FSSH

Research Review

UNIMAS
UNIVERSITI MALAYSIA SARAWAK

"Bridging Communities, Research and Policy"

NEW RESEARCH

Faculty of Social Sciences and Humanities Research Review 2019

FRAMING IRLS IN THE EYES OF MAJOR STAKEHOLDERS: DESIGNING A FUTURE READY IRLS (SOTL) SOTL(A)/ FSSK/2019(2)/001

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This project aims to design a future ready curriculum with distinctive features, aligned curriculum content, transformative teaching and learning delivery and alternative assessment practices. The traditional teaching and learning delivery is insufficient to expose students to the real-life experience in the industry whereby it was more towards summative assessments, meanwhile the future ready teaching and learning delivery is towards formative assessments. Thus, the objectives of this study is to produce a future-ready curriculum with distinctive feature(s) and to strategically align curriculum content, transformative teaching and learning delivery and alternative assessment practices.

This study is expected to transform the traditional teaching and learning delivery to a meaningful immersive experiential learning. Apart from that, the study is expected to give positive experiences for students as it encourages students to be aware of what they have learned and still need to work on and also encourages an empirical examination of teaching in relation to student learning. Furthermore, it will provide responsive instructions which takes on the following qualities: awareness of student abilities and capabilities, reflective teaching and improved instruction, and culturally responsive classroom practices.

Thus, Industrial revolution (IR 4.0) is targeting to produce future ready graduates and this paper represents the best of teaching and learning method for the Millennials which represented by Generation Y and Z. The transformative teaching and learning delivery and alternative assessments can provide a better stimulus for students in their journey to be future ready graduates. If this features are successfully adopted and implemented, the implementations could lead to a better cohort of graduates who are relevant and ready to meet the needs of the industry.

RESEARCH UPDATE

Faculty of Social Sciences and Humanities Research Review 2019

MULTI-LOCAL LIVING AND SPATIALLY DISPERSED URBAN IBAN HOUSEHOLDS (F06/SGS/1599/2017)

REGINA GARAI

This research attempts to explore the phenomenon of multi-local living among the Iban in relations to the changing dynamics of the Iban family structure. In this context, multi-local living refers to a practice where one or more members of a household live and/or work in different geographical locations, usually in larger towns and cities, but remain as acknowledged member of his/her original household in the rural area.

This phenomenon has been observed in other countries in Southeast Asia, namely Thailand (Rigg, 2003; 2006), Indonesia (Firman, 1994; Elmhirst, 2012) and the Philippines (Kelly, 2011; McKay, 2005) and often linked with rural livelihood strategies or coping mechanism of the rural dwellers. Such similarities have also been observed in rural Sarawak by scholars such as Cramb (2012), Ngidang (2012), and Soda (2001) in their studies of rural change among the Iban in Betong, Kapit and Sibu respectively.

Past studies have always equated the phenomenon under the guises of 'migration' but very seldom acknowledge the non-economic implications of such multi-local living practices. Preliminary findings of this study found that (i) multi-local living alters the traditional household structure of the Iban in a way that the household size is now often larger but the actual number of household members living in their ancestral home is very small; (ii) the second and third generations of urban Iban are increasingly becoming 'permanent' urban Iban - a term that I used to describe their sense of belonging - and have limited connection with their places of origin; and (iii) there seems to be a resurgence in terms of cultural revival among the urban Iban. In summary,

One of the examples of how the urban Iban keeps their culture alive is by incorporating the traditional elements in their significant family event (e.g. wedding).

multi-local living practice has wider implications on how the Iban negotiates being in different spatial locations and, yet, attempt to remain as members of their place of origin.