

ANOVA RESEARCH PROCESS

Orang Asli Youth Report

Malaysia

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Completed Report



ONEHOPE

OneHope is a non-profit organization with a mission to *affect destiny by providing God's eternal Word to all the children and youth of the world*. With programs in over 125 nations, OneHope has shared the life of Jesus with over 653 million children and young people.



NECF MALAYSIA

The National Evangelical Christian Fellowship (NECF) Malaysia is an umbrella body representing about 2,500 evangelical churches in the country. NECF is one of the three founding members of the Christian Federation of Malaysia (CFM) and is represented through the CFM, on the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism. It has been able to garner the evangelical voice in making its distinctive marks on the nation, especially in prayer, research, leadership development and evangelism. The current emphasis on community transformation seeks to mobilize churches to contribute their resources towards nation building.

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Section I: Executive Summary

General Information for Malaysia ANOVA Research Process

From October 11 – 13, 2010, 4 student focus groups and 5 interviews with Orang Asli evangelical leaders were convened in West Malaysia to provide information for this project.

Key Issues

STRENGTHS & OPPORTUNITIES: RELATIVE TO CHURCH & YOUTH MINISTRY

- Youth see the importance of religion and faith in their every day lives.
- Youth seek counsel when facing difficulties in life.
- OA youth leaders express desires to make Christianity more relevant to the OA youth.
- Youth find group activities and watching TV very enjoyable.
- Youth seek to improve the quality of physical and spiritual life in their communities.
- OA youth leaders recognized the need for increased involvement in the lives of youth.
- Youth turn to media (TV) to discover new information.
- Youth value interpersonal connection and are able to articulate positive characteristics of good relationships.
- OA youth leaders note that genuine spirituality accompanied with a deep relationship with God as factors that sustain faith.
- Hand phones are used frequently to provide social connection.
- Youth are able to articulate hopes and dreams for the future.
- OA youth leaders desire to lead the youth into a higher level of faith.

WEAKNESSES & THREATS: RELATIVE TO CHURCH & YOUTH MINISTRY

- Youth are prone to distractions that can inhibit their attendance at church activities.
- OA youth are often misunderstood by the older generation and this contributes to the growing gap between the two generations.
- Youth are lacking motivation and interest in pursuing education.
- Youth are exposed to social vices.
- OA youth leaders see a lack of contentment in the lives of youth as they are increasingly exposed to urban culture.
- Youth experience discrimination and prejudice, thus causing feelings of inferiority.
- OA youth leaders see the media's impact on the youth negatively.
- Youth experience financial pressures and see them as hindrances for future aspirations.
- OA youth leaders see the segregating affects of the multi-lingual Malaysian society hindering national harmony.
- OA youth leaders recognize that the church is weak and not very strategic in reaching out to OA youth.

Recommendations

- Churches can develop programs and products that use mediums of youth interest (media, activities – both individual and group) to reach out to OA youth and encourage spiritual growth.
- Develop opportunities and venues for different generations to interact and minimize the present generation gap through engaging in positive discussions to build trust and provide counsel.
- Conduct family-oriented events, such as camps, to foster stronger and healthier ties between parents and children.
- Utilize tools such as the Book of Hope to effectively teach character education to address current issues that youth face.
- Encourage the use of visual media, such as The GodMan film, as a means to engage youth in spiritual matters.
- Develop avenues where youth can express their hopes and dreams for the future and can receive counsel on the importance of education.
- Provide OA community the “fishing tools” to set up cooperatives to market their produce.
- Conduct further study among the OA youth that includes large sample groups found in the rural areas.

Responses to Research Questions/Areas

1. What are the main interests of Malaysian youth today?

a. What is the most common media that appeals to youth?

b. What activities attract youth?

Both older and younger Orang Asli (OA) youth report that the most appealing media to them are the TV and handphone. While younger youth enjoy TV viewing because they can see the pictures, older youth see it as a source of information and news. Handphones provide a social connection through verbal communication and text messaging. They also provide musical entertainment and are useful in emergency situations. Youth participants also mentioned that radio and Internet are appealing forms of media while adult leader participants commented on DVD and film.

Findings regarding youth activities can be categorized in three main areas: for survival, for socialization and for pleasure. Hunting, fishing and gathering food are means of income and family sustenance.

Although family social communication is reported by youth, one leader observes it being more minimal, often lacking in depth and usually with one parent. Younger youth spend time talking with their parents about current social problems, schoolwork, family matters and history. Older youth tend to talk about spiritual matters, their parents' life experiences and their siblings' school life. Additionally, older youth commented that motorcycle riding is a social activity in which youth their age engage.

Recreational activities reported by youth included a variety of sports such as football, badminton, volleyball, netball and *congkak* (traditional OA game) in addition to drawing and listening to music. When asked about their preference of reading material, youth cited comics and BM novels.

2. What influences are most important in shaping youth's values?

a. What differences in perception exist between parents and teens regarding the role of the family?

b. Who do youth go to for answers when they have a problem?

When youth have a problem they most often seek the counsel of people they trust, including parents, teachers, friends and pastors. A youth leader indicated that girls often go to their mother for advice while boys go to their father. Some youth prefer not to seek the counsel of others and to deal with problems internally. Youth are also influenced by the behaviors they witness on TV, celebrities and topics discussed over the radio and music. Adult youth leaders feel that media has a negative impact on youth.

3. How does language and ethnicity affect today's youth?

The OA youth are growing up in a multi-lingual society, although some cannot understand English thus making life in school difficult. Younger youth prefer to read BM books and novels.

Some youth also feel that teachers are exercising unfair treatment by showing favoritism to certain students. For example, showing favor to students of their same ethnicity or religion.

4. What is the main problem youth deal with today?

Boy/girl relationships are noted as a common problem among all three groups. OA leaders report that pre-marital sexual activities and marriages occur among the youth as early as 15. Older youth cite their parents' disapproval of their relationship towards the opposite sex as a concern. Younger youth cited an example when a father of the child born out of wedlock will commit suicide from the shame he feels for not admitting publicly that he impregnated the girl.

While older youth report laziness, sensual partying, wandering around aimlessly in search of pleasure and a lack of access to money to finance their education as main problems that they face, the younger youth indicate loitering, job searching, and the dangers of *mat rempit* (motorcycle trick riding). Social vices such as smoking, drinking and using illegal drugs are common problems indicated by all groups.

Lack of life goals (aimlessness) and lack of role models are two major areas of concern identified. Furthermore, materialism and dropping out of school are also recognized as other challenges OA youth face.

5. Are Malaysian youth interested in religion and spirituality?

- a. **How do Malaysian youth perceive the church?**
- b. **What do Malaysian youth consider to be the appropriate relationship between religions?**
- c. **What are the barriers and challenges in the minds of Malaysian youth towards Christianity?**
- d. **What help do youth expect to receive from religion?**

OA leaders believe that youth's interest in religion is high, but follow through is low resulting in a shallow impact on lifestyle. They believe government policies and parents and friends that are not believers are drawing youth away from church.

While leaders report that the youth are hearing a restrictive message from the church, older youth state that to them religion is a part of life, but they fail to go to church because of work-related activities. Nevertheless, youth have hopes to be involved in church work in the future (pastor, ministry worker) and have a deeper walk with God.¹

While leaders think that many OA youth feel religion controls their life, youth express that it strengthens their faith, for when facing problems religion teaches them to be a good person. Older youth state outrightly, "God is a good source of advice [and] can bring satisfaction in life." Further, younger youth say that prayer and reading the Bible can aid in their everyday life as well as help in healing, academic matters and giving strength when someone close to them passes away.

Older youth desire to reach out to tribes and families to make them realize their need for Christ. They believe that people of different religions need to have more communication, understanding, acceptance and respect for each other.

6. What is the current relationship between the older and younger generation in Malaysia?

OA leaders believe that often parents and the older generation don't have the best relationship with their children and can even be quite harsh in their interactions and responses. Many of the older generation/parents are modeling negative behaviors that are influencing youth with such habits as smoking and drinking. Many parents are not taking the time to talk with their children leaving them to do whatever they want to do.

However, youth say that they value their close relationship with their parents, seek their parents' opinion and advice and often do activities together with their family such as gardening and having meals together.

Christian leaders participating in this research believe that the local church is an environment in which to see the generations come together.

7. How do Malaysians view the current education system?

a. Parent/Pastors?

b. Students?

OA leaders observe that there are lower levels of education among OA youth, with many dropping out of school all together. Low motivation to study and be involved in the education system combined with low levels of parental support and example, lead to high dropout rates among OA youth. This often happens before the PMR exam (Grade 9 – lower secondary assessment exam) because it is felt that youth don't want to face failure or challenge. However, there is also a strong sense that OA youth have potential that needs to be nurtured. Training and greater exposure to education, life skills and spirituals matters are needed. Many of the OA younger youth express interest in learning a skill that is directly related to life needs, reading and learning computer skills.

There is a feeling among leaders that education can be used to influence OA youth religiously. It was also stated that it seems that many teachers don't fully attend to the needs of the OA students. Participants stated that even though the curriculum is good, the method of delivery is lacking, resulting in OA youth lacking even basic literacy skills. Youth agreed that the style of teaching is poor and often not engaging. As a result, youth find school boring and difficult therefore they are unhappy with the current situation, have a lack of interest and are often lazy in scholastic pursuits.

Some also feel that teachers are exercising unfair treatment by showing favoritism to certain students favoring those of their same ethnicity.

Discussion surrounding the education for OA children and youth was filled with pessimism. Although the government provides extensive assistance in infrastructure and finances, low education levels are common among the Orang Asli people. However, OA youth indicate they desire better transportation to and from school.

Leaders believe there is a serious lack of understanding by the youth on the importance of education to being successful in life. To counter this, there must be a more holistic approach to education. One example was given of a village where the families, school and church have been working together for eight years to encourage the youth to go to school, etc. Now, they are seeing a very small percentage of dropouts.

Most OA youth are being educated in Malaysia's multi-lingual society and are conversant in Bahasa Malaysia (BM). This is a unifying factor for this generation.

8. What are practical ways to make Christianity and discipleship relevant to this generation?

OA Christian leaders recommend that local church leadership be willing to learn more about the needs and interests of youth and be more involved in their lives. They suggest that relevant preaching relating to the lives of the youth and godly role models and examples will make a difference. In conjunction with this, providing alternative activities, such as Christian concerts, as well as opportunities for youth to use their talents in Christian service will perk their interests more.

OA youth need the biblical message of hope that comes from knowing that God is with them to bring about changes in their life. Participating leaders felt most strongly about the importance of a biblical worldview/mindset and its impact on perceptions and the instilling of biblical values. Bringing a holistic message that works to see attitudes and thinking change will take time, but the time to begin is now. If their mindset is not changed, then it's hard for them to change at all.

Section II: Project Overview

Rationale for Project

To design the most effective programs to reach the children and youth of a nation, it is important to capture pertinent information about a population prior to launching new programs or designing products. In the ANOVA research process, focus groups¹ were conducted throughout Malaysia to gather information on the behaviors, attitudes, and beliefs of Malaysian youth, as well as the challenges that exist in conducting ministering to them in Malaysia. Interviews were also conducted throughout Malaysia with adults who work directly with youth to gain their views on the youth of Malaysia.

Unlike surveys, where respondents are oftentimes limited in their answer choices, focus groups allow for any idea to be introduced through the discussion of topics relevant to study participants. When seeking to understand the nature and needs of a population, this type of research is employed best when including those deemed most informed.

Broadly speaking, this project sought to gather information around the following areas:

- 1) The biggest challenges young people face
- 2) The barriers to evangelism/Christian outreach and opportunities for programs and organizations
- 3) The current ministry realities of young people in Malaysia

The information gathered from this project can assist organizations, such as OneHope and other project partners, in planning their outreach strategies and life improvement programs for Malaysia's children and youth. Also, the findings from this project may be valuable in developing products that are relevant and appealing for young people while also addressing their heartfelt needs.

Additionally, information gathered from this project can help already existing organizations work smarter not harder by being aware of other established organizations, knowing the needs of their target audience, understanding and identifying the desired outcomes (what organizations want to see change as a result of their efforts) of their organization and of others; the usefulness and help of a partnership with other organizations, and the accessibility of engaging with other organizations. In Malaysia, the beginning of an ANOVA research process was performed. An ANOVA process should be done prior to program design because it's a tool useful for organizations to work most effectively and use resources already present.

ANOVA stands for:

A – Asset Mapping: identifying pre-existing qualities in the community. These can range from natural resources, social resources, cultural resources, public/government resources, etc.

N – Needs Assessment: Identifying needs of a defined population and determining the way things currently are and the way they should be in the future as well as prioritizing these needs.

O – Outcomes Identification: Desire changes for the individual, community, organization, etc. after their involvement with the program or service.

¹5-8 people who have something in common and are called together to speak on how they feel or think about an issue or idea

V – **Value Proposition:** Benefits for all parties involved (i.e. the individual receiving the program, the organization hosting the program, financial contributors, etc.)

A – **Access:** Availability to the target audience, to the needs, to the organization, etc. Ask specific questions that can answer: Who? What? Where? When? How? And Why?

While Asset Mapping and Needs Assessment can be functional for a broad audience, the entire ANOVA research process should be done by individual organizations to be most effective to tailor fit the outcomes, values, and access.

Convened Groups

Focus groups are convened to provide information on the social, economic, and program dynamics of the targeted region. Following a multiple-category design, focus groups were convened for the following demographic profiles:

- Evangelical Leaders & Pastors working with the Orang Asli community
- 13-16 Year Old Students
- 17-22 Year Old Students

Regions for Focus Groups

A double-layer approach was used in conducting this research as multiple demographic groups met in the following areas of Malaysia:

- Kuala Lumpur
- Pahang
- Selangor

Leadership and Facilitators

OneHope in partnership with the National Evangelical Christian Fellowship (NECF) conducted this research project. Rev. Ty & Cina Silva (Regional Directors, OneHope Asia Pacific), Kimberly Russel (Research Director, OneHope), Rodel Lacson (Ministry Consultant, OneHope Malaysia), Jessica Drachenberg (Missionary, OneHope) and Joy Barachina-Lojo (Regional Research Coordinator, OneHope Asia Pacific) facilitated the project in conjugation with Eugene Yapp (Executive Secretary for Research, NECF).

Kimberly Russel conducted the focus group training on October 11, 2010 at the Focus in the Family Resource Center in Petaling Jaya, Malaysia. A total of 10 people were trained to serve as focus group facilitators (herein referred to as facilitators) for this project.

The following people served as focus group facilitators: Jessica Drachenberg and Joy B. Lojo (OneHope)

The following people served as note takers: Jessica Drachenberg, Kimberly Russel, Joy B. Lojo (OneHope), and Charlynn Cheah (SIB).

Charlynn Cheah and Catherine F. Teong served as the translators during the interviews with the pastors and focus group discussions.

Focus Group Composition and Format

No more than 10 persons were included in the majority of groups convened for this project. Additionally, efforts were made to minimize social and economic disparities among participants. As some participant groups were deemed to be especially information rich, multiple groups were conducted for some demographic profiles (e.g. students).

In this report, findings from multiple groups of a single demographic profile were consolidated to provide a consensus account for that group. Additionally, the names of focus group participants and other identifiers are not included in this report.

Each focus group session took approximately 60-90 minutes. After a brief welcome and overview of the key areas², focus group participants were encouraged to share their personal experiences and knowledge of the subject matter. Each focus group had approximately 5-7 topic areas for discussion. Discussion was structured to identify commonalities and areas of diverging opinions between participants.

The findings from all focus groups are included in this report.

Schedule for Data Collection

On September 27 – 30, 2010 meetings were convened in Petaling Jaya, Kuala Lumpur (Sept. 27-28) and Kota Kinabalu (29-30). Research questions and topic guides were created for each demographic group.

Focus groups were organized under the supervision of Rodel Lacson (OneHope Malaysia) and Eugene Yapp (National Evangelical Christian Fellowship-NECF). The following persons assisted in coordinating groups: Catherine Teong (SIB), Pastor Maurice Giluk, Pastor Tram Epoi, Pastor Hinly Jackson and Mabel Ho.

The organizations that facilitated this project include: National Evangelical Christian Fellowship Research Commission, SIB: KL, Maranatha Church (KK), SIB: Kuching, Good News Fellowship, Kid's EE Malaysia,

Data Analysis and Reporting

A note taker recorded information shared in each focus group. Upon completion of a focus group, the facilitation team completed a focus group report form, which was then sent to the analysis team for review. The majority of focus groups were conducted in English.

This report addresses the questions and topic areas identified by OneHope, NECF and other project partners as essential for decision-making, distribution planning and outcome design for youth programs in the region. Common and/or recurring themes from focus groups are identified and compared across demographic profiles. Additionally, when possible, information from secondary sources is included to provide greater clarity for future planning.

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² See page 13 for topic areas for each demographic group

Focus Group Research Questions

1. What are the main interests of Malaysian youth today?
2. What influences are most important in shaping youth's values?
 - a. What differences in perception exist between parents and teens regarding the role of the family?
 - b. Who do youth go to for answers when they have a problem?
3. How does language and ethnicity affect today's youth?
4. What is the main problem youth deal with today?
5. Are Malaysian youth interested in religion and spirituality?
 - a. How do Malaysian youth perceive the church?
 - b. What do the Malaysian consider to be the appropriate relationship between religions?
 - c. What are the barriers and challenges in the minds of Malaysian youth towards Christianity?
 - d. What help do youth expect to receive from religion?
6. What is the current relationship between the older and younger generation in Malaysia?
7. How do Malaysians view the current education system?
 - a. Parents/Pastors?
 - b. Students?
8. What are practical ways to make Christianity and discipleship relevant to this generation?

FOCUS GROUP TYPES

Evangelical Leaders & Pastors Interview

- What two words would you use to describe OA youth today?
- What is the main issue or problem that OA youth deal with today?
- What role does media play in the lives of youth today?
- In what ways do you think we can bring a closer understanding between parents and children?
- How can we bring forward the importance of education to the OA youth?
- How do OA youth express themselves spiritually?
- How does language impact national harmony and unity in the church?
- Among all the things that were discussed, what do you think is the most important or what stands out to you?

17-22 Year Old Students

- What did you do today
- How important is a handphone to you?
- Which type of media appeals to you the most? (Internet, TV, Gaming, Movies, etc.)
- Other than school/work, what is the activity that you spend most of your time doing in a day?
- What kind of activities do you do with your family?
- How satisfied/happy are you with the way “things” are in your school?
- What about your life brings the greatest happiness?
- What is the main issue or problem that youth your age deal with?
- When you have a problem, whom do you look to for advice?
- In what way do you look to religion to guide you?
- How do you think it is possible for different religions to co-exist in harmony?
- From what we have talked about, what do you feel most strongly about?

12-16 Year Old Students

- What do you enjoy most about school?
- When you're not in school, what is the activity that you spend most of your time doing in a day?
- Which type of media do you enjoy the most (Internet, TV, Gaming, Movies, etc.)?
- What kind of activities do you do with your family?
- What is the main problem that youth your age deal with today?
- When you have a problem, whom do you look to for advice?
- In what ways is religion important to you?
- From what we have talked about, what do you feel most strongly about?

Section III: Synopsis of Data and Findings

Evangelical Leaders and Pastors

Christian leaders cooperating with this research project used several words to describe Orang Asli (OA) youth. Twin challenges effecting youth are aimlessness and the lack of role models/mentors. These two concepts seem almost imbedded in the culture. Historically as hunters and gatherers, the OA people were motivated to action and purpose by felt need, i.e., hunger, need for money, etc. As modern life impacted their culture and government funding came to them for almost all aspects of life, youth are experiencing purposelessness. This has a multi-generational consequence because parents are ill prepared with no skills themselves to assist their children to rise above this level. It was stated that OA are satisfied in only meeting immediate needs and not future needs.

The two most frequently mentioned ideas were shyness and limited exposure to the outside world. Shyness includes a fear in meeting new people that are not “their kind,” being very cautious and self-conscious. However, this fear is overcome with the building of trust and friendship. In the meantime, OA youth tend to be polite, just smiling rather than responding.

Leaders also stated that limited exposure to the world beyond their village was a hindering factor for OA youth in facing life. Youth are inclined to not picture things they have never seen, with no real idea what the world beyond their village is like. Even with growing exposure to things beyond their village, if they are not working in the city, they still exhibit behavior similar to that of having never been out of the village.

Leaders working among OA youth also used words like aggressive and active, especially in describing boys’ activities, such as *mat rempit* (motorcycle trick riding). Some leaders also believe that OA youth are easily influenced by other people’s opinions, even to the point of manipulation.

There was a strong sense that OA youth have potential that needs to be nurtured. Training and greater exposure to education, life skills and spirituals matters are needed.

The biggest problem identified for OA youth are with morality and social vices. Pre-marital sexual activity, serious boy/girl relationships among young teens and marriages as early as age 15 contribute to an unstable social environment. Alcohol, cigarettes, and drugs (including petrol sniffing) are commonly used by OA youth.

It was stated that a lack of discipline by parents adds to the problems youth face. Strong peer pressure impacts youth social relationships causing them to do things just to be seen as like other youth and follow the trend.

There are lower levels of education among OA youth, with many dropping out of school all together. It was said that there is a need for educational transformation among the OA youth with a more holistic approach.

Materialism is a growing problem among the youth as they have greater and greater exposure to the outside world. What they see others have, they want, too.

When it comes to youth seeking advice for their problems, participating leaders were equally divided on whether youth talk to others or keep to themselves and hold things in. When youth do seek advice the basic thought was that youth seek out people they trust to talk to – family with whom they have a close relationship, friends (boys to boys, girls to girls) or simply someone else that they trust, i.e., teach, pastor. Those that don't talk to others and hold things in often tend to manifest their frustration through their actions. The fear of others knowing their problems and/or scared of being scolded by elders (parents, teachers, etc.) can even lead to the ultimate extreme of self-inflicted punishment or death.

There were varied opinions among leaders regarding the role of media and technology in the lives of OA youth. While some stated that media has a limited role due to limited exposure (and more influenced by friends), most believed that media did impact youth, often in a negative way. Although some did state that TV was a unifying factor in home life, i.e. families watching TV together, media's impact was often related to over-doing it, i.e., lack of discipline in viewing too much TV/DVDs, listening to music too much, accessing too much media, or imitating/living out what they watch. The way youth dress and carry themselves is believed by leaders to be directly related to media's impact on youth. The availability of hand phones is technology that is spreading rapidly within the OA youth community. Youth will go out to the jungle and sell the things they find in order to buy a hand phone.

Leaders added a disconcerting note to this idea regarding the films youth access (specifically mentioned were horror films/movies) because they are desensitizing youth to social evils.

While media and technology can have entertainment/relaxation value and connect youth (like hand phones) or even bring them together (like at music concerts), it was felt by leaders that media and technology can create an environment that leads to unhealthy or negative activities. Some stated that while TV provides information about what is outside their village, it also tells youth what should be and ought to be. Youth are moved to act out what they see in the media, such as living out love story movies, dancing all night at concerts and the use of alcohol. Such activities can lead to even more problems for the youth.

Peer pressure can be bi-directional: good kids being influenced by bad and vice versa. OA youth need a friend to be with them, even in doing church activities.

Too often parents and the older generation don't have the best relationship and can even be quite harsh in their interaction and responses to the younger generation/children. Many of the older generation/parents are modeling negative behaviors that are influencing youth with such habits as smoking and drinking. Many parents are not taking the time to talk with their children and simply pushing them off with, "Do whatever you want to do!"

However, Christian leaders participating in this research believe that the local church is an environment in which to see the generations come together. Although leaders gave no specifics on exactly how or what might be done, there appears to be an openness to see the local church address these matters.

Discussion surrounding the education for OA children and youth was filled with pessimism. Although the government provides extensive assistance in infrastructure and finances, low education levels are common among the Orang Asli people. It is believed that education is pivotal to their growth and maturity.

Low motivation to study and be involved in the education system combined with low levels of parental support and example, lead to high dropout rates among OA youth. This often happens before the PMR exam (Grade 9 – lower secondary assessment exam), “maybe because they don’t want to face failure or challenge.”

There is a feeling among leaders that education can be used to influence OA youth religiously. It was also stated that it seems that many teachers don’t fully attend to the needs of the OA students. Participants stated that even though the curriculum is good, the method of delivery is lacking, resulting in such things as many OA youth: “don’t even know the ABCs.”

Leaders believe there is a serious lack of understanding by the youth (perhaps even more broadly within the OA community) of the importance of education to being successful in life. It was stated that to counter this there must be a more holistic approach to education, beginning with a change on the inside and the outside.

OA youth are plagued with little or no hope for their future. There are no examples or role models from within their community that has achieved their dreams. Christian leaders believe that OA people/youth need the biblical message of hope that comes from knowing that God is with them to bring about changes in their life – this will also move education forward. An example was given of one village in which the families, school and church have been working together for eight years to encourage the youth to go to school. Today there are a very small percentage of dropouts. **(For security reason the name of the village is withheld.)**

Leaders believe that many OA youth feel religion controls their lives (many restrictions) and they prefer freedom. The idea expressed was that while the interest in religion may be high, follow through to deeper commitments was lacking which results in a shallow impact on lifestyle. They will see themselves as being spiritual when they go to church services. But, the music is usually the most attractive portion of the meeting. When it comes to spirituality being expressed, OA youth often express themselves musically because “they love music!”

Several factors were identified that tend to draw OA youth away from faith. Relationships can pull youth, especially younger youth, away from the church and Christ. For example, parents and friends being non-believers is very significant. Materialism and a restrictive message from the church were also seen as reasons why youth drop out of the community of faith. Government policy in relating to the OA people was also a factor that drew youth away or kept them from participation in Christian activities.

However, it was also noted that youth that have genuine spirituality and a deeper relationship/life changing experience with God are not easily drawn away from faith. The challenge is for the local church to “lead them to a higher level.”

To make Christianity relevant to OA youth, Christian leaders made several suggestions. Relevant preaching that relates to the lives of the youth will make a difference, as will godly role models and examples. Providing alternative activities, such as Christian concerts, also needs to be considered, as well as providing opportunities for youth to use their talents in the church. Local church leadership that is willing to learn more about the needs and interests of youth and be more involved in their lives were mentioned as important. Leadership should train youth to find their niche and empower them to live out their faith.

Again, the concept of holistic ministry was discussed. Although the OA culture and historic lifestyle tends to focus on meeting short-term needs (such as, when you're hungry go catch a frog OR you need money, go hunting and sell your game for quick money), teaching is needed on the importance and value of faithfulness and long-term commitment (such as, work a job and have regular income and supply). Working to see attitudes and thinking change will take time, but the time to begin is now.

Most youth growing up today and being educated in Malaysia's multi-lingual society are conversant in Bahasa Malaysia (BM), albeit, OA youth may drop out by Standard 5 or 6. Nevertheless, this is a unifying factor for this generation. However, not all of the OA people, i.e. elders, are fluent or literate in BM – only in their own dialect/language used in their village. This can hinder national harmony. However, in the church, using the mother tongue in the church will help the OA understand the Word of God.

Participating leaders felt strongly about the importance of a biblical worldview/mindset and its impact on perceptions and the instilling of biblical values. If their mindset is not changed, then it's hard for them to change at all.

There was also the belief that the church is not being very strategic in the way it reaches out to OAs, i.e., not being as aggressive as others religions. Highlighted was the strategic importance of training the next generation of OAs so that they can reach out to their own people.

Older Youth

Across all groups, Malaysian OA older youth report that having a handphone is very important to them. They use it mainly for communication with friends, members of the family, and with people who live far away from them. Not only do they recognize that handphones are useful in an emergency situation to call the authorities or when they get lost, they also found it to be a good source of entertainment by listening to music from it. TV was identified as one of the most common types of media for the OA youth. It provides enjoyment for them and also gives them access to news as well as other forms of information. Some report that the Internet is also an avenue for them to find out information they don't know, while some use computers and Internet for listening to music.

Overwhelmingly, OA youth report that sport activities such as playing football, badminton, volleyball, fishing, hunting, and riding motorcycles take up their time when they are not in school. While others may spend their time watching TV, others use their time talking, being with their family, and helping out at home doing household chores. Various activities such as having meals and tea, playing with siblings and parents, praying and having short family devotions, and gardening are examples of some of the things that OA youth do with their families. Significantly, when talking with their families about certain issues, God and life issues are the common topics they discussed with them. They like talking about spiritual matters and the Bible and about their parents' life experiences and their siblings' school life.

While some would talk to their family about their personal relationship issue problems, others choose not to talk with any member of their family.

Across focus group participants, some students report that they are unhappy with their current situation in schools. While some feel that school life is difficult because they do not understand English and math, others say that school is boring and difficult simply because they are just lazy and just do not like to be separated away from the family. It is interesting to note that many of the OA youth do not go to school at all because of their lack of interest in school. Various reasons cited for not attending school were: getting bored in school and would go home to help their mother do household chores; getting kicked out of school for skipping classes for 45 days and never going back; falling asleep inside the class and therefore would rather stay at home; and having a difficulty getting out of bed to go to school.

OA youth report that if given a chance to change anything in their school experience it would be the way the teachers teach. Although some acknowledge wanting to learn more, they also say that the way the teachers are teaching is boring them. Teachers are not engaging them in their education, simply talking and writing on the board. Youth desire more interaction to happen in the classroom. Some also feel that teachers are exercising unfair treatment by showing favoritism to certain students, as in favoring those of their same ethnicity. Location of the school building is also another area that the OA youth would want to change if given an opportunity. School buildings are located far from where most of the OA youth live.

While they express dissatisfaction with their school experiences, OA youth find sport activities such as swimming and diving, as well as experiencing love from family and relationships as experiences that bring them the greatest happiness in life. They also feel that knowing God can bring them satisfaction in life. A number of Christian OA youth participants stated that they hope to be involved in church work in the future, by becoming a pastor, doing ministry works and having a deeper walk with God. They express the desire to reach out to their own tribe and family by helping them realize their need for Christ and to see spiritual and economic growth happen so the rest of society will no longer look them down upon. While it is said that helping the poor for humanitarian reason is an achievement in life, it is also stated that becoming a football player and pursuing a singing career are some of the goals that they want to achieve.

When faced with problems, older OA youth tend to go their family for advice. This is evidenced by the fact that they value their close relationship with their parents. They feel that they can tell their mothers anything because their mothers understand and know them very well; their mothers raised them from birth. Many youth believe they can also go to their friends and pastors for advice because they are trustworthy. While it is also stated that God is a good source of advice, some do not go to anyone for advice. They prefer to keep their problems to themselves for fear of being a subject of gossip.

Many see vices such as drunkenness, smoking, sensual partying and wandering aimlessly in search of pleasure as some of the main problems that OA youth face. Availability of and access to money is another major source of disappointment for them. They see a lack of finances to support further studies and education as a major hindrance to improve their quality of life. Another challenge they face is the disapproval of parents towards their relationship with the opposite sex. It is very common in the OA culture for parents to agree and approve of the boyfriend/girlfriend before the youth can enter into a relationship. The OA youth believe that a good relationship between a boy and girl is possible if the

following elements are present: understanding of each other, sincerity, honesty and openness, living a clean and a vice-less life, and knowing physical limitations.

Malaysian OA youth believe that religion is a part of life, but they also express their failure to go to church because of work related activities. Overall, older youth report that for different religions to co-exist in Malaysia, there needs to be more communication, understanding, acceptance and respect between the different major religions. People should also work together to improve society and not just focus on religious “things”, which tends to divide the country.

Younger Youth

Responses of younger OA youth indicate that they enjoy reading and have a general interest in learning. Two specific learning areas identified were with skills directly related to life: how to use a computer and how to cook. Other big areas of interest in school are the games and activities.

Some OA youth also express that they would like to become a teacher or a counseling teacher in the future because of personal experiences. Others report that their future goals in life are to be a mechanic, soldier, entertainer (singer, actress), doctor, or public service worker (i.e. police/fireman). Male participants express more interest in technical or dangerous professions (i.e. mechanic, military, public service), while female participants express more interest in becoming an actress, singer, doctor, or educator.

Outside of school, OA youth say that they spend their time in such activities as playing football/soccer and dancing. Sports and games such as football, netball, volleyball, catch, and *cognkak* (traditional OA game) are also a favored family activity amongst the majority of the research respondents. Apart from these activities of interest that OA youth mentioned doing outside of school, other areas that are enjoyable are drawing and TV watching. While reading wasn't mentioned as a favorite activity, they enjoy reading comics and books in Bahasa Malaysia (BM) outside of their mandatory schoolwork. Some also report that they specifically like reading BM novels.

Apart from these fun/recreational activities, the OA youth also report they spend time with their family helping them in some way or another. Younger youth mentioned family activities that include such things fishing, going to the jungle for food or to look for bamboo shoots, and making purses out of recycled plastics. OA youth also spend time talking with their parents about current social problems, schoolwork, family matters, history, cultural superstitions, and talking about whatever it is they are doing at that time. They also talk about some of the social problems currently going on that they are aware of: kidnapping, suicide, murder, baby dumping, and war/fighting (gangs).

OA youth are knowledgeable of these current events by watching TV and listening to the radio. Although youth express that they like TV because they can see the pictures and more so listening to the radio because they can gain insightful information. Outside of these two avenues of media, younger youth also express that they enjoy handphone and games on their handphone the most. They prefer their handphone because they're able to communicate with others by sending messages/text messages. OA youth also report that when they come up against problems in life, they most often tend to go to their family/parents (both mother and father) for advice. Some also go to God in prayer, teachers or counseling teachers, and friends. Some common problems that younger OA youth face include drinking, smoking, loitering, job hunting, the dangers of *mat rempit* (motorcycle trick riding), fighting, and boy/girl relationships. Interestingly, an example given to describe the depth of some boy/girl relationship

problems was of a young father of a baby out of wedlock committing suicide because of the shame he felt for not admitting publicly that he got the girl pregnant.

Outside of seeking the advice of parents, teachers, and friends some OA youth report that their religion strengthens their faith when facing with problems. Others express that religion is important to their lives and impacts their daily lives. Some say that religion will help them to know what's wrong in life and will teach them to be a good person. To younger youth focus group respondents, prayer and reading the Bible are practical ways for their religion to help them in everyday life. Others mention that their religion can help, more specifically in such ways as physical healing, step-by-step guidance, and strength during times in life when someone close to them passes away. More practically, it is reported that religion can help in their school studies.

Overall the students in this report express that they have the strongest feelings about current social issues, such as baby dumping, suicide, kidnapping, and murders. After these current issues, others report that they felt most strongly about such topics as religion, life challenges that youth face, and school problems.

Section IV: Secondary Information³

Formerly an agricultural country playing catch-up with its neighbors, Malaysia has flourished into a thriving hub of information technology. Malaysia is now among the most advanced countries in Asia and now bears the face of progress in the region (Robles, 2008⁴). This change could have greatly influenced the attitudes, behaviors and beliefs of Malaysian youth. To supplement the work done in this project, presented below are findings from additional research conducted on the behaviors of Malaysian youth.

³ As derived from secondary sources & not from the primary information collected from the focus group conducted for this project. The information gathered is about the Malaysian youth in general and not specific for any language group.

⁴ Robles, Jojo. (2008). Past is Present in Malaysia 51 Years after Independence. PRLog Free Press Release. <http://www.prlog.org/10103992-past-is-present-in-malaysia-51-years-after-independence.html>

QUICK FACTS	
<i>General Information</i>	
Area	329, 750 square kilometers
Infant Mortality Rate	6.6 deaths/1, 000 live births
Life Expectancy at birth	71.8 years (Male); 76.3 years (Female)
Internet Users	14,904,000
<i>Population Information</i>	
Total Population	27, 730, 000
Population Growth Rate	2.4% per annum
Population in Peninsular Malaysia	23 million
Male Population	14,074,000 (50.8%)
Female Population	13,656,000 (49.2%)
% of population that is 14 years old or younger	32%
% of population that is 15-59 years old	62.9%
% of population that is 60 years old or older	4.8%
<i>Population by Ethnic Groups</i>	
Malays and other Bumiputera	65%
Chinese	26%
Indians	4.0
Others (unlisted ethnic groups)	1%
<i>Education</i>	
% of Adults Literacy	88.7%
% of persons aged 6-24 not attending school	-
<i>Religion Affiliations (of total population)</i>	
Islam	60.4%
Buddhism	19.2%
Christianity	9.1%
Hindu	6.3%
Confucianism/Taoism/Traditional Chinese Religion	2.6%
Others	2.4%
<i>Information Sources: National Census 2000, Department of Statistics Malaysia; Census of Population and Housing Malaysia 2000, Dept of Statistics Malaysia; http://en.wikipedia.org/wiki/Demographics_of_Malaysia</i>	

Media

One of the most evident consequences of this advancement is the preoccupation of Malaysian youth with activities involving the use of Internet. According to a recent survey by global market research company Synovate, 40% of Malaysian youth between the ages of 8 to 24 said that the Internet keeps

them up-to-date, and 43% said that Internet gives them useful information while 45% said that they plan to use the Internet more over other media⁵.

Apart from blogging, social networking has also occupied the online activity list of Malaysian youngsters with over one third (38%) reading other people's social network profile pages. Thirty-one percent update their own profile pages while 44% take the initiative to read other people's social network profile pages as well as update their own⁶.

Reinforcing their love for the TV, 33% of the 906 people polled said they could not live without TV, 19% chose the internet, 18% said their mobile phones were what they couldn't live without, 2% said newspaper and 1% radio. However, 45% said they would use the Internet more often compared to the TV (22%), mobile phones (11%), newspapers (7%), radio (3%) and magazines (2%). Malaysian youths were also discovered to be active bloggers as 48% spent some of their time blogging and 38% said they read blogs and 22% read blogs and made comments on them⁷.

Education

Malaysia's national education policy has been formulated in the context of the country's vision of reaching developed nation status by 2020. The education system has been reformed to ensure the development of a highly educated and skilled as well as strongly motivated professional workforce. In keeping with its objective of providing highly skilled human resources necessary for the development of the nation, the Government has accorded high priority to education. The Ninth Malaysia Plan (2006-2010) allocated RM 50.6 billion over five years to education and training, an increase of RM 39.5 billion from the Seventh Five Year Plan (1995-2000)⁸.

The national education system, as stipulated in the Education Act of 1996, encompasses pre-school, primary, secondary, post-secondary and higher education. Pre-school consists of one to two years and primary school comprises grades one to six. Secondary school is divided into two levels: lower secondary, which lasts for three years (four years in the case of students who take a Remove Class⁹); and

⁵ ADOIMagazine. <http://www.prlog.org/10103992-past-is-present-in-malaysia-51-years-after-independence.html>

⁶ Eusouff, Ray. Survey: 45% of Malaysian Youth Use Internet over Other Media. Yoyooh.com.. 2009.

⁷ Malaysian Youth Like Web, Love TV. <http://www.marketresearchworld.net/index>.

⁸ Data for the Ninth Five Year Plan were from "Higher education key to developed status: Malaysia" IslamOnline.net at < <http://www.turkishweekly.net/news.php?id=29164>>. Data for the Seventh Five Year Plan were from ESCAP (2002), p.1.

⁹ Data for the Ninth Five Year Plan were from "Higher education key to developed status: Malaysia" IslamOnline.net at < <http://www.turkishweekly.net/news.php?id=29164>>. Data for the Seventh Five Year Plan were from ESCAP (2002), p.1.

upper-secondary, which is two years in duration. Postsecondary school lasts for two years and prepares students for higher education in colleges, polytechnics, universities and other institutions of higher learning. The national education system has three categories of educational institutions: those established and maintained by the Ministry of Education; those that receive financial aid from the Government; and those that are established and maintained by private organizations¹⁰.

Information technology has also been incorporated in education. The Ministry of Education has undertaken an initiative to establish a Smart School programme, which comprises schools equipped with computers to promote information technology among students¹¹.

¹⁰ Understanding Youth Issues in Selected Countries in the Asian and Pacific Region. 2007. United Nations. NY.

¹¹ Youth in Malaysia: A Review of the Youth Situation and National Policies and Programmes. 2002. United Nations. NY

Section V: Raw Data from Malaysia Focus Groups (OA Community)

Compiled Notes for Evangelical Leaders and Pastors

OPENING: (Was not asked)

INTRODUCTION: (Was not asked)

TRANSITION: WHAT TWO WORDS WOULD YOU USE TO DESCRIBE OA YOUTH TODAY ?

- Shy - 6
 - when approached they're afraid to meet new people.
 - Need 1 year to build trust, relationship/friendship to be open
 - You have to be with them to know them
 - Cautious and self-conscious in meeting new people
 - Afraid of foreigners/people that are not their kind
 - Would just smile if they are asked with questions
- Limited exposure (to outside world) - 5
 - Never been out of their villages
 - No idea what the outside world looks like except for their community
 - Cannot picture things they have never seen
 - Even the government would sometimes give up reaching out to them
 - NOTE: Even though OA youth are getting more exposure to these things from outside their village, if they are not working in town, they still exhibit behavior similar to that of having never been out of the village
- Have potential - 3
 - Need more training
 - Need exposure on education, economics, skills and spiritual
- Active - 2
 - Physical
 - Boys are dangerous in actions → motorbike « Mat Rempit »
- Easily influenced - 2
 - take other people's opinions
 - They have been manipulated that they don't easily trust people
- Aggressive
- Naughty in the mind
- Self-centered
 - focused on themselves → not willing to share

KEY AREA 1: WHAT IS THE MAIN ISSUE OR PROBLEM THAT OA YOUTH DEAL WITH TODAY?

- Moral - 7
 - Pre-marital sex - 2
 - Intimate friends
 - Many boy/girlfriends (BGR) around age 15 years old - 2
 - Pregnant before married
 - Dancing (western influence – want to be like them) escape from problems

Completed Report

- Not able to tap in – good influence. They just absorb everything
- Vices - 7
 - Drunkenness - 3
 - Drugs – 2
 - Sniffing petrol
 - Smoking
 - Have the idea that in order to be modern they have to be doing vices
- Strong peer pressure - 3
 - They just simply pick up everything they see – it affects their social lives
 - Want to be seen like other youth are seen; would want to follow the trend
- Not education/lack of education - 3
 - Dropping out of school
 - Example – Grade 9-would drop out of before the exam (PMR exam – lower secondary assessment). This happens maybe because they don't want to face failure or challenge
- Materialism - 2
 - Would want to get what they see from others like hand phone,
 - They would sometimes work hard to earn money so they could buy the things they want
- Lack of discipline from parents
- Desensitized to evil
 - Scared (emotions) watch horror movies

KEY AREA 2: WHAT ROLE DOES MEDIA PLAY IN THE LIVES OF YOUTH TODAY ?

- Not so much - 3
 - No advice from media → not specific to address to OA
 - Not very exposed to media
 - Largely influenced by friends
- Negative influence - 3
 - They listen to music too much → no limit
 - TV – all their time wasted watching TV from child to mother
 - Not motivating children to study
- Family event - 2
 - TV is able to unite the family together because they all watch together
 - Every household = 1 or 2 TVs
- Imitate what the observe in media - 2
 - Youth imitate what they watch
 - They mimic what they watch

Follow-up question: How does peer pressure and media influence OA youth today?

- Bring youth together - 5
 - Hand phones
 - Village - they have access only to hand phone; would go to certain place and congregate there
 - Influence
- Styles - 3
 - The way they dress, carry themselves, fashion – not knowing it is good or bad
 - TV – gives new trend and impression

- Media has a lot of influence – youth would love to be “in” because of media
- Entertainment - 3
 - They enjoy watching love stories → get influenced
 - OA radio channel → call up → choose dedicate songs
 - Music: Malay songs, OA singers/music styles
 - Music: they like it so much; would hold a concert and invite/pay for musicians; would dance all night
 - Text messaging – bring them to a places/activities
- Negative - 3
 - Movie – would buy VCD to watch movies and would forget about work
 - While media can bring youth together (like at a music concerts), this can create an environment that leads to negative activities, such as dancing all night and the use of alcohol – which can lead to problems
- ASTRO (cable network)

KEY AREA 3: IN WHAT WAYS DO YOU THINK WE CAN BRING A CLOSER UNDERSTANDING BETWEEN PARENTS AND CHILDREN?

- Older generation/Parents response to children (negative) - 5
 - Influenced by older generation: drunk, smoking, alcoholic (bad influence) – mainly men
 - Parents always screaming/yelling at children
 - Just scolding, no advice
 - Relationship not very good. Parents don’t have time to talk with children. Children don’t listen to parents “do whatever you want to do”
 - Even when parents are with children, they still don’t want to talk to their children
- Older generation/Parents response to children (positive) - 4
 - Parents concern in food for children
 - Watching TV makes the relationship closer especially with their mothers
 - The bonding is there
 - Even without the media, they are close
- Christian Context – Church is a venue or way to bring them closer together; there’s only a few that you can consider a real relationship/interaction between parents and children

Follow-up question: Whom do OA youth look to for advice when they have a problem?

- Keep to themselves/not open - 6
 - Most youth are not open. They keep to themselves → this gets manifested through their actions
 - Fear of others knowing their problems → example: girl’s personal problem like private problem don’t share and they died (commit suicide?)
 - Not so much to parents → scared by scolding
 - Shy to share with teachers
 - OA youth will keep problems to themselves
 - If BGR (Boy/girl relationship) – they keep to themselves ex. Moral issues, pre-marital sex
- Friends - 2
 - Look to friends

- Both genders seek advice from peers – boys to boys and girls to girls unless they're in a relationship
- Family - 2
 - Go to mothers then fathers if below 15 years old
 - Depends on what type of family they have; if there's a good relationship between them and their parents they would go to their parents
- Someone they trust -2
 - People/friends whom they trust might be able to ask them what their problems are
 - Some would go to the teacher/pastor if they have gained their trust
- Other people who notice their manifestation

KEY AREA 4: HOW CAN WE BRING FORWARD THE IMPORTANCE OF EDUCATION TO THE OA-YOUTH?

- Low motivation - 5
 - OA themselves don't have motivation to be in education
 - OA don't go to school from youth → scared, scared because parents also illiterate
 - Lack of motivation to encourage OA to study
 - Little motivation from parents
 - Dropouts: mostly because of family
- Weak system - 4
 - Education not meeting the needs even though curriculum is good, but the method of delivery is not good
 - OAs don't even know ABCs
 - Implementation of system is not carried out
 - Not so much for the OA
- Government help - 3
 - Even JEHOA → only provide infrastructures
 - JEHOA → pay school fees, books, pocket money
 - Access to school → gov't provides transportation
- Challenges - 3
 - Most teachers are Malay → influence OA to be Muslims and OA go to school
 - Majority of teachers are Muslims, do not bother to help OA youth
 - Teachers don't attend the needs of the students.
- Encouragement - 3
 - Tell them education is important, encourage them to stay in school
 - Bring holistic message
 - If there's no education, they cannot read God's Word then they're future is bleak – want to give holistic message, that there should be change in their life, inside and out
 - In one village – family, school and church have been working together for 8 years to encourage the youth to go to school, now there's a very small percentage of drop outs
- Finances -2
 - Lack of tuition
 - Parents are also poor: they let the children choose
- Lack of understanding of importance of education

- Don't understand what school and the importance of schooling

Follow-up question: Describe hopes that OA youth have for their future.

- They need to have hope knowing that God is with them to bring about changes in their life – this will also move education forward

KEY AREA 5: HOW DO OA YOUTH EXPRESS THEMSELVES SPIRITUALLY?

- Burden
 - Older youth → feel religion controls their lives and they prefer freedom
 - OA don't like challenges, have burdens in their lives
 - Other worldly things are more appealing to them
- Shallow impact
 - Initially, interest in religion is high, but as it goes deeper, they do not follow
 - Very low – no commitment. Most just follow
- Music
 - Through music specially in the church, they love music

Follow-up question: How would you compare the interest of youth in church and church activities compared to sports or fashion?

- Enjoy more - 3
 - Sports and fashion – they enjoy
 - Favor sports and fashion
 - “Joget” (like dance party) - simply follow boy/girlfriends, no pre-marital sex, drinking
- Church: no freedom lots of restrictions

Follow-up question: What are the challenges that youth need to overcome in being drawn away from the church and their faith in Christ?

- Family - 2
 - Parents are non-believers - 2
- Friends - 2
- Materialism - 2
 - Media – internet, hand phone → like new stuff
 - Modern world is so enticing,
- Government - 2
 - Government, policy is to Islamize the OA, gov't has the village head as their “eyes”
 - What the Muslim world is offering (would pay someone who would be converted)
- Restrictive message from church - 2
 - Church → a lot of restrictions. A lot to discard from lives
 - Need to have open minds
- Genuine spirituality - 2
 - For those who have deeper relationship or life-changing experience with the Lord, they will not be easily drawn to the world
 - How to lead them to a higher level

Follow-up question: What are some practical ways to make Christianity relevant to the OA youth that will encourage discipleship?

- Alternative activities
 - Church can hold Christian concerts
 - Offer something to them, don't just say, "don't go to this concert", give them an alternative activity or provide something that will perk their interest. Sometimes we don't know what they like or what their interests are.
- Relevant preaching
 - Style of preaching: must be related to their lives
- Good models
 - Examples from another (Christian OA youth groups, good moral, education, attitude) see the difference
- Willing to learn and change (leaders)
 - It's something that we are still learning about
 - Pastors to be more involved in their lives
 - Pastors expose them to different places
- Bring holistic message
 - Help them change their attitude or thinking. It would take a while but we should start now.
 - OA want things instantly, e.g., Instant healing from witchcraft; want to see something tangible
 - Example: Why can't they keep their job? It's because of their background that is, they are used to do hunting, there's no need to work hard, they can just catch frogs, etc. It's as easy as, "go there, pick them up and sell", that's a quick money

KEY AREA 6: HOW DOES LANGUAGE IMPACT NATIONAL HARMONY AND UNITY IN THE CHURCH ?

- Everyone speaks BM - 3
 - Most OA can speak BM can unite the OA
 - Young people don't have a problem with this although not all
 - Language does unite
- Not all OA know how to speak BM -2
 - OA people have their own dialect/language and they are still using it in their villages.
- Literacy - 2
 - Many are illiterate
 - They encounter problem in reading
- Language of the Bible is different – using the mother tongue in the church will help the OA understand the Word of God

CONCLUSION: AMONG ALL THINGS THAT WERE DISCUSSED, WHAT DO YOU THINK IS THE MOST IMPORTANT OR WHAT STANDS OUT TO YOU ?

- Spiritual matters - 2
 - Desire a strong Christian group (to instill biblical values)
 - Spiritual lives are critical
- Worldview - 2

- Changes in their mindset – if their mindset is not changed, then it’s hard for them to change at all
- Change worldview - watch a change in their perceptions
- Education
 - Raise up education level
- Vices

Compiled Notes for 17-22 Years Old

OPENING: (Was not asked)

INTRODUCTION: What did you do today?

- Went to another village
- Played guitar
- Played football/soccer

TRANSITION: HOW IMPORTANT IS A HANDPHONE TO YOU?

- Very important - 7
 - Emergency - 3
 - Contact authorities
 - Get lost
 - Communicate w/people far away - 2
 - Communicate w/friends
 - Communicate w/family
- Important, but not so important

KEY AREA 1: WHICH TYPE OF MEDIA DO YOU ENJOY MOST (TV, HANDPHONE, MOVIES, RADIO, ETC.)?

- TV - 5
 - News
- Computer/internet - 2
 - Listen to music through laptop
- Hand phone - 2
 - Listen to music - 2

Follow-up question: What is it that you like about media?

- Get to surf the net to find out what he doesn’t know
- Source of information (find out news)
- Stories

KEY AREA 2: OTHER THAN SCHOOL/WORK, WHAT IS THE ACTIVITY THAT YOU SPEND MOST OF YOUR TIME DOING IN A DAY?

- Sports - 10
 - Play football/soccer - 4
 - Badminton - 2
 - Volleyball
 - Fishing
 - Hunting (wild boar)
 - Walk
 - Motorcycle riding
- Be with family - 6
 - Help out at home - 5
 - Talk with family
- Watch TV - 3
- Sleep - 3

KEY AREA 3: WHAT KIND OF ACTIVITIES DO YOU DO WITH YOUR FAMILY?

- Talk - 3
 - With father - 2
- Play
 - With siblings
 - Play badminton with father. I only hang out with my father; the rest of my family just likes to watch TV.
- Gardening
 - Growing chilies in the Garden → planting chili seeds, watering chilies, washing chilies
 - Help my father plant vegetables
- Meals/tea
- Pray together and have a short family fellowship
- Do housework

Follow-up question: What topics would you like to talk about with your family?

- Life - 3
 - Father about his experience in the past
 - Sister about school
 - Brother about life
- God - 3
 - Bible
 - Spiritual matters
- Work - 2
- Personal problems - 2
 - Relationships
- Don't talk - 2

KEY AREA 4A: HOW SATISFIED/HAPPY ARE YOU WITH THE WAY “THINGS” ARE IN YOUR SCHOOL?

- Not in school - 4
 - I finished standard 6 and went to secondary school through form 2. I would feel bored in school and went to go help my mom at the house. I skipped school for 45 days and got kicked out and never went back.
 - I would fall asleep in class and skip school and just stay at home.
 - When I was in school my cousin would persuade me to go to Muslim class and I would go on and off because I stayed with my cousin at the time
 - I use to not value school but now I'm beginning. I wish I could turn back to clock and would have valued school more in the past.
- No - 3
 - School is boring.
 - School is difficult because I'm a lazy person and I don't like to be separated from my family.
 - It was hard. I can't understand math or English.
- Yes
 - When I went to government school it was hard to get out of bed and the teachers were boring. I played hooky from school and was kicked out of school and regret it now. I'm now thankful to be studying at this Christian school.

KEY AREA 4B: WHAT ABOUT YOUR LIFE BRINGS THE GREATEST HAPPINESS?

- Sports - 3
 - Swimming
 - Diving
- Love - 2
 - Love from family
 - Love from girlfriend
- To know God
- Don't know

Follow-up question: If you could change anything in your school/work experience, what would you change?

- Teaching method - 2
 - I'd want to change the way the teachers teach because it's boring now. The teachers just talk to us and write on the board. There is no interaction.
 - I want to learn more. Because I am good at sports, the teacher would have me play sports most of the day and I would never get to learn.
- No opportunity
 - I don't know. I haven't been to school but I've always done self-studies. I never had the chance to go to school. I feel like I'm lazy.
- Favoritism
 - I would want teachers not to show favoritism to certain students. (ex. Indian teachers like to Indian students best)
- Location

- I would want the school to move nearer to me or for me to move nearer to the school. Our house was very far away from the school and I had to wake up at 5am to get there on time.

Follow-up question: What do you hope to achieve in life?

- Church work
 - Be a pastor and reach out to my tribe to help them realize their need for Christ
 - Be a pastor and go back to my tribe to see spiritual and economic progress so they would no longer be looked down upon by the rest of society
 - Be an evangelist and reach out to those who do not know the Lord
 - Help a pastor as a full-time worker
- Don't know
 - Have ambitions but doesn't know exactly yet
- Sports
 - Play football (soccer) – wants to be a football player
- Singing – wants to pursue this further and be a singer
- Humanitarian
 - Help with the poor, help the work of my pastor, help to pay the cost of church work
- Deep my walk with God and do ministry
- I want to continue to study the Bible and go back to my tribe to evangelize
- I want to go with my whole family to share Christ with our village.

KEY AREA 5: WHAT IS THE MAIN ISSUE OR PROBLEM THAT YOUTH YOUR AGE DEAL WITH?

- Vices - 8
 - Drunkenness - 3
 - Smoking -2
 - Worldly dancing -2
 - People are gallivanting around at night
- Relationships - 3
 - They like a guy but it has to be approved by parents (this is very common).
- Financial
 - There is no money
 - When they want to do something there's no support – ex: they want to further their studies and there is no financial support. Wants to know computer skills but no way to access a computer. Doesn't have a computer and not one nearby
- There are many problems
- People

Follow-up question: What are things needed for a good boy/girl relationship:

- Understanding of each other - 2
- Sincere heart - 2
- Honesty
- Clean life
 - Don't drink or smoke

- Openness, transparency
- It's best for boys and girls to hang out in big groups at first and not be alone together

KEY AREA 6: WHEN YOU HAVE A PROBLEM, WHO DO YOU LOOK TO FOR ADVICE?

- Pastor - 4
- Family - 4
 - Mother - 2
 - Parents
 - Cousin
- Friends - 3
 - Trusted friend
- Self
 - First I wouldn't ask anyone. I would try to think it through my self.
 - I would think about it my self first. Then I'd probably be frustrated and kick something. Then I'd seek the pastor's advice.
- No one
 - Sleep it off and hope it goes away
- God

Follow-up question: What about that person makes you want to talk to them?

- Close relationship - 4
 - Close to both friends and parents
 - Mom because she knows me well
 - Mom because she raised him from birth and knows and understands
 - If it's a family problem he'll share with family and problems with friends he'll share with friends
- Trust
 - I trust my pastor.
- Not talk
 - I wouldn't talk with anyone because I've told friends about my problems in the past and they gossiped.

KEY AREA 7: IN WHAT WAY DO YOU LOOK TO RELIGION TO GUIDE YOU?

- It's a part of life - 2
- Sometimes but it's related to time factor (ex: whenever he wants to be involved with spiritual things, friends will call and distract him)
- Works during service so often can't go

KEY AREA 8: HOW DO YOU THINK IT IS POSSIBLE FOR DIFFERENT RELIGIONS TO CO-EXIST IN HARMONY?

- YES - 5
 - Yes, it is possible to co-exist to achieve harmony

- Possible through communication and to understand each other's religion
- Respect
- Understanding
 - Understanding each other's religion and accepting each other's religion
- Work together to improve society
 - Not just focus on religion but bring people together through community projects. For example, people of different faiths could come together to clean up their village.
- NO
 - No it's not – because of the word Allah. Islam doesn't allow Christians to use the same vocabulary it's not Christian's problem it's the Muslims' problem
- Doesn't know

CONCLUSION: FROM ALL THAT WE HAVE TALKED ABOUT TODAY, WHAT DO YOU FEEL MOST STRONGLY ABOUT?

- Relationships - 3
 - Boy/girl relationship -2
- Religions co-existing - 3
 - People of different religions should live together peacefully - 2
- Evangelism
 - Church should be reaching out to young people.
 - The faith of the youth needs to rise.
 - Evangelize to my village.
 - Other religions need to understand the truth about salvation.

COMPILED NOTES FOR 12-16 YEAR OLDS

OPENING: (Was not asked)

INTRODUCTION: WHAT DO YOU ENJOY MOST ABOUT SCHOOL?

- Learning - 3
 - Learn
 - Learning to use computer
 - Learning to cook
- Reading - 3
- Games – Activities - 2
- Don't like to read books

Follow-up question: What do you want to be when you grow up?

- Public service - 3 (NOTE: Male respondents)
 - Police - 2
 - Fireman
- Teacher - 2 (NOTE: Female respondents)
 - Counseling teaching

- Medical (NOTE: Female respondent)
 - Doctor
- Entertainment (NOTE: Female respondents)
 - Actress/singer
- Military (NOTE: Male respondent)
 - Army
- Mechanic (NOTE: Male respondent)

TRANSITION: WHEN YOU'RE NOT IN SCHOOL, WHAT IS THE ACTIVITY THAT YOU SPEND MOST OF YOUR TIME DOING IN A DAY?

- Sports - 5
 - Football/Soccer - 3
 - Dance - 2
- Draw
- Watch TV

KEY AREA 1: WHICH TYPE OF MEDIA DO YOU ENJOY MOST (TV, HANDPHONE, MOVIES, RADIO, ETC.)?

- Handphone games - 4
- TV - 2
- Radio - 2

Follow-up question: What is it that you like about media?

- Watch picture on TV
- Message/text message
- Insightful information (radio)
- Don't know, but like it

Follow-up question: Other than your school textbooks, how much time do you spend reading during a week?

Follow-up question: What kinds of things do you read?

- Comics
- Anything written in BM
- BM Novels

KEY AREA 2: WHAT KIND OF ACTIVITIES DO YOU DO WITH YOUR FAMILY?

- Sports - 5
 - Cognkak (traditional OA game) - 2
 - Play ball together: netball or volleyball
 - Play catch
 - Fishing
- Go to the jungle for food - 3

- Go to jungle to look for bamboo shoots with siblings
- Make purses out of recycled plastic
- Play at the river

Follow-up question: What topics would you like to talk about with your family?

- Current social problems - 4
 - Like kidnapping or suicide
 - Murder
 - Baby dumping
 - War/fighting (gangs)
- Schoolwork - 3
 - About school work because they get advice/encouragement from parents
- Family stuff - 3
 - About older generation – family history - 2
- History - 2
 - Japanese occupation time
- Talk about stuff within the context of what they are doing
- Superstition
 - OA superstition is that when the Chinese/Indians dedicate a huge new structure (dam or bridge), they will come into an OA village and kidnap and chop off the heads of OAs to make it stronger

KEY AREA 3: WHAT IS THE MAIN PROBLEM THAT YOUTH YOUR AGE DEAL WITH TODAY?

- Vices
 - Drunkenness
 - Males getting drunk
 - Smoking
 - Loitering (because it's a nuisance)
- Jobs
 - Looking for jobs
- *Mat Rempit* (Motorcycle trick riding) – stand on bike or play chicken
- Physical fights
- Boy/Girl relationship:
 - Girls get pregnant but boys won't admit, the boys feel shameful so boy will commit suicide → they feel sad/angry about this

KEY AREA 4: WHEN YOU HAVE A PROBLEM, WHOM DO YOU LOOK TO FOR ADVICE?

- Family - 5
 - Father - 3
 - Parents - 2
- Teacher - 2
 - Counseling teacher
- God

- Pray
- Friend

KEY AREA 5: WHAT WAYS IS RELIGION IMPORTANT TO YOU?

- Impacts daily life - 3
 - Religion will help them to know what's wrong and actions
 - Change lives
 - Teach them to be a good person
- Religion strengthens faith when faced with problems
- Boys say it's important in their lives

Follow-up question: In what ways do you think religion can give you practical everyday help?

- Help
- Pray everyday
- Read Bible everyday
- Help to be more intimate with God
- Religion can heal
- Religion helps in step-by-step (guidance)
- Strengthens her during the death of someone close
- With studies

CONCLUSION: FROM ALL THAT WE HAVE TALKED ABOUT TODAY, WHAT DO YOU FEEL MOST STRONGLY ABOUT?

- Current social issues - 5
 - Committing suicide - 2
 - Baby dumping
 - Kidnapping
 - Murders
- Religion
- Challenges in youth
- School work problem
- Drawings