

THE EFFECTS OF TOURISM DEVELOPMENT TOWARDS LIVELIHOOD SUSTAINABILITY OF THE ORANG ASLI AT THE KG.SG. RUIL, CAMERON HIGHLANDS

Salleh, N.H.M

Universiti Kebangsaan Malaysia

Othman, R., Idris, S.H.M., Jaafar, A.H., Selvaratnam, D.P

Universiti Kebangsaan Malaysia

The main objective of this study is to measure the level of livelihood sustainability of indigenous people at Kg. Sg. Ruil located at a tourist destination of Cameron Highlands, Malaysia. Several indicators measuring livelihood sustainability as developed by the United Nations Development Program are employed in this study. Among the indicators measured are human assets, financial assets, physical assets, social assets and the disruption or threat to the livelihood of indigenous people (Orang Asli). Face-to-face interviews involving a total of 110 respondents were conducted from October to December 2011. The results indicate that the development of tourism in Cameron Highlands positively impact the indigenous people in terms of increment in their human assets, financial assets, physical and social assets. They also managed to handle the threats that may disrupt their livelihood sustainability.

Keywords: *Sustainable livelihood, Orang Asli, tourism, Cameron Highlands.*

JEL Classification: *L83, M1, O1*

INTRODUCTION

The development of tourism industry impacts the communities in various ways including the indigenous people (Orang Asli for the case of Malaysia). Even though their involvement is too minimal and quite remote, the effects are felt by them. They are exposed to the numerous opportunities presented as a result of the development of tourism industry.



The effects are felt by indigenous people as some of the tourism areas developed, especially at remote locations are nature-based products and these locations are inhabited by them. For example, the Pahang National Park, Malaysia is an area inhabited by the Orang Asli community of Batek descent (Zanisah et al., 2009); while the Cameron Highlands, Pahang tourism area is of Semai descent. At international level, as reported by Dyer et al., (2003), the impacts of tourism development and the native communities are inseparable. This community benefits in terms of job opportunities as well as improvements in cultural understanding and assets.

The development of tourism industry and its impacts to local community have been frequently discussed by researchers. This is because positive and negative impacts are synonymous with any kind of development. Thus, researchers who study the impact of development introduced the sustainable development and sustainable tourism approaches in analyzing the impacts of a development on the local community hoping that the negative effects can be minimized; especially if the development directly affects the local community. It is hoped that tourism development will exhibit positive effects; may they be to the socio-economic and culture, physical or even the surrounding communities' environment (Amposta, 2009; Richins & Scarini, 2009).

One of the important impacts is the socio-economic impact whereby it is hoped that tourism industry development will be able to reduce the local community's poverty rate including the Orang Asli in Malaysia. Generally, this community has high poverty rate and limited access to education as reported by studies done by Caroline (2008).

In Malaysia, according to the Department of Orang Asli Affairs (JHEOA), the Orang Asli's achievement in community development is still unsatisfactory despite various programs undertaken for the past 40 years. Poverty level and destitution among the Orang Asli households are still high with almost 80 percent are living below the poverty line². In fact 50 percent of them are still categorized as hardcore poor³. This situation may not be completely solved but being marginalized from development should be minimized. Even though they are involved in economic activities, their participation level is still low. However, the influence of modernity and their market oriented economic structure can be observed from assets owned by some community members such as radios,

² Earning less than RM750, Economic Planning Unit, Malaysia

³ Earning less than RM440, Economic Planning Unit, Malaysia

televisions, refrigerators, communication equipment and others as a study conducted by Dyer, et. al. (2003).

This impact is also enjoyed by the Orang Asli community at the Cameron Highlands where they have been long exposed to tourism and have been taking part in economic activities by selling jungle/forest products along the road leading to Cameron Highlands. In other words, they are starting to exhibit openness and accept tourism development into their lives. However, there are still others who reject development as reported by other researchers. They refused or limit the acceptance of tourism activities (Ryan, 1991; David, 2012). This rejection is related to the disruption of their social life (Mercer, 1994). Besides, there are worries that tourist arrivals will alter and destroy their culture especially when their homes become tourist attractions (Greenwood, 1989; Moowforth & Munt, 1998).

Despite these negative views, they need to recognize that tourism development especially at the indigenous communities' locations can help to reduce poverty level by the business opportunity available as a result of this economic development. This will ensure their livelihood sustainability. Realizing this fact, this paper intends to study the extent of tourism development in Cameron Highlands on livelihood sustainability of the Orang Asli community at Kg. Sg. Ruil; the only Orang Asli village situated at the centre of tourism development in Cameron Highlands, Malaysia.

This observation utilized several indicators for the livelihood sustainability framework of United Nation Development Programmed (UNDP, 2005). Discussion on study results is organized as follows: ii) study framework, iii) past studies, iv) methodology and study location, v) study results and vi) conclusion and implications.

RESEARCH FRAMEWORK

To live, various needs are to be fulfilled. According to Maslow theory (Maslow, 1943), each man will work to fulfill and will prioritize in their basic needs such as food, clothes and shelter before moving on to more complex needs. As such, various aspects/assets must be collaborated so that a man may live his life decently. The said assets are as shown in Table 1.

These assets and energy are used in generating income for living. Nonetheless, each individual may encounter problems in utilizing these assets. These problems may limit their ability in generating income. If these obstacles are handled with care, the community may be successful

in achieving sustainable livelihood; otherwise, it may worsen the community's living condition. These obstacles include natural disasters and disease outbreaks (Malleret & Simbua, 2004; Claire, 2010). The sustainable concept framework discussed above is as described in Figure 1 (Allison & Horemans, 2006).

Table 1 Livelihood Indicator

Element	Details of the Element
Human	Education, training, work experience, knowledge, skills
Social	Family relationship, relationship within community
Natural	Land, water source, forest product, biodiversity
Physical	Transportation, road infrastructure, technology
Financial	Savings, credit and borrowings/debts.

Source: Harrison (2005)

From Figure 1, the availability of policies, institutions and processes as well as their accessibility do influence the community's ability in owning assets which do eventually impact their livelihood sustainability. All these three items are found to be related to the thread aspect that will threaten a community's sustainability, as well as the ability to generate strategies to achieve life goals (e.g. increased income, increased welfare, freedom or able to manage life threats, sufficient food and increased empowerment and social inclusion).

This discussed framework is often used in researches that deal with island community's sustainable livelihood such as by Harrison (2005), Claire (2004), Bruce et al. (2007), Bennett (2005), Teresa (2008) and Cinner et al., (2010).

Figure 1 Sustainability Livelihood Framework

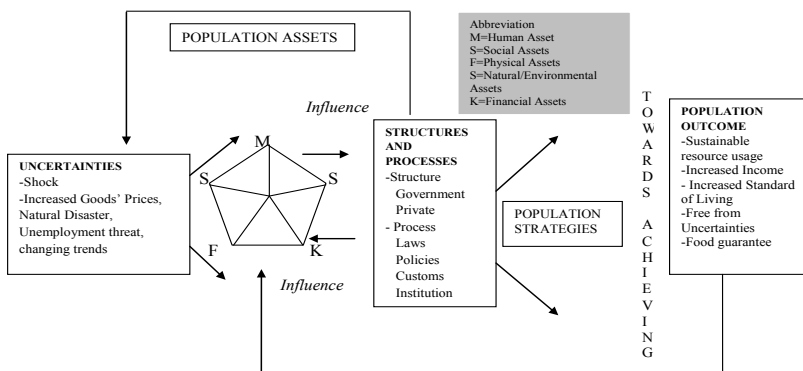


Figure 1. Sustainability Livelihood Framework

Source :Allison and Horemans (2006)

RESEARCH REVIEW

The aboriginal community related researches involve various aspects such as culture, socio-economic and their beliefs. Monk (1974) in his study on the Australian aborigines compares the ecology of six aborigines groups. The study finds that the characteristics of the people, available economic opportunities and the extent of government’s intervention are important factors influencing the socio-economic polarity and the differences in the primitive community’s main characteristics.

Study on the indigenous people has also been conducted when Malaysia was previously known as Malaya. Skeat and Blagden (1906) are among the earlier researchers who studied Orang Asli in Malaya. They briefly discuss on the Orang Asli communities in Peninsular Malaysia. The research discusses on the Orang Asli’s cultures, physical characteristics and livelihoods.

Kayoko (2012) shows that ethnic tourism provides source of income to the local minority community. However, the income earnings of the youth and women are higher than that of their elders causing gaps that disrupt their patriarch social system.

Alison (2004) finds that with the discovery of indigenous people in Thailand, tourists are becoming more appreciative of their culture based on five core dimensions, namely observing their way of life, environment, authenticity, personal interaction and informal education.

Ryan (2002) reports the results of his study on tourists visiting Central Australia. He finds that knowing the Australian aboriginal culture is less attractive compared to other activities. These results confirmed that only researchers, i.e. a minority group of tourists visiting Australia, show high level of interest in the aboriginal culture.

Dyer et al., (2003) shows the positive effects of tourism which include the revival of the Djabugay culture, job opportunity, ability of working within own community, cross cultural understanding and better welfare. Nonetheless, there are also weaknesses such as declining of the Djabugay culture, exploitation of the Djabugay, tourist-Djabugay minimum interaction and limited resources are also discovered.

Buultjen et al., (2010) observes the involvement of the indigenous people in tourism at the Weipa, north-west of Queensland and the role of Comalco's bauxite mining, currently known as Rio Tinto Aluminum. However, this mine is indirectly involved; only as a facilitator working with some regional indigenous organizations.

Thus, clearly from past researches, the livelihood of indigenous people including in Malaysia are experiencing changes especially from the economic aspect as a result of the said country's economic growth. Economic development projects have directly helped in increasing their living standard and livelihood sustainability. As discussed earlier, this study intends to look into the effects of development especially tourism development on the Orang Asli livelihood sustainability at Kg. Sg. Ruil, Cameron Highlands.

METHODOLOGY AND STUDY LOCATION

Methodology and Data Collection

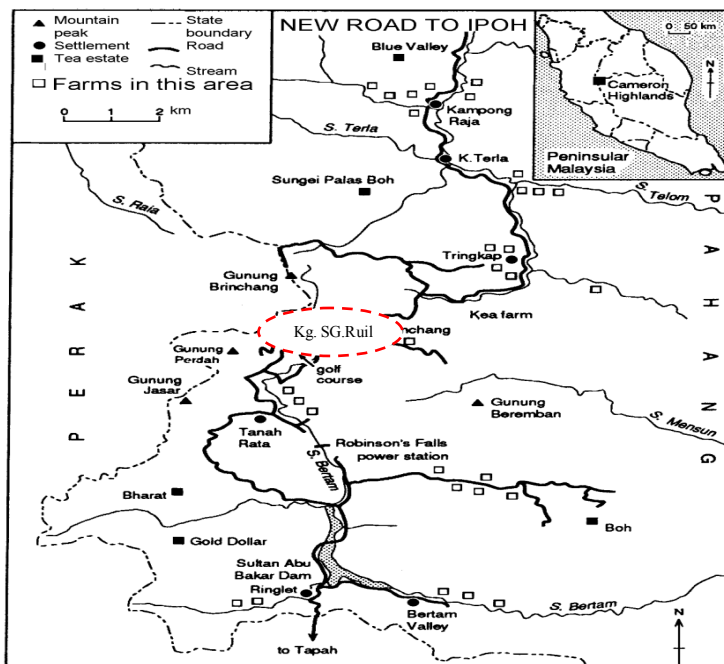
The main method used in this study is field survey/questionnaire. The survey is divided into seven sub-sections, where five of the subsections are pertaining to the main items discussed above. The other two subsections deal with threats/uncertainties and respondent profile. 110 respondents are selected for this study and they are 10 percent of the study location's population. The information obtained is analyzed by using a statistical package for Social Science (SPSS). The analysis employed in this study is the frequency distribution analysis. This

analysis is based on the respondents' perception in regard to the items and uncertainties previously discussed. Additionally, the mean analysis method is also employed.

Background of Study Location and the Cameron Highlands' Orang Asli (OA)

This study concentrates on the Orang Asli village at SgRuil. This place is located about 3 kilometres from the town of Brinchang; and is the nearest OA community's settlement to town centre, please refer Figure 2. It is located approximately 500 meters from the main road leading to Brinchang. This village is inhabited by about 1,140 people with 146 families. It is headed by a *batin*, Encik Kadir a/l Latif.

Figure 2 Study Locations and Border of Cameron Highlands



Location wise, the Kg. Sg. Ruil is located near to the town centre and the community is anticipated to be directly affected with positive outcomes as a result of development especially from the tourism sector. These positive impacts are expected to alleviate their standard of living even though they do not embrace all the important elements in the livelihood sustainability indicators as adopted by UNDP (2005), Harrison (2005); Claire (2004); Bruce (2007); and Cinner et al., (2010). This is because the community is not wealth driven. Their emphasis is on families, cultures and happiness/pleasure (Kadir, 2011).

The location of the village which is next to the Cameron Highlands Orang Asli Development Department (JAKOA, previously known as JHEOA) brings in more benefits to the village as compared to other OA's villages such as Kg. Sg. Ubi, Kg. Boh, Kg. Sg. Susu and others. Generally, there are 27 OA villages in Cameron Highlands with a population of approximately 6,100 people (JAKOA, 2011).

STUDY RESULTS ON THE LIVELIHOOD SUSTAINABILITY

This section discusses in detail the assets that echo the livelihood sustainability of the Orang Asli's community at Kg. Sg. Ruil, Cameron Highlands. We will begin with brief discussion on the respondents' background.

Background of Respondents at the Kg Sg Ruil, Cameron Highlands

The respondent profile of this study is as depicted in Table 2. Based on the table, it is found that the number of respondents in terms of gender is almost balance with male at 42.7 percent and female at 57.3 percent.

From the total respondents, 26.1 percent are heads of household (KIR) and 73.9 percent are members of household (AIR). However, in obtaining accurate information, the selected AIR are those who represent that household. Majority of them aged between 21 and 30 (59.9 percent), 31-40 (20.0 percent) and above 41 years old (20.0 percent).

In terms of marital status, the respondents are quite balance with singles at 46.6 percent and 45.6 percent are married. The rests are in the widow/widower and divorced category.

About 54.3 percent of respondents are from nuclear families while 45.7 percent are of extended families. From these statuses, it shows that

more than half of married family members are still living with their families.

Table 2 Respondent Profile

Respondent Profile	Percentage
Gender	
Male	42.7
Female	57.3
KIR/AIR Status	
KIR	26.1
AIR	73.9
Age	
21-30	59.9
31-40	20.0
41-50	10.0
61 and above	10.0
Marital status	
Single	46.6
Married	45.8
Widow/widower	2.3
Divorced	1.5
No response	3.8
Family type	
Nuclear family	54.3
Extended family	45.7
Original villagers	
Yes	87.6
No	12.4
Reason for moving	
Marriage	8.1
Employment	4.3
Religion	
Ancestor	14.5
Islam	33.6
Christian	35.1
Hindu	0.8
Others	16.0

Majority of the population (87.6 percent) are original settlers/villagers while the rests are outsiders settling in Kg. Sg. Ruil. The reasons for this migration are marriage (8.1 percent) and employment (4.3 percent).

Majority are Christians (35.1 percent), Muslims (33.6 percent), ancestor religion (14.5 percent), Hinduism (0.8 percent), and others (16.0 percent).

Human Assets

Human assets comprise the aspects of education, work experience and skills as well as knowledge possessed.

From Table 3, it is found that majority of the Orang Asli community received some types of education may it be a formal education (67.8 percent) and informal education (19.2 percent). Meanwhile, 13 percent of the respondents have never attended school before. Nonetheless, only 1.5 percent of respondents have higher education level.

Out of 67.8 percent who received formal education, 11.5 percent received primary school education, 54 percent with secondary school education and only 0.8 percent received higher secondary education level. From these statistics, it can be concluded that even though this community receives education, their education level is still low.

Out of 67.8 percent who have formal education, only 64.1 percent provided responses on the factors that preventing them from furthering their studies. Among the main factors are financial (25.5 percent), not interested (21.4 percent), unsatisfactory academic performance (9.9 percent) and family pressure/inability (7.6 percent).

From the aspect of work experience, it is found that majority of respondents (59.6 percent) have permanent jobs. Most of them are in the tourism sector (29.0 percent), followed by private sector (16.8 percent) and government (9.2 percent). Only 4.6 percent of total respondents are self-employed.

It is found that for those who are employed, 15.9 percent of them are with income of around RM500 and below, 31.3 percent with income between RM501 and 1,000, 10.7 percent with income between RM1,001 - 1,500 and 1.5 percent with income between RM1,500-2,000. Generally, those without permanent jobs have income below RM440, which may be classified as hard core poor.

Even though substantial number of the Orang Asli are without permanent jobs and have low income, many efforts toward improving their income can be done. This is because they have many skills that be combined in developing the community. Among the skills are reading and writing, proficient in English, aborigines and Malay languages as well as cooking skills; it is found that more than 50 percent of the community members are good at them.

The Orang Asli also have other skills such as arts (36.6 percent), crafts (28.3 percent), farming (47.3 percent), livestock-rearing (39 percent), hunting (31 percent), tracking (26.7 percent), recreational sports (43.6 percent), technical skills and traditional medicine (25.2 percent) and others.

Table 3 Summary of Education Level, Work Experience and Skills as Well as Knowledge Possessed by the Orang Asli Respondents

a) Education

Education	Percentage
Education Level	
Never schooled	13.0
Informal education	19.2
Primary school	11.5
Secondary school	54.8
University/college	1.5
Highest Certificate	
None	13.0
Primary school	11.5
LCE/SRP/PMR	29.8
MCE/SPM/SPMA	15.2
SPM	9.0
STPM/Matriculation	0.8
Skill certificate	19.2
Reason for not furthering studies	
Financial difficulty	25.2
No interest	21.4
Unsatisfied academic performance	9.9
Family pressure	7.6

b) Work Experience

	Percentage
Primary Occupation	
Permanent	59.6
Temporary	40.4
Type of Permanent Job	
Private	16.8
Government	9.2
Tourism sector worker	29.0
Self employed	4.6
Estimated Average Salary	
Below 440	40.6*
Below 500	15.9
501-1000	31.3
1001-1500	10.7
1501-2000	1.5

c) Knowledge and Skills

Skills	Highly un-skilled	Un-skilled	Skilled	Skilful	Highly skillful	No. of response	Percent of response
Reading and writing	9.9	16.0	9.9	19.1	39.7	94.6	68.7
Proficient in Malay language	6.1	5.3	9.2	32.1	46.6	99.3	87.9
Proficient in English	27.5	25.3	21.4	20.6	10.7	100	52.7
Proficient in Mandarin/Tamil	58.8	7.6	6.1	3.1	16.0	91.6	25.2
Proficient in Indigenous language	15.3	3.8	0.0	8.4	66.4	93.9	74.8
Art	34.4	3.8	6.9	9.9	19.8	74.8	36.6
Craft	36.6	3.8	6.9	8.4	13.0	68.7	28.3
Agriculture/farming	42.0	2.3	13.7	11.5	22.1	91.6	47.3
Livestock-rearing	48.1	3.8	12.2	9.2	17.6	90.9	39.0
Hunting	53.4	6.9	9.2	5.3	16.8	91.6	31.3
Tracking	56.5	5.3	6.1	4.6	16.0	88.5	26.7
Technical/vocational (radio, house, motor repairs)	55.0	7.6	9.2	6.1	9.9	87.8	25.2
Traditional medicine	60.3	3.1	4.6	7.6	13	88.6	25.2
Entrepreneurship (business)	49.6	5.3	12.2	7.6	12.2	86.9	32
Tourism related matters (jungle tracking, caddy)	46.6	4.6	9.2	6.1	18.3	84.8	33.6
Sports/recreational activities	36.6	6.1	9.2	15.3	19.1	86.3	43.6
Cooking skill	26.0	4.6	7.6	16.8	27.5	82.5	51.9

Social Assets

From the social assets perspective (Table 4a-c), this study looks into family relationship and relationship within the community. To the Orang Asli community, relationships among families and community members are strong despite prevailing problems. For instance, for health problem, majority of them find that parents, siblings and relatives are persons who support and help them (around 50 percent). For financial problem, parents and spouse (34-36 percent) are their place of reference; and so does for emotional problem (40-42 percent). Among the members of community, neighbours and friends are the persons to tell about their health, financial and emotional problems.

The close family and community relationships among the Orang Asli community are more prevalent when it is found they are very active in communal activities. Around 76-83 percent of the community members state that they attend the various functions organized by their community such as weddings, religious activities, community cooperation activities, visiting the sick as well as attending funerals. Social activities and public speeches are also attended by the community (61-65 percent). Generally they also trust their neighbours and family members in taking care of their material assets (homes).

They frequently visit each other (Table 4d). Relatives, siblings and parents are among family members who are frequently visiting them, i.e. at about 8-16 times annually. Meanwhile, parents, grandchildren and relatives are among family members frequently visited. On the average, in a year they make between 10-15 times of such visits. Among community members, community leaders are the person who always visits or being visited by them. The numbers of such visit are between 16-20 visits annually. This information clearly indicates that the Orang Asli community members are very close to each other.

Table 4 Family Relationship, Relationship within Community

a) Those who are concern on your on health, financial and emotional problems

Family members	Health	Financial	Emotional
Spouse	39.7	36.6	40.5
Children	42.7	31.3	32.1
Parents	50.4	45.8	42.0
Grand-children	18.3	14.5	11.5
Siblings	49.6	31.3	37.4
Relatives	54.2	26.7	33.7
Community members			
Friends	51.1	31.3	42.7
Neighbours	59.5	34.3	36.6
Community leader	22.1	23.7	14.5

b) Community activities participate

Community activities	%
Weddings	80.9
Religious activities	76.3
Participate in community cooperation activities	82.4
Visiting the sick/attending funeral	83.2
Social activities/entertainment	61.8
Attend public speeches	64.9

c) House Guarding : Trusted

Concern	%
Neighbors	49.6
Family members (non-neighbors)	50.4

d) Those make visits and being visited and the frequency

Family members	Visiting You					You visit				
	Daily	Weekly	Monthly	No. in a year	Never	Daily	Weekly	Monthly	No. in a year	Never
Parents	19.8	15.3	5.3	8.4	3.8	25.2	3.8	11.5	10.7	5.3
Children	31.3	3.8	4.6	3.1	3.8	26.0	3.1	4.6	4.6	4.6
Grand-children	13.0	6.9	2.3	5.3	6.1	21.4	14.5	14.5	15.3	2.3
Siblings	26.0	6.1	9.2	11.5	1.5	13.7	4.6	4.6	6.9	5.3
Relatives	20.6	13.7	15.3	16.0	1.5	28.2	7.6	6.9	12.2	3.1
Community members										
Friends	36.6	15.3	4.6	9.2	3.1	36.6	16.0	7.6	9.2	4.6
Neighbours	34.4	16.8	6.9	8.4	3.8	35.1	17.6	6.9	10.7	4.6
Community leaders	0.8	4.6	7.6	20.6	16.0	2.3	2.3	3.1	16.8	22.1

Physical Assets

In terms of physical assets, the Orang Asli community at Sg. Ruil is provided with various basic physical facilities such as water, electricity, roads, public phones, transportation, hospitals/clinics, sundry shops, Muslim prayer place (*surau*) and community hall.

More than 50 percent of the community states that the facilities provided are improving. Only between 0.8-7 percent of the respondents say that they are deteriorating and the rests say that there are no changes.

Even though the facilities are available, improvements are still needed and can be further upgraded per the respondents' suggestions on roads and public phones. Please refer Table 5a and 5b.

Table 5 Supply of Physical Infrastructure Facilities

a) Level of Basic facilities

Basic Facility	Percentage	Changes		
		Improving	No changes	Deteriorating
Water supply	95.4	60.3	26.7	6.9
Electricity	89.3	64.9	22.9	3.1
Roads	90.1	48.9	24.4	19.8
Public phones	83.2	40.5	30.5	14.5
Transportation	80.2	45.8	28.2	6.1
Hospital/clinics	72.5	52.7	21.4	0.8
Sundry shops	87.8	55.7	32.8	1.5
<i>Surau</i> (Muslim prayer place)	85.5	64.1	19.1	0.8
Community hall	82.4	66.4	20.6	0.8

b) Suggestion to improve basic facilities

Facilities	Percentage
Roads	19.8
Water supply	6.1
Field/playground	9.2
Public phones	11.5
Community hall	1.5
Homes	7.6
Public toilets	1.5
Drainage	0.8

Financial Assets

In terms of financial assets, only 45 percent of the respondents answer the question. Most of them have little savings. Only 13 percent of them have savings of around RM1,000. The rests have less than RM1,000 in their savings. These show that the community livelihood is quite fragile especially if they were to face with unexpected events such as chronic illnesses and accidents.

From debt perspective, only 12.5 percent of the respondents have debts. The purposes of borrowings are to build homes (3.8 percent) and purchase of vehicles (6.1 percent). This low amount of borrowing prevails as the Orang Asli community dislike having debts (Kadir, 2011); besides

there is high level of support among themselves. Thus, the concept of debt/borrowing does not exist among them. This is further proven when family is one of the sources of borrowings. Besides, there are also borrowings from financial institutions (9.9 percent) and neighbors (0.8 percent). Majority have installments as their repayment method, refer Table 6.

Table 6 Savings, Credit and Debts/Borrowings

a) Savings

Savings	%
below 100	8.4
101-500	13.7
501-1000	8.4
1001-1500	3.1
1501-2000	5.3
2501-3000	2.3
3001 above	2.3

b) Credit and Debt

Debt	%
Borrowers	12.5
Purpose	
Built homes	3.8
Purchase of vehicles	6.1
Borrowing source	
Family	1.5
Neighbors	0.8
Financial inst.	9.9
Repayment method	
Monthly installment	10.7
Lump sum payment	0.8
Debt payment problem	0.8

Natural Assets

From the natural assets perspective, that is land ownership, majority of them are without land. This is because there is no individual land ownership but instead their land is gazetted by the government to the community. The purpose of gazetting is to avoid their community land being sold by them.

Meanwhile, for natural assets ownership, forests products are their main source of income. Generally, they are allowed to procure forests products as their income source. There is no restriction imposed on them in procuring forest products such as rattan, stink bean (petai), bamboo and others. Nonetheless, cutting down of forest vegetation is allowed (Kadir, 2011).

Threats to Orang Asli Community

Table 7 explains study results on the community's threat aspect. It is found that majority of the dwellers are facing flood threat (51.6 percent), prolonged drought (52.6 percent), landslides (76.4 percent) and disease outbreaks (52.1 percent). However, they state that these threats seldom happened.

Table 7 Threats to Orang Asli Community

Threats	Existence of Threats		Seldom
	Yes	No	
Flood	51.6	48.4	51.6
Prolonged drought	52.6	47.4	52.6
Landslides	76.4	23.6	76.4
Disease outbreaks	52.1	47.9	52.1

CONCLUSION AND STUDY IMPLICATIONS

Overall, the various developments undertaken by the government do impact the Orang Asli community livelihood at Sg. Ruil village. This is clearly seen through the assets owned by them. In this study, observations on 5 assets are conducted namely human assets, natural assets, financial assets, physical assets and natural assets. However, it cannot be denied that adequacy on the mentioned assets are still lacking. This means that the government and responsible bodies must play roles in developing the sustainable livelihood of Orang Asli community. Summary and proposals are as below.

Indicator	Results of Study and Proposal	
	Result	Proposal
Human Assets	<ul style="list-style-type: none"> In terms of education there is progress. Around 67.8 percent of respondents have received formal education and 19.2 percent of informal education. However, the percentage of higher education is still low at 1.5 percent. 	<p>Improve on the attainment of higher education should become an agenda. This allows them to be redeployed to their original community and together with the government develop the Orang Asli community.</p> <p>Skills acquired by the community are to be utilized in the development of tourism industry.</p>

Natural Assets	<ul style="list-style-type: none"> • No private land • May freely utilize forest resources but the yield is declining due to various factors. 	<p>Joint development between developer and Orang Asli community must be undertaken and supervised by the parties responsible on this community. Supervision by the JAKOA is still relevant and needed.</p>
Social Assets	<ul style="list-style-type: none"> • Relationship within the community is good may it be among friends, neighbors and others. 	<p>Closeness that brings about economic stimulation must be considered. This relationship can be the community's strength in developing their economy.</p>
Physical Assets	<ul style="list-style-type: none"> • Public facilities are improving even though the quality and accessibility need further upgrading. However, there are existing physical facilities as the village is within town area. 	<p>Several facilities requested by the community must be looked into. This may improve the community's sustainable livelihood. Among which are roads leading to the community, supply of clean water, children playground/field, public phones, community hall, houses, public toilets and drainage.</p>
Financial Assets	<ul style="list-style-type: none"> • The community's income is still quite low. Around 15.9 percent of respondents have income of RM500 and below, 31.3 percent with income between RM501-1,000, 10.7 percent with income between RM1,001-1,500 and 1.5 percent with income RM1,500-2,000. Those without permanent jobs are generally with income below RM440 and may be classified as hardcore poor. 	<p>Having permanent jobs should be the agenda in developing this community.</p> <p>Savings habit must be instilled among them.</p>
Threats	<ul style="list-style-type: none"> • Safe from uncertainties or threats such as flood, drought, landslides and disease outbreaks. 	<p>Improve on health and disease control aspects, provide a more organize clean water distribution system; and safer and organized homes redevelopment especially near the landslide prone areas.</p>

Economic development which is mainly related to tourism development at Cameron Highlands have generated various benefits directly or indirectly to the settlement of Orang Asli at Sungai Ruil. Direct benefit is mainly in the form of availability of new employment opportunities whereas indirect benefit is more accessibility to better infrastructure and public amenities. Thus, any development project at tourism destination in Cameron Highlands such as development of hotels and other tourism products are highly welcomed in order to improve the living standard and quality of life of the minority group of Orang Asli within this area. However, priority should be given to projects that incorporate the concept of sustainable development in a way the negative impacts on the environment must be minimized. At the same time such projects must be well planned and properly administered to ensure their positive impacts are significantly received by the Orang Asli.

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REFEREED ANONYMOUSLY

Norlida Hanim Mohd Salleh (ida@ukm.my; norlidahanim@gmail.com) is an Associate Professor at School of Economics, Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor.

Redzuan Othman (redzuan@ukm.my) is an Associate Professor at School of Economics, Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor.

Siti Hajar Mohd Idris (hajar@ukm.my) is a Senior Lecturer at School of Economics, Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor.

Abdul Hamid Jaafar (ahamid@ukm.my) is a Professor at School of Economics, Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor.

Doris Padmini Selvaratnam (pegasus@ukm.my) is an Associate Professor at School of Economics, Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor.