

Industrial relations and labour studies architecture essay

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The Penan is a mobile native that roamed on the land of Sarawak Bumi Kenyalang and some other parts on Brunei Bandar Seri Begawan. They are an extremely evolved classless society and small gender division. Men and adult females shared largely the jobs among them. Such as, garnering the forest merchandise and extracted sago from the sago thenar. But they are still some portion of jobs was male dominated. For illustration, hunting.

The Penan practiced the rite of 'Molong' which means 'never return more than necessary'. That had made them the hunter-gatherers. Not every of the Penans are mobile hunter-gatherers. The present Penans are consisted with settled, semi-nomadic and entire mobile communities that to the full reliant to the wood merchandises. Presents, the figure of Penan had officially stated approximate to 10, 000 people and around 350-500 of them are mobile that scattered over Ulu Baram, Limbang, Tutoh and Lawas of Sarawak. Normally the mobile Penan moves in group that consisted about 40 people included kids and old people. They do not stayed for a long clip in a peculiar topographic point. Once the resources at the topographic point that they stayed became fewer, they will take other suited topographic points and moved once more.

(*Figures retrieved from:* [hypertext transfer protocol: //www. survival-international. org](http://www.survival-international.org))

I have to contract down the range to the group of mobile Penan that I would wish to analyze approximately. The mobile people that lived in the forest rely much on their traditional diet- Sago (*amylum* from the Sago thenar) . As the Penan people valued the environment so much, merely the matured and to

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the full adult sago thenar trees will be cut down. The leader will do certain an sum of sago starched plenty from a individual or a few sago thenar trees and kept adequately for their supply. After that no more sago thenar will be chop down until they are ran out of nutrient. Besides that, the Penan besides preys on meat. And the protein result in their day-to-day diet was contributed by largely wild *Sus scrofas*, mouse cervid and monkeys. The huntsmans Hunt by utilizing a blowtube, made with the Belian wood and carved out with a bone drill. The darts that they used are made from the sago thenar 's tree bark and on its tip ; the Penan dipped it with sort of powerful toxicant latex that extracted from a tree from the wood. However, their manner of life is about to alter due to the force per unit areas that forced them to accommodate the cultivation of seting and domestic animate being genteelness.

Issue to lift:

As the Real GDP (gross domestic production) growing in Malaysia since the twelvemonth of 1999 to 2007 had improved in great per centum, Malaysia authorities had put a tonss of affords on the lumber industry in Sarawak territory. Sarawak was blessed with tonss of valuable trees. The authorities puts a strong accent on the processing lumber that can maximise the local net incomes. It is believe vital to maintain up with the big demand from Japan, India and the Far East states.

Ironically, logging seems to convey great blessings to the state, in Sarawak it destroys legion of sago thenar and consuming a huge country of rain forest that the Penan people lived in. Poorly planned logging trails had caused the

issues of Earth eroding, landslides and the silting of watercourses happened. The state of affairs had affected the functional relation among the Penan and the wood.

Once the large trees were removed, shortly the secondary bushy forest will take over the bare wood bed. Meat becomes difficult to track and fruits that used to be big go less abundant. The Penan is holding troubles in rolling and ruining their nutrient. Resistance from both the settled and nomads were fierce. The authorities faced a difficult clip from those natives. The Sarawak authorities had frequently stated to convey upon the issue and promised to offer development to the Penan.

About all nomads Penan go up against with logging and it happened to be immense spread of swearing and understanding between the authorities and the Penan. The authorities puzzled why would anyone desire so much to populate in the jungle and trusting thoughtfully the Penan will come to their senses. On the other hand, the Penan had lost faith in their authorities as more and more bulldozers driven through their forest. In their position, logging merely convey them catastrophes and they will lose it all if they move a measure rearward from their base on protecting the forest.

What is more, at the same clip they see the pristine forest been tear down, holding their districts distorted into oil thenar and acacia plantations is a calamity.

Anyhow, as now the Penan had come across the job, they have a pick to do. Shall they stand firm on their rule and allow the resistance

of deforestation continued or merely accept what the authorities had offered and worked in tandem to predominate societal harmoniousness and peace? Can they defy the Penan society to alter? Surely it is a difficult determination to do, there are excessively many valuable things will hold to waive and finally became memory.

Harmonizing to Bilton T, Bonnet K and the bookmans, *the diverseness and changeableness of societal constructions are a centre subject, together with the disclosure that human action can recast societal dealings and establishments ; it reveals the human potency for release and originative societal Reconstruction.*

(Introductory Sociology: 2nd edition, Bilton T, Bonnet K, Jones P, Stanworth M, Sheard K and Webster A. 1987. Mackays of Chatham PLC, Kent)

Harmonizing to the statement above, societal alterations that happened to the Penan folk was due to the ground of rewording and retracing into a broad and originative society. But the point that I want to reason here is- Does the folk want to alter? Considered upon the motivation that they fight over their rights on the land and the forest, I strongly doubted their willingness in altering their societal concept and their societal life. There was a cause that forced them to travel out from the jungle ; there was a cause to necessitate them to give up their nature root. And it is our responsibility to unveil the secret.

Social alteration was defined as the clip when external events happened, such as war and conquering and civilization contact and diffusion, or

environmental factors or internal events, such as inventions, innovation and population displacements harmonizing to Barbara Marliene S. & A ; Mary Ann A. Schwartz (2006)

In this point of position, the society of Penan changed when development and wealth interfered. Some of them accepted it and follow a new life manner yet some resisted it and willing to pay any monetary value to defence their existent life.

Yet, this diffusion, the spread of civilization traits from one society to another, is the inevitable consequence of contact between civilizations. With modern communicating engineerings making into the most distant corners of the Earth, the rate of diffusion has accelerated dramatically since the bend of the 20th century.

(Sociology: Making sense of the societal universe, 2nd edition, Barbara Marliene Scott & A ; Mary Ann A. Schwartz. 2006, Allyn and Bacon Pearson.)

The societal alteration of the Penan folk was occurred because of the civilization contact and diffusion harmonizing to the statement above. When the civilization of new economic bloom and the up raise national income due to timber industries scatter to the land Sarawak, the districts of the Penan folk was the chief locale to be affected. For illustration, big graduated table of logging operation encroach their land doing them to endure under the pollutions. Their H2O catchment countries were polluted with sediment supplanting, many sago thenars were lost ; wild Sus scrofa, cervid and other

game became scarce, the fruit trees and medical specialty purposed herb were difficult to happen.

Therefore, their epinephrine prepared them to contend or flight. The consequence of societal alteration among the Penan is staying negative in footings of the authorities position. The Penan chose to contend. For illustration, many encirclements were set up in effort to halt logging operations on their land. Unfortunately, the attempts were difficult to transport on and the state of affairs turns bad with huge graduated table of clangs between the autochthonal community and the province supported logging company. For illustration, SamLing Corporation, lead by CEO Yew Chee Ming, COO James Ho Yam Kong. In association with the honest main curate 's privilege company known as STIDC. The Malayan Timber Certificate Council (MTCC) had granted the companies with a logging grant. It is average that they have the power to log even on the land that traditionally inhabited by the natives of Sarawak.

Apart from the ground of civilization diffusion, the societal alteration that happened among the Penan was due to the cause of demographic tendencies. That is to state every birth, decease, and migration rates can impact the size and composing of a population, which in bend, can hold a major impact on a society. *Barbara Marliene Scott & A ; Mary Ann A. Schwartz (2006)* . For illustration, scarceness of nutrient and taint of environment.

Presents, the Penan is covering with the exact jobs that I have stated above. Their nutrient becomes difficult to achieve and the inhabited environment was contaminated. These sorts of state of affairs makes their life in the jungle becomes tough and unease.

On the other manus, the member in the group is keep diminishing due to migration. Migration refers to the motion of people into or out of a geographical country (Barbara S & A ; Mary A, 2006) . This is to state, many child who grew up in the mobile group choose to travel out from the community and headed to the life manner in the metropolis. The birth rate in the group becomes lesser and lesser as the immature people instead choose a partner from the metropolis than they own people that stayed in the group. As clip base on ballss, merely old coevals and some few immature people will remain on. Finally, their group will turn out to be a smaller group and possibly faded off.

It was non something surprise with the reactions that the mobile presented. Harmonizing to Barbara S & A ; Mary A (2006) , *the behaviour that is likely to emerge in such state of affairs is called corporate behaviour, the comparatively self-generated and unstructured behaviour engage vitamin D in by big Numberss of people who are responding to a common stimulation.*

(Sociology: 2nd edition, doing sense of the societal universe. Pg63. 2006.

Barbara Marliene Scott & A ; Mary Ann A. Schwartz. Allyn and Bacon
Pearson)

The corporate behaviours that the Penan folk had were the attitude that they had shown. Such as, the confrontations with the logging companies and the encirclements that they had made. Corporate behaviours take many signifiers. Some are short-period, self-generated and unstructured. But some are durable, formalistic and well-planned. The signifier the Penan folk used to oppose their dissension was categorized in the center, which is societal motion. It tends to be long-lasting because it has to accomplish a certain end of altering societal order in some cardinal method. For case, the leaders of the Penan folk have a good organized program to achieve their end of continuing their rights on the land. They even met with Al-Gore and Prince Charles sing to their jobs.

Harmonizing to Barbara Marliene Scott & A ; Mary Ann A. Schwartz, 2006 in Sociology 2nd edition-making sense of the societal universe, condemn the tremendous power of social establishments and other societal forces against the control of persons, formal organisations of single activism are frequently important to societal alteration and can sometimes agitate the foundation of a society. Such has been the instance with assorted actions that had taken to demo their dissatisfaction, including the protesting that brought upon the media and how the folk fought against the political power and obtained the opportunities to talk out to the universe. In my sentiment, the ways that the Penan took in protesting their disfavor was in the in-between portion of corporate behaviour and societal motion. It is non every bit well-structural as the societal motion because of their by and large free-form attack. Apart from that, it does non involved big Numberss of people. Compares to societal

motion, the manner that the Penan acquired was merely engaged comparatively little sum of people, such as their leaders and elders. It besides consisted a end ; a ground to contend for. So, it can besides be said a end oriented corporate behaviour. But, by deriving the impulse in their opposition and expostulation, they are to state a little measure from becomes societal motion and possibly, it might win in the hereafter!

Decision:

As everyone can see, societal alteration is non a little affair. Many facets in life have to be considered. Individual, groups, communities are loath to alter and confronting large battle to set from the life manner and conditions that they had used with. At the same clip the society have to differ themselves to keep existing conditions. For case, as jersey and denim has been introduced to the Penan, they have ever preferred chawat. However, when the clip has come, alterations have to be done. Conflicts and contradictions will happen within the procedure for certain.

The Penan resists change because of their romanticized impression of traditional values and `` the good old yearss " . (Barbara S, Mary A, 2006) For illustration, the Penan people valued their forest home ground and their traditional rites really much, they like to bathe in the river ; they enjoyed the hunting activities ; they have used to every trees in the jungle. The fright of losing each of them caused them hesitated to have alterations.

Not merely that, mobile Penan resists alterations merely because of inactiveness ; they have becomes complacent, even if their lives are far less than ideal. (Barbara S, Mary A, 2006) Changes required people to make

something different, and it may do a batch of uncomfortableness. Often, the leaders who accept the legitimacy of position quo would likely defy alterations the most. This is because with the credence, it might coerce them to reconsider the genuineness in the old society that used to specify their full intent and power. They might besides afraid of losing their people Black Marias and their prestigiousness in the society to the present authorities.

Some mobile Penan refuses to accept alterations due to the miscommunication and misinformation. (Barbara S, Mary A, 2006) . For illustration, the Penan regarded the present authorities as something bad, and they are bad in the context of infiltrated their land and infringed on their rights. It was clearly shown with the logging systems. During the stay of Bruce Parry, the leaders came from afar merely to inquire Bruce to direct their message to the authorities of British so that they can take over the authorities once more. They felt ferocious and anguish towards the Sarawak authorities 's making.

Affords to advance societal alteration expected to see opposition been provoked as there will ever be person who do non derive anything or lost something if non everything due to the procedure of alterations. So, the phenomenon of the Penan opposition is natural and it is common if they persisted in their expostulation. Personally to state, the 1 who in charge of the forestation in Sarawak should hold been more justness to the people. Government should be the listening ear for the people non the taking manus. Merely the righteous authorities can last everlastingly in the people Black Marias.

Mentions:

- hypertext transfer protocol: //www. survival-international. org
- Introductory Sociology: 2nd edition, Bilton T, Bonnet K, Jones P, Stanworth M, Sheard K and Webster A. 1987. Mackays of Chatham PLC, Kent
- Sociology: 2nd edition, doing sense of the societal universe. Pg63. 2006. Barbara Marliene Scott & A ; Mary Ann A. Schwartz. Allyn and Bacon Pearson