

**CONTEXTUALIZING SOCIO-LEGAL
PROBLEMS OF SUDANESE YOUTH IN
MALAYSIA: A CASE STUDY**



Prof. Dr. Hunud Abia Kadouf

Dean

**Ahmad Ibrahim Kulliyyah
(Faculty) of Laws**

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA



Contents

- Introduction
- Conceptual Background
- Methodology
- 1. Data Collection
- 2. Demographic profile of the respondents
- 3. Results and analysis
- 4. Perceptions and understanding of Malaysian society
- 5. Cultural integration and assimilation



Marriage, food, friends and language

- Social challenges and individual safety
 1. Voluntary community service
 2. Public safety , racial tensions and slurs
 3. Policophobia
 4. Cybercrimes and bullying
- conclusion

CONTEXTUALIZING SOCIO-LEGAL PROBLEMS OF SUDANESE YOUTH IN MALAYSIA: A CASE STUDY



- Why study Sudanese Youth in diaspora ...common problems . May learn lessons to advise local authorities, parents, embassies and the students themselves
- They are exposed to numerous challenges and shared problems: study, society and law
- Hence this case study to better understand these problems in their socio-legal context in Malaysia.
- The study adopts qualitative method. Questionnaires and interviews were conducted.

• Introduction



- Sudanese youth in Malaysia are part of African youth in South East Asia.
- Some carry Sudanese passports but have never been to Sudan less lived there for any extended periods
- Their mannerisms and behaviour is affected by different cultures
- Good numbers of them come from families that are settled either in S. Arabia or in one of Gulf countries
- social mannerism, culture and even the way they observe Islamic religion. With some fluid form of “Sudanese Culture”.

Introduction (contd.)



- They acquire hybrid culture as diasporic youth.
- Transition period and the adaptation to the Malaysian social climate is not easy and is tense with problems
- The reason being that some of these youth come from stricter and a rather dogmatic Middle East societies to a relatively relaxed and open society which would be most appropriate to 'culture shock'.



- Sudanese Youth come to Malaysia for different purposes such as: jobs, business or economic, few of asylum seekers while the majority come to Malaysia for educational purposes.
- Another category accompanying their expatriate parents while some would get married to locals after they have finished their studies continue to reside in Malaysia.
- Empirical findings suggest that in whatever category Sudanese youth are ,they still share similar type of socio-legal problems within the Malaysian society.

Socio-legal problems facing Sudanese Youths in Malaysia

- Some of the socio-legal problems facing Sudanese Youths in Malaysia are: Either by them or to them
 - Their own making
 - driving without valid licence
 - Prostitution (Male and female)
 - Document forgery
 - Immigration offences
 - Drug abuse and addiction. Drug abuse v. the Priest



By others...police, the system

- Police brutality and extortion
- Racial discrimination
- Financial problems = drug mules + prostitutions
- The result
- Pressure becomes so intense that some are driven to the verge of psychological breakdown. Others commit suicide --- as recent as during the last Eid celebrations there was one suicide case

Conceptual Background

- The socio-legal problems are discussed in the light of the following concepts:
 - Diaspora and its origin.
 - African Migrants and Diaspora
 - Critical Race Theory and Interplay of race and state power
 - Citizenship and Transnationalism

Methodology

- The respondents are the Sudanese youth in Malaysia who are educational migrants, dependant migrants and economic migrants.
- Questionnaires were distributed through social media, online platforms including forums organised by the Sudanese youth in Kuala Lumpur.
- 54 respondents were selected using a convenience sampling method. Due to the meagre responses from the respondents, the data was supplemented with qualitative data and unstructured interviews of selected Sudanese families and students in Malaysia.

Methodology (contd.)



- The questionnaire was developed to elicit relevant information on the socio-cultural problems facing Sudanese youth in Malaysia through a 5-point Likert attitudinal scale to indicate level of agreement with a number of statements on their experiences in Malaysia.

Demographic Profile of Respondents

- Incidentally, 50% of the respondents are males while the other 50% are females (although latent discovery showed that females outnumber the males), and 83.3% of the respondents are mostly under 40.
- 75.9% of the respondents were born in Sudan while others may as well qualify as Third Culture Kids (TCKs) with education levels comprising diploma, bachelor's degree, Master's and doctoral degrees.

Demographic Profile

Gender Male Female	50% 50%	Marital Status Single Married Divorce	75.9% 22.2% 1.9%
Age 18-24 25-30 31-39 40-50 51- and above	33.3% 2.9% 24.1% 13% 3.7%	Level of Education Diploma Degree Masters PhD Others	1.9% 44.4% 37% 14.8% 1.9%
Country of Birth Sudan Malaysia others	75.9% 5.6% 18.6%	Stay in Malaysia Less then 1 year 1 - 5 years 6 – 10 years 11 – 20years Above 20 years	3.7% 27.8% 24.1% 27.8% 18.5%
Visa Status Student Pass Employment Pass Dependant Pass Diplomatic Pass Social Pass Others	72.2% 18.5% 13% 0 1.9% 3.7%	Visit to Sudan Never Once Twice More than 3 times Often	9.3% 5.6% 16.7% 24.1% 44.4%

Source: Author

Analysis and Findings



- 64.8% agreed that they enjoy their stay in their host country.
- 65.4% agree that they can easily adapt to the Malaysian society. Perhaps influenced by the Islamic culture in their own home country.
- However 63.7% of the respondents believe that Malaysian and Sudanese cultures are not similar in any way.
- On the extent of integration, only 60% of the respondents have friends who are Malaysians.
- 25.4% of the respondents can speak Bahasa Malaysia which may suggest integration though at its lowest scale.

Analysis and Findings



- While 70% are willing to volunteer for community development efforts in Malaysia, this is undermined by social exclusion, segregation and mutual suspicion.
- Racial discrimination against Sudanese Youths is rife in Malaysian societies with the 60% of the respondents who said they have been called with derogatory words such as ‘Negros’ or ‘Orang Hitam’ (black person). (when are you going home?)
- The study also reveals that pockets of Sudanese youths are known with crimes with only 18.2% who agree that some of their follow Sudanese make a living in Malaysia through cybercrimes prostitution and work as drug
- mules.

Conclusion



- The illusionary perception of African diaspora in general and Sudanese youth in particular revealed negative drifts such as cybercrime, drug abuse, racial tension and the Third Culture Kids (TCK) syndrome.
- The findings could be constructed as problems facing African Diasporas around the world irrespective of their host countries.
- We argue that in a globalized world, social integration is a key determinant to harmonious coexistence .
- It is therefore recommended that Sudanese community leaders and the students should cooperate with the local authorities to improve reciprocal harmony and tolerance between the host community.



Thank You