

# マレーシアにおける残余的福祉主義 -社会福祉アクターの価値観・考え方の影響-

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Resume of Doctoral Dissertation

**Welfare Residualism in Malaysia:  
Influence of Ideologies and Notions of Social Welfare Actors**

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1. Research goal

The Malaysian government orientation in the social welfare sector has been described as residualistic by previous scholars. More recently, the current system has shown signs of struggling to cope with the demand of an increasingly changing dynamic of the demographic challenges, capitalistic economy, politics, and the conflicting values in its multi-religious pluralistic society. Strains on the federal-state relationship on matters of social welfare have also begun to surface. Although the government has proclaimed that it has successfully eradicated poverty, time and time again, incidents indicate a need for a more ‘humanistic service’ support system rather than relying on mainly welfare cash handouts. Therefore, this scenario indicates that there is a problem with the sustainability of the current residual social welfare arrangements. The goal of this study is to find the factors that have influenced the current system, and the hindrances leading to the residualistic behaviour of the government and the other social welfare actors in the ecosystem.

2. Summary of the chapters:

Chapter One provides an overview of the study. It briefly describes the background of the study, including the research questions and objectives as well as the research scope and methodology. The research question is: What are the key factors that have influenced the social welfare residualism in Malaysia? Chapter Two clarifies the structural preconditions in Malaysia by tracing the historical, administrative evolution and social-cultural context within crucial institutions of social welfare. It explores the background of the institutional structure of the multiple tiers of government and multiple social welfare actors in Malaysia, as well as the adaptation of the roles of social welfare actors. It also provides a historical perspective of social

welfare in Malaysia with the purpose to deliver a solid understanding of the past and present structures presented by the different levels of government and the various actors of social welfare within the ecosystem. At the end of this chapter, issues of each structure at the federal and state government are highlighted.

Next, Chapter Three deliberates on the theoretical underpinnings for the study. In order to investigate how those residualistic ideological formations of the Malaysian government and the multiple social welfare actors within the ecosystem are socially constructed, in this Chapter, the author reviews the literature on social welfare theory especially from a welfare relations perspective, as well as political behaviour theory of public choice to formulate a conceptual framework of the dissertation. The three assumptions that support the research question of this study are: (1) Institutional legacies, and social and cultural context affected ideologies and attitudes of social welfare actors; (2) Interaction between the formal and informal sector may impact the notion of the role of the government in social welfare; and (3) Interaction among the multi-layered government actors affected the residualism in Malaysia. This chapter also explains the methodology which firstly is a document analysis and secondly the elite interviews by speaking directly to thirty-eight social welfare actors.

Chapter Four presents the clarifications of Assumption 1 and 2. This chapter concluded that the growth of the different institutions of social welfare was influenced by the changes and non-changes that have evolved. The minimalistic role played by the colonial governments or rulers then, continued and became the norm among the ruling government and political parties even after independence. At the same time, bureaucrats also tend to believe that social welfare is not the duty of government and thus, social welfare as an agenda continues to concentrate on the politically driven cash handout, and the expansion of social welfare services remain suppressed. Societies were expected to manage their welfare issues; thus, as societies were organised, divided and defined by jobs, localities and race, traditional arrangements for social welfare were organised along those similar lines. Since Malaysia is a multiracial and multi-religious society; the issue of religious and racial polarisation was also dominant.

Chapter Five presents the third assumption, which is the second line of inquiry on the analysis of interaction and relationships of multi-level government actors impacts the welfare residualism. In this chapter, it was found that there exists a grave disconnectedness between the various actors at the federal and state government. There also exists a mismatch of the

expectation of the burden of responsibility between the two actors, which leads to other problems such as blaming and lack of signalling due to the lack of communication between them. Political intervention and existence at the state level seem to impact the street-level bureaucrats and grassroots leaders' attitudes. Findings point to the issues of deep structural intergovernmental and intragovernmental disconnectedness within the multiple levels of government; embedded belief and the notion of non-responsibility due to self-preservation characteristics within the government; political patronage in the proliferation of cash handouts.

Finally, Chapter Six offers the conclusion to this research that the impact of institutional legacy and social-cultural context on the relations between the actors and the development of the social welfare institutions in Malaysia. The heavily embedded centrality of political patronage and self-preservation notions in each level of institution and each group of actors has influenced the social welfare actors in Malaysia in the past and the present so that they continue to believe that social welfare is the duty of family and society but not the government. This ingrained belief has naturally led to issues of social welfare and the key actors of social welfare as an ecosystem to be 'organised out', by both politicians and bureaucrats, due to the shared notion between them. Therefore, the issue of social welfare other than the need for cash handout as a 'problem that needs to be solved' is not an action agenda of the country. The study opines that Malaysia needs to rethink its social welfare system and federal state arrangements. It is eminently possible that the continuing of the current residual system would result in a host of problems such as unavailability and inequality of access to social welfare services which will directly impact the wellbeing of the people of Malaysia.