

**STAKEHOLDER REPORT ON MALAYSIA
FOR THE 31 SESSIONS IN THE 3RD CYCLE OF THE HRC'S UNIVERSAL
PERIODIC REVIEW IN 2018**

Prepared by:
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Zenith Secretariat in the UPR Process is a coalition of Civil Society in Malaysia comprises of i) Persatuan Peguam Muslim Malaysia (“PPMM”), ii) Persatuan Perubatan, Pengubatan & Kebajikan Islam Malaysia (“DARUSSYIFA”), and iii) Gerakan Peguam Muda Muslim (“GPMM”).

A. Background and Framework

1.0 This report was prepared and endorsed by member of Zenith Secretariat. It is the result of analytic observation and consultation done pertaining to the human rights in Malaysia. The issues were collected from various sources and complains by the public to the members of Zenith.

B. Convention on the Rights of Persons with Disabilities (CRPD)

1.0 Malaysia have ratified on 6th July 2010, with reservations, namely to Article 15 and 18. It is noted that during the Universal Periodic Review (UPR) 2013, many countries have commended Malaysia for having ratified the CRPD. Overall, for UPR 2013, no issue was raised for Malaysia in so far as Persons with Disabilities (PWD) is concerned.

2.0 The effort of addressing the problems faced by PWD had been highlighted by Malaysia in the National report submitted in accordance with paragraph 5 of the annex to Human Rights Council resolution 16/21.ⁱ

3.0 There are six main areas of concern for PWD.

a) Accessibility in buildings, public spaces and PWD friendly facilities

While many building and public spaces are becoming more PWD friendly, the vast majority still do not offer adequate accessibility. The laws and standards for buildings have been around for quite some time and MS 1184, MS 1183, MS1131 and Uniform Building By Law (UBBL) are the ones that serve as guidelines.

This shows that Malaysia do have guidelines for promoting accessibility of buildings to persons with disabilities.

The main obstacle is that not all local authorities have complied with it. Several issues have been identified to be the reasons behind this.

i) Limited Definition

A disabled person is defined in the Building (Federal Territory of Kuala Lumpur) (Amendment) By-Laws, 1992 as a person with a physical, hearing or sight impairment which affects the mobility or his use of buildings. This definition does not extend to the outside of the buildings and is therefore limited. It is of no use if the building is PWD friendly only to find the access to the building not barrier-free, thus denying access for the PWD.

ii) Lack of qualified manpower

All local authorities have each set a department pertaining to building for which applications for building plans and certificate of fitness will be submitted and processed before approval. The officer in charge of this should ideally be a qualified architect. However, some local councils may not have one or in some circumstance, the officer is not well trained in regards to PWD. For the local

councils which may have an architect, they may not have the time to properly scrutinize each and every application due to the numbers of applications.

iii) Lack of awareness and sensitivity

Developers and consultants are the people who submit the building plan. Because of lack of manpower in the local authorities, they may tend to place trust on these people as the local authorities approve them. The developers and their consultants may tend to prioritize commercial aspects and therefore neglect the aspect of accessibility for PWD.

b) Accessibility to Public Transport

The issue is more on accessibility related to the transport. As more and more of these such as buses, trains, ferries and airplanes have seats for PWD, the real need is actually barrier free and seamless journey for PWD.

The stations must adhere to the universal design to cater PWD needs to quickly get in and get out. The stations should be designed not only with wheelchair users in mind, but also for PWD with sight problem.

Thus, there must be ramps constructed at the strategic places, and so are stickers and braille signs to help the PWD. Other signs regarding wheelchair parking, warning for the causing of obstruction to PWD parking and lane by the able bodied together with the penalty and fine must be adequately placed.

This problem may be faced by PWD who are staying in the rural area as the facilities provided at such area still weak.

c) Employment

There is a policy for a 1% quota for PWD to be employed in the private sector, but this has yet to be fulfilled. A challenge would be to match the employment with the type of disability that the PWD has, and this is where the participation of many parties is needed.

d) Education

The infrastructure in schools and other education institution must adhere to the universal access design so PWD could easily gain entrance to the schools. The education method should also be different for PWD with special needs, and they also need to be taught on how to manage themselves, apart from other vocational skills.

e) Quality Life

This is with regards to the prevention and detection of disabilities in children up to 1 year old. If the number of PWD could be reduced, then many more of these people could lead a normal life and could contribute more to society.

f) Registration of PWD

Registration of PWD is not compulsory at the moment, and it is up to the parents or guardians or they themselves to register as PWD.

It must be noted that registration is important as they can easily be identified and contacted, and any aid could be given fast.

They would also get the benefit of registration, such as allowances, training and employment program among others.

Recommendations

4.0 Accessibility in buildings, public spaces and PWD friendly facilities

The relevant code, bylaws and standards should be amended to include accessibility to the building, and not in the building only. Legislation and policy should also be responsive to the needs of PWD, by introducing more strict enforcement and monitoring of the current existing bylaws and standards.

The developers must be made responsible to develop a housing area that is accessible to the PWD. The specific laws and bylaws for this must be enacted.

In drafting new legislation and policy, the PWD must also be invited to get their views of the problem, so as to enable solution which is practical and usable.

A mandatory course for developers, building consultant, architect and engineer must also be introduced for a design which is PWD friendly.

5.0 Accessibility to Public Transport

The government should introduce or improvise on existing guidelines on the accessibility to public transport. The main concern is of course the use of wheel chair. If public transportation is accessible, then it would be a lot easier for PWD to go to work, as most are deterred to get employment as the trip to and from work is a hassle and the journey is not seamless.

Incentives should also be introduced by way of exemption of charges for wheelchair and tickets discounts.

The operators should also be having a personnel at each stations or coach to assist PWD, especially at high traffic area such as the train stations. These personnel could assist the PWD, especially in going in and out of the train, especially when the doors of trains shut so quickly to the disadvantage of the PWD. The government could enact a policy or a ruling to this effect and failure by the operators to comply would result in penalty.

6.0 Employment

Participation from all parties, especially the Ministry of Human Resource, Ministry of Women, Family and Community Development, National Council for Persons With Disabilities, Socso and the NGOs for PWD, is needed.

A special committee should be set up and if there is any kind of cooperation between these bodies, it must be made formally and a special team must be assigned full time to address this issue.

The database should be shared, so as to optimize the talent of the PWD and the vacancy available. The location of the workplace should also be taken into account so as to assist the mobility of the PWD.

7.0 Education

All schools and other education institution must be made PWD friendly so as to enable easier seamless access to the PWD. This must be made a requirement by the Ministry of Education.

The syllabus and method of the education for PWD should also be revised and made custom to their needs and abilities. While it is noted that there are many kinds of PWD with differing abilities, it should not be a hindrance to match them with the correct education and training, so that it would be beneficial for them.

Education for the PWD should not stop at the secondary school level. The most important part of PWD education would be to prepare them mentally and vocationally for the jobs that suit them best. The Ministry of Education and Ministry of Women, Family and Community Development should work out a special training for PWD with other entities such as polytechnics or skills institute, and a roadmap for such program must be set up immediately.

8.0 Quality Life

A cooperation between the Ministry of Health and Ministry of Women, Family and Community Development is needed. More efforts need to be made to make this a priority.

As information regarding such effort is not really known by the public, more publicity need to be made and awareness must be created.

This effort should also be formalized with special dedicated team who are trained and qualified to handle such issue.

A formalization of such program could enable it to be vested with special powers that could boost their effort and effectiveness as opposed to a loose committee or cooperation.

9.0 Registration of PWD

The government should introduce a guideline that would enable multi Ministries to use a centralized registration system for PWD. It should ideally include Ministry of Health, Ministry Home Affairs, Ministry of Education and Ministry of Women, Family and Community Development. There should not be a limit to the numbers of Ministries involved, and the system of registration should be improved.

This would make it easier for PWD to register themselves and there would be less chance of PWD not being registered as many Ministries are involved.

Another way to get PWD to register is to introduce a BR1M especially for the PWD. By doing this, the PWD would be able to register themselves if they are not yet registered, and at the same time, the PWD would get a financial aid with far less conditions than the usual BR1M.

The importance of registration is that it would enable the authorities to track and give aid to the PWD. It would also speed up things like employment and training, and matching the skills with their abilities.

C. Economic, Social and Culture Rights: Housing Problem

1.0 Article 25.1 Universal Declaration on Human Rights and Article 11.1 International Covenant on Economic, Social and Culture Rights states the right of housing. Later, the Istanbul Declaration and Habitat Agenda has constituted a framework where human settlements development is linked with the process of realising human rights in general and housing rights in particular.ⁱⁱ

2.0 During Universal Periodic Review (ÜPR”) 2013, Malaysia had received several recommendations under the Economic, Social and Culture cluster. Right of housing is one of the issues raised and recommended by the states. Malaysia has accepted the recommendations specifically on right of housing from Algeria and Bahrain.

3.0 Housing issues in Malaysia are; 1) the supply of the affordable house; 2) the ability of the home owner to maintain the house instalment; 3) Increase in house price and the purchasing power of the home-buyer; 4) Structure and design of a low-cost housing project; and 5) Non-existence of entity body to manage the affordable house

Recommendations

4.0 Establish the entity or body to handle the housing issue

The establishment of a central body to consolidate the provision of affordable housing, as well as a central repository, is key. The said entity is not focusing the built the house as the role done by corporation like the other government linked company. It is intended for the entity to have the regulatory and enforcement to supervise the implementation of the housing project. It is significant for the government to act consistently with the stand of UN-HABITAT.

5.0 The Supply of the affordable House

The legislative body should consider enacting a law compelling the Developer to allocate 30 percent of the project for the low-cost segment and also the medium-cost segment.

The housing council at the federal level shall be established to coordinate the supply of the affordable house since the housing and land matters are the state list in accordance to Malaysia’s constitution. The policy design by the government at all level shall focus

more to ensure that the development of any project is able to accommodate households of all income groups.

In this regard, the government may consider subsidizing the cost for the construction of the affordable house. The rebate can also be offered to encourage the new development on this segment.

6.0 An active role on financing

The cost of providing the low-cost house and a medium-cost house should reduce. The government shall consider the availability to give the assistance to the first-time home buyer.

Central Bank of Malaysia might play an active role to draw a strict guideline on housing financing especially in regard to the houses in this segment. Besides that Central Bank of Malaysia can introduce the policy to allow the home-buyer to utilise their saving in Employment Provident Fund to maintain the instalment for the house. Central Bank shall also assist the home-buyer with the rescue mechanism to save their house (especially for the only house that the home buyer has) from being auction due to non-performing loan.

7.0 Law on speculation

A strict speculation law is necessary to fight against the speculator who enjoys the benefit by manipulating the system. It can be done by increasing the percentage the tax on revenue and the sum of loan offered by the financing institution.

D. RIGHTS OF REFUGEES TRANSITING IN MALAYSIA

1.0 As defined under the 1951 Convention on Refugees, a refugee is a person who owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

2.0 Whereas an asylum-seeker is someone who claims to be a refugee, but whose claim has not yet been definitively evaluated by the state authority of the country in which the claim to refugee status is made.ⁱⁱⁱ

3.0 As of 2017, Malaysia has not ratified the 2 key instruments that regulate the status of refugees; the 1951 Convention on Refugees with its 1967 Protocol. However, this does not mean that Malaysia has not received and accepted its fair share of refugees seeking asylum in the country as transit-country or permanent resettlement.

4.0 There is a total of 150,430 registered refugee and asylum seekers from 59 countries registered with the UNHCR in Malaysia, and out of this number, Malaysia has accepted 133,725 Burmese refugees.^{iv}

5.0 This incident alone has contributed to more than 56,000 people registered with the UNHCR in Malaysia; it is estimated that there are around 60,000 registered and unregistered Rohingyas in Malaysia.^v

6.0 In 2017, the Government of Malaysia has agreed to permit UNHCR cardholders of Rohingya ethnic groups to work in the manufacturing and plantation sectors within three years beginning March 2017.^{vi}

Recommendations

- 7.0 To ratify the 1951 Convention on Refugees with its 1967 Protocol.
- 8.0 To regulate the procedures for resettlement of refugees in Malaysia.
- 9.0 To create legislative or administrative framework to address the refugee issues.
- 10.0 To train the refugees to be independent by providing skill training and allow the refugees to work in specific sectors.

E. THE EDUCATION DEVELOPMENT OF ORANG ASLI

- 1.0 Education is the main agenda in the Orang Asli's development program and as a key mechanism towards the campaign of quality of life (Mohd Tap, 1990)^{vii}. However, the programmes were to supplement and not replace the national educational system but to compensate for the *Orang Asli's* isolation from government schools and their lack of familiarity with formal education (Juli, 1991).
- 2.0 According to JHEOA (2000) the Department ran a three-tiered educational program aimed for preparing *Orang Asli* children to enter the national education system; (i) the first three years children went to village schools taught by JHEOA field staff, some Malays and some Orang Asli, (ii) students who continued after three years went to central primary schools in larger *Orang Asli* communities where they could continue through primary six. Most of the teachers were Malays provided by the MOE. (iii) students who passed their exams at the end of sixth grade could go to normal government secondary schools in nearby rural or urban areas.
- 3.0 **There are several factors that cause that affect their level of education :-**
 - 3.1 Lack of awareness from parents and students of Indigenous heritage regarding the importance of mastering literacy.
 - 3.2 The attitude among the Indigenous students who feeling unsecured by stay apart from their family.
 - 3.3 The indigenous people could not get a resource to education because of the fact that the students are either far away or there aren't any schools in the villages that they live in.
 - 3.4 Lack of awareness towards the Early Childhood Education.

Recommendations

- 4.0 The government should **EXTEND THE CONSTRUCTION OF HOSTELS** at the school for their convenience to commute to school. Sometimes they need to take up to 3 to 4 hours to reach school and have to go through a variety of very challenging routes which will distract them. Therefore, the building of hostel nearby the school will help to facilitate them to school.
- 5.0 An initiative from the government especially from the Ministry of Education is required in order to **CREATE A SPECIAL SYLLABUS** for this indigenous community. Since they cannot be separated from their traditional and cultural lifestyles, it is imperative that their syllabus be focused on the inexhaustible skills from within them. This is the reality face by the syllabus maker that the preference of the students from *Orang Asli* going to school should be distinguished from the average student.
- 6.0 We suggest that the Ministry of Education advocates **WORKSHOPS FOR PARENTS OF ORANG ASLI** students to get them exposed to the importance of education so that they can instantly help their children while at home and provide opportunities for children to learn.
- 7.0 In addition, **COLLECTING DATA ON INDIGENOUS PEOPLE WHO HAVE BEEN SUCCESSFUL** is also very important so that those who have succeeded will

be able to contribute to the next generation. Sometimes the problem exists just because of no clear guidance for their direction after completing school. In other way, those who had succeeded also should play their role in helping the next generation of *Orang Asli* rather than isolating them.

- 8.0 It is time that *Orang Asli* communities in Peninsular Malaysia are given equal service as other citizens, especially in education. In the context of education for *Orang Asli*, they are naturally entitled to education as a citizen, but for some reason, the educational aspects that need to be provided for them should be 'differentiated' and unique (differentiated and specialized). As the student population with other special needs (eg students with learning disabilities as well as smart and talented students), *Orang Asli* student populations also need to be assisted by relevant parties to achieve their educational aspirations that they need.^{viii}

F. Restriction and discrimination imposed on Muslims workers from discharging their duties in accordance to their professed religion.

- 1.0 The Malaysian Federal Constitution provides that Islam is the religion of the Federation^{ix} with a caveat that other religions may be practised in peace and harmony in the Federation.
- 2.0 The Federal Constitution guarantees the rights of every citizen to practise the religion of choice^x and to propagate it subject to certain restrictions^{xi}. No citizen shall be discriminated solely on the basis of the religion that he is professing or practising^{xii}.
- 3.0 The guarantee enshrined in the Federal Constitution under Article 11 is understood to extend to the citizens' rights to being able to fully practise and carry out all their religious observances and duties. A citizen's rights to his religion shall not be curtailed and limited to the performance of mere rituals or religious ceremonies. The same is valid for Muslim citizens. A Muslim citizen is given the rights and liberty to follow the dictates and code of conduct of Islam in every aspect of his life in so far as the same shall not be in contravention with any law. So long as the practice is in respect of a tenet of Islam, a Muslim shall be permitted to undertake it without any hindrance.
- 4.0 The observance of Muslim dress code is an integral part of a Muslim life. Certain rules are applicable that may involve the use of headscarves and loose clothing for women even during work. A working Muslim woman has the option of observing the Muslim dress code in the discharge of her professional duties. When she voluntarily decides to so doing it shall be an exercise of her rights to practise an important aspect of Islam.
- 5.0 Notwithstanding the position of Islam as the religion of the Federation and the guarantee against discrimination on religious basis, Muslim workers in Malaysia continue to face difficulty to practise their preferred working dress code based on the Sharia. Certain restriction, limitation and even prohibition have been introduced and put in place to deny Muslim workers from voluntarily observing the dress code at their work place.

6.0 Medical And Healthcare Industry

6.1 In 2015 Naziah Sauni Samat a Muslim female nurse with Damai Service Hospital was involved in a dispute with her employer when she alleged that her services had been terminated due to her refusal to follow the hospital's dress code which required her to wear a short-sleeved uniform. When she raised the matter with the assistance of a Muslim consumer group she was threatened with a law suit by the hospital.

6.2 A statement was made by the Malaysian Medical Association (MMA)^{xiii} that private hospitals should be able to come up with their own dress codes without

interference. MMA even suggested that if healthcare workers feel that they could not accept the hospital's dress code then they have the option of not working with the hospital.

- 6.3 The Minister of Health in responding to the issue explained that the Ministry of Health (MOH) has enforced certain guidelines on muslim dress codes in the government hospitals but gave liberty to the private hospitals to enforce their own dress codes.

7.0 Aviation and Airlines Industry

7.1 There is an absence of clear guidelines by the government to allow the observation of Muslim dress code in the airlines industry particularly in respect of flight attendants uniform. Even the airline owned by the government has not allowed Muslim stewardesses to observe the Islamic dress code voluntarily.

7.2 This resulted in renewed calls from the workers union for the government to allow stewardesses to observe the hijab^{xiv} as part of the uniform^{xv}. As recently as in November 2017 the Tourism and Culture Minister told the *Dewan Rakyat*^{xvi} that the time has come for Muslim flight attendants from Malaysia Airlines to be allowed to wear headscarves.^{xvii}

7.3 It is a matter of right for the flight attendants to be given the choice of whether to adhere to the airline's uniform or to be accorded leave to follow the muslim dress code.

8.0 Hotel And Hospitality Industry

8.1 The discrimination against female muslim employees also takes place in the hotel and hospitality industry. Recently the Union National Network International – Malaysia Labour Centre (UNI-NLC) revealed that 20 hotels around Kuala Lumpur and Putrajaya exercise 'no hijab policy' on women employees.^{xviii}

8.2 The prohibition is seen as a clear case of discrimination on women as the wearing of hijab does not fall into the exception that warrants employer to impose dress code that may restrict the observance of non-integral religious expressions on reasons of undue hardship to the employer or the staff members or on reasons of security^{xix}.

8.3 The only justification given by Malaysia Association of Hotels was that the policy was in line with the world-wide practice for international hotels.

Recommendation

9.0 The government has to ensure that all forms of discrimination against Muslims be removed.

10.0 Specific guidelines be introduced to allow Muslims voluntarily observe shariah compliant dress code at workplace.

11.0 Specific laws be enacted to make it unlawful for employers to impose any restrictions on their employees from observing shariah compliant dress code if the employees wish to do so.

G. Right to master the National Language

1.0 The National Language of Malaysia is The Malay Language. It is a tool of unity among Malaysians regardless of their race and religion.

- 2.0 However various schools in Malaysia teach different syllabus of the National Language and have different amount of time for National Language education. This will result inability of some students to master the National Language.
- 3.0 Students form National mainstream school receive different syllabus of National Language compared to their peers in vernacular schools and international schools. They also sit on different paper for examination.

Recommendation

- 4.0 All students should take same syllabus of National Language lesson and be taught with the same contact hours for the subject.

H. Forced unfair contract

- 1.0 More often than not, individuals when entering into contract with big companies such as banks, housing developers, telecommunication companies, utilities providers has no choice to amend vary or negotiate to alter the agreement.
- 2.0 Big organisation often ignore such request even though it is grossly unfair under the pretext that it is a standard document for everybody and such individual will not be granted such facilities if they don't want to sign the contract.
- 3.0 This will result the consumer suffers injustices and their rights been taken by the big companies.

Recommendation

- 4.0 Government to introduce a law of anti-unfair contract term which clearly give the jurisdiction to the court to declare unfair contract terms are null and void.

I. Right of the patient to choose traditional and complementary medicine

- 1.0 On 8.11.2008, the member of the WTO congress had adopted the resolution named as Declaration Beijing 2008. It aims to integrate the traditional medicine and the contemporary medicine. The congress also acknowledges the traditional medicine, treatments and practices which shall be respected, preserved, promoted and communicated widely and appropriately based on the circumstances in each country.
- 2.0 In the spirit of Beijing Declaration 2008, Malaysia had enacted the Traditional and Complementary Medicine Act 2016 with intention to regulate the traditional and complementary medicine. This also includes the spiritual treatment including Islamic alternative treatment.
- 3.0 Unfortunately the move taken by Ministry of Health is seem to be inconsistent with the intention of the Act and also the Beijing Declaration 2008 where they fail to provide the space for the Islamic alternative treatment in the public hospital unlike any other complementary treatment under the Act.
- 4.0 The failure of the Ministry of Health to urge and direct the public hospital to provide the space and facility for the Islamic medicine practitioner is deemed to deprive the right of the patient to access the choice of the alternative medicine that the patient intends to.

Recommendations

- 6.0 The Ministry of Health shall facilitate and provide space and facilities to the Registered Islamic Medicine practitioner at the Public Hospital to provide the alternative medical service to the patient.
- 7.0 The Ministry of Health shall also promote the traditional and complementary medicine as the alternative to the patient at the public hospital.

End Notes

- ⁱ <http://www.ohchr.org/EN/HRBodies/UPR/Pages/MYindex.aspx>
- ⁱⁱ <https://unhabitat.org/urban-themes/housing-slum-upgrading/>
- ⁱⁱⁱ Dato' Seri Mohd Hishamudin Yunus, *Refugees, Asylum Seekers and the Law* (2016).
- ^{iv} More than 150,000 UNHCR-registered refugees, asylum-seekers in Malaysia <https://www.nst.com.my/news/nation/2017/07/260905/more-150000-unhcr-registered-refugees-asylum-seekers-malaysia> (Retrieved on November 2, 2017).
- ^v Over 60,000 Rohingya refugees in Malaysia now - Shahidan Kassim <https://www.nst.com.my/news/nation/2017/11/302683/over-60000-rohingya-refugees-malaysia-now-shahidan-kassim> (Retrieved on November 30, 2017).
- ^{vi} Life in Malaysia better: Rohingya refugee <http://www.thesundaily.my/news/2017/10/15/life-malaysia-better-rohingya-refugee> (Retrieved December 18, 2017).
- ^{vii} Kamarulzaman Kamaruddin, Associate Professor, Sultan Idris University of Education Osman Jusoh, Senior Lecturer, Sultan Idris University of Education, *Educational Policy and Opportunities of Orang Asli: A Study on Indigenous People in Malaysia*
- ^{viii} Ashwini Puralasamy, May 25, 2014 "Education for Indigenous People in Malaysia"
- ^{ix} Article 3(1) of the Federal Constitution.
- ^x Article 11(1) of the Federal Constitution.
- ^{xi} Article 11(4) of the Federal Constitution.
- ^{xii} Article 8(2) of the Federal Constitution.
- ^{xiii} <http://www.themalaymailonline.com/malaysia/article/dont-work-in-private-hospitals-if-you-cannot-accept-dress-codes-medical-ass#qYQ0613O6p1ofIAr.97>.
- ^{xiv} headscarf for muslim women.
- ^{xv} <https://selangorkini.my/2014/07/nufam-mas-perlu-benarkan-anak-kapal-wanita-tutup-aurat/>
- ^{xvi} The Lower House of Parliament.
- ^{xvii} <http://www.freemalaysiatoday.com/category/nation/2017/11/24/re-look-airlines-business-concept-not-just-headscarf-policy/>
- ^{xviii} <https://www.nst.com.my/news/nation/2017/11/308034/uni-mlc-claims-20-hotels-klang-valley-practice-no-hijab-policy>
- ^{xix} <http://www.themalaysianinsight.com/s/22530/>