‘Public Participation Continuum’ of IAP2 and the ‘Government-Citizen Ties’ of the OECD are shown in the figure below.

3.12. Community Participation in Development from Start to Finish

The human-centered development model, democratic theory, and empowerment theories, according to Cohen and Uphoff (1980) and Muhamad Aris (2015), all teach that group participation is the fundamental essence of governance and development. However, the concept of participation has shifted from "beneficiaries" or "marginalised peoples" to the various modes of citizen participation that affect their lives in policy-making and decision-making (2013). (Solihin (2001),

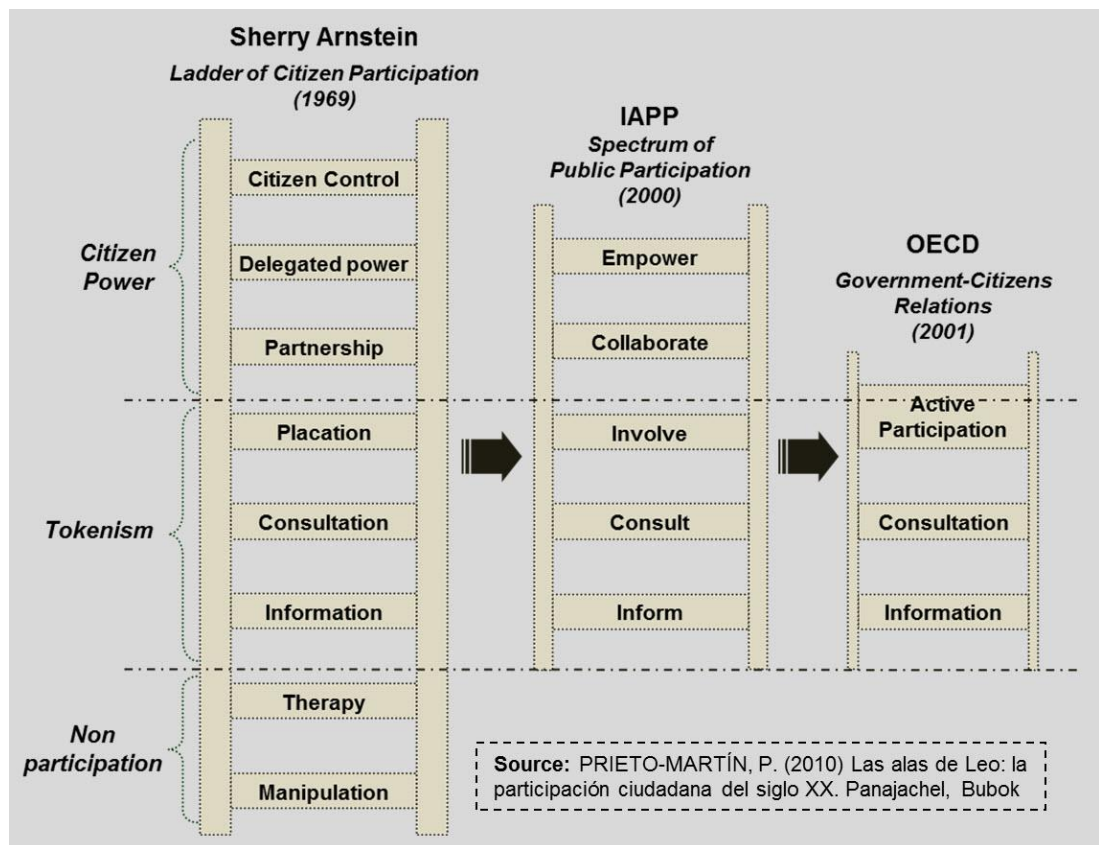


Figure 15: Linkage and interface of Arnstein's 'Ladder of Citizen Participation. Source: Prieto-Martin,P. (2010).

Models of Rural Development

	Endogenous development (1980s -)
Key principle	Harnessing local (natural, human and cultural) resources for sustainable development
Dynamic force	Local initiatives and enterprise
Functions of rural areas	Diverse service economies
Major rural development problems	Limited capacity of areas/groups to participate in economic activity
Focus of rural development	Capacity-building (skills, institutions, infrastructure); overcoming exclusion

Figure 16: Endogenous Factors for Rural Community Development.
Source: J. Phillipson (2014)

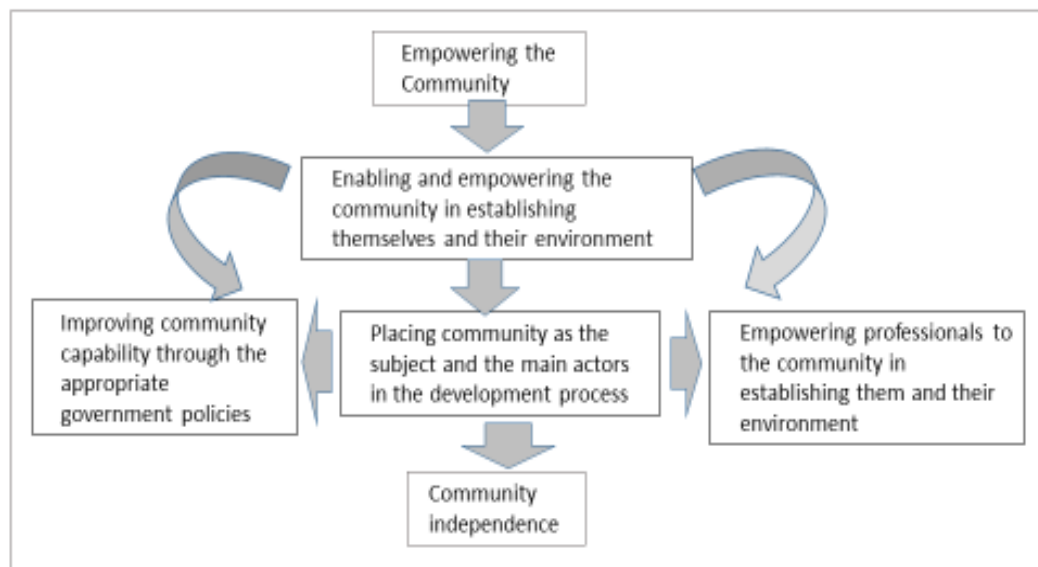


Figure 17: Framework of Community Empowerment

3.13. Participatory Planning and Community Empowerment

Participatory planning is especially useful when planning for diverse individuals or groups. When people from different backgrounds come together with different interests, intentions, and needs, there is often little understanding of what the other groups want. People must find common ground in order to get to know one another and share their experiences and knowledge. Joint planning processes are an excellent way to get various groups to communicate with one another in order to be involved in participatory development and commit to a shared destiny of the community.

Planning is especially participatory when community residents involved make decisions. When a planning process is not managed top-down, reaching a

decision is an important component of the participatory process. This is not always easy.

Varied reasons for participating in planning

In its most basic form, a participatory approach is one in which everyone who has a stake in the intervention has a voice, either in person or through representation. Members of the community, NGO officials, representatives from participating agencies and local government should all be invited. It's almost a level playing field where stakeholder's participation should be encouraged and respected, and no one person, group, or point of view should dominate the process.

Public meetings - forum for public participation in planning

In engaging citizens in the governance process, the most common form of public participation is through public meetings or public hearings (Fung, Citation2015; UN-Desa, Citation2018). It is useful for disseminating information to large groups of people while also providing a forum for people to express their thoughts or concerns (Videira, Antunes, Santos, & Lobo, Citation2006). The Sarawak's version of this is the 'randau ruai' which is a community dialogue session held at the longhouse verandah that can accommodate up to 300 people on the average for each longhouse of 20 households.

However, public meetings can have limitations. A public meeting can cause conflict among participants or reach a deadlock when discussing contentious issues (Videira et al., Citation2006), whereas an inadequate deliberative process impedes a collaborative dialogue among stakeholders, making their participation less intensive (Mostert, Citation2003; Rowe & Frewer, Citation2005).

Human-centred and place-based participatory planning

A participatory planning approach must consider rural planners as an external impetus and local villagers as an internal driving force to promote the sustainability of rural communities. This was highlighted in a published research by Jialing Yan, Yan Huang, Shuying Tan, Wei Lang and Tingting Chen (2022). According to the study, the goal of rural planning and construction in China is to develop a participatory planning approach that is human-centred and place-based. Planners advocate public participation in the entire planning process, including mapping, designing, constructing, and managing, as an external impetus. Instead of imposing, they try to empower the villagers. They create a human-centred, place-based participatory planning approach. Villagers, too, improve the quality of their settlements through continuous dialogue and cooperation, and the social relationships among them become enhanced. To promote sustainability, rural communities are restructuring in both environmental and social dimensions. Furthermore,

participatory planning in rural areas is constantly correcting itself to become more local, scientific, and rational, as well as a more powerful protector and promoter of public interests.

The experience of the Chinese researchers paints a comprehensive picture of the process of participatory planning and community participatory development for rural areas, in which trust and strong relationships are built and maintained between the community and the government. Sarawak can benefit from this experience and proven model.

Three key areas for participatory planning must be observed, consistent with what has been highlighted in the preceding paragraphs (Solihin) (2011).

- (i) Community rights and actions in conveying community aspirations, ideas of needs, interests, and demands, as well as in disseminating government policy;
- (ii) The community's ability to influence and determine policies
- (iii) Community control over the environment and its community, as well as political processes related to government.

The community must be involved in the planning, execution, and evaluation of development projects in order to effectively create projects for the rural Dayak village community (Sadjono Jatiman, 2008), as they are the ones who are familiar with the region's problems and needs. They are also the ones who will

benefit or suffer as a result of the success or failure of the development programme.

Participation of the community in rural development should start at the planning stage and not be limited to the implementation stage only (Rudi Saprudin Darwis and Ipit Zulpan) (2018). According to Tjokroamidjojo (1995: 8), development involves the following processes.

- (i) The process of constructing different fields of action, namely social, economic, political and cultural;
- (ii) The process of social change that involves altering a community's life in order for it to encounter more progressive and just social conditions; and
- (iii) The planning process for development requires the community's active involvement. It is growth by and for the community.
- (iv) Planning instills feelings of ownership and creates a solid foundation for community intervention.

People who participate in the planning of a community intervention will own that intervention. This sense of ownership instills pride in the community and binds them to a commitment to the viability and success of a community development project. By defining and formulating the activities required for the community to achieve the desired outcome, community planning selects

and connects facts as well as establishes and employs future expectations (Hasibuan,1993:95).

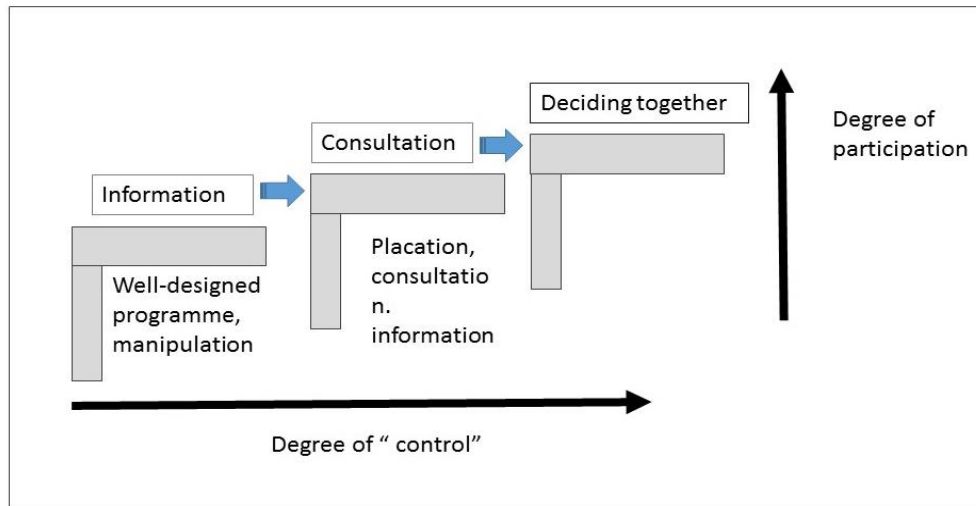


Figure 18 (a) : Community control and participation. Adapted from Rifkin and Wilccox (2015).

According to Conyers (1994: 5), any method of development planning has social consequences or social dimensions, so social planning can be considered a form of direction for all planning. This type of planning is used by the government or other bodies to address the issue of economic change and social issues in general.

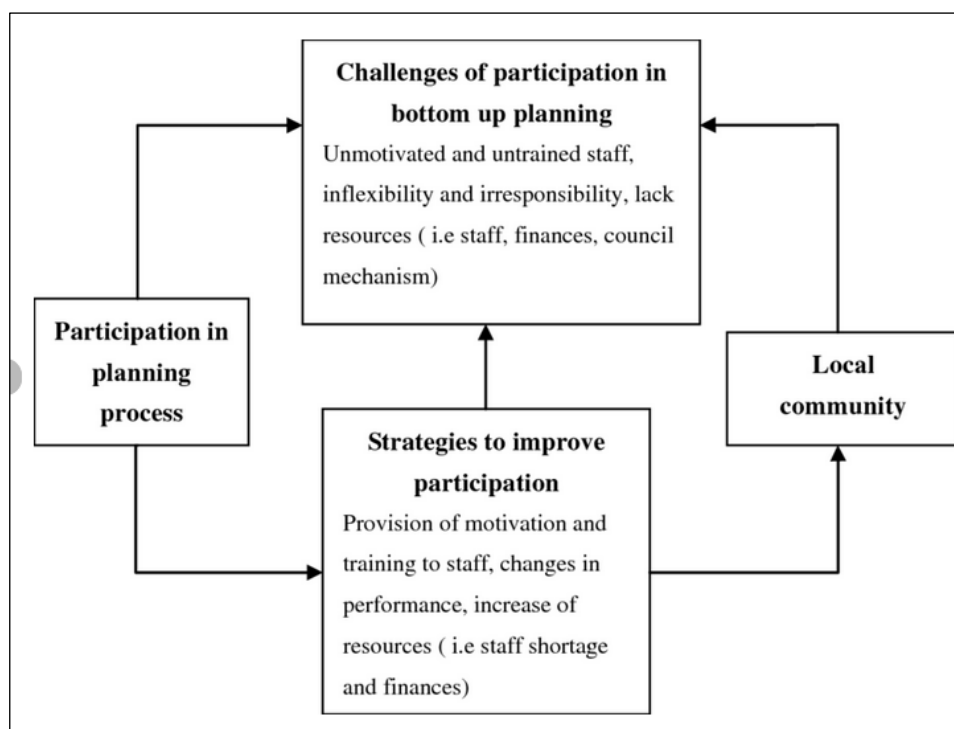


Figure 18(b). Conceptual Framework for Community Participation
Adapted from: Eliza Mwakasangula & Oscar Tefurukwa (2017)

3.14. Strengthening Community Unity and Sense of Belonging

According to Cohen (1985), the reality of society lies in the interpretation of the vitality of its culture by its participants, and a major component of this is referred to as 'social capital' by Putnam (2000). Putman defines social capital as "connections among individuals—social networks, and the norms of reciprocity and trustworthiness that emerge as a result of them." "People symbolically construct community, making it a source of meaning and a signifier of their identity." (Cohen 1985: 118). This prompts the researcher to consider the following questions.

- (i) What social networks or systems are involved in a specific grouping or encounter?
- (ii) What norms or 'habits' are involved?
- (iii) What are the key social capitals that need to be developed to strengthen the community's identity, unity, social cohesion and values?

The above are important questions which the study addresses. The answers and explanations provide an insight into the complexity of the social structure and behaviour of the community. Variation, however, does occur from one locality to another.

Complex social structure and behaviour of the community

The researcher attempts to navigate a complex web of social dynamics and structure in the community while keeping bureaucratic and political control and influence over the social environment in mind in the conceptual framework. The process identifies the critical factors and variables influencing the attitude, behaviour, and social structure of the community, as well as the relationships between these factors and the established themes or concepts.

3.15. Interconnectivity of Social Elements and Processes

A crucial component of the conceptual framework of the analysis is the primary social factors and mechanisms that influence and shape participative communication and growth. This demonstrates the complexities of power dynamics, social capital formation, communication, and their relationship to participatory growth. Figure 19 depicts the contextual perspective of participation across innovation channels. People's social and cultural actions and power relationship dynamics are important deciding factors that affect and form the direction of community engagement in growth. They reaffirm the centrality of 'locality' as a dimension for successful social and political change.

Adapting strategies to suit local community

The study indicates the need to appreciate local variability and adopt or adapt strategies that function well at the level of the local community. The centrality of the "people factor" in community growth is also driven by the "Place-Work-Folk" (Soemarmo, 2005), which attaches importance to citizen engagement in planning and expressing community matters.

3.16. Participatory Innovation Platforms

The contextual understanding of these participatory innovation platforms is based on the theorization of socio-economic growth by Anttiroiko (2016) involving three major research layers, namely,

- (i) The *smart community* discourse, where technology network is a key feature in facilitating communication and interactivity;
- (ii) *Platform* theory depicting the forms and functioning of micro environments designed for citizen involvement in innovation processes; and
- (iii) The theory of *participation* which offers a critical view of the forms and functions of citizen involvement in facilitated development and innovation processes (Anttiroiko, 2016. P.4).

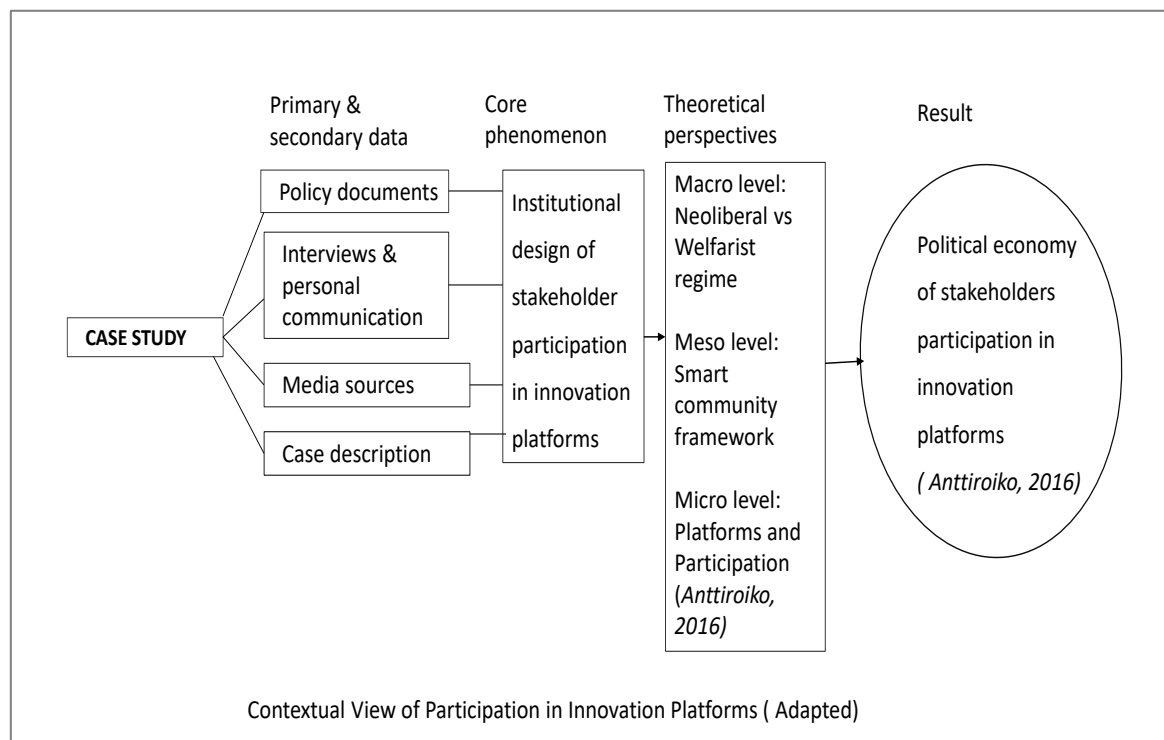


Figure 19: Contextual view of participatory innovation platforms (Adapted)

The participatory processes are formulated in their historical, cultural and social settings within the participatory innovation platforms. They refer to the role of political and administrative institutions in a broadly defined economy in this case. A critical assessment of their interlocking relationship is included in the process.

3.17. Building on Collective Power of Community Values and Practices

The researcher employs an analytical framework to shed light on existing community development policy and programme challenges in Sarawak, as well as practice dilemmas and wisdom. It provides a useful conceptual lens to bring

interpretive clarity to understanding how people are organising themselves, or are being accompanied in organising, using community approaches to social change.

Needs-based approaches, problem-solving approaches, participatory approaches, asset-based approaches, power-conflict approaches, welfare approaches, and rights-based approaches are examples of community development approaches.. They are also regarded as a course of action in which community members agree to take collective action and produce results in order to overcome challenges in the jurisdictional area. It is also viewed as a progression in which residents of a specific village are aided by interventions in dealing with challenges and taking collective action on issues that are important to them. Community development empowers the community and builds stronger, more connected communities.

Integrated structure guided by Freire's Pedagogical concept

Within this methodological approach, the researcher works upon an integrated framework that is informed by Freire's (1970) notion of involvement and Foucauldian discourse on power relations (Foucault, 1977). These ideas help to clarify the following.

- (i) Contextual – social and cultural factors
- (ii) Social dimension

- (iii) Multi-disciplinary approach – recognising that community development is not only a political or social activity, but also an economic, cultural and even emotional practice
- (iv) Power relations – state and the community
- (v) Participation; and Integrated communication

Several themes and concepts related to community development, particularly those emphasised by Westoby (2014), are referred to. Traditions and social frameworks; poverties and power; partnership, connectivity, organisational and institutional practices; and dialogue and dilemmatic spaces are these concepts (Westoby, 2014).

They contribute to illuminating and making sense of Sarawak's community development activities and participatory development communication. These principles provide important opportunities for theorising and shaping how the researcher attempts to explore the territory. Geddes (quoted in Soemarmo, 2005) asserts that group involvement has a major role in determining how towns, cities, and metropolitan areas develop as well as how people see their identity and culture in connection to their surroundings.

Community engagement and the 'smart society'

Based on Geddes' conceptualization of space and community, the community takes centre stage as the cornerstone of every social, urban, and political phase.

There is a clear link between engagement and the smart society (Giffinger et al. (2007), with literature confirming that technical progress is inextricably linked with social innovation. Giffinger et al.(2007) identified mobility, economy, governance, climate, living, and citizens as the six main pillars of contemporary societies in this context.

With the increased use of digital technologies in information and communication, the reach of citizens' and stakeholders' right to information has grown significantly. This paves the way for increased capacity for engagement and networking among various stakeholder groups, including those outside the community, in critical social and economic spheres.

This results in a more equitable exchange of expertise and information and a shift in the power structure that affects community-level decision-making processes (Anttiroiko, 2016). The introduction of electronic social media has expanded the opportunities for network formation and engagement. "Networking," whether in person or online, is not the same as establishing, maintaining, or engaging a community; when done incorrectly, it can undermine rather than support collaborative efforts.

3.18. Social Dimension and Community Participatory Development

According to Cavaye, J. M. (2013), it is critical that community members first adopt a significant mindset and behavioural paradigm shift in order for the

community to be fundamentally capable of dealing with change and understanding the resulting benefits. This includes improving their behaviours, mobilising existing skills, strengthening networks, thinking about issues differently, and using group tools in new ways. This cannot be accomplished solely by the community. In the case of Sarawak, the relevant government authorities must be involved, which includes, among other things, launching organised efforts centred on capacity building and skill development tailored to the needs of the local community. Cavaye J.M.(2013) points out that people rethink issues and broaden contacts and networks through engagement in their community; building social capital. They learn new talents, they develop human resources (Cavaye,J.M.,2013. P.5)

Sociological Construct

The idea of community is seen as a 'sociological construct' against the context described earlier (Phil Bartle, 2007), as it includes a collection of interactions and human behaviours based on common aspirations, values, beliefs and meanings between community members. In this regard, social development should be viewed as a continuous process of social learning and adaptation to changes rather than as a mechanistic process. Although it is difficult to generalise about the social characteristics of rural areas, Diane Conyers (1993) points out that certain similar characteristics exist, notably:

- (i) the 'integrated' nature of rural society;

- (ii) the value of the natural resource base;
- (iii) the mixture of social cohesion and division;
- (iv) the mixture of inward and outward-looking tendencies;

Apart from having the fundamental knowledge and skills to understand and deal with government issues and the changing dynamics of the local ecosystem, it is critical that people be able to collaborate to address the social, economic, political, and environmental issues that concern them. Training is required for those who are not adequately equipped, and this is where local community leaders and elected Assemblymen can collaborate with government assistance to organise short training courses. The development of local community residents' capacity cannot be ignored.

Complexities of tension between rural community and the state

The study sought to investigate the rural population's relative passivity in the face of political and government external interventions and dominant power. Under these conditions, the society's growth would need to include as many community members as possible and provide a practice that is part of a social change process.

Sarawak's rural communities, like most rural communities in Asia, are facing the challenge of such a transition. It establishes an interconnected relationship

that reveals the complexities of tension and change between a rural community and the state; between traditional culture and modernism; and between political power and the old village's administrative structure.

In rural development, the political agenda and strategies do not generally match the needs and priorities of project beneficiaries. One of the key reasons for this, according to Dimbab (2005, P.55), is "the lack of political power of rural people to influence policy decisions which affect their livelihoods." The bottom-up involvement of people in policy decisions must work hand in hand with development policies in order for rural development to benefit people, and that any government action should represent political response to grassroots demands (Dimbab, 2005).

Dimbab (2005), a Sarawak native and sociology scholar, emphasises the importance of implementing Participatory Innovation Platforms in bridging misunderstandings and contact gaps between authorities and community citizens on growth and social issues., as shown in Figure 19. Participatory innovation platforms provide inclusive and broad-based convergence points and processes that advocate meaningful interaction between the authorities and local communities without compromising the role of administrative institutions. These platforms for innovation will also support conflict resolution actions between administrative and political institutions and the community.

Social Dimension of Community Development

Process components such as inclusion, cohesion, and accountability are critical in studying the social dimensions of community participatory development and must be addressed (Jorgensen, 2005). Kailash Pyakuryal, (2000) chose to be more specific, stating that the distinguishing feature of community development is the involvement of individuals in their effort to improve their well-being and living standards, which is largely based on community development. In fact, it also necessitates the provision of services that encourage and facilitate initiative.

Participation is a key word when discussing the social dimension of community growth. When amplified within the broader community context, it denotes the direction and purpose of development; thus, a community's participatory development. This entails a two-way communication mechanism that encourages interaction and the efficient flow of information among stakeholders, including community members, government officials, private-sector investors, and non-governmental organisations (NGOs).

Building a local civic sphere

One of the fundamental goals of local participatory development is to create an efficient public sphere that provides a diverse space for the mutual interests, values, and aspirations of local community members (Fekadu Terefe, 2014).

According to philosopher Jurgen Habermas (in Goode, 2005), civil society is activated by a "public sphere" in which people collectively and openly construct a "third space" interacting with states and markets.

"Civil Society embraces the entire material interaction of people within a definite stage of the growth of productive forces," writes Karl Marx (1974, p.57). Civil society serves as a forum for citizens to cultivate their individuality while also emphasising the importance of group action and social cohesion, both of which are required for substantive citizenship and political participation (Neelmani Ja Ja) (Neelmani Jaysawal, 2013).

An effective civil society is a social arena in which people freely engage in order to benefit each other. It is a transformative space where people become people (Ghazala Mansuri & Vijayendra Rao, 2013). As sociologist Jeffrey Alexander pointed out (2006, p.4), ideally, a civil society is "a world of values and institutions that generates the capacity for society."

Such a field focuses on empathy, on feelings for people we don't know but admire on principle, rather than experience, because of our ostensibly shared faith. As a result, any collaborative effort to mobilise people who share common values voluntarily in order to achieve a common goal of community growth is arguably a civil society operation.

An active public sphere creates an enabling environment for the spread of knowledge across social networks and the development of open contact based on shared values and destiny. In order for civil society in the community to function effectively, it must be cohesive and have a strong potential for collective action. Cohesion enables citizens to effectively engage with the state. This skill is called 'social capital' by Putnam (1993) and many other scholars. Participatory innovation platforms, in this regard, provide an interconnected approach to the creation of a unified and inclusive society, as well as the opportunity to participate in collaborative processes involving political and administrative processes.

Taking steps to increase openness to issues concerning traditional land, development, and other community concerns is part of the integrated approach. The emphasis is on communities of people who can organise themselves into groups to hold the local state accountable and assist, for example, in balancing the functions of government with local resources. Noting the ability of civil society, Ghazala Mansuri and Vijayendra Rao (2012) emphasise the importance of citizen groups keeping a close eye on any setback or weak local government delivery through an active engagement process; this becomes even more important if certain government functions are decentralised to the local level. This can be effectively realised through the transparent and organised mechanisms provided by participatory innovation networks.

Individuals are encouraged to join civic associations for public engagement, which must be capable of addressing collective action problems and working for a common cause. Motivators such as economic and political benefits, shared values, and cultural identity should be considered when encouraging individuals to participate in civic or group events (T.Makela, 2016). This is part of the process of building social capital.

Social capital formation

Social capital literature was criticised in the previous chapter on Literature Review. Networks are defined as connections between groups or individuals. Context determines social capital. It takes many interconnected forms, such as group responsibilities, trust, intergenerational closure, norms, and penalties, with the underlying assumption that individual relationships are felt sustainably and subjectively (Bourdieu, 1983, p 249). Such relationships form a dynamic network of connections and communication (Fukuyama, 1995; Fukuyama, 1999; Lin, 1999b; Putnam, 1993; White, 2002).

Members of a rural village or Dayak longhouse group volunteering on weekends to discuss and participate in community service programmes that benefit the participants and their community could be an example of social capital. Such activities must be organised by properly constituted village-based

bodies established and acceptable to all by the division of responsibilities in order to sustain and involve a larger percentage of the local community.

Social capital can be divided into three key categories in the conceptual and theoretical context (Westlund, 2006, p. 163):

- (i) Bonds: Links based on common identity (“people like us”) – such as family, close friends and people who share our culture or ethnicity.
- (ii) Bridges: Links which stretch beyond shared identity to include distant friends, colleagues and associates.
- (iii) Linkages: Links to people or groups who are either further up or lower down the social ladder in the community

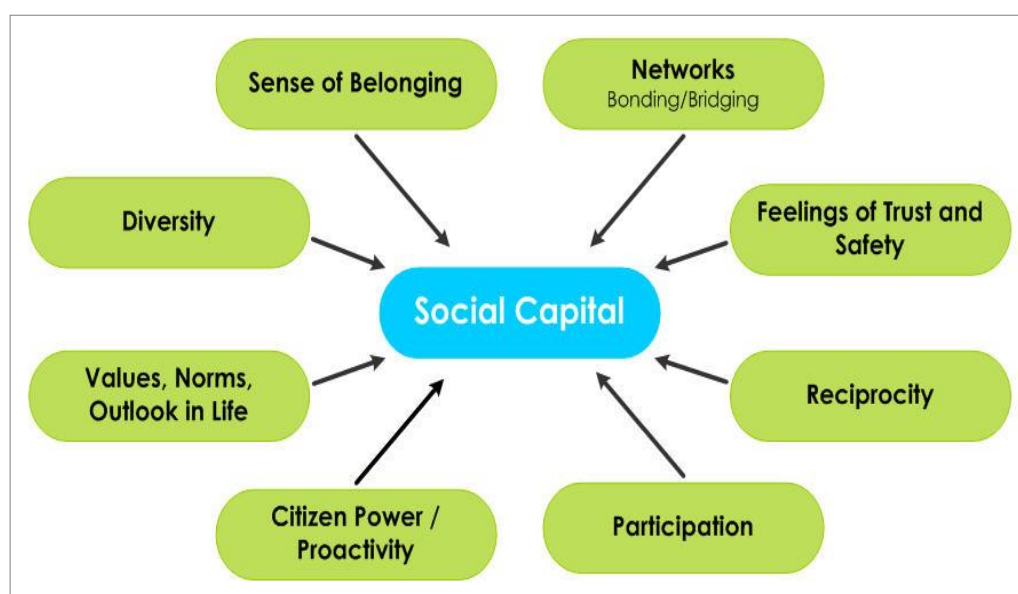


Figure 20. Elements of Social Capital

Social capital essential for sustainable development

According to the researchers, social capital, which appears to be a missing link in the sustainable development agenda, should be given more attention (Ostrom 1990, 2009; Pretty and Smith 2004; Woolcock 2010). Social capital formation, local civic engagement, and community capacity building are all widely regarded as essential for democratic good governance and development (Bebbington et al. 2004; Woolcock 2010; Mansuri and Rao 2013).

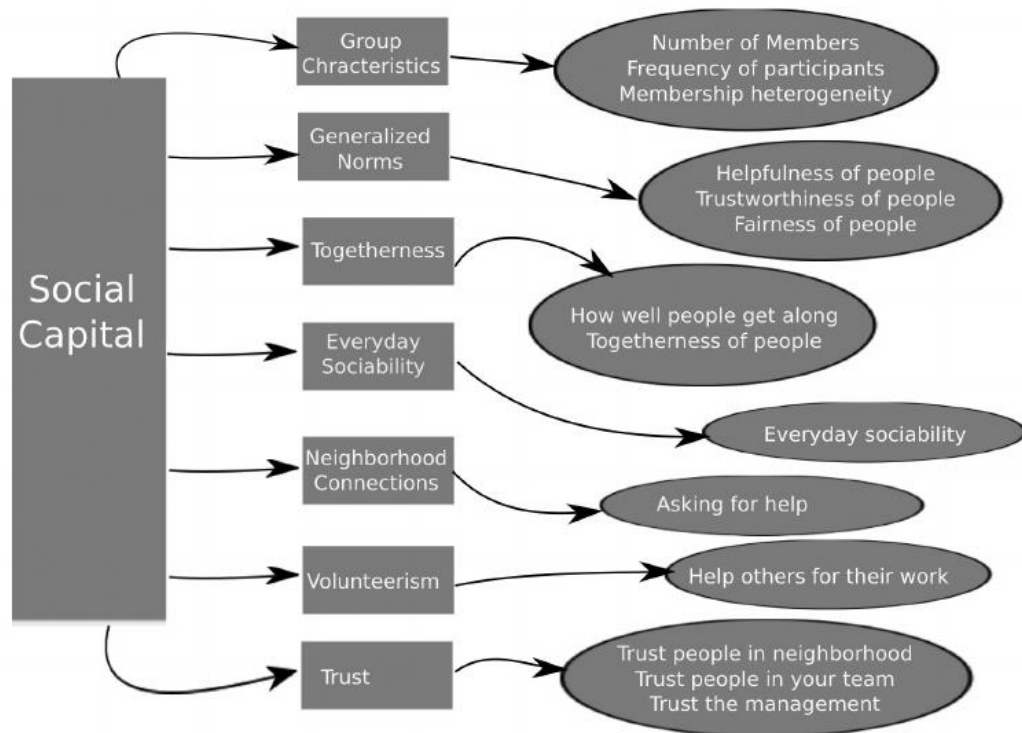


Figure 21: Dimensions of social capital formation. Adapted from: Narayan & Cassidy (2016)

Building social capital, according to H. Johnsen and R. Ennals (2016), is a relevant strategy for fostering collaboration, information flow, and collaborative learning among relevant stakeholders. According to the study,

this is important for the process of cultivating purposeful unity and shared values in the pursuit of shared destiny and participatory growth in Sarawak's rural Dayak community. The fundamental issue of resolving the administrative and political forces that participatory methods confront is critical to the social capital debate (Mosse, 2010).

Trust and reciprocity – key features of social capital

The most important characteristics of social capital are trust and reciprocity norms. They emerge in a specific space and time as a result of repeated interactions (Wilkinson, 1991 quoted in Flora and Allen, 2006). This is based on Wilkinson's 'interactional field perspective,' which considers social fields rather than social structures. While this may not be a viable assertion in many communities, recommending an interactional approach to community growth may be a viable alternative (Bridger & Alter, 2009).

Community 'interactional perspective'

An analysis of the connections between people and society (Wilkinson 1991) and society and the environment (Field and Burch 1988). It is advantageous in that it allows us to consider social dynamics and processes at the group level, as well as other factors that motivate collective action. A possible starting point for the concept of 'location' is that 'place' is a necessary but insufficient condition for the community. 'Place' has historically been an important element

in community analysis. And the 'location' is where the search for community starts (Day 2006; Wilkinson 1991).

According to the researcher, each area is defined in general by its own identity, organisation, core interactional characteristics, and personal and/or institutional interests. These include pursuits of interest in education, municipal government, environmental conservation, faith-based programmes, economics, and recreation (Flint, Luloff and Theodori. 2010). The researcher's ultimate goal in exploring the definition of 'location' here is to clarify how an understanding of assumptions, ideas, concepts, and interactional perspectives can increase the efficacy of group decision-making.

Interactional group perspective

An integral part of the theoretical and conceptual framework context is the 'interactional group perspective,' which reflects on the role of social contact and social structure. It involves topics such as network analysis, social capital and social infrastructure and brings to light several important theoretical and methodological issues.

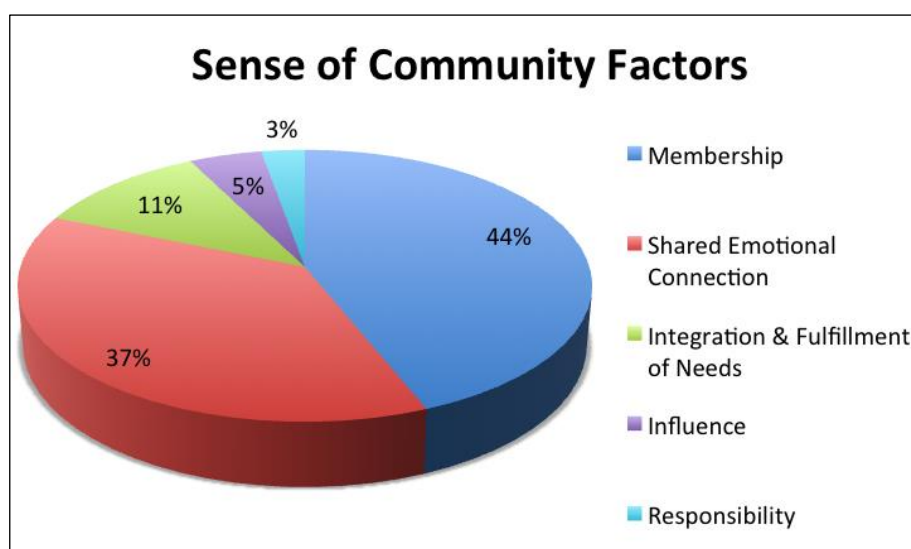


Figure 22 : Sense of Community Factors: Source: J. Fremlin (2012)

Cultural Identity

Culture plays an important role in determining a community's sense of identity, pride, and solidarity, as well as in contrasting the traditional ideals, standards, and religious beliefs to which members of the community adhere. Overall, it establishes the foundation for the community's solidarity and social network. Although there are several definitions of culture, I chose the one proposed by Kroeber and Kluckhohn (1952) as the most appropriate for the study.

According to Kroeber and Kluckhohn (1952), culture is made up of explicit and implicit patterns of and actions acquired and transmitted by symbols, which constitute the distinctive achievement of human groups, including their embodiment in artefacts; traditional (i.e. historically derived and selected) ideas and, in particular, their attached values are at the heart of culture. On the

one hand, cultural structures can be viewed as products of behaviour and, on the other, as conditioning elements for more action.

Religious Institution and Values

The researcher recognises the role of religion in a rural community as a central institution and a key factor in social capital development. The researcher further explores the possible importance of faith as a social capital and a central definer of a community's unity and coherence. The study at Kampung Opar (Bau district) and Sebauh longhouse (in Bintulu) where the majority of the residents are Christians of the Roman Catholic denomination, would shed light on this and on how their faith constitutes an important factor in their social and cultural make-up. The researcher emphasises cultural values and heritage in the study as essential elements in the strengthening of community members' solidarity and social ties. The religious beliefs of the majority of the community who practise the same religion will converge and become ingrained in local culture.

Attention is given to studying the role of religious institution or houses of worship in promoting faith-based community activities and development initiatives. Among the probing questions concerning the village community church raised by the researcher are (a) To what extent do programmes or activities initiated or jointly hosted by the church and village committee impact the life of the local community. (b) And under what conditions do religious

organisations help to promote the desired levels of social capital that generates higher levels of communication, unity, education and other public goods that increase social opportunities?

Religious Identity

A transcendent question that arises in my research concerns the social interactions of Christian community members in Dayak villages (Christianity is the majority religion in Kg Opar, Bau, and Sebauh Longhouse, Bintulu).

It is about their spiritual identity in the context of growth and progress. It must not be complicated or confused with questions of capital or labour or any social theory. The social mission of the native church is not to give religious sanction to any political agenda but to promote the creation of a good society through the spreading of cooperative, justice-demanding and peace-making spirit of their Christian faith.¹ This is consistent with Dorrien's (1995) argument that the gospel contains social imperatives but does not prescribe any specific political or economic message.

3.19. Foucauldian Governmentality: Reducing Regulating Mechanism and Subservient Mentality

Foucault's (1982) notion of 'governmentality' applies to both regulating mechanisms and a government mentality (Bal Sokhi-Bulley) (2014). The

¹ Personal communication between researcher and Daniel Teho, Pemanca (Community leader) of Bau district, on 18 March, 2017

researcher's interest is to find steps or approaches to reduce governmentality in order to provide more access and ties to the government at the local level for the rural community in Sarawak.

The Foucauldian concept of governmentality sheds light on the essence of power relations in Sarawak and how the government asserts its territorial and administrative presence and control through a structured mechanism and network of political patronage. As a result, from a Foucauldian perspective, government attention would be focused on practices that educate and change social and economic activities. The activities performed by the bodies and agencies that shape their actions through the people's desires, interests, ambitions, and beliefs are referred to as government (Dean, 1999.). Issues relating to changing the local government system and mechanisms, as well as broadening the scope of participation in decision-making by individuals and groups outside the government, would need to be discussed by stakeholders involved in community participatory development from a Foucauldian perspective.

‘Empire’ – on economic injustice and society of influence

The analysis of Foucault had a significant impact on the theoretical works of Hardt and Negri (2000), who exposed a 'postmodern construct' notion of society in their book *Empire*. *Empire*, as an interpretive tool within the Marxist

system, sheds light on economic injustice and the 'society of influence' that pervades and subordinates local sovereign power to the poor. It provides crucial insight into the deep structure and hypocrisy of an elitist force in a democratically elected nation (Hardt and Negri, 2000). Hardt and Negri (2000) emphasise the non-destructible roots of resistance and class struggle. The divide between the ruler and the citizens frames the community's future in relation to government. Hardt and Negri (2000) offer a confrontational approach to combating capitalism's and intellectual power's dominance and creating a political vision that liberates the masses from oppression.

Control apparatus of administration and processes

The study also focuses on the administration structure, which includes the government's system of planning and executing growth for the local community, because the control apparatus is embodied in administration systems and processes. The complex nature of the power apparatus embodies humanitarian values as well as political relations between the administration and community residents.. It is referred to as 'Biopolitics' by M. Foucault (1976). The government apparatus's 'control' is a barrier to community engagement. It is emphasised in my study's panel group discussions and semi-structured interviews with community members.

It is also important to illustrate the complexities of conflict and systemic oppression by those in power in the conceptual context of the study. This is covered in the subaltern theory. Antonio Gramsci, an Italian Marxist, is credited with developing the theory (1891 -1937). It claims that the rules are set and enforced on the 'other' by those in power. The term "other" refers to those who are subject to the hegemonic control of a dominant power (Spivak, 1988).

Subaltern and marginalised people, according to Chibber (2013) and Bhabba (1999), do not resonate well with ideas articulated in dominant discourse because they are unaware of the topic and lack the necessary skills. As a result, the oppressed and ruled lack a genuine voice. Much of the theoretical perspective sheds light on the current situation, in which the closely linked and political elite have a strong hold on the governed, and people, particularly in rural areas, appear to have resigned themselves to accepting it as the status quo due to disempowerment.

Community-State government relations: Lack of dialogue

A lack of conversation or dialogic contact between local and state governments can also be a complicating factor. All of these issues affecting Sarawak's rural communities merit further investigation, particularly in light of the growth of many rural communities and their desire for accelerated socioeconomic

development under the 15-year Rural Transformation Plan (RTP) from 2015 to 2030 (State Secretary Sarawak, January 2016) and, more recently, the ICT Digital Economy Programme (DEP) for Sarawak. The RTP and DEP are interlinked and they complement each other in the overall development plan for Sarawak.

It has never been without problems for local government cooperation with the community sector (Orla O'Donnell, 2012, Report No.2 January 2012 of the Local Government Research Series

3.20. Local-Level Partnerships for Sustainable Participation

Creating and sustaining community-local government partnership contributes to narrowing the communication gap between the two bodies. The local community will be engaged with pride and transparency by adopting a model for the responsibilities and engagement of the local communities in project or programme design, implementation, monitoring and evaluation. This will contribute to good community governance (P. O. Oviasuyi, 2010) and a sense of ownership that is based on pride and obligation.

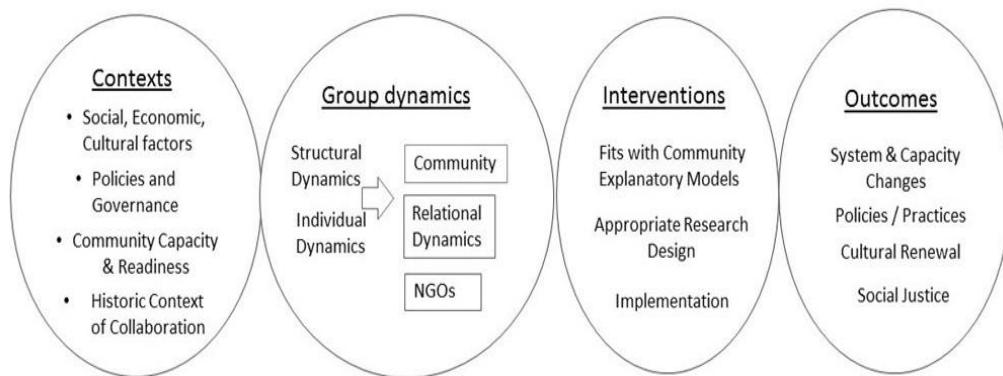


Figure 23: Setting the Context: Interconnectivity of Group Dynamics and Interventions

Collective Responsibility

Collective accountability is fundamental to good governance and efficient government and is driven by efficient partnerships (R. Allen, 2011). Partners should work together to solve challenges, share resources and services and organise relational networking and information sharing to achieve the objectives of governance in a natural way. According to Mercy Corps (2011:12), "If mutual interest is a just and productive community, then it is necessary to interact with the roles and responsibilities of government and citizens." Good governance is focused on constructive ties between government and people, and between classes of citizens.

3.21. Conclusion

Government and communities can engage each other at different levels of interactive communication.

- Government informs community of policy decisions, which is a one-way relationship;
- Government-community consultation;
- Government promoting action by the community;
- Structured engagement, which is participation in functions (Cavaye, J.M. 2004: 3)

The researcher considers it important to place Government interaction in communities in context. In addition to finding the "best" model of community engagement, the researcher agrees with J.Cavaye's (2004) suggestion that a more versatile governance structure is needed to allow government agencies to better handle the dilemmas and trade-offs inherent in effective community engagement. It calls for reforms in strategy, processes and practice. Most notably, it calls for improvements in the values and culture of public administration (J.Cavaye, 2004).

Local government is the natural agency to coordinate place-based community planning. Given that all communities have their own characteristics, local government is ideally situated to identify and provide for local needs. The local

government's approach to understanding community needs and setting a meaningful participatory development will be enriched and strengthened with employment of Freirean pedagogical method.

A compromise approach that benefits the local government and community organisations has to be sought. It is an approach where the local government and other administrative institutions do not see themselves being threatened to compromise their role and power as much as they are being challenged to open up and work together with the community and other stakeholders on common platforms where they can innovate and address the challenges and opportunities of development for the community and arrive at an agreed plan of action.

In this regard, participatory innovation platform is viewed as an effective alternative mechanism. The process involving participatory innovation platforms provide the opportunity for stakeholders to engage on a common course in matters relating to community development and set the political economy of stakeholder participation as the intended outcome of the innovation process.

In addition to its goals, the conceptual framework emphasises the procedural aspects of participation, as well as the barriers and tools. Understanding the effects, or potential for, community participation requires a more systematic

examination of who participates, how, and why, than appears to be the case in international experience. Evaluating a community participation exercise has been at the forefront of challenges faced by planners, policymakers, and academics. The framework considers critical analysis and evaluation of participation approaches in (i) traditional Community Participation literature and practises, (ii) Third World oriented Community Participation literature, and (iii) contemporary Community Participation literature and practices.

A review of empirical literature found only mildly positive evidence that induced participation improves programme effectiveness. It is plausible to argue that a more detailed and systematic analysis of the context, as well as a better understanding of who participates, in what activity, and why, may improve the chances of achieving better results through such interventions.

The framework can also be used as part of a larger understanding of participation in relation to a specific sector or type of service. This type of analysis may focus on the barriers to effective participation for different groups and may aid in the identification of participation biases, for instance biases related to gender, levels of education, or against those suffering particular forms of social, political or economic exclusion.

These reflections are concerned with village residents' formative power (Krambach 2013) and the preservation of the local quality of life. The

availability of social, technical, and cultural infrastructures, as well as existing individual resources, all help to create quality of life.

If there is an active village community and an interested local government, this provides a good foundation for thinking about new cooperative structures within the village development process. Further research should be conducted to determine how far the structuring of the planning process and the methods used are appropriate for this, as well as possible changes or expansions to the process. It is critical to not only encourage processes for taking responsibility, but also to provide them with a suitable structure for cooperation, while respecting the limits of what is achievable, creating space for enablement, and contributing to long-term stability.

CHAPTER 4. METHODOLOGY

Key words: Qualitative research, research paradigms, data collection methods, core themes, constructs, dimensions, community-based consultation, resistance-identity, person-centred and humanistic perspective.

4.1. Introduction

This chapter covers research design and methodology, which includes procedure, rapport creation, sampling, data collection, ethical considerations and data analysis.

This chapter explains the steps and procedures which were used for community and sample selection, instrument development and measures, data collection procedure, and data analysis. The influence of social capital on community participatory development efforts and the extent to which these initiatives contributed to meeting rural community members' expectation and satisfaction were critically examined and explained. Also examined and assessed was the relationship between collective community efforts and community socio-economic development. Potential satisfaction outcomes such as community attachment, community support, cultural and religious unity and prospective economic growth were investigated as major dependent factors or variables in the study.

4.2. Research Design

Overview

A research design is described by Burns and Grove (2003:195) as 'a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings.' To Parahoo (1997:142), a research design is "a plan that describes how to collect and analyse data, when and where." A research design is described by Polit et al (2001:167) as "the overall investigator to answer the research question or test the research hypothesis." In the study, the investigator's technique is non-experimental. It is qualitative, descriptive and subjective in terms of discovery, and does not require testing a research hypothesis.

In view of the nature of the study, which focuses on the attitudinal behaviour, social values and norms, leadership hierarchy and relational pattern and dynamics of a rural Dayak community in Sarawak, the exploratory and descriptive research designs were adopted. While exploratory research provided insights into the issue or phenomenon in question, descriptive research described data and characteristics about the population or problem being studied. Descriptive research basically provided answers to the 'what' questions regarding the profile of the community in the study. Heppner et al (1992:15) describe a research design as a plan or structure for an investigation or a list of specifications and procedure for conducting and controlling a research project.

Rationale for methodological choices

The study of participatory development within Dayak communities in Sarawak necessitates a careful clarification of methodological choices to ensure culturally sensitive and contextually relevant outcomes. A qualitative approach is often favoured in my study, as it allows for an in-depth understanding of the social dynamics, cultural practices, and local aspirations unique to the Dayak people. Employing ethnographic methods, such as participant observation and in-depth interviews, can illuminate the community's perspectives on development processes and their inherent values. Additionally, integrating participatory action research (PAR) can empower community members by involving them actively in the research process, fostering a sense of ownership and collaboration that is vital for successful development initiatives.

The methodological choices are reflective of the aims of participatory development, which emphasize collaboration, empowerment, and sustainability. Engaging local stakeholders throughout the research design and implementation phases can lead to more relevant findings and facilitate the co-creation of knowledge. This approach not only enhances the credibility of the research but also contributes to fostering trust and building long-term partnerships with the Dayak communities, ultimately leading to more effective and sustainable development outcomes that resonate with their unique cultural landscapes.

Descriptive Study

Data is obtained without altering the environment and there is no manipulation by using the descriptive study (Posinasetti, 2014). In order to explain "what exists" with respect to variables or circumstances in a situation, it is used to gain knowledge about the current state of the phenomenon. The descriptive methods used in the study are observational methods, case-study method and survey methods (Jamie Hale (2015)).

The following were the steps and format taken in undertaking the descriptive study.

1. Statement of the problem
2. Identification of information needed to solve the problem
3. Development of instruments for gathering the information (survey questionnaire)
4. Identification of target population and determination of sampling procedure
5. Design of procedure for information collection
6. Collection of information
7. Analysis of information
8. Generalisations and/or predictions

4.3. Stages in the Research Process

Using the approach of Kvale, S.(1996), I have chosen to organise the research process into seven stages, namely, thematising, designing, interviewing, transcribing, analysing, verifying and reporting. However, it did not imply that my research work must strictly be in that order. Some of the stages were briefly described, whereas other stages were explained in greater details.

In conducting the data collection, the following guidelines from Mason (2002) were adopted:

- The research is done systematically and rigorously;
- It is strategic, flexible and contextual;
- The researcher is accountable for research quality and claims;
- The researcher is engaged in critical scrutiny and active reflexivity and is obliged to produce convincing arguments.

In addition, the qualitative approach was guided by Marshall and Rossman (1999), where attention was given to (a) everyday life experiences; (b) valuing participants' perspectives; (c) enquiry as interactive process between researcher and respondents; (d) primarily descriptive and (e) relying on people's words.

4.4. Research Paradigms and Justification

The method of conducting research can be thought of in terms of the research philosophy adhered to, the research strategy used, and the research instruments used (and possibly developed) in the pursuit of the goal - the research objective(s) - and the quest for the solution to a problem - the research question (Kothari,2003).

A research philosophy is a belief about the way in which data about a phenomenon should be gathered, analysed and used (Denzin and Lincoln, 1998; Myeko,2014). The term epistemology ('what is known to be true') as opposed to doxology ('what is believed to be true') encompasses the various philosophies of research approach. In the Western tradition of science, two main research philosophies have been identified: positivist (sometimes referred to as scientific) and interpretivist (also referred to as anti-positivist) (Galliers, 1991).

Based on the above, I have taken the philosophical approach, that is, I would rely on the researcher's 'paradigmatic lens' rather than the methods to guide the research process employed (Avramidis & Smith, 2006).

Qualitative Interpretive Approach

Qualitative interpretive approach has been used in my study. The term 'qualitative interpretive approach' combines two key words, namely,

‘qualitative’ and ‘interpretive’, resulting in an approach that is more open and dynamic in researching human behaviour and experience in a given social context.

Interpretive research on community dynamics stands out as the most appropriate methodology for understanding the intricate interactions, behaviors, and cultural contexts that define a community. This approach emphasizes the subjective experiences of individuals within their social environments, focusing on how meanings are constructed and shared among community members. By prioritizing the perspectives and lived experiences of participants, interpretive research enables scholars to delve deeper into the nuances of community dynamics, uncovering insights that quantitative methods may overlook.

Interpretive research on community dynamics offers a nuanced framework for exploring the complex interplay of interactions, behaviours, and cultural contexts that characterize a given community. This methodology prioritizes the subjective experiences of individuals, allowing researchers to delve into the rich tapestry of meanings that community members create and negotiate within their social environments. By emphasizing the voices and narratives of participants, interpretive research reveals how individuals perceive their relationships, traditions, and social norms, thereby illuminating the underlying values and beliefs that unite or divide a community.

Addressing the intricacies of community dynamics, including power dynamics, identity development, and social cohesiveness, requires this contextual knowledge (Merriam & Tisdell, 2015).

Additionally, the interpretative qualitative method encourages cooperation between participants and researchers, which can improve the reliability and comprehensiveness of the results. Incorporating community people into the study process helps empower them and foster a more reflective awareness of the issues at hand, as Creswell (2013) noted. In community studies, where ethical issues and the possibility of social change are frequently at the top of the study agenda, this participatory component is especially important.

The study of participatory development within Dayak communities in Sarawak necessitates a careful clarification of methodological choices to ensure culturally sensitive and contextually relevant outcomes. A qualitative approach is often favoured in my study, as it allows for an in-depth understanding of the social dynamics, cultural practices, and local aspirations unique to the Dayak people. Employing ethnographic methods, such as participant observation and in-depth interviews, can illuminate the community's perspectives on development processes and their inherent values. Additionally, integrating participatory action research (PAR) can empower community members by involving them actively in the research process, fostering a sense of ownership and collaboration that is vital for successful development initiatives.

Ultimately, the methodological choices made in the study of participatory development should align with the core aims of fostering collaboration, empowerment, and sustainability. Engaging local stakeholders in all phases of the research—from design to implementation—can lead to findings that resonate more strongly with community values and aspirations. This collaborative approach enhances the credibility of the research while building trust and cultivating long-term partnerships with the Dayak people. Such relationships are essential for developing effective and sustainable outcomes that honor the cultural landscapes of these vibrant communities, ultimately contributing to their self-determined development journey.

Qualitative analysis focuses on the importance of experience, vocabulary and symbols (Berg, 1995; Welman and Kruger, 2001). Qualitative approaches are meant to enrich our perception of human experience (De Koning, Ashworth and Giorgi, 1986; Elliot, Fischer and Rennie, 1999). The 'interpretive' component of the qualitative approach offers a framework for the sense of the narrative experience, providing a chance to hear the storey from the viewpoint of the speaker (Elliot. et al., 1999). According to Patton (2002), qualitative approaches make it easier to study problems in depth without imposing preconceived notions on the research world or context. The qualitative approach was deemed most appropriate for the study because I sought to explore and capture the opinions, attitudes, and social values of members of the local community, including community leaders and community-linked NGOs.

The methodology takes into account three major dimensions of qualitative methods, namely:

- (a) understanding context,
- (b) understanding people and
- (c) understanding interaction.

My study employs these key dimensions in both ethnographic and phenomenological techniques, as well as phenomenological and ethnographic approaches.

Ethnographic and Phenomenological approaches

While ethnographic research aims to define the collective experiences of the community, phenomenology sheds light on diverse experiences within a community united by culture or ethnic origin. To obtain a comprehensive and accurate response from the community's target respondents, my study used both ethnographic and phenomenological approaches. Both are qualitative approaches. A combination of the two allowed the researcher to obtain a clearer and more accurate picture of the social situation and lived experience of community residents in relation to specific issues or phenomena mentioned in the study.

Ethnographic approach

By employing ethnographic methods such as participant observation and in-depth interviews, researchers can capture the community's perspectives on development, shedding light on their values and beliefs. These methods enable an immersive understanding of the community's worldview, which is essential for recognizing how development initiatives can align with local traditions and priorities. Ethnographic research was used for data collection and analysis aimed at evaluating and categorising human experiences through the lens of the cultural and ethnic backgrounds of the participants. Age, gender, income level, race, employment, location, homeownership and level of education are some of the common variables gathered in demographic research. The ethnographic approach involved gathering information about the demographic makeup of a community and making certain generalisations about groups. Demographic analyses can help me to gain insight on the community I was engaging.

Demographic data contribute to a better understanding of where communities are now, where they've been, and where they're headed. It was a useful tool for tracking changes over time and identifying a community's needs or strengths in order to inform planning, policy development, and decision making. Community ethnography, as part of the ethnographic approach, required the researcher's participation as well as systematic observation of the community. Ethnographic research examines people's

lives within their communities through a cultural lens (Hammersley and Atkinson, 2007; Fetterman, 2010). Ethnography has its origins in anthropological studies of small communities' social and cultural aspects. The researcher chose to spend time with the locals in order to better understand the culture that these people shared while conducting the study.

The following are the key elements in ethnographic research that serve as an important guide to the researcher:

- (i) An interest in cultures, cultural understanding, and meaning-making
- (ii) Being attentive to language practices; and
- (iii) Being a 'field man', that is, close to the field and keen to collect first-hand experience.
- (iv) Engaging an insider's perspective; looking at the culture from the 'inside,' with the perspective that comes from within the culture where the project is situated;
- (v) It is less theoretical, less presumptuous

This method seeks to understand the cultural significance and meaning of a specific behaviour or practise as perceived by those who engage in it.

Phenomenological approach

The phenomenological approach to community participation studies offers a rich and nuanced understanding of how individuals experience and engage within their communities. By focusing on personal lived experiences, this approach seeks to uncover the meanings that participants ascribe to their

involvement in communal activities. Unlike quantitative methods that often emphasize statistical trends and generalizations, phenomenology prioritizes subjective experiences, providing insights into how community members perceive their roles, relationships, and the impact of their participation on both personal and collective levels.

The phenomenological approach employs a flexible design and investigates variables in their natural setting under natural conditions. The goal was to capture a natural phenomenon as it occurred. It is a non-statistical research method that identifies trends and categories and categorises data into patterns (Vicky R.N., 2012). The samples were small and carefully selected.

In the study, a phenomenological approach was used as a type of social inquiry that focused on how people interpreted and made sense of their experiences and surroundings. It enabled the researcher to understand the social realities of individuals, groups, and cultures, as well as relate to the larger social context. Qualitative approaches are used to study people's behaviour, perspectives, feelings, and experiences, as well as what is central to their lives (Atkinson et al. 2001: 7).

As the study's researcher, I was the primary data collector. Using qualitative research, I was able to gain access to the thoughts and feelings of study participants and respondents. It entailed asking people to talk about things

that were possibly very personal to them. The phenomenological approach to qualitative analysis employs a qualitative and humanistic approach centred on individuals to examine human-lived experiences without focusing on specific ideas (Field & Morse 1996:8). It focuses on the interactions from the participants' point of view.

The researcher was intrigued by the study and became an unwitting participant in it, which contributed to the uniqueness of data collection and analysis (Streubert & Carpenter) (1999:17). As Holloway and Wheeler (2002:3) correctly point out, complete objectivity and precision can never be achieved through qualitative methodology because humans do not always act logically or predictably. The primary goal of phenomenological research is to develop detailed and systematic accounts that accurately and credibly describe events or phenomena (Ingleton & Seymour 2001).

Whatever approach one takes, there are common characteristics of research design, data collection, and analysis (Ingleton & Seymour 2001:227). These characteristics are appended below and are present in the methods used in my research.

- (i) Finding out how people make sense of their experiences
- (ii) How patterns of social interaction, behaviour and culture contribute to those experiences.

- (iii) People's behaviour is studied in everyday context and not just in a fixed social or geographical setting
- (iv) Gathering of data using a number of techniques and sources. In my study, interviews, group or panel discussion, observations and documents are used.
- (v) Data analysis involves achieving answers to questions such as: how do people manage everyday life?
- (vi) Why do they act in that way?
- (vii) What is it like to live in their situation?'

Change or conflict can also be investigated using qualitative methodologies. The foundation of qualitative research is the interpretive approach to social reality and the description of human lived experiences.

Ultimately, the methodological choices made in the study of participatory development should align with the core aims of fostering collaboration, empowerment, and sustainability. Engaging local stakeholders in all phases of the research—from design to implementation—can lead to findings that resonate more strongly with community values and aspirations. This collaborative approach enhances the credibility of the research while building trust and cultivating long-term partnerships with the Dayak people. Such relationships are essential for developing effective and sustainable outcomes that honor the cultural landscapes of these vibrant communities, ultimately contributing to their self-determined development journey.

4.5. Procedures

Pretesting qualitative data

Pretesting assisted in identifying obstacles and thus increasing the methodological and social reliability required to conduct credible qualitative research. It also ensured that the research was completed on both a personal and professional level. Pretesting is widely regarded as an effective technique for improving validity in qualitative data collection procedures and finding interpretation.

In my study, I sought clarification from five senior Dayak opinion leaders on the questions in the Survey Questionnaires that may need to be paraphrased and/or simplified so that the target respondents from Kampong Opar and Sebauh longhouses could easily understand them. One of the first considerations raised was language clarity and simplicity of questions. The second consideration came from the suggestion to categorise the questionnaire into sections. This was taken up and the final questionnaire was categorised into 6 sections: (a) Biodata (b) Quality of life (c) Social relations and interaction in the community (d) Household income (e) Growth and development and (f) Planning. Some minor adjustments were also made to the content of the draft questionnaire. Most notable were questions relating to the respondents' religion and education level and the open-ended questions on issues most affecting their community. These had been adjusted accordingly and subsequently found to be acceptable at the pretesting stage.

Purposive sampling

As the focus of the study was on the dynamics of participatory development in a rural community in Sarawak, purposive sampling method was used to select the target respondents. Purposive sampling is a representative method in which a deliberate selection of groups or respondents is expected to yield a sample with the same characteristics as the entire population (Kerlinger, 1986).

The participants for this study were drawn from the rural communities and have been engaged in community development efforts over several periods of time, specifically community, education and business development initiatives. In the selection of the rural communities, consideration was given to ensuring their effort was reflective of rural communities as a whole in terms of demographic, social, economic and geographic features (Kerlinger, 1986). Prior information relating to population units was used to pick the sample in line with the purposeful sampling method (Rao, 2000).

Six groups were identified as samples

It was important for me to choose rural resident participants who were exposed to self-development services in their community over time when applying this approach to the study. As a result of the purposeful selection process, participants with the necessary experience to complete the survey questions

were identified. Six groups were identified as samples for the research. They were also stakeholders of rural community participatory development.

- (i) community residents of Sebauh longhouse and Kampung Opar, Bau;
- (ii) Community leaders from the two villages;
- (iii) Individuals from the two villages who have temporarily migrated to set up business in towns or are employed in private or public sector and still maintain strong connection to the Dayak rural community
- (iv) Community-based NGO leaders;
- (v) Religious leaders; and
- (vi) Government authorities entrusted with the responsibility to plan, implement and monitor rural community development

All the six samples (groups) have their respective views and approaches in regard to the concept of community participation and socio-economic development of the two afore-said villages and the rural communities in Sarawak as a whole. Although the samples' social and geographical contexts and levels of authority differed, the research revealed a commonality of interest in rural community participation in development. However, their understanding of participatory development issues, as well as their perspectives and expectations, may vary greatly.

Selection of Rural Communities

Participants were either residents of the two villages chosen for the study, namely Sebauh longhouse in Bintulu Division and kampong Opar in Bau District, or natives of these two villages who were staying in towns and cities such as Kuching, Sibul, Miri, and Bintulu for employment or business while maintaining strong ties with their native villages. These are rural communities where today several infrastructure projects and major oil palm plantation development have been planned and implemented by the Sarawak Government or its agencies. The development activities are aimed at creating opportunities for local resources to be utilised and for the local communities to participate in the mainstream of development and improve their livelihood (Crowe, 2006). These efforts also include strengthening community bond through revitalisation of social, cultural and religious values and promotion of community business activities as they contribute to enhancing the quality of life of the community.

The socio-economic progress of each rural community and its sustainability was thought to be directly related to the involvement and participation of local groups, government officials, community leaders and citizens, all of whom share the responsibility of promoting the community's quality of life.

I took the initiative to contact several local authorities involved in rural community economic development programmes when identifying rural

communities for the study. Among them were the Permanent Secretary of Ministry of Agriculture and Rural Community Development, Director of Sarawak State Economic Development Planning Unit and Director of Sarawak Unit for Monitoring of Implementation of Development Projects. This was done to gain access to a wide distribution of Dayak rural communities and to minimise selection bias (Kerlinger, 1986), as information was obtained from authorities with records and knowledge of community development status and participation.

4.6. Sample

Random sampling was used for the questionnaire survey as it was the most straightforward probability sampling strategy. It provided equal chances of being picked for each member of the target population in the selected rural Dayak communities, namely, Kampung Opar and Sebauh longhouses

Advice, permission of key community leaders sought

The rationale behind simple random sampling is that it eliminates bias from the selection process and can lead to representative samples (Gravetter, F.J & Forzano, L.B, 2011). In both villages, I sought the advice and permission of the respective community leaders, namely, village head Johiew Anak Kipa of Kampung Opar, and Penghulu Henry of Sebauh longhouse. They were in a better position to provide me with the names and contacts of the people to participate in the survey and interview. As pointed out to the village leaders,

the sample for my survey should be representative of the village population, in terms of gender, occupation, education and age group. The primary objective of the questionnaire was to develop a social demographic profile of residents in the two villages. My request was met.

Snowball Sampling

For the research, I used a small pool of initial respondents, the latter were nominated, through their social networks and connections, other prospective participants who could potentially contribute to the study. According to Blackstone, A, (2018), the sample of the researcher builds and becomes larger as the analysis progresses, just as a snowball builds and becomes larger as it rolls through the snow, in snowball sampling, which is also referred to as chain referral sampling

The snowball sampling approach has proven to be useful in developing and expanding the number of respondents in my study. Geographical distance was not a constraint factor as I was able to provide the opportunity for group discussion on the group *whatsapp* which I set up for the purpose. Maximum diversity sampling was recommended when doing semi-structured or in-depth interviews (Minichiello, Aroni, Timewell, & Alexander, 1995; Patton, 2002). This method was strengthened by a mechanism for snowball sampling (Patton, 2002) in which those interviewed were asked to consider those that they think may be interested in contributing to the study. Snowball sampling enabled me

to conduct and obtain research and knowledge through extended associations and relationships. I used recommendations to find people with the specific range of skills that have been determined as being useful and to build on the relationships. As David L Morgan (2008) correctly pointed out, as more partnerships are formed through interaction, more interactions can be created and a multitude of data can be exchanged and collected. To ensure the smooth running of my research, I sought the support and cooperation of local village community leaders, village church leaders, and Dayak NGO leaders. They were helpful and cooperative in introducing potential study participants and suggesting new ones. The sampling frame required a sufficient number of participants to achieve a 'saturation point' (Hesse-Biber & Leavy, 2006; Richards, 2005; Robson, 2002; Strauss & Corbin, 1998), that is, to make it clear that any additional participants will simply repeat what others have recorded (Lofland & Lofland, 1984).

I was able to complete it.

Sample Size and Saturation

Many researchers appear to shy away from suggesting what an appropriate sample size constitutes (Mason, 2010). In the study, my sample size and saturation were based on the following guidelines.

- (i) Ethnography: based on samples between 30-60 interviews (Morse, 1994, p.225)
- (ii) Phenomenology: 10 -25 interviews (Creswell, 1998, p.64)
- (iii) All qualitative research: 15 – 30 interviews (Bertaux, (1981, p.35)

Regardless of the foregoing, qualitative sample size is the best way to calculate the time allotted, resources available, and research objectives (Patton, 1990).

Selection of Participants

To select participants for the survey, simple random sampling was used. The probability of being in the random sample for any subject is known and equal (Malhotra, 2007; Rao, 2000). Participants were briefly informed about the objective of the study and asked to read the consent document before agreeing to take the survey. Participants who had a computer with internet access could complete the survey from home. Participants without computer and internet access took part in the survey by using a computer at their local public library. To create awareness of the importance of the survey to rural communities and the relevant local authorities, letters were mailed to *Jawatankuasa Kemajuan dan Keselamatan Kampung (JKKK)* or Village Committee on Development and Security and the local District Officers. Response to these letters was positive and encouraging, and cooperation and support for the research was the hallmark of my relationship with these local village authorities in the days that followed.

Systematization is reflected in discourses and practices concerning the management of land and the Dayak peoples of Sarawak. This kind of development is more than just bringing Dayak people into the ‘mainstream’ of economic life. The NCR land development programme is also viewed,

according to F.M.Cooke (2013), as the Sarawak Government's attempt at expanding state spaces and reconfiguring the rural community According to Scott (1998), modern development structures—whether in Southeast Asia or elsewhere—invoke the creation of state spaces, wherein the government may restructure the rural communities' economies to become "established."

Target sample groups

The following were the target sample groups for the study.

- (i) First, the respondents for the Questionnaire Survey drawn from the residents who were living in the two selected villages, namely, Kampong Opar in Bau and Sebauh longhouse in Bintulu Division
- (ii) Second, respondents who hailed from the two villages and were having employment or business in towns such as Kuching, Bintulu and Miri. They were considered, for the purpose of this study, as 'mobile villagers'; they still harboured strong sentimental attachment to their respective villages and would return home to the villages regularly. Those from Kampong Opar in Bau, which is only 25-minute drive away from Kuching, would return home to the village either weekly or fortnightly on the weekends. "Mobile villagers" from Sebauh longhouse, residing in Bintulu, would also do the same as their counterparts in Kampong Opar. Sebauh longhouse is accessible by road and driving time from Bintulu is approximately 45 minutes.

- (iii) Third, office-bearers from Dayak-based NGOs and Christian NGOs with membership drawn from the Dayak Iban and Dayak Bidayuh communities, including those from Kampung Opar (Bau) and Sebauh longhouse (Bintulu). Among them were Sarawak Dayak National Union (SDNU), Dayak Bidayuh National Association (DBNA), Sarawak Dayak Iban Association (SADIA), Gempuru Besai Kristen Jako Iban (Iban Christian Movement) and Association of Churches Sarawak (ACS).

Questionnaire Pretesting

This was done for the survey questionnaire ahead of the survey proper to ensure that the target respondents understand the questions, and that there was nothing to indicate that the information was inaccurate. Pretesting is a method of ensuring that questions function as intended and are understood by those who will respond to them. In the literature, however, comprehensive reports of acceptable methods for pre-testing are currently underrepresented (Charlotte Emma Hilton (2017)). Pretesting enabled me as the researcher to identify those questions that would not make sense to participants, or there might be some problems with the questionnaire that might lead to biased answers. Pretesting helped to enhance content validity of the instrument as the results would provide guidance for improving and modifying the survey questions and format.

4.7. Data Collection

Data collection was done using several multiple methods. Whatever data collection method or philosophical paradigm used (e.g., questionnaire, focus group, panel discussion, one-to-one interviews), the process involved the generation of large amounts of data (Creswell, 2009). Data collection in qualitative research requires three techniques: interviews, observation, and document review (Merriam) (1998). My research collected:(i) textual and (ii) narrative data through methods such as structured and semi-structured in-depth interviews, group meetings, questionnaires, document analysis, and observations.

Semi-structured Interview

The method included asking a series of questions and enabling me to track and examine answers, motivations and feelings (Swift, 2006:157). In the study, semi-structured interviews were especially appropriate because I relied on an interview guide, which included a set of questions to be asked to all the interviewees. The questions and interviews, however, were not rigidly formatted, as flexibility was allowed to cater to the needs of the situation, including the interviewees' knowledge and response level. This was done without jeopardising the research questions' core themes or issues. As a result, the themes for the interviews were consistent. I was also able to ask follow-up questions and tailor the interview guide to the specific interviewees at the time of the interview.

Face-to-face interviews provided a "deeper" understanding of social and cultural phenomena or issues than purely quantitative methods like questionnaire surveys. The interviewer became involved in the process and shared the respondents' concerns about the problems and issues affecting their community.

The main advantage of in-depth interviews is that they provide more accurate information than other types of data collection, such as surveys (Boyce and Neale, 2006) In-depth interviews, as opposed to filling out a survey or questionnaire form, provided a more relaxed environment for individuals to feel comfortable discussing their background and programme. I was able to gain trust and build on it in such a favourable climate (W.Marsiglio,2004). As a result, I was able to understand how and why certain events in the social sphere had bearing on their lives and what their emotional responses were to these interactions or events.

Modus Operandi for Semi-structured interviews

The following course of action was taken on completion of the interview. A summary of the interview was written after each interview was completed. It was made up of two parts, namely: (i) brief description and (ii) Memos (W.Marsiglio,2004). The brief description provided the socio-demographic information of the participants and highlighted the salient points shared by them. Memos, on the other hand, aided me in reflecting on the interview, noting

its effectiveness and usefulness, and developing strategies for improvement in follow-up interviews, if necessary. In other words, the interview records were properly managed and served effectively as a quick useful reference as I continued with my research

Interview Memos

Three types of Memos were created from the interviews: Theoretical Memos/Notes, and Methodological Memos and Personal memos.

(i) Theoretical Memos or Notes

They highlighted the substantive and theoretical ideas raised at the interview. Reference was made to the theoretical concept (theories and concepts) as discussed in Chapter 2 and I attempted to establish how they applied to the given situation. Comparison was made with participants from the other interviews to establish the similarities or differences in terms of experiences and views.

(ii) Methodological Memos/Notes.

Included was my observation of the progress of the interview and the variables that may influence the interview, the consistency of the data, the comfort level of the applicant, and other issues related to the way the interview took place (DeWalt, K. M., DeWalt, B. R., 2011). These notes provided the basis to consider rephrasing the interview questions or setting new questions on certain topics. These notes were helpful to improve my next face-to-face/ in-depth interview.

(iii) Personal Memos.

They were basically a reflection of my earlier observation on the interview, my relationship with the interviewee and the atmosphere. According to W.Marsiglio (2004), as a researcher, I would need to keep track of how I felt during the interview (relaxed, anxious, intimidated, in charge, sad, etc.) and whether I felt discouraged from asking those questions. The memos were also used as a reference for data analysis in the following chapter (Data Analysis), where the data were classified and coded based on the themes and core subjects.

Dialogic Communication and Narratives

Mason (2002), Kvale (1996) and Snape and Spenser (2003) point out that the researcher must be responsive to the social situation in qualitative research; must participate in dialogue with the informants and gain insight into the scope and breadth of group social phenomena. I focused on what Mason (2002:18) described as an intent to solve "the intellectual puzzle" in an attempt to understand and explain social phenomena. "The qualitative method is the most appropriate approach for studying a wide range of social dimensions while maintaining contextual focus," Mason (2002) says.

Czarniawska (2004) asserts that narratives play an important role in the social world; they are a form of knowledge and communication because complex situations can be better understood in story format. In this regard, the narratives

have allowed me to weave together various interview stories into a cohesive account of the key themes.

Code of Conduct for Face-to-Face Interviews

The face-to-face interviews were conducted in one of the following places preferred by the respondents: the quiet corner of a coffeehouse, in the respondents' offices, or in their homes. Time and duration of interviews were set to suit the participants' convenience. Each of the respondents was given a copy of the 'Research Consent Form' to read before signing it to signify his or her consent to be interviewed by the researcher.

A copy of the questions was also given to the respondents although they had been alerted of the themes and types of questions before the interviews. They were also given the liberty to answer the questions in their order of preference. This flexibility aided in dispelling any myths about myself as a researcher, the research, and its objectives. It made them feel more at ease and open to sharing their thoughts and experiences with me, the researcher.

Administering the Interviews

The interviewees or respondents for the in-depth interview were chosen based on their educational background, knowledge of current issues affecting their

respective communities, and recognition as opinion leaders. The respondents were given enough time and space to discuss how they understood the themes and questions, as well as to share their experiences with their community's social, religious (Christian faith), and cultural unity; local community leadership; community involvement in development; government and political control; and consultation and interactive communication (horizontally and vertically).

On the average, each interview would take about 2 to 3 hours. No restraint was exerted on the interviewees or respondents. According to Lather (1991), traditional or conventional research is perceived as inherently political because it represents the interests of certain influential and dominant groups in society. As a result, researchers are either on the side of the oppressors or the oppressed: they are not autonomous. The purpose of research from an emancipatory point of view is to enable the voices of oppressed communities to be heard on their own terms - to understand the world in order to improve it and achieve social justice (R..Edward and J. Holland, 2013: 20).

The topics of power and emancipation from oppression are central to the Freirean emancipatory approach. Follow-up interviews were also conducted in order to bring up new issues and encourage respondents to speak freely.

Core themes and questions for interviews

These were the topics or issues that were related to the study's main topic. The following is a list of core themes and questions for **semi-structured interviews** and **WhatsApp panel discussion**.

(i) Core themes

The core themes, which were highlighted in the theoretical framework specifically in relation to the problems and issues in question, were incorporated into the questions and discussion points for the interviews and WhatsApp panel discussion. They are as follows:

- Community-based consultation on development
- Power, space and control
- Culture, religion and unity of the community
- Effective Leadership
- Community participation in the process of development: from planning to implementation and evaluation
- Communication and information

(ii) Questions for interviews and panel discussion:

Participatory Development

- a. If community development is about building the capacities of communities to solve their own problems, what strategic measures must be drawn up to integrate the efforts of the stakeholders or parties

concerned (communities, government administration and private sector) to support community development?

- b. Participation is basic to participatory development. In view of the wide-ranging state control over the social space and development agenda of a community, what appropriate strategic measures need to be drawn up to reconfigure existing power relations to enhance community participation?
- c. How can top-down government administrative control on the development agenda of a community (focus on Dayak community) be made accommodative and accountable within the context of power relations?

Empowering the community

- d. What are your views on ways to widen the “space” for the Dayak community to be involved in the planning and decision-making process at the lower level?
- e. Do you see the need to review the existing appointment of community leaders by the government to allow the local villagers to have a say in the election or selection of these community leaders?
- f. Community-based consultation and Participatory Rural Appraisal (PRA) involving stakeholders is a growing trend that the UN supports.

How do you envision the State Government incorporating these into its organisational structure and administrative processes?

g. Report Cards for elected State Assemblymen and Parliamentarians to evaluate performance. There are assessment suggestions to be made in consultation with the community. Please provide your feedback.

h. State Implementation Monitoring Unit (SIMU). At the moment, the monitoring system only focuses on major projects, tracking their progress and expenditure. However, community feedback and opinions are not tracked or measured. The situation calls for a unit adjustment. Please provide your feedback.

(iii) **The Dayak Experience in Kalimantan Barat (Indonesia) : Lesson to be learned and shared** The following is a backgrounder (Source: *Institut Dayakologi Pontianak, Kalimantan, Indonesia*)

In the post-Suharto regime, the democratic space has opened up significantly across Indonesia and the move towards decentralisation has also seen more powers given to provincial governments. Against this backdrop, Kalimantan Barat (West Kalimantan) emerged and the period saw the Dayaks coming out of their “oppressed enclaves” and playing increasingly important roles in politics and administration, including involving themselves in a bigger way in commerce and industry.

For the Dayaks in Kalimantan Barat, unity has been a key factor that kept them together under the oppressive regime of Suharto and it was NGOs such as Yayasan Pancur Kasih, Koperasi Credit Union (CU) Pancur Kasih and later Majelis Adat Dayak Nasional (set up in 2008) and Dewan Adat Dayak (DAD – set up in 2001) which played a major role in negotiating “the power path” for the Dayaks in Kalimantan Barat. Further unity of the Dayaks in Kalimantan Barat came about when the community also chose to identify with Christianity (irrespective of denominations) in a setting when the Malays, Banjar, Javanese and Bugis in Kalimantan Barat found themselves naturally grouped under a common faith, which is Islam..

Some Christian organisations, which used to detach themselves from the politics of the region, also joined the political lobbying. The Association of Indonesian Christian Intelligentsia (PIKI) under the leadership of Mian Simanjuntak tried to increase the role of Christians and Dayaks in government offices. Together with other Dayak (and Christian) organizations, PIKI issued a political statement to urge the government to give more significant roles to the Dayaks. Since then, things changed dramatically for the better of the Dayak community in Kalimantan Barat. I regard this experience as the Kalimantan Barat model on socioeconomic struggle of the Dayaks. Most of the information on the above was obtained from *Institut Dayakology* Pontianak, Kalimantan Barat and I was able to get update on the subject from the institute via email.

In recent times, many Sarawak Dayak NGO-led delegations travelled to Pontianak, West Kalimantan to participate in the annual *Pesta Gawai* there and on other visits to attend Dayak economic and cultural regional meetings in Pontianak and Sintang, both in Kalimantan. Most who went to Kalimantan to participate in the functions came back with great admiration and respect for the Kalimantan Dayaks in terms of identity and unity and commitment to development and progress, especially for holding leadership positions in the public and private sector. For the Sarawak Dayaks, their counterparts in Kalimantan were regarded in some measure as a community whose exemplary values and attributes were worthy of emulation.

QUESTIONS:

- i. Would you like to share your views and thoughts on the above?
- j. How would you compare Sarawak Dayak community with their counterparts in Kalimantan Barat?
- k. What do you consider to be the salient features of Kalimantan Barat Dayak that deserve to be praised and emulated by the Sarawak Dayak community? How would Sarawak Dayak go about replicating some of the achievements of Kalimantan Barat Dayaks?

Survey Questionnaire

This method was chosen because of the ease of reaching the rural community residents in the Iban longhouse at Sebauh and Bidayuh village of Kampung Opar, Bau.. The questionnaire was also despatched to some of the respondents via email, because of the availability of internet connection recently in the two villages. The names of those villagers with email addresses were identified and selected at random in my earlier discussion with the community leaders of the two villages – Sebauh longhouse and Kampung Opar. By having the two options – manual and online despatch of the questionnaire forms, I had expected to get a higher response rate.

Two language versions, English and Bahasa Malaysia, of the questionnaire were produced and extended to the selected respondents:. The Bahasa Malaysia version of the questionnaire was preferred by an overwhelming majority of the respondents from Kampung Opar, Bau and Sebauh Longhouse, Bintulu. On record, only the community chief of Kampung Opar, Bau, Mr Johiew ak Kipa and the Pemanca of Bau district, Mr Daniel Teho, requested for the English version of the questionnaire, as both were educated in the English medium and had completed their Senior Cambridge Certificate Examination and Diploma in Public Health respectively. Both were able to speak and write in English better than in Malay.

Breakdown of respondents to Questionnaire

The following is the breakdown of questionnaire survey forms sent out and the ones completed and returned to the researcher.

Community	Copies sent out		Copies completed/	
	manually	email	manually	email
Kampung Opar (Bau district)	100	10	70	2
Sebauh longhouse (Bintulu)	100	12	68	3
Total :	200	22	138	5

Copies of questionnaire extended to community leaders

A covering letter with a set of the questionnaires were also mailed to several community leaders at the selected rural communities., namely, the relevant local authorities, *Jawatankuasa Kemajuan dan Keselamatan Kampung (JKKK)* or Village Committee on Development and Security and the local District Officers. The objective was to inform them that the above survey would be conducted and that I would be looking forward to their support and cooperation.

WhatsApp Discussion Group: Data collection method

In addition to face-to-face interviews, I created a 'WhatsApp group' to generate interactive discussion and another source of data collection.

As the sole administrator of the WhatsApp group, I was able to ensure security and privacy. It operated as a closed WhatsApp group. Those invited had consented to be in the group and to participate in the on-line discussion on topics and questions posted.

According to F.Geers (2017), the main challenge in using WhatsApp for research lies in “ how to activate the participants, how to follow up and stimulate the participants to continue posting comments and how to manage the collected data.” From the outset, I was aware of this and steps were therefore taken to bridge the potential dialogic gap by maintaining the confidentiality of the group discussion and the unbridled space to enable them to express their viewpoints and critical statements without fear or favour. The more transparent the researcher was in stating the purpose and aim of the discussion, the better was the participation and outcome.

The WhatsApp group was active for about a week. It served its objective of engaging the selected members in an interactive discourse on subjects as mentioned above, in relation to the core themes of the research.

Advantages of WhatsApp on-line Panel Discussion

The researcher's questions posted in the WhatsApp group were an adaptation of those used in the face-to-face interviews, and they also related to the core

themes mentioned in the section on 'Research Problem and Questions' in this chapter.

Using the WhatsApp for interactive discussion provided the researcher and participants with the following opportunity and benefits that may not be available in other data collection methods.

- (iv) As the administrator of the WhatsApp group called “Participatory Community Development”, the researcher selected the participants and invited them into the WhatsApp group. They represented different interest groups but shared similar concern on the fate of the rural communities they hailed from.
- (v) I had also stated at the outset that acceptance on the part of the invitees to be members of the WhatsApp group was deemed to be an expression of consent to sharing knowledge, ideas and comments on the topics discussed. They were also duly informed that as the WhatsApp administrator I would be using some of the discussion points and comments for my study, to which they had no objection.
- (vi) There was more space and freedom for the participants to engage in an interactive discussion on topics posted by me. They were able to view each other’s comments and were at liberty to make criticism, while contributing to broadening the scope of understanding of the subjects discussed.

- (vii) Text of discussion (verbatim) was accessible to all in the group. It could be easily downloaded or transferred to a file for proper compilation under specific categories. It did not require any transcription and so, accuracy of the original discussion points was not lost. It was also time-saving for me as the researcher.
- (viii) WhatsApp application is available on iPhone, Android and Windows Phone and the participants had at least one of them.
- (ix) One of the most convincing reasons for using WhatsApp for qualitative online research is that it is a great way to provide input to participants when they are right in the middle of a task (L.Boughton, 2016). Experience shows that the best research is done when people feel most comfortable. With WhatsApp, people seem pretty comfortable (O.Connor, 2015).
- (x) WhatsApp could provide security by giving end-to-end encryption. So, the participants' messages were safe and not displayed to others outside the WhatsApp group.
- (xi) The Simple Blocking Option was also available to delete unwanted people or comments (Abas, 2017). The participants could check what had been posted regularly. That means they could get rapid feedback. As time was of essence to the researcher, this would work to his advantage.

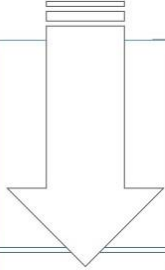
- (xii) Media such as video, audio and photos can be captured and retrieved easily on WhatsApp.

Composition of WhatsApp Group for the Study

The members of the WhatsApp group comprised Dayaks from Iban and Bidayuh ethnic communities. English was used as the medium of communication among members of the group as it was the preferred language of preference for communication among them. They represented a good cross-section of the Dayak community. Selection of Participants of the WhatsApp group (“Participatory development”) was based on the following criteria at the material time:

- (i) They were opinion leaders of repute in the wider community and some were members of Dayak-based NGOs. They were not politicians and were free from any political obligation.
- (ii) The group members had sound education background, at least with a degree and above, and they understood the complexity of governmentality and governance affecting the Dayak communities
- (iii) They were well-informed on current issues, such as NCR land claims; uncertainty over the legal power of Dayak customary practices; growth of the native church in the community, passive resistance vis-à-vis perceived marginalisation. In addition, they should be able to view these issues and subjects from the micro and macro perspective

and, therefore, able to engage in a discussion deemed to be balanced yet critical.



	Number of members in WhatsApp Group	Job		Qualification			
		Self - employed	Employed	Diploma	Degree	MA	PhD
Dayak Iban	10	7	3	2	4	2	2
Dayak Bidayuh	10	5	5	2	5	3	0

Figure 24 : Composition of members of the WhatsApp discussion group ‘(Participatory Community Development’).

Worthy of Note: The balance in the membership of the WhatsApp group among the Dayak Iban and Dayak Bidayuh was done to provide the opportunity and space for fair representation of views and comments from both Dayak groups. It removed any possible claim of sub-ethnic bias against the researcher and therefore lent credence to the outcome of discussion in the WhatsApp group.

Observation Method.

Observation, as the word implies, is a way of collecting data through observing. Observation data collection method is classified as a participatory study,

because the researcher has to immerse himself in the setting where the respondents are, while taking notes and/or recording on photographs.

Observation as a data collection method can be structured or unstructured.

For research, I chose unstructured observation, which is conducted in an open and free manner with no predetermined variables or objectives.

Advantages of Observation method.

The process of collecting observational data offers direct access to study phenomena, high levels of implementation versatility and a permanent record of later cited phenomena (J. Dudovsky, 2018) and Cohen D, Crabtree, 2006) However, the observation method has disadvantages such as longer time requirements, high levels of observer bias, and observer impact on primary data, in which the presence of the observer may influence the behaviour of sample group elements. Trust must prevail, and it is a critical component of field research that the researcher has earned from the community.

The observation method allowed me, as a researcher, to gain a thorough understanding of the situation and/or setting in the study's chosen villages, namely Kampung Opar (Bau district) and Sebauh longhouse (Bintulu Division), as well as the behaviour of the participants in those setting. It was an important part of understanding naturalistic settings and the perspectives of

its members. The observation method may provide the basis for the creation of theory and hypotheses, according to Cohen D, Crabtree (2006).

The researcher made observations about the participants and the local settings while conducting the questionnaire survey in Kampong Opar (Bau district) and Sebauh longhouse (Bintulu division). The situation provided me with the opportunity to cross-check and authenticate the information provided by the local participants on the questionnaire forms.



Fig 25: A discussion at the '*ruai*' (longhouse corridor) chaired by the *Tuai Rumah* (longhouse chief), TR Tabor Lasa, while the researcher observes at the sidelines. The *Tuai Rumah* commands respect of the Sebauh longhouse folk. The sitting arrangement reflects this.

Conducting Observations

Observations involve a variety of activities.

Following the code of ethics and local social and cultural traditions, generating reports, selecting key informants, determining what and when to observe, keeping field notes, and writing up one's findings in this regard were all considered by the researcher. Whyte (1979) speaks of the aforesaid as the researcher's 'standard operating procedure'. The first important step taken by the researcher to facilitate his (the researcher's) movement and research-related activities in the two villages was to obtain official consent and clearance from the respective local government and village authorities. In the case of Kampong Opar, the District Officer of Bau, Mr Enting @ Inting Ak Nyami was consulted before the researcher proceeded to obtain approval from the village chief Mr Johiew anak Kipa. Similarly, the District Officer of Sebauh district, Mr Desmond Douglas Jerukan was contacted to obtain official local government clearance. This was followed by the granting of approval and assurance of cooperation by the Sebauh longhouse chief ('*Tuai Rumah*'), Mr Henry Nun. As a non-resident of the two villages, the researcher assured the local community leaders that he would respect and observe the local customs and traditional practices of the communities at Kampung Opar (in Bau) and Sebauh longhouse (Bintulu Administrative Division) during his field research.

The images below depict scenes from my observations in Sarawak's Kampung Opar (Bau District) and Sebauh longhouse (Bintulu Divisin).



Figure 26: Kampung Opar, in Bau district. Among the key features of the community are St Joseph's Church and the 'Baruk' (the village headhouse and community hall).



Fig 27. The above conical-shaped building is '**Baruk**', the village headhouse and community hall in Kampung Opar village..



Fig 28. St Joseph's Church, Kampung Opar, Bau district. It is packed during Sunday mass. The church is central to the life of the community and it wields a lot of influence. 98% of the villagers are Christians from the Roman Catholic denomination



Figure 29: (Above): **Rumah Henry longhouse, Sebauh**, It is one of the few longhouses in the Sebauh district equipped with modern amenities. (Below): **The 'Ruai'** or corridor in the longhouse is an elongated community hall where longhouse residents gather during Christmas and Gawai Dayak celebrations and for church-organised prayer meetings and services and important meetings.



Figure 30: Rumah Henry Longhouse in Sebauh. The ‘ruai’ in the longhouse is a common meeting place for longhouse residents.



Figure 31: St George's Catholic Church, Sebauh. Local residents are seen lining up to enter the church for Sunday mass. The church is an important social convergent point.

During my field travels, I conducted observations of everyday village activities at Sebauh longhouse (in the Bintulu administrative division) and Kampung Opar (in the Bau district), including peeks into their social life and discourse. These were based on a plan that fit into the calendar of activities of the two villages. Special attention was given to the occasions when the majority of the local residents were present (as more than 40 percent of the villagers were working

in Bintulu, Sibul, Kuching, Singapore and Sabah as professionals and skilled workers and would return to their respective villages during major festivals). The occasions were the Annual *Gawai Dayak* Festival or Annual Dayak Harvest Festival (June 1 -5) and Christmas, both of which are celebrated on a grand scale. It was during these two occasions that residents from the two villages, currently residing in towns, because of employment or business, would return home for reunion with their respective families and to celebrate the festivals in their community. These were also occasions that witnessed the meeting of 'two minds' and when differing views were overheard being exchanged during discussions in the longhouse *ruai* (community corridor) or in *baruk* (Dayak Bidayuh community hall). On the one hand were residents who resided and earned their living in the villages and, on the other, were the professionals and skilled residents who worked or have set up home outside the villages and were generally known to be educated and exposed to the issues of the day. The latter were found to be bold and expressive in articulating their thoughts and views on politics and issues of the day which may not be in tune with that of the government or ruling party of the day.

They belong to a new generation of educated villagers who insist on being consulted before agreeing to support a development initiative started by the government. They differed from their elder village colleagues, who favoured retiring to a peaceful village lifestyle and were mostly content with the government's current development aid and subsidies. By listening to the topics of conversation in the '*ruai*' (Dayak Iban longhouse communal veranda) and

in the '*baruk*' (Dayak Bidayuh communal hall) and recording them in memo notes, and by observing their demeanour, dress style and faithful practice of Christian ritual on these festive occasions, I had the opportunity to see an eye-opening confluence where the community's social economic trajectory and demography were determined by shifting social dynamics. These were significant, all-encompassing observations.

I was also able to check for nonverbal expression of emotions through observations, assess who communicated with whom, understand how participants communicated with each other, and verify how much time was spent on different activities (Schmuck, 1997). Close observation also allowed me to gain a deep understanding of the context and phenomenon under investigation. It gave me an interactive social space to have better knowledge and understanding of what was happening in the culture and social environment, in addition to lending credence to my interpretations of the observation.

This increased the validity of the study. Against this background, I was able to develop questions that made sense in the native language or were culturally relevant (Schensul, Schensul, and Lecompte (1999). According to DeWalt (2002.pp:9), “validity is stronger with the use of additional strategies used with observation, such as interviewing, document analysis, or surveys, questionnaires, or other more quantitative methods.”

4.8. Constructs and Construct Measures.

Introduction.

The construct is a proposed attribute of a person that often cannot be measured directly, but can be assessed using a number of indicators or manifest variables. Constructs vary in their ease of measurement, with some constructs being relatively easy to assess and others requiring more indirect measurement.

Construct measures are the items in the research study to which the participant responds. Research measures include survey questions, interview questions, or constructed situations. When constructing interviews and surveys, the researcher has to be mindful of the fact that the questions would relate to the core research questions (Jennifer Staple-Clark,2000).

In my study, ‘constructs’ were used for semi-structured interviews, questionnaire, WhatsApp panel discussion and observation. The accumulative outcome of the constructs would serve as strong indicators of the pattern of social behaviour in the community. As a result, the study focused on measuring the participants’ behavioural patterns within the scope of the social dimension, such as collective action, unity, participation, loyalty to the professed religious faith, or social support. These were difficult to measure, especially when compared to corporeal dimensions like blood pressure, glucose levels, or height and weight. The elements of the social dimension that cannot be quantifiably measured are referred to as constructs or characteristics. The personal

characteristic to be assessed when measuring behavioural outcomes in the social sciences is referred to as a construct (Cronbach & Meehl, 1955; Messick, 1995).

Measurement Instruments and Social Constructs

Much attention in my study was paid to the main social aspects and constructs in the data collected through the selected methods. Constructs were built on the basis of the themes in the gathered data. These structures (in qualitative/codification terms) were deemed to be acceptable and observable. Therefore, most of the data from the questionnaire were measured in qualitative and quantifiable terms, while those responses from semi-structured interviews and WhatsApp panel discussion were codified according to the themes to measure key attributes and social behavioural patterns and were measured in qualitative terms.

The codified themes and dimensions must first be identified.

(i) The survey questionnaire was made up of six parts, with constructs created for each part.

- Biodata and demographics
- Quality of life
- Social relations and interactions in the community
- Household income from oil palm plantation
- Growth and development

- Planning
- (ii) Semi-structured interviews and WhatsApp Panel discussion were based on the following themes and social dimensions. The data and information were codified according to what were appended below.
- Unity
 - Cultural identity
 - Power, space, and control
 - Consultation
 - Effective leadership
 - Communication
 - Community participation
 - Empowerment

Most of the questions in the questionnaire used multi-choice, rating scale, Likert scale and open-ended format. Demographic questions, however, were straightforward and objective and formed a separate section of the questionnaire. As for semi-structured interviews and WhatsApp panel discussion, the response came unhindered but within the ambit of the set questions and/or points of enquiry. As a result, the measurement for the questionnaire was different from that for the semi-structured interviews and WhatsApp panel discussion. While the majority of the questionnaire data could be quantified, it was difficult to quantify a subjective topic such as community empowerment based on information because it involved complex social issues.

Measuring Social Constructs

While some concepts, such as age, weight or height of an individual, can be simple to measure, other concepts, such as innovation, bias, dedication or alienation, can be significantly more difficult to measure (Bill Pelz,2017).

Constructs to measure Social Capital

The organisation, network, and processes by which residents relate to and interact with one another to solve problems for the common good are referred to as social capital. Local social capital is important because it promotes the use of local resources in terms of both natural and human resources by developing social networks, trust, and civic mentality (Wiesinger,2018).

Social capital serves as a catalyst, directing or promoting the process of community development (Indiana, 2012).

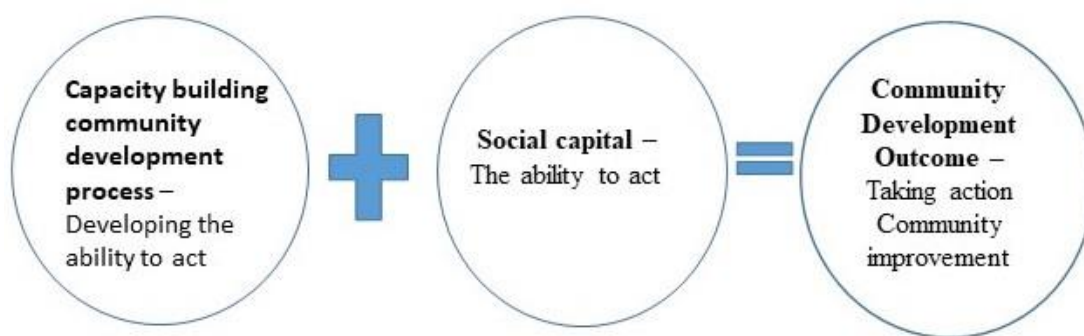


Fig 32. Social capital functions as a catalyst to facilitate community development. Adapted from Phillips, Rhonda and Robert H. Pittman. 2009.

To measure social capital, the study used four constructs, namely, community commitment, community engagement and network sociability, community collective action, and community participation.

These four dimensions of social capital played an important role in determining the success of a community development programme. In this regard, social capital developed the foundation and strength for the community to act collectively to initiate self-development efforts to harness the potential local resources for economic development. In turn, this would contribute to the overall progress and prosperity of the community.

There was a convergence of views on the centrality and importance of the four key dimensions listed below in guiding attempts to measure social capital based on data from the questionnaire, semi-structured interviews, and WhatsApp panel discussion.. The following are the key dimensions of social capital::

- Community involvement
- Informal networks/sociability
- Trust, norms and sanctions
- Unity and identity

Community commitment: Dimension of social capital

Community involvement is a type of social capital. It places a high value on the spirit of community and responsibility among members of the rural Dayak

community. It emphasises personal relationships among community members over time through interactions. In this regard, institutional reciprocity is critical for increasing civic engagement in the community, which ultimately supports community self-development programmes. It is about the positive attitude of village residents towards community development efforts.

When the villagers perceived that community self-development efforts would generate benefits and satisfaction, they would give their support and would be engaged in community development programmes. To achieve community satisfaction, such efforts would need to address community expectations of members of the community as a whole. To assess their levels of commitment to the community, participants were asked to respond to such questions as (a) ‘How often do you attend functions or social activities in the community?’ and (b) ‘How often do you participate in the activities of the community?’ on a 5-point Likert scale, where 1 = none at all , and 5= extremely often.

In a separate set of data derived from semi-structured interviews and a WhatsApp panel discussion, the questions and responses were categorised according to themes. These were then assessed in relation to the provided construct (theme). In the case of social capital, three key dimensions, namely culture, religion, and unity, were highlighted and evaluated based on responses in semi-structured interviews and a WhatsApp panel session, as shown in the following figure.

Construct (theme) & Dimensions	Questions /Points of Enquiry
Social Capital: Culture, religion Unity	What does community unity mean to you? How can culture and Christian faith strengthen communal bond and contribute to development? What barriers are there to community unity and cohesion, both externally and internally? How can these be overcome?

Reciprocity and Interactive Relationship: Dimension of social capital

Another important aspect of social capital is reciprocity. It depicts the personal relationships that have developed between community members as a result of their experiences over time. The constructive attitudes of group members towards efforts to improve the community are referred to as institutional reciprocity.

It spurs civic engagement in the community which in turn supports community self-development programmes. When members of the community perceived that the self-development community efforts would generate benefits and satisfaction, they would give their support by becoming engaged in the community development programmes.

To achieve community satisfaction, the overall expectations of the community must be addressed. To measure community reciprocity, Likert scale was used and was based on interpersonal and institutional reciprocity in the

questionnaire. To assess their levels of satisfaction, participants were asked to respond to the following questions

- (i) How satisfied are you with living in the village;
- (ii) How proud are you to live in this neighbourhood;
- (iii) How satisfied or dissatisfied are you with the following aspects of your community – overall appearance of your neighbourhood; community and the church; social and cultural activities; co-operation and interaction; role of village NGOs; safety in the community; job opportunities; distribution of commercial and residential land use; quantity and quality of public parks and recreational facilities; quality of infrastructure and utilities; and care for aging folk. ? On a Likert scale of 5 (from 1- ‘strongly satisfied’ to 5-‘No opinion’) the level of satisfaction for each of these items was assessed.

The following tabulation was used to categorise data from semi-structured interviews and WhatsApp panel discussion to assess response types and levels specific to the given ‘constructs and dimensions’.

Constructs (themes) and dimensions	Points of Enquiry / Questions
Community-based Consultation	Type of consultation thus far: Top down? Community passive or apathetic? If not satisfied with situation, can you suggest changes needed? How can we break the conspiracy of silence and diplomacy often associated with rural people? Can we seek the views of relevant stakeholders on development in which the community is involved in planning and decision making?
Communication & Information flow	Articulate their opinions and perceptions, identify and prioritise their problems and needs, and most of all development action plans and supporting communication strategies. To find out types of communication modes and activities used and their effectiveness. Barriers? Controlled and top down information flow? Alternative?

Collective Action and Community Participation

Collective action and community participation are an integral part of social capital, in that a community work towards shared interests and goals through social associations. It entails multiple actors taking action intentionally to manage resources and shape change in a social-ecological system of their own community. Collective action demonstrates the idea of sharing and working together for common goal and in my study, it was identified as an important

dimension of social capital that overlapped with community unity and sense of belonging.

In the survey questionnaire, participants were asked to respond on a 5-point Likert scale (1= strongly disagree, 5= strongly agree) to the following statements, such as: (i) How strong is the sense of community in the neighbourhood? (ii) How strongly would you support or oppose policies regarding growth in Sebauh (Bintulu Division) and Kampung Opar (Bau District) in specific regard to ‘policies that restrict growth’; ‘policies that pace growth in targeted areas’; and ‘ no policies; unlimited growth.’

In another question pertaining to growth and development of the community, participants were also asked to respond on a 5-point Likert scale (1 = more, 5 = no opinion) to such questions as Which of the following types of developments would you like to see more for the community, or kept at the same level, or see fewer of : (i) office buildings; (ii) retail outlets; low-income public housing; grocery stores; entertainment; business parks; industry; apartments; and retirement/assisted living housing ? The collective action and community participation construct in this study was also made up of questions and points of enquiry which were raised in the semi-structured interviews and WhatsApp panel discussion as stated in the following table.

Constructs (themes) and dimensions	Points of Enquiry / Questions
Effective leadership	Courage, creativity and capacity to inspire participation, development and sustainability for strong communities. Obstacles and constraints? Level of acceptance & trust? Leadership from Dayak NGOs: to examine how far-reaching and impactful their leadership and programmes are to the community
Community Participation	Nature of participation and frequency of meetings and dialogue sessions with authorities. Selected or open participation? Role of traditional authorities and Dayak NGOs in facilitating participation. Capacities and solutions. Principle of free, prior and informed consent – Applicable To what extent?

Empowerment and Community Democracy

Community empowerment addresses the social, cultural, political and economic determinants that underpin participatory development, and seeks to build partnerships. In the study, empowerment factored as an important dimension of human development and progress. In the case of the rural community, it addresses government and political control, including external intervention, and seeks to establish more authority and space for the local residents to be a partner in the decision-making process for any community project.

The pursuit of empowerment means more efforts must be taken by the authorities to ensure that the local community residents are not left uninformed and uninvolved in a development project from planning to implementation. The survey questionnaire did not have any questions or points of enquiry on ‘empowerment’ for participants to respond to.

I regarded empowerment as a complex subject and the more appropriate instruments to address it were ‘semi-structured interviews’ and ‘WhatsApp panel discussion’ where the participants were free to share their views and speak without fear of being subject to stringent regulation.

Constructs (themes) and dimensions	Points of Enquiry / Questions
Power, space and Control Democracy	What are the constraints and limitations of the community to exercise initiative & collective responsibility over matters concerning development projects, NCR land development and good governance? More democratic rights of community residents vis-à-vis power needed?

4.9. Use of Secondary Data from Published Works and Electronic Media

Secondary data used in the study was obtained mainly from publications as censuses, journals, corporate reports, government legal publications, organizational records and data collected through qualitative methodologies or qualitative research (Sigdel, 2011).

Selected Printed Sources

Several published and printed sources were used for reference. Their credibility depended on many factors, namely, the writer, publisher and time and date when they were published. New sources were preferred and old sources should be avoided as new technology and researches would bring new facts into light (Rajasekar, 2006).

Journals were also mentioned as a secondary data source in the study, and they provided current information on a variety of topics relevant to the study, including NCR land development, Dayak Bidayuh cultural identity, the history and development of local government authorities, local native customary practises, and Dayak and politics. Among the locally-produced journals and publications (printed and electronic) which were useful sources of data for the study were:

- AZAM Journal, produced by Angkatan Zaman Mansang (A Sarawak-based Development Communication Agency – NGO)

- Borneo Studies Series (joint publication of universities in Borneo (Sarawak, Brunei, Sabah and Kalimantan)
- The Sarawak Museum Journal;
- The Sarawak Hanzard (Legal document of the Sarawak State Legislative Assembly);
- The Sarawak Gazette (published by Sarawak Government),
- REDEEMS;, produced by the Association of Research and Development Movement of Singai, Bau (2006)
- Creating a New Bidayuh Identity; Mamit, Sarok and Amin (2003)
- A Dayak Bidayuh Community: Rituals, Ceremonies and Festivals by Patrick Nuek (2002)
- Communal Associations of the Indigenous Communities of Sarawak: A Study of Ethnicity and National Integration by Tan, Chee Beng. Institute of advanced studies monograph series, 1994.
- Seminar Papers on NCR and Customary Practices (28 January, 2018).

Statistical Reports of Districts

The Sarawak State Planning Unit Statistics, 2018, Annual Reports of Resident/District Office for Bintulu/Sebauh and Kuching/Bau (based on 2017 statistics), and Sarawak Ethnic Statistics, Sarawak Journal (2008) provided some relevant empirical data on the socioeconomic progress and status of the population in the rural districts across Sarawak. Included were Kampung Opar

in Bau district, and Sebauh in Bintulu division. The socio-demographic characteristics were also provided. On the whole, the statistics revealed a relatively composite picture of the districts under study with reference to levels of income, employment, poverty, and education.

Bau District (incl Kg Opar)	
1.0 Demography	
1.1 Tot Population	54,246 (2010) 58,586 (2018)
1.2 Ethnicity	Bidayuh & other natives 78%) Chinese (17%)
1.3 No. Settlements	
1.4 NO. of Households (Ave. h/h size -4.47)	13,106
1.5 Population Structure	
a. Sex Ratio (M:F)	51.4 %:48.6%
b. Age Structure (yr)	i) 0-14:31.6% ii) 15-64:61.2% iii) 65+ :7.2%
1.6 Migration	Some
1.7 Religion	Christianity, Traditional beliefs, Buddhism,Islam
2.0 Socio-Economics	
2.1 Education	
a. Literacy Rate	Above 50%
b. Primary	Majority of 7-12 age group.
c. Secondary	Majority of 13-17 age group
d. Tertiary	Less 1%

2.2 Labour Force (15-64 yrs)	61.2%
2.3 Main Occupation	Farmers, wage earners, traders
2.4 Mean Household* Income/mth (2018)	RM4818
2.5 Gini Coefficient**	0.324
2.6 Incidence of Poverty %	0.4
2.7 Family Planning	Accessible to any married women

Bintulu District (inclusive Sebauh Longhouse)	
1.0 Demography	
1.1 Tot Population	162,936 (2010) 175,971(2018)
1.2 Ethnicity	Dayaks- 44.4%; Malay/Melanaus - 20.8%; Chinese - 17.9% Non-Citizen -16.5% (S'wak Ethnic Statistics, S'wak Journal, 2008)
1.3 No. Settlements	
1.4 NO. of Households (Ave. h/h size -4.47)	39,367
1.5 Population Structure	
a. Sex Ratio (M:F)	53.8%:46.2%
b. Age Structure (yr)	i) 0-14:29.4% ii) 15-64: 68.1% iii) 65 + :2.5%
1.6 Migration	Some
1.7 Religion	Christianity, Islam, Traditional beliefs & Buddhist

2.0 Socio-Economics	
2.1 Education	
a. Literacy Rate	Above 50%
b. Primary	Majority of 7-12 age group.
c. Secondary	Majority of 13-17 age group
d. Tertiary	1.0%
2.2 Labour Force (15-64 yrs)	68.1%
2.3 Main Occupation	Farmers, Salary& wage earners, Fishermen, Traders & businessmen.
2.4 Mean Household* Income/mth (2018)	RM7125
2.5 Gini Coefficient**	0.349
2.6 Incidence of Poverty %	0
2.7 Family Planning	Accessible to any married women

Sources of empirical data: State Planning Unit Statistics, 2018; Resident/DistrictOffice – Bintulu/Sebau and Kuching/Bau (based on 2017 statistics) and Sarawak Ethnic Statistics, Sarawak Journal, 2008

Income at District Level, Sarawak (2016)				
District	Median	Mean	Gini Coefficient	Incidence of Poverty (%)
Lundu	3207	4107	0.36	0.6
Bau	4106	4818	0.324	0.4
Kuching	4968	6281	0.367	0.5
Samarahan	5107	6232	0.334	0.2
Asajaya	2946	3933	0.388	2.3
Serian	3177	4159	0.388	2.9
Simunjan	2414	3156	0.372	2.4

Sri Aman	3029	4154	0.395	0
Lubok Antu	2743	3086	0.305	0.9
Betong	2624	3495	0.388	2.3
Saratok	2971	3596	0.337	0.4
Sarikei	3176	4102	0.361	0.3
Pakan	2304	2760	0.298	0
Julau	2731	3344	0.332	1
Meradong	2752	3461	0.395	1.8
Sibu	4171	5386	0.388	0.7
Kanowit	2590	3147	0.364	1.1
Selangau	2253	3174	0.389	0

Income at District Level, Sarawak (2016)

District	Median	Mean	Gini Coefficient	Incidence of Poverty (%)
Mukah	3379	4297	0.379	0.4
Dalat	3143	3966	0.359	1
Matu	2407	3504	0.417	1.1
Daro	2422	3311	0.393	2.2
Song	2899	3116	0.285	0
Kapit	3119	3707	0.303	0.4
Belaga	3361	3909	0.354	0.9
Tatau	4128	4314	0.245	0
<u>Bintulu</u>	<u>5966</u>	<u>7125</u>	<u>0.349</u>	<u>0</u>
Miri	5208	6525	0.354	0.1
Marudi	3389	4179	0.346	0.6
Limbang	3154	4555	0.436	2.5
Lawas	3572	4949	0.455	1.6

Note : Gini Coefficient: High -50; Medium-30-49; <29 – Low

Explanatory Notes (preliminary)

- i. Majority of the Sarawak household income falls below the Malaysian average (GDP per capita)
- ii. Income inequality in most Districts is moderate (30-49), which is common in Asian countries (40.4), and well below the global situation of 65 (2013).
- iii. The **Gini index** or **Gini coefficient** is used to gauge economic inequality, measuring income distribution or wealth distribution among the population in the district.
 - A Gini coefficient of zero expresses perfect equality, where all values are the same (for example, where everyone has the same income).
 - A Gini coefficient of 1 (or 100%) expresses maximal inequality among values (e.g., for a large number of people, where only one person has all the income or consumption, and all others have none, the Gini coefficient will be very nearly one
- iv. However, it was noted that income inequality was higher in Limbang and Lawas Districts.
- v. Incidences of poverty: the highest was in Serian District (2.9%) - also comparatively higher in Limbang, Simunjan, Betong and Daro.
- vi. Of interest to my study were the districts of Bau and Sebauh, which had '0' poverty.

- vii. The standard of living as per the Income Report of 2016 was higher in urban and semi-urban Districts such as in Bintulu, Miri, Kuching, Samarahan and Sibu. This was because the people were able to earn non-farm income as compared to the population in the rural Districts who mainly depended on their farm income.

Selected Electronic Publications

The following electronic publications were also used as reference in my study.

- Dayak Jalai: Di Persimpangan Jalan; by John Bamba (Institute Dayakologi, Kalimantan Barat. 2018).
- Kebudayaan Dayak: Aktualisasi dan Transformasi. By Florus, Juweng, Bamba and Andasputra. (Institut Dayakologi, Kalimantan Barat. 2018).
- Borneo Studies in History, Society and Culture. Edited by Victor T. King, Zawawi Ibrahim, Noor Hasharina Hassan (2016)
- Sistem Kepercayaan: Agama dan Adat Dayak. Katalog Publikasi, Institut Dayakologi (2011)
- Feasibility Study on the establishment of Rural Growth Centres (RGC's) in Sarawak : case studies and appendices/ submitted by RMA – Perunding Bersatu (1992).
- Sarawak Government e-portal
- Borneo Post on-line
- New Sarawak Tribune on-line

Local newspapers, namely, Borneo Post, New Sarawak Tribune, Utusan Borneo and Utusan Sarawak were referred to in the study to obtain the latest information on political issues and NCR land matters which have bearing on the Dayak community and their traditional values and cultural practices and also on the prospect of the agropolitan programme of the State to empower the poor rural community and stimulate rural economic development and distributive growth.

On the whole, secondary data sources provided supplementary input to the collection of data and they complemented the primary data derived from sources using qualitative methods.

4.10. Conclusion

The chapter on research methodology focuses on the exploratory study of the dynamics of participatory community development, in which the social and cultural behaviour of the people and power relations were viewed as important factors that influenced and shaped the course of people's participation. It brought into juxtaposition a study of conflict and interlocking relationship between the social structure of a rural community and the bureaucratic structure of government and patronage of politics.

The qualitative data collection methods, namely, semi-structured interviews, WhatsApp panel discussion, participant observation survey questionnaire were

used to address the themes relating to social and behavioural phenomena within the conceptual and theoretical framework of the study. Qualitative methods were employed to gain in-depth understanding of the perceptions, experiences and attitudes of the community

Interpretive Dimension

The ‘interpretive’ dimension provided a context to the meaning of the narrative experience, including an opportunity to hear out the participant’s story. It provided the ‘paradigmatic lens’ which guided the research process rather than the methods. True to what Avramidis & Smith (2006) said, it was the ‘paradigmatic lens’ of the researcher that directed the research process, despite the design and data collection methods used for the study

This shifts the emphasis away from facts and casual relationships and towards how community members perceive their social worlds. This is significant because I believe that community has more depth than the facts that comprise it. The members of a community are the most important factors to consider when studying it. Without their beliefs and their interpersonal relationships with one another, there would not be a community. And without a community, the concept of ‘community participation’ would be rendered hollow.

The approach was considered appropriate for the study, as I sought to explore and capture the opinions, attitudinal behaviour and social values of members of the local community, including the community leaders and community-

linked NGOs. Even, such psychological symptoms as anger, distress, frustration, happiness, disappointment and a host of others, could be detected and codified.

The research methods' questions, points of inquiry, research observations, and qualitative orientation reflect an overarching concern to understand the social, cultural, and religious characteristics of community residents as a group and as individuals. Throughout, the probing concern has been consistent.

The methodology took into account three major dimensions of qualitative methods, namely:

- understanding context;
- understanding people; and
- understanding interaction.

The core themes, which were highlighted in relation to the problems and issues in the theoretical and conceptual framework, were incorporated into the questions and discussion points for the interviews, panel discussions and questionnaire survey. One of the data collection methods which was proven to be useful in terms of opening up the space for dialogic communication and in-depth discussion was the 'on-line panel discussion' via the WhatsApp group set up by the researcher himself. Using WhatsApp, I was able to engage the participants in an interactive discourse. The opportunity was used to explore

the participants' perceptions, feelings and opinions in relation to the themes posed in the study. Using the WhatsApp for interactive discussion had provided me and participants with opportunities and benefits that may not be available in the other data collection methods. Most notable was that the text of discussion (verbatim) was accessible to all in the group. It could be easily downloaded or transferred to a file for proper compilation under specific categories. It did not require any transcription and the original discussion points were not lost.

CHAPTER 5. DATA ANALYSIS AND FINDINGS

Key words:

Qualitative data, memo-ing, memos, qualitative research process, reflexive interpretation, codes, nodes, matrix coding, themes, patterns, relationships, comparisons, contrasts, physical reduction of data, conceptual reduction of data, grounded theory, NVivo 10 Windows.

5.1. Introduction

In attempting to understand and analyse the participation process in the community, it was imperative to have an insightful understanding of the complex modes and practices of social, political and economic relationships and interaction with various organisations and institutions (both formal and informal). These were essentially structural and agency factors that shape and influence the behavioural pattern of the community.

It is within this context that this chapter aims to develop an understanding of the socio-economic and political dynamics and pattern of the selected communities where the focus of study was on participatory development. The early part of this chapter discussed the historical background and development

of two rural Dayak communities which were selected for the study and presented the overall socio-economic highlights of the villages based on the data collected during the course of my field research.

Following that, some insight into the community's power structures and social, political, and economic interactions with various formal and informal institutions and organisations was revealed. Together, they formed the community spaces which influenced the community's level of agency or their capacity to make their own free choices. Efforts by the local community residents to participate in the spaces created by organised government interventions, such as government-initiated development programmes and the opening up of NCR land for oil palm plantation development was encouraged by the local government and elected representatives, especially those from the ruling coalition. It is important to understand the historical development and background of the communities. By extension, it also sheds light on the background of most rural Dayak communities. Many of the social, cultural, economic and political relationships of the communities are products of history. And history, too, may be able to explain the extent to which the various socio-economic and political rules and operating practices have become institutionalised in the communities even though in the given context they are mostly informal.

Data collected through in-depth interviews, discussion with community people and recorded field observations indicated that the culture and development of the communities may vary locally. Nonetheless, there was a thread of commonality that linked Dayak aspirations and expectations against the backdrop of the Sarawak transformation programme, which is being implemented to change the socioeconomic landscape of the rural community over the next 15 years (2015-2030). Much of this was expressed in interviews with Dayaks who had access to good education and employment and who lived in both rural and urban areas.

Contextual research, including observation, interviews, and discussion was employed to obtain local people's perspectives. I was also mindful that their perspective on community development should not be externally driven by the researcher's objectives. Fit-to-mould approach in the application of western theories on community development and rural development of the Third World countries would not be able to meet the objectives of my research, although I had attempted to establish the theoretical and conceptual framework of the study using some western theories and models. Had I employed the 'fit-to-mould' approach, I would have overlooked the complexity of the local social conditions and the nuances, including the interplay of culture, politics and economy.

Furthermore, I would not have done justice to the cause of advocating for participatory development for the rural community if I had not divided the data analysis into seven sections, as indicated below.

- Demographics
- Creating social spaces to enhance community participation
- Local administration: The process, the actors, the factors
- Dichotomy of change and progress
- Community participation: Reinventing the wheel
- Religion: Core social capital in enhancing cohesiveness and identity
- NGOs: Facilitating community partnership and community development

5.2. Demographics

Introduction

The demographics of four different respondent groups are highlighted in the analysis, namely, the longhouse community at Sebauh (Bintulu, Sarawak), the community at Kampong Opar (Bau, Sarawak), the respondents in the semi-structured interviews, and the participants in the WhatsApp discussion group. The demographic information helped to situate the geographical and social context of the study and the corresponding reality on the ground. The data regarding the research participants was also necessary to establish that the individuals in a particular study were a representative sample of the target population for generalisation purposes.

Understanding context of Rural Dayak Community

(i) Sebauh Longhouse Community

From a total of 108 Iban longhouses in the Sebauh district, I chose two. Rumah Tabor ak Lasah is located in Sungai Sera, and Rumah Henry Nuni is located in Sebau, Bintulu. My research has been limited to only two longhouses due to logistical and geographical constraints. *Tuai Rumah* is the longhouse head, and the longhouse is named after him. This is only for Iban and Orang Ulu longhouses. Rumah Tabor longhouse has 30 '*bilik*' or family dwelling units and a population of 120 people, whereas Rumah Henry Nuni has 28 '*bilik*' and a population of 108.

Sebauh is an administrative region located about 70km from Bintulu and is accessible from Bintulu by road (Jalan Bintulu/Sebauh and Jalan Ulu Sebauh) and by river (Sungai Kemena). River is still an important means of communication that links Binyo with Sebauh bazaar. It has a total area of approximately 5,262.90 square kilometres and shares a boundary with Miri, Baram, Kapit, Belaga and Tatau. Sebauh was a subdistrict for many years before it was upgraded to a district on 1 August 2015 (Sarawak Government Gazette part II Vol. LXX No.79).

Before the late 1990s, the main mode of transportation to Sebauh was by river, and speed boats, longboats, commercial express vessels were widely used.

With the completion of major roads such as Jalan Bintulu/Sebauh, Jalan Ulu Sebung, Jalan Ulu Sebauh and Jalan Tubau, Jalan Maskat and Labang, there was a general decline in the use of river transport as local residents preferred to drive their own vehicles or take a bus to Bintulu and other towns and villages. In terms of electoral jurisdiction, Sebauh comes within the boundary of Bintulu Parliamentary Constituency (P.217) for which the MP is Dato Seri Tiong King Sing from the People's Democratic Party (PDP) of Gabungan Parti Sarawak (GPS) for the period 2018-2022, and the State Constituency of Kemena (N.69) and their elected State Assemblyman for the period 2016-2021 is Datuk Dr Stephen Rundi from the Parti Pesaka Bumiputera Bersatu (PBB), a component party of GPS. Sebauh has been a stronghold of the Barisan Nasional for more than four decades and the State constituency of Kemena, which covers Sebauh, had been represented by three senior PBB leaders from the area successively. They, too, had served as State Cabinet ministers: Datuk Seri Temenggong Abok Jalin (former State Minister of Welfare), Tan Sri Celestine Ujang (a former speaker of the State Legislative Assembly and State Minister of Housing Development) and his successor Datuk Dr Stephen Rundi, who is the present State Minister of Public Utilities and also former secretary-general of PBB and BN Sarawak.



Fig. 26. Location map of Sebauh, Sarawak (Adapted: Sarawak Government website)

Sebauh district has four small bazaars, namely, Pekan Sebauh, Pekan Tubau, Pekan Pandan and Pekan Labang which are basically made up of single rows of shop houses catering to the needs of the rural communities spread across the district. The entire district has six Malay and Melanau villages and 138 registered longhouses. Another 64 longhouses have yet to be registered. The population of Sebauh district, based on year 2000 census, was 21,754 (Bintulu Resident Office, 2016). It is almost equivalent in terms of size of land mass and population to Tatau District located to the south of Bintulu.

Sebauh district is home to Iban, Chinese, Melanau, Malay and Orang Ulu. The majority of Ibans are scattered throughout the vast expanse of Sebauh, namely in Pandan, Labang, Tubau and Kakus, whereas the Melanau (or Melanau

Bintulu/Vaie people) are concentrated in Sebauh town and rural settlements of Pandan and Labang.



Fig.27. Rumah Henry Nuni, Sebauh

No	Ethnic Group	Population Size	Percentage
1.	Iban	13,722	54 %
2.	Orang Ulu	3,183	12.5 %
3.	Chinese	1,081	4.3 %
4.	Malay	1,035	4.2 %
5.	Melanau	987	3.8 %
6.	Bidayuh	151	0.6 %
7.	Indian	34	0.1 %
8.	Others	89	0.3 %
9.	Indonesians	5,132	20.2 %

P

Source: Statistics Department (2010)

The Chinese are mostly concentrated in Sebauh town, while some reside in the rural areas of Kuala Kebulu and Jelalong. Orang Ulu people, such as Kenyah, Kayan, Tatau, Penan and Punan are more scattered throughout Sebauh district compared to Iban and are found largely in Kakus and Jelalong. In terms of population size, the Dayak, comprising Iban and Orang Ulu, form the majority in Sebauh. There is a substantial number of foreign workers engaged by the timber industry and oil palm plantations and most of them are from South Celebes, East Java and Timur in Indonesia. They constitute slightly more than 20 percent of the existing population in Sebauh and rank second after Iban who constitute 54 percent.

Rural-urban migration: Impact on demographics and economic growth pattern

The growing trend of Iban youths from Sebauh migrating to towns for employment and business pursuits after completing their tertiary education and training is a source of concern for local community leaders and longhouse folk, leaving the longhouse population dwindling in number and facing a widening social-demographic gap.

This was expressed by several senior citizens of the longhouse community; among them were local community leader Temenggong Utong, the District Officer of Sebauh and Tuai Rumah (Longhouse chiefs) of Rumah Tabor and Rumah Henry Nuni. A senior local longhouse community leader expressed his fear (as quoted below) on the outflow of graduates from the community in my interview with him. His concern was shared by several other elderly villagers in the longhouse. For purpose of confidentiality, the full name of the respondents was withheld. Only abbreviation was used to denote the name. The same applied to all the other respondents, based on their personal request.

We can expect to see about a hundred Iban graduates leaving Sebauh for towns to get jobs or set up business every year. What does that mean if you multiply the figure by 10 years? A great loss to our community. But I don't blame them as there is hardly any opportunity here for graduates, especially professionals like engineers, doctors, architects. Gradually, the population of Sebauh longhouse community decreases and we are left with the old and sickly and the young school-going children aged 1 to 18 years old. (JJ-01)

The drift to cities and towns of trained and educated Iban from the Sebauh longhouse in pursuit of employment and business opportunities would inevitably affect Bintulu Development Authority's major integrated development programme for Sebauh district in the long term as there would not be sufficient local labour to cater to the needs of the new growth sector. This and the rise in the number of Indonesians working in the Sebauh plantations, caused by the scarcity of local Iban workers, would affect the demography of the area and the future development of Sebauh Iban community which is already facing the problem of an aging population, according to the General Manager of a joint-venture plantation company in Sebauh.

Agriculture is mainstay of Sebauh.

Agriculture is a significant part of the Sebauh economy, with the main products being oil palm, rattan, and pepper. Approximately 70% of Sebauh people work in agriculture, with the remaining 25% working in the timber industry. Oil palm and related industries are the main economic resources, with over seven palm oil companies and NCR land smallholders operating plantations on 76,650 ha of land.

Socio-economy of Sebauh: Sectors and growth

Sector	Projected growth in next 5 to 10 years**			
	2015 **		2020 **	
	Labour required	(%)	Labour required	(%)
Plantation and Agriculture (Oil palm plantation, rubber, small holdings in joint venture with private sector)	522	33%	623	30%
Processing (Timber factory, sawmill)	553	35%	750	36%
Logging	348	22%	458	22%
Services (Business, maintenance & general services to government and Private sector)	158	10%	250	12%
Total	1,581	100%	2,081	100%

*Note: ** The estimated increase in the number of labour required is based on a projected increase of 100 people required per year. (Adapted from Bintulu District Office Development Report, 2016)*

Socio-demographic characteristics of Bintulu District, inclusive of Sebauh.

Bintulu – inclusive of Sebauh	
1.0 Demography	
1.1 Tot Population	162,936 (2010) 175,971(2018)
1.2 Ethnicity	Dayaks- 44.4%; Malay/Melanaus - 20.8%;

	Chinese - 17.9% Non-Citizen -16.5% (S'wak Ethnic Statistics, S'wak Journal, 2008)
1.3 No. Settlements	
1.4 NO. of Households (Ave. h/h size -4.47)	39,367
1.5 Population Structure	
a. Sex Ratio (M:F)	53.8%:46.2%
b. Age Structure (yr)	i) 0-14:29.4% ii) 15-64: 68.1% iii) 65 + :2.5%
1.6 Migration	Some
1.7 Religion	Christianity, Islam, Traditional beliefs & Buddhist
2.0 Socio-Economics	
2.1 Education	
a. Literacy Rate	Above 50%
b. Primary	Majority of 7-12 age group.
c. Secondary	Majority of 13-17 age group
d. Tertiary	1.0%
2.2 Labour Force (15-64 yrs)	68.1%
2.3 Main Occupation	Farmers, wage earners, Fishermen, Traders & businessmen.
2.4 Mean Household* Income/mth (2018)	RM7125
2.5 Gini Coefficient**	0.349
2.6 Incidence of Poverty %	0
2.7 Family Planning	Accessible to any married women

Sources:

- (i) State Planning Unit Statistics, 2018.
- (ii) Resident/District Office – Bintulu/Sebau7 (2017 statistics)
- (iii) Sarawak Ethnic Statistics, Sarawak Journal, 2008

The Gini index or Gini coefficient of Bintulu District where Sebauh longhouse community is located

<u>Bintulu district income level. (in Ringgit) Based on 2016 statistics)</u>			
Median	Mean	Gini Co-efficient	Incidence of Poverty
5,966	7,125	0.349	0

Source: State Planning Unit (2016 Statistics)

The above is used to gauge economic inequality, measuring income distribution or wealth distribution among the population in the district.

The following are indicators of Gini Coefficient:

- High -50;
- Medium-30-49;
- <29 – Low.

A Gini coefficient of zero expresses perfect equality, where all values are the same (for example, where everyone has the same income). A Gini coefficient of 1 (or 100%) expresses maximal inequality among values (e.g., for a large number of people, where only one person has all the income or consumption, and all others have none, the Gini coefficient will be very nearly one.

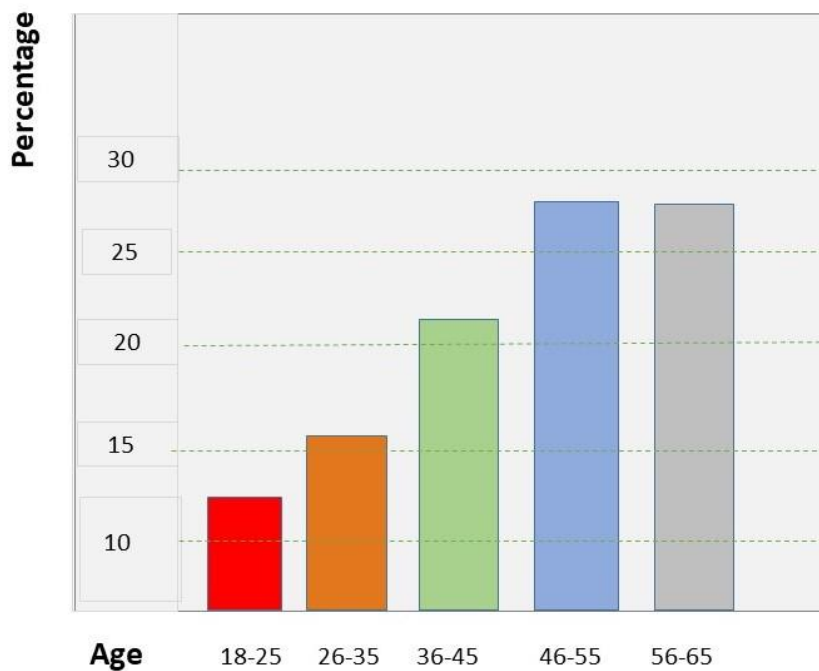
The Bintulu District (inclusive of Sebauh longhouse community) has zero poverty incidence as per 2016 report (Bintulu District Annual Report 2016), compared to the situation in 2000 (Bintulu District Annual Report,2001). With a Gini Co-efficient of 0.349, the level of income inequality in Bintulu district and specifically in Sebauh is relatively low. This is attributable to the development of new industrial areas in the Corridor of Renewable Energy in 2005. This involved direct investments from Japan, South Korea and China in capital and energy-intensive industries, which are operational and contributing to the GDP and per capita income of the Bintulu region and to an increase in the income levels of the locals (RECODA Report, 2013). By comparison, income inequality in most districts across Sarawak is moderate (30-49), which

is common in Asian countries (40.4), and well below the global situation of 65 (RECODA Report,2013). The Gini coefficient is used to assess income and poverty levels in Sebauh and Bintulu districts, which is consistent with the goal of rural community development, which is to eradicate poverty and raise the socioeconomic level of the rural population.

Demographics of Respondents from Sebauh longhouse

Number of respondents			Education			Religion			
	Male	Female	Primary	Secondary	College / University	Christianity	Islam	Buddhism	Paganism
71	42	29	38	28	5	71	0	0	0

Breakdown of age groups of respondents at Sebauh longhouse



Most of the respondents in the questionnaire survey at Sebauh longhouse comprised residents who lived in the community and earned a living there. Only 10 of the villagers who were working outside Sebauh in Miri, Sibuan and Kuching and in Peninsular Malaysia and Sabah participated in the questionnaire survey and they all did so through on-line response. As mentioned in Chapter 3 and Chapter 4, the gradual drift to towns of the group of educated and industry-trained villagers was affecting the demography of the longhouse community. This group would return to their longhouse once or twice a year during festive occasions such as Gawai Dayak (June 1-2) and Christmas (Dec 24-25).

Kampung Opar, Bau district

Unlike Sebauh longhouse community, which is dominated by Dayak Iban, Kampung Opar located in the Bau district of Sarawak is a predominantly Dayak-Bidayuh village. The village is about 11 Km from Bau, off the main Bau-Lundu road and is accessible from Kuching and Bau town. The average travelling time by road from Kuching to kampong Opar is approximately 40 minutes.

Kampung Opar is within the jurisdiction of the State Constituency of Opar for which the elected Assemblyman for the current five-year term, 2016 -2021, is Datuk Ranum Mina of Parti Sarawak Bersatu (PSB). PSB is not a member of the Sarawak ruling coalition, that is, Gabungan Parti Sarawak. Kampung Opar

is also part of the Parliamentary constituency of Mas Gading and the present Member of Parliament (since 2018)is Mordi Anak Bimol from Democratic Action Party (DAP). DAP is an opposition party at the State and Federal level.

The early settlers of Kampung Opar came from Sungkung, a village in West Kalimantan, Indonesia (Minos, 2000, Chang, 2002 and Hewitt, 1961) about 200 years ago. They settled at Bung Bratak in Bau and in the area of Mount Penrissen, while some moved to the Opar River area in the Bau district and set up what is now known as Kampung Opar.

Malcom MacDonald (1985: 51) describes the Dayak Bidayuh ethnic group as “a community that loves peace and security”. In the past, the Dayak Bidayuh people were victims of terrorism and headhunting and were sold as slaves by the Brunei Malays, Iban and pirates of Illanun and Balanini (MacDonald (1985).



Fig. 28. Map of Sarawak to show location of Kampung Opar and Bau district

The village of Kampung Opar comprises single unit houses similar to the ones in a Malay village, and the village chief is called Ketua Kampung. In Kampung Opar, the Ketua Kampung is Johiew anak Kipa. Like most other Dayak Bidayuh villages, the central feature or landmark of Kampong Opar is the *Baruk*, the village community hall.

Baruk is a conical-shaped structure and an institutional icon that epitomises the Dayak Bidayuh cultural heritage, unity and strength. It is normally built in the middle of a Bidayuh village so it is easy for the elders of the village to gather there for festive occasions and important communal meetings.

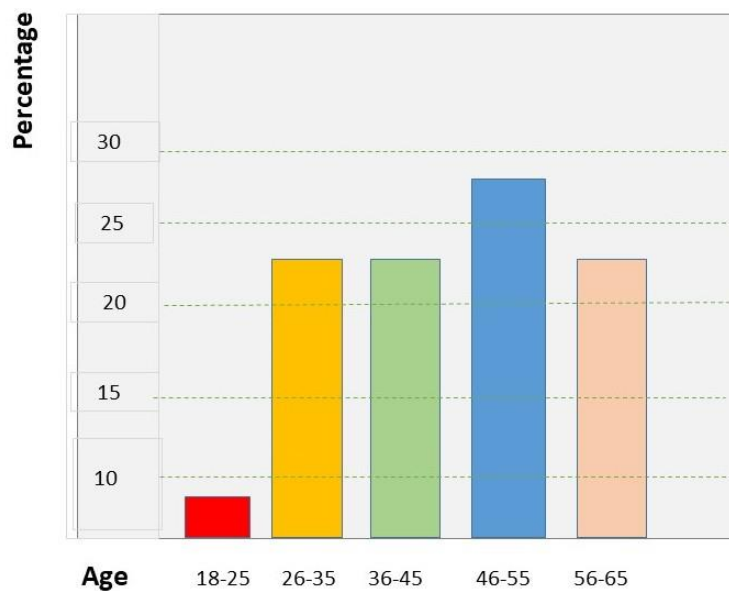


Fig.29. Kampung Opar, with the *baruk* at the centre of the village

Demographics of the respondents from Kampung Opar for the Questionnaire Survey.

Number of respondents	Gender		Education			Religion			
	Male	Female	Primary	Secondary	College / University	Christianity	Islam	Buddhism	Paganism
72	32	40	0	62	10	72	0	0	0

Breakdown of age groups of respondents at Kampung Opar



Kampung Opar has a population of 2,006 (*2016 Bau District Council Annual Report*) and an annual population growth of 40 to 50 people. There are 278 houses in the village and 301 households. The major economic livelihood is based on agriculture and livestock rearing. Oil Palm Plantation in the village is developed on the local NCR land by Sarawak Land Consolidation and Rehabilitation Authority or SALCRA (a Sarawak Government land development agency).

▪ **Breakdown of population and sources of livelihood**

Ethnicity		Gender			Employment/Sources of income					
		M	F	Total	Civil service	P/sector	Self	Housewives	Unemployed	Students
1	Bidayuh	989	901	1,830	94	503	573	230	130	242
2.	Chinese	12	11	23	2	0	6	0	2	10
3.	Malay	24	24	48	1	11	25	2	0	12
4.	Iban	15	18	33	0	5	3	5	0	0
5.	Orang Ulu	2	3	5	0	0	2	3	0	0
5.	Others	3	4	7	0	0	3	0	0	0
	TOTAL	1,045	961	2,006	97	519	612	240	132	264

Source: JKKK, Kampung Opar March 2016.

In Section 5.2. of this chapter, I provide an informative background of the two Dayak communities, one being Dayak Iban (Sebauh longhouse, Bintulu) and the other, Dayak Bidayuh (Kampung Opar, Bau district). As previously stated, they are representative of the average situation in rural Dayak communities throughout Sarawak, though it may vary by village due to physical geography and local social conditions.

5.3. Creating Social Spaces, Enhancing Community Participation.

Introduction.

The first section of the Data Analysis Chapter addresses the first research question raised in the Methodology Chapter. Participation is basic to participatory development. Given the extensive state control over the social space and community development agenda, it is important to determine what appropriate strategic measures are required to reconfigure existing power relations and government administrative structure to increase community participation. According to the empowerment framework mentioned in Chapter 3, all of these are social spaces that influence and shape people's participation in community development and governance processes.

- Participatory development programmes are expected to improve civic capacity, empower marginalised communities, increase government accountability, improve service delivery, reduce poverty, strengthen local values, increase unity and sense of belonging, and increase opportunities for dialogic communication, according to the Conceptual and Theoretical Framework.
- However, in order for this to occur, community social spaces must be created and maintained, and these must be encouraged and supported by local residents, local government, politicians, and community-based NGOs.

Furthermore, such social spaces cannot be created and developed within a short period without involving the community.

Social spaces in Sebauh longhouse : ‘Ruai’ (communal veranda)

According to a respondent, a lawyer (JA-SL02) who hails from Sebauh and commutes fortnightly to the village from Bintulu town where he is a partner in a law firm, the notion of social spaces must be viewed as promoting human contact and social activities and are safe, welcoming, and accommodating to all in the community. The respondent, whose views were shared by the longhouse respondents, stressed the following.

Not everyone in the longhouse understands the concept of social space (*ruai berunding*) in the way you (researcher) explained to me. They tend to put their trust in the longhouse chief (*tuai rumah*) to lead and show the way. According to the old longhouse tradition, the *tuai rumah* is to be respected and listened to.

The closest that we have in terms of social space is the *randau ruai* (dialogue in the longhouse corridor). Here, everybody talks and often they stray from the agenda. But the *tuai rumah*, who chairs the session, allows this as it encourages collective longhouse spirit. Such gathering would normally end up with the drinking of locally-brewed rice wine which is part of our social culture. (JA-SL02)

At the end of the day, not much could be concretised during a *randau ruai* (dialogue session in the longhouse corridor) in terms of getting longhouse participants to suggest plan for village development or to seek land alienation and titles for their NCR land. The *tuai rumah* (longhouse head) cannot decide

at the *randau ruai*. And as confirmed by a respondent (JJ-SL03), the *tuai rumah* would rather wait to take instruction and direction from the government district council or district office who, in turn would seek advice on projects for the community as well as approval for allocation of rural development funds from the local State Assemblyman for Sebauh, who is from the ruling coalition.

Public spaces in Kampung Opar: Church and community hall

In Kampung Opar, like in most other Dayak Bidayuh villages, public places such as the parish hall of St Joseph's Church (village Roman Catholic church), *Balai Raya* (community hall) and *Baruk* (community ceremonial house) offer spaces and opportunities for the villagers to meet, interact and hold discussion. A *baruk* is a conical structure elevated on stilts. Traditionally, it is a place of congregation for Dayak Bidayuh warriors but today it is used for village elders to meet to discuss matters pertaining to customs and village-related rituals and practices. At these meetings, requests or applications from the villagers for the upgrading of village road or extension of adjacent farm land and perimeter survey of NCR land may be raised. However, the *Ketua Kampung* (village chief), who chairs the discussion and is assisted by *Jawatankuasa Kemajuan dan Keselamatan Kampung (JKKK)* (Village Development and Security Committee), would not be able to decide on his own or in consultation with the JKKK and give approval. As one respectable community elder from Kampong Opar pointed out in my interview with him:

I understand their problems, aspirations and expectations, especially in regard to development and well-being of the community. I do sympathise with them. I wish I could decide and make them happy there and then at the meetings. But I am subject to rules and procedure and accountable to the District Officer and State Assemblyman. The space for purposeful dialogue on development is constrained. (JK-KO01).

Constrained social space

I discovered that the majority of the villagers understood the village chief's predicament through conversation and observation. Regardless, they respected him as their community leader and recognised that the delay and obstacles to their request and application were due to the village head's limited power, as the authority to approve was outside his jurisdiction.

As mentioned earlier in the chapter, the Dayak Bidayuh are not the type to challenge their leadership in the open or act aggressively if their requests for development were not met accordingly. According to Sarok, Ahi. (1998), the Dayak Bidayuh community places great importance on mannerism and good behavior built on ethical conduct, gentle character and good-mannered language. These three elements are related to each other in shaping the culture and identity as well as character of the Dayak Bidayuh. These three elements are still present in the social and cultural makeup of Dayak Bidayuh, as well as in the younger generation. And it explains why, in most cases, the Dayak Bidayuh are respectful and obedient to their leaders.

The longhouse *ruai* or village *balai raya* function as congenial social spaces for social meeting and strengthening of community bond and sense of belonging. The majority who attended regularly were those who worked and resided in the village, and only a few were from among those who commuted daily between the village and workplace in towns. Some of the respondents from Kampung Opar, who were professionals and skilled workers and who commuted to work daily from the village by car or public transport, told me that they knew what to expect from such meetings with the village head and government officers held in the '*ruai*' or '*balai raya*'. Attending these meetings was a low priority for them. In other words, the government exerted strong control and monitoring through its apparatus, including government-appointed community leaders, and disagreeing or objecting to certain government plans or projects promoted by local community leaders would have little impact on decision making. This reflects a growing apathy among educated and urban-based working Dayak Bidayuh toward government-initiated gatherings in their village, even when the agenda is about village development. As one of them put it bluntly:

Most of the time during such gatherings, the politician (our elected Assemblyman) and government officers representing the relevant departments or local authorities would be talking and explaining to the villagers about plans on development for the village. And even if there are comments and questions raised by the villagers, the authorities have already decided. Can I blame my fellow villagers? Little space is given to us to raise suggestions or amend a development plan. (JS-SI01).

According to Lefebvre's argument in 'The Production of Space' (1974), space is a social product or a complex social construction (based on values and the social production of meanings) that influences spatial practises and perceptions. As a result, 'space' in the village community is shaped and influenced as a social product by existing social structure and processes as well as external bureaucratic and political intervening forces. It is a dynamic and complex phenomenon.

The functionality of this so-called "democratic space" is also dependent on how it is perceived and valued by the stakeholders, which include villagers, elected State Assemblymen as well as politicians with a stake in the area's vote bank, local district council, district office, and the private sector, particularly oil palm plantation companies. Three respondents emphasised the importance of allowing more interaction across the community and with external stakeholders, with minimal top-down check and control by the government. One of them said this.

As a plantation company senior employee who hails from Sebauh, I am proud to observe that our community is opening up to new economic and social opportunities. The future is bright. But we must allow for more democratic space in the longhouse community. In this way, the people will have more leeway and space to express themselves and participate collectively for the good of the community, without fear of hurting the authorities or politicians (JK-SL04)

Old Village-Style Democracy

Several village elders from Sebauh longhouse and Kampung Opar expressed similar views on how meaningful democratic spaces in the community could encourage participation and have an impact on the community's economy. According to them, this would restore the old village-style democracy and attract more young and educated villagers to participate in the affairs of the community. They expressed their concern in this way:

Most of us in the longhouse community of Sebauh understand and value the importance of community participation in development, and we have no objection if the government initiates it. It has long been in our longhouse Dayak tradition to observe collective spirit and collective action and to rally our support behind our *Tuai Rumah*.

There was so much of communal and democratic space for us to interact. But that was the norm and standard practice in the days before independence and before party politics had a stronghold in our longhouse. But that has changed. Government and politics have stepped in from time to time to organise our community.

(CT-SL01)

I come from a traditional Dayak Bidayuh family and have been raised in a village where farming was my parents' main source of income. I have my own house at Kampung Opar. It gives me the opportunity to mix well with the villagers and understand their life style. Dayak Bidayuh, by nature, are generally soft and not aggressive.

And the people in my village would rather withdraw than argue with authorities on matters which may not be agreeable to the villagers. But our people need to be given the chance to lead in the development of our community instead of being subject to politicians and local government. (JK-KO01)

Even though there is little opportunity to discuss with our elected State Assemblyman on development issues affecting our village, we like him to know that we need to be involved in the decision-making of development project for the village. The Assemblyman is also busy and occupied with visiting other villagers and with his political activities. Meaningful interaction with the Assemblyman is minimal. (JT-KO02)

The experiences of the respondents from the four sample groups, namely, Sebauh longhouse (Bintulu), Kampung Opar (Bau district), semi-structured interview group and WhatsApp group suggested that dealing with constrained social space and limited involvement in planning and implementing development for the community had become a part of the community's life.

There is a dialectical connection between space and social relations and social relations are both producing space and shaped by it (Lefebvre, 1974). According to Lefebvre's (1974) argument, the elitist capitalist state uses space for colonizing our everyday life. in order to change capitalist relations of production.

What needs to be changed is the production of space in the community. In production, the people would mobilise spatial elements, including resources (materials) and tools in a rational manner so that a sequence of actions with a certain 'objective' can be organised. Humans not only produce social relations and use-values, but in doing so also produce social space (Lefebvre's (1974).

As mentioned in Chapter 4, reconstructing the social space and producing the space to provide for greater democratisation and interaction is a complex and integrated process. It would involve addressing the existing social structure and process and empowering the community through education. It requires political will. It involves all parties who are planners and shapers of the community. It requires the willingness of political power to compromise and set the interest of the community above power politics. In the interview, a retired Dayak civil servant who is now involved in social anthropological research for a Dayak foundation emphasised the importance of political will and a shift in mindset in powering the process of reconfiguring rural community social space. In the early 1970s, he was one of the first Dayaks to receive a PhD in Social-Anthropology from the University of Sydney in Australia, and he is well-regarded in his community. In his research and writings on contemporary social issues, he displays deep concern for the plight of the rural Dayak community. During the interview, he expressed the following with clarity of thought and a strong sense of belonging to the community.

The change requires a strong political will. For this, the community must be united to pursue the same cause. The community-based NGOs must be on the same page as the community. The elected Assemblyman and MP representing the community concerned must also be brave enough to voice the community's petition. But who should take the responsibility to unite and lead the different forces for the community? (PK-SI02)

Power, space and control

The respondent's statement above raised some important points that were critical to the discussion of "space, power, and control" over the rural community. Each critical point was viewed and analysed in relation to the 'actors', 'structure' and 'process' involving the local government, political party, NGOs and the community. It was not to be viewed merely on its strength or weakness in isolation of the other actors and process components or without relating to the interplay of dynamics across the spatial discourse.

The immediate source of power is the local government which is linked to the politicians from the ruling party. For example, the District Officer of Sebauh would not opt to go against a request or instruction of the Assemblyman for Sebauh. Therefore, whatever little space is very much controlled and regulated by administration and politics. And the structure and process are closely scrutinised as well. I know this as I was in the local government administration for more than 10 years before I retired in 1999. (MG-SL05)

On the same subject, another respondent from Kampong Opar likened the situation to a 'dilemma'. He pointed out that the direct selection and appointment of community leaders by the government based on the recommendation of the elected State Assemblyman and/or Member of Parliament from the area and their local political cronies was a key contributor to the problem. This was what he said in an affirmative statement during the interview.

How are we to resolve it? Can we not consider having our community leaders drawn from among us who are professionals and retired administrators with many years of experience? After all, they are our people and they understand our needs and expectations. Let us choose or elect our own community leaders and not leave the selection and appointment to the government or outsiders as it is now. We must forward this request to the government for action. (MJ-KO03)

The majority of respondents who were employed in Bintulu, Miri and Kuching had good academic or professional qualifications and were earning good income. Despite their criticism of the Sarawak government, many of them expected the government to fulfil its development promise and ensure equitable distribution of growth and wealth, without unfairly treating the rural Dayak community. Also, of importance to them was increasing democratisation and empowerment to their communities. Addressing the issue of rural power and "actors" must begin with re-examining the position of existing rural community leadership, which was identified as a critical point of convergence for the respondents. This would entail reviewing the community leadership structure as well as the appointment process. This would include native community leaders' positions., namely *Temenggong*, *Pemanca*, *Penghulu* and *Tuai Rumah* (for Dayak Iban) and *Ketua Kampung* (for Dayak Bidayuh), and Local District Councillors.

There is a lack of cooperation and coordination between Public Works Department (Jabatan Kerja Raya @ JKR) on approval of road extension and construction for Kampong Opar. Overall, coordination between the local government authority and the relevant government agencies needs to be improved and streamlined. (JK-K001)

Rural research in western literature has been chastised for failing to address the issue of power sufficiently, with a focus on social practises, relationships, and struggles (Cloke, 2006). According to Bell et al. (2010) and Cloke (2006), much of rural research has assumed unequal power relations and resulting tensions.

Dayak Community susceptible to external interventions

In Sarawak, the pursuit of legitimate democratic power for the rural community has frequently been marred by struggles over Native Customary Rights (NCR) land acquisition and displacement. Interference by politicians and uncertainty over the legal status of native customary laws or practices are upsetting the affected community and causing the natives to be divided politically. “The rural Dayak are generally susceptible to the influence of the high-powered politics of PBB, which is a key component of the ruling coalition party called Gabungan Parti Sarawak (GPS), especially when short-term rewards are promised, causing the community to be disunited, as some are agreeable to the promise while some are not”, said a respondent (SM- SI03) who has to his credit more than 30 years of experience in politics and in Dayak-based NGO activities. In light of this, the social space of the rural Dayak community continues to be challenged and divided by forces from within and outside. It remains a place of contest between the authorities and private sector on the one hand and the more outspoken opinion leaders from among the young and educated Dayak community on the other.

The rural Dayak are in a dilemma in that for more than five decades they have been subject to a top-down system of administration and control while the growing number of young and educated Dayaks who number in the thousands are agitating for change to the existing system. Those respondents who are educated and aware of their rights to a fairer share of mainstream socioeconomic development saw the situation as one in which the social and political space of rural Dayaks was controlled and regulated. This is reflected in the following quote from one of them.

The rural Dayak community does not have any real power of its own but continues to be subservient to government authorities and politicians. Unfortunately, the community leader, who is appointed by the government following recommendation by an elected Assemblyman from the ruling GPS, is a victim of the system. He is powerless and his office is essentially ceremonial in nature and this is disadvantaging other educated Dayak from the community who aspire for high positions of power in the community to serve their own people. (NB-SI034)

5.4. Local Administration: The Process, The Actors and The Factors

Background

Sarawak's local government has administrative jurisdiction over rural communities under the current administration system. The local district administration's hierarchical structure, which includes village communities, is a good starting point for understanding the system of accountability and the

physical and social distance between village community leaders and the next level of decision-making power in the government.. As a result of this 'gap' or 'distance,' village community leaders have little decision-making authority over project approval, financial allocations, and the alienation of small parcels of native hereditary land for communal use.

The history of local government administration in Sarawak has rarely received much attention from public administration scholars from this part of the world. Past studies on local government administration in the country tend to focus on local government administration in Peninsular Malaysia (Norris, 1980; Ahmad Atory Hussian, 1991; Pang, 1992; and Nik Hashim Ibrahim & Mohd. Yahya Nordin, 1984: 146). Except for a former Colonial Officer by the name of John Wood, who was the first Permanent Secretary of the Ministry of Local Government in Sarawak, very few scholars have written on local government administration in Sarawak (Sarok, A, 1998).

The history and evolution of local government administration in Sarawak can be traced back to the reign of the First White Rajah, James Brooke (Wood, 1968, and Leigh, 1998). The development of the local government system in Sarawak can be classified into four distinct stages: under the rule of the White Rajahs from 1841 to 1946; the British colonial rule dating from 1946 till independence of 1963; from 1963 to 1981; and post-independence from 1981 to the present.

Prior to 1921, the administration of Sarawak at the local level was left entirely to the local chiefs¹, while those in the major towns came under the purview of the Department of Public Works of the Brooke government. The local chiefs were responsible for the provision of community services usually associated with the local government system. They were entrusted by the Brooke government to manage the affairs of their community with little interference from the external authorities (Tang, 1999). It was essentially an early democratic experience for rural Dayak communities, with village chiefs having decision-making power over social development programmes and customary laws affecting community members.

In the early years of the Brooke Administration, attempts were made to get the people in the rural areas to participate in the administration of their own affairs (Leigh, 1998). In the wake of this, the Brooke Government passed a legislation called the Native Administrative Order in 1940, wherein village committees would be set up to replace the individual native chiefs in the administration of

¹ Before the coming of James Brooke, these local chiefs were given various titles which are still being used in the present administrative system in Sarawak. In the past, the paramount chief for the Malay and the Dayak Iban community was called the Temenggong whose administrative jurisdiction covered a certain area namely a Division. For the Dayak Bidayuh community, their paramount leader are called Orang Kaya Pemancha. These titles are now being streamlined where by all the major ethnic groups were allocated these traditional leadership roles; a Temenggong for every Division, a Pemancha for every District, a Penghulu for an area or region, and a Kapitan for the Chinese Community, a Tuai Rumah for the Iban longhouse community and Ketua Kaum for a Malay, a Bidayuh and for a Melanau village. These traditional community leaderships are still being maintained in the present administrative set up of the State, but their roles are ceremonial in nature and are confined to administering the local customs and *adats*.

local affairs in the rural communities. However, the implementation of the order was disrupted by the outbreak of the Second World War (Tang, 1999).

After the Second World War, the British Colonial Government established what was then called 'Local Treasuries' in the smaller towns of Bau, Sri Aman, Betong, Sibul, Bintulu, Miri and Limbang across Sarawak. The main reason for this was to introduce the local government system in the administration of Sarawak. In view of the need to further improve the administration of the local government, the Sarawak British Colonial Government introduced the Local Authority Ordinance (LAO), 1948 (Sarok, A, 1998).

The Local Authority Ordinance (1948) became a hallmark in the history of Sarawak politics. It marked an historic milestone in the development of the local government administrative system in Sarawak. It laid the foundation for the establishment of the local councils in Sarawak. This legislation formed the basis for redefining the administrative powers and responsibilities of local authorities. In 1959, a general election of representatives to District Councils was held for the first time throughout Sarawak. The election served as the first electoral college in the three-tier system of election to the Sarawak Legislative Assembly or known then as 'Council Negeri' (Woods, 1968). In the 1964 Malaysian elections, Sarawak contributed 24 seats to the Alliance Party and these seats were determined by indirectly allocating them based on the results of previous state district-level and Legislature. This allocation was determined

in a complex and convoluted manner based on Sarawak's district or local-level elections held in June 1963 for a total of 429 seats. These were Sarawak's first democratic elections (Ratnam and Milne, 1967) to determine representatives to its tiered system of governance with an apex State Legislature called the Council Negeri.

As the local government administration in Sarawak did not come under the purview of the Royal Commission set up by the Federal government, an Ad-Hoc Committee to examine the structure of Local Authorities in Sarawak was formed under the Chairmanship of Datuk Amar Leonard Jugah, the former Minister for Local Government on 4 October 1974 (Sarok, A, 1998). As a direct response to the Ad-Hoc Committee Report, two bills were passed by the Sarawak Legislative Assembly on 13 December 1977. The two bills were the Local Authority (Amendment) Bill 1977 and the Kuching Municipal (Amendment) Bill. The law came into force in 1981, resulting in the restructuring of local government administration in Sarawak.

Appointment of councillors and community leaders

Prior to the restructuring in 1981, most of the Councillors were elected to office. After the restructuring of local government in 1981, Councillors were no longer elected. They were appointed from political parties which formed the State Government. (Leigh, 1998; Tang, 1999). and the political appointment

system remains unchanged today. Today, their appointments come under the Community Chiefs and Headmen Ordinance, 2004.²

For almost four decades, the Dayak communities have been led by community leaders who were directly appointed by the ruling political party. The same applies to the appointment of local district councillors. The prospective candidates for positions of community leaders and councillors in the local districts are expected to be members or keen supporters of Gabungan Parti Sarawak (GPS) made up of Pesaka Bumiputera Bersatu (PBB), Sarawak United People's Party (SUPP), Parti Rakyat Sarawak (PRS)) and Progressive Democratic Party (PDP). GPS was established in 2018 following the BN's defeat in the 2018 Malaysian general election. It is currently the third-largest bloc in the *Dewan Rakyat* (Malaysian Parliament). It forms the government in the state of Sarawak. As a standard operating procedure, all appointments of district councillors and community chiefs must be recommended and supported by any of these four parties under GPS before endorsement by the Chief Minister and the cabinet. Essentially, the appointment process is an extension of power sharing among GPS component parties at the grassroots level of administration. It makes the local government and rural community administration an embedded part of the existing political apparatus.

² Under the Community Chiefs and Headmen Ordinance, 'The Yang di-Pertua Negeri shall, by notification in the Gazette, designate any person to be the appointing authority for a Chief or Headman in respect of the whole State or any administrative area or for any particular community in Sarawak

Meanwhile, Parti Sarawak Bersatu (PSB), which is a splinter party from SUPP, which had been a pro-Barisan Nasional (BN) and after that a pro-GPS party (after the 14th Malaysian general election in 2018), was not allocated any local councillor seat. This was in addition to the Sarawak government's decision to discontinue the allocation of Minor Rural Project Funds to elected State Assemblymen from PSB as they were not members of GBP ruling coalition., although hitherto they adopted a pro-GPS stance. On the other hand, each GPS State Assemblyman was allocated RM2 million per year for minor rural projects (MRP), RM5 million for rural transformation programmes (RTP) and RM1 million for improvement grants by the state government (Sarawak Hansard, 2 May, 2019). The financial allocation speaks volumes of the control and approving power that politicians have over minor rural projects and the dependency mentality it had created amongst the rural community.



Fig. 30. The swearing in of 745 councillors on 31 July, 2019, witnessed by the Chief Minister. Their appointment was sanctioned by the ruling party. Photo courtesy: Borneo Post

Political considerations

Sarawak has a total of 745 councillors who were appointed for a three-year term, from July 1 2019 to June 30 2021.. On top of their meeting allowance, councillors get a monthly allowance of RM300. As mentioned earlier, the councillors were an extended arm of the political government. And their loyalty to the GPS party and acceptance to the leadership during their tenure is a key determinant in their reappointment when their three-year term expires.³ As political appointees serving at the grassroots level, the councillors form part of the top-down chain of administration in respect of policy formulation and programme implementation. The Chief Minister's speech at the councillors' swearing-in ceremony on July 31, 2019 reaffirmed this. It is quoted in part.

Good governance process started with the Cabinet. So therefore, the local government has to do likewise. There is accountability and responsibility in discharging their (councillors) duties, where the public expect good services from the local government. When you become a councillor, you are formulating the local government policies, and also providing services to your respective council. There must be accountability. (Chief Minister, Abang Johari in Borneo Post, 1 Aug, 2019).

The Chief Minister's above-quoted statement sparked a public debate, culminating in an open letter issued by the office of the Member of Parliament

³ **Gabungan Parti Sarawak** (unofficially translated as Sarawak Parties Coalition) or GPS is a Sarawak-based political alliance in Malaysia. It was established in 2018 by four former Barisan Nasional component parties following the coalition's defeat in the 2018 Malaysian general election.^[7] It is currently the third-largest bloc in the Dewan Rakyat and forms the government in the state of Sarawak

for Bandar Kuching on August 3, 2019 who was a member of the opposition Democratic Action Party (DAP). The open letter chastised the Sarawak GPS government for appointing political appointees as councillors and for refusing to back the federal government's plan to hold Sarawak local government elections in 2021. The following is an excerpt from the open letter from DAP MP for Bandar Kuching, Dr. Kelvin Yii Lee Wuen.

By not allowing local government elections ... GPS is silencing the voice of Sarawakians and depriving us of our right for a check and balance and the right to appoint those whom we seem fit to run our cities.

It is even more shocking that the CM wants to rally the support of more than 700 newly-appointed councillors in the state government's "war" against Pakatan Harapan in the coming state elections. This is clearly going against the code of conduct and standards a councillor is required to adhere to.

The ruling GPS, however, did not offer anything that was arguably concrete and factually sound to rebut the criticism from the Bandar Kuching MP except to say the following which was published in the print media.

The time and money needed to conduct local council elections should be best utilised for the people, adding that the present system of not having local council elections had proven to work well. (Statement of GPS' publicity chief, Borneo Post, 5 Aug, 2019).

Several local Dayak NGOs and social groups joined the fray, posting on social media criticising the GPS government's stance on local government elections. Also criticised was the political bias involved in the appointment of local

councillors by the GPS Sarawak state government. Among the Dayak groups were Sarawak Dayak Congress, Sarawak Dayak Iban Association, Sarawak Dayak Graduates Association, Dayak Think Tank, Quoted below are some of the postings from the ‘Dayak Think Thank’ social group.

The restoring of local government elections will allow Sarawakians themselves to vote for members of local governments which consist of mayors and councillors. Currently, all the mayors and councillors are appointed by the GPS government instead. (NB-SarawakDayakCongress, 2 Aug, 2019).

Reinstating local council elections will ensure competency, transparency and accountability which are clearly in the best interests of the people in each constituency. (SM, SADIA, 6 Aug, 2019).

Sarawakians themselves are able to choose for themselves by voting for the people they think can best serve them. (PS Gempuru Besai, 4 Aug, 2019)

Go ahead. Buy their loyalty as per Ketua Masyarakat. You can then order and command them to your likings. (Ngumbang Lasique, fb Group Dayak Think Thank posting, 1 August, 2019)

In Dayak-Iban language mixed with English

Diatu, perintah GPS BN, benong enciri , tau ka benong install Maioh Councillors di berbagai sitak menua Dayak Iban....sida iya emergency di kangau ka GPS, untuk nyandang Post sebagai Councillor kena ngerembai ka parti GPS ba Bansa Dayak Iban..Councillors tu ukai di ciri oleh Perintah PH..Tapi di ciri oleh parti local, parti penyakal. I knew because my brother also emergency offered of this Councillor post. (Christina Nerana, fb Dayak Agenda, 2, 2019) . *Translation: Today, GPS BN is installing councillors in many Dayak-Iban districts. They were asked by GPS in a hurried manner to be installed as Dayak councillors and not by PH- I knew because my brother also emergency offered of this Councillor post. (Christina Nerana, fb Dayak Agenda, 2, 2019)*

Calls for increased democratic power for the Community

The two major issues mentioned in the preceding paragraphs, namely (a) the appointment of councillors and senior community leaders, and (b) the Federal government's proposal to hold local government elections in Sarawak, which was rejected by the Sarawak State government, were political in nature and power-related. The Sarawak State government was still unwilling to hand over authority and control over the appointment of community leaders and councillors to the democratic process. It would also refuse to reinstate local government elections. The Sarawak Chief Minister reiterated this firm stance in a strongly worded statement.

No outsider can take away our right. There are some people who try to take over some power in local government administration, but I say no.

Under Malaysia Agreement 1963, it is the right of Sarawak to administer local government. There was a suggestion that they want to streamline local government, but under the Constitution they cannot do that because it is our autonomous power, just like immigration,
(Abang Johari, Sarawak Chief Minister, The Star, 3 Aug, 2019).

But how would local government elections affect Sarawak's local government autonomy? Such concerns would be understandable if the federal government intended to take over councillor appointment, but this did not appear to be the case. If the proposed local government elections are reinstated, Sarawakians from the local community and districts will be eligible to vote. A Dayak respondent who spoke fervently of the need to institutionalise democratisation process in the rural community stated this in a follow-up interview.

In local government elections, though, presumably only Sarawakians would be eligible to contest and to vote for councillors. In a way, this would ensure that local councils remain in the hands of Sarawakians and not outsiders. Restoring local council elections would increase democratic participation and give us Sarawakians a voice on issues affecting us at the district and community level. (BW-SI03)

During the research, I was able to assess the growing anxiety and concern in the Dayak community about the status and power of rural Dayak community leaders and district councillors. This was expressed in a variety of ways, some of which were direct and explicit, while others were subtle. And theirs were consistent cries of dissatisfaction. One respondent, DJ-SI06, expressed his deep sense of community belonging but was disappointed by what he described as the Dayak community's sorry state, in which they were not given the opportunity to chart their own course after 50 years of independence through Malaysia. According to him, the community has been vulnerable to government and political influence and control. The excerpt in the next page exemplifies his sentimental attachment to his community. Several other respondents joined him in calling for changes to the structure and process of leadership selection in the rural Dayak community.

The seemingly silent voice from the Dayak community urging for the appointment of community leaders to be done without involving party politics is getting louder but it is not loud and united enough to cause the authorities to act accordingly. But I believe that sooner or later, the voice will be loud and representative of the majority of the rural Dayak community. (DJ-SI06)

The sentiments expressed by DJ-SIO6 above were shared and articulated with nearly identical choice of words and tone of voice by respondents HL-SIO5, GA-SIO7, PS-SIO8, and AA-SIO9 during separate interviews and in WhatsApp panel discussion. They pointed to the administration's regulating arm and the divisive effect that party politics had on their community, as well as how politics had hampered community unity and collective participation in development.

The community leaders do not have much choice but to be members or frontline supporters of one of the component parties of *Gabungan Parti Sarawak* (GPS). This has caused our community to be politically divided. (HL-SIO5)

My community has been like this for many decades. How long more must we wait for change? We don't need politics from outside to teach us about what is good for village leadership. (PS-SIO8)

In my community, we have many qualified people and we can choose one from among the many to be our community leader. He will be answerable to the community and not directly to politicians or outside authorities. (GA-SIO7)

We must stay united in our cause to present our case to the government. But we must put our house to order first. Eventually, the government will listen to us if we persist. (AA-SIO9)

Under the Brooke rule, the Dayaks were allowed to choose their own village chiefs. That was about 80 years ago. Why not now? (MG-SIO5)

The strong message that emerged from the respondents' statements was that the bureaucratic structure and regulatory control over rural community administration needed to be reviewed in order to allow community leaders more flexibility and authority on matters relating to the development and welfare of the villages. At present, the roles and responsibilities of the village headmen and other Dayak community leaders come under the jurisdiction of *Majlis Adat Istiadat* (Council of Traditions and Customs) whereas their appointment, which is generally known to be political in nature, is subject to the approval of the Chief Minister on recommendation by the political parties within the GPS coalition.⁴

The existing rules and regulations limit the opportunity and ability of the village headman to exercise his responsibility fully and to initiate actions which he may consider useful to his village community and are in accordance with customary practices. In a rural Dayak community, the village headman is a central figure and the effort to trigger participatory development in the village begins with him.

Politics and cronyism often stand in the way of the community leadership. We had some problem of communication with our local MP as he preferred to deal with selected individuals who were from his

⁴Majlis Adat Istiadat Sarawak deals with all matters relating to the customary laws and Adat of the various natives of Sarawak other than Malays or natives who profess Islamic religion. "Adat" means a native custom or body of customs to which lawful effect has not been given thereto under the Native Customs (Declaration) Ordinance, 1996 (**Cap.22**) or any other written law and shall be deemed to include the tradition and culture of the natives.

political party and not directly with the community leader or the JKKK. This incurred the displeasure of the local. Even though his party supporters were not keen to deal with the JKKK, the MP had earlier approved RM200,000 worth of projects for Kampong Opar. Another problem was that these projects were announced by him (the MP) without consulting the JKKK first.(JK-K001)

However, community leaders have already asked the Sarawak state government to review the existing top-down bureaucratic control they are subject to. Pemanca Wilson Siang, a senior Dayak community leader from Miri, had gone to the press to propose that longhouse chiefs and community leaders in the state be managed by the Resident Office rather than elected State Assemblymen or Members of Parliament who are politicians. According to Pemanca Wilson Siang, it would be preferable if they were overseen by the Resident Office rather than the current system, which gives elected officials the authority to 'control' them..(Borneo Post, 13 Aug 2017). *Pemanca* Wilson Sian's public statement gained traction. Many Dayak community leaders supported the proposal while on the other hand the politicians remained quiet on the matter. According to *Pemanca* Wilson Siang (Borneo Post, 13 Aug, 2017) "Sometimes, the *wakil rakyat* (elected Assemblyman or MP) did not even ask for the views of *Penghulu* or *Pemanca* who spend more time working together with headmen and longhouse chiefs." (*Penghulu* and *Pemanca* are titles of community leaders according to the territorial jurisdiction, *penghulu* being the more senior of the two)

Most respondents did not hesitate to support the proposal by *Pemanca Wilson Siang* for longhouse and village chiefs and community leaders to be supervised by the Resident Office rather than being under the present system.

For example, the renewal of services for some longhouse chiefs was made without taking into account their performance. By right, their services should only be renewed if he or she performed well in their last term. (DJ-SI06)

All community leaders and longhouse chiefs should be evaluated using key performance index (KPI), which is monitored by the Resident Office. (NB-SI13)

It will be easier to know if the community leaders are discharging duty responsibly, or if they have ever reported to the office, if they are supervised by the Resident office. (MJ-KO03)

The fractious relationship between the PH-led Federal government and the GPS-led Sarawak state government had also resulted in some conflicting decisions on local government and community leaders. This fueled the already raging debate over political power and control of local government, putting community leaders in peril. A case in point was the Sarawak government official circular issued in September 2018 by Sarawak State Secretary. It prohibited village headmen and community chiefs from attending meetings and events organised by the Federal government and its agencies or official functions officiated by PH ministers or PH parliamentarians (Borneo Post, 13 Oct, 2018). Sarawak Deputy Chief Minister Datuk Amar Douglas Uggah, however, defended the directive, stating that it was in response to a letter received from the Federal Rural Development Ministry which suspended all

matters relating to the Village Security and Development Committee (JKKK) on the appointment, transfer and allowance payment of JKKK members.

Meanwhile, Sarawak's PH chairman argued that it was critical for Federal officials, agencies, and political leaders to meet with Sarawak community leaders to discuss rural projects. He also stated that the Federal Government has set aside RM35 million in 2019 to pay the allowances of Sarawak community leaders (Baru Bian, Borneo Post, 23 Oct. 2018). Because of the apparent squabble between the Federal Government and the Sarawak State Government, the latter has tightened its grip on local councillors and community leaders. During this time (May 2018 to March 2020), the Federal Government was led by Pakatan Harapan, which included the PKR, DAP, Amanah, and Warisan. They were previously in opposition.

According to the Deputy Chief Minister, Douglas Uggah (Borneo Post, 23 Oct, 2018), “ only senior community leaders in the person of *Temenggong*, *Pemanca* and *Penghulu* are appointed by the Sarawak government and they would be paid salaries and given proper offices.” The state government has set up a committee at divisional level to manage the appointment and re-appointment of *tuai rumah* (Dayak-Iban longhouse) or *Ketua Kampung* (Dayak-Bidayuh village), *penghulu* and *pemanca*.

Uggah (in Borneo Post, 23 Oct, 2018) also pointed out that the Dayak communities were entitled to elect their *Tuai Rumah* (for Dayak-Iban

longhouse head) or *Ketua Kampung* (Dayak-Bidayuh village head), following which the secretary of the longhouse development and security committee (JKKK) would submit the names of the elected to the district office. The duly elected *Tuai Rumah* would be paid allowances. However, the majority of the respondents in the interview raised doubt on the transparency of the election and appointment process, claiming that interference by politicians, especially State Assemblymen and MPs, would influence the outcome. The following are the excerpted comments from the interview.

Although the government talks of an existing election process whereby the community members decide on their choice of the community leaders, somehow I do not have 100% trust in how it is conducted. I hear too many stories of interference by politicians. And many of the local, especially those having some business with the government, fear a possible reprisal if the politicians' preference is not supported. (JA-SL02)

The status of the existing system governing the appointment of local community leaders and their jurisdiction was being threatened following the decision of the PH government (during the period of its rule, May 2018-March 2020) to establish Village Community Management Councils or (in Malay) *Majlis Pengurusan Komuniti Kampung* (MPKK) to replace the Village Security and Development Committee (JKKK) which Sarawak is still using. Hitherto under the JKKK system, all matters pertaining to appointments and administration were under the Sarawak State Government's jurisdiction.

The MPKK was planned for implementation throughout the country in 2018 by the PH government but it failed to materialise in Sarawak, because of resistance from the Sarawak state government. Notwithstanding the resistance from Sarawak, the Federal government was going ahead with the revamp of community management leadership at the village level and the implementation of MPKK on 1st January 2020. Under the new system, the Federal government would have a hand in the appointment of community leaders and headmen, much to the chagrin of the GPS-led Sarawak government. GPS politicians and elected representatives rejected the Federal government's proposal on the setting up of MPKK. The reason was obvious. Although disrespect of local tradition and sensitivities was offered by GPS as a key reason for objecting MPKK, the main reason was the fear of GPS-led Sarawak State Government in the potential shift of power at the grassroots level from State to Federal control.

“We have taken great pains when it comes to deciding who should be recommended and appointed as community leaders or headmen. We have our own tradition on this which has been practised, used and respected since time immemorial. Our *adat* (customary practice) is alive and should not be used as a political tool for one's self interest” (Assemblyman of Telang Usan, Dennis Ngau, (Borneo Post, 16 Sept, 2019). While GPS politicians were vocal in opposing the MPKK, the voices of the community and Dayak-based NGOs were divided on the matter.

The Sarawak government had been asked by the PH-controlled Federal government to recognise the Village Community Management Council (MPKK), failing which villages and longhouses in Sarawak would not be able to receive the MPKK allocation of RM100 million from the Federal government. To avoid the existence of both MPKK and JKKK in a village or longhouse, with overlapping responsibilities, and to maintain harmony in the community, the onus was on the Sarawak government to decide whether to accept or reject the MPKK. Either way, the Federal government would proceed with the implementation of MPKK on 1 January, 2020. Under such a situation, the GPS state government would inevitably lose out in terms of authority and jurisdiction over the appointment of community leaders and administration of the village community. This may lead to a shift in political loyalty among community leaders. More significantly, the setting up of MPKK in place of JKKK may have far-reaching implications on the existing system of governance and the structure and process of local government administration. Until this is amicably resolved, a question mark hangs over the issue of community management and governance.⁵

⁵ The restructuring and rebranding of JKKK to MPKK throughout the country was announced on June 27, 2018, not long after PH formed the new federal government.

The Sarawak government remains adamant that there is no need for the Village Community Management Council (MPKK) to be set up to replace the Village Security and Development Committee (JKKK) in the state.

In Sarawak, the federal government recognises that the chairman of the respective JKKK be from the Ketua Kaum (KK), namely the Tuai Rumah, Ketua Kampung and the Kapitan.

Subsequently, the Sarawak government decided to top up with another RM400 to the allowance per month (to make it RM900)

5.5. Dichotomy of Change and Progress

Overview

It was found that not everyone in the village community was clamouring for change to the structure and process of governance for the rural district and village community in the same way and intensity as the voices from amongst the educated and professional Dayak from the communities. The case was true with the elderly folk. The growing criticism of Western theories on development by Asian scholars and development planners would provide some insight into why some members of the rural Dayak communities did not object to some measure of state intervention.

At the theoretical level, the neoclassical orthodoxy in Western literature has long established a presumption in favour of the non-interventionist state, largely based on the ability of freely functioning markets to achieve Pareto efficiency⁶ in general equilibrium (Brown, Jason 1993). More recently, however, the neoclassical paradigm has come under assault from a variety of new theoretical departures. The most significant of these are the so-called new growth theories from emerging economies in Asia in support of poverty eradication and collective growth. Budiman Arief, (2008), an Indonesian critic of western development theories, for example, pointed out that development

⁶ Pareto efficiency, also known as Pareto optimality, is a state of affairs in which resources cannot be reallocated to benefit one person without harming at least one other.

must provide for equitable distribution of resources, with a clear moral dimension and minimum social damage whilst ensuring sustainable economic growth and stability, the latter two components being absent in western development models.

Practical realism reigns supreme in the minds of most of the elderly members of the rural Dayak communities, including those village residents who have retired from public sector or private sector service. For them, state intervention to ensure the provision of health services, education, housing, sanitation, water supply and adequate nutrition was for the good of the community. The direct provision of social goods and services would usher them out of poverty more immediately instead of submitting to alternative ideology-based notions and strategies advocated by the younger generation from the community. But it did not mean they were against the pursuit of a progressive rural Dayak community based on new social constructs undertaken by the younger generation. Rather, the elderly folk set their priority differently, which was essentially a 'basic needs approach' to community development (Yumasdaleni & Jakimow, 2017).

I found this out during my four separate visits to the two villages, namely, Kampung Opar, Bau, and Sebauh longhouse, Bintulu. Stopping over at some of the '*biliks*' (family units in the longhouse), chatting with them in the '*ruai*' (longhouse common corridor) or at the village coffee shop after their Sunday mass at St Edmund's Church, enabled me to gain some insightful observations

of the attitude, outlook and psychic of the longhouse Dayak Iban in Sebauh, especially the elderly folk. It would be unwise to draw on a blanket reference of western theories on rural development and impose the theoretical perspective on the local situation. I repeated similar pattern of observation and dialogic encounter when I visited Kampong Opar, Bau.

Categorisation of community members

This observational and dialogic experience led me to divide the community members into three broad categories.

- (i) First, the senior citizens or elderly folk in the age group of 55-75, who had experienced and benefited from the fruits of development in recent years and were grateful to the government of the day for a better life than before. Their expectations for the days ahead may not be the same as those from the other two categories. They would rather be at the receiving end of the government's development initiative and leave the challenges and opportunities in the next few years to their children and their children's children to cope with. In other words, they were content with the government's organised development programme for the community even though their views were not seriously sought and they were not invited to be part of the decision-making process.

Their relative passivity could be attributed to low education and poor exposure to new ideas and innovations. However, traditions and customary rights over native land were still dear to them and most would not hesitate to speak up to defend if these ‘treasures’ that had been passed down from generation to generation were threatened. The elderly and disabled people who represent groups of population at risk of marginalisation: are likely considered to be unable to take part in the so-called active life which generally shapes the construction of identity in adulthood. Yet, in terms of social capital and cohesion, the participation of the elderly and disabled people can offer great treasure for every community.

- (ii) Second, the students (secondary and college) but they, too, would be transitioning to a new and higher phase in life on completion of their studies. Obtaining good education up to university level and landing a lucrative job would be their priority.
- (ii) Third, would be the working group made up of graduates of different disciplines, including professionals such as doctors, lawyers, engineers and accountants, and skilled workers. On an average, every household or ‘*bilik*’ in a longhouse in Sebauh has at least one graduate. That means, a longhouse with 35 ‘*bilik*’ would have at least 25 graduates. Multiply that with 3 (three longhouses in

the same vicinity) and the number of graduates would be 105 graduates. Most of them work outside their respective villages but return to their villages fortnightly or monthly, and the frequency would depend on the distance of their place of work from their village.

5.6. Community Participation. Reinventing the wheel

Introduction

Enhancement of community participation also requires a clear understanding of the baseline and the expected target of achievement after a certain period of time. Because of the lack of clarity in the concepts of participation, most of the respondents I interviewed as well as briefly spoke to found it difficult to define the levels of achievement of a particular development project for their community. Most also were unclear about the nature of their involvement or participation as individuals or collectively as a community.

At the Sarawak State government level, the focus of attention during the implementation of a development project in the rural area was on monitoring three key indices. The agency is known as *Unit Pemantauan Pelaksanaan Projek* (State Implementation Monitoring Unit or known in government circle as ‘Sarawak Monitor’) and it comes under the Chief Minister’s Department. Sarawak Monitor is an e-government application system developed through the

SarawakNet infrastructure to monitor and assist in the evaluation of State Allocation Plan (MP) development programmes and projects. It was inaugurated by the Chief Minister on July 12, 2005 in conjunction with the Annual Conference of Residents, Deputy Residents and District Officers.

**Sarawak MONITOR: Monitoring and Evaluation
of development projects**

Sarawak Monitor is an e-government application system that monitors and assists in the evaluation of state development programmes and projects. It is built on the SarawakNet infrastructure. It was established in 2005. Sarawak Monitor participates in the implementation of development projects, particularly those affecting rural communities, as well as the monitoring and evaluation activities listed below (Sarawak Data, 2019).

- It functions as an online monitoring system to monitor and evaluate all development programmes and projects under the 11th Malaysia Plan (9MP);
- It provides a comprehensive database which can be a valid source of general reference for all development programmes and projects under the 11th Malaysia Plan
- It serves as a monitoring system designed to meet the needs and requirements of different types of projects.

- It obtains feedback on project implementation through an online system to more effectively monitor and coordinate development projects.

“The Sarawak Monitor monitors the physical progress of a development project and the management of the financial allocation for the said project during the period of implementation,” Bakeri Zaini, director of Monitor, told the researcher in an interview, adding that “appropriate measures or actions would be taken to rectify problems that are identified along the way. Regular meetings with the relevant government agency and project implementer are held for this purpose.”

Missing Link: Assessment of community response

Sarawak Monitor was not involved in monitoring, measuring, or evaluating the social and cognitive responses of the community to the progress of a project at any level of implementation, aside from keeping track of the physical progress of important development projects. This ‘non-involvement’ situation contradicted what was generally expected of the Sarawak government to do in regard to development for the rural community – that is, the development planners and implementers were expected to have the moral duty to motivate members of the rural Dayak communities to move towards participatory development.

The director of Sarawak Monitor acknowledged this but his position as a government officer prohibited him from making public comments as that would contravene the existing rules and order of the state civil service on disclosure of classified information. There was essentially no provision in the existing monitoring and evaluation system of Sarawak Monitor to indicate the satisfaction or otherwise of the community with a government development project, or if the people had been consulted on the project at the planning and implementations stage, or if their desire to participate in the planning and implementation of the project was heeded by Sarawak Monitor.

This flaw in the current monitoring system invariably creates a chasm between the government as the planner and implementer of development and the community as the recipient. Due to the lack of communication links to ascertain and evaluate the community's response to development initiatives, Sarawak Monitor's system and style is essentially a top-down approach. The following excerpt from an interview transcript highlighted the credibility deficit that development planners and implementers had to bear, as well as the lack of proper evaluation on rural projects.

There's a gap between statement of claim and execution. Often defied by the implementer or project proponent. No proper evaluation. Social impact assessment of project is needed. Too sensitive to discuss at government meetings. Communication is not done effectively. Why?
(PS-SI08).

According to my interview with the director of Sarawak Monitor, the Sarawak state government does not have a clear strategic plan to increase community participation. He couldn't show me a plan because there wasn't one. To put this initiative in place, the Sarawak Monitor must first establish a proper understanding of the baseline and expected targets of achievement within a specified time frame. As of now, the lack of clarity in understanding the concepts of participation is making it difficult for government development planners to define the levels of achievement in terms of the project's progress.

Minimum consultation with community

The majority of respondents agreed that consultation was rarely done. Even if it was held, it was done in a top-down manner before a project was implemented, and in most cases, it was to inform the community of the project after the plan had been developed. The so-called consultation, according to the more discerning and educated members of the community, was not a consultation at all. Rather, it was a "organised government intervention" with the soft side of a regulated government apparatus and development template.

Most of the questions posed to the elderly residents in the community on community participation revealed their lack of understanding of the concept of participation, unclear idea of their expected roles and responsibilities and expected involvement at different stages of implementation of a project for the

community. But they could remember the dates of meetings with the personnel from the government implementing agency on the project and the benefits they would derive from the project when completed, as told to them. Generally, they were happy with the government development ‘hand outs’ – and it reflected a dependency or subsidy mentality of many older residents. These questions were raised during my casual interaction with them in the Sebauh longhouse and at Kampong Opar ‘*balai raya*’ (civic centre) and village tuck shop and are appended below.

How much do you know about the programme ? How much do you know about the organisation and key people carrying out the programme? How often do you come face to face with the programme personnel?

How satisfied are you with the involvement in the programme and why? Do you have any suggestions to improve your participation in the programme ?

Are all sections of the community equally involved in the programme ? If there is a differential advantage to some groups, why does it happen and who gets the preferential advantage ?

They did not have clear answers. What stood out was that they were content to be at the receiving end. The new generation of educated and financially secure young Dayak men and women did not share these sentiments. Community participation is the product of a change process in the community and is moulded by the participating experiences of individuals (Cohen and Uphoff, 1977). Participation is a dynamic process. As pointed out by Asnarulkhadi Abu Samah and Fariborz Aref (20029), it is difficult to predict

or even quantify community participation using a standard 'measurement. In light of this, I used a qualitative-ethnographic approach in my research to better understand the process of people's participation in community development programmes. More importantly, it entailed comprehending how people organised themselves in order to meet their needs. The participation process was grasped through in-depth interviews, follow-up interviews, and group discussions, which were the three main data collection techniques for different groups of respondents. The process of people participating in community activities was scrutinised and better understood by combining the inductive and deductive processes.

**Community participation (dependent variable)
vs independent variables.**

The dependent variable is 'community participation' while the independent variables are as appended below.

- (i) Level of education
- (ii) household income
- (iii) project leadership and
- (iv) culture.

Based on stratified random sampling, I drew on a sample of 173 respondents. The data was collected using panel discussion, questionnaire, interview and

observation. For the samples mentioned below, assessment of participation was done in descriptive qualitative terms.

- 71 from Sebauh longhouse
- 72 from Kampung Opar, Bau, and
- 35 from the group made up of Dayak opinion leaders, social activists and NGOs.

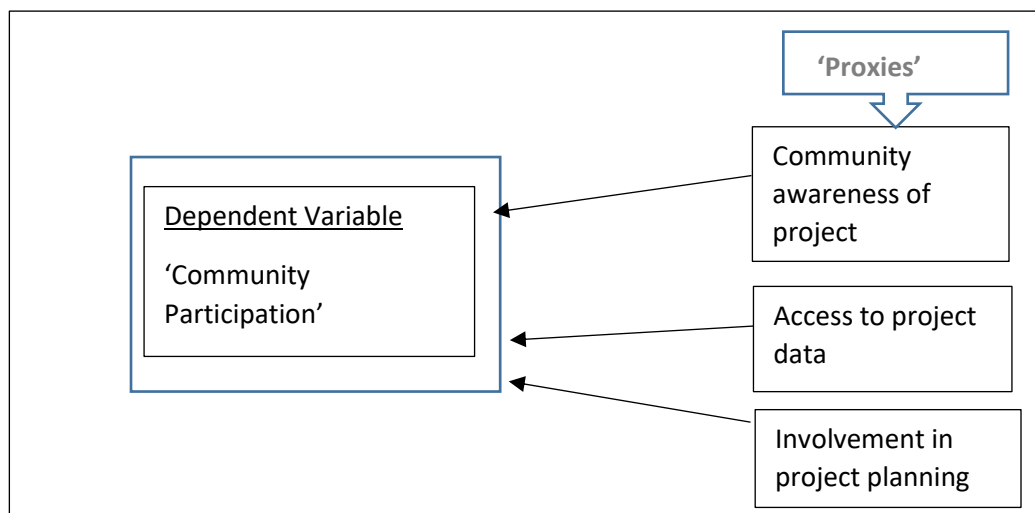
The qualitative data analysis software 'NVivo 10' was used for this.

NVivo 10 aided in the coding of data derived from sources such as interviews, WhatsApp focus study/panel discussion, questionnaire, and observation.

The themes were identified and connections or relationships formed based on the coding. Hence, the framework for the relationship between the 'proxies' and 'independent' variables as well as between the selected 'proxies' and 'dependent variables' was established.

These relationships were created to show how the respondents and concepts were related. I used the following 'proxies' for community participation:

- (i) community awareness of the project,
- (ii) access to project data and
- (iii) involvement in project planning.



Source: The author/researcher

For the 'independent variables', selected proxies were used to assess them.

Percentage of views was based on total number of 178 respondents.

<u>Independent variables</u>		<u>Proxies</u>	<u>Percentage of Respondents' views</u>
(i)	the level of education -	community and knowledge	90 percent
(ii)	household income -	average income per month, number of people in household employed, size of planted agriculture land	65 percent
(iii)	project leadership -	leadership style, level of reporting, and disclosure	85 percent

Source: The author/ researcher

The research findings on the variables relating to community participation revealed the following.

(i) Education: 90% of the respondents held the view that education is a key factor in shaping and influencing community participation. People with secondary education and above are more likely to participate in development programmes compared to those with lower levels of education.

(ii) Household income: 65% of the respondents indicated that household income has a slight influence on community participation, while only 14% of the respondents indicated that household income was very much a factor of influence on community participation.

(iii) Project leadership: It was observed that demographically elected project leaders are more likely to be respected and accepted to mobilise the community to participate in development activities. In terms of percentage, 85 % of the respondents were of the opinion that project leadership was an important factor of influence on community participation.

(iv) Culture: 85% of the respondents felt that culture was an important factor of influence on community participation and hierarchal interrelationships are the major for community participation. Male members of the community are more likely to participate in development projects as compared to their female counterparts.

In raising the community's level of education, which was indicated by the respondents as a key variable in participatory development as well as in communication and capacity building which has to be developed and sustained. One educated respondent, with high tertiary education, pointed this out:

Problem is that there is not enough communication between stakeholders and participants of development projects from the community. This explains why village leaders, who are supposed to lead in the engagement on important development matters with stakeholders, are not effective enough in communication. (BW-SI03).

The majority of respondents viewed proper education as critical to raising awareness and capacity, and ultimately powering community development. As a result, increased levels of community participation and empowerment would be required for community development.

I am glad the elderly folks in the longhouse are giving priority to the education of the younger generation. With proper education, the community members can look forward to achieving empowerment and participating in the development of the community in collaboration with the government and other stakeholders. (MM-SI11).

There must be some important meeting points for these stakeholders to engage meaningfully in communication and dialogue for useful information on development policy and programme to be passed on and shared. (PM-SI12)

This activity is educational to the community. It enhances capacity building and motivates the community to engage in participation based on shared knowledge and collective spirit. (WJ-SI10)

It isn't as simple to implement the concept of community participation as most rural Dayak communities are not ready to take on this responsibility. What need to be drawn up is a well-planned strategy to enhance participation to be incorporated into the programme planning of the state. It all must begin with education, capacity building, and trust and understanding that lead to empowerment. (PN-KO06)

The research on the variables and determinants of community participation led me to see the development potential and opportunities that could be based on building up community assets and resources that already existed in the community through the mobilisation of individuals, associations, and other allied institutions in a positive light.

Six empowerment indicators

Six empowerment indicators also emerged from the above analysis of the variables and determinants of community participation. The **six empowerment indicators**, which emerged and developed along the people's participation process, were

- (i) Awareness and ability to reflect and take action
- (ii) Capacity to exercise own abilities
- (iii) Having significant control over their lives
- (iv) Developing and enhancing confidence and capacity building
- (v) Gaining and exercising power over another party and
- (vi) Self-reflection and self-evaluation.

5.7. Religion: Core Social Capital in Enhancing and Sustaining Cohesiveness and Identity of the Community

Introduction.

People's participation in community is also viewed as a process of social development in which people, as subjects in their own environment, seek out ways to meet their collective needs and expectations and to overcome their common problems. In pursuing this collective action, the self-help and mutual-help spirit that underlies the Asian traditional community spirit of working, helps to hasten the achievement of these shared interests through group-based-activities. Thus, by understanding this collective action in which members participate, it is possible to comprehend the dynamic aspect of the group process within which participation takes place. (Asnarulkhadi Abu Samah & Fariborz Aref, 2009).

Using data collected and categorised earlier according to themes and nodes, I decided to focus on two key factors. The two are inter-related and key factors in social capital formation of the community.

- (i) culture and
- (ii) religion

In the community development literature, social capital is commonly referred to as the catalyst that drives or facilitates the community development process (Phillips, Rhonda and Robert H. Pittman,2009). Putnam (2009, 19) views

social capital as "connections among individuals - in other words, social networks and the norms of reciprocity and trustworthiness arising from them.

Religion has long been a force for unity, even as religious conflict dominates our public discourse, according to Putman in his book, 'American Grace: How religion divides and unites us' (2010) Religion emphasises precepts, propositions, social unity and identity, performance, productions, programmes, promotion, percentages (K.Barth in Teguh Hindarto, 2014). It is within this contextual definition that I attempted to draw on the collected research data and review the position of religion as a factor of social capital formation for the rural Dayak community. As a starting point for the discussion, I chose to revisit the demographics of the respondents, namely, communities in Sebauh longhouse in Bintulu and Kampong Opar, Bau, and respondents for the semi-structured interviews and WhatsApp panel discussion, all of whom originated from the rural Dayak community. I paid particular attention to the religion of these respondents and the code of religious discipline and practices they observed.

Faith of respondents

The respondents' declared faith would be a good starting point for investigating religion's current and potential role and influence on the life and culture of the rural Dayak community. The 71 Sebauh longhouse respondents who completed the questionnaire identified as Roman Catholic Christians.

The majority of the Dayak Iban in the Sebauh district are Christians, with Roman Catholic adherents constituting 85 percent, and protestants from the Anglican, Methodist and Sidang Injil Borneo (SIB) making up the remaining 15 percent (Sarawak Association of Churches Report, 2017). The main church serving the Roman Catholic faithful in the Sebauh longhouses is St George's Church.



Fig. 31. St George's Parish Church, Sebauh.

72 respondents took part in the questionnaire survey in Kampong Opar, Bau district, and all of them listed their religion as Christianity from the Roman Catholic denomination.. Across the Bau district, Christianity is the dominant religion and every Dayak Bidayuh village in the said district with a population of 1500 and above has a Roman Catholic chapel or a church which is under the jurisdiction of St Stephen's Parish church in Bau town.



**Fig.32. St Joseph's Roman Catholic Church, Kampung Opar, Bau
Religion and social change in rural Dayak community**

The rural Dayak community is an appropriate topic for discussion in order to establish the relationship between religion and social change from the early Brooke regime to the post-independence years. Christianity among the Dayak dates back about 150 years, to the 1840s, during the reign of the first White Rajah, Sir James Brooke. In the years that followed, tolerance and respect for each other's faith and culture was already evolving into a proud tradition and before long the Christian mission became an integral component of the bigger social matrix of the rural Dayak community unpolluted by what is today's divisive politics (Mamora, in Borneo Post, Sept 2011).

In 1848, Anglican clergymen from England were among the first Christian missionaries to arrive in Sarawak. While the Roman Catholics established their first church in the Dayak-Bidayuh heartland of Singai in Bau district and went

on to establish a large parish covering the area between Bau and Lundu, where the number of Catholic faithful is now around 100,000, the Anglicans established St Augustine's Church in Betong and were quick to spread their influence and evangelise to the hundreds of longhouses that dot the Saribas, Batang Lupar, and Skrang river basins. Brooke extended similar support and encouragement to the Methodists as he had to the Anglicans at the turn of the twentieth century.

Today, more than 90 percent of the Dayaks across Sarawak are Christians of different denominations (Kuching Diocese Report, 2017). Over the years, Christianity has evolved into becoming a celebrated part of the Dayak culture, although in many rural Dayak communities, which have embraced Christianity, ties with the old pagan rituals and spirits are still observed. In many traditional homes, Christian paraphernalia are placed next to pagan worship items and both are given respect and reverence by those who still observe age-old traditional rituals and practices despite professing the Christian faith. The majority of these people are elderly folks who grew up in the old Dayak tradition in the longhouses or villages. The younger generations of Dayaks are almost all Christian and compared to their parents or grandparents, they grow up in a modern living environment.

The majority of the younger generation have discarded the old pagan rituals and traditional superstitions which they know are against Christian teaching. They have adopted the values and precepts of Christianity into their own family and community and they are encouraged to take up a frontline role at

church-organised functions in the community where they lead in the prayer and worship session and help to organise activities for Easter, Christmas, All-Souls Day and a host of other church-calendar activities. (Rev Dennis Gimang, Parish priest, St Francis Church, Samarahan in Borneo Post Feb 26, 2017)

Dayak traditional rituals and ceremonies are animistic acts performed to call or praise some kind of spirit, which, in Christianity, is interpreted as an act of not having faith in God. (Rev Denis Gimang, Parish priest, St Francis Church, Samarahan in Borneo, March 30, 2018).

The younger and educated people are expected to galvanise their act of faith through church-based work and charity activities which, in turn, will help to strengthen unity and the collective spirit and action of the community. (Rev Lawrence Wahon, Deacon, Kuching: Interview)

The respect and support which the villagers give to the church has its roots in the pre-Christian era in Sarawak, when the spirits of the forest, the rivers, mountains and ancestors were revered as having divine power in their spiritual realm. That was the time when they feared and respected the numerous guardian spirits that roamed the jungle and hills and supposedly protected the village and adjacent farmland (Interview with *Pemanca* Daniel Teho, Interview 16 July, 2017). Disrespecting any one of them would incur the wrath of the spirits and cause harm and misfortune to befall the defaulters. Fear and respect of the Supreme Being and spirits have since become an integral part of the Dayak-Bidayuh social and cultural psyche. Today, their fear and respect are aligned toward their Christian God

The first Roman Catholic missionary to set foot in the Dayak Bidayuh heartland of Bau was Rev. Father Felix Westerwoudt, a Mill Hill missionary, who chose to go to the longhouses on the slope of Mount Singai to preach the Gospel and build a chapel there in 1885 (The Catholic Memorial and Pilgrimage Centre (CMPC), June 20, 2015). Since then, Roman Catholicism grew and spread and eventually become the dominant religion among the Dayak Bidayuh in the Lundu-Bau area. That is 140 years of Christianity among the Dayak Bidayuh, which was verified with the Diocese office of the Roman Catholic Mission in Kuching. The figure differed greatly from the one in UK-based anthropologist Chua's (2018) article on Christian Dayak Bidayuh where she erroneously mentioned the Dayak Bidayuhs began converting to Christianity in the 1950s and that it was only in the 1960s and 1970s that Anglicanism and Catholicism began making inroads into Dayak-Bidayuh villages. Although they have embraced Christianity in the past 140 years (Mamora, in Borneo Post, Sept 6, 2011), the age-old trait of 'fear and respect of the Supreme Being' remains inherent in the Dayak Bidayuh community.

Because of their deep reverence to God, church-organised activities tend to take precedence over most other programmes, including activities organised by the Government, political parties or charity organisations. The role of the church in the lives of rural Dayak Bidayuh takes centre stage in the villages of Bau district.

Growing centrality of church in rural Dayak community

According to Bau District Dayak Bidayuh community leader, *Pemanca Daniel Teho* (interview on 16 July, 2017) “The church has a central place in the life of the Dayak village community”. St Joseph’s church of Kampung Opar in Bau district, site of the research, and the other Roman Catholic churches and chapels in the villages across the Bau district come under the jurisdiction of St Stephen’s Parish Church in Bau town. However, they are not part of the village administrative structure. St Joseph’s Church (Village church in Kampung Opar) serves as an important avenue for the dissemination of important parish announcements and messages to the villagers. These messages are posted on the church’s notice board and announced to the congregation during Sunday mass. All such public announcements and messages are required to be submitted to the ‘*Ketua Umat*’ (Head of the local Church Committee) for clearance. Despite the important role he played in the spiritual life of the community, the *Ketua Umat* was not invited to be a member of the JKKK as an ex-officio by virtue of his position. Pemanca Danial Teho saw the omission of the *Ketua Umat* by the government-extended authority as not proper. He pointed this out in the interview.

I feel the *Ketua Umat* (local church lay leader) ought to be incorporated as that will strengthen our relationship with the church and enable the church to be involved in the wider life of the community. More than 95 percent of residents in the village are Christian Catholics. I also feel it is only proper that a church leader is included as a member of the Development Subcommittee for Kampong Opar. (*Pemanca Daniel Teho, District Community Chief, Bau District*)

Most functions (whether social or religious) organised by the church or in collaboration with the church would get good response from the villagers in terms of attendance and support. The same cannot be said of government-organised functions or political functions (Interview with: *Pemanca* Daniel Teho and *Ketua Kampung* Johiew Kipa).

To obey, to do good and to create a strong kinship are important values promoted by the church to the villagers. Every Dayak Bidayuh village in Bau district has a church. Without the spirit of cooperation among the local Christian villagers, these churches could not have been built and maintained. (*Ketua Kampung* Johiew Kipa, Community Chief of Kampung Opar).

Local church unrepresented in village committee (JKKK)

The church remains outside of the organised structure and process of community development, which are essentially based on a standard pattern or template handed down to all villages by the local government. This means that the church is not represented in the local development committee at any level of decision-making, whether by clergy or council members. It is not given a prominent role in uniting, encouraging, and supporting the people in their pursuit of their common destiny in terms of socioeconomic development. Despite its enormous influence in the community, the church remains on the periphery.

The church does not want to be regarded as being obligated to the state and as its tool. However, in order to promote development, it must work in tandem

with the government's efforts and aspirations of the local villagers. In order to build new churches or upgrade existing ones, the church also needs government assistance.

According to senior Dayak Bidayuh community leader R.J. Ridu (a Chapter by R.J. Ridu in the book, “Creating a new Bidayuh identity” by Dayak Bidayuh National Association, 2003, page 23), “ Our Christian faith clearly tells us that God is inseparable from all what we do. If godly values pervade our ethos, we will have the confidence and that the choices we make, personally or corporately, born out of or faith in a gracious God, will ultimately produce honourable, consistent and good quality of life, stable, sincere and reliable relationships”. R.J. Ridu’s views were shared by DJS-SI13, a senior politician, and JA-SL02, a senior Dayak lawyer who I interviewed separately.

I sincerely believe that if our vision, goals, socio-economic programmes and our commitment to pursue it are rooted in these values, we will be able to put strength of mind and muscle into our work as God wants it.
(DJS-SI13)

The church refuses to be a direct instrument of the government. Yet, it must function in tandem with the efforts of the government and aspirations of the local villagers to promote development. (JA-SL02)

On both sides of the political divide, all Dayak community leaders, local government councillors, State Legislative Assemblymen, and Members of Parliament are Christians. Their origins and power come from the rural

community. According to NB-SI13, a renowned Dayak social activist, the relationship between many of the Dayak political leaders and the local community church was not as firmly entrenched as the majority of the community desired and expected. He spoke of partisan politics as one of the major causes of social divisiveness among the rural villagers. This gave rise to political differences. Because of these differences, the relationship between elected MPs or Assemblymen and the local church was not as close or interactive as the community would have preferred, and the interests of the faith community were not a priority for these elected politicians.

Dayak public figures and leaders who claim to be Christians are advised to be religious examples or even role models to all Dayak Christians and not confuse the community. (NB-SI13)

As public figures and leaders of the Dayak community and who claim to be Christians, it is their duty to show what a Christian should rightly do and spread the word of God. (DG-SI14)

There were many times when a Dayak public figure or leader who claimed to be Christian participated in pagan rituals and even performed things that are against the teachings of Christianity. They are not setting good example to the Christian Dayak community ((*Rev Denis Gimang, Parish priest, St Francis Church, Samarahan in Borneo, March 30, 2018*)).

Dayak community transformation hopes

Christianity has permeated the Dayak sociality, politics, and morality, so much so that being Dayak is now seen as tantamount to being Christian (Chua, 2011,

R.J.Ridu,20013). All these changes are profoundly transforming the models of sociality, personhood, and morality of the Dayak community. In light of this, the leaders of the community, from the highest office of the politician and minister to that of the longhouse headman or village chief, are expected to be exemplary in their Christian lifestyle in order to fit into the emerging Christian character of a transforming Dayak community. The public statement of Anglican Church Canon, Reverend Dennis Gimang, a Dayak himself, lends credence to the importance of the Christian values and character that must be imbued in a Dayak leader and which are generally expected by the community.

It can't be right if you claim to be Christian but still participate in Dayak traditional rituals and ceremonies such as 'miring' or anything like that. Our religion (Christianity) forbids such act and if you still participate in Dayak traditional rituals and ceremonies then such act is wrong. Thus as public figures and leaders of the Dayak community who claim to be Christians, it is their duty to show what a Christian should rightly do. (*Rev,Dennis Gimang, Borneo Post, March 30, 2018*)

These leaders are expected to set a good example and to lead with hope rather than fear. Anything less than that could cause members of the community to raise doubt on the integrity of their elected leaders. The general expectations are set not only by the Christian Dayak community but also by the churches, especially those serving the rural Christian Bumiputera community in Sarawak. These expectations may differ from that of their respective political parties or government department heads. The senior church clergies from the mainstream

denominations, namely, Roman Catholic, Anglican and Methodist churches, Dayak opinion leaders notably from Dayak Think Tank Group, Sarawak Dayak Iban Association (SADIA), Gempuru Besai and Dayak politicians whom I interviewed on the perceptible growing centrality of the church and Christian faith in the Dayak community were all in agreement on the issue

The church an important social capital for Dayak community

The aforementioned leading Dayak opinion leaders agreed that Christianity, regardless of denomination, was a critical social capital for reconstructing the social space for social and cultural identity and unity, as well as for strengthening the collective spirit of belonging in the rural Dayak community.

They concurred with the approach adopted by the Dayaks in Kalimantan Barat, Indonesia, who, despite comprising more than 100 sub-ethnic groups, were able to establish a common platform for Dayak unity and identity. Two core factors were instrumental in forging unity and identity for the Dayaks in Kalimantan Barat: First, Bahasa Indonesia (language that is understood and widely used by Dayaks) and second, Christianity (Alipius Sadaniang, 2015). Based on the twin pillars of Unity and Godliness, the motto and philosophy called “*Adil Ka Talino*” was founded in 1975 and since 1985, it was endorsed by the Dayak community to be used officially in all Dayak gatherings and government-related functions in Kalimantan Barat (Yakobus Kumis, 2003).

The aforesaid philosophical greeting reads as follows: “*Adil Ka’ Talino, Bacuramin Ka’ Saruga, Basengat Ka’ Jubata*”. In English, it means: “ In this life we must be fair, honest and not discriminatory towards fellow human beings, by promoting good deeds such as in heaven based on the divine mercy and goodness of Almighty God.” Heaven, God and fairness are key words in the philosophy statement.

At the Borneo Dayak Forum in Kuching, Sarawak, on 9 August, 2010, ‘*Adil Ka’ Talino*’ was formally endorsed as the Pan-Borneo Declaration of the commitment to God, social justice and divine goodness for the Dayaks in Sarawak, Kalimantan, Sabah, Brunei and other territories where there are pockets of Dayak population (Borneo Post, 10 Aug, 2010). Since then, “*Adil Ka’ Talino, Bacuramin Ka’ Saruga, Basengat Ka’ Jubata*” has been recited at all Dayak public gatherings. Although it may take time to gain traction, ‘*Adil Ka’ Talino*’ is already enjoying all-round support from Sarawak Dayak NGOs.

In this context, and based on the research data gathered, I see cultural identity as a sociolinguistic factor that brings people together based on a shared cultural mindset, language, lifestyle, traditions, religion, history, and geographical location. Most of these factors are subject to change over time as a result of the changing social and media environment and pervasive influence of globalisation.

The only factor or social capital that remains relatively consistent across the Dayak cultural landscape is religion, more specifically Christianity. The theology, doctrine, values, and teachings, as extolled by the scripture and observed by the followers of the religion are timeless. There may be some adaptation of the ritual and worship style to suit the local community but the centrality of faith remains unchanged. However, overcoming some of the 'secular barriers' attributed to the existing social structure and processes that impede efforts to develop and position Christianity as an integral part of an organised social and cultural sphere of the rural Dayak community would be difficult. However, over time, the secular barriers would diminish in numbers and significance, according to Reverend Donald Jute, a Dayak Bidayuh and the present Anglican Bishop of the Diocese of Sarawak and Brunei.

As a transformative factor, Christianity has to deal with the reality of the present rural Dayak community that is transitioning to a modern community. During the transition, there are impediment factors caused by elderly folk who are still trapped in the warp of animism and old traditions but they, too, are gradually opening up to change. It probably takes another generation to complete the mission in the rural Dayak community. (Bishop Donald Jute)

Ultimately, I see Christianity a a key factor in transforming the life of the rural Dayak community and creating a deep sense of unity and identity. (Bishop Donald Jute).

Many Dayak politicians are viewed as compromising their Christian faith by the community's younger generation in order to give politics more space and

leeway and to accommodate some age-old animist beliefs and practices. The church, as well as the majority of the community's new generation of Dayak Christians, are opposed to these politicians' compromising stance. Respondent JM-SI15 chastised some named politicians for compromising their Christian faith in the face of external intimidation and negative interference, when the majority of the village's Christians would expect them to be bold and courageous in speaking up for what was right in terms of religious conduct and social justice.

They should be strong and courageous. Do not be afraid or terrified. Political correctness is not necessarily moral correctness ... the Lord your God goes with you; He will never leave you nor forsake you. So, I expect them to be exemplary in the conduct of their faith when they discharge their leadership role. (JM-SI15)

The literature on religious idea and practice transformations in Asian societies is growing, and specific religious configurations, beliefs and practises, and the links established between myth, cosmology, and ethnic origins are important ingredients in the construction and maintenance of identities. A significant segment of this literature has emerged from Christian missionary activity going as far back as Conley's proselytising work on Dayak-Kenyah conversion in Kalimantan (1976). Christianity was brought to the Dayak-Bidayuh villagers during the era of James Brooke in 1841 by missionaries of the Roman Catholic and Anglican denomination. When the first priest, Father Felix Westerwoudt, was sent there in 1867, the Roman Catholic Church had established a mission

at Singghai in Sarawak's Bau District by the late 1890s (Westerwoudt, 2002:24). Much later emerged studies of Dayak-Bidayuh conversion by Harris (2002) and Chua (2007, 2012), among others, although Chua (2012) gravely erred in stating that the conversion of the Dayak Bidayuh to Christianity started in 1950s. Such factual error by Chua (2012) could shed negative light on the state of Christianity among the Dayak Bidayuh and the history of it therein. Her unqualified mention of approximately 50 years instead of 150 years, as the breakthrough-period of Christianisation of the Dayak Bidayuh was mischievous and misleading. I have pointed this out and corrected the factual error earlier in the section on "Religion as a social capital in enhancing social cohesiveness and commonality of purpose in community development" in the Chapter on Data Analysis.

Minos (2000) describes the Dayak Bidayuhs as a "Christian race," and predicts that "as the Dayak Bidayuhs become more educated and non-Christians meet and socialise with Christians in villages or towns, nearly 100 percent will be Christians by the year 2030." (Minos, 2000:119). Religion has long been a factor for unity in the community and an important social capital. As a social capital, it develops 'trust, norms and networks' that facilitate cooperation for mutual benefit. (Putnam, 1993). But do the places of worship make the neighbourhood itself more of a community? Does religious practice and belief help create and sustain social capital? Observation through my researching eye of life in the two Dayak villages, namely, Kampong Opar in Bau District and Sebauh longhouse in Bintulu Division

during the conduct of my study suggests that religion plays a potential role in shaping the rural Dayak community.

As a community transitions to a modern economy based on social, cultural, and moral values, the story of how religion plays that role, and how large that role may be in any given case, is as complex and varied as the environmental factors and prevailing social, administrative, and structural structures and processes.. Religion fosters and strengthens community networks, promotes a sense of belonging, and pervades a community's memory. GA-SI07 from Bau district and JBA-SL06 from Sebauh both agreed on this critical point during my interview with them.

For us Dayaks, who are predominantly Christian, our religion can be a central part of our culture and identity. We need to institutionalise it and imbue the values in our everyday life. To belong to a village church means more than sharing its beliefs and participating in its rituals. It means being part of a community and a culture, with Christianity as a core factor. (GA-SI07)

People in the village with strong commitment to Christian values make good neighbours and good citizens. A strong-faith community gives its members strength to challenge social injustice and immorality and pursue their cause on a collective platform. (JBA-SL06)

With gradual departure from the old animist-based values and rituals to a system of beliefs and moral values founded on Christianity, The Dayak communities are currently undergoing a transition in which the emergence and

sharing of Christian core values and beliefs, among other things, is changing the social and psychological character and behaviour of the community. "Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shared by a group of people, and that influence each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour," according to the definition at the outset.(H. Spencer-Oatey,2012 , p. 9.).

Minos (2000) and Ridu 2003) both argued that the culture of the rural Dayak community would eventually assume 'characteristics and core values' which are essentially Christian to replace animistic or paganistic elements. It is part of the belief-structure of most religions that there should be a particular society that protects and sustains their basic values and beliefs, within which they can pursue the ideal human goal, as defined within the society (Ward, 2000).

It is possible for a belief-system and a culture to be identified, so that an entire community will base its life and social structure around the pursuit of a religiously defined goal (Ward,2000). According to Minos (2000) and Ridu (2003)), it would take another generation to accomplish this. However, the rural Dayak community cannot be left alone to pursue this. They would need the guidance and participation of the local native church and Dayak-based NGOs.

Religion as component of social capital formation

Based on the data gathered and the analysis that followed, I was able to argue that Christianity is a critical component in the formation of social capital in the rural Dayak community. As a core component, it develops norm of solidarity or togetherness, promotes feelings of duty, respect, and loyalty and offers the desired response to the perception of a common threat. Religion contributes to strong communities in three fundamental ways. First, religion provides spiritual, social, psychological and often material support for individuals and families. Since religion deals in “ultimate” matters, it helps people make sense of their lives, as well as their role in their families and in their communities. (Flory, 2010). Most Western studies of social capital formation - as well as studies of collective action and community development, which often examine social capital formation using different terminology focus on instrumental motivations as the basis for social capital formation (C Candland - 2000). This is understandable as the Western societies are experiencing a rapid decline in the number of believers in the faith of their founding fathers, which is Christianity. Unfortunately, many social scientists see in religious conviction an eclipse of reason and in religious motivation a constraint on enlightened social behaviour. They may have reason to believe this, but they cannot impose their theoretical or ideological convictions on a society like the Dayak, who are voluntarily transitioning to a Christian-based moral and value system.

5.8. NGOs Facilitating Community Partnership and Development

Introduction.

I chose to broaden the scope of data collection and analysis to include non-governmental organisations (NGOs), with a focus on their role and contributions to the community in the context of power, empowerment, and social participation. Hence, follow-up interviews and WhatsApp group discussion were held specifically to elicit views and comments from the respondents on issues and empirical matters concerning Dayak-based NGOs vis-à-vis participatory development.

Resulting from the globalisation of ideologies, development models, and other activities is the span of power within these new and fairly non-traditional political approaches “where non-government actors also play a role alongside the state.”(Nilani, 2005). On a larger scale and especially in developing nations, widespread pressure for popular participation and a declining faith in the capacities of governments to solve the interrelated problems of social welfare, development, and the environment, has led to the global upsurge of organized private activity through the new non-profit sector (Sethna, 2003) . As a result of these circumstances, the non-profit sector has the power and opportunity to shape a better future for the community and humanity. Based on a review of the NGO literature, the general assumption about rural community and development-based NGOs is that they take a "alternative" approach to

development. It could imply that the NGO approach addresses different problems or employs different processes.

Dayak NGOs: An overview

The Dayak community in Sarawak has formed numerous groups and organisations. Although Dayak-based non-governmental organisations (NGOs) share a common narrative, championing the cause of Dayak unity and progress, their goals and functions differ significantly. There are a few critical factors to consider that will either define or shape the future of these Dayak-based non-governmental organisations. First is ethnicity. The Dayak community is made up of many ethnic and sub-ethnic groups, the biggest of which are Dayak-Iban, Dayak-Bidayuh and Orang Ulu. ‘Orang Ulu’⁷ is an ethnic designation politically coined to group together roughly 27 very small but ethnically diverse tribal groups found mostly in north-eastern Sarawak. Listed under the category of ‘Orang Ulu’ are Lun Bawang, Kayan, Kenyah, Kelabit and minor subethnic groups such as Kajang, Murun, Kajaman, Lahanan, Berawan, Kiput, Tanjong, Tagal, Punan and Apo Duat.

⁷ The tribal groups of Orang Ulu are diverse, and they typically live in longhouses that are elaborately decorated with murals and woodcarvings. They are also well-known for their detailed tattoos, intricate beadwork, and other tribal crafts. The Orang Ulu tribes are also distinguished by their distinctive music - distinct sounds from their sapes, a plucked boat-shaped lute, formerly with two strings, now usually with four strings. The Orang Ulu tribes are predominantly Christian.

Because of the diversity in ethnic groupings, most of the Dayak-based NGOs were founded along Dayak sub-ethnic lines such as Sarawak Dayak Iban Association (SADIA), Dayak Bidayuh National Association (DBNA), Association of Iban Community Leaders in Kuching (PEMAIK), Sarawak Dayak Bidayuh Graduates Association (DBGA), Bidayuh Community Movement (BCM), Barisan Iban Sarawak (BISA), Sarawak National Kenyah Association (PKKS) and Orang Ulu National Association (OUNA). The NGOs which comprise members from all Dayak ethnic groups and which have the interest of the entire Dayak community in their agenda are Dayak National Congress (DNC), Sarawak Dayak National Union (SDNU), Sarawak Dayak Graduates Association (SDGA), Sarawak Think Tank, Dayak Graduates Association (SGA), Sarakup Indu Dayak Sarawak (SIDS), Dayak National Congress (DNC) and Gempuru Besai (Dayak body for Christian Unity)

Among the most important Dayak NGOs in terms of favourable political orientation to the government are SDNU, whose president is the elected GPS Assemblyman for Pakan; DBNA, whose president is a deputy State Secretary III for of Sarawak; Federation of Orang Ulu Associations of Sarawak, Malaysia (Forum), whose president is a senior government officer. An umbrella NGO for Orang Ulu associations called Federation of Orang Ulu Associations of Sarawak, Malaysia (Forum) was set up in 2009 (Borneo Post, 3 April, 2018). The members are Persatuan Kayan Sarawak, Persatuan Kebangsaan Kenyah Sarawak, Persatuan Lun Bawang Sarawak, Rurum Kelabit Sarawak (RKS),

Persatuan Pembangunan Tipun Penan Sarawak, Persatuan Berawan Sarawak, Persatuan Saban Sarawak, Persatuan Bisaya Sarawak and Persatuan Lakiput Sarawak. Forum serves as the umbrella body to unite the associations of nine major Orang Ulu sub-groups - the Kayans, Kenyahs, Bisayas, Kelabits, Penans, Lun Bawang, Lakiputs, Berawans, and Sabans - all of which are relatively small Bumiputra groups with average memberships of less than 7,000.

According to Telang Usan Assemblyman Dennis Ngau and leader of Orang Ulu Association, Forum (Federation of Orang Ulu Malaysia): “Since its formation about 10 years ago, Forum has been working to bring to the attention of the state and federal government the needs and issues affecting the community. Before that, the different Orang Ulu sub-groups were ‘drowned’ by other larger communities in the state and country.” (Borneo Post, 3 April, 2018). “Through Forum, we do not have to ‘shout’ or make unnecessary demands to get the attention of the government; rather, our voice is heard through our close relationship with those in authority both at the state and federal levels,” (ditto). According to the aforementioned statement, Forum is a government-friendly umbrella NGO that has taken a non-adversarial stance in dealing with the government.

The SDNU is seen as supporting the government and advancing the government's development policy into the rural areas among Dayak NGOs. The top leadership of SDNU is made up of Tan Sri William Mawan (president) who GPS State Assemblyman for Pakan, Retired Army General Datuk Mandau, and

two vice presidents representing Forum (Federation of Orang Ulu Associations) and DBNA respectively.

Balancing dynamics of power, alliance and community service

Most Dayak Iban-based NGOs are characterised by problems of power struggle and political bickering. This was acknowledged by a senior Dayak Minister, Datuk Dr Stephen Rundi who unashamedly pointed this out in public.

EGO weakens the Dayaks; we are our own greatest enemy because we let our hearts rule our heads. That ego caused longhouses to split or the “*ruai*” (open verandah) partitioned and Dayak-based non-governmental organisations (NGOs) grow like mushrooms after rain so that they can declare themselves as leaders.

You see, the Dayak ego demands that they become leaders under whatever circumstances, and today, the higher their academic qualifications the more reason they must become leaders.

Datuk Dr Stephen Rundi (New Sarawak Tribune, May 26, 2019)

Many respondents believed that Dayak NGOs should prioritise the needs and desires of rural populations in their agenda and struggle. The agenda must be established and followed through by NGOs because the government cannot be expected to understand and appreciate the needs of the rural Dayak community. When politics enters the lives of non-governmental organisations, whether directly or indirectly, the rural community's interests may be subject to an external political agenda disguised as development aid.

A respondent, GA-SI07, like most other respondents (whom I interviewed) had reservations about the Dayak NGOs which were closely associated with the ruling political party.

Dayak NGOs should be apolitical. They should not have any political alliance to the government and where necessary to remain critical of the government. This would put to rest internal power struggle and external political intervention.

(GA-SI07)

Some Dayak-based NGOs, particularly those with a large membership, such as the Dayak Bidayuh National Association (DBNA) and the Sarawak Dayak National Union (SDNU), are known to be government-friendly and collaborate with the latter in the promotion of Government-initiated rural development programmes, particularly NCR land development and commercial agriculture. They are also known to avoid criticising the government even when there are valid issues to be raised in the interest of the community but which may put the government on the defensive. They have to depend on the Sarawak State government for financial assistance which comes in the form of yearly grants and project allocations. This and the fact that most of their key leaders are government officers or pro-GPS party leaders make these NGOs obligated to the government. They remain silent on major issues affecting the Dayak community and would not openly disagree with the state government even if they had a valid reason to do so. These NGOs do not see the creation of alternative development options as part of their role, according to these

respondents: MJ-KO03, GR-K005, BW-SI03, NB-SI13, MG-SL05, JBA-SL06, PS-SI07 and AA-SI09.

Dayak-based NGOs are not expected to have any vested interests other than the community's so their approach to development is expected to be objective, and would act as a genuine voice of the people. However, this is not the case with the two leading Dayak NGOs, SDNU and DBNA, both of which are widely regarded as government-friendly and GPS-friendly. Many respondents expected these two major NGOs, which have a good network of rural branches, to be politically non-partisan while speaking up for what is right and judicious for the community.

Sometimes, what NGOs voice out may not be music to the power that be. This is where political leaders may be irritated, but then, such leaders are said to be immature, or childish. (DJ-SI06)

If the government of the day is smart enough, it will see that NGOs are playing a supportive role. NGOs, like the government, share the common intention of advancing citizens' well-being, though using different a approach. (JS-SI01)

Dayak NGOs have not really reached the level where they would be brave and bold enough to disagree with the government on certain issues affecting the community and engage with them in a debate. (PK-SI02)

However, there have been some changes in the character and orientation of Dayak NGOs other than DBNA and SDNU since 2016. Although they are not

particularly significant, they are enough to pique the community's interest. One factor that contributed to this was respondents' perceptions of Dayak political leaders' inability to connect effectively with the community and stand up for the community's aspirations, hopes, and expectations: PS-SI08; HL-SI05; JM-SI15; DJ-SI06; WJ-KO07; and JN-KO0.

The last one or two years saw Dayak NGOs becoming more vocal. One of the factors that has contributed to this more daring approach is the perceived failure of Dayak political leaders. In the coming years, one can expect Dayak NGOs to be more vocal. (DS-SI06)

Dayak-Ibans are a fragmented lot and power struggle is a key reason for this. The other reason is that many are being used by politicians. The majority voice in the Dayak NGOs feels that they must stand up for the community and not for politicians or political parties. For a long time, we have been led by Dayak political leaders who did little to change our community. (SM-SI17)

Our political leaders must listen to the voice of the community leaders and NGOs to enable them grasp the implications of this intrinsic character of our community and draw response from the people, to lead them to a better and productive life. (GM-SI16)

Ego, patronising and condescending attitude and approach will not be able to draw out the correct response from the community. I say this to Dayak NGOs who are servile to the government and also to Dayak political leaders. (LW-SI18)

Among the Dayak NGOs who have spoken up boldly for the community from time to time on key issues of concern such as NCR land titles and customary law and fair representation of the Dayaks in the state civil service are Dayak

Think Tank, Dayak National Congress, Sarawak Dayak Iban Association (SADIA) and the Coalition of Dayak Civil Societies (CODSC) made up of sixteen Dayak non-governmental organisations (NGOs). These are current issues that lie at the heart of the rural Dayak communities. The discussion raised the questions: Who can the rural Dayak community trust and turn to for guidance and assistance to resolve many contentious issues such as NCR land, customary law and fair representation of the community in the public sector?. Can political leaders from the ruling party or pro-government NGOs provide the answer? If NGOs is the answer, which NGOs? When debating issues such as NCR land and fair representation in the public sector, established Dayak NGOs such as SDNU and DBNA, which are widely known to be government-friendly, would be hesitant to share the same stage with other Dayak NGOs, who may be perceived as not government-friendly.

The conflicting approach of the two different groups of Dayak NGOs, notably, Coalition of Dayak Civil Societies' (CODSC) on the one hand and SDNU and DBNA on the other, may send the wrong signal to the community and cause dissension and division in the community. According to respondent PK-SI02, the potential of the Dayak NGOs, in terms of their role and contribution to rural community development, has not been properly and effectively exploited as the community had wanted. The politics of Dayak NGOs has to be resolved first with little intervention from political parties and government authorities (respondents: WJ-SI10; NB-SI133 PS-SI08).

Established Dayak NGOs, such as the 63-year-old SDNU and the 64-year-old DBNA, with large memberships and strong links to the government and political parties, may be unable to serve rural communities effectively unless they work in tandem with the government and/or the ruling political party. There is a bigger agenda affecting the community vis-à-vis the state within the context of the existing government transformation policy and interest of the ruling party. They have to pursue their agenda cautiously and political correctness is a priority.

At present, SDNU and DBNA do not have branches in villages and longhouses. DBNA has 21 branches located in towns and population centres near towns. SDNU has 46 branches, mostly located in towns and district administrative centres. Both SDNU and DBNA do not have branches physically located in longhouses and rural villages and because of this, they have little opportunity to touch base and connect with the people in the community on a regular basis, apart from the occasional visits and seminars. But do the rural communities look to these NGOs as facilitators and agents of change for the community?

The respondents were divided in their response to the question. Some considered the close linkage of these NGOs to the government and political parties as important to maintain the steady flow of funds and material resources for the community, notwithstanding their political orientation and obligation. It was a case of “the end justifies the means”. The remarks below reflect the division on the views of the respondents.

One of the most important roles of NGOs is that of political action and advocacy; NGOs and/or other local organizations must not only serve, they must also advocate and remain politically active. (CU-SI19, who favoured NGOs with government linkage)

If NGOs are hindered by government interests, then they will never be able to challenge or improve existing models of development. How then can you expect the community to turn to them as agents of change? (SM-SI17)

NGOs rural activities are viewed as primarily filling in gaps for government. For these NGOs, the interest of government is above that of the community, Can the community depend on them? (BW-SI03).

During the interview, the majority of respondents expressed concern that the combined efforts of Dayak NGOs, particularly established NGOs such as SDNU and DBNA, may be insufficient to affect development problems except in a very localised manner. They suggested that to mitigate this problem, local organisations in the community could be set up to form what Annis (1987) described as a "thickening web" that intertwine in a way which would bring the benefits of the small-scale approach of NGOs to a significant proportion of the poor. Most respondents concurred with this, and the statements by SM-SI17 and AA-SI0 were representative of their concern and stance.

The creation of an integrated network of grassroots groups and NGOs at community or grassroots level will inevitably combine to achieve real, equitable development for the community, not just isolated sectors. (SM-SI17)

Many of the NGOs have difficulty in meeting the expectations of the community and in engaging in truly participatory initiatives. Among reasons for this are institutional constraints, logistical limitations and lack of experience, capacity and resources to go beyond the project approach.
(AA-SI09)

5.9. Conclusion

The chapter on Data Analysis and Findings provides an in-depth look at the core elements and dynamics that are essential to rural community participatory development. I provided a largely descriptive interpretation of the qualitative data and the relationship of the components and processes in the analysis, bringing to light some useful findings. These components and processes are divided into seven categories to provide a more structured approach as well as the scope for an in-depth analysis of the data. The following are the categories.

- Demographics
- Creating social spaces to enhance community participation
- Local administration: The process, the actors, the factors
- Dichotomy of change and progress
- Community participation: Reinventing the wheel
- Religion as core social capital in enhancing and sustaining cohesiveness and identity of the community
- NGOs: Facilitating community partnership and community development

Consultation, good leadership, religious centrality, social capital formation, collective participation, good governance, and NGOs as mobilisation agents are key words that appear frequently in the qualitative analysis of the data and narrative. Narrative analysis was primarily used to analyse respondents' comments and experiences, as well as to delve into the narrative texts. The use of narrative analysis in data analysis is a qualitative research method derived from the qualitative inquiry described in the Methodology chapter. The narrative approach helped to strengthen the intended discourse on social constructionism. In this regard, it enabled me to understand and analyse how people were representing themselves and their relational experiences with others in the community and outside the community.

In addition to narrative analysis, I used thematic analysis, a qualitative research method, on occasion to identify the main topics or ideas that emerged from an interview or WhatsApp panel session group transcript. In my use of thematic analysis, I sought answers or explanations to the typical question of WHAT, whereas narrative analysis typically asks HOW and WHY. Regardless, both were used to seek new levels of meaning to be derived, though narrative inquiry used more inductive reasoning overall. Beyond the thematic treatment of the interview data, I used narrative analysis to gain insights into how and even why topics or ideas were being presented and how the dynamics of the findings came into play and shaped the phenomenon under study.

6. CONCLUSION AND RECOMMENDATIONS

Key words.

Village governance, Village Development and Security Committee, Democratic space, Structural functionalism, Religious narrative, Community participation, Empowerment, Decentralisation, Council of Dayak Elders, Shared values, Rural community cadre.

6.1. Overview of Chapter

The chapter brings to light the following key considerations that have emerged from the study.

- Contributions of the study in relation to the objectives and scope of the research, especially to the chosen field of study and State of Sarawak
- Theoretical contributions
- Practical contributions and recommendations
- Subjects of interest for further research

The chapter makes some recommendations based on the results of the study done in Sebauh longhouse in Bintulu Division and Kampung Opar

in Bau District..These are in line with the primary objective of the study and the statement of problem mentioned at the outset of the thesis. They bring to light some fundamental social issues on the phenomenon being studied in relation to participatory development and dialogic communication in the rural communities in Sarawak and they, too, constitute an integral part of the theoretical framework of the study.

The proposals and recommendations in this chapter are based on the data analysis and findings of the study in relation to the following lines of inquiry which form the basis of the key issues and recommendations made.

- Wide-ranging state control over the social space and development agenda of a rural community
- The existing top-down government administrative process and influence of politicians and party politics on the rural community
- Empowerment and emancipation vis-à-vis community participation in development
- Social transformation of a rural community and the kind of institutional measures needed to broaden the space and network for dialogic communication.
- Role and commitment of stakeholders and NGOs to participatory development of the rural community.

- Identity and unity of rural Dayak community and the way forward to creating a sustainable “overarching sense of belonging”. The prospect of Christianity (majority religion of the Dayak) as a potential definer of unity and identity of rural Dayak community.

6.2. Rural Communities and the Government.

The rural village community is part of the chain of the administrative system, in which matters pertaining to policy and administrative rules and procedure start at the Chief Minister’s Department of the State Government and extend down the hierarchy to the Divisional Administrative District Offices and Local Councils and finally the Village Security and Development Committee (JKKK). The JKKK is at the bottom tier of the local government institutions in Sarawak to provide services to citizens at their doorstep.

The village is the last link of the government with the community in the planning and implementation of development programme for the rural areas. The achievement of the State's goals for the rural areas is very much determined by the capacity and effectiveness of the village development committee or JKKK. However, villages in Sarawak are still the weakest link that needs government attention.

Because of poor accessibility attributed to difficult terrain, poor infrastructure and the distance from central state power, the rural Dayak communities have been at the receiving end of organised external interventions, both administrative and political. In light of this, a review of the existing top-down administration is suggested to provide for more decentralisation of power, beginning with the devolution of some centralised administrative powers from the respective ministries and government agencies to the Divisional and District offices and the local government and local council. This would greatly reduce the steepness, regimentedness and communication distance in the administrative hierarchy. This would open up space for more interaction between community leaders and local government officers and District Councillors, and development projects or programmes that have been approved for implementation do not need to be referred to the headquarters of the respective ministries or government agencies in Kuching for vetting and approval on implementation matters. This gives some measure of decision-making power to the local government and grassroots administration.

Unlike the states in Peninsular Malaysia, Sarawak is divided into 12 Administrative divisions, each headed by an appointed resident. Below him and reporting to him is a District Officer. There are 28 administrative districts, with a District Officer in charge of each, and they fall within the jurisdiction of the respective administrative divisions.

The rural villages or communities, which have been officially gazetted by the Sarawak State Government, come under the administrative jurisdiction of the respective District Offices, which in turn are accountable to the Resident offices. The afore-mentioned facts reconfirm the prevailing system of administration, network of regulatory control and procedure. Together, they set the real-life context for the study on the dynamics of participation in rural community development. They bring to light the reality on the ground, especially on some of the social and cultural nuances of the rural Dayak which have bearing on the relationship between the government and the community and on power relations and rural polity.

6.3. Village Development and Security Committee or
Jawatankuasa Kemajuan dan Keselamatan Kampung (JKKK):
Village Governance.

Generally, the JKKKs do not have autonomy and are therefore not able to function independent of the government administration to discharge their duties in their respective communities. They are required to conform to the scope of power and duties and agenda handed down by the government administration in consultation with local politicians from the ruling party. In other words, their autonomy is monitored and regulated by some service providers especially government officials from the District Council office. Their main role and functions mainly involve overseeing the social well-being of the community members and providing support and cooperation

to the local council and Assemblymen and Members of Parliament representing the areas from the ruling party. For example, in the implementation of some government-initiated rural community projects, those involved in planning and approving the projects are officers from the government and they are also involved in executing the standard government tender process and monitoring the implementation of the projects. Effectively, this leaves the JKKK with no clear role in project planning and implementation. Almost every government service provider can introduce projects for the communities without necessarily getting the formal approval of the JKKK or directly involving the latter from planning to implementation. The dialogue sessions with the JKKK and community members that precede decision making is essentially a public relations exercise, as the final authority on decision making lies with the planning and implementing department and agency. On the contrary, the community members do welcome such type of projects and are oblivious to the politics and bureaucracy behind the projects. In such a situation, the JKKK appears to be redundant. This means the JKKK committees do not have the functional authority to manage or make progressive evaluation of the projects. Therefore, after a project has been introduced to the community and subsequently implemented, the JKKK has little say on its implementation. Because of this, the JKKK is perceived by the ordinary villagers, especially by the ones who are educated and critical, as toothless and ineffective. Members of the JKKK are selected from among the elders

in the community and most do not have high education. The process of appointment follows a standard government procedure and the approval is subject to the recommendation of the State Assemblymen or Members of Parliament, who belong to State ruling party in the respective areas. Members of the JKKK are either supporters or members of the ruling party in Sarawak.

6.4. JKKK's Performance.

Generally regarded as the extended 'arm' of the government and the listening posts and providers of feedback on people's needs and complaints to the local government and elected Assemblymen and Members of Parliament, the *Jawatakuasa Kemajuan dan Keselamatan Kampung* or JKKK (Village committee on development and security) acts as a 'bridge' between the government and people and works in collaboration with the government to preserve harmony and unity (Ministry of Rural and Regional Development, 2017). The Rural Transformation Plan, mooted by Minister of Rural and Regional Development on Nov 20, 2015, aims to produce JKKKs that are more informed, skilled as well as capable of demonstrating high integrity when administering their respective village organisations and communities. A JKK member's responsibility is also to serve as the 'eyes and ears' of the government and not to instigate the people (Ministry of Rural and Regional

Development, 2017). Based on my research, JKKs have not been performing well as they have not been able to meet the expectations of the majority of the community members. This was the observation I made and feedback I obtained in the interviews I conducted. Apart from the nature of their appointment, which makes them responsible to the District Officer in the local government and obligated to work closely and in agreement with the elected politicians representing their areas, most of them are not familiar with the nature of work expected of them as they have not been properly informed of the scope of their jobs and duties. This was also confirmed in a separate study by Angkatan Zaman Mansang or AZAM (2006)¹ which pointed out that because of their low literacy level and poor administrative skill, the JKK members have not been able to serve the community effectively. Essentially, quality and competency were compromised since the inception of JKKs in Sarawak. One of AZAM's key research findings in an earlier study (AZAM, 2006) resonated in the results of my study; for the JKK members, the appointment is a respectable recognition that would place them well in terms of their status in the community, and for that they would not want to break the bond of trust

¹ Angkatan Zaman Mansang (AZAM) which means a "Movement for Progress" is a non-profit and non-governmental organisation which seeks to facilitate development efforts in Sarawak through promoting development communication. AZAM's target groups comprise community leaders, rural communities, youths and women, front liners and government servants, media practitioners, school children and the general public.

placed on them by the ruling party as they, too, were eager to see their appointments renewed when the term expires. By drawing comparison to AZAM's (2006) findings on the issue of JKKK research and the status and functionality of their members vis-à-vis Sarawak State Government, I was able to establish the commonality of some issues which had been consistent over the past 15 years and which were equally consistent across the wider physical territory of the rural Dayak communities (beyond the communities under study, namely, Sebauh longhouse in Bintulu and Kampung Opar, Bau). It underscores the reliability of my research findings on JKKKs.

6.4.1. Critique and Recommendations.

- a. Enhancing community governance through institutionalised and legislated measures

To engage the community in participatory development on a sustainable basis and to facilitate interactive relationship between the community and local government based on trust and accountability under the present circumstance are an arduous and uphill task. Whether decentralising administrative power and/or enhancing community governance through institutionalised and legislated measures would be acceptable to the government and political leadership as an integral of their operating agenda is a subject that is contentious and would not be readily acceptable to the political leadership. A genuine and strong political will which must

emanate from the community and State Legislative Assembly is needed. It concerns power shift and power distribution from the top, and invariably this would pave the way for the communities to have greater jurisdiction over the selection and appointment of JKKKs as well as decision-making power in planning and implementing development programmes for the communities. It needs to be understood and addressed within the bigger context of politics, power relations and the government administration.

- b. Effective awareness and cognitive campaigns on the structure, composition and roles of the JKKK

This needs to be conducted across the community. It will open up the opportunity for interactive communication between the community members and the JKKK and create an enabling environment for them to forge greater understanding and trust of each other and to work collaboratively in the interest of the community. In short, a well-planned campaign of the type proposed above will help to explain to the community about the following:

- who the JKKK members are,
- what the JKKK members do,
- how the community can access the JKKK services, and
- how the community members can reciprocate and help the JKKK members to perform their roles effectively

6.5. Democratisation, Empowerment, Participation

Structure, power and shared meaning are three major areas of concern that encompass the planning and practice of participatory community development. These concerns are related to three classical theoretical frameworks, namely, structural functionalism, conflict theory, and symbolic interactionism which have been dealt with in the chapters on Literature Review and Theoretical Framework in my study.

6.5.1. Theoretical Considerations: Democratisation and Participatory Development Models Reviewed

Theoreticians, intellectuals, policy actors, development planners and practitioners whose ideas may be rooted in different values and theoretical assumptions converge around the view of what is described in literature on sociology of rural development as ‘new politics’ grounded in local political spaces and practices. In theory and practice, these groups of actors share a conception of the activation of democracy or the creation of meaningful alternatives through popular participation of the community in local public spheres. The subjects of democracy, democratisation, power relations, empowerment and participatory development are key definers of the conceptual framework of my study and are interrelated. They constitute an integral part of the holistic framework of community participatory development, although the dynamics, including the actors and processes,

do vary from one community to the other. To relate effectively to the wider social context and process of transformation of the community both structurally and procedurally, the theories which I have earlier discussed in the Chapter on Literature were reviewed to allow for selective adaptation of relevant thoughts and values of these theories to the bigger and encompassing 'whole' of rural community transformation. The juxtaposition of theories and social reality reveals that no single theoretical model on development and democracy could cast an appropriate mould and provide a comprehensive approach that is adaptable to the real-life situation involving the transformation of a rural Dayak community. Together with the local values and social dynamics, they combine to reconfigure the context in which the recommendations are made and calls for action drawn up.

Situated within this dynamic context, political leaders, development planners, public opinion leaders, scholars and NGO leaders are called upon to rise above their values and agenda and examine the conjunction of discourses and institutions which define local political and social spaces and the political practices of actors operating within these spaces, with a special emphasis on the implications of local politics for democratisation. Whether the views are articulated by intellectuals who may be described as 'poststructuralist', or thinkers and activists emerging from the community and the wider Dayak social and political spaces in Sarawak,

they are actors who are expected to share some of the principles and practice of democracy through engagement and participation in social and economic development of the community. Democracy is here conceptualised as a set of government institutions and procedures (rather than ‘rule by the people’) that are negotiated between political leaders, especially between reformers within an authoritarian regime and moderate dissidents. This theoretical concept lends support to the notion that democracy can be crafted. In this regard, the rural Dayak communities in Sarawak have been victims of dependency development theories and ‘crafted’ democracy. The appointment and functions of the JKKK in the rural longhouses and villages speak volumes of this. In the light of this, current theories on democratisation, development and modernisation vis-à-vis rural community development should be replaced with more holistic approaches, and the focus would be (a) on ensuring that collective and individual actors engage in efforts to transform centrally-controlled and regulated system of administration and (b) on bringing to bear the core values of democracy. The rural Dayak community along with most other rural communities in Sarawak, having low education and relatively low income levels, have long been perceived as passive recipients of a crafted democracy based on a set of government institutions and procedures that are negotiated between political leaders, instead of ‘rule by the people’ Steps must be taken to rectify the stigma and open up more democratic

space, to be jointly undertaken by community-based NGOs, politicians and administrators.

Recommendations and Propositions.

a. Principles of action vis-à-vis democratisation transition

Political leaders and elitists and policy makers in Sarawak need to understand as well as keep abreast with the local politics of democratisation in relational and contextual terms. Times have changed. Expectations across the community have changed too. The elitists in politics and the administration must depart from the old mind-set that viewed rural democracy as a system that could be crafted and tempered with from the central power of the state. The approach to the analysis of local politics and democratisation combines the analysis of the balance of power with that of the ways in which social actors try to master and alter those conditions by employing and developing, or avoiding and undermining democratic instruments in local and non-local political spaces. Among the key authorities and bodies who should be kept updated on this are the Sarawak State cabinet ministers, State Planning Unit, State Secretary, Permanent Secretary of the Ministry of Modernisation of Agriculture, Land and Rural Development, leadership of the ruling party (*Gabungan Parti Sarawak*), established community-based NGOs, AZAM

and Sarawak Development Institute.² These government authorities and government-friendly bodies are expected to meet as top policy advisory group on rural community and focus on rural matters that require feedback and information that is representative of the needs and expectations of the rural community from various levels and social interest groups. The same group, with inclusion of additional people such as respectable opinion leaders from the community and researchers with strong field background, will also meet to undertake progressive evaluation of the policy, taking into account its effectiveness and acceptance in the wider rural community. Constraints and setback in the translation of the policy into implementable development and social programmes and projects would be vetted and rectified through the same discussion avenue for quick remedial measures and action to be taken with little bureaucratic delay. This group³ will be accountable to the Sarawak Premier and reports will be forward to him with a copy to the secretariat of the cabinet headed by the State Secretary. By adopting this approach that combines analysis of the balance of power with that of the ways in which the actors try to assert their respective programmes, the government is increasing as well widening the democratic spaces and reducing

² Sarawak Development Institute (SDI) is a Sarawak-based non-profit research institute which provides independent and objective inputs for decision and policy makers and relevant organisations by undertaking policy studies. It was set up by the Sarawak government.

³ The proposed group is essentially a high-level advisory group that focuses on reinventing the wheel for a more effective rural community development and reports directly to the Chief Minister. It will function in ways which are quite similar to the special committee that is tasked with the responsibility of resolving NCR Land Development issues.

structural functionalism, hence reducing an otherwise complex relationship between the community and the government and politicians. If the proposed group and system prevails, one can expect increased transparency and good governance to emerge.

b. Understanding the bigger picture of rural community development

A crucial component of village development is the social human dimension, which flourishes in environments with democratic norms and a sound set of social values. A community's sustainable growth is a direct result of a democratic and equitable social structure. This leads to community involvement and the execution of development initiatives that are based on community involvement. The balance between the economic and social components of rural community development must be addressed and understood well by State development planners and implementers, including Sarawak State Project Implementation Monitoring Unit. The data collected from the community at the pre-planning stage of any given rural project must be incorporated into the masterplan or blueprint of the project. Based on my study on the planning and implementation of rural development projects affecting Dayak Iban longhouse residents and Dayak Bidayuh village residents, this was not the practice. The rural communities were left out of the decision-making process during the planning stage of the project. The key decisions on the projects and the blueprint or masterplan that followed were made by key

people at the relevant ministries or government agencies in Kuching. It was a top-down approach. This has to change, and it needs to be reflected in the high-level advisory group's collective report as suggested in 6.5.1 (a). In order for the policy thrusts on rural community development to be effectively implemented, it is necessary to make adjustments to the local government's administrative structure and procedures to make more room for inclusivity and community consultation.

6.5.2. Community Participation, Partnership, Empowerment

According to my research, low levels of education, low community use of natural resources, low labour productivity, high levels of poverty, poor environmental quality in rural settlements, limited community access to decision-making, and low levels of community involvement in development are characteristics of many rural Dayak communities. The village's development would encounter constraints and setbacks that are highly negatively correlated with a town's expansion and advancement. These issues would be more severe the further and more inaccessible these rural areas are from cities or administrative hubs. My study reveals four types of weaknesses which affect the quality and effectiveness of participation, namely:

- Lack of political will and understanding in the government (including at village level) regarding the concrete benefits that can be derived from the participation process.
- Policies and regulations governing the participation process in governance are not sufficiently binding and do not provide meaningful incentives to be applied seriously and sustainably.
- Citizens' forums or multi-stakeholder forums that have the potential to become media outlets of voice often do not have the ability to develop into democratic and strong institutions.
- Participatory programme planners, implementers and facilitators often face difficulties in answering the question "how is it done" to implement a new participatory mechanism or procedure? How can citizens be able to participate effectively and to prevent the domination of certain interests in a participatory forum? "

Recommendations and Propositions

- a. Forging partnership with local community-based non-government organisations (NGOs).

The proposal is a side expansionary step that the local government ought to implement. It must not be a political slave, though, and it must avoid

party politics. Given how politically divided the rural Dayak villages already are, a politically contaminated collaboration will simply exacerbate the problem and drive the community more apart. The Ministry of Modernisation of Agriculture, Native Land and Regional Development, as well as the Ministry of Local Government, must endorse and accept the proposed union between the council and the local government. In order for the local NGOs to fulfil their tasks and successfully support the government's efforts in the field, the permission must be accompanied with a pledge to support their growth. It is basically a people-centric strategy that aims to keep the Sarawak Government's Rural Transformation Plan (2017–2030) and the needs and goals of the local population in balance.

This approach will help to develop the much-needed quality of local leadership and improve the local capacity to tackle community challenges. Through such government-community-NGOs partnership, training can be provided to local community leaders in critical areas such as planning, management, fundraising and citizen participation, and technical assistance and other resources can be provided. Through jointly-organised activities, the community will be able to mitigate local problems with increased efficiency, effectiveness and transparency, thus enabling grassroots democracy to grow. From a NGO-Local Government collaborative platform, the partnership can be expanded to include local business and other well-meaning local interest groups. By advancing the

cause of community participation, the partnership is helping to empower people to creatively develop skills and build competencies and capacities within communities. By organising socio-economic programmes that are sensitive to the needs and expectations of the community, the partnership will be able to contribute to broadening and deepening the people's participation. They become more responsive to community needs and to taking responsibility.

The study proposes two approaches or avenues, namely, 'direct avenues' and 'indirect avenues' of popular participation which make the local government more accountable and transparent to the community and generate more dialogic communication on issues that matter to the community.

- 'Direct avenues'

These include community-based events, town hall-style meetings (e.g., the creation of open budget or participatory budgeting sessions), and special committees on community projects or social programs that actively participate in or have access to information in government offices. The district officer assists the village heads in chairing these committees. Allowing access to the relevant information in the government repository is another way to define "direct avenue."

- 'Indirect avenues'

When members of the community elect others to represent them and their interest at a higher-level discussion on issues affecting the community.

Community participation is predicated on the creation of opportunities to enable members of the community to contribute to the development process, while sharing equitably in the fruits of development (UN 1981). Participation is a vehicle for influencing decisions that affect the lives of citizens and therefore an avenue for transferring political power. In all this, the wheel is set in motion for accountability, receptivity and sensitivity of social services to local communities. As Reid (2000) points out emphatically: “Successful community participation allows community members to act in response to public concerns, empowers community members to openly give their views about decisions that affect them and to actively take responsibility for changes in their community.”

b. Proposal for the adoption of effective strategies by government agencies to promote public consultation activities

To increase the level and depth of community participation in decision-making on development, a number of measures can be initiated by the relevant government departments and agencies, and these can include the adoption of effective strategies to promote public consultation activities.

An example of this would be extending the promotion period of public consultation forums so that residents in the local community can be better informed in advance. The choice of dates and time for the forums can be effectively arranged to cater to the needs and convenience of the local community residents. Residents of the local community will have a deeper knowledge of the planned development projects if they are given thorough information about them. This will motivate them to engage in the forums. To introduce the initiative, workshops might be scheduled prior to the forums. In contrast to most open longhouse dialogues or forums held in the "ruai" (corridor), where coherence and discussion focus were lacking, participants will be more focused on asking specific questions and making specific comments on the day of the forums, allowing the proceeding to be managed effectively.

c. Proposal for Setting up of Community Data Base to facilitate Community Participation and Information Sharing and Management

Optimising identification of community activities and needs has to be done efficiently. A community data base which is digitised and accessible has to be set up. It has to be properly managed, with its data regularly updated. The repository will store digitised information on the potential, problems and needs of the community. The JKKK and the various committees in the community will be able to access the data base and optimize the use of the data for planning development. The proposal is in line with the Sarawak

Government's current thrust on digital technology where Sarawak has embarked on its digital transformation journey in a big way, with strategies and roadmap drawn up to involve the full gamut of the State Government and all sectors of the economy.⁴ It is a new and powerful narrative. But as an innovative tool that will soon replace the old and conventional and provide new spaces and opportunities for sharing and retrieval of information, the introduction of the government-initiated IT system and integrated network for the rural areas in Sarawak is in its early planning stage.

d. Bridging the information gap between community and local authorities

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In light of the information gap between the community and local authorities, including the *JKKK*, steps need to be taken to enhance the people's understanding of the roles and functions of the *JKKK*, local community chiefs and District Officer and also the elements and mechanics of development. To have an insightful understanding of the planning process for development and a clear picture of the government's Rural Transformation Plan (RTP) that covers their rural communities, they should be provided with proper training by the local government

⁴ Under its digital economy initiatives, the Sarawak Government is spending about RM1 billion in developing the digital infrastructure and programmes across the State. The infrastructure provides a new digital backbone from Kuching to Miri.

authorities. In most interventions, little attention is paid to the education aspect. Most of the time, education and training fail to convey the information and equip the recipients with proper knowledge and skills because of poor communication. Through training and other forms of community education, they will gain information and a common vision that will inspire and motivate them to take an active role in their local community development programmes.

e. Setting up of 'Rural Community Cadre'

As social inclusion is fundamental to community development, it is necessary to build a cadre of people who are capable of building bridges between economic and social empowerment and collaborating with other local interest groups to ensure sustainability of development and social value system of the community. This community cadre will help to facilitate and strengthen grassroots governance leading to sustainable and equitable development and increased community participation with higher level of involvement in development. The development of a rural community cadre is essential in a neo-liberal policy climate (Mohanty,2009). The cadre can play the role of moderator to help people in the community find alternative ways to meet their needs.

f. Call for review of existing system of consultation, monitoring and evaluation

It is rare for the appropriate authorities to systematically consult and assess the community's response in terms of cognitive, emotional, and attitudinal behaviour in regard to a particular socio-economic project that the government has started. The majority of the present monitoring and assessment is done in a top-down manner using a pre-made template that works for everyone. The Sarawak Implementation Monitoring Unit (SIMU) oversees the state's major development projects. Its primary responsibility is to keep an eye on the status of projects that elected officials have started in their respective constituencies to make sure everything is proceeding as planned. While timely completion of these projects and the use of the funds allotted are important factors for SIMU, the social and attitudinal shifts of the community's beneficiaries regarding the project being carried out are not tracked or reviewed over time. It begs the question: Does project planning and execution take into account the human element? If so, why is it not included in SIMU's current monitoring and assessment system? This was brought up during my interview with the Chief Minister on November 5, 2018, and it was noted that I wanted to get his opinion on my proposal to examine SIMU's current monitoring system and the centralised, regulated process of assessing elected State Assemblymen's performance. He gave the proposal a positive response and asked me to draft the entire proposal and follow up with the Assistant Minister, who oversees project monitoring and elected Assemblymen's performance reviews.

The proposal's main component is the establishment of an integrated communication management system that includes frequent interactive and dialogic contact between the community at all levels and stages and the Sarawak Implementation Monitoring Unit in the Chief Minister's Department. Additional consultation slots are provided by the suggested integrated communication management system. It will be a change from the current system, which bases the assessment of State Assemblymen's performance on a top-down methodology using a predetermined template, with no consideration for gathering the opinions and attitudes of community beneficiaries. The suggested approach may be modified to include related assessment tasks like JKKK and the progressive evaluation of community leaders. Since blockchain technology can store, track, retrieve, and manage data in real time, it is advised that the system be implemented on a digital platform.

6.5.3. Empowerment of Rural Community- The need for clear policy thrust and strategies

To provide rural communities more authority to envision, plan, carry out, assess, and use development activities or projects, a concerted and coordinated effort is needed to enhance community involvement. It strengthens rural residents' ability to hold the institutions that support them responsible and exert influence over them. To do this, empowerment aims

to provide rural communities with the knowledge and resources they need to improve their quality of life and become less dependent on outside sources for infrastructure and essential services in the future.

Recommendations and Propositions

a. Clear Policy Thrusts and Strategies

To meet the objectives of the Sarawak Rural Transformation Plan, a set of clear policy guidelines and strategies on empowerment for rural communities should be outlined by the Sarawak State Government. The aspects that need due consideration include:

- Including a clause in the rural development policy that allows the rural community to have a say in decisions made during the planning phase of development. Monitoring and assessing might be added to the opportunity. Opportunities offered to the community must include a coaching and mentoring procedure to guarantee that objectives are fulfilled.
- Other things that must be done include implementing policies (rules) that encourage community engagement, harnessing the potential of village community institutions, and having a more transparent village government.

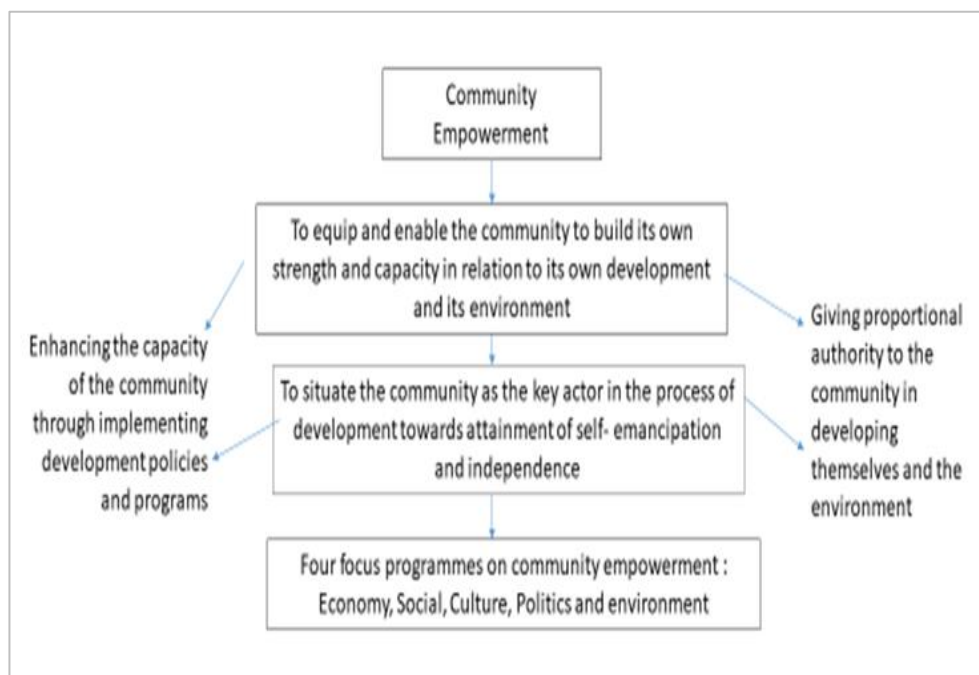


Fig. 34. Operational structure of community empowerment

b. Empowering young community members to be productive

To increase access to productive resources, policies and initiatives that support young women's and men's participation in rural labour markets must also support their participation in decision-making processes and offer them relevant, high-quality education and training. Initiatives include cultivating entrepreneurial skills, offering financial support and coaching to new businesses, expanding technical vocational education training to remote regions and enhancing its quality and relevance, and working across ministries. Additionally, initiatives might be made to encourage the formation of cooperatives and broaden the availability of employment services. In this sense, the financial gain that comes from taking part in

community development initiatives inspires and motivates the young, innovative people of the community.

6.6. Unity and Identity

6.6.1. Party Politics a liability to unity

For many young and educated Dayaks, the topic of unity can become divisive if it is discussed and evaluated in light of the unity and advancement of other ethnic groups in Sarawak. Nonetheless, it is a topic that is essential to participatory development and community involvement. Despite being Sarawak's biggest ethnic group, the younger generation of Dayaks may not like comparisons to other non-Dayak groups because they are a fractured group at both the macro and local levels of the social community-scape.⁵ Dayak unity may pale in comparison. This was revealed by the majority of the interview participants in my research. They were sceptical of the programmes on unity for the community, especially those initiated by politicians from the ruling party and government-friendly NGOs from their own community who were perceived to have hidden political agenda. The local JKKK may not provide politicians from the opposition camp and non-governmental organisations (NGOs) the "open-arm welcome" they need to run any community-unity programme if

⁵ The Dayaks of Sarawak comprise the Iban, Bidayuh, Orang Ulu and other tribes as listed below. They constitute 46 percent of the Sarawak population. (Sarawak Gazette, 2017)

their goals and causes diverge from those of the government or ruling party. Because of this, unity is kept at ransom, and the community JKKK will only support and participate in social events and unity programmes that are promoted by members of the governing party and government-friendly NGOs like DBNA and SDNU.

Party politics has been a divisive factor for the Dayak community, especially Dayak Iban, since the early years of Malaysia. Although the Dayak Iban across Sarawak share the same language, cultural values and *adat* or customary practices, politically, they are the most divided group in Sarawak. And this is evident in the longhouse community. Benedict Sandin, a Dayak Iban Scholar and former curator of Sarawak Museum, in his book, *The Sea Dayaks of Borneo*, notes that, “the Iban originally had no term which recognised their indisputable ethnic unity”. Sir Charles Brooke, the second White Rajah of Sarawak, who reigned from 3 August 1868 to 17 May 1917, believed that “only Iban could be used to fight Iban or only Dayak can kill Dayak.” (Stuart, 2006). This is very true in the context of the current political situation of the Dayak Iban. The ethnic group can be found in all of the political parties in Sarawak with the exception of PAS and Amanah. Dayak politics is a house divided (Sebli, in New Sarawak Tribune, 2019). The new generation of educated Dayaks, including the potential and aspiring Dayak leaders of the rural community, cannot be blamed for turning away from the current Dayak political

leadership in the government in search of a "saving grace" outside the political domain to restore Dayak unity. Politics succeeded in dividing the Dayaks along deep political lines and patronage all the way down to the grassroots level after 57 years since Malaysia was formed. The interviewees for my study characterised the probable "saving grace" as a new "collective leadership" made up of well-known community leaders without a power agenda who could be relied upon to motivate and guide the Dayak community towards unity and away from polarising party politics.

6.6.2. Pro-Government NGOs seemingly constrained

Given the current situation, it is unrealistic to expect well-known Dayak NGOs like the Sarawak Dayak National Union (SDNU) and the Dayak Bidayuh National Association (DBNA) to create a workable and long-lasting plan that would open the door for the Dayak community to regain its unity, pride, and dignity. Since their top executives are also senior politicians or government officials and the two NGOs get large yearly donations from the government, the SDNU and DBNA are both government-friendly and GPS-friendly NGOs that are in many respects obligated to and indebted to the governing party. Therefore, addressing community needs and expectations without seeking input from the State government or the ruling party, or pursuing a Dayak community

unification agenda outside of the ruling party's chosen course of action, may place the two NGOs on a collision course with the government. The majority of interviewees disclosed this when asked questions on unity.

Recommendations and Propositions.

a. Setting up of Council of Dayak Community Elders.

Dayak elders chosen from among the community leaders will comprise the proposed Council. An impartial panel made up of academics, businesspeople, retired senior bureaucrats, and retired Dayak judges will make the pick. Politicians are not allowed to be elected or appointed to the council. The council will have an advisory function. Since it won't be involved in any issues pertaining to party politics or power dynamics, it will be impartial and independent. The council has broad social and cultural support and is a representation of the community's strength and solidarity.

6.6.3. Dayak Community Church as unifying and centripetal force

My study's conclusions unequivocally show that the Christian faith and the rural Dayak community church are the other—and probably the only—recourse that can help the community's members develop a strong sense of belonging founded on shared Christian values. The choice to employ the church as a unifying force was prompted by the study's conclusions that

political parties, their respective Dayak leaders, and well-known Dayak NGOs are constrained by specific circumstances that keep them from pursuing the entire scope of the Dayak community's unity agenda. Christianity is the majority religion of the rural Dayak communities and almost every village has a chapel. And where chapels or churches are not available, the longhouse corridor called '*ruai*' or community hall, '*Balai Raya*', would be used for Sunday worship service led by a visiting priest or pastor from the nearby parish church and for weekday evening prayer meetings. To the rural Dayak community, the church or Christianity is a reliable source of social capital that engenders unity, shared identity, interpersonal relationships, shared understanding, shared norms, and values, trust, cooperation, and reciprocity. They value the church highly because it is a gathering place for the faithful, a place where they renew their Christian faith, and a place where everyone is treated equally and in unison in their belief in the promise of eternal salvation and the application of moral principles that promote harmony and community participation. However, this is far from suggesting that as Christians they would sever completely their links with traditional rituals. At least during the transition period in their journey of faith, they would gradually depart from the old traditional belief and rituals. The first group of Dayak Christian converts was in 1869 in Singai, Bau. (RC Diocese Resource Centre, Kuching). Native churches of various denominations have proliferated in the rural Dayak districts in recent years. According to the Association of Churches Sarawak Ecumenical

Centre in Kuching (2019), they include Roman Catholic, Anglican, Methodist, Sidang Injil Borneo, Baptist, Seventh Day Adventist, and, more recently, Gereja Bethany Indonesia or Bethany Church Indonesia. These rural churches are becoming more important in the community's life, and native believers' faith is also rising. The fact that 80,000 people attended a two-night Christian revival mass gathering at Jubilee Ground in Kuching on September 14–15, 2019, with the majority of them being Dayaks from the rural areas, is evidence of the revival and spread of Christianity among the rural Dayaks as well as the decline of traditional pagan beliefs. The Dayak Daily (15 Sept 2019) ran a banner headline that read “Over 50,000 Christians pray for unity at Pentecostal Night.” The Borneo Post (17 Sept, 2019), ran a story that read “Largest Pentecostal Night in Sarawak witnesses new wave of revival”. In response to numerous requests from the rural Dayaks, the next Christian revival gathering will be held in November 2020 in Simanggang, that is in the Dayak Iban heartland (Janang in Borneo Post, 17 Sept, 2019). All this points to the growing potential that Christianity and the village church has in fostering unity and social cohesion in the community. Church leaders and well-educated Christian Dayaks are particularly concerned about the fact that many older Dayaks in rural areas continue to practise some pagan customs and beliefs while identifying as Christians. According to the church, a believer cannot hold both beliefs simultaneously. Reverend Danold Jute, the Anglican Bishop of Sarawak and Brunei and a Dayak Bidayuh himself, claims that

elderly Christian Dayaks in the rural communities are seeing a change in their religious beliefs. The bishop asserts that people need a shepherd to lead them away from the traditional route. This means that the church needs to play a bigger and more active role in teaching and enlightening the parishioners about the "dos and don'ts" of Christian living as well as providing regular spiritual guidance and support until they are fully enlightened and can confidently claim to be a part of the larger community of faith. All of this points to the importance of Christianity, which would ultimately become a defining theme in the Dayak community's rural existence. The Dayak community's conversion to Christianity has not been without complications. Internal tensions and a sense of loss resulted after conversion for some people, who saw it as a rejection of their ancestral beliefs and customs. Christianity, however, offered many Dayaks a way to advance in society and a sense of empowerment. While permitting the retention of some ancient rituals, churches have frequently developed into hubs for communal cohesiveness, helping to establish new social standards. Dayak culture has been incorporated into Christian rituals over time, resulting in a distinctive fusion that honours their ancestry and their just discovered religion.

Through their religious transformation, the Dayak community continues to negotiate the opportunities and problems of modern life. Even while Christianity has greatly altered their way of life, it has also caused them to

reassess who they are. Many Dayaks now live in a situation where they must balance their ancient customs with Christian beliefs. As the Dayak community adjusts to a world that is constantly changing while clinging to the foundations of their rich tradition, this dynamic has spurred conversations about identity, cultural preservation, and the group's future. In recent decades, a small yet notable percentage of the Dayak population has embraced Islam, often influenced by the neighbouring Muslim Malays. This conversion represents a significant cultural shift, as those who adopt the Islamic faith typically integrate the religious and cultural practices of the Muslim Malays into their lives. This transformation is not merely a change in religion but also a comprehensive adoption of new social customs, culinary traditions, and modes of community interaction that align more closely with Islamic principles.

Recommendation and Call for Action

a. Proposed Rural Dayak Church Outreach Network (RUDCON)

The proposition is for the setting up of RUDCON under the purview of the Association of Churches Sarawak (ACS), supported by mainline churches, namely, Roman Catholic, Anglican, Methodist, Baptist, Seventh Day Adventist and Sidang Injil Borneo. ACS is a non-political and non-profit organisation and is therefore acceptable to the Dayak community, both in the urban and rural areas as well to Dayak political leaders. However, no

politicians or NGOs with questionable political neutrality will be allowed to sit in the main committee or subcommittees of RUDCON. They are welcome to extend their support in whatever form and in their individual capacity but not in their capacity as a minister, an elected State Assemblyman or Member of Parliament. According to item 6.6.2.a, RUDCON will consult the proposed Council of Dayak Elders on issues related to Dayak culture and customs. They may also be asked to attend significant main committee meetings, such as those that address church celebrations in the Dayak Christian calendar and revival meetings in rural areas. Given their familiarity with and respect for the rural communities, the Council of Dayak Community Elders is anticipated to serve as a mediator. The Rural Dayak Church Outreach Network offers the faith map, while the Council of Elders provides the cultural map. Together, they provide the Dayak unity map, which is crucial for the growth of community participation.

6.6. Subjects for further research

The following topics and related research are essential and relevant to social anthropological studies of the rural Dayak population. They have surfaced during my study and offered a challenging opportunity to gain insight into the current Dayak situation, including their problems, aspirations, and expectations along with the complex

dynamics of governmental and traditional authority. They need to be studied further.

I append below two proposed areas for further research.

- a. Comparative study of Sarawak Dayak and Kalimantan Barat Dayak, focusing on unity, identity and centrality of faith
- b. Dayak journey of faith: From pagan hills to church sanctuary.

The Dayak people will be studied using a socio-anthropological method in this study, with an emphasis on identifying and understanding the social and cultural elements that shaped the spiritual paths and emotional reactions of thousands of individuals throughout history. From this journey of trust and exploration, a new Dayak narrative is revealed.

6.7. Concluding Remarks

The study has enabled a critical and comprehensive knowledge and understanding of the community participatory development processes in rural Sarawak. It highlights the intersection of structural and functional components and mechanisms that impact and mould the Dayak community's social and behavioural traits in rural areas. While functionalism seeks to explain social institutions from the perspective of its functions, structural functionalism sees society as a functional interplay of different components forming an overall structure. The study addresses

this. The study's theoretical framework offers a helpful conceptual lens to help explain how people are organising themselves or are being assisted in organising through community-based methods to social change. Using this analytical method, I drew from a five-dimensional framework: the historical and contextual social dimension; the building of social capital; the multidisciplinary approach to unity and identity; power dynamics and participation; and integrated communication.

Rural community development in Sarawak necessitates that the stakeholders—the community, pertinent government authorities, investment firms, and non-governmental organisations (NGOs)—form cooperative partnerships that enable them to collaborate across a wide range of social platforms in pursuit of sustainable participatory development, going beyond the theoretical framework and textbook theories. Through the study, policy makers, development planners, and implementers will have a better understanding of the significance of integrating participatory development into the State development plan. This might entail reorganising the current administrative structure and group management methodology at the village level. The key findings of my study will then be discussed and debated in government seminars and workshops.

The Dynamics of rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication

Questionnaire for Community residents

Dear Participant,

Thank you for taking time to complete this questionnaire and agreeing to be part of this research study. Your answers to the following questions will help guide the effort to prepare a Strategic Plan on Participatory Development Communication for your community. The survey will be used as a tool and responses will be confidential.

The questionnaire is made up of six (6) parts:

Part 1: Biodata

Part 2: Quality of Life

Part 3: Social Relations and Interaction in the Community

Part 4: Household Income from Plantation

Part 5: Growth and Development

Part 6: Planning

PART 1: BIODATA

Tick the appropriate answer

1. What is your gender? Male Female -
2. What is your age? 18-25 26-35 36-45 46-55 56-65 65+
3. How long have you lived in the village? 0-5 years 5-10 years 10-20 years 20+ years
4. What is your religion? Roman Catholic () Protestant () Muslim () Pagan () Other Religion ()
5. Are religious values an important part of the community's life? YES () NO () NO IDEA ()
6. What is your highest education? Primary () Secondary () Skills Training Centre ()
College () University ()
7. Income per month (if applicable): RM1,000 – 1,500 RM1,600 – 2,000. RM2,100 – 2,600
RM2,700 – 3,200 RM3,300 – 3,800 RM3,900 – 3,400 RM3,500 – 4,000 Above RM4,000

PART 2: QUALITY OF LIFE

8. How satisfied are you with living in the village? *(Circle or Tick the appropriate answer)*

Very Satisfied Satisfied Dissatisfied Very Dissatisfied No Opinion

9. What do you like most about living in the village? *Tick the appropriate answer*

- small town convenience
- the cost of living
- medical facilities
- knowing everyone
- quiet community
- Friendly
- family atmosphere
- caring community
- peaceful neighborhood
- library

10. What do you like least about living in the village? *Tick the appropriate answer*

- Continuous increases on price of goods
- Leaders elected by popularity rather than competency
- Wasteful spending by local council
- Very little population growth
- No activities for youth/adults
- Lack of recreational/entertainment activities
- Lack of stores
- Poor academically performing schools
- Village not kept clean
- Complacency
- Poor streets/roads
- Quality of local leadership
- Slow law enforcement response
- Decreased economic activity
- High dropout rate of schools
- Lack of community leaders
- Poverty

11. How proud are you to live in this neighbourhood? *Tick the appropriate answer*

Extremely proud () Quite proud ()
Moderately proud () Slightly proud ()
Not at all proud ()

12. How would you categorize the quality of life in your community? *Tick the appropriate answer*

Excellent () Poor () No opinion ()
Generally good () Below-average ()

13. How important are the following factors to the quality of life in your village ? (Check one box that applies to each factor)

	Very Important	Important	Somewhat Important	Not at All Important	No Opinion
Safe place to live					
Clean and attractive					
Hometown atmosphere					
Adequate medical facilities					
Strong religious values					
Selection of housing					
Quality of schools					
Shopping opportunities					
Environmental quality of water and open space					
Parks and recreation facilities (public & private)					
Public services (Library, Police, Fire)					
Proximity to employment					
Transportation system with easy access throughout the city					
Walkability					

14. Over the past five years, do you believe that the quality of life in your village has improved, stayed about the same, or declined? (Circle or Tick the appropriate answer)

Improved

Stayed about the same

Declined

If improved, why do you believe the community has improved? Tick the appropriate answers, maximum of three.

- Better income and job opportunities
- More social facilities and public amenities
- Improved infrastructure
- Better leadership of the local elected assemblyman
- Good development programme by the local council;
- Cooperation among the local residents
- Good schools
- Good church leaders

If declined, why do you believe the community has declined? Tick the appropriate answers, maximum of three

- We are losing good citizens
- Overall appearance of the village
- Lack of jobs
- Affordable housing lacking
- Not spending public funds wisely
- Council services have declined
- Crime rate

- Poor schools
- No shopping opportunities
- Laws not enforced
- Lazy people
- No sense of pride
- Drugs

15. Do you have access to internet ? YES () NO ()

16. Which newspapers do you read? Borneo Post/Utusan Borneo () Tribune () Utusan Sarawak ()
Berita Harian () Kosmo () Other ()

17. How many hours in a day do you listen to radio ?

18. Which radio station ? _____
And which programme do you listen to most of the time? _____

19. Do you read any of the publications produced by Information Department Sarawak? YES () NO ()

20. Would you recommend your village to your family or friends as a good place to live?
Yes - No -

If Yes, what would be the one major reason? *Tick the appropriate answer*

- Modern village atmosphere
- The churches
- People look out for each other
- Family oriented
- Affordability
- Safe place to live
- Livable community
- Hometown Feel

If No, what would be the one major reason? *Tick the appropriate answer*

- Lack of employment opportunities
- Lack of Housing
- Lack of shopping centers
- Not a very good school system
- Lack of youth activities
- Need vision in elected officials and community leaders
- Streets/roads are poor
- Limited resources
- Too many foreign workers in plantations

21. Does your village offer the housing and services to allow you to age in place (continue to live in the village) if you choose to do so? Yes () No ()

22. What would you say are the three (3) most critical issue facing your village today? *Tick the appropriate answers*

- NCR Land
- Local government development priorities
- Housing

- Jobs
- Lack of retail businesses
- Improving education
- Drug problem
- Activities for youth
- Lack of leadership in Village Security and Development Committee
- Lack of local government services
- Infrastructure-streets/roads/sewage
- Entertainment
- Poor law enforcement
- No population growth

PART 3: SOCIAL RELATIONS AND INTERACTION IN THE COMMUNITY

23. How many of your neighbours do you know? *Tick the appropriate answer*

- All of them
- Most of them
- About half of them
- A few of them
- None of them

24. How strong is the sense of community in this neighbourhood? *Tick the appropriate answer*

- Extremely strong
- Quite strong
- Moderately strong
- Slightly strong
- Not at all strong

25. How often do you attend functions or social activities in the community? *Tick the appropriate answer*

- Extremely often
- Quite often
- Moderately often
- Slightly often
- Not at all often

26. If you do not attend functions or activities in the community, why not?

Brief answer:

27. How often do you participate in activities in the community? *Tick the appropriate answer*

- Extremely often
- Quite often
- Moderately often
- Slightly often
- Not at all often

28. If you do not participate in activities in the community, why not?

Brief answer:

29. What types of events would you attend if they were organised in the community?

Brief answer:

30. What types of activities would you participate in if they were available in the community?

Brief answer:

PART 4: HOUSEHOLD INCOME FROM PLANTATION

31. Does anyone in your household work outside of the village? Yes () No ()

If Yes, why? *Tick the appropriate answer*

- lack of employment base in the village
- better salary outside the village
- specialised job located elsewhere
- personal preference

32. How many people in your household work in the oil palm plantations? *Circle the appropriate answer*

None One Two Three Four

33. What is the total monthly income of your household members working in the oil palm plantations?

Tick the appropriate answer

RM1,000 – 1,500 RM1,600 – 2,000 RM2,100 – 2,600 RM2,700 – RM3,200 RM3,300 – 3,800

RM3,900 – 4,400 RM4,500 – 5,000 More than RM5,000

PART 5: GROWTH & DEVELOPMENT

34. What do you think about the current growth rate in your village? *Tick the appropriate answer*

Too Fast () About Right () Too Slow () No Opinion ()

35. How strongly would you support or oppose policies regarding growth in Sebauh? (Check one box for each policy)

	Strongly Support	Support	Oppose	Strongly Oppose	No Opinion
Policies that restrict growth					
Policies that pace growth in targeted areas					
No policies; unlimited growth					

36. Which of the following types of developments would you like to see more for the community, keep at the same level, or see fewer of? (Check one for each development type)

	More	Same	Fewer	No Opinion
Office buildings				
Retail centers				
Neighborhood service retail				
Mixed Use Developments (live/work)				
Restaurants				
Entertainment/attractions				
Grocery stores				
Hotels/motels				
Industry				
Business parks				
Apartments				
Townhouses				
Retirement/Assisted Living Housing				
Mobile Homes				
Low-Income/Public Housing				

37. In constructing future facilities, how important or unimportant are the following issues? (Check one box for each issue)

	Very Important	Important	Somewhat Important	Not at All Important	No Opinion
That the facility generates pride in the community					
That it be attractive					
That it be cutting edge					
That it includes significant amounts of landscaping					
That it be sustainable					
That it be economical					

PART 6: PLANNING

38. Presently, how satisfied or dissatisfied are you with the following aspects of your community? (Check one box for each aspect)

	Strongly Satisfied	Satisfied	Dissatisfied	Strongly Dissatisfied	No Opinion
The overall appearance of your neighborhood					
Community and the church					
Social and cultural activities					
Cooperation and interaction					
Role of village NGOs					
Overall level of safety in the community					
Availability of well-paying, diverse job opportunities					
The distribution of commercial and residential land use					
The quality and quantity of public parks and recreation facilities					
Quality of streets, water, sewer, and infrastructure					
Education					
Care for the aging folk					

39. What evening(s) during the week would be the most convenient for you to attend public meetings to discuss programmes or activities for the community? (Circle or Tick the appropriate answer

Monday Tuesday Wednesday Thursday Friday Saturday Sunday

40. What form of communication do you prefer to be notified of public meetings? (Circle or Tick the appropriate answers. Your answer may be more than one)

Mail Newspaper Flyers E-mail handphone/sms Facebook Public display Posters

Notification Address if desired: _____

Thank you for your time!

Please return completed survey by 27 August, 2016 either by mail to Toman Mamora (address: 93, Pelita heights, Lorong Stutong 1B3 Jalan Stutong, 93350 KUCHING) or you can fax the survey to 082-464255 or email to tdamora@gmail.com.

Dinamika Pembangunan Masyarakat Luar Bandar di Sarawak: Satu Kajian Evaluatif terhadap Komunikasi Penyertaan Pembangunan (*The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication*)

Soal Selidik (Questionnaire) untuk Penduduk Masyarakat

Tuan/Puan yang dihormati,

Terima kasih kerana sudi melapangkan masa untuk mengisi borang soalan ini dan mempersetujui menjadi sebahagian dari pengajian ini.

Jawapan anda untuk soalan berikut akan menyumbang terhadap usaha menyediakan sebuah Rancangan Strategik Komunikasi Penyertaan Pembangunan untuk masyarakat anda. Survei kajian ini akan digunakan sebagai alat dan jawapan akan di kategorikan sulit.

Soal selidik (Questionnaire) ini terdiri daripada enam (6) bahagian.

Bahagian 1: Biodata peribadi

Bahagian 2: Nilai dan kualiti hidup

Bahagian 3: Perhubungan Sosial dan Interaksi dalam Masyarakat

Bahagian 4: Pendapatan isi rumah dari ladang

Bahagian 5: Pertumbuhan dan Perkembangan

Bahagian 6: Perancangan

BAHAGIAN 1: BIODATA

Tandakan dengan ✓ jawapan yang sesuai

1. Apakah jantina anda? Lelaki () Perempuan ()
2. Berapakah umur anda? 18-25 () 26-35 () 36-45 () 46-55 () 56-65 () 65+ ()
3. Sudah berapa lama tinggal di desa ini? 0-5 tahun () 5-10 tahun () 10-20 tahun () 20 tahun + ()
4. Agama anda? Catholic () Protestant () Muslim () Agama Pagan () Agama Lain ()
5. Apakah nilai agama merupakan bahagian penting dalam hidup masyarakat? YA () TIDAK () TANPA IDEA ()
6. Apakah pendidikan tertinggi anda? Rendah () Menengah () Pusat Latihan Kemahiran ()
Kolej () Universiti ()

7. Pendapatan per bulan (sekira boleh diaplikasi): RM1,000 – 1,500 RM1,600 – 2,000. RM2,100 – 2,600
RM2,700 – 3,200 RM3,300 – 3,800 RM3,900 – 3,400 RM3,500 – 4,000 Above RM4,000

BAHAGIAN 2: KUALITI HIDUP

8. Sejauh manakah anda berpuas hati dengan hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

Puas hati amat () Puas hati () Tak Puas hati () Tak Puas Hati sangat () Tak ada pendapat ()

9. Apakah yang paling anda suka tentang hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

- Kemudahan sebuah bandar kecil ()
- Kos sara hidup ()
- Kemudahan perubatan ()
- Tahu semua orang ()
- Sebuah masyarakat tentram ()
- Mesra ()
- Suasana kekeluargaan ()
- Masyarakat penyayang ()
- Kejiranan aman ()
- Perpustakaan ()

10. Apakah perkara yang anda tidak suka sekali semasa tinggal di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

- Kenaikan harga barang ()
- Pemimpin dipilih kerana populariti bukan kecekapan ()
- Perbelanjaan membazir oleh majlis tempatan ()
- Kadar pertumbuhan penduduk yang sangat rendah ()
- Tiada kegiatan untuk golongan muda dan dewasa ()
- Kurang kegiatan rekreasi dan hiburan ()
- Kekurangan kedai ()
- Prestasi akademik sekolah yang tidak baik ()
- Kawasan kampung tidak dijaga dengan bersih ()
- Sikap puas hati penduduk tempatan ()
- Jalan dan lorong yang kurang baik ()
- Kualiti kepimpinan tempatan ()
- Kegiatan ekonomi yang menurun ()
- Kadar keciciran dari sekolah yang tinggi ()
- Kekurangan pemimpin masyarakat ()
- Kemiskinan ()

11. Bagaimanakah anda bangga dengan hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

Bangga sekali () Agak bangga ()
Sederhana berbangga () Sedikit berbangga ()
Tidak berbangga ()

12. Bagaimana anda mengkategorikan kualiti hidup di kampung anda? *Tandakan dengan ✓ jawapan yang sesuai*
 Cemerlang () tidak baik () Tiada pendapat ()
 Pada umumnya baik () bawah purata ()

13. Bagaimanakah pentingnya factor-faktor berikut terhadap kualiti hidup di kampung anda? *Tandakan kotak yang sesuai bagi setiap factor.*

	Amat Penting	Penting	Agak penting	Tidak penting	Tiada pendapat peribadi
Tempat yang selamat					
Bersih dan menarik					
Suasana halaman kampung					
Fasiliti perubatan cukup					
Nilai agama tinggi					
Pemilihan perumahan					
Kualiti sekolah					
Peluang membeli belah					
Kualiti alam persekitaran dan air					
Taman dan kemudahan rekreasi					
Khidmat Awam (Pustaka, Polis, Bomba)					
Jarak ke tempat kerja					
Sistem pengangkutan: - Mudah menghubungi bandar					
Senang untuk berjalan kaki					

14. Dalam tempoh lima (5) tahun yang lalu, adakah anda percayai bahawa kualiti hidup di kampung anda telahpun meningkat, sama seperti dahulu atau menurun? *Tandakan dengan ✓ jawapan yang sesuai*

Meningkat () Sama seperti dahulu () Menurun ()

Sekiranya meningkat, apakah sebab-sebabnya dalam fikiran anda kualiti hidup masyarakat di kampung anda telah meningkat? *Tandakan dengan ✓ jawapan yang sesuai*

- Pendapatan dan peluang pekerjaan lebih baik ()
- Lebih banyak kemudahan social dan awam ()
- Infrastruktur yang lebih baik ()
- Corak kepimpinan yang lebih baik ditunjukkan oleh wakil rakyat tempatan ()
- Program pembangunan yang baik dijalankan oleh majlis tempatan ()
- Kerjasama di kalangan penduduk tempatan ()
- Sekolah bermutu ()
- Pemimpin gereja yang efektif ()

Sekiranya ada kemerosotan, apakah sebab-sebabnya dalam fikiran dan jangkaan anda? *Tandakan dengan ✓ jawapan yang sesuai*

- Kehilangan penduduk yang baik dan berguna ()

- Penampilan keseluruhan kampung ()
- Kekurangan pekerjaan ()
- Kekurangan perumahan dengan harga berpatutan ()
- Tidak membelanjakan wang Kerajaan dengan baik ()
- Prestasi perkhidmatan Majlis daerah menurun ()
- Kadar jenayah ()
- Kemudahan sekolah tidak memuaskan ()
- Tidak ada peluang untuk membeli belah ()
- Undang-undang tidak dikuatkuasakan dengan baik ()
- Banyak penduduk malas ()
- Penduduk setempat tidak punya kebanggaan terhadap kampung sendiri ()
- Dadah atau narkotik ()

15. Apakah anda boleh akses internet ? Boleh () Tidak ()
16. Surat kabar yang mana anda baca? Borneo Post/Utusan Borneo () Sarawak Tribune () Urusan Sarawak () Berita Harian () Kosmo () Surat khabar lain ()
17. Berapa jam sehari anda mendengar radio ?
18. Stesyen radio yang mana ? _____
Rancangan apa yang anda kerap mendengar? _____
19. Apakah anda ada membaca majalah atau terbitan dikeluarkan oleh Jabatan Penerangan Sarawak?
Ada () Tidak ()
20. Apakah anda rela merekomendasikan kampung ini kepada keluarga dan teman anda sebagai tempat yang sesuai untuk mereka tinggal ? Ya () Tidak ()

Sekiranya jawapannya YA, apakah sebab utama? *Tandakan dengan ✓ jawapan yang sesuai*

- Suasana kampung moden ()
- Gereja ()
- Penduduk mengambil kepentingan sesama mereka ()
- Budaya setempat yang tertumpu pada kekeluargaan ()
- Kemampuan ()
- Tempat yang selamat untuk tinggal ()
- Masyarakat setempat yang sesuai untuk tinggal bersama ()
- Perasaan halaman kampung sendiri ()

Sekiranya TIDAK, apakah sebab utama ? *Tandakan dengan ✓ jawapan yang sesuai*

- Kurang peluang pekerjaan ()
- Kurang perumahan ()
- Kurang kedai untuk membeli belah ()
- Sistem sekolah yang tidak memuaskan ()
- Kekurangan aktiviti untuk golongan muda ()
- Wakil rakyat setempat dan pemimpin masyarakat perlukan wawasan. ()
- Jalan dan lorong di kampung dalam keadaan tidak baik ()
- Kekurangan sumber tempatan ()
- Terlalu banyak pekerja asing di ladang ()

21. Apakah kampung anda ada menawarkan khidmat perumahan dan social agar dalam usia tua nanti anda boleh terus tinggal di kampung ini dengan selesa? ADA () TIDAK ()

22. Bagi anda, apakah tiga (3) isu atau perkara kritikal yang sedang dihadapi kampung anda sekarang? *Tandakan dengan ✓ jawapan yang sesuai*

- Tanah Pusaka Bumiputera ()
- Rancangan pembangunan oleh Kerajaan tempatan. ()
- Perumahan ()
- Pekerjaan ()
- Kekurangan perniagaan runcit ()
- Peningkatan kualiti pendidikan ()
- Masalah dadah ()
- Kegiatan untuk belia ()
- Kekurangan kepimpinan di Jawatankuasa Pembangunan dan Keselamatan Kampung ()
- Kekurangan perkhidmatan Kerajaan Tempatan ()
- Infrastruktur – jalan, lorong dan peparitan ()
- Hiburan ()
- Penguatkuasaan undang-undang kurang baik ()
- Tidak ada pertumbuhan penduduk setempat ()

BAHAGIAN 3: PERHUBUNGAN SOSIAL DAN INTERAKSI DI KALANGAN MASYARAKAT

23. Berapa orang jiran yang dikenali anda? *Tandakan dengan ✓ jawapan yang sesuai*

- Semua mereka ()
- Hampir semua ()
- Separuh dari mereka ()
- Sejumlah kecil ()
- Tiada seorang jiran pun ()

24. Sekuat manakah semangat kemasyarakatan di kalangan penduduk kampung?

Tandakan dengan ✓ jawapan yang sesuai

- Amat kuat ()
- Agak kuat ()
- Sederhana kuat ()
- Sedikit kuat ()
- Tidak kuat sama sekali ()

25. Berapa kerapkah anda menghadiri majlis atau kegiatan social di kampung? *Tandakan dengan ✓ jawapan yang sesuai*

- Kerap sekali ()
- Agak kerap ()
- Sederhana kerap ()
- Sedikit sering ()
- Sama sekali tidak sering ()

Sekira anda tidak menghadiri majlis atau kegiatan di kampung, apa sebabnya?

Tolong jawab dengan ringkas : :

26. Berapa kerap anda mengambil bahagian dalam aktiviti masyarakat kampung? *Tandakan dengan ✓ jawapan yang sesuai*

- Kerap sekali ()

- Agak kerap ()
- Sederhana kerap ()
- Sedikit sering ()
- Tidak sama sekali sering ()

27. Sekira anda tidak mengambil bahagian dalam aktiviti masyarakat di kampung, apa sebabnya?

Jawapan ringkas:

28. Apakah jenis aktiviti, sekira dianjurkan oleh masyarakat kampung, yang anda akan hadiri ?

Jawapan ringkas:

29. Apakah jenis aktiviti yang anda akan sertai sekiranya aktiviti tersebut dikelolakan oleh masyarakat kampung?

Jawapan ringkas:

BAHAGIAN 4: PENDAPATAN ISI RUMAH DARI LADANG SAWIT

30. Adakah sesiapa dari keluarga anda yang kerja di luar atau jauh dari kampung? ADA () TIDAK ()

31. Sekira ADA, kenapa? *Tandakan dengan ✓ jawapan yang sesuai*

- Tiada peluang pekerjaan di kampung ()
- Gaji lebih tinggi kalau bekerja di luar kampung ()
- Pekerjaan khusus hanya terdapat di luar kampung ()
- Pilihan peribadi ()

32. Berapa orang dari keluarga anda yang bekerja di ladang sawit? *Tandakan dengan ✓ jawapan yang sesuai*
Tiada () Satu () Dua () Tiga () Empat ()

33. Apakah jumlah pendapatan setiap bulan seisi keluarga yang bekerja di ladang sawit? *Tandakan dengan ✓ jawapan yang sesuai*

RM1,000 – 1,500 RM1,600 – 2,000 RM2,100 – 2,600 RM2,700 – RM3,200 RM3,300 – 3,800

RM3,900 – 4,400 RM4,500 – 5,000 Lebih dari RM5,000

BAHAGIAN 5: PERTUMBUHAN DAN PEMBANGUNAN

34. Apakah pendapat anda tentang kadar pertumbuhan kampung anda sekarang? *Tandakan dengan ✓ jawapan yang sesuai*

Terlalu pesat()

Agak baik()

Terlalu perlahan ()

Tiada pendapat ()

35. Sejauh manakah anda menyokong atau menentang dasar mengenai pembangunan di kampung anda? *Tandakan kotak yang sesuai bagi setiap factor.*

Dasar	Sokong kuat	Sokong	Tentang	Tentang kuat	Tiada pendapat
Yang menyekat pembangunan					
Yang fokus di kawasan tertentu					
Tiada dasar. Pembangunan Tanpa batasan					

36. Yang mana diantara jenis pembangunan yang anda inginkan lebih banyak untuk kampung anda, atau diteruskan dalam tahap sama atau dikurangkan? *Tandakan kotak yang sesuai bagi setiap factor.*

	Lebih banyak	Sama	Kurang	Tiada pendapat
Bangunan pejabat				
Pusat jualan				
Perkhidmatan runcit				
Pembangunan campuran (kerja/tinggal)				
Restoran				
Hiburan				
Kedai runcit				
Hotel				
Kilang industri				
Taman perniagaan				
Apartmen				
Rumah bandar				
Perumahan untuk orang bersarah				
Rumah berpindah				
Perumahan kos rendah				

37. Dalam rancangan membina kemudahan awam di masa depan, betapa penting atau tidak penting perkara berikut? *Tandakan kotak yang sesuai bagi setiap factor.*

	Penting sekali	Penting	Agak penting	Tidak penting sama sekali	Tiada pendapat
Kemudahan menjadi Kebangsaan masyarakat					
Kemudahan mesti menarik					
Lain daripada yang lain					
Beri perhatian terhadap Landskap persekitaran					
Mampan					
Harga berpatutan					

38. Pada masa kini, sejauh mana anda puas hati atau tidak puas hati dengan perkara berikut mengai masyarakat kampung anda? *Tandakan kotak yang sesuai bagi setiap factor*

	Sangat puas hati	Puas hati	Tidak puas hati	Sama sekali tidak puas hati	Tiada pendapat
Keadaan keseluruhan kampung					
Masyarakat dan gereja					
Aktiviti sosial dan budaya					
Kerjasama dan interaksi					
Peranan NGO di kampung					
Keselamatan di kampung pada keseluruhan					
Ketersediaan pelbagai Peluang pekerjaan					
Pembahagian tanah untuk Perumahan dan komersil					
Kualiti dan kuantiti Taman umum and Kemudahan rekreasi					
Kualiti infrastruktur, Kemudahan awam, Perparitan dan air					
Pendidikan					
Kemudahan untuk Menjaga orang tua					

39. Hari apa yang paling sesuai untuk anda menghadiri mesyuarat awam di waktu petang untuk membincangkan program atau aktiviti untuk masyarakat? *Tandakan dengan √ jawapan yang sesuai*

Isnin () Selasa () Rabu () Khamis () Jumaat () Sabtu () Ahad ()

40. Apakah cara komunikasi yang anda lebih gemari untuk mendapatkan pengumuman mesyuarat umum di kampung? *Tandakan dengan √ jawapan yang sesuai. Jawapan anda boleh lebih dari satu*

Surat () Surat khabar () Risalah () E-mail () handphone/sms () Facebook () Poster ()

Alamat notifikasi jika dikehendaki: _____

Terima kasih kerana meluangkan waktu untuk kajian ini.

Sila kembalikan borang yang telah diisi tidak lewat dari 27 Ogos 2016 kepada Toman Mamora (alamat: 93, Pelita heights, Lorong Stutong 1B3 Jalan Stutong, 93350 KUCHING) atau faks kepada 082-464255 atau email kepada: tdamora@gmail.com.

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, 2015 – 2018
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.
- Study sponsor: Yayasan Tunku Abdul Rahman Scholarship (Yayasan Sarawak)

OVERVIEW OF SOCIAL PROFILE OF SEBAUH LONGHOUSE COMMUNITY

To: District Officer (Mr Desmond)

I seek your kind cooperation and assistance in obtaining the following information in regard to the social profile of the longhouse community in Sebauh, Bintulu

1. Population and ethnic and religious breakdown (latest census, if available)
2. Number of longhouses
3. Select and name **four large longhouses** with the following accompanying details:
 - 3.1. Tuai Rumah (names)
 - 3.2. Number of “pintu” (household doors) per longhouse

- 3.3. Population
- 3.4. Demographic pattern
 - 3.4.1. Number of longhouse residents within the following age groups
10 – 19 (); 20 – 40 (); 41 – 65 (); Above 65 ()
 - 3.4.2. Gender ratio (men/women)
 - 3.4.3. Average education level of those below 40 in these longhouses
4. General trend of education among the young longhouse residents in Sebauh over the past 10 – 20 years, showing rise in percentage of those completing secondary education and college/university education.
5. Religious breakdown of longhouse residents in Sebauh (expressed in percentage : (a) Christianity (b) Paganism and Islam
6. The number (or Percentage) of longhouse residents working outside Sebauh – whether in Bintulu town or other cities/towns in Sarawak or outside Sarawak

7. NCR Land

7.1. Size of NCR land (in the vicinity of Sebauh longhouses) being developed jointly with private sector/government for large-scale plantations

7.2. The number of longhouse residents who are direct participants of these NCR plantations, either as salaried workers or contractors.

8. What are the major infrastructure projects, public amenities and economic activities which are currently being undertaken to facilitate the sustainable growth of Sebauh as part of the economic co-prosperity sphere of Bintulu?

9. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, since 2015
- Faculty of Arts and Social Sciences, University of Nottingham
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OVERVIEW OF SOCIAL PROFILE OF KAMPUNG OPAR COMMUNITY

*To: District Officer Encik **Enting** @ **Inting Ak Nyami***

I seek your kind cooperation and assistance in obtaining the following information in regard to the social profile of the community in Kampung Opar, Bau.

1. Population and ethnic and religious breakdown (latest census, if available)
2. Number of houses/ households
3. Demographic pattern
 - 3.1. Number of residents within the following age groups
10 – 19 (); 20 – 40 (); 41 – 65 (); Above 65 ()
 - 3.2. Gender ratio (men/women)
 - 3.3. Average education level of those below 40 residing in the village

4. General trend of education among the young village residents in Kampung Opar over the past 10 – 20 years, showing rise in percentage of those completing secondary education and college/university education.
5. Religious breakdown of residents in Kampung Opar (expressed in percentage : (a) Christianity (b) Paganism and (c) Islam
6. The number (or Percentage) of residents working outside Kampung Opar – whether in Bau (only 20 mins away), Kuching or any other cities/towns in Sarawak or outside Sarawak
7. NCR Land
 - 7.1. Size of NCR land (in the vicinity of Kampung Opar) being developed jointly with private sector/government for large-scale plantations
 - 7.2. Number of NCR landowners involved in the plantation development

- 7.3. The number of village residents who are direct participants of the NCR plantation developed by SALCRA, either as salaried workers or contractors.
8. What are the major infrastructure projects, public amenities and economic activities which are currently being undertaken to facilitate the sustainable growth of Kampung Opar as an integral part of the wider economic co=prosperity sphere of Kuching/Bau/Lundu.
9. What is the status of the Opar Rural Growth centre (RGC) ?
10. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora



RESEARCH CONSENT FORM

**The Dynamics of Rural Community Development in Sarawak: An Evaluative
Study of Participatory Development Communication**

1. I confirm that I have read and understood the information sheet for the above study and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.
3. I have received enough information to make an informed decision about taking part in the interview.
4. I understand that I can raise questions, offer criticisms and make suggestions.
5. I agree to the interview / focus group / consultation being video recorded.
6. I agree to the use of anonymised quotes in publications.

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Participant Code (for research team use): _____

ATTACHMENT E

CORE THEMES AND QUESTIONS FOR INTERVIEWS

Core themes

The core themes, which are highlighted in the theoretical framework in relation to the problems and issues in question, are incorporated into the questions and discussion points for the interviews, discussions and focus study groups. They are as follows::

- Community-based consultation on development
- Power, space and control
- Culture, religion and unity of the community
- Effective Leadership
- Community participation in the process of development: from planning to implementation and evaluation
- Communication and information

QUESTIONS:

Participatory Development

- a. If community development is about building the capacities of communities to solve their own problems, what strategic measures must be drawn up to integrated the efforts of the parties concerned (communities, government administration and private sector) to support community development?

- b. Participation is basic to participatory development. In view of the wide-ranging state control over the social space and development agenda of a community, what appropriate strategic measures need to be drawn up to reconfigure existing power relations to enhance community participation,?
- c. How can top-down government administrative control on the development agenda of a community (focus on Dayak community) be made accommodative within the context of power relations?

ICT and Impact on Development

- d. How would ICT and digital network impact the rural community in terms of socioeconomic development?

Empowering the community

- e. What are your views on ways to widen the “space” for the Bidayuh community to be involved in the planning and decision-making process at the lower level?
- f. Do you see the need to review the existing appointment of community leaders to allow the local villagers to have a say in the election or selection?
- g. Community-based consultation and Participatory Rural Appraisal (PRA) involving the stakeholders are a growing trend that is supported by the United

Nations. How would you see the State Government incorporating these into its structure and administrative process?

- h. Report Cards of YBs to measure performance. There are suggestions for assessment to be done in consultation with the community. Your comments, please.
- i. State Implementation Monitoring Unit (SIMU). At present, the monitoring system only focuses on major projects and tracking the progress and expenditure incurred. However, feedback and views from the community are not monitored or measured. The situation warrants an adjustment of the unit. Your comments, please.

The Dayaks in Kalimantan Barat

- j. In the post-Suharto regime, the democratic space has opened up significantly across Indonesia and the move towards decentralisation has seen more powers given to provincial governments. Against this backdrop, Kalimantan Barat emerged and the period saw the Dayaks coming out of their “oppressed enclaves” and playing increasingly important roles in politics and administration and involving themselves in a bigger way in commerce and industry. For the Dayaks in Kalimantan Barat, unity has been a key factor that kept them together under the oppressive regime of Suharto and it was NGOS such as Yayasan Pancur Kasih, Koperasi Credit Union (CU) Pancur Kasih and later Majelis Adat

Dayak Nasional (set up in 2008) and Dewan Adat Dayak (DAD – set up in 2001) which played a major role in negotiating “the power path” for the Dayaks in Kalimantan Barat. Further unity of the Dayaks in Kalimantan Barat came about when the community also chose to identify with Christianity (irrespective of denominations) in a setting when the Malays, Banjar, Javanese and Bugis in Kalimantan Barat found themselves naturally grouped under a common faith (Islam).

Some Christian organizations which used to detach themselves from the politics of the region also joined the political lobbying. The Association of Indonesian Christian Intelligentsia (PIKI) under the leadership of Mian Simanjuntak tried to increase the role of Christians and Dayaks in government offices. Together with other Dayak (and Christian) organizations, PIKI issued a political statement to urge the government to give more significant roles to the Dayaks. Since then, things have changed dramatically for the better of the Dayak community in Kalimantan Barat. I call this experience as the Kalimantan Barat model on socioeconomic struggle of the Dayaks.

Questions:

- Can I have your comments on the above?
- How would you compare Sarawak Dayak community with their counterparts in Kalimantan Barat

- What would consider to be the strong salient features of Kalimantan Barat Dayak that deserve praise and are worthy of emulation for

Sarawak Dayak community? How would Sarawak Dayak go about to achieve some measures of what Dayaks in Kalimantan Barat have accomplished?

Thank you.



Toman Mamora

APPENDIX F

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, 2015 – 2018
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak:
An Evaluative Study of Participatory Development Communication.

OVERVIEW OF NCR LAND DEVELOPMENT IN SEBAUH: CHALLENGES AND OPPORTUNITIES TO THE LONGHOUSE COMMUNITY

Encik Desmond Douglas Jerukan
District Officer
Sebauh
Bintulu

Further to our telephone conversation this morning (4 January, 2017), I am pleased to append below some salient points of inquiry, including questions, relating to NCR land and its development in Sebauh. I look forward to your response to them. As mentioned to you earlier, the exercise forms part of the ongoing research for my Phd study (Sociology) at University of Nottingham.

Points of enquiry / Questions:

1. What is the total acreage of NCR land in the vicinity of Sebauh longhouses?
2. Which longhouses have legitimate claim over these tracts of NCR land and how many families and/or individuals are involved in the ownership?
3. What is the status of the NCR land now? : Claims being processed? Under perimeter survey? Titles already issued? Some leased out on joint-venture with Government agency and private sector for plantation development?

APPENDIX F

4. What are some of the problems and challenges faced by the longhouse residents, government implementing agencies and private sector in acquiring and development the NCR land for commercial purposes?

Are outside pressure groups and NGOS involved directly or indirectly in initiating or aggravating some of these problems?

5. How do the parties concerned / stakeholders go about in resolving these problems?
6. Do the joint-venture partners of an NCR land Development scheme have any sustainable measure or programme to ensure continued support and participation from the local residents? What are they?
7. Citing an example of an ongoing NCR land development activity (Oil Palm Plantation), please indicate the following:
 - 7.1. The number of NCR owners from the longhouse
 - 7.2. How many of them are given business contract by the plantation company?
 - 7.3. How many are employed in the plantation? Daily paid or monthly paid?
8. Do the plantation company / companies help to organise social activities (such as festivals, gotong royong longhouse programme and civic activities) that involve longhouse residents' participation? If yes, what are they? And how responsive are the longhouse residents?

Thank you.



Toman Mamora

Appendix G

Ethical Considerations

1. Full written consent should be obtained from the participants prior to the study. He or she will be provided with a Participant Information Sheet and Consent Form.
2. All ethical issues and risks will be communicated to the participants.
3. Research participants will not be subjected to harm in whatever way.
4. Respect for the dignity of research participants will be upheld and prioritised.
5. The protection of the privacy of research participants will be ensured.
6. Adequate level of confidentiality of the research data will be ensured.
7. Anonymity of individuals and organisations participating in the research will have to be ensured.
8. Any deception or exaggeration about the aims and objectives of the research will be avoided.
9. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests will be declared.
10. Any type of communication in relation to the research will be done with honesty and transparency.
11. Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided.
12. Demographic data concerning the participant will be collected and stored and they are to be treated with confidentiality at all times.

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, since 2015
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.
- Study sponsor: Yayasan Tunku Abdul Rahman Scholarship (Yayasan Sarawak)

OVERVIEW OF SOCIAL PROFILE OF KAMPUNG OPAR COMMUNITY

*To: District Officer Encik **Enting** @ **Inting Ak Nyami***

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9. What is the status of the Opar Rural Growth centre (RGC) ?
10. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora

APPENDIX I

Excerpts from book on '*Sarawak and Transformation: The social, economic and digital transformation of Sarawak*'

Producer: Premier Department,
Sarawak State Government

Research & Text: Toman Mamora

Date of production: May, 2020

HOPE AND TRANSFORMATION

Forging partnership in
participatory development

Hope and Transformation



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To leapfrog into a digital future, emphasis must be placed on the institutional and infrastructure environments, which would help to improve tangibly the reliance and speed of the internet while also significantly lowering clients' internet access costs.

Opportunities for deepening knowledge and broadening understanding of new innovations

in the digital journey abound. These are encouraging signs for Sarawak's efforts to maximise the potential of digital technology and digitalisation, as well as the inclusion of digital economy as a new economic strategy in the State Transformation Plan.



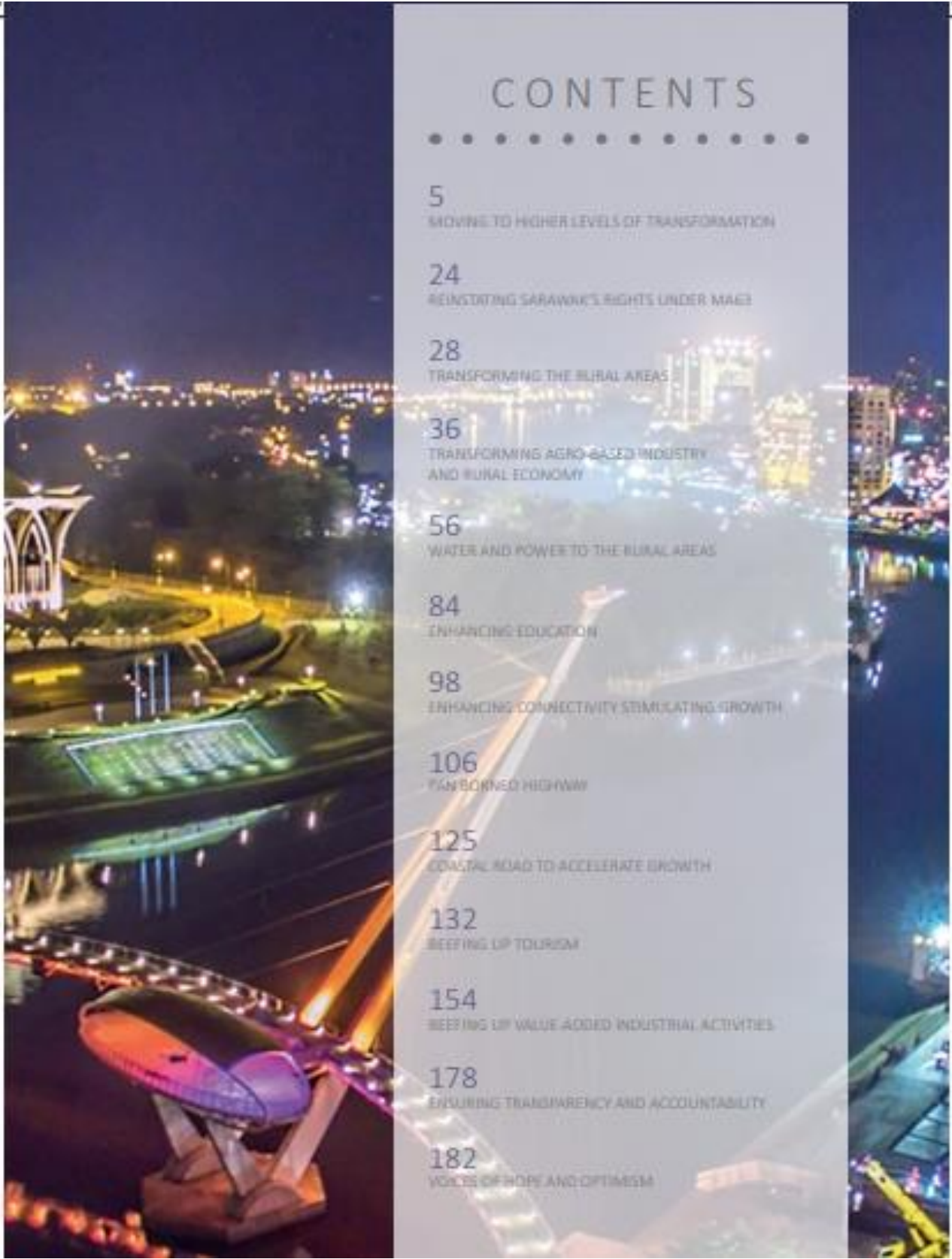
There is now general agreement that grassroots involvement in development is necessary and that communication is crucial

Engaging the community

UKAS highlights the importance of two-way communication processes that involve spreading messages, providing information, or influencing people to alter their behaviour. It wants to prioritise bottom-up strategies that aim to make decision-makers more aware as well as horizontal strategies that promote conversation centred on problem analysis and the search for solutions.

In addition to providing support, UKAS offers assistance and guidance to organisers in the districts and communities for state-sponsored events such as Sarawak Independence Day, the birthday of Yang Di Pertua Negeri, and National Independence celebrations.

By collaborating on large-scale events, especially at the district level, UKAS aims to foster greater community involvement and collaboration as well as give the locals a



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HYDROGEN ECONOMY AND THE WAY FORWARD



The earth-breaking ceremony for the first integrated hydrogen production plant and refueling station in Kuching was performed by the Chief Minister.

The hydrogen economy can play a pivotal role in future sustainable energy systems. Apart from being used as transportation fuel, hydrogen is an essential integrator that can solve the intermittency problem associated with renewable energy. It creates electricity for the grid and for remote, off-grid communities.

Sarawak has embarked on a pilot project to produce hydrogen as a form of renewable energy and as part of efforts to reduce carbon dioxide emissions. The development of a hydrogen production plant and refueling station, along with the acquisition of three hydrogen fuel-cell buses are essentially pilot projects

which come under Sarawak's applied research and development programme on hydrogen gas.

Hydrogen fuel-cell buses are just one of the many initiatives undertaken by the state in advancing the cause of the hydrogen economy. Many countries across the world are pursuing

SARAWAK & TRANSFORMATION

THE SOCIAL, ECONOMIC AND
DIGITAL TRANSFORMATION OF SARAWAK

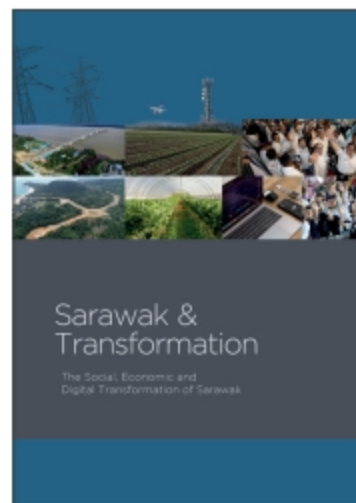
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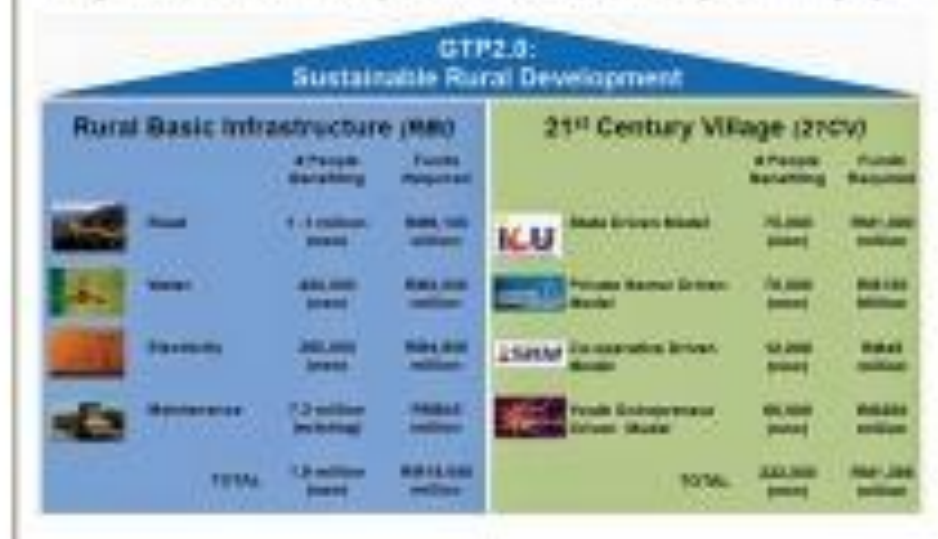


Sarawak has embarked on its digital transformation journey in a big way, with strategies and roadmap drawn up to involve the full gamut of the State Government and all sectors of the economy. It is a journey that will eventually bring to bear the inevitable presence and applications of digital technology to provide efficiency, convenience and productivity to all facets of the economy and community life.

Datuk Patinggi (Dr) Abang Johari
Tun Abang Haji Openg
Chief Minister of Sarawak

Rural Development & 21st Century Village

The GTP 2.0 Sustainable Rural Development NORA will inspire RM15.9 billion budget from 2013 to 2015 to implement 8 initiatives benefiting 2.1 million people.



Source: Ministry of Rural Development, Government of Malaysia

The key  under the National Rural Transformation Programme are rural roads, rural electricity and water supply, rural health services, rural financial institutions, broadband connectivity, rural schools, communities affected by typhoid, poverty and sustainable environment enhancement.

improves the rural and urban areas as expanding its prosperity sphere and provides a comprehensive network for connectivity on a long-term basis.

With the dynamics of integration set in motion, the rural areas can look forward to benefiting from the provision of a vast network of public utilities such as treated water supply, grid-level electricity supply, telecommunications, and internet connectivity.

As anticipation of improved connectivity, the rural areas will naturally open up to new economic opportunities, when the movement of people and goods across the national lands increases the two-way flow of investments and trade and pushes the familiar boundary to a new territory.



Construction of Marudi Bridge, costing over RM75 million is progressing well and is expected to be completed in early 2023.

Left: The construction of roads that extend into the vast expanse of the rural areas will open up large tracts of idle land for plantation development which will significantly improve the economic livelihood of the local people.

The provision of adequate infrastructure along with macro-economic stability and a long-term development strategy, is one of the necessary conditions for sustainable economic and social development. This is especially so for isolated rural communities across the vast expanse of Sarawak, most of which are relatively sparsely populated and vastly dispersed.

Many are not easily accessible and many too, albeit the number is declining, still thrive on subsistence living. The key to shattering the crutches of isolation and economic backwardness lies in infrastructure which connects the rural to the rest of Sarawak and opens up vast opportunities for harnessing of local resources and mobility of goods, people and services.

With the wheel of transformation already set in motion to achieve the developed-state status by 2030, infrastructure development plays a crucial role in enabling Sarawak to sustain high growth rates and provide for a more even spread of the benefits of growth among its people. The critical role of infrastructure in facilitating growth is widely recognised, and well borne out by cross-country experience.

SUSTAINED ECONOMIC GROWTH

Infrastructure investment is an important driving force to achieve rapid and sustained economic growth. The availability of a good system of infrastructure augurs well for the modernisation and commercialisation of agriculture across Sarawak's vast hinterland and the achievement of income surpluses for capital accumulation. It provides a basis for the expansion of local manufacturing industries, as well as enlarging markets for the outputs of these industries.

The link between infrastructure and development is a continuous and dynamic process. Progress in development has to be preceded, accompanied and followed by progress in infrastructure to provide for the self-accelerating process of economic development.

The Dynamics of rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication

Questionnaire for Community residents

Dear Participant,

Thank you for taking time to complete this questionnaire and agreeing to be part of this research study. Your answers to the following questions will help guide the effort to prepare a Strategic Plan on Participatory Development Communication for your community. The survey will be used as a tool and responses will be confidential.

The questionnaire is made up of six (6) parts:

Part 1: Biodata

Part 2: Quality of Life

Part 3: Social Relations and Interaction in the Community

Part 4: Household Income from Plantation

Part 5: Growth and Development

Part 6: Planning

PART 1: BIODATA

Tick the appropriate answer

1. What is your gender? Male Female -
2. What is your age? 18-25 26-35 36-45 46-55 56-65 65+
3. How long have you lived in the village? 0-5 years 5-10 years 10-20 years 20+ years
4. What is your religion? Roman Catholic () Protestant () Muslim () Pagan () Other Religion ()
5. Are religious values an important part of the community's life? YES () NO () NO IDEA ()
6. What is your highest education? Primary () Secondary () Skills Training Centre ()
College () University ()
7. Income per month (if applicable): RM1,000 – 1,500 RM1,600 – 2,000. RM2,100 – 2,600
RM2,700 – 3,200 RM3,300 – 3,800 RM3,900 – 3,400 RM3,500 – 4,000 Above RM4,000

PART 2: QUALITY OF LIFE

8. How satisfied are you with living in the village? *(Circle or Tick the appropriate answer)*

Very Satisfied Satisfied Dissatisfied Very Dissatisfied No Opinion

9. What do you like most about living in the village? *Tick the appropriate answer*

- small town convenience
- the cost of living
- medical facilities
- knowing everyone
- quiet community
- Friendly
- family atmosphere
- caring community
- peaceful neighborhood
- library

10. What do you like least about living in the village? *Tick the appropriate answer*

- Continuous increases on price of goods
- Leaders elected by popularity rather than competency
- Wasteful spending by local council
- Very little population growth
- No activities for youth/adults
- Lack of recreational/entertainment activities
- Lack of stores
- Poor academically performing schools
- Village not kept clean
- Complacency
- Poor streets/roads
- Quality of local leadership
- Slow law enforcement response
- Decreased economic activity
- High dropout rate of schools
- Lack of community leaders
- Poverty

11. How proud are you to live in this neighbourhood? *Tick the appropriate answer*

Extremely proud () Quite proud ()
Moderately proud () Slightly proud ()
Not at all proud ()

12. How would you categorize the quality of life in your community? *Tick the appropriate answer*

Excellent () Poor () No opinion ()
Generally good () Below-average ()

13. How important are the following factors to the quality of life in your village ? (Check one box that applies to each factor)

	Very Important	Important	Somewhat Important	Not at All Important	No Opinion
Safe place to live					
Clean and attractive					
Hometown atmosphere					
Adequate medical facilities					
Strong religious values					
Selection of housing					
Quality of schools					
Shopping opportunities					
Environmental quality of water and open space					
Parks and recreation facilities (public & private)					
Public services (Library, Police, Fire)					
Proximity to employment					
Transportation system with easy access throughout the city					
Walkability					

14. Over the past five years, do you believe that the quality of life in your village has improved, stayed about the same, or declined? (Circle or Tick the appropriate answer)

Improved

Stayed about the same

Declined

If improved, why do you believe the community has improved? Tick the appropriate answers, maximum of three.

- Better income and job opportunities
- More social facilities and public amenities
- Improved infrastructure
- Better leadership of the local elected assemblyman
- Good development programme by the local council;
- Cooperation among the local residents
- Good schools
- Good church leaders

If declined, why do you believe the community has declined? Tick the appropriate answers, maximum of three

- We are losing good citizens
- Overall appearance of the village
- Lack of jobs
- Affordable housing lacking
- Not spending public funds wisely
- Council services have declined
- Crime rate

- Poor schools
- No shopping opportunities
- Laws not enforced
- Lazy people
- No sense of pride
- Drugs

15. Do you have access to internet ? YES () NO ()

16. Which newspapers do you read? Borneo Post/Utusan Borneo () Tribune () Utusan Sarawak ()
Berita Harian () Kosmo () Other ()

17. How many hours in a day do you listen to radio ?

18. Which radio station ? _____
And which programme do you listen to most of the time? _____

19. Do you read any of the publications produced by Information Department Sarawak? YES () NO ()

20. Would you recommend your village to your family or friends as a good place to live?
Yes - No -

If Yes, what would be the one major reason? *Tick the appropriate answer*

- Modern village atmosphere
- The churches
- People look out for each other
- Family oriented
- Affordability
- Safe place to live
- Livable community
- Hometown Feel

If No, what would be the one major reason? *Tick the appropriate answer*

- Lack of employment opportunities
- Lack of Housing
- Lack of shopping centers
- Not a very good school system
- Lack of youth activities
- Need vision in elected officials and community leaders
- Streets/roads are poor
- Limited resources
- Too many foreign workers in plantations

21. Does your village offer the housing and services to allow you to age in place (continue to live in the village) if you choose to do so? Yes () No ()

22. What would you say are the three (3) most critical issue facing your village today? *Tick the appropriate answers*

- NCR Land
- Local government development priorities
- Housing

- Jobs
- Lack of retail businesses
- Improving education
- Drug problem
- Activities for youth
- Lack of leadership in Village Security and Development Committee
- Lack of local government services
- Infrastructure-streets/roads/sewage
- Entertainment
- Poor law enforcement
- No population growth

PART 3: SOCIAL RELATIONS AND INTERACTION IN THE COMMUNITY

23. How many of your neighbours do you know? *Tick the appropriate answer*

- All of them
- Most of them
- About half of them
- A few of them
- None of them

24. How strong is the sense of community in this neighbourhood? *Tick the appropriate answer*

- Extremely strong
- Quite strong
- Moderately strong
- Slightly strong
- Not at all strong

25. How often do you attend functions or social activities in the community? *Tick the appropriate answer*

- Extremely often
- Quite often
- Moderately often
- Slightly often
- Not at all often

26. If you do not attend functions or activities in the community, why not?

Brief answer:

27. How often do you participate in activities in the community? *Tick the appropriate answer*

- Extremely often
- Quite often
- Moderately often
- Slightly often
- Not at all often

28. If you do not participate in activities in the community, why not?

Brief answer:

29. What types of events would you attend if they were organised in the community?

Brief answer:

30. What types of activities would you participate in if they were available in the community?

Brief answer:

PART 4: HOUSEHOLD INCOME FROM PLANTATION

31. Does anyone in your household work outside of the village? Yes () No ()

If Yes, why? *Tick the appropriate answer*

- lack of employment base in the village
- better salary outside the village
- specialised job located elsewhere
- personal preference

32. How many people in your household work in the oil palm plantations? *Circle the appropriate answer*

None One Two Three Four

33. What is the total monthly income of your household members working in the oil palm plantations?

Tick the appropriate answer

RM1,000 – 1,500 RM1,600 – 2,000 RM2,100 – 2,600 RM2,700 – RM3,200 RM3,300 – 3,800

RM3,900 – 4,400 RM4,500 – 5,000 More than RM5,000

PART 5: GROWTH & DEVELOPMENT

34. What do you think about the current growth rate in your village? *Tick the appropriate answer*

Too Fast () About Right () Too Slow () No Opinion ()

35. How strongly would you support or oppose policies regarding growth in Sebauh? (Check one box for each policy)

	Strongly Support	Support	Oppose	Strongly Oppose	No Opinion
Policies that restrict growth					
Policies that pace growth in targeted areas					
No policies; unlimited growth					

36. Which of the following types of developments would you like to see more for the community, keep at the same level, or see fewer of? (Check one for each development type)

	More	Same	Fewer	No Opinion
Office buildings				
Retail centers				
Neighborhood service retail				
Mixed Use Developments (live/work)				
Restaurants				
Entertainment/attractions				
Grocery stores				
Hotels/motels				
Industry				
Business parks				
Apartments				
Townhouses				
Retirement/Assisted Living Housing				
Mobile Homes				
Low-Income/Public Housing				

37. In constructing future facilities, how important or unimportant are the following issues? (Check one box for each issue)

	Very Important	Important	Somewhat Important	Not at All Important	No Opinion
That the facility generates pride in the community					
That it be attractive					
That it be cutting edge					
That it includes significant amounts of landscaping					
That it be sustainable					
That it be economical					

PART 6: PLANNING

38. Presently, how satisfied or dissatisfied are you with the following aspects of your community? (Check one box for each aspect)

	Strongly Satisfied	Satisfied	Dissatisfied	Strongly Dissatisfied	No Opinion
The overall appearance of your neighborhood					
Community and the church					
Social and cultural activities					
Cooperation and interaction					
Role of village NGOs					
Overall level of safety in the community					
Availability of well-paying, diverse job opportunities					
The distribution of commercial and residential land use					
The quality and quantity of public parks and recreation facilities					
Quality of streets, water, sewer, and infrastructure					
Education					
Care for the aging folk					

39. What evening(s) during the week would be the most convenient for you to attend public meetings to discuss programmes or activities for the community? (Circle or Tick the appropriate answer

Monday Tuesday Wednesday Thursday Friday Saturday Sunday

40. What form of communication do you prefer to be notified of public meetings? (Circle or Tick the appropriate answers. Your answer may be more than one)

Mail Newspaper Flyers E-mail handphone/sms Facebook Public display Posters

Notification Address if desired: _____

Thank you for your time!

Please return completed survey by 27 August, 2016 either by mail to Toman Mamora (address: 93, Pelita heights, Lorong Stutong 1B3 Jalan Stutong, 93350 KUCHING) or you can fax the survey to 082-464255 or email to tdamora@gmail.com.

Dinamika Pembangunan Masyarakat Luar Bandar di Sarawak: Satu Kajian Evaluatif terhadap Komunikasi Penyertaan Pembangunan (*The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication*)

Soal Selidik (Questionnaire) untuk Penduduk Masyarakat

Tuan/Puan yang dihormati,

Terima kasih kerana sudi meluangkan masa untuk mengisi borang soalan ini dan mempersetujui menjadi sebahagian dari pengajian ini.

Jawapan anda untuk soalan berikut akan menyumbang terhadap usaha menyediakan sebuah Rancangan Strategik Komunikasi Penyertaan Pembangunan untuk masyarakat anda. Survei kajian ini akan digunakan sebagai alat dan jawapan akan di kategorikan sulit.

Soal selidik (Questionnaire) ini terdiri daripada enam (6) bahagian.

Bahagian 1: Biodata peribadi

Bahagian 2: Nilai dan kualiti hidup

Bahagian 3: Perhubungan Sosial dan Interaksi dalam Masyarakat

Bahagian 4: Pendapatan isi rumah dari ladang

Bahagian 5: Pertumbuhan dan Perkembangan

Bahagian 6: Perancangan

BAHAGIAN 1: BIODATA

Tandakan dengan ✓ jawapan yang sesuai

1. Apakah jantina anda? Lelaki () Perempuan ()
2. Berapakah umur anda? 18-25 () 26-35 () 36-45 () 46-55 () 56-65 () 65+ ()
3. Sudah berapa lama tinggal di desa ini? 0-5 tahun () 5-10 tahun () 10-20 tahun () 20 tahun + ()
4. Agama anda? Catholic () Protestant () Muslim () Agama Pagan () Agama Lain ()
5. Apakah nilai agama merupakan bahagian penting dalam hidup masyarakat? YA () TIDAK () TANPA IDEA ()
6. Apakah pendidikan tertinggi anda? Rendah () Menengah () Pusat Latihan Kemahiran ()
Kolej () Universiti ()

7. Pendapatan per bulan (sekira boleh diaplikasi): RM1,000 – 1,500 RM1,600 – 2,000. RM2,100 – 2,600
RM2,700 – 3,200 RM3,300 – 3,800 RM3,900 – 3,400 RM3,500 – 4,000 Above RM4,000

BAHAGIAN 2: KUALITI HIDUP

8. Sejauh manakah anda berpuas hati dengan hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

Puas hati amat () Puas hati () Tak Puas hati () Tak Puas Hati sangat () Tak ada pendapat ()

9. Apakah yang paling anda suka tentang hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

- Kemudahan sebuah bandar kecil ()
- Kos sara hidup ()
- Kemudahan perubatan ()
- Tahu semua orang ()
- Sebuah masyarakat tentram ()
- Mesra ()
- Suasana kekeluargaan ()
- Masyarakat penyayang ()
- Kejiranan aman ()
- Perpustakaan ()

10. Apakah perkara yang anda tidak suka sekali semasa tinggal di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

- Kenaikan harga barang ()
- Pemimpin dipilih kerana populariti bukan kecekapan ()
- Perbelanjaan membazir oleh majlis tempatan ()
- Kadar pertumbuhan penduduk yang sangat rendah ()
- Tiada kegiatan untuk golongan muda dan dewasa ()
- Kurang kegiatan rekreasi dan hiburan ()
- Kekurangan kedai ()
- Prestasi akademik sekolah yang tidak baik ()
- Kawasan kampung tidak dijaga dengan bersih ()
- Sikap puas hati penduduk tempatan ()
- Jalan dan lorong yang kurang baik ()
- Kualiti kepimpinan tempatan ()
- Kegiatan ekonomi yang menurun ()
- Kadar keciciran dari sekolah yang tinggi ()
- Kekurangan pemimpin masyarakat ()
- Kemiskinan ()

11. Bagaimanakah anda bangga dengan hidup di kampung ini? *Tandakan dengan ✓ jawapan yang sesuai*

Bangga sekali () Agak bangga ()
Sederhana berbangga () Sedikit berbangga ()
Tidak berbangga ()

12. Bagaimana anda mengkategorikan kualiti hidup di kampung anda? *Tandakan dengan ✓ jawapan yang sesuai*
 Cemerlang () tidak baik () Tiada pendapat ()
 Pada umumnya baik () bawah purata ()

13. Bagaimanakah pentingnya factor-faktor berikut terhadap kualiti hidup di kampung anda? *Tandakan kotak yang sesuai bagi setiap factor.*

	Amat Penting	Penting	Agak penting	Tidak penting	Tiada pendapat peribadi
Tempat yang selamat					
Bersih dan menarik					
Suasana halaman kampung					
Fasiliti perubatan cukup					
Nilai agama tinggi					
Pemilihan perumahan					
Kualiti sekolah					
Peluang membeli belah					
Kualiti alam persekitaran dan air					
Taman dan kemudahan rekreasi					
Khidmat Awam (Pustaka, Polis, Bomba)					
Jarak ke tempat kerja					
Sistem pengangkutan: - Mudah menghubungi bandar					
Senang untuk berjalan kaki					

14. Dalam tempoh lima (5) tahun yang lalu, adakah anda percayai bahawa kualiti hidup di kampung anda telahpun meningkat, sama seperti dahulu atau menurun? *Tandakan dengan ✓ jawapan yang sesuai*

Meningkat () Sama seperti dahulu () Menurun ()

Sekiranya meningkat, apakah sebab-sebabnya dalam fikiran anda kualiti hidup masyarakat di kampung anda telah meningkat? *Tandakan dengan ✓ jawapan yang sesuai*

- Pendapatan dan peluang pekerjaan lebih baik ()
- Lebih banyak kemudahan social dan awam ()
- Infrastruktur yang lebih baik ()
- Corak kepimpinan yang lebih baik ditunjukkan oleh wakil rakyat tempatan ()
- Program pembangunan yang baik dijalankan oleh majlis tempatan ()
- Kerjasama di kalangan penduduk tempatan ()
- Sekolah bermutu ()
- Pemimpin gereja yang efektif ()

Sekiranya ada kemerosotan, apakah sebab-sebabnya dalam fikiran dan jangkaan anda? *Tandakan dengan ✓ jawapan yang sesuai*

- Kehilangan penduduk yang baik dan berguna ()

- Penampilan keseluruhan kampung ()
- Kekurangan pekerjaan ()
- Kekurangan perumahan dengan harga berpatutan ()
- Tidak membelanjakan wang Kerajaan dengan baik ()
- Prestasi perkhidmatan Majlis daerah menurun ()
- Kadar jenayah ()
- Kemudahan sekolah tidak memuaskan ()
- Tidak ada peluang untuk membeli belah ()
- Undang-undang tidak dikuatkuasakan dengan baik ()
- Banyak penduduk malas ()
- Penduduk setempat tidak punya kebanggaan terhadap kampung sendiri ()
- Dadah atau narkotik ()

15. Apakah anda boleh akses internet ? Boleh () Tidak ()
16. Surat kabar yang mana anda baca? Borneo Post/Utusan Borneo () Sarawak Tribune () Urusan Sarawak () Berita Harian () Kosmo () Surat khabar lain ()
17. Berapa jam sehari anda mendengar radio ?
18. Stesyen radio yang mana ? _____
Rancangan apa yang anda kerap mendengar? _____
19. Apakah anda ada membaca majalah atau terbitan dikeluarkan oleh Jabatan Penerangan Sarawak?
Ada () Tidak ()
20. Apakah anda rela merekomendasikan kampung ini kepada keluarga dan teman anda sebagai tempat yang sesuai untuk mereka tinggal? Ya () Tidak ()

Sekiranya jawapannya YA, apakah sebab utama? *Tandakan dengan ✓ jawapan yang sesuai*

- Suasana kampung moden ()
- Gereja ()
- Penduduk mengambil kepentingan sesama mereka ()
- Budaya setempat yang tertumpu pada kekeluargaan ()
- Kemampuan ()
- Tempat yang selamat untuk tinggal ()
- Masyarakat setempat yang sesuai untuk tinggal bersama ()
- Perasaan halaman kampung sendiri ()

Sekiranya TIDAK, apakah sebab utama? *Tandakan dengan ✓ jawapan yang sesuai*

- Kurang peluang pekerjaan ()
- Kurang perumahan ()
- Kurang kedai untuk membeli belah ()
- Sistem sekolah yang tidak memuaskan ()
- Kekurangan aktiviti untuk golongan muda ()
- Wakil rakyat setempat dan pemimpin masyarakat perlukan wawasan. ()
- Jalan dan lorong di kampung dalam keadaan tidak baik ()
- Kekurangan sumber tempatan ()
- Terlalu banyak pekerja asing di ladang ()

21. Apakah kampung anda ada menawarkan khidmat perumahan dan social agar dalam usia tua nanti anda boleh terus tinggal di kampung ini dengan selesa? ADA () TIDAK ()

22. Bagi anda, apakah tiga (3) isu atau perkara kritikal yang sedang dihadapi kampung anda sekarang? *Tandakan dengan ✓ jawapan yang sesuai*

- Tanah Pusaka Bumiputera ()
- Rancangan pembangunan oleh Kerajaan tempatan. ()
- Perumahan ()
- Pekerjaan ()
- Kekurangan perniagaan runcit ()
- Peningkatan kualiti pendidikan ()
- Masalah dadah ()
- Kegiatan untuk belia ()
- Kekurangan kepimpinan di Jawatankuasa Pembangunan dan Keselamatan Kampung ()
- Kekurangan perkhidmatan Kerajaan Tempatan ()
- Infrastruktur – jalan, lorong dan peparitan ()
- Hiburan ()
- Penguatkuasaan undang-undang kurang baik ()
- Tidak ada pertumbuhan penduduk setempat ()

BAHAGIAN 3: PERHUBUNGAN SOSIAL DAN INTERAKSI DI KALANGAN MASYARAKAT

23. Berapa orang jiran yang dikenali anda? *Tandakan dengan ✓ jawapan yang sesuai*

- Semua mereka ()
- Hampir semua ()
- Separuh dari mereka ()
- Sejumlah kecil ()
- Tiada seorang jiran pun ()

24. Sekuat manakah semangat kemasyarakatan di kalangan penduduk kampung?

Tandakan dengan ✓ jawapan yang sesuai

- Amat kuat ()
- Agak kuat ()
- Sederhana kuat ()
- Sedikit kuat ()
- Tidak kuat sama sekali ()

25. Berapa kerapkah anda menghadiri majlis atau kegiatan social di kampung? *Tandakan dengan ✓ jawapan yang sesuai*

- Kerap sekali ()
- Agak kerap ()
- Sederhana kerap ()
- Sedikit sering ()
- Sama sekali tidak sering ()

Sekiranya anda tidak menghadiri majlis atau kegiatan di kampung, apa sebabnya?

Tolong jawab dengan ringkas : :

26. Berapa kerap anda mengambil bahagian dalam aktiviti masyarakat kampung? *Tandakan dengan ✓ jawapan yang sesuai*

- Kerap sekali ()

- Agak kerap ()
- Sederhana kerap ()
- Sedikit sering ()
- Tidak sama sekali sering ()

27. Sekira anda tidak mengambil bahagian dalam aktiviti masyarakat di kampung, apa sebabnya?

Jawapan ringkas:

28. Apakah jenis aktiviti, sekira dianjurkan oleh masyarakat kampung, yang anda akan hadir ?

Jawapan ringkas:

29. Apakah jenis aktiviti yang anda akan sertai sekiranya aktiviti tersebut dikelolakan oleh masyarakat kampung?

Jawapan ringkas:

BAHAGIAN 4: PENDAPATAN ISI RUMAH DARI LADANG SAWIT

30. Adakah sesiapa dari keluarga anda yang kerja di luar atau jauh dari kampung? ADA () TIDAK ()

31. Sekira ADA, kenapa? *Tandakan dengan ✓ jawapan yang sesuai*

- Tiada peluang pekerjaan di kampung ()
- Gaji lebih tinggi kalau bekerja di luar kampung ()
- Pekerjaan khusus hanya terdapat di luar kampung ()
- Pilihan peribadi ()

32. Berapa orang dari keluarga anda yang bekerja di ladang sawit? *Tandakan dengan ✓ jawapan yang sesuai*
Tiada () Satu () Dua () Tiga () Empat ()

33. Apakah jumlah pendapatan setiap bulan seisi keluarga yang bekerja di ladang sawit? *Tandakan dengan ✓ jawapan yang sesuai*

RM1,000 – 1,500 RM1,600 – 2,000 RM2,100 – 2,600 RM2,700 – RM3,200 RM3,300 – 3,800

RM3,900 – 4,400 RM4,500 – 5,000 Lebih dari RM5,000

BAHAGIAN 5: PERTUMBUHAN DAN PEMBANGUNAN

34. Apakah pendapat anda tentang kadar pertumbuhan kampung anda sekarang? *Tandakan dengan ✓ jawapan yang sesuai*

Terlalu pesat() Agak baik() Terlalu perlahan () Tiada pendapat ()

35. Sejauh manakah anda menyokong atau menentang dasar mengenai pembangunan di kampung anda? *Tandakan kotak yang sesuai bagi setiap factor.*

Dasar	Sokong kuat	Sokong	Tentang	Tentang kuat	Tiada pendapat
Yang menyekat pembangunan					
Yang fokus di kawasan tertentu					
Tiada dasar. Pembangunan Tanpa batasan					

36. Yang mana diantara jenis pembangunan yang anda inginkan lebih banyak untuk kampung anda, atau diteruskan dalam tahap sama atau dikurangkan? *Tandakan kotak yang sesuai bagi setiap factor.*

	Lebih banyak	Sama	Kurang	Tiada pendapat
Bangunan pejabat				
Pusat jualan				
Perkhidmatan runcit				
Pembangunan campuran (kerja/tinggal)				
Restoran				
Hiburan				
Kedai runcit				
Hotel				
Kilang industri				
Taman perniagaan				
Apartmen				
Rumah bandar				
Perumahan untuk orang bersarah				
Rumah berpindah				
Perumahan kos rendah				

37. Dalam rancangan membina kemudahan awam di masa depan, betapa penting atau tidak penting perkara berikut? *Tandakan kotak yang sesuai bagi setiap factor.*

	Penting sekali	Penting	Agak penting	Tidak penting sama sekali	Tiada pendapat
Kemudahan menjadi Kebangsaan masyarakat					
Kemudahan mesti menarik					
Lain daripada yang lain					
Beri perhatian terhadap Landskap persekitaran					
Mampan					
Harga berpatutan					

38. Pada masa kini, sejauh mana anda puas hati atau tidak puas hati dengan perkara berikut mengai masyarakat kampung anda? *Tandakan kotak yang sesuai bagi setiap factor*

	Sangat puas hati	Puas hati	Tidak puas hati	Sama sekali tidak puas hati	Tiada pendapat
Keadaan keseluruhan kampung					
Masyarakat dan gereja					
Aktiviti sosial dan budaya					
Kerjasama dan interaksi					
Peranan NGO di kampung					
Keselamatan di kampung pada keseluruhan					
Ketersediaan pelbagai Peluang pekerjaan					
Pembahagian tanah untuk Perumahan dan komersil					
Kualiti dan kuantiti Taman umum and Kemudahan rekreasi					
Kualiti infrastruktur, Kemudahan awam, Perparitan dan air					
Pendidikan					
Kemudahan untuk Menjaga orang tua					

39. Hari apa yang paling sesuai untuk anda menghadiri mesyuarat awam di waktu petang untuk membincangkan program atau aktiviti untuk masyarakat? *Tandakan dengan √ jawapan yang sesuai*

Isnin () Selasa () Rabu () Khamis () Jumaat () Sabtu () Ahad ()

40. Apakah cara komunikasi yang anda lebih gemari untuk mendapatkan pengumuman mesyuarat umum di kampung? *Tandakan dengan √ jawapan yang sesuai. Jawapan anda boleh lebih dari satu*

Surat () Surat khabar () Risalah () E-mail () handphone/sms () Facebook () Poster ()

Alamat notifikasi jika dikehendaki: _____

Terima kasih kerana meluangkan waktu untuk kajian ini.

Sila kembalikan borang yang telah diisi tidak lewat dari 27 Ogos 2016 kepada Toman Mamora (alamat: 93, Pelita heights, Lorong Stutong 1B3 Jalan Stutong, 93350 KUCHING) atau faks kepada 082-464255 atau email kepada: tdamora@gmail.com.

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, 2015 – 2018
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.
- Study sponsor: Yayasan Tunku Abdul Rahman Scholarship (Yayasan Sarawak)

OVERVIEW OF SOCIAL PROFILE OF SEBAUH LONGHOUSE COMMUNITY

To: District Officer (Mr Desmond)

I seek your kind cooperation and assistance in obtaining the following information in regard to the social profile of the longhouse community in Sebauh, Bintulu

1. Population and ethnic and religious breakdown (latest census, if available)
2. Number of longhouses
3. Select and name **four large longhouses** with the following accompanying details:
 - 3.1. Tuai Rumah (names)
 - 3.2. Number of “pintu” (household doors) per longhouse

- 3.3. Population
- 3.4. Demographic pattern
 - 3.4.1. Number of longhouse residents within the following age groups
10 – 19 (); 20 – 40 (); 41 – 65 (); Above 65 ()
 - 3.4.2. Gender ratio (men/women)
 - 3.4.3. Average education level of those below 40 in these longhouses
4. General trend of education among the young longhouse residents in Sebauh over the past 10 – 20 years, showing rise in percentage of those completing secondary education and college/university education.
5. Religious breakdown of longhouse residents in Sebauh (expressed in percentage : (a) Christianity (b) Paganism and Islam
6. The number (or Percentage) of longhouse residents working outside Sebauh – whether in Bintulu town or other cities/towns in Sarawak or outside Sarawak

7. NCR Land

7.1. Size of NCR land (in the vicinity of Sebauh longhouses) being developed jointly with private sector/government for large-scale plantations

7.2. The number of longhouse residents who are direct participants of these NCR plantations, either as salaried workers or contractors.

8. What are the major infrastructure projects, public amenities and economic activities which are currently being undertaken to facilitate the sustainable growth of Sebauh as part of the economic co-prosperity sphere of Bintulu?

9. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, since 2015
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.
- Study sponsor: Yayasan Tunku Abdul Rahman Scholarship (Yayasan Sarawak)

OVERVIEW OF SOCIAL PROFILE OF KAMPUNG OPAR COMMUNITY

*To: District Officer Encik **Enting** @ **Inting Ak Nyami***

I seek your kind cooperation and assistance in obtaining the following information in regard to the social profile of the community in Kampung Opar, Bau.

1. Population and ethnic and religious breakdown (latest census, if available)
2. Number of houses/ households
3. Demographic pattern
 - 3.1. Number of residents within the following age groups
10 – 19 (); 20 – 40 (); 41 – 65 (); Above 65 ()
 - 3.2. Gender ratio (men/women)
 - 3.3. Average education level of those below 40 residing in the village

4. General trend of education among the young village residents in Kampung Opar over the past 10 – 20 years, showing rise in percentage of those completing secondary education and college/university education.
5. Religious breakdown of residents in Kampung Opar (expressed in percentage : (a) Christianity (b) Paganism and (c) Islam
6. The number (or Percentage) of residents working outside Kampung Opar – whether in Bau (only 20 mins away), Kuching or any other cities/towns in Sarawak or outside Sarawak
7. NCR Land
 - 7.1. Size of NCR land (in the vicinity of Kampung Opar) being developed jointly with private sector/government for large-scale plantations
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- 7.3. The number of village residents who are direct participants of the NCR plantation developed by SALCRA, either as salaried workers or contractors.
8. What are the major infrastructure projects, public amenities and economic activities which are currently being undertaken to facilitate the sustainable growth of Kampung Opar as an integral part of the wider economic co=prosperity sphere of Kuching/Bau/Lundu.
9. What is the status of the Opar Rural Growth centre (RGC) ?
10. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora



RESEARCH CONSENT FORM

**The Dynamics of Rural Community Development in Sarawak: An Evaluative
Study of Participatory Development Communication**

1. I confirm that I have read and understood the information sheet for the above study and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.
3. I have received enough information to make an informed decision about taking part in the interview.
4. I understand that I can raise questions, offer criticisms and make suggestions.
5. I agree to the interview / focus group / consultation being video recorded.
6. I agree to the use of anonymised quotes in publications.

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Participant Code (for research team use): _____

ATTACHMENT E

CORE THEMES AND QUESTIONS FOR INTERVIEWS

Core themes

The core themes, which are highlighted in the theoretical framework in relation to the problems and issues in question, are incorporated into the questions and discussion points for the interviews, discussions and focus study groups. They are as follows::

- Community-based consultation on development
- Power, space and control
- Culture, religion and unity of the community
- Effective Leadership
- Community participation in the process of development: from planning to implementation and evaluation
- Communication and information

QUESTIONS:

Participatory Development

- a. If community development is about building the capacities of communities to solve their own problems, what strategic measures must be drawn up to integrated the efforts of the parties concerned (communities, government administration and private sector) to support community development?

- b. Participation is basic to participatory development. In view of the wide-ranging state control over the social space and development agenda of a community, what appropriate strategic measures need to be drawn up to reconfigure existing power relations to enhance community participation,?
- c. How can top-down government administrative control on the development agenda of a community (focus on Dayak community) be made accommodative within the context of power relations?

ICT and Impact on Development

- d. How would ICT and digital network impact the rural community in terms of socioeconomic development?

Empowering the community

- e. What are your views on ways to widen the “space” for the Bidayuh community to be involved in the planning and decision-making process at the lower level?
- f. Do you see the need to review the existing appointment of community leaders to allow the local villagers to have a say in the election or selection?
- g. Community-based consultation and Participatory Rural Appraisal (PRA) involving the stakeholders are a growing trend that is supported by the United

Nations. How would you see the State Government incorporating these into its structure and administrative process?

- h. Report Cards of YBs to measure performance. There are suggestions for assessment to be done in consultation with the community. Your comments, please.
- i. State Implementation Monitoring Unit (SIMU). At present, the monitoring system only focuses on major projects and tracking the progress and expenditure incurred. However, feedback and views from the community are not monitored or measured. The situation warrants an adjustment of the unit. Your comments, please.

The Dayaks in Kalimantan Barat

- j. In the post-Suharto regime, the democratic space has opened up significantly across Indonesia and the move towards decentralisation has seen more powers given to provincial governments. Against this backdrop, Kalimantan Barat emerged and the period saw the Dayaks coming out of their “oppressed enclaves” and playing increasingly important roles in politics and administration and involving themselves in a bigger way in commerce and industry. For the Dayaks in Kalimantan Barat, unity has been a key factor that kept them together under the oppressive regime of Suharto and it was NGOS such as Yayasan Pancur Kasih, Koperasi Credit Union (CU) Pancur Kasih and later Majelis Adat

Dayak Nasional (set up in 2008) and Dewan Adat Dayak (DAD – set up in 2001) which played a major role in negotiating “the power path” for the Dayaks in Kalimantan Barat. Further unity of the Dayaks in Kalimantan Barat came about when the community also chose to identify with Christianity (irrespective of denominations) in a setting when the Malays, Banjar, Javanese and Bugis in Kalimantan Barat found themselves naturally grouped under a common faith (Islam).

Some Christian organizations which used to detach themselves from the politics of the region also joined the political lobbying. The Association of Indonesian Christian Intelligentsia (PIKI) under the leadership of Mian Simanjuntak tried to increase the role of Christians and Dayaks in government offices. Together with other Dayak (and Christian) organizations, PIKI issued a political statement to urge the government to give more significant roles to the Dayaks. Since then, things have changed dramatically for the better of the Dayak community in Kalimantan Barat. I call this experience as the Kalimantan Barat model on socioeconomic struggle of the Dayaks.

Questions:

- Can I have your comments on the above?
- How would you compare Sarawak Dayak community with their counterparts in Kalimantan Barat

- What would consider to be the strong salient features of Kalimantan Barat Dayak that deserve praise and are worthy of emulation for

Sarawak Dayak community? How would Sarawak Dayak go about to achieve some measures of what Dayaks in Kalimantan Barat have accomplished?

Thank you.



Toman Mamora

APPENDIX F

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, 2015 – 2018
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.

OVERVIEW OF NCR LAND DEVELOPMENT IN SEBAUH: CHALLENGES AND OPPORTUNITIES TO THE LONGHOUSE COMMUNITY

Encik Desmond Douglas Jerukan
District Officer
Sebauh
Bintulu

Further to our telephone conversation this morning (4 January, 2017), I am pleased to append below some salient points of inquiry, including questions, relating to NCR land and its development in Sebauh. I look forward to your response to them. As mentioned to you earlier, the exercise forms part of the ongoing research for my Phd study (Sociology) at University of Nottingham.

Points of enquiry / Questions:

1. What is the total acreage of NCR land in the vicinity of Sebauh longhouses?
2. Which longhouses have legitimate claim over these tracts of NCR land and how many families and/or individuals are involved in the ownership?
3. What is the status of the NCR land now? : Claims being processed? Under perimeter survey? Titles already issued? Some leased out on joint-venture with Government agency and private sector for plantation development?

APPENDIX F

4. What are some of the problems and challenges faced by the longhouse residents, government implementing agencies and private sector in acquiring and development the NCR land for commercial purposes?

Are outside pressure groups and NGOS involved directly or indirectly in initiating or aggravating some of these problems?

5. How do the parties concerned / stakeholders go about in resolving these problems?
6. Do the joint-venture partners of an NCR land Development scheme have any sustainable measure or programme to ensure continued support and participation from the local residents? What are they?
7. Citing an example of an ongoing NCR land development activity (Oil Palm Plantation), please indicate the following:
 - 7.1. The number of NCR owners from the longhouse
 - 7.2. How many of them are given business contract by the plantation company?
 - 7.3. How many are employed in the plantation? Daily paid or monthly paid?
8. Do the plantation company / companies help to organise social activities (such as festivals, gotong royong longhouse programme and civic activities) that involve longhouse residents' participation? If yes, what are they? And how responsive are the longhouse residents?

Thank you.



Toman Mamora

Appendix G

Ethical Considerations

1. Full written consent should be obtained from the participants prior to the study. He or she will be provided with a Participant Information Sheet and Consent Form.
2. All ethical issues and risks will be communicated to the participants.
3. Research participants will not be subjected to harm in whatever way.
4. Respect for the dignity of research participants will be upheld and prioritised.
5. The protection of the privacy of research participants will be ensured.
6. Adequate level of confidentiality of the research data will be ensured.
7. Anonymity of individuals and organisations participating in the research will have to be ensured.
8. Any deception or exaggeration about the aims and objectives of the research will be avoided.
9. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests will be declared.
10. Any type of communication in relation to the research will be done with honesty and transparency.
11. Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided.
12. Demographic data concerning the participant will be collected and stored and they are to be treated with confidentiality at all times.

- **Toman Mamora** (Student ID: 014975)
- PhD researcher, since 2015
- Faculty of Arts and Social Sciences, University of Nottingham
- Research Title: The Dynamics of Rural Community Development in Sarawak: An Evaluative Study of Participatory Development Communication.
- Study sponsor: Yayasan Tunku Abdul Rahman Scholarship (Yayasan Sarawak)

OVERVIEW OF SOCIAL PROFILE OF KAMPUNG OPAR COMMUNITY

*To: District Officer Encik **Enting** @ **Inting Ak Nyami***

I seek your kind cooperation and assistance in obtaining the following information in regard to the social profile of the community in Kampung Opar, Bau.

1. Population and ethnic and religious breakdown (latest census, if available)
2. Number of houses/ households
3. Demographic pattern
 - 3.1. Number of residents within the following age groups
10 – 19 (); 20 – 40 (); 41 – 65 (); Above 65 ()
 - 3.2. Gender ratio (men/women)
 - 3.3. Average education level of those below 40 residing in the village

4. General trend of education among the young village residents in Kampung Opar over the past 10 – 20 years, showing rise in percentage of those completing secondary education and college/university education.
5. Religious breakdown of residents in Kampung Opar (expressed in percentage : (a) Christianity (b) Paganism and (c) Islam
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9. What is the status of the Opar Rural Growth centre (RGC) ?
10. If any, which are the active NGOs in Sebauh?

Thank you.



Toman Mamora

APPENDIX I

Excerpts from book on '*Sarawak and Transformation: The social, economic and digital transformation of Sarawak*'

Producer: Premier Department,
Sarawak State Government

Research & Text: Toman Mamora

Date of production: May, 2020

HOPE AND TRANSFORMATION

Forging partnership in
participatory development

Hope and Transformation



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To leapfrog into a digital future, emphasis must be placed on the institutional and infrastructure environments, which would help to improve tangibly the reliance and speed of the internet while also significantly lowering clients' internet access costs.

Opportunities for deepening knowledge and broadening understanding of new innovations

in the digital journey abound. These are encouraging signs for Sarawak's efforts to maximise the potential of digital technology and digitalisation, as well as the inclusion of digital economy as a new economic strategy in the State Transformation Plan.



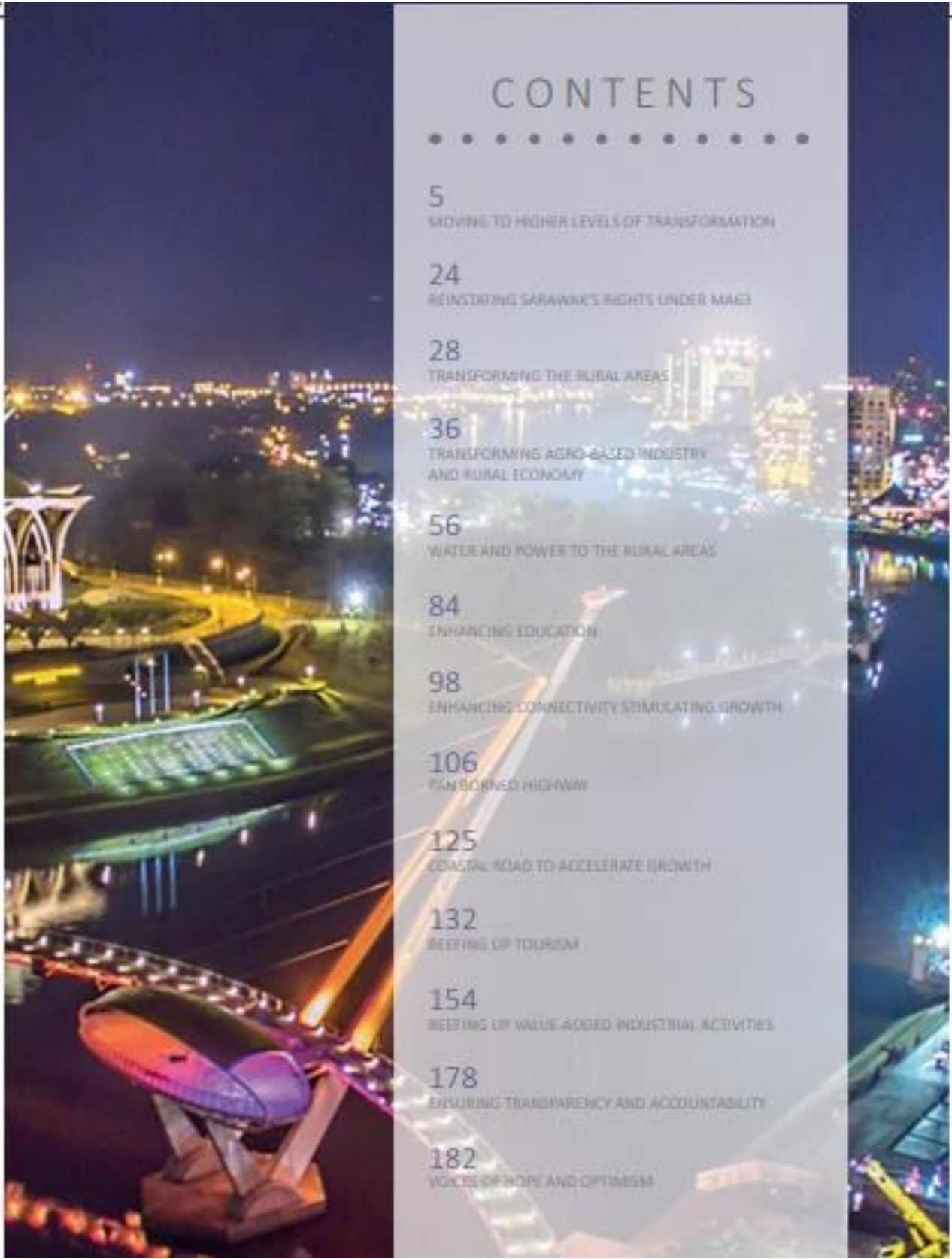
There is now general agreement that grassroots involvement in development is necessary and that communication is crucial

Engaging the community

UKAS highlights the importance of two-way communication processes that involve spreading messages, providing information, or influencing people to alter their behaviour. It wants to prioritise bottom-up strategies that aim to make decision-makers more aware as well as horizontal strategies that promote conversation centred on problem analysis and the search for solutions.

In addition to providing support, UKAS offers assistance and guidance to organisers in the districts and communities for state-sponsored events such as Sarawak Independence Day, the birthday of Yang Di Pertua Negeri, and National Independence celebrations.

By collaborating on large-scale events, especially at the district level, UKAS aims to foster greater community involvement and collaboration as well as give the locals a



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HYDROGEN ECONOMY AND THE WAY FORWARD



The earth-breaking ceremony for the first integrated hydrogen production plant and refueling station in Kuching was performed by the Chief Minister.

The hydrogen economy can play a pivotal role in future sustainable energy systems. Apart from being used as transportation fuel, hydrogen is an essential integrator that can solve the intermittency problem associated with renewable energy. It creates electricity for the grid and for remote, off-grid communities.

Sarawak has embarked on a pilot project to produce hydrogen as a form of renewable energy and as part of efforts to reduce carbon dioxide emissions. The development of a hydrogen production plant and refueling station, along with the acquisition of three hydrogen fuel-cell buses are essentially pilot projects

which come under Sarawak's applied research and development programme on hydrogen gas.

Hydrogen fuel-cell buses are just one of the many initiatives undertaken by the state in advancing the cause of the hydrogen economy. Many countries across the world are pursuing

SARAWAK & TRANSFORMATION

THE SOCIAL, ECONOMIC AND
DIGITAL TRANSFORMATION OF SARAWAK

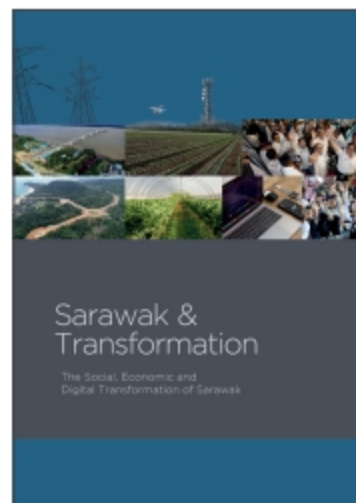
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Sarawak has embarked on its digital transformation journey in a big way, with strategies and roadmap drawn up to involve the full gamut of the State Government and all sectors of the economy. It is a journey that will eventually bring to bear the inevitable presence and applications of digital technology to provide efficiency, convenience and productivity to all facets of the economy and community life.

Datuk Patinggi (Dr) Abang Johari
Tun Abang Haji Openg
Chief Minister of Sarawak



Source: Ministry of Rural Development, Sarawak Government

The key  under the Sarawak Rural Transformation Programme are rural roads, rural electricity and water supply, rural health services, rural financial institutions, broadband connectivity, rural schools, communities affected by typhoid, poverty and sustainable environment enhancement.

improves the rural and urban areas as expanding its prosperity sphere and provides a comprehensive network for connectivity on a long-term basis.

With the dynamics of integration set in motion, the rural areas can look forward to benefiting from the provision of a vast network of public utilities such as treated water supply, grid-level electricity supply, telecommunications, and internet connectivity.

As anticipation of improved connectivity, the rural areas will naturally open up to new economic opportunities, when the movement of people and goods across the rural-urban divide increases the two-way flow of investments and trade and pushes the frontier boundary to a new territory.



Construction of Marudi Bridge, costing over RM75 million is progressing well and is expected to be completed in early 2023.

Left: The construction of roads that extend into the vast expanse of the rural areas will open up large tracts of idle land for plantation development which will significantly improve the economic livelihood of the local people.

The provision of adequate infrastructure along with macro-economic stability and a long-term development strategy, is one of the necessary conditions for sustainable economic and social development. This is especially so for isolated rural communities across the vast expanse of Sarawak, most of which are relatively sparsely populated and vastly dispersed.

Many are not easily accessible and many too, albeit the number is declining, still thrive on subsistence living. The key to shattering the crutches of isolation and economic backwardness lies in infrastructure which connects the rural to the rest of Sarawak and opens up vast opportunities for harnessing of local resources and mobility of goods, people and services.

With the wheel of transformation already set in motion to achieve the developed-state status by 2030, infrastructure development plays a crucial role in enabling Sarawak to sustain high growth rates and provide for a more even spread of the benefits of growth among its people. The critical role of infrastructure in facilitating growth is widely recognised, and well borne out by cross-country experience.

SUSTAINED ECONOMIC GROWTH

Infrastructure investment is an important driving force to achieve rapid and sustained economic growth. The availability of a good system of infrastructure augurs well for the modernisation and commercialisation of agriculture across Sarawak's vast hinterland and the achievement of income surpluses for capital accumulation. It provides a basis for the expansion of local manufacturing industries, as well as enlarging markets for the outputs of these industries.

The link between infrastructure and development is a continuous and dynamic process. Progress in development has to be preceded, accompanied and followed by progress in infrastructure to provide for the self-accelerating process of economic development.

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