

POPULATION MOBILITY IN NEGRI SEMBILAN, PENINSULAR
MALAYSIA: EVIDENCE FROM THREE VILLAGES IN
KUALA PILAH,

By

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SUMMARY

This thesis is concerned with Malay population movement to, from and within Negri Sembilan Peninsular Malaysia, the processes producing the patterns and the impacts of the movement on the sending village. Based on fieldwork in three villages in Kuala Pilah Negri Sembilan and on an urban tracer survey in Seremban and Kuala Lumpur the study attempts to establish whether the movement of the Negri Sembilan Malays is circular or permanent. To achieve this several theories are used to explain the movement patterns. This way we hope to come to grips with mobility in the survey villages.

The study begins by analysing the historical evolution of mobility patterns in Negri Sembilan. We found that although some types of movement in Negri Sembilan tend to change as the society undergoes socio-economic progress the people are still found to go merantau. In the past going merantau was for a short duration. Since the colonial time until the present going merantau has become more permanent because the perantau are employed in permanent occupation. Despite this we cannot preclude the idea that these people will return to the home village some day. The way the migrants adjust to the city and the links that the migrants maintain with the home village suggest this likelihood.

Examining migrant adjustment to the city shows that the migrants move to the cities in a familiar channel provided by kinship and friendship networks, resulting in the migrants facing little problem of urban adjustment. These networks can be traced back to the village, suggesting that the migrants are tied somewhat to the village of origin. Studying individual migrant adaptation to the city in turn shows that a sizeable proportion of the traced migrants adapts marginally to the city, implying that this group of traced migrants will move back to the village one day. If the traced migrants can be taken to represent the total migrants in Seremban and Kuala Lumpur (and since most migrants from the survey villages are found in these cities) then a sizeable proportion of the migrants will return eventually to the village.

While in the city the migrants return at least once a year for social visits. They remit money, send news and receive visitors from the village. These links suggest the circularity of the move and of the relation between the village and the city. Due to the 'circular' move-

ment migrant households in the village gained from migration. In terms of investment for the whole village the benefits from migration are somewhat minimal.

" I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any University; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text. "

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In Malaysia, I am deeply indebted to Universiti Kebangsaan

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Pisang emas dibawa belayar
Masak sebiji di atas peti
Batang emas dapat dibayar
Batang buai dibawa mati.

PART II

POPULATION MOVEMENTS AND URBANISATION

CHAPTER 11 .

URBAN-RURAL RELATIONS

11.1. INTRODUCTION.

Many people from the survey villages seldom moved with the idea of cutting-off completely their relations with the village because for these people the village of origin was always the 'home' with which they maintained a range of linkages. All the previous chapters have implicitly touched upon these linkages and in this chapter we will examine the nature and characteristics of these linkages while their social and economic implications are investigated in the next chapter.

11.2. A THEORETICAL BACKGROUND.

There are two viewpoints in which we can view urban-rural linkages. From one viewpoint, these linkages may be said to be the result of reciprocity which is an anthropological concept referring to a system of economic exchange taking place neither through market nor administrative hierarchies (Nash, 1966; Keesing, 1977) but rather, it is a form of mutual help in peasant societies. This concept is appropriate to view urban-rural linkages in the survey villages because the migrants reciprocated the help and security offered by kin and friends in the village. From another viewpoint, these urban-rural linkages are an expression of uneven development resulting from the integration of Malaysia into the world capitalist system. The peasants in the survey villages were facing widespread unemployment and poverty, which some writers argued were the outcome of the way the peasant economy was being integrated into the capitalist sector of the Malaysian economy and the manner the Malaysian economy in turn was being integrated into the world capitalist system during the colonial as well as after the colonial time (Slater, 1978; Amin, 1974; Ettema, 1979). The metropolitan economy exploited and dictated the behaviour of the Malaysian economy which relied heavily on the export of primary produce. Within Malaysia, the capitalist sector in turn experienced an accelerated development leaving the peasant sector incapacitated and poverty stricken. The peasants moved out of the peasant sector to look for jobs in the capitalist sector in which they secured low paid jobs with minimal provisions for their housing and welfare. In this context the movers needed to maintain linkages with the village for security

and help.

Both approaches are equally relevant to explain the links between migrants and these survey villages partly because on the one hand culturally, the peasants have institutionalised merantau in which kinship and friendship networks provide help and security to the movers who in turn have to reciprocate. On the other hand, lack of employment opportunity and poverty makes it necessary for the peasants who have modern education to move to the capitalist sector of the economy in search of a livelihood. Lack of economic security makes them less committed to the city, and this strengthens their ties with the home community.

11.3. TIES WITH THE HOME VILLAGE.

One aspect of the institution of merantau in the Minangkabau society of West Sumatra is that the perantau (mover) is expected to make frequent home visits if the rantau (destination) is not far from the home village (Naim, 1979). Due to the close socio-cultural links between the people of Negri Sembilan and those of West Sumatra we can expect a similar pattern in the Negri Sembilan case. However, evidence from other Third World countries has shown that migrants in the city usually maintained continuous links with the village of origin. Caldwell (1969) observed this in Ghana whereby once in the city the migrants seldom forget about their village of origin. Similar observations have been made by Gugler (1969) and Hugo (1978) amongst Africans and West Javans respectively.

As in the West Javan situation (Hugo, 1978), family ties are of importance also to the Negri Sembilan Malays, and for most of those going merantau these ties find their root in their kampung asal (village of origin). The presence of such ties is readily observable during Hari Raya Puasa¹ (the Muslim festival at the end of the fasting month) when Malay families not only in Negri Sembilan but also in the whole of Malaysia get together in a way somewhat similar to the gathering of families for Christmas dinner in the West. For the majority of migrants who were in Kuala Lumpur, Seremban and nearby towns this season pulls them home whereby those with their own transport formed streams of cars and motor-cycles choking all traffic arteries from Kuala Lumpur and Seremban whilst the majority without their own transport travelled by crowded trains and

1 In Indonesia this is referred to as Lebaran (Hugo, 1978, 250), see also Chapter 5 earlier.

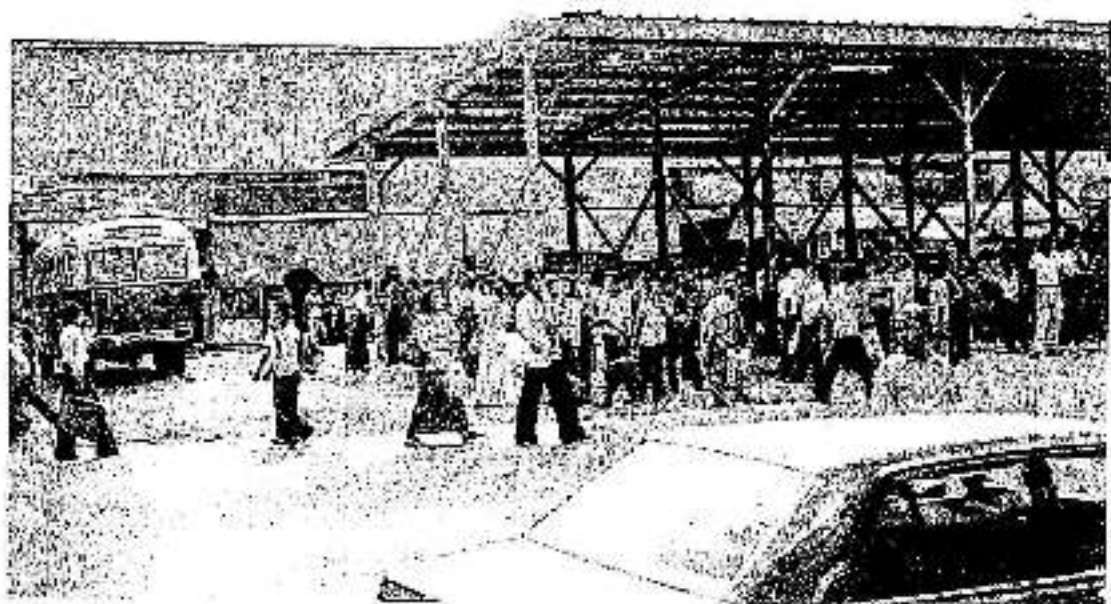
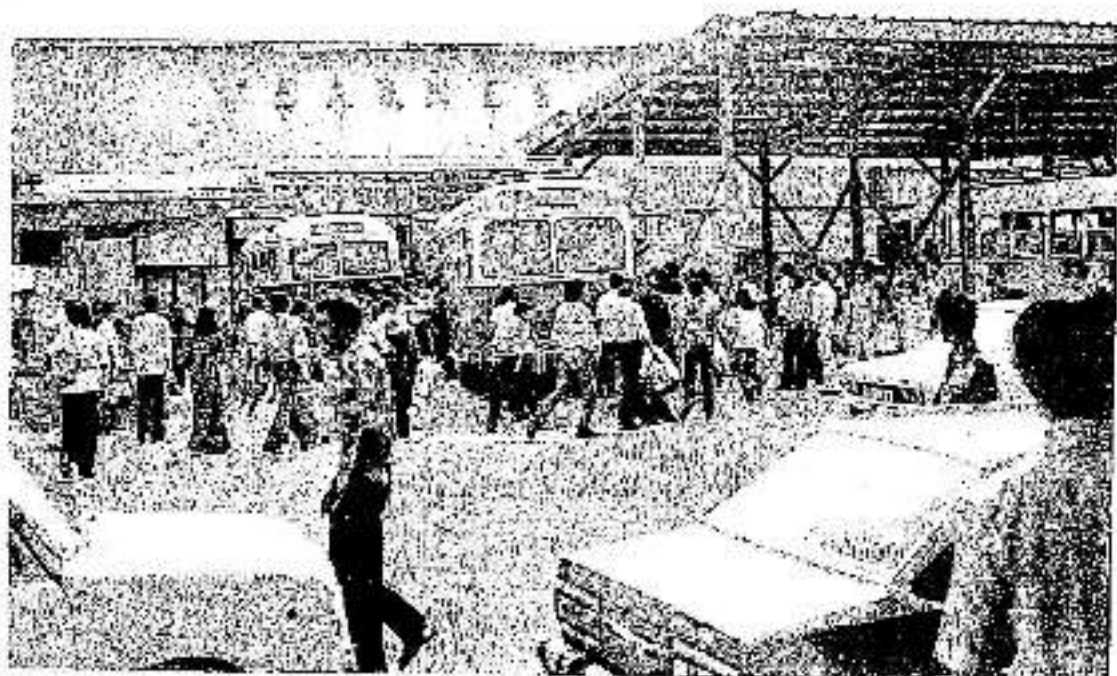


Plate VII. Home for Hari Raya Puasa (at Seremban Bus Station).

buses. Beginning from a few days before the celebration the traffic built up to reach a peak on the eve of the celebration. The occasion taxed heavily the transportation system. A visit to the inter-state bus and taxi terminal and the railway station gave us a vivid insight into the strength of the urge to return home; people rushed, jostled and pushed their way to seats via the front entrance as well as the windows and back entrance of the bus (Plate VII). It was not uncommon for the authorities during these times to issue warnings to taxi operators not to increase their fares. (There was a widespread practice amongst taxi operators to cash in on the rush period by charging exorbitant rates). At such times it was also common to hear broadcasts on the air reminding city dwellers to secure their houses and property before leaving the city and to let the local police know if they were going to be absent for a while so that their houses could be protected against thefts. Kuala Lumpur and Seremban virtually turned into 'ghost-town' in which the streets and roads that were usually choked with traffic suddenly were utterly quiet. In direct contrast, these villages were alive with activity during the celebration; houses were decorated and brightly lit at night; people visited their kin and friends, and there was generally a happy atmosphere everywhere. The urban visitors usually spent the night at their mother's house where almost all space in the main room was occupied. What has been described above is however, not unique to the Malays in Malaysia. A similar situation prevails amongst the Muslims in West Java (Hugo, 1978). Apart from the Hari Raya celebration the migrants also maintained other important rural-urban links.

11.3.1. Personal Links.

Commuting and return migration are parts of direct personal links that could be seen in the survey villages. Whereas the subject of commuting has been discussed in Chapter 6 it should be mentioned again that the phenomenon was present in all the three survey villages with Sungai Dua having slightly more commuters than the other two villages. In the three villages therefore, there was a constant movement of people between the villages and the nearby urban areas. For most commuters the day was spent in the urban area of Kuala Pilah (population 12,000), and the night in these villages. As noted by Negata (1974) in the Northern part of the Peninsula, the process tended to blur urban-rural differences. Mantra (1978) and Hugo (1978) amongst others working in the Third World, have also observed the importance of commuting in establishing close ties between the village and urban areas.

Although the people of Negri Sembilan did not engage in circular migration in the manner found amongst the Africans, Javans and the Pacific Islanders where there was a constant coming and going of movers usually associated with off-season work on the rice fields, it has been shown in parts of Chapter 6 and Chapter 7 that the Negri Sembilan Malays were also involved in a type of circulation. In this, the mover might spend a substantial time in the rantau (destination) before returning 'home'. But while in the rantau they returned home to visit their parents from time to time.

A major component of return migration was retirement migration comprising individuals who had been working in the formal sector, involving mainly government occupations. From Table 11.1 all the survey villages had

Table 11.1. Pensioners in the Village Households.

Village	Pensioners	Total Households	Rate/100 Households
Bungai Dua	18	61	30.5
Juasseh	29	85	34.1
Ihol	18	59	29.5

Source: Kuala Pilah Village Survey, 1978.

pensioners. These pensioners were either government employees, military and para-military personnel. Some, such as school teachers, clerks and blue collar workers had reached the retirement age at 55 years. Others such as the military personnel had been compulsorily pensioned off after habis sign (end of contract). The contract covered a period of 21 years for the Malay regiment. In addition, those who joined the special military units created during the 1948 - 1960 Emergency such as the Special Constabulary and Auxiliary Police, and also the British Army in Singapore, were repatriated after the emergency or left the service after Singapore broke off from Malaysia respectively. All the ex-military personnel were still in their forties and physically able to work. In 1978 these individuals formed the majority of the working population in these villages. Except for the teachers and one special grade clerk the rest received

meagre pensions² which would be too small an amount for them to subsist in the city but the amount could still foster an important supplement to their village based income.

In some respects returning to the village to retire was the generally accepted end of a successful merantau. This is what has been found by Caldwell (1969) in Ghana and Hugo (1978) in West Java. Besides the pension these people had also brought with them their bonus³ payments which were often spent on building their own houses, renovating inherited houses, to buy rubber lands or to go on pilgrimage. For most old returnees the Hajj was considered to be a fitting climax of a career before completely leading a retired life. Several of the returned migrants became notable investors in the survey villages. For example one ex-school teacher had managed to accumulate about 9 hectares, and another 20 hectares of rubber land as well as a chicken farm with about 5,000 fowls; of two ex-British army men from Singapore one had bought a school-bus in Ipoh and another a hand ploughing machine for hire in Jussah. To the extent that these people had been able to earn and accumulate some money when they went wakan gaji they had been successful. Thus, in response to our question of whether they would have been poorer had they not gone merantau, 47 percent believed that they were better off as a result of the merantau whilst 30 percent believed that they had experienced no change and 23 percent were not sure, compared to what they would likely have earned had they chosen to remain in these villages. These people also maintained that they had made the right decision to have gone merantau and then to have retired to the survey villages. From the villager's point of view there was no doubt that the village population looked to the returnees with envy, if not for the displayed wealth by some of these returnees in the village it was for their experience or for their special knowledge as in the case of the lebai (religious specialist) who returned from the pondok to become the central figure in any kenduri (religious feast).

2 From what could be gathered the pension ranged from as low as M\$40 per month for an ex-police constable in the Johor State services in the Pre-War years to about M\$600 per month for three ex-Malay School headmasters. There was one interesting case amongst the pensioners. He worked only for about 10 years before the war, and for the last 40 years he had been receiving pension, at first M\$7 per month and in 1978 this was increased to M\$49 per month by the government.

3 Bonus, refers to money paid in a lump sum by the authority at the end of the person's service; a kind of gratuity or bounty to soldier on retirement. The sum varies with the number of years served and rank in the service.

However, from the reasons given by these return migrants for retiring to the village in Table 11.2 economic considerations seemed to be the most important factor in inducing many to return because either they

Table 11.2. Reasons Given by Return Migrants* for Retiring to the Village.

	Sungai Dua	Juasseh	Ibol	Total	%
Like village life	5	2	-	7	13.7
Pension small	6	4	4	14	27.5
Family Property in village	7	11	3	21	41.2
Wife's origin/ relative here	1	3	-	4	7.8
Others	2	2	1	5	9.8
Total	21	22	8	51	100

Source: Kuala Pilah Village Survey, 1978.

* Only those who have returned in the last 10 years.

already had some properties in the village or the pension was too small to continue living in the city. Some returned because they liked the village life and others because of kinship ties. From our observations, for several return migrants such as the Malay school teachers, the return move was the most appropriate step to take since they had been serving rural schools in other parts of Negri Sembilan and they had maintained properties in the survey villages. Thus, similar to the less successful migrants in Bombay (Zachariah, 1966), the return migrants from the Northeast region of Ghana (Caldwell, 1969, 151) and in Jakarta (Kugc, 1978, 263) most of the return migrants in our survey villages were under some "pressure" to return to the village. The small pension that they earned would be insufficient to maintain their level of living in the city. Lack of skills and old age would exacerbate these problems if they continued to live in the city.

It is interesting to note that we found two families who were 'trapped' in Seremban after retirement. These two families had managed to

buy properties in Seremban town because they were in better paid occupations when they were still working. These two families can be viewed as either an exception amongst the return migrants or as a precursor of a likely trend in the future. The latter seems more probable since many of the present absentees from the survey villages have found occupations that enabled them to earn and to save for investment in some urban properties and many also expressed a desire to locate eventually in smaller towns rather than Kuala Lumpur. If this is true for the future the prospect is rather bad for the village of origin which will not continue to benefit directly from the return flow of the present absentees when they retire. In 1978 the two retired families in Seremban maintained links with the home village as absentee landlords; one of them rented out his house in the village while the other family rented its rice fields and rubber land. The foregoing discussion strengthened further the observation in the last Chapter that those migrants who had less stake in the city would eventually return to the village, thus completing their circuits of movement.

11.3.2. Home Visits.

For the movers who were still absent in the rantau links were maintained with the village through visits. In their studies Caldwell (1969), Adepoju (1974) and Hugo (1978) found that visiting the home village is an important form of linkage maintained by migrants in the city in places like Ghana, Nigeria and West Java respectively with the village. In a similar manner, absentees from our three survey villages never failed to make home visits. From the village survey we gathered in Table 11.3 panel, a, that for most of the absentees in Seremban, and other places in Negri Sembilan visiting the home village was a regular activity whereas amongst those in nearby states such as Selangor, the Federal Territory, Malaka and Pahang none failed to return at least once in six months. Those in distant states returned at least once a year or more, with the return visits often coinciding with Hari Raya Puasa. Even the small percentage who seemed to have failed to return for some years would make the journey home when a death occurred in the household of their kin. It appeared that the absentees returned with the purpose of visiting their kin, especially aging parents, but while at home they might extend their purpose to other activities such as renewing contacts with village friends, attending to inherited properties if they have any, to go to a wedding in the village if there is one going on.

Since the absentees from the survey villages who were in places

Table 11.3. The Frequency and the Reasons for Home Visits by Migrants.

a) The Frequency of Home Visits.

(Percent)						
	N	1/ Week	1/ Month	1/ 6 Months	1/ A Year or More	Total
Traced Migrants	100	26	36	26	12	100
All Migrants						
1. Kuala Lumpur	189	30	48	15	7	100
2. Seremban	76	35	35	20	10	100
3. Other Negri Sembilan	53	30	40	25	5	100
4. Neighbouring States (Johor, Pahang, Selangor)	43		20	40	40	100
5. Other states in Peninsula	31			50	50	100
6. Outside Peninsula	28			10	90	100
Total	420					

b) Reasons Stated by Traced Migrants for Home Visits.

Reasons	Number	Percent
Visiting Parents	63	63
Visiting Relatives	8	8
To maintain link with home village	7	7
Resting	4	4
Distance Small	16	16
Other	2	2
Total	100	100

Source: Kuala Pilah Village Survey, 1978.
Urban Tracer Survey, 1978.

close to Negri Sembilan returned more frequently it is interesting to examine the reasons for their home visits. The patterns in Table 11.3, b, indicate the importance of social visiting of kin, and this suggests that kinship ties are of paramount importance linking the absentees in Kuala Lumpur and Seremban with the survey villages. Such ties have also been found to be important in Ghana (Caldwell, 1969), in Nigeria (Adepoju, 1974) and in West Sumatra (Naim, 1979). Thus, it seems that whether or not these urban dwellers return to visit kin and friends in the survey villages depends on the presence or otherwise of close kin and friends in these villages. From careful probing of the traced migrants we found that the migrants returned to these villages to be with their parents. This is similar to what Morauta (1980, as quoted in Bedford, 1980, 23) has shown for migrants in Papua-New Guinea,

"... An important element in this process is the migrant's parents. While they are alive they can act as the main sponsors of his return and facilitate his settling down through their own network of ties
Once they die, his links with the village are very much attenuated".

In our survey villages, it seems that even when their parents have died and the ties with the village have become thinner these urban dwellers indicated that they would still return to the village, albeit less frequently; the least they could do was to visit the grave of their parents on Nari Raya.

An important element of the home visits is the duration of stay in the village. Table 11.4 shows that more than 70 percent of the migrant households received visitors for less than 2 days and about 20 percent between 3 and 7 days and the rest more than a week and females returning to give birth in the survey villages usually stayed for several months. Information from the urban tracer survey indicated that 73 percent of the traced migrants usually returned to stay for less than 2 days and 17 percent for 3 - 7 days and the rest for more than one week. Those who stayed for 2 days or less were usually weekend visitors especially at the beginning of each month when we noticed streams of cars and over-loaded buses from Kuala Lumpur and from Seremban bringing back urban people to visit

Table 11.4. Duration of Stay During Home Visits.
(Percent)

Duration	Merantau Households in the Village N,165	Traced Migrants N,100
≤ 2 days	71.1	73
3 - 7 days*	19.8	17
> Over 1 week*	9.0	10
Total	99.9	100

Source: Kuala Pilah Village Survey, 1978; Urban Tracer Survey, 1978.

* Note this took place only occasionally.

their home⁴ villages.

As in the case of West Java (Hugo, 1978) the people in our survey villages were also found to visit their children and kin in the city when there was an opportunity to do so (Table 11.5). The reciprocal visits were more frequent to Seremban and Kuala Lumpur and rarely to distant places because both Seremban and Kuala Lumpur are closer to the survey villages and most of the village absentees were found in the two cities. Since the visits to Kuala Lumpur and Seremban were more frequent we gathered from the urban tracer survey that over 50 percent of the traced migrants received kin and family members at least once in six months and 24 percent monthly. These traced migrants explained to us that the visits by the village kin served to strengthen the ties amongst themselves, and between them and the home village.

11.3.3. Other Links with the Villages.

Adepoja (1974), Caldwell (1969) and Hugo (1978) in their studies have also found that the migrants in the city maintained ties with villages through letters. Although we did not collect many details about this we received information that village absentees in Kuala Lumpur and Seremban rarely used letters (Table 11.6) although migrants in distant

⁴ I was informed that several of the Malay eating shops at the Seremban bus station were in part supported by these travellers, personal communication with Encik Hazim Mokhter who was studying Malay business enterprise in Seremban for his B.A. Hons. thesis, 1978.

Table 11.5. Visits by Village Kin of Urban Dwellers.

Frequency of Visits	(Percent)			Traced Migrants Receiving visi- tors, N,100
	Village Households Visi- ting, N,205	1	2	3
At least once a month	20	30	-	24
Once in six months	48	50	10	52
Once in 1 year or more	32	20	90	12
None so far	-	-	-	12
Total	100	100	100	100

Source: Kuala Pilah Village Survey, 1978.
Urban Tracer Survey, 1978.

Note 1: 1 Kuala Lumpur
2 Seremban
3 Other cities in the Peninsula.

Table 11.6. Contacts by Letters.

	N	(Percent)			Total
		Once a Month	Once in six months	Once in a year or occasionally	
Traced migrants	100	13	31	56	100
All Migrants,	420				
1. Kuala Lumpur	189	10	38	52	100
2. Seremban	76	5	40	55	100
3. Other N. Sembilan	53	3	42	55	100
4. Neighbouring states (Johor, Pahang, Selangor).	43	10	50	40	100
5. Other states in Peninsula	51	20	38	42	100
6. Outside Peninsula	28	20	52	28	100

Source: Kuala Pilah Village Survey, 1978.
Urban Tracer Survey, 1978.

places relied mainly on letters to maintain links with the village⁵. We found also that communicating by telephone or telegram was reserved for emergency matters usually when there was a need to have a quick contact such as when some people were dying or there was a need for immediate financial help.

11.4. REMITTANCES.

A major reason for the migrant leaving the village was to earn money and accumulate wealth with the view of improving his socio-economic position and helping his parents and kin in the home village. The common way of helping is by sending the parents remittances which, following Connell *et al* (1976), extend to include money and goods sent by the city people to the home village or vice versa. What partly underlies these sentiments of co-operation and assistance are the Malay customs that are associated with Islam which Nagata (1976, 402) noted,

"Ideally, Malay custom, reinforced by Islam, enjoins certain obligations on kin, and these are constantly referred to verbally,"

What are these obligations? They include sending money to aged parents, helping less fortunate siblings and taking care of kin. However, as discussed by Hugo, (1978, 265) whether or not the migrant remits money depends on the amount of money that he can spare; the strength of the commitment and obligation felt by him to his parents and kin, and the needs of the family and relatives in the home village. In their review of numerous village studies in various parts of the Third World, Connell *et al* (1976) have shown that the sending of remittances by migrants in the city to the home village was an important aspect of urban-rural relations. Our survey villages also found that the village households received remittances from the urban residents, some more regularly than others and that some migrants sent remittances more often than others (Table 11.7). From Table 11.7 we see that the majority of migrants and 81 percent of the traced migrants in Kuala Lumpur and Seremban remitted money on a regular basis to the home village. By sending the remittances the migrants were seen by their parents as fulfilling some of the obligations mentioned above.

⁵ Those migrants who were overseas in the navy or studying wrote home frequently (10 - 12 times a year) in the first year but this tended to fall off (3 - 4 times a year) in subsequent years.

Table 11.7. Frequency of Migrants Remitting Money Home.

Frequency	(Percent)	
	All Migrants N,420	Traced Migrants N,100
Monthly	53	41
1 in 1 - 6 months	32	31
1 in 1 year or more	13	25
Total	100	100

Sources: Kuala Pilah Village Survey, 1978.
Urban Tracer Survey, 1978.

The remittances go a long way not only in strengthening ties between the migrants and the village but also in helping kin in the village with material support. In return, the parents and kin in the home village reciprocated in a variety of ways such as looking after the migrant property if any, taking care of the families of the migrants when the migrants asked for help - (this was noticeable amongst migrants working in the army who often spent several months patrolling the Malaysian-Thai border) -, and providing a constant source of encouragement and security to the migrants. The amount of remittances received by households in the survey villages varies widely from one village to another (Table 11.8). From the Table it is noticed that more than 52 percent of the households in Sungai Dua, 68 percent in Juaresah and 59 percent in Ibol received remittances regularly every month while the rest received them occasionally or on a special occasion such as on Hari Raya and on wedding celebration during which kin was obliged to help.

One aspect of remittances according to Connell *et al* (1976, 90) that was often left out of village surveys is the proportion of the migrant's saving or income remitted to the village. Approaching the study from the village end in a situation where the mover stays to work in formal sector of the city, we found it difficult to obtain information on the proportion of income remitted by the migrants. However, it was possible to have an insight into this by looking at migrants in the urban tracer survey. From panel a, Table 11.9, we notice that on average the traced migrants sent about 8 percent of their monthly income to the village,

Table 11.8. Patterns of Village Households Receiving Remittances.

	Sungai Dua		Jussek		Ibel		Total	
	%		%		%			%
a) Monthly (amount)								
≤ 20	8	13.1	7	8.2	4	6.8	19	9.3
21 - 50	11	18.0	19	22.4	14	23.7	44	21.5
51 - 100	8	13.1	24	28.2	13	22.0	45	21.9
101 - 150	3	4.9	6	7.1	2	3.4	11	5.4
> 150	2	3.3	2	2.4	1	1.7	5	2.4
Sub-total	32	52.5	58	68.2	34	57.6	124	60.5
b) Occasionally - non-fixed amount	29	47.5	27	31.8	25	42.4	81	39.5
Total	61		85		59		205	100

Source: Kuala Pilah Village Survey, 1978.

which is comparable to some cases described by Connell *et al* in the villages of India. From careful probing of these migrants we found that low income earners such as house helpers remitted about two-third of their income; some high income earners did not send money on a regular basis because they had no parents in the village to send to.

Connell *et al* (1976) have also suggested that the amount of remittances tended to decline with the length of the migrants' stay in the city. In panel (b) Table 11.9 it seems that the longer these migrants had been in the city the less the amount of their pay sent to the village. These migrants explained that they had by then a growing family to support and that the amount sent did not change much. But relative to the increase in their total salaries following the yearly increment the percentage of their salaries remitted tended to decline.

What are the remittances used for? Similar to what has been found elsewhere (Caldwell, 1969; Connell *et al*, 1976) the bulk of the remittances were used for daily family maintenance, education of siblings and a small percentage for investment in house improvement. We had several cases amongst the poorer households who kept the remittances as saving to be used only for contingencies that required a rather large sums of money

Table 11.9. Amount of Income Remitted per Month by Traced Migrants. (In Percent).

a) Percent of Income Remitted by Income Group.

Income/month	N	Mean (%)	Range (%)
< \$100	3	18	0 - 34
\$101 - 300	27	9.7	0 - 50
\$301 - 500	41	5.6	0 - 15
\$501 -1500	22	2.9	0 - 8
> \$1500	7	2.4	0 - 6.8
Total	100	7.8	0 - 50

b) Percent of Income Remitted by Length of Residence in City.

Length of Residence in city	N	Mean (%)	Range (%)
< 5 years	34	7.6	0 - 34
5 - 10 years	35	7.1	0 - 50
> 10 years	31	3.5	0 - 25
Total	100	6.2	0 - 50

Source: Urban Tracer Survey, 1978.

at a short notice such as buying school reference books and replacement of school uniforms for school going children. For their daily need they attempted to raise money in any way they could. More than 90 percent in Kuala Lumpur and 60 percent of migrants in Negri Sembilan took the money home in person while the rest sent it through kin or close friends and those migrants in distant places such as Johor Baharu sent them by mail.

As found by Connell *et al* (1976), Caldwell (1969) and Forbes (1978) the flow of remittances was not a one way process. When the villagers visited their kin in the city they did not fail to bring buah tangan (metaphorically referring to gifts). Similar to the olah-oleh practice amongst the Indonesians (Hugo, 1978) the village people, when visiting their kin in the city, would bring buah-tangan usually in the form of village produce; if local fruit was in season they would bring them fruits; if the visit was made after rice harvesting time they brought some "fresh" rice usually the glutinous type. However, we made no attempt to put monetary value on the buah-tangan because it was hard for the people to recall the amount of things or food which had been taken on each trip. Consequently, it was not possible for us to assess precisely the relative balance of remittances from and to the villages. But judging from the fact that remittances from the city were more regular than the flow of goods from the villages which were often brought in small quantities it can be said that, as has been observed in other Third World countries (Connell *et al*, 1976), the flow of remittances from the urban areas was larger than those coming to the city. The impacts of the extra money in the village will be examined in the next chapter.

11.5. CONCLUSION.

As in other Third World countries, the migrants from our survey villages maintained strong links with the home village. They visited their parents, gave them money, if not regularly on some special occasions such as at a kin's wedding; when they could not return home they sent news, and eventually many retired to the survey villages. In return the villagers sent them village produce and visited them from time to time. All these go to show that population movement from the survey villages was more of an on-going process that linked the movers in a two-way connection which highlights the circularity of the moves. Consequently, according to Nagata (1974) the constant movements between the village and the city tended to

blurs the distinction between "urban" and "rural". Because of the circularity of the movement the pull-push collection of factors becomes less satisfactory to be used in migration analysis.

In Chapter 7 we had suggested that the present migrants in the various towns moved more permanently. It has been shown also that in the future there would be a tendency for more Malays to move permanently because more of them tended to be absorbed in permanent occupation. This can be explained in terms of the nature of the Malaysian economy and the Malaysian government policy. In its attempt to restructure the society the government encourages the Malays to move to the city and to get involved in various aspects of urban life. The policy is possible to be implemented because the Malaysian economy has made relatively fast progress compared to the economy of some neighbouring countries. Relating the observation in Chapter 7 to the discussion in this chapter we have to stress the following point again; that the present migrants still have attachment to the home village such that we still cannot say for certain that they will remain permanently in those cities. However, the fact that more people from the survey villages tend to move more permanently in the future and that, as shown elsewhere in the thesis, the more successful migrants tend to retire to the towns may suggest a decline in the number of people returning home to retire. Should this be true we may suggest further that the children of these successful migrants will remain in the city. The implication for the village in the future is that these villages will lose people slowly, causing perhaps a gradual depopulation of rural areas. But from the argument in this chapter urban-rural linkage may still persist in the future although its strength may gradually weaken. Should this become true we will expect gradually that the movement from the village becomes unidirectional.

CONVENTIONS

1. Malay words, unless they are names, have been underlined and the English equivalent is given in bracket at their first usage only.
2. Spelling of place names, is based on Atlas Kebangsaan, Dewan Bahasa dan Pustaka, 1977. This spelling has been used for the historical period, except quotations where the author's spelling has been conformed to.
3. Acronyms are explained at their first usage only. The Glossary provides additional information for many, and a point for continuous reference.
4. The dollar sign (\$) indicates Malaysian dollars (which in December, 1978 \$1 Australian = \$2.70 Malaysian ringgit).
5. Measurements are generally given in Metric. In some cases the Malaysian system is used such as gantang with the metric conversion in bracket because they have specific meaning to the people.
6. The present or at field work time refers to 1978, the year in which field work was undertaken.
7. Bibliography. Some difficulty was encountered in trying to standardised references to names in the bibliography. The system chosen refers to surname and initials of European authors, the full name for Chinese, Indian and Malay authors, unless when these authors have used a certain style in which case we will follow that style; the names that are cited in the text are underlined to help readers to identify them.

ABBREVIATION (ACRONYMS).

FELDA - Federal Land Development Authority.

FELDA was established under the Land Development Ordinance 1956 (as FLDA) to assist other local bodies in land development. Since 1960 FELDA has undertaken land development directly. It acquires title to State land, clears and develops it for mono-crop cultivation (usually rubber or oil-palm) and recruits settlers to come and live in FELDA village on-scheme. By 1977 FELDA has developed over 900,000 acres (360,000 hectares) (Bahria and Perera, 1977).

FIDA - Federal Industrial Development Authority.

IUSSP - International Union for the Scientific Study of Population.

MARA - Majlis Amanah Rakyat.

In line with the New Economic Policy, MARA encourages and trains bumiputra, especially the rural dwellers, to participate actively in trade and industry. This is achieved by producing trained manpower, providing a consultant service on management and technical aspects, and providing credit and other facilities to assist bumiputra in trade and industry.

Negri Sembilan, Timur - the eastern part of the state of Negri Sembilan which is here taken to include the districts of Jelebu, Kuala Pilah and Tampin.

NEP - New Economic Policy.

"The (Second Malaysia) Plan incorporates a two-pronged New Economic Policy for development. The first prong is to reduce and eventually eradicate poverty by raising income levels and increasing employment opportunities for all Malaysians, irrespective of race. The second prong aims at accelerating the process of restructuring Malaysian society to correct economic imbalance, so as to reduce and eventually eliminate the identification of race with economic function. This process involves the modernization of rural life, a rapid and balanced growth of urban activities and the creation of a Malay commercial and industrial community ..."

(Malaysia, 1971: 1)

The target is to achieve 30 percent bumiputra ownership of the economy by 1990 (cf. 2.4 percent in 1970 and 7.8 percent in 1975), whereas other Malaysians should own a 40 percent share, and foreign interests 30 percent (cf. 63.3 percent in 1970) by 1990.

(Malaysia, 1976: 88)

Pahang Tenggara - means south-eastern Pahang and refers to a major regional development programme administered by DARA.

PERNAS - Perbadanan Nasional Berhad/National Corporation Limited.

PERNAS is a government sponsored company incorporated in 1969 to further the financial and managerial participation of bumiputra in the industrial, commercial and financial development of Malaysia within the context of the NEP.

RISDA - Rubber Industry Smallholder Development Authority.

RISDA was created in 1973. It inherited the functions of the Rubber Industry (Replanting) Board, but as well as administering the replanting fund it aims to co-ordinate and implement the government's long term programmes for modernizing the smallholder sector.

SEDC - State Economic Development Corporation, also known as Perbadanan Kemajuan Negeri.

SEDC, in this thesis, refers to the Negri Sembilan SEDC.

UDA - Urban Development Authority is a government body to help Malays in urban participation.

UMNO - United Malays National Organisation - the senior partner of the ruling party in Malaysia.

GLOSSARY

Adat	- Malay word for custom; customary behaviour and law.
Adat Perpatih	- The matrilineal custom named after the culture hero Dato Perpatih nan sebatang.
Anak buah	- Nephews. In <u>Adat</u> the term refers to the people in a <u>kampung</u> under the jurisdiction of the <u>penghulu</u> or village head.
Atap	- Thatched roof.
Bahagi Dua	- Split into two equal halves.
Belik dapur	- Behind the kitchen.
Berah	- Low country.
Batin	- Headman of <u>orang asli</u> .
Bekerja	- To work; working.
Bekerja kampung	- Working in the village.
Bekerja opis	- Working in the office.
Bekerja gudang	- Working in a factory.
Bersawah	- Working on <u>padi</u> fields.
Biduanda	- The superior (original 7) clan.
Bomoh	- Traditional medicine man.
Buah tangan	- Presents.
Bumiputra	- 'Son of the soil' - a noun or adjective referring to Malay and other indigenous ethnic groups of Malaysia.
Cukup makan.	- Just enough to eat.
Dadah	- Drugs; the Malaysian connotation at present indicates that these are illicit drugs such as marijuana.
Durian	- Tropical fruit, thorny skin and strong-smell flesh.
Dusun	- Small plot used for fruit cultivation, orchard.
Gantang	- A unit of measurement.
Gotong-royong	- Informal work co-operation.
Habis sign	- End of service or contract.
Harta	- Property.

Harta pusaka	- Ancestral property.
Tanah pusaka	- Ancestral land.
Haj	- The pilgrimage to Mecca, one of the Five Pillars of Islam.
Haji	- Someone who has made the pilgrimage to Mecca, an honorific title.
Hari Raya Puasa	- Feast day to celebrate the end of fasting, and the day of sacrifice during the pilgrimage is known as Hari Raya Haji.
Imam	- Prayer leader.
Kampung	- Malay village.
Kampung asal	- Village of origin; natal village.
Kati	- Unit of weight approximately equal to 1.3 pounds or 300 grams.
Kebun getah	- small plot under rubber.
Khenduri	- Religious feast.
Lebai	- A religious specialist, generally one has not yet made the pilgrimage.
Lembaga	- Clan chief.
Luak	- <u>Adat</u> district.
Makan gaji	- 'to eat one's salary', working/earning a living.
Makan angin	- Holiday travel; 'eating the wind'.
Malu	- Shame (a broad and important concept) - swift (1965)
Melancung	- Makan angin - recreational travel usually involving long distant travel.
Membeli-belah	- Shopping.
Mendreh getah	- Tapping rubber.
Merdeka	- Independence - August, 1967 for the Peninsula formerly Malaya.
Merantau	- Temporary movement.
Mukim	- Area surrounding a mosque from which the minimum congregation of 40 is drawn; nowadays, a division of an administrative district.
Negeri	- State.

Orang kaya	- Rich people.
Orang miskin	- Poor people.
Orang Semenda	- Man in role of affine towards wife's kin.
Padi	- Rice in the husk.
Pajak	- Rent; to rent.
Penghulu	- Official in charge of a mukim.
Perantau	- An individual who goes <u>merantau</u> .
Pesisir	- Littoral.
Pikul	- A unit of weight equivalent to one hundred katis, 133.3 pounds or sixty kilograms.
Pindah/hijrah	- To migrate.
Pindah rumah/daerah	- To change house; migrate to another district.
Pondok	- A small house; a religious school in the context used here.
Rantau	- The place where a person goes <u>merantau</u> to; destination.
Rozeki (mencari)	- One's economic fate - (search for).
Sakai	- A group of <u>orang asli</u> .
Sawah	- Field in which wet-rice is cultivated.
Sepakraga	- A local game using a rattan ball.
Suku	- Clan; quarter.
Tanah tebus	- Land that is bought over.
Tanah mengandung	- In <u>Adat</u> , "enclosed land".
Tukang kayu	- Wood worker.
Undang	- Law giver, head of <u>luak</u> .
Upah	- Remuneration.
Waris	- The rightful heir of the state.
Yang di-Pertuan Besar (Yam Tuan)	- Ruler of Negri Sembilan.

APPENDIX A1: THE KUALA PILAH POPULATION MOBILITY SURVEY AND
THE 'URBAN' TRACER SURVEY.

A Summary of Fieldwork Procedures.

1. Fieldwork calendar.

- | | |
|---------------|---|
| January 1978 | <ul style="list-style-type: none"> - Meeting researchers on population mobility at the local universities to gather information on works on population movement. - Gathering secondary information on population redistribution; Library work. Studying reports, archival materials and government files on Negri Sembilan at the National Archives. - Establishing initial contacts with government officers at various administrative hierarchies in Negri Sembilan. - Initial visits to the villages in Negri Sembilan. - Recruiting survey assistants and training them in interview survey. |
| February | <ul style="list-style-type: none"> - Collecting secondary materials. <u>Jabatan Statistik</u> for census data. - Visits to Department of Agriculture at Seremban. - Reading <u>Felda</u> Reports. - Travelling rural/urban Negri Sembilan. |
| March - April | <ul style="list-style-type: none"> - Establishing the postal base at Seremban. - Gathering information from the State Secretariat on economic development in the State. - Gathering information on population and development at district offices. - Contacts with villages. - Developing village questionnaires. - Narrowing the choice of the districts and <u>mukims</u> for study. - Choice of villages for the survey. - Contacts with survey villages. - Developing questionnaires. |

- Pilot study and modifications of questions.
- Beginning of village survey in Sungai Dua Kechil - Kuala Sungai Dua, henceforth called Sungai Dua.
- April - June
 - Village Survey continued.
 - Developing codes, and coding.
- June - July
 - From June 21st to July 21st, 1978, village survey suspended for the general election.
 - Coding continued.
 - Preparing lists of migrants.
 - Preparing and testing out questionnaires for urban tracer survey.
 - Recruiting and training of three helpers for the urban "tracer" survey.
 - Tracing of migrants started.
- July - August
 - Finishing village survey - (alone)
 - As soon as this was over, interviews of the traced migrants were started.
- September-December
 - Urban Tracer Survey.
 - Coding
 - Punching and verifying data
 - Revisiting the survey villages.
 - Preparation to return to Adelaide.
- 6th January, 1979
 - Returned to Flinders.

2. Fieldwork Procedures.

The duration of the fieldwork was about one year starting from 21st December, 1977 to 21st December, 1978 during which a village and an urban 'tracer' survey were conducted.

Although the researcher was born in Negri Sembilan it was felt that before the village study could be conducted we needed to have an extensive reconnaissance survey of the state not only to determine the basis for the selection of villages for the survey but also to construct a village questionnaire that was meaningful to the villagers. The

reconnaissance survey was also important in establishing links with government officials, village elders and the villagers on whom we had to depend for the success of the survey. Although the researcher grew up in Negri Sembilan, he found a lot of things had changed in the village from the situations he was so familiar with in the early fifties. In this context the reconnaissance survey was very useful to the researcher because it gave a lot of insights into the varying conditions prevailing in the various parts of Negri Sembilan. Thus, from January to early April in 1978 the researcher travelled constantly throughout the State. During that time the researcher met government officers at the various administrative hierarchies, village elders and individuals in the village of Negri Sembilan. By conducting informal interviews the researcher could gain a lot of insights into the feelings of people in the village with respect to population migration, poverty and development.

In support of the information, the researcher also gathered and analysed a diverse range of reports, published information and bulletins about economic development and population redistribution in the State. It was found that population statistics especially with regard to population movements were almost absent at the village level. However, there were some statistics on population based on household counts conducted by the village headmen throughout Negri Sembilan about a year earlier than our survey for submission to the District Development Officer, who compiled them for the State which later sent the information to the Prime Ministers' Department. Apparently the Prime Minister's Department was attempting to classify villages in Malaysia according to socio-economic status for the purpose of development. Studying the reports done by the village headmen revealed the diverse quality and accuracy of information submitted to the Prime Ministers' Department. In one village for example, the number of households listed was far greater compared to the total that we found. And when the particular headman was asked about the large discrepancy he could not give any satisfactory explanation. Nonetheless, in the absence of any other information on population at the village level the reports were useful in giving some insights into population structure in the village.

Three villages in Kuala Pilah district were finally chosen for the survey and the choice was based on the presence of strong rural-urban population movements that included rural-urban migration and

circulation in the form of commuting. The three villages were :

1. Sungai Dua Kechil - Kuala Sungai Dua.

Situated adjacent to Kuala Pilah town, the district capital. Its economic activities were mainly based on rubber small-holdings. Its narrow valley sawah had not been utilised for several years because of water shortage. In the situations above the people migrated to the city or commuted to Kuala Pilah for work.

2. Juasseh.

Situated about 11 kilometers to the East of Kuala Pilah town on the plain in the east. The village was the collecting point for the produce in that part of the district. Consequently in past census it was regarded as a 'town'. The economy centred on rubber small-holdings and padi subsistence. A well-developed modern irrigation system ensured that the padi-fields were always in production. Apart from these activities the villagers also could find employment in nearby rubber estates owned by the multi-national corporations or individual estate owners who were not from the village. The village was connected to Kuala Pilah town and other small towns by a good all-weather first class road. Many of its active and young people had moved to the city to work.

3. Ibol.

Situated about 11 kilometers West of Kuala Pilah town on the road to Seremban, the State capital town. Its economy was based on rubber small-holding and padi-subsistence production. Like the second village, Ibol enjoyed a good modern irrigation system which ensured the continuous production of rice. A socio-economic survey conducted by Ho (1967) in the area found that the people there were amongst the poorest compared to other rubber small-holding villages in the State. The village was linked to Kuala Pilah and Seremban by a main road served by quite reliable bus services run by a private company. A great proportion of the young and active population in the village had moved to the city.

2.1. Preparation of the Village Survey.

Ten field assistants (all students from the Universiti Kebangsaan Malaysia, Bangi, Selangor) were recruited in January to undergo training in interviewing and coding of simple demographic data and

responses to questions on attitudes and opinions. One of them was an Honours student in Geography who several months earlier had conducted a transport survey for his B.A. (Hons.) thesis in Kuala Pilah. The other nine students were either in their second or third undergraduate years in either Geography, Sociology or Economics. All of them had some experience in conducting interviews since they had been exposed to survey techniques. Every weekend from January to March we held discussions on the research; held mock interviews and exchanged ideas on the manner that the interview was to be done.

Five male assistants were finally selected. We selected only males to avoid problems of accommodation in the village and also to avoid any unnecessary problems relating to boy-girl relationships in the village. As soon as the University exams were over we had a long briefing at the University, and then proceeded to the survey villages for initial contacts and familiarisation with the village population. We travelled together to the survey villages and discussed with village elders many things relating to the village economy and population movements. The assistants showed enthusiasm for the project and they quickly appreciated its importance and relevance to their own training at the University. They were keen to learn all facets of the survey for possible adaptation to their own research in the future. We informed them that we could not pay them a reasonable amount compared to what they could earn elsewhere for the same period of time. But we emphasised to them that the experience they could get would be an important reward in itself.

Several other students visited us at the base in Kuala Pilah enquiring, if they could join the team. But we kept the number of assistants to five so that we could co-ordinate and check their work easily. More importantly, we did not want to introduce new assistants to a group already well on its way in the survey. Towards the end of May one assistant left us for a permanent appointment in a bank in Kuala Lumpur, and five of us went on to finish the village survey.

We remained in each survey village for the whole duration of the survey; shared the same daily chores and living conditions. A strong esprit-de-corp developed, and genuine co-operative work evolved.

In the meantime a village questionnaire was developed and tested in a village which seemed to have sent many people to the urban areas. The questionnaire was consequently modified.

2.2. The Village Survey.

We began the village survey in Sungai Dua Kechil - Kuala Sungai Dua, henceforth referred to simply as Sungai Dua. Since we could not find a house to live in in Sungai Dua we stayed in Kuala Pilan town, but spent most of the day in the village using the village retail shop as our base of operation during the day. (For Juasseh and Ibol, we lived in the villages for the duration of the survey). Like in all of the survey villages, after a few days in Sungai Dua the villagers became aware of our presence and accepted us in the village. The Ketua Kampong, whom we visited first, helped to broadcast our presence at the village surau (prayer house). We also joined the people at prayers; mixed with them, and had afternoon tea at the Kampong coffee shops. Our assistants also contributed some social work in between time such as helping the village children with their school work and organised a village game for the children.

With the help of the Ketua Kampong the boundary of each survey village was determined. This was necessary because the villages in Negri Sembilan were strung out along the padi-fields or along the road. Thus, in some ways the boundary to a kampong was rather arbitrarily defined although we asked the villagers to describe to us what they felt was the boundary of their village.

Since the unit of observation was the household, we defined a household for the survey as all the people living in the same house having the same eating arrangement. In some cases, two families shared the same eating arrangements but lived in separate houses. This arrangement was seen in a family where the wife's or the husband's parents were still alive and stayed in a separate house but had their meals together with the children. For such a case we counted them as one household.

The interview was slow at first but picked up speed in the following month. Interviews were conducted at a time convenient to the people who were busy with their daily work. We were asked to come in the morning; some asked us to come in the afternoon while others in the evening. To all we complied. It was planned from the beginning that we would do a two-stage survey. After we had gone through a few households it was decided that we adopted a more flexible procedure whereby families who preferred to go through all the schedules at one sitting were granted their wishes. This was necessary since in many

households the adults to be interviewed were often busy with their daily work.

For each interview we directed our questions to the heads of households. Failing to get the heads of household we interviewed the wives or the next adults. In most cases we managed to interview the heads since in almost all households most other adults had left for the city leaving behind only younger and school-age children whom we could not interview.

As soon as we had finished interviewing families in Sungai Dua we moved to Juasseh and then to Ibol. As a whole the village survey was interesting for it gave us opportunity to meet the people and probe their reactions to changes taking place in the State and in the country with respect to the changes in the village.

In using the village survey data several problems have to be borne in mind. The main ones include;

1. The first difficulty was to locate a grown up in a household for the interview. As most of the young adults had gone Merantau, the housewives were often busy and could not answer (or refused to be interviewed in the absence of their husbands) and where the heads of households were busy working we had to wait to make an appointment. Often several revisits were made to see them. As a result we had to be around the village almost from 8 in the morning to about 8 in the evening to see them. They were very cooperative, friendly and answered the questionnaires willingly.

2. A more important issue was the post hoc reconstruction of information about individuals who had left the households for the various destinations. Difficulties were encountered with regard to specific information concerning migrants who had moved from the village for some time. We found problems, for example, in determining the first occupations of migrants that had moved for over 10 years. To overcome this we tried to trace these migrants in the city.

3. Problems also were encountered in reconstructing information regarding households that had completely left the village. Although we could ask the neighbours and relatives for information, often we could get only general information such as on their whereabouts, but

not specific information such as the age of the migrants or the age of their children.

As a whole the village survey was successful in interviewing most households (including those which had left completely from the village) in each village. Refusals were low. In Sungai Dua one household was left out because the head of household was sick and hospitalised and the rest of the family did not wish to be involved in answering our questions. In Juppah three households were left out; one of them was because the household had only one old man who was too sick to be able to answer our questionnaires, and the other two refused to participate.

We had to suspend the village survey during the election weeks in July, 1978 because the federal government called a snap election. In this election mass rallies were banned for security reason. In their place the government encouraged house to house campaign or small group meetings or what was popularly called during that time the 'whisper campaign'. The situation would affect us because the villagers might have regarded us to be doing campaigns for certain political parties if we were to persist staying in the village doing the interviews.

3. The Urban Tracer Survey.

A list of outmigrants from the survey villages was prepared as the village survey progressed, and from the list a decision was made to concentrate the tracing of migrants in Kuala Lumpur and Seremban, since the bulk of the movers went to these cities.

While the parliamentary election was taking place we prepared for the urban 'tracer' survey. An urban questionnaire was developed and tested amongst a few Negri Sembilan migrants in Seremban and Kuala Lumpur. The questionnaire was finalised towards the end of July. Three assistants were recruited to help with the urban survey; one for Seremban and two for Kuala Lumpur. The helpers for the urban surveys were chosen from individuals who came from Negri Sembilan and who were familiar with Seremban or Kuala Lumpur. These assistants were mature working men who had an extensive friendship network that proved valuable in tracing the migrants. One of them had an extensive experience in urban surveys when he helped with a mobility survey of flat dwellers in

Kuala Lumpur several years earlier.

The three assistants started the tracing in July. At first we thought of tracing all migrants but soon we found that this was not feasible. Addresses of migrants obtained in the village survey were often inadequate, out of date or difficult to locate especially when the addresses were not specific. To overcome this, after the researcher had completed the village survey, we travelled at any convenient time to visit the migrants at their place of work; to visit friends who knew the people from the survey villages and sometimes we returned to the village to update the addresses. In order to reduce the problems and at the same time to spread out the source of migrants from the survey villages we decided to trace at least one migrant from each household in the village. In cases where a household had more than one migrant we thought of taking a random sample of the migrants to be interviewed from that household. As this was also difficult we settled in the end for tracing any migrant from each household that we met.

Interviews were conducted during weekends and at night during weekdays and those traced migrants gave their cooperation fully. Although the tracer survey was difficult to do, it was rewarding in that it gave us insights into migration processes at the city end in relation to the situation at the village end.

4. Editing and Coding of Village and Urban Questionnaires.

For the village survey, we spent several hours every evening editing and checking all questionnaires completed during the day. We discussed any problems and noted any difficult interviewees. At the same time codes for the questionnaires were progressively developed.

Coding was started after the second village had been surveyed. The assistants helped to code mainly the questions relating to opinions and views since they knew the context of those opinions expressed by the respondents. Coding of the rest of the village survey was completed by two assistants recruited and trained specifically for the purpose after the four survey assistance had left for the University in the new term.

Coding for the urban tracer survey was progressively done when the interview was underway. The two coding assistants helped to check the finished coding sheets. In November, we sent the finished coding sheets to the Universiti Kebangsaan Malaysia computing centre to

be punched on to computer cards and cleaned. We ran some simple tabulations to check on the accuracy of information that had been transferred to the computer cards.

As a whole both the village survey and the urban tracer survey were useful in giving us insights into the state of the migration process in the survey villages.

APPENDIX A2: QUESTIONNAIRES.

The main instrument used to collect data in our survey was questionnaires. These questionnaires were formulated in Bahasa Malaysia and the questions were spoken to the respondents in Negeri Sembilan dialect. We present below the approximate translation of these questions that were grouped into 8 schedules. Schedules 1, 2, 3, 4, 5 and 6 were used in the village Survey, schedules 7 and 1 (which was known as schedule 9 in the Urban Tracer Survey) were used in the Urban Tracer Survey whilst schedule 8 and parts of schedule 8 (i.e. questions with *) were used in the Urban Tracer Survey and in the village survey respectively.

Schedule 1: Life History

1. Migration history

- B.1. Main Towns: More than 70,000 population today
such as Kuala Lumpur, Kelang,
Melaka, Johor Bahru, Pulau
Pinang.
1. Self
2. Wife
3. Friends
4. Relatives
- 3.2. Small town - 1,000 - 69,999
- 3.3. Kampung - below 1000.

Year	Age Years	Address	With Whom	Size of Place			Dist.	Reason	Family History Such as Marriage	Educational History Such as Primary, Secondary, University	Health History Treatment Outside Village Continuously for 1 Month	Occupational History		Age	Year
				B1	B2	B3						Type	Occupation		
1920															1920
1921															1921
1922															1922
1923															1923

Schedules 2 and 3: Migration and 'merantau'.

Schedule 2:

1. We would like to know about the members of your family.

(a) Currently staying together (including children, nephews, etc.)

Number, Relation to HHE (head of household), Sex, Age, Education, Marital Status, Occupation, Place of Work, Mobility Status
Commuting.

(b) Members of family not staying together (inclusive children who have died).

Number, Relation to HHE (head of household), Sex, Age, Education, Marital Status, Occupation, Present Address (Please write in full), Mobility Status.

Schedule 3:

(c) Now we shift to other members of the family, we would like to know about your wife's brothers and sisters. State also the total number that have died.

Number, Relation to wife, Sex, Age, Marital Status, Occupation, Present Address. Please state clearly if he/she is still alive to avoid double counting.

(d) Could you list all your wife's mother's brothers and sisters.

Number, Relationship to your wife, Sex, Age, Marital Status, Occupation, Present Address. Please state clearly if he/she is still alive to avoid double counting.

Note: For questions b, c, d, if living outside the village indicate whether he or she had ever made a "return" to the village. "Return" is defined as to come back and stay for at least 3 months.

Schedule 4: Present Socio-economic CharacteristicsI. Land ownership

1. Could you tell us about

Land	"Pusaka"	Non Pusaka	Distance from house
"Sawah"			
Rubber			
Fringe areas			
"Kampung"			
"Kampung"			
"Orchard"			
Others			

II. Occupation

1. What is your daily occupation ?

Main occupation

Supplementary occupation

2. What is your wife's main occupation

Main occupation

Supplementary occupation

3. If you plant rice were you in last rice season/or today

Acreage worked

1. Owner-operator

2. Working for wage

3. Renter

4. Rent land out

5. Other (please write)

4. Acreage developed and production

Number of Workers	Type of "padi"	Technology Mechanisation	Seasons/ Year	Fertiliser Factory	Output "gantang" acre/ season	Rent/ gantang equipment
-------------------	----------------	--------------------------	---------------	--------------------	-------------------------------	-------------------------

5. Is the padi enough for the family for the next season.

1. enough

2. not enough

6. If not enough, how many months in one season do you have to buy or borrow.

Schedule 4: Present Socio-economic CharacteristicsI. Land ownership

1. Could you tell us about

Land	"Pusaka"	Non Pusaka	Distance from house
"Sawah"			
Rubber			
Fringe areas			
"Kampung"			
"Kampung"			
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Others			

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1. What is your daily occupation?

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Main occupation

Supplementary occupation

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Acreage worked

1. Owner-operator

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3. Renter

4. Rent land out

5. Other (please write)

4. Acreage developed and production

Number of Workers	Type of "padi"	Technology Mechanisation	Seasons/Year	Fertiliser Factory	Output "gantang" acre/season	Rent/gantang equipment
-------------------	----------------	--------------------------	--------------	--------------------	------------------------------	------------------------

5. Is the padi enough for the family for the next season.

1. enough

2. not enough

6. If not enough, how many months in one season do you have to buy or borrow.

7. a) What do you do in between the padi season,
 b) If working outside Kampong, please state where.
 c) For how long.
8. If tapping rubber are you _____
 acreage
1. Owner-operator
 2. Working for a wage
 3. Renter
 4. Renting out land
 5. Other (please, write)
9. Total acreage operated/production.
 Total, operator, Produce in Total days Current market rent
 "Kati"/day, in a month, price.
10. a) What do you do during the rainy season when rubber tapping is prohibited,
 b) If working outside Kampong, where to,
 c) For how long.
11. Do you produce vegetables enough for your family ?
- | | |
|---------------|---|
| enough | 1 |
| not enough | 2 |
| not producing | 3 |
12. If not producing, why
13. For those who have orchards, in any one season how much, in money terms, did you get?

III. Accumulated income

1. a) If you add all the various sources of income for your daily main and supplementary works, in which category does your income per month fall?

1	< \$50
2	51 - 100
3	101 - 150
4	151 - 200
5	201 - 300
6	301 - 500
7	501 - 1000
8	1001 - 1500

>1500

b) How much (in percentage) is the amount of work you spent each day, that is not for financial gain.

2. In which income category is the total income earned by other working family members per month ?

1	\$50	
2	51 -	100
3	101 -	150
4	151 -	200
5	201 -	300
6	301 -	500
7	501 -	1000
8	1001 -	1500
9	1500	

3. For those who earn fixed income (non Kampong occupation) how much is your salary/month.

1	\$50	
2	51 -	100
3	101 -	150
4	151 -	200
5	201 -	300
6	301 -	500
7	501 -	1000
8	1001 -	1500
	1500	

4. a) Is all the income contributed to and items produced by the family enough to sustain the family for the month ?

1	more than sufficient	1
	sufficient	2
	not sufficient	3

b) If not sufficient, how to top up the shortage ?

5. How much do you require (in money terms) per month to maintain a family

6. Do you receive money and goods from rantau

Yes	1
No	2

7. If yes how much/month (in money)

8. a) Do you keep money

Yes	1
No	2

b) In the form of

Post Office	1
Cash	2
Bank	3
Coop	4
Share	5
Other (please write)	6

9. How many times per week does the family eat meat.

Every day	1
2 - 3 times/week	2
once a week	3
rarely	4
None	5

IV. Possessions

1. Does the family own

1. School Bus
2. Lorry/Van
3. Car
4. Motorcycle
5. Bicycle
6. T.V.
7. Frig
8. Radio
9. Cassette
10. Camera
11. Wall Clock
12. Wrist Watch
13. Sewing Machine
14. Electrical fan

2. a) Is this house

1	bought
2	"pusaka"

- | | |
|---|----------------------|
| 3 | "rented" |
| 4 | other (please write) |

b) If rented how much/month

3. a) Building material
- total rooms (excluding, bilik masak, Cooking room)
- | | |
|--------|-----------------------|
| roof | wood |
| floor | brick |
| Wall | "rumbia" |
| fence | glass |
| window | wire |
| stairs | bamboo |
| | asbestos |
| | zinc |
| | Others (please write) |

4. Bathroom

- | | |
|-----|---|
| Yes | 1 |
| No | 2 |

5. Toilet

- | | |
|-----------------------------|---|
| open | 1 |
| pump | 2 |
| Others
(please
write) | |

6. Pipe

- | | |
|-----|---|
| Yes | 1 |
| No | 2 |

Electric

- | | |
|-----|---|
| Yes | 1 |
| No | 2 |

7. If you sell your house now how much do you perceive its value to be?

V. General

1. Do you read newspaper?

- | | |
|-----------------|---|
| daily | 1 |
| A few days/week | 2 |
| seldom | 3 |
| never | 4 |

2. Type of newspaper read

"Jawi" (Arabic)	1
Malay	2
English	3
Other (Please write)	4

3. Other languages in which you could read/write.

English	1
Chinese	2
Tamil	3
Other (Please write)	4

VI.

1. Type of family

Extended	1
nuclear	2
Other (please stated)	3

Schedule 5: Views, opinion, perception, merantau to urban areas

I. 'Merantau' in general

1. What do you understand by 'merantau' ?
2. Negri Sembilan Malays always go merantau from time immemorial - what motivates them to go merantau,
3. Common knowledge has it that males (females always follow husband) go merantau but today both males/females go merantau - why does this happen.

Probe

Economic

Social

Situational

Psychological

Others

II. Conditions of Kampong

- A. 1. Does the village have enough land for all the population now ?

More than enough	1
enough	2
not enough	3

2. Could you say that the village is,

fertile	1
medium fertile	2
not fertile	3

3. a) How do the Kampong folk regard land as a possession in contrast with other possessions.

very important	1
equally important	2
less important	3

- b) Why do you say that

4. a) In the last 10 years has the family sold land.

Yes	<1 acre	1
	1 - 2 acre	
No	3 - 5 acre	2
	>5 acre	

b) Bought land

Yes	1
No	2

c) To whom did you sell ? (teacher, farmer, government, officer).

d) From whom did you buy ? (farmer, teacher, government, officer).

e) For what it was sold

H. Comparing village conditions now with the situation during the time of the British/about 10 - 15 years ago.

1. Comparing the situation now with the situation during the British time, is it easier or more difficult now for the people to earn a living here ?

More difficult	1
About the same	2
Easier	3

2. Have the sources of income for the villagers now increased compared to the British time before.

Increased	1
About equal	2
Decreased	3

3. Compared with the situation during the British time/several years before, are the villagers now

More prosperous	1
about equal	2
less prosperous	3

4. There are many changes taking place in the Kampong in Malaysia compared with the British time. What changes have the village experienced.

5. a) About yourself, are you now, compared with a few years ago

Leading an easier life	1
about the same	2
more stringent	3

b) Why,

6. a) Compared with the situation during the British time, do more youth from this Kampong marry outside Negri Sembilan ?

More now	1
about the same	2
less now	3

- b) How about the Kampong youth who migrate to places outside Negri Sembilan.

as above

- c) Young men/women going to school in places outside Negri Sembilan ?

as above

- d) The Kampong folk who go places outside Negri Sembilan

as above

7. Where do Kampong folk go when sick or giving birth ?

Hospital	1
Clinic	2
Kampong Midwife	5
"Sembah"	4
Other (please stated)	5

III. A. Attitude and knowledge oriented to urban life.

1. Today a large number of young men/women move to towns/cities such as Seremban, Kuala Lumpur. What are the reasons for these moves ?

2. Some, however, stay put in the Kampong since childhood. Why this is so ?

3. a) Do you agree with your son going merantau to the city.

agree	1
disagree	2

- b) Why

4. a) Do you agree with your daughters merantau to the city ?

agree	1
do not agree	2

- b) Why

5. What sort of job do you like your children to have ?

6. Do the Kampong people give more attention (like giving respect; act as a motivating factor) to other Kampong folks who are now in the city when they return to the village ?

Yes	1
No	2
Other (Please write)	3

7. The present government determines to urbanise the Malaya how could this be done ?

B. Knowledge on rural-urban contrast

1. a) Could you tell us one or two things about the good part of Kampong life which at times make life in the Kampong more attractive.
- b) ... also do tell us one or two things about the unpleasant part of life in the Kampong, which sometimes makes life in the Kampong less attractive.
2. a) Could you tell us one or two things which sometimes make life in the city more attractive.
- b) ... also tell us one or two things which sometimes make life in the city less attractive.
3. a) Where is a better place to raise children

Kampong	1
Small town like Kuala Pilah	2
Big town/city Kuala Lumpur	3

b) Why say that

4. Where is a better place to earn a living today

"Kampong"	1
Small town like Kuala Pilah	2
A city like Kuala Lumpur	3

5. When you compare city people (Kuala Lumpur) with Kampong people are city people

better	same	worse
--------	------	-------

1. life
2. behaviour
3. social able

4. religion
5. education
6. dress
7. general knowledge
8. helping the people

6. Where is a better place to have many children ?

big city Kuala Lumpur	1
Small town Kuala Pilah	2
"Kampung"	3
Other (please write)	4

7. Which place is easier to earn some money

Big city (Kuala Lumpur)	1
Small town Kuala Pilah	2
"Kampung"	3
Other (Please write)	4

8. Are relatives & Kampung folk in the city always giving help to young people coming to the city.

Always helpful	1
Sometimes helpful	2
Not helpful	3

9. Do they help with,

Place to stay	Yes
	No
finding job	Yes
	No
money	Yes
	No

10. a) Normally young people (Malay) go to the city to work in government and informed services. In your opinion what are their chances in business.

many chances now	1
difficult	2
limited	3
no chance	4

b) Why say that ?

6. Impact of merantau

1. In your view do the villagers who are now living in the city change ?

change a lot	1
change a little	2
same as in village	3
no change	4

2. What good influence or things that those Kampong folk in the urban rantau now bring when they return for visits or retirement.
3. What unpleasant influence or things that those Kampong folk in the urban rantau bring when they return for visits or retirement.

4. When young people leave the Kampong for the big city what happens to the Kampong from the following

a) "Sawah"	More intensively used	1
	as usual	2
	left unattended	3
b) rubber plots	More intensively used	1
	as usual	2
	left unattended	3
	difficult to find tappers	4
c) relation in family	less close	1
	as usual	2
	closer	3
d) village conditions in general	quiet	1
	left unattended	2
	happy	3
e) "Adat/istiadat"	becoming loose	1
	becoming tight	2
	as usual	3
f) Nagri Sembilan	fast moving	1
	slow moving	2

5. If all the folks in the village stay in the Kampong, and none goes merantau to the city, will the Kampong become ;

much poorer	1
poor	2

same	3
other (Please write)	4

6. a) Compared to about 20 years before do young people tend to marry late now,

late	3
same	2
earlier	3

b) Why

IV. Future Plan

1. If you have all the things that you have now, where will you like to stay five years from now?

stay put in the Kampong	1
stay in other parts of Negri Sembilan	2
other states in Malaysia	3

2. Do you have any plan to migrate/shift from the Kampong to other places, about five years from now.

Yes	1
No	2

3. If "No" go to section V.

If "Yes" where to?

b) Why do you want to leave the village again?

V. Migration and Negri Sembilan

1. If Negri Sembilan can absorb all its young people will they still migrate to the town?

still migrate	1
No	2
No response	3

2. What activities should be undertaken so that young people today will stay.

a) In this Kampong
b) In towns/city of Negri Sembilan
c) In undeveloped parts of Negri Sembilan.

VI. For those who have returned to Kampong from rantau (in the last 10 years)

1. Compared with the situation if you had not gone merantau, is your life now,

much better	1
better	2
same	3
not that good	4

2. Why return to stay in the village after you have been this long in rantau (probe - if any investment in Kampong ?)
3. What innovations you have brought or done in this Kampong.

VII. Commuter

1. How far is this Kampong to your place of work
2. How do you go to work/school
3. Cost/month
4. Why not making daily trip from the Kampong to the place of work.

a) where do you sleep during the week ?

in rooms provided by employer	1
rent a room in the town	2
sharing a room/house with friends/ relatives	3
other (Please write)	4

VIII. Knowledge and Contacts with Urban areas & Places

1. How far is the Sampong to Kuala Lumpur.
2. How long does it take to travel to Kuala Lumpur.
3. How much is the bus fare to Kuala Lumpur.
4. Where are the main Malay areas in Kuala Lumpur, that you have heard about.
5. Where are the main non Malay areas in Kuala Lumpur.
6. How do you know about Kuala Lumpur.

visits	1
family/friends	2
books	3
radio	4
school	5
newspaper	6
other (Please write)	7

7. Do you often visit the following places/town

IX. Your children's Plans

To be filled by pupils who are now in forms 3/5/6.

1. Are you going to stay in the Kampong after you leave school.

Yes	1
-----	---

No	2
----	---

2. If no where to ?

3. Why choose that place ?

Schedule 6:

Name of 'Kampong'

HHH No

1. Name of assistant
2. Number of visits
3. Place of interview
 1. House respondent
 2. Other (please write)
4. Length of interview minute
5. Respondents attitude
 1. helpful
 2. difficult
 3. no concentration
6. Situation during interview
 1. many other people present
 2. several people present
 3. several people listening
 4. a small number of people
 5. no one listening
7. Quality of answer
 1. sincere
 2. not certain
 3. made up answer
8. Evaluation of economic status of family

good	3	2	1	0	1	2	3	bad
developed	3	2	1	0	1	2	3	underdeveloped
innovative	3	2	1	0	1	2	3	withdrawing
9. Other comments (Please write).

Schedule 7: Bio-data and Present Socio-Economic Status

Note: Answer all questions. Put N.A. against questions not applicable.

A. Bio-data

1. Sex
2. Marital status
3. Education
4. First job in town/city

Self

Spouse

Job in Kampong before entering city. Write 'jobless' if not working.

Father's occupation

Present occupation.

Note: If present occupation is not "business" go to question 128 below.

A.1. Business

5. If present job is in business: Type of business

Sundry shop	1
Eating shop	2
Food stall	3
Veges stall	4
Others, (Please state)	5

6. How do you obtain your goods

Credit from Chinese wholesale	1
" " Indians "	2
" " Government agencies	3
Cash from Chinese wholesale	4
" " Indians "	5
" " Government agencies	6
Other (Please write)	7

7. Where did you get your capital ?

Self	1
Borrow from Bank	2
" " MABA	3
Other (Please write)	4

8. What motivated you to enter business ?

9. Could you say that this enterprise is doing well

Running well	1
Quite well	2
Less well	3
Not well	4

10. a) If not doing well, what problems do you face in business.

b) Give suggestions on how you think the problems could be overcome ?

11. Who are your major clients

Malay only	1
All races	2
Others (Please write)	3

B. Present Socio-Economic Structure

12. Possession of the following in city

Land	_____ acre
Car	_____
Motorcycle	_____
Bicycle	_____
Radio	_____
T.V.	_____
Cooker	_____
Frig	_____
Sewing machines	_____
Other belongings (such as electrical goods)	_____

13. Present house

a) Type

Single house (Bungalow)	1
Terrace double storey	2
Teres single storey	3
Other (Please write)	4

b) Status

Owned	1
Rented	2
Other write	3

c) If renting, amount/month

/month	4
--------	---

d) Owned

Fully paid	1
Still paying	2

e) If still paying

Payment/month _____ /month

Total months for installment _____ month

f) Location of your residence in this city

14. House amenities

Piped water	Yes	1
	No	2
Electricity	Yes	1
	No	2
Telephone	Yes	1
	No	2

15. In what category is your normal monthly income now (inclusive all sources).

Less than 100 dollars	1
101 - 300 dollars	2
301 - 500 "	3
501 - 1000 "	4
1001 - 1500 "	5
1501 - 2000 "	6
2000 "	7

Note: For respondents who are housewives indicate your husband's salary.

16. We would like to know your age at first marriage (Female only).

Age _____ years

17. Family member list

- Note: 1. For married children include those who have died.
2. For those who share a house or flat write all particulars about your friends.

No.	Date of arrival in Kuala Lumpur	Sex	Age	Relation to HSH	Where from if not relations.	Working status	
						Working	1
						Not working	2
						Schooling	3
						Below school age	4

Schedule 8: Urbanisation

I. a. Arrival for the first time in the city

1. Since when have you entered into this city ? or
How long have you been in this city.

Less than 1 month	1
1 - 3 months	2
3 - 6 months	3
6 - 12 months	4
1 - 2 years	5
3 - 5 years	6
5 - 10 years	7
10 years	8

2. At the time you made the decision to leave kampong to come to this city

- a) What are the better things about this city, that you thought of at that time.
- b) What are the unattractive parts of kampong that made you leave the village.

3. Had you already been offered a job in this city before you came to stay in this city ?

Yes	1
No	2
Others (Please write)	3

4. Before you come to this city did you know anybody in the city.

No	1
Yes relative from kampong	2
Family/siblings	3
Friends from village	4
School friends	5
Others (Please write)	6

5. If yes did you expect to get aid from him/them first when you made the decision to come to this city.

Yes	1
No	2
Other (Please write)	3

b. Information about city

6. How did you come to know about life in this city (in the beginning)

Newspaper	1
Radio/T.V.	2
Friends from village	3

Relatives in city	4
At school	5
Visits	6
Other (Please write)	7

7. What type of information did you get from the source shown above, which made you want to come to this city.

Type of information	1
---------------------	---

8. Did the things you heard influence you to make the decision to come and stay in this city.

Yes	1
No	2
Other (Please write)	3

9. Who, finally, made the decision for you to come and stay in the city ?

Self	1
Parents	2
Friends	3
Relatives	4
Others (Please write)	5

10. Did you have any thought about the conditions of life in the city at the time you were about to come to the city ?

Thoughts.

c. Journey to the city for the first time

11. What preparation did you make before coming to stay in the city.

12. a. How did you come to this city to stay for the first time ?

Bus	1
Taxi	2
Bicycle	3
Motorcycle	4
Motorcar (Private)	5
Taking a ride with kampong folks	6
relatives	7
Other (Please write)	7

- b. Its fare, if applicable:

13. Who paid for the journey to this city:

Self	1
Parents	2
Family in kampong	3
Friends in city	4
Friends from village	5

Borrowing	6
Other (Please write)	7

14. If borrowed, what arrangement made to pay it.

15. Who accompanied you to this city

Self	1
With wife	2
With wife and children	3
with friends from kampong	4
With relatives	5
Other (Please write)	6

16. Those who had married, if coming without company, where did you leave your wife and children ?

Kampong	1
Other (Please write)	2

d. Arrival for the first time in city

17. With whom did you stay when you arrived for the first time in the city ?

Family	1
Brother/sister	2
Relative	3
Friends from village	4
School friends	5
Hotel and equivalents	6
Barracks (army/police)	7
Place supplied by authority	8
Other (Please write)	9

18. How long did you stay there ?

1 week	1
1 - 2 weeks	2
2 - 4 weeks	3
1 - 3 months	4
3 - 6 months	5
6 - 12 months	6
1 year	7
Stay there permanently	8

19. If did not stay permanently there, where did you stay after that ?

Alone renting room	1
Sharing a room	2
Sharing a house	3
Other (Please write)	4

e. First job and urban labour absorption

20. How long did you have to wait before you got the first job.

Working straightaway	1
1 week	2
1 - 2 weeks	3
2 - 4 weeks	4
1 - 3 months	5
3 - 6 months	6
6 - 12 months	7
1 year	8

21. Who helped you find the first job

Self	1
Brother/sister in city	2
Relatives in city	3
Friends in city	4
Other (Please write)	5

22. Was the first job in line with the job which you had desired when you were in kampong.

Yes	1
Accepted any job first	2
No but taking up anything first	3
Keep on selecting until got the right job	4

f. Arrival of other people

23. How long in the city had you been before other people came to you in the city.

1 month	1
1 - 3 months	2
3 - 12 months	3
1 year	4
None came	

24. Who come to join you in the city ?

Wife/children	1
Brother/sister	2
Relative	3
Friends from village	4
School friends	5
Other (Please write)	6

II. Experience and adaptation to city life

g. Life in city as opposed to life in kampong

25. After having been in the city for a while now, is your life in the city better than the life that you expected before you came

to stay in the city.

Far better	1
Just as expected	2
Less than expected	3

26. Are you satisfied with the following in the city compared to kampung life before.

	Yes (1)	No (2)	Not sure (3)
Housing			
Job			
Life in general			

27. Could you say that your coming to the city has brought many good things to you ?

Yes, could buy many things	1
Yes, receives many skills	2
Yes, got much new knowledge	3
Yes, children got better education	4
No	5

28. Has your life become worse ?

n. Participation in city life - neighbours

29. Do your neighbours consist of the following :

All Malays	1
Majority Malays	2
Majority Negri Sembilan Malays	3
All racial groups	4
Majority other racial groups	5
Other (Please write)	6
Don't know	7

30. What type of neighbours do you have :

All migrants	1
A small number of native families	2
Majority native in that locality/a small number migrants	3
Nearly all migrants	4
Don't know	5

31. How is your relationship with your neighbours ?

Close and used to help each other	1
Good and occasional visiting	2
Good at children's level only	3
Bad	4
Each on his own	5

32. Do you visit the following friends ;

Friends from all racial groups	1
Malay friends only	2
Relatives/kampong folks only	3
Other (Please write)	4

33. Who are your close friends in the city ?

Relatives and folks from the same kampong	1
Friends from the same place of work	2
Close friends from school	3
Other (Please write)	4

34. How often do you visit your relative/folks from kampong

Often	1
Sometimes	2
Fewer	3
Not applicable because no relative here	4

35. a) Are you a member of any associations/institution in this city ?

Yes	1
No	2

b) Type of Associations/Institutions

36. If none, go to question No. 35. If yes, is the association open to all ?

Yes	1
No	2
Other (Please write)	3

37. What part do you play on the Association

Full participation/very active	1
Less participation/not that active	2
Play no active part	3

i. Link to valley/changes in city

38. After having been in the city for so long now, do you feel that you have changed.

Great change	1
Little change	2
No change/as usual	3

39. Do you practise 'adat perpatih' while in residence in the city ?
(such as from the point of ownership of things/marriage feast and so on).

Practising as in the kampong	1
Not practising here but do so in kampong	2
Not practising here in kampong	3
Other (Please write)	4

40. What do you do during holidays

Picnicking	1
Cinema going	2
Going back to kampong	3
Other (Please write)	4

41. We would also like to ask your views about the following.

a) Which is a better place to raise children

In city	1
At kampong	2

b) Which is an easier place to earn a living now,

In city	1
At kampong	2

c) Which place is easier to save

In city	1
At kampong	2

d) Which place is better to have big family

In city	1
At kampong	2

e) Are city people better than kampong folks in terms of

	better	same	worst
Life			
Life			
Behaviour			
Mixing			
Religion			
Education			
General knowledge			
Helping each other			

42. Name main Malay areas in the city

Code	
None	1
3	2
4 - 8	3
8	4

43. Newspaper reading and type

Don't read	1
------------	---

Read Malay and English papers	2
Read Malay or English paper everyday	3
Read Malay or English paper from time to time	4

44. Is it possible that you are going to stay permanently in the city,

Yes	1
No	2
Don't know/not sure	3

45. If other than yes or not sure go to question No. 46 below.
If not, when do you plan to go back to kampong,

After pension	1
After accumulating enough things	2
Other (Please write)	3

46. Have you able to buy property/things (land, house and others) since coming to the city.

Able to accumulate a lot	1
Able to accumulate a little	2
None	3

*III. Rural-Urban Relation

j. Visits

47. How often do you go back to kampong

Never	1
Rarely	2
Sometimes	3
Often	4
Weekly	5

48. How long do you stay in kampong everytime you return to kampong for a visit.

2 days or less	1
3 - 7 days	2
More than one week	3

49. Everytime you return home, do you bring (money/goods) home with you ?

Rarely	1
Everytime coming home	2
Never	3

k. Letters

50. How often do you send letters home

Never	1
Seldom/rarely	2
Sometimes	3
Often	4

51. Do you send money or things to kampung

None	1
Seldom/rarely	2
Sometimes (1 - 6 month)	3
Often (every month)	4

Note: If none go to question No 56 below.

52. To whom it is sent

Mother	1
Father	2
Brother/sister	3
Relatives	4
Other (Please write)	5

53. For what purpose is the money used

Family expenditure	1
Building/repairing house	2
Buying property (land)	3
Deposits	4
Other (Please write)	5

54. Within 1 year how much (in money terms) do you send/bring to the kampung.

Less than 50 dollars	1
51 - 100 dollars	2
101 - 150 dollars	3
151 - 300 dollars	4
301 - 500 dollars	5
501 - 1000 dollars	6
More than 1000 dollars	7

55. How do you send the money

Post	1
Take it to kampung	2
Through friends from kampung	3
Through relatives	4
Others (Please write)	5

*1. Link from kampung

56. a) Does your family send money or things from kampung ?

Yes	1
No	2

b) If yes what is the money or things used for ?

Daily expenditure	1
Education	2
Other (Please write)	3

57. Do kampong folk visit you here ?

Never	1
Seldom/rarely	2
Sometimes	3
Monthly	4

58. In your opinion will your kampong become poorer if all the kampong folks in the city do not send money to the families in kampong.

Poorer	1
As normal	2
Other (Please write)	3

*m. Link with kampong

59. Is your wife/husband

From the same district: marriage arranged	1
From the same district: marriage not arranged.	2
From other district: marriage arranged	3
From other district: marriage not arranged.	4

60. a) Have you managed to buy/possess land in your kampong

Yes-pusaka	1
Yes-non pusaka	2
Currently looking to buy	3
No	4
Have plan to buy	5

b): i) Have you a house in kampong

Yes pusaka	1
Yes non pusaka	2
No	3
Currently building	4
Having plan to build	5

ii) Is the house that has or will be built on pusaka land.

Yes	1
No	2

iii) For whom the house is built

Self	1
------	---

Children	2
Relative	3
Mother/father	4
Other (Please write)	5

63. Do you offer any help (material, idea etc) to your kampong community.

Yes money/other goods	1
Yes idea	2
Yes education related	3
Yes association related	4
No	5

64. When voting in political and otherwise election do you go back to your kampong to vote ?

Yes	1
No	2

65. It is generally said that Negri folk like to go back to kampong. Why is this so in your opinion.

APPENDIX B.

Factors Used in the Regionalisation of Negri Sembilan
(Chapter 3)

Factors	(Districts)					
	1	2	3	4	5	6
Area (sq. km)	528	956	216	160	367	339
Density (persons/ sq. km).	62	121	353	249	460	142
Malays (% district population)	51	60	35	75	29	55
Chinese and Indians (% district popu- lation)	43	39	64	23	70	45
Total population (20-34 years), 000	5	17	17	5	31	9
Sex ratio (20-34 yrs) (Total Population)	90	80	124	66	87	92
Sex ratio (20-34 yrs) (Malays)	79	71	159	55	79	88
Median Age (Total Population)	15.7	15.2	16.9	16.1	17.1	14.8
Infant mortality rate (Total Population)	32.3	42.3	23.1	37.3	43.3	42.
% born in district (Total Population)	69.1	71.1	52.9	69.4	63.1	45.1
% population below 15 years	48.5	46.4	45.1	47.2	44.9	50.5
% urban (centres 1000 +)	38.1	19.9	13.5	4.2	57.1	33.4
% urban (centres 10000+)	-	10.8	13.5	-	47.8	-
Number with no schooling (000)	13	44	28	15	57	18
Children not at school	3757	26638	16895	8302	14386	11962
Number with pri- mary education - (000).	16	55	35	18	77	23
Number with secun- dary education - (000).	5	15	12	5	33	6
Students	7768	28155	16312	10715	22608	11197

Factors	(Districts)					
	1	2	3	4	5	6
Population (10 yrs.+) literate, (000)	14	50	35	18	81	20
Unemployed	301	1398	1325	551	4042	759
Employed - rice	1981	5366	553	2391	10	49
Employed - rubber	5254	15889	10958	5251	947	983
Self-employed	4173	12589	4110	4719	5789	4077
Wage earner	4171	14143	18409	3459	14485	7835
Population in labour force (10 years and over)	10999	33744	27459	12262	51767	14779
Women in labour force (10 years +)	219	1105	1160	219	4502	638
Number employed in agri., forestry, hunting, gathering, fishing.	2402	4659	1914	2714	2288	908
Number employed in quarrying.	273	24	109	3	194	10
Number employed in construction	99	333	429	63	1008	156
Number employed in electricity, water, etc.	53	120	426	16	370	114
Number employed in transport, sto- rage, etc.	139	645	503	131	1940	915
Number employed in commerce	553	2504	1354	593	5672	725
Number employed in services.	1251	4027	8004	1137	10325	2052
Government Offi- cers.	408	1791	1125	499	3030	655
Household having cars.	430	1235	1319	418	4105	59
Household having televisions.	17	230	1764	351	5370	889
Household having telephones.	37	211	291	20	1578	146
Household having radios.	2942	9684	7410	3386	17071	4497
Household having sewing machines.	2730	9902	6107	5618	14480	4290

Factors	(Districts)					
	1	2	3	4	5	6
Household having refrigerators.	143	820	1390	193	4208	1054
GDP / capita MS., 1970.	864	730	1728	686	863	320
GDP (Manufact.) MS., 1970.	-	2419	316676	-	34291	8591
Rubber production (smallholdings) - tons.	3648	8666	5017	3193	17788	7298
Rubber production (estate) - tons.	1745	25485	3223	4415	30851	11015

Source: Abdul Hamid Abdullah, personal communication, 1978; taken from his data file for his Ph.D. thesis, while he was doing his field research in Malaysia.

Note: districts 1. Jelebu; 2. Kuala Pilah; 3. Port Dickson; 4. Rembau; 5. Seremban; 6. Tampin.

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STATE OF NEW YORK RESOLUTION

RECEIVED - DIRECTOR GENERAL, MALAYSIAN AIR FORCE, KUALA LUMPUR, 1972.

[illegible]

STEWART - GUYARD RESIDENCE RANXED FOR PERIODICAL MAGAZINE BY TOTAL, 1970.

[illegible]

Source: *Proceedings of the Senate*, 1871.

AP221432, 02

Most Recent Malay Interstate Migration, 1970

State of Previous Residence	Present Place of Residence											Total
	Johor	Kedah	Kelantan	Malaka	Negeri Sembilan	Perak	Perlis	Selangor	Terengganu	Total		
Johor	161278	513	1273	5105	3734	3557	1330	3373	70	11022	1101	193215
Kedah	1251	121140	1075	586	1702	2734	11957	53176	5764	6078	548	195202
Kelantan	1734	2632	212765	145	1203	16049	1024	7013	453	5053	19316	153603
Malaka	5545	115	682	31452	3568	1889	453	1048	45	12002	287	47163
Negeri Sembilan	5513	461	202	4913	16502	3568	817	7572	74	14172	472	89717
Perak	3347	131	1402	447	3744	10075	969	3673	162	5537	2158	11218
Perlis	1734	11745	621	425	372	2053	23309	8593	837	5011	221	64158
Perak	3281	11137	2547	2123	3170	5015	3017	144504	982	21720	842	216150
Perlis	128	2315	132	75	203	783	756	1327	10421	317	21	21013
Selangor	4537	2104	2483	4747	1075	5512	2020	12461	705	121752	1580	166528
Terengganu	2314	602	4022	182	575	12136	176	598	54	7571	6053	81007
Total	192353	135042	139401	25151	64421	108402	82570	391664	23745	219615	55643	1,514,453
Excluding cross-border	452460	477427	552266	150351	205225	121553	166158	565915	65192	286346	259932	

Source: Department of Statistics, 1970, (unpublished).

APPENDIX 64

Ultimate Return Migration, 1950.

Previous Residence	Birthplace and place of current residence										
	Johor	Kedah	Kelantan	Malaka	Selangor	Pahang	Pulau Pinang	Perak	Perlis	Selangor	Terengganu
Johor	144573	152	776	1124	1126	459	119	710	10	779	290
Kedah	372	139433	187	77	153	99	2943	1342	379	263	61
Kelantan	203	776	112100	109	209	307	135	403	10	207	1094
Malaka	963	51	191	14755	709	38	75	242	13	555	71
Selangor	771	95	135	1167	10627	272	117	537	19	1103	53
Pahang	642	303	967	102	691	17675	102	940	27	504	813
Pulau Pinang	144	2335	120	63	94	175	27801	1127	49	289	47
Perak	545	2601	476	290	445	115	1247	121071	290	2170	304
Perlis	26	1006	78	3	13	5	105	331	17419	52	6
Selangor	1182	761	503	1471	1371	394	391	1078	81	82571	799
Terengganu	725	57	1732	30	87	113	46	176	8	471	64277
Total	151065	147127	314080	19322	36754	54950	32763	157177	8332	89301	66945
Return migrant	5052	7938	4766	4574	8132	6776	4706	11001	1443	6517	2821

Source: Department of Statistics. (unpublished).

(Malays only).

APPENDIX D: ESTIMATING DAILY COMMUTERS FROM SEREMBAN TO KUALA LUMPUR. A METHODOLOGICAL APPROACH.

1. INTRODUCTION.

We observed at the initial stage of our fieldwork that quite a substantial number of people travelled from Seremban town to Kuala Lumpur between 5.30 a.m. and 8. a.m. by private cars and public transport, especially buses, taxis and railways. We found out that many of these people travelled to work either in government departments or private organisations in Kuala Lumpur. They travelled at those hours so that they could reach their places of work by 8. a.m. for government departments and 9. a.m. for some private organisations. It seemed to us that there was a substantial number of commuters travelling between Seremban and Kuala Lumpur, about 65 km apart, daily. We, therefore, set out to get some ideas about the total number of those involved.

2. THE METHODOLOGY.

Since our aim was to make a quick estimate of the number of commuters between the two centres, we tried to count these people as they left Seremban. There were problems, however, in trying to arrive at an estimate. There were at least four alternative modes of transportation by which these people could travel, namely, private cars, railways, buses and taxis. In order to get a reasonable estimate of the commuters, we had to organise some counts of people travelling by each of these modes. After a pilot study we found out that seldom were there people travelling by taxis to work in Kuala Lumpur. The number of people commuting by rail was almost negligible because the only train which these people could take was the 5.30 a.m. train. It was rather early for the people to travel to work. (We were told, however, by some workers at the railway station that several people used to travel by train to work in Kuala Lumpur in the past). It was possible then to focus only on those individuals travelling by bus and private cars.

Estimates of commuters travelling by bus was made by, first of all, interviewing the bus drivers and conductors of those buses travelling to Kuala Lumpur between 6 - 7 a.m. We asked them to estimate the number of individuals consistently travelling everyday to Kuala Lumpur to work. To supplement this we conducted a count of people tra-

king the buses during those time. Occasionally, we took a random sample of individuals and asked them the purpose of their journey. We also checked the number of people using the 'monthly bus ticket'. (Unfortunately not all those people travelling regularly bought the 'monthly bus ticket' and therefore we could not fully cross-check our data).

There were two bus companies operating between Seremban and Kuala Lumpur, namely, the SKS - Seremban Kuala Lumpur Express using the new dual-carriage highway and the Foh Eup Company - operating on the old route to Kuala Lumpur.

Turning next to people travelling by private cars, more problems were faced in trying to estimate the number of commuters using this mode of travel. Since there was no 'stations; from which we could go and count, we set up a counting point at the end of the built-up areas of the old route to Kuala Lumpur and another one at the junction of a road leading to the new highway. No attempt was made to stop and interview the people in the car, but we tried to identify the cars that travelled regularly during those early hours for several days.

The days on which the counting was made was confined to Tuesday, Wednesday and Thursday. Friday and Monday were avoided so as to exclude the possibility of counting people travelling to visit relatives in Kuala Lumpur at the weekends and those who returned to Kuala Lumpur after visiting their parents in the village. (It was reasonable to exclude Fridays and Mondays because on several occasions we found several people returning to Kuala Lumpur on early Mondays and some travelling on Fridays to be with their kin in Kuala Lumpur for the weekends). Since I had only one volunteer to help then, I had to make the bus counts on a different day from the private cars counts.

In counting the people in private cars and those individuals travelling on a bus, an assumption was made that those travelling to Kuala Lumpur at those early hours everyday must have done so to reach their place of work between 8. a.m. and 9. a.m.

3. THE RESULTS.

1) Private Car Counts:

Average number of cars passing the counting points over
10 days: 25

Average people travelling: 2

Total = 50 individuals.

2) Bus Counts:

1.	SKS - Seremban Kuala Lumpur Express:		
	Our count = 120. Drivers estimate 100.		
2.	Foh Hup Company.		
	Our count = 90. Drivers estimate 80.		
3.	Total:	Our count	210
		Drivers estimate	180
		Average	195
4.	Grand Total:	Bus	195
		Car	50
			245

These figures underestimated the total number of commuters especially those travelling after 7. a.m. when the traffic became too heavy for us to make a useful estimate of the commuters.

APPENDIX E: ESTIMATING THE 1978 POVERTY LINE FOR MALAYSIA.

It appears that Anand's (1978) estimate of the poverty line for Malaysia for 1970 is sufficient to be used as a base for an estimate of the poverty line in 1978. According to that estimate, the poverty line for Malaysia in 1970 was about M\$25 per person per month. However, since 1970 the cost of living in Malaysia has gone up. The recession in world economy and the energy crises continued to push up prices between 1970 and 1978. The total consumer price index (CPI) found in the annual report of the Ministry of Finance, Malaysia, gives some indications of the increase in the cost of living. Note that the total CPI is somewhat bias towards the prices in the major urban centres of the country, in which the rise in the CPI was easily observed and recorded. In the absence of a more suitable measure of the rise in the cost of living the CPI is still useful to be use here.

Using Anand's (1978) estimate of the poverty line for Malaysia for 1970 as the base (i.e. M\$25,) the Malaysian poverty line for 1978 was estimated to be about \$41. per person per month. In Table 1. we summarise the calculation in full.

Table 1. Estimating the Malaysian Poverty Line for 1978.

Year	CPI Increase*	Increase in M\$.	Cumulative Poverty line 1970-1978 M\$.
1970	-	-	Anand's estimate \$25.
1970-1971	+ 1.9	0.48	\$25.48
1971-1972	+ 1.6	0.41	\$25.89
1972-1973	+ 3.2	0.83	\$26.72
1973-1974	+ 10.5	2.81	\$29.53
1974-1975	+ 17.4	5.14	\$34.67
1975-1976	+ 4.5	1.56	\$36.23
1976-1977	+ 2.6	0.94	\$37.17
1977-1978	+ 4.7	1.75	\$38.95
1978-1979	+ 4.4	1.91	\$40.86
End of 1978 poverty line was about			--- \$41.

* These figures were taken from Malaysia, Ministry of Finance Annual Report, 1980, Jadual 3.6, xxiv; and limited to some consumer goods only.

APPENDIX E: OCCUPATIONAL CLASSIFICATION ADOPTED FOR STUDY OF MALAY
OCCUPATIONAL MOBILITY IN KUALA LUMPUR AND SEREMBAN.

UPPER STATUS

- 0 - Elite: Cabinet Ministers; Members of Federal Parliament; High Ranking Service Personnel (General rank or above); Department Heads; Supreme Court Judges; Sultans; University Professors; Physicians.
- 1 - Managerial, Administrative and Professional - Upper Status; Members of State Legislature; Dentists, Lawyers, Bank Managers; Division I Civil Service; Businessmen with incomes above 25,000 Malayan dollars per annum; University Lecturers; Accountants; Architects.
- 2 - Managerial, Administrative and Professional - Lower Status: Secondary School Teachers; Religious officials; e.g. Imam, Kachi; Artists; Writers; Journalists; Businessmen with incomes of between 6,000 and 25,000 Malayan dollars per annum; Police Superintendents; Officers in Services.

MIDDLE STATUS

- 3 - High Clerical, etc.: Chief Clerks; Penghulus; Draughtsmen; Hospital Attendants; Laboratory Assistants; Proprietors with incomes of between 3,000 and 6,000 Malayan dollars; Midwives; Nurses; Religious Teachers; Trained Teachers in primary schools; Police Inspectors; Salesmen in large businesses.
- 4 - Skilled Workers, etc.: Carpenters, Plumbers; Electricians, Mechanics; Compositors, Technicians; Linesmen; Agricultural Supervisors; Mining Assistants; Proprietors with incomes of between 1,000 and 3,000 Malayan dollars.
- 5 - Clerical Workers - Lower Grades; Teachers (unqualified); Police.

Constables; and Service Personnel below Sergeant; Peons, Small shop proprietors with incomes below 1,000 Malayan dollars; Ketua Kampongs; Bomohs; Salesmen in small businesses.

LOW STATUS

- 6 - Drivers, etc.: Liftmen; Locomotive drivers; Bus drivers; Taxi drivers; Storemen; Sailors; Hawkers.
- 7 - Factory workers, etc.: Janitors; Domestic Servants; Greasers, etc.; Gardeners.
- 8 - Small farmers owning land below 10 acres; Fishermen; Estate workers.
- 9 - Urban labourers employed on daily basis.
- 10 - Non-landowning agricultural worker in peasant sector.

APPENDIX G: URBANISATION INDICES FOR THE HOLOGRAM

We have chosen 39 indices to represent numerous urban situations to which the individual migrant would adapt. Below we present in detail the assumptions and the indices. Note that each of the scores in all these indices was expressed in quartiles.

Sector A. Background Information.

Sector A of the hologram consists of three indices which give an indication of the individual migrant's past influences and experiences of urban situations.

Index 1. Urban residence in early years.

$$\frac{\text{Years spent in town (5000 people) x 100}}{\text{until the 15th birthday}} \\ \text{Number of years}$$

The assumption made was that the greater number of years spent in towns, the more likely it was that the individual migrant would be able to adapt to the city.

- | | |
|---|----------|
| 1 | below 25 |
| 2 | 25 - 50 |
| 3 | 50 - 75 |
| 4 | 75 |

Index 2. Early urban contacts, school years: age 7 - 15 years.

- | | |
|---|------------------------|
| 1 | Wholly rural |
| 2 | More rural, less urban |
| 3 | Less rural, more urban |
| 4 | Completely urban |

This index is a supplementary to index 1. It was assumed that the longer the migrants early urban contacts with the town the more likely it was that the individual migrant would be inclined to adapt to the city.

Index 3. Occupational status of migrant's father as indicated

- | | |
|---|---------------------------------|
| 1 | Rural occupation (lower status) |
| 2 | Low status occupation |

- 3 Higher status occupation
- 4 High status occupation

It was assumed that the higher the status of the migrant's father's occupation, measured by income, the more was the inclination for the migrant to enter "urban" occupations and hence to adapt to the city.

Sector B. Migrants Socio-economic Background.

This sector hopes to show the individual's socio-economic background. The indices are ranked from 1 to 4 in terms of what we considered to be the migrant's assets to enable him to adapt to the city.

Index 4. Migrant's educational achievement.

- 1 Primary
- 2 Lower Secondary (up to Form 3)
- 3 Upper Secondary (up to Form 6)
- 4 Tertiary - College/University.

Index 5. Migrant's occupational background before coming to Seremban or Kuala Lumpur.

- 1 No previous employment (except on farm in the Kampong).
- 2 Unemployed including in employment without any skill.
- 3 Employed with some skills such as clerical.
- 4 Employed with some what "specialised" skill such as an engineer.

Index 6. Urban experience before entering Seremban and Kuala Lumpur.

Years in towns over 5000 up to 15th birthday x 100

Years after 15th birthday before entering Seremban /Kuala Lumpur

1. 25. 2. 25 - 50 3. 50 - 75 4. 75.

Sector C. The Environment of Entry into the City.

This sector attempts to show whether the migrant's "environment of entry" into Kuala Lumpur - Seremban was encouraging him to adapt to the city. We assumed that the environment of entry was "encouraging" when

the migrant entered the city will "protected" by his friends and relatives. In addition it was assumed also that when the migrant got a job in a shorter period of time after coming to the city there was every chance that he would likely adapt to the city.

Index 7. Do you know anybody before you come here ?

- 1 None
- 2 Friends non village - urban
- 3 friends from village
- 4 Relative/family

Index 8. With whom do you stay in the city on first arrival ?

- 1 Rent a room in Hotel etc.
- 2 Authority
- 3 Friends from village
- 4 Relatives and family

Index 9. How long do you have to wait before you got a job ?

- 1 Over 6 months
- 2 4 - 6 months
- 3 Within a month
- 4 Less than a month

Sector D. Attachment to Kuala Lumpur/Seremban.

In this sector we try to show the attraction and the attachment of the individual migrant to the city.

Index 10. Years in Kuala Lumpur/Seremban x 100
(the total if not continuous)

Present age - 14

1. 25. 2. 25 - 50. 3. 50 - 75. 4. 75.

Index 11. Do you intend to stay in Kuala Lumpur - Seremban permanently ?

- 1 No
- 2 Don't know
- 3 Yes

Index 12. Are you satisfied with your life in the city ?

- 1 No

- 2 Don't know
- 3 As expected
- 4 Yes

Index 13. Have you acquired properties in this city ?

- 1 No
- 2 A little
- 3 Some
- 4 Yes - such as house, land, consumer durable goods.

Sector E. Individual Migrant's Present Socio-economic Characteristic.

In this sector we made an assumption that the more favourable the migrant's present socio-economic background (measured in terms of occupational status, income, amenities and others) the more likely he would adapt to the city.

Index 14. Occupation. The measurement is similar to Index 3.

Index 15. Income

- 1 1 300 dollars Malaysian per month
- 2 300 - 500 dollars
- 3 501 - 1000 dollars
- 4 1000 dollars.

Index 16. Household amenities

- 1 1 Very poor
- 2 Slightly better
- 3 Better
- 4 Very good

Index 17. House ownership.

- 1 Staying with relatives/squatting
- 2 Tenants
- 3 Quarters
- 4 Owned one in new residential areas.

Index 18. Location of house

- 1 Squatters
- 2 "Traditional" Malay areas in Kuala Lumpur - Seremban.

- 3 Modern flats and modern low cost housing area with mixed population.
- 4 Better residential area with mixed population.

Index 19. Possession of status goods.

- 1 Radio
- 2 T.V.; refrigerator; motorcycle.
- 3 Car; washing machine
- 4 All of the items above.

Sector F. Urban - Rural Link.

Sector F attempts to show the urban-rural link. An assumption was made in that the stronger the tie with the village the more likely would the migrant resist from adapting to Kuala Lumpur - Seremban.

Index 20. Where were your parents ?

- 1 Alive in Kampong
- 2 Mother died but father in Kampong
- 3 Parents shifted to towns
- 4 All died/All in cities

Index 21. Did you visit your kampong often ?

- 1 Every month
- 2 Once 3 - 6 months
- 3 Once 6 - 12 months
- 4 None - only on special occasions

Index 22. Did you remit money regularly ?

- 1 Regular
- 2 Irregular 1 - 6 months
- 3 Once in a while
- 4 Did not remit

Index 23. Marital ties

- 1 Wife from home district - marriage arranged
- 2 Wife from home district - marriage not arranged
- 3 Wife from elsewhere - marriage arranged
- 4 Wife from elsewhere - marriage not arranged

Sector G. Migrant's Contacts and Knowledge of Kuala Lumpur - Seremban.

In this sector we hope to measure some of the broader implications of the individual migrant's contacts and exposure to the city. From the literature on urbanisation in the Third World we found that living in urban areas exposed an individual migrants to new ideas and attitudes through increased contacts with the media and also through working in offices or factories. It was assumed that the less the individual migrant tied to his own relatives and kampung friends the more would there be the inclination to adapt to the city.

Index 24. Friendship pattern

- 1 Kins
- 2 Neighbours
- 3 Work mate
- 4 Mixed races.

Index 25. Friendship visits.

- 1 Kins
- 2 Neighbours
- 3 Work mate - Malay
- 4 mixed ethnics

Index 26. Members of Association.

- 1 None
- 2 At place of residence only
- 3 At work only
- 4 Wider society such as Golf Club.

Index 27. Newspaper reading

- 1 None
- 2 Sometimes Malay or English
- 3 Malay or English
- 4 Daily Malay or English

Index 28. Knowledge of Malays Areas: This is to measure the migrant's awareness and contacts with other residential areas of Kuala Lumpur - Seremban.

- 1 None
- 2 1 - 3
- 3 4 - 8
- 4 8

Sector H. Urban Attitudes.

Sector H examines the individual migrant's urban attitudes and views on certain aspects of life in the city. It was often asserted in the literature on urbanisation that rural people usually held certain stereotypes about people living in the city. Thus, the city people were frequently described as being less religious and less bounded by Adat. However, the situations in our survey villages, and in Kuala Lumpur and Seremban did not indicate that these stereotypes were necessarily present. We were told, for example, that the city Malays tended to be more religious. (During the fieldwork in 1978 it appeared to us also that the Dakwah (missionary) movement was strong in the city). In this situation we scored the views of the individual migrant to several questions pertaining to life in the city compared to life in the Kampong in the following manner. When the answer favoured the city, we assumed that the migrant tended to favour the city and this should be interpreted as that the migrant had the inclination to adapt to the city.

Index 29. Have you changed while staying in this city ?

- 1 No
- 2 A little
- 3 Yes
- 4

Index 30. Which place was better to raise children ?

- 1 Kampong
- 2 Same
- 3 City
- 4

Index 31. Which place was better to earn a living ?

- 1 Kampong
- 2 Same
- 3 City
- 4

Index 32. Which place was better for saving ?

- 1 Kampong
- 2 Same
- 3 City
- 4

Index 33. Which place was better to stay permanently ?

- 1 Kampong
- 2 Same
- 3 City
- 4

Index 34. Which people tended to have better moral standard ?

- 1 Rural
- 2 Same
- 3 Urban
- 4

Index 35. This index is a supplementary to index 34. Which people always showed better behaviour (such as respect for old people, for friends)

- 1 Rural
- 2 Same
- 3 Urban
- 4

Index 36. Which people tended to be more religious ?

- 1 Rural
- 2 Same
- 3 Urban
- 4

(Note in 1978 it appeared that the city people were as religious as the people in the village. The respondents were saying that the Dakwah (missionary) movement was strong in the city compared to the situation in the village.)

Index 37. Which people tended to be better educated ?

- 1 Rural
- 2 Same
- 3 Urban
- 4

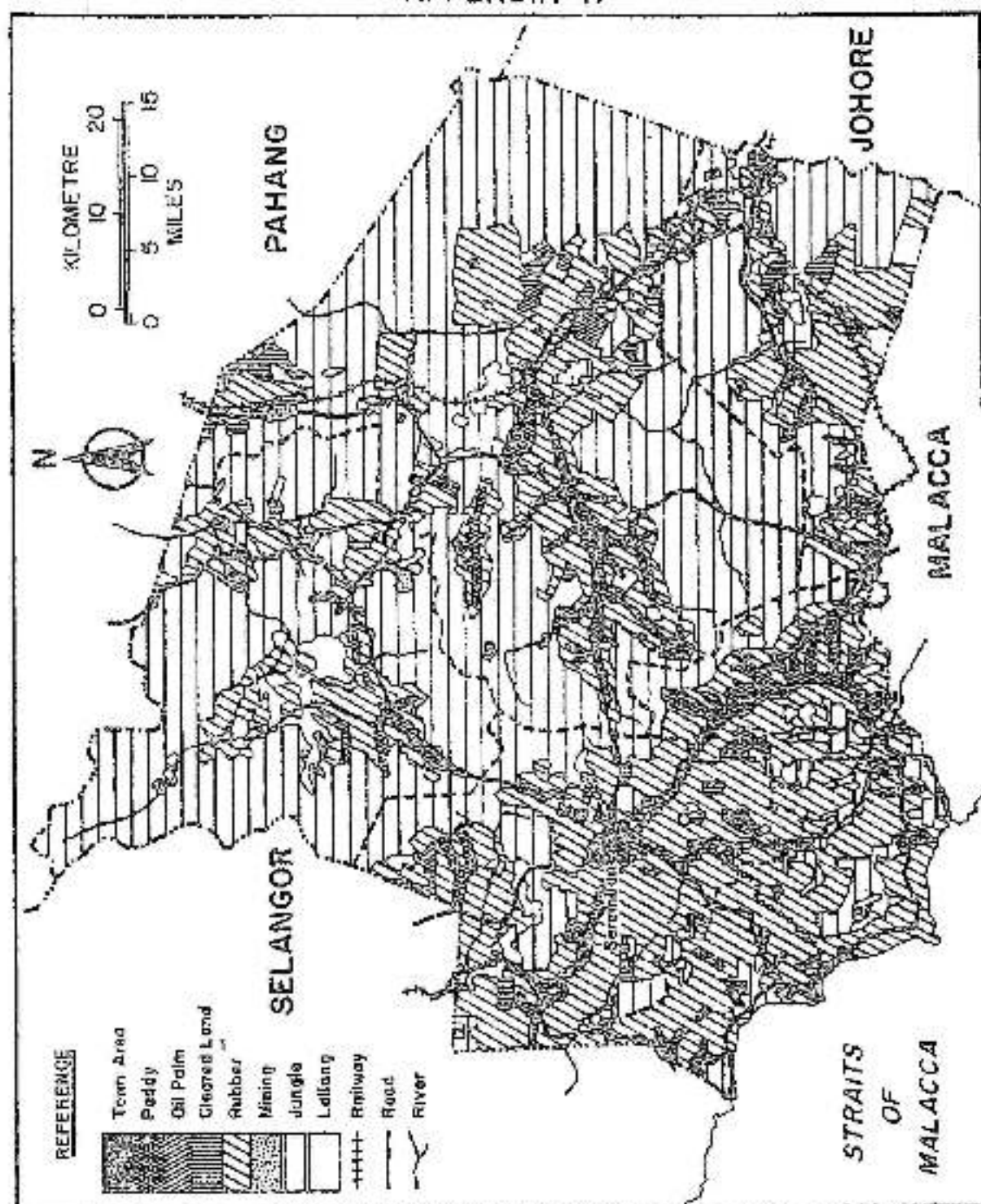
Index 38. This index is a supplement to index 37. Which people tended to be more knowledgeable ?

- 1 Rural
- 2 Same
- 3 Urban
- 4

Index 39. Among which people would 'gotong royong' become dominant in their lives ?

- 1 Rural
- 2 Same
- 3 Urban
- 4

APPENDIX H



Landuse in Negri Sembilan (1966)

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