A CASE STUDY OF ORGANISATIONAL MARGINALISATION VIS-À-VIS MALAY COMMUNITY IN UNESCO GEORGE TOWN WORLD HERITAGE SITE, PENANG, MALAYSIA

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Abstract: This study offers an analysis of organisations' heritage-related Corporate Social Responsibility (CSR) projects with reference to the multi-ethnic communities in UNESCO George Town, Penang, Malaysia. The existing analysis towards the battles to promote and conserve the UNESCO heritage enclave's tangible and intangible heritage properties have generally revolved around local, state, and federal-level organisations, neglecting the voices of marginalised ethnic groups. The marginalised ethnic group of concern is the Malay communities. The aims to be achieved are three-fold: (i) To examine the patterns of ethnic marginalisation occurring in the ethnic composition of the organisations, (ii) to explore the patterns of ethnic marginalisation occurring in heritage-related CSR projects of the organisations, and (iii) to develop the emergent typologies stemming from the patterns of ethnic marginalisation. 22 CSR executives participated in this study. The findings indicate four typologies of organisational marginalisation with reference to the Malay community in the heritage enclave.

Keywords: Corporate Social Responsibility (CSR), ethnicity, heritage, Malay, UNESCO George Town.

Introduction

In 2008, George Town was successfully conferred the UNESCO Cultural World Heritage status. The status was based on the Outstanding Universal Values (OUVs) of UNESCO and represents the following criteria: (i) the multicultural histories, (ii) the living multicultural traditions, and (iii) the multicultural townscapes (Ramli, 2017). Multiculturalism was the main element that secured the respected designation. The importance of maintaining the prestigious status became one of the key objectives that united the state and federal governments, residents, hotels, activists, and other organisations (Nomination Dossier, 2007; Connolly, 2017). In 1996, the Penang state government institutionalised the State Heritage Committee (SHC) to manage the heritage enclave. The SHC comprises local-, state-, and federal-level organisations, independent members, heritage experts, as well as a few local community leaders, as listed in Table 1 (Nomination Dossier, 2007).

The federal-level National Heritage Department is responsible for conserving, preserving, and protecting natural and cultural heritage properties of the UNESCO heritage enclave through the enforcement of heritage awareness, documentation, promotions, and research. The Penang Heritage Department is a state-level representative and its responsibility is to manage the tangible heritage properties in the heritage enclave, which include the enforcement of the building guidelines, approval of building plans, and redevelopment and conservation of historical buildings that are sited inside and outside of the heritage enclave. George Town World Heritage Incorporated (GTWHI) is responsible for promoting, managing, and safeguarding the heritage enclave as a sustainable heritage enclave.

Other state-level organisations include the Penang State Islamic Religious Council, Penang State Museum, and Hindu Endowment Board. The Penang Council is in charge of the state's Muslim properties in Penang. The Penang State

Table 1: State heritage committee representatives

Organisations	Responsibility	Level
National Heritage Department	Manage cultural heritage through documentation, research, and heritage awareness promotion	Federal
Heritage Department	Physical management	State
George Town World Heritage Incorporated	Manage non-statutory matters	State
Penang State Museum	Manage art gallery and museum	State
Penang State Islamic Religious Council	Manage the Muslim-owned properties	State
Hindu Endowment Board	Manage Hindu properties	State
Penang Heritage Trust	Safeguard the heritage	Local
Nanyang Folk Culture Group	Promote Chinese arts and heritage	Local
Chinese Clans	Manage the clans' properties	Local

Source: Nomination Dossier (2007).

Museum's responsibilities include conducting, collecting, and displaying information regarding the rich history and heritage of Penang and its community. The main role of the Hindu Endowment Board is to administer the Hindu endowments and to benefit the Penang Hindu community.

In addition, the representatives of SHC also consist of the Nanyang Folk Culture Group, Penang Heritage Trust, and the Chinese Clans and Associations (Nomination Dossier, 2007). Nanyang Group promotes the Chinese heritage and arts while the Penang Heritage Trust focuses on heritage and conservation projects. Chinese Clans are responsible for managing their heritage properties.

Since the inscription, much has been spoken about efforts to promote and conserve UNESCO George Town's heritage properties. The debate arises between the federal and state governments and also involves civil society organisations. In the debates, the voices of residents seem neglected.

George Town has been popular as a potpourri of multi-ethnic communities for at least the past 200 years. The Chinese communities are the majority even though the Malay communities were the natives and once the majority of this heritage area. Socio-economically, the Indian Muslims are doing well but not the Malay community. This phenomenon has grave implications for the sustainability of the Malay communities, especially in UNESCO George Town (Abdullah *et al*., 2013).

In problematising this phenomenon, this study tends to examine how the local, state, and federal organisations manage UNESCO George Town's heritage properties and how such efforts can be limited to a certain ethnic group in Penang. The objectives of this study are three-fold:

1. To examine, if at all, the patterns of ethnic marginalisation taking place in the ethnic composition of the federal, state, and local-level organisations in Penang.

2. To explore, if at all, the patterns of ethnic marginalisation occurring in heritage-related CSR projects with reference to the Malay community in the heritage enclave.

3. To develop the emergent typologies derived from the patterns of ethnic marginalisation.

Literature Review

This section reviews the past literature about the heritage enclave. Since the heritage enclave was listed as a UNESCO heritage enclave in 2008, 25 academic studies with regard to the

organisations' responsibilities in regard to the heritage enclave between 2008 and 2022 have been reviewed. The organisations participating in this research are the local, state, and federal-level organisations.

The first part of the literature focused on studies of single organisations. Shamsuddin *et al.* (2012), Ch'ng *et al.* (2013), Aljunied (2013), and Ch'ng *et al.* (2014) examined Think City Sdn. Bhd. The findings showed that Think City Sdn. Bhd. manages the George Town Grant Programme (GTGP). Cheng *et al.* (2014) studied the Penang Heritage Trust (PHT). The findings revealed that PHT is active in heritage conservation and organises heritage projects like workshops, book fares, seminars, and site visits, along with the Penang Apprenticeship Programme for Artisans (also known as PAPA). Sabri and Suleiman (2014) and Musa and Feng (2016) examined the George Town World Heritage Incorporated (also known as GTWHI). The findings showed that GTWHI is in charge of documenting the oral history of the heritage enclave and monitoring heritage buildings that are situated within the heritage enclave. Abdulrauf and Merican (2015) and Liang (2017) analysed Joe Sidek Productions Sdn. Bhd.'s roles in promoting the heritage enclave. The authors found that the productions have been actively organising the well-known George Town Festival (GTF) since 2010. Lee *et al.* (2008) and Kamarudin *et al.* (2015) emphasised that the Penang state government is responsible for organising conservation education for the community as well as being in charge of conservation-friendly heritage policies. In addition, other authors that studied single organisations in their research are Chai (2011) and Nasution (2017). Nasution (2017) examined the Penang State Islamic Religious Council. The council manages the Penang Muslim endowments. Meanwhile, Chai (2011) found that the Penang Tourism Authority is in charge of preserving the UNESCO enclave's heritage resources.

In contrast, authors who study about multiple organisations are Ismail and Mohd-Ali (2011), Harun and Ismail (2011), Nasution (2012), Farahani *et al.* (2012), Bideau and Kilani (2012), Said *et al.* (2013), Shukuri and Awang (2014), Sadatiseyedmahalleh *et al.* (2015), Mohamed *et al.* (2015), Lai and Ooi (2015), and Sayed (2017). The organisations involved in their studies are the local, state, and federal-level organisations, for instance the Penang State Heritage Committee, Ministry of Tourism, Arts and Culture Malaysia (MOTAC), George Town World Heritage Incorporated (GTWHI), National Heritage Department, Penang Municipal Council, Think City, Penang Heritage Trust, Joe Sidek Productions as well as the Penang Development Corporation. Furthermore, the researchers also include other organisations from websites such as Penang Tourism, Wiki travel, Asia Web, Cuti.com, Yahoo Travel, Visit Penang, Visit Penang 2010-2012, and *Pulau Pinang* and Penang Global Tourism. These websites offer rich information about Penang's heritage.

Nevertheless, none of the authors conducted thorough studies on a specific organisation. Thus far, past studies on specific organisations and their responsibilities towards the heritage enclave and its community have been studied separately. Taking the terms of the debates about conservation efforts of UNESCO George Town's heritage properties that occur among the federal and state governments and Penang civil society organisations (Aljunied, 2013) and also the sustainability of the Malay communities in the heritage enclave (Abdullah *et al.*, 2013); this study about organisations' heritage-related CSR projects with reference to the Malays in the heritage area is worth to be conducted.

Methodology

This section presents the research methodology that adopts the layers of research onion model (Saunders *et al.*, 2007) as a research design. It includes the qualitative research method, case study selection, sampling and technique, and procedure of data collection and data analysis (Figure 1).
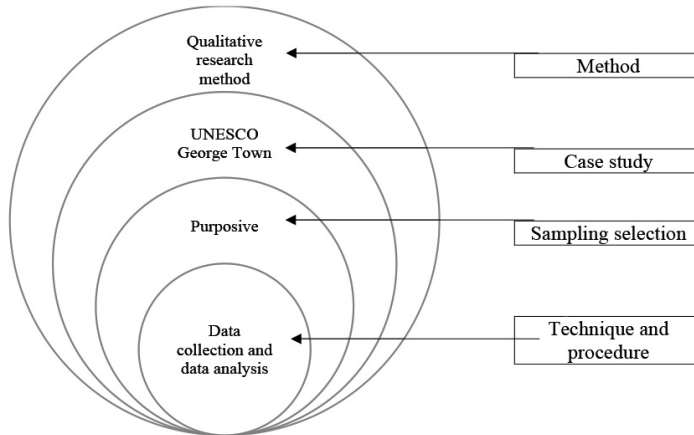
Figure 1: The layers of research onion model

Method

This study employed a qualitative research method. According to Lewis (2015), this method is best to understand and explore the meaning groups or individuals ascribe to a social issue. This study proposes to gain an exhaustive understanding and insights into ethnic marginalisation existing among the local, state, and federal-level organisations and their heritage-related CSR projects.

Case Study

Case study is one of the frequently used methods in qualitative research (Baskarada, 2014; Yazan, 2015). According to Simon (2009), a case study is a thorough investigation from multiple perspectives of a specific policy, project, institution, system, or programme in a 'real life'. In case study, the sampling of qualitative research depends on the selection of the particular case to be studied, as well as the sampling of the people within the particular case (Merriam, 1998).

Case Study Selection

For this study, the heritage-related CSR projects with reference to the Malay community in UNESCO George Town are selected as a case study. As mentioned, in 2008, the old town of George Town was listed as a World Heritage Site (WHS) (Connolly, 2017) and since the inscription, the heritage enclave has benefited from the increased attention on heritage status (Hitchcock *et al.*, 2010). With more than 200 years of rich history, the heritage enclave possesses numerous collections of historic vernaculars religious and administrative buildings (Sayed, 2017). There are 5,013 heritage properties in the heritage enclave, of which 2,569 of them can be found in the core zone while 2,444 properties are in the buffer zone (Foo & Krishnapillai, 2019) (Figure 2).

The year 2023 marks George Town's 16th year of being inscribed as a WHS. The Kellogg Foundation (2004) stated that the impact and outcome on the people involved in a project are best evaluated between the range of seven to ten years after the project is underway. Additionally, according to Rashid *et al.* (2019), strategically, an intensive study of one or a small number of organisations, where multiple sources of evidence are used to develop a holistic description of the organisations can be chosen as a case study as long as the organisations are connected for the purpose of doing the same business. Therefore, the 16 years of the UNESCO heritage status is assumed could support the researchers to explore a deep and thorough understanding of organisations' heritage-related CSR projects with reference to the Malay community in the heritage enclave.
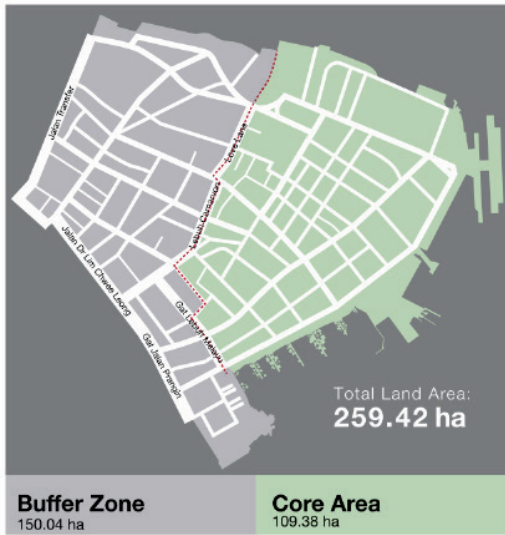
Figure 2: Core zone and buffer zone of UNESCO
George Town
Source: George Town World Heritage Incorporated's
Historic City of George Town World Heritage Site map
(2015)

Sampling Selection

According to Parlee and Berkes (2006), the criteria for choosing the participants can be based on the sampling and method of the study. In this particular case study, the researchers employ purposive sampling and interview methods in order to choose the participants. In addition, the chosen participants have common criteria and experiences of the phenomenon (Porter, 1999). Hence, the participants taking part in this study are CSR executives from local, state, and federal organisations who are actively promoting and managing the heritage enclave and also the community.

Information regarding the CSR executives are listed in Table 2. The in-depth interviews were conducted with 22 CSR executives from 16 organisations. They are aged between 27 and 64 years old. The participants were among the Top Management Team (TMT), ranging from researchers, officers, engineers, executives, managers, honorary secretaries, assistant directors, deputy directors, directors, and vice president. They had been working with their respective organisations between three and 36 years. Both participants and organisations' names are given pseudonyms to protect their anonymity. As for organisations, F1 and F2 are federal-level organisations number 1 and 2. Other organisations that start with S are state-level organisations while organisations that start with L are local-level organisations.

Technique and Procedure

Data Collection

In-depth interview is the most appropriate data collection strategy for phenomenological case studies (Creswell, 2007). It focuses on the description of the meanings of phenomena (Rubin & Rubin, 2012). In this case study, interviews were conducted with CSR executives from local, state, and federal organisations who are actively promoting and managing the UNESCO heritage enclave and also the community.

Data Analysis

In this study, the data analysis process of this study is shown in Figure 3.

Analysis and Findings

Analysis: Organisations' TMT Ethnic Composition

Figure 4 shows the ethnic composition of TMT of the organisations. The TMT ethnic composition includes the Malay, Indian, Chinese, and Siamese, as well as three foreign ethnic groups, which are the British, Indonesian, and Filipino descendants.

Findings that are Based on the Ethnic Composition of TMT

Based on the analysis of TMT's ethnic composition in local, state, and federal-level organisations, the findings showed that there are two typologies occurred. The first typology is the tendency towards mono-ethnic composition of TMT and another typology is the tendency towards Malay marginalisation in private organisations.

Table 2: Characteristics of CSR executives and organisations

Name	Age	Occupation	Organisation	Responsibility	Organisations' Level	Length of Service
Executive 1	29	Deputy Director	F1	Preserve and promote Penang's culture and arts	Federal	5
Executive 2	56	Assistant Director	F1	Preserve and promote Penang's culture and arts	Federal	27
Executive 3	33	Cultural Officer	F1	Preserve and promote Penang's culture and arts	Federal	4
Executive 4	58	Director	F2	Promote Penang-related events	Federal	24
Executive 5	50s	Engineer	S1	Advisory and inspection of heritage buildings' maintenance	State	15
Executive 6	32	Research Officer	S2	Monitor heritage buildings	State	7
Executive 7	40	Community Resource Development Officer	S2	Organise heritage-related events with the local community	State	10
Executive 8	40	Director	S3	Create variety shows at Penang State Museum	State	13
Executive 9	64	Head of Researcher	S4	Publish research	State	6
Executive 10	35	Head of Researcher	S4	Publish research	State	5
Executive 11	30s	Manager	S5	Initiate Islamic programmes in Penang	State	5
Executive 12	50s	Vice President	L1	Conservation consultation in Penang	Local	25
Executive 13	43	Honorary Secretary	L2	Organising meetings and seminar	Local	13
Executive 14	41	Chief Operating Officer	L3	Manage operations in George Town, Penang	Local	7
Executive 15	27	Programme Executive	L3	Monitor conservation in George Town, Penang	Local	3
Executive 16	55	Event Director	L4	Organise yearly events	Local	30

Executive 17	32	CSR Manager	L5	Managing CSR	Local	10
Executive 18	55	Director of Communications	L5	PR and communications	Local	36
Executive 19	32	Director of Human Resources	L6	Managing HR	Local	10
Executive 20	49	Director of Human Resources	L7	Managing HR	Local	10
Executive 21	28	Development Officer	L8	Managing HR	Local	3
Executive 22	43	Human Resources Manager	L9	Managing HR and CSR	Local	20

Source: Research fieldwork in 2019.

Typology 1: The Tendency Towards Mono-ethnic Composition of TMT

Based on the in-depth interview with the CSR executives in regard to the TMT's ethnic composition, the findings showed that the S1, S2, S4, L3, L4, L5, L6, L7, L8, and L9 employ multi-ethnic groups in their TMT. Nevertheless, F1, F2, S3, S5, L1, and L2 employed mono-ethnic groups in their TMT.

Table 3 shows that the Malay employees most likely dominate F1, F2, S3, S5, and L2's TMT. The F2, F1, S5, and S3 are governmental organisations while the L1 and L2 are non-governmental organisations (NGOs). The S5 and L2's TMT are all Malay employees. As stated by the executives of the organisations, this is because compared to other organisations, both S5 and L2 were established as Muslim- and Malay-based organisations. Founded in 2011, S5 is a Muslim-based state governmental organisation that aims to revitalise the Muslim community in Penang. Meanwhile, L2, established in 1927 is a Malay-based NGO. The key objective of the NGO is to engage the Penang Malay communities through religious and community activities. Hence, based on the organisations' objectives, L2 and S5 are obligated to appoint only Malay-Muslim teams in their organisations.

Additionally, F1, F2, and S3 also hire only Malays as their TMT. Contrasting to S5 and L2, the F1, F2, and S3 have different obligations in hiring Malay-Muslim teams in their organisations. Notably, the ethnic composition issue within the governmental agencies in this country is taken into account. In 2015, it was reported that the total number of civil servants was 1,606,463 and 78.8% were Malays, followed by *Bumiputera* Sabah (6.1%), *Bumiputera* Sarawak (4.8%), other *Bumiputera* (Peninsular *Orang Asli*) (0.3%), Chinese (5.2%), Indians (4.1%), and other minority groups (0.7%) (Free Malaysia Today, 2017). Also, in the same year, 28% out of 146,621 Malay applicants were hired into the service, followed by Chinese, where 51% out of 5,338 applicants were employed and 36% out of 6,158 Indian interviewees were employed. This
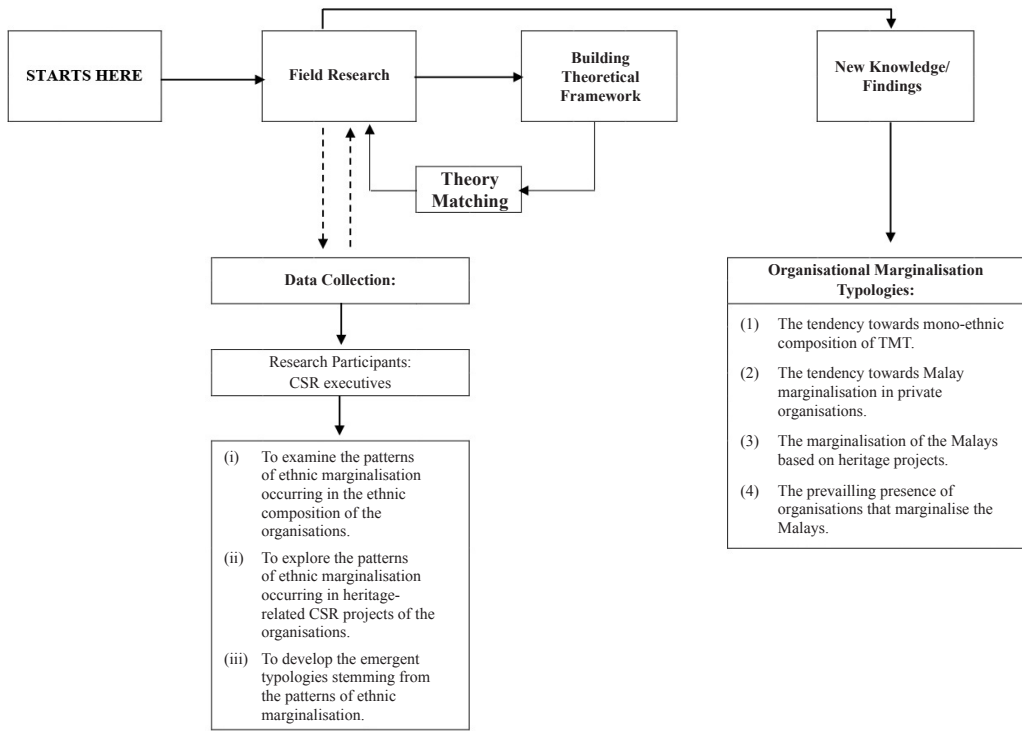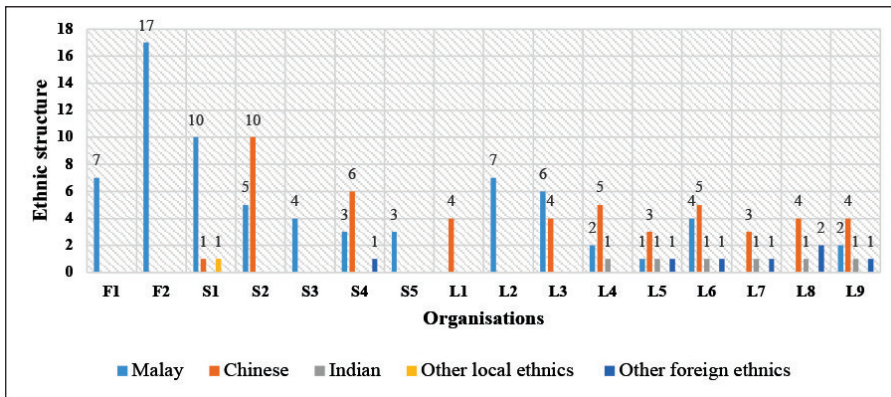
Figure 3: The analysis process

Figure 4: Ethnic composition of Top Management Team (TMT)

data confirms that there was a low number of applicants from the non-*Bumiputera* groups. This could be the factor of low representation of the non-*Bumiputera* groups in Malaysia's civil service (Free Malaysia Today, 2015).

Additionally, based on a survey conducted by Universiti Sains Malaysia, namely "Towards a More Representative and World Class Malaysian Civil Service" (Berman, 2016); the findings showed that the Indian and Chinese communities generally give the Malaysian civil service lesser marks than the Malay communities do. This indicates another reason that contributes to the low representations of non-*Bumiputeras* in Malaysia's public sector (Abdullah, 2010).

Table 3: Organisations with mono-ethnic TMT

Organisations	Organisations' Status	Mono-ethnic Representatives
F1	Government	Malay
F2	Government	Malay
S3	Government	Malay
S5	Government	Malay
L1	NGO	Chinese
L2	NGO	Malay

Another reason for a lower number of applicants and recruitments of non-Malays in the governmental sectors is because of lesser pay offered compared to the private sector industries. Besides that, there are some sorts of cultural perceptions about the governmental industries. As for the Malay communities, the governmental sectors provide security. For those who are from the sub-urban parts, the shift from *kampung* or sub-urban work (such as rubber tapper), where the income is seasonal and uncertain (such as planting rice or fruits) - to an occupation that offers a fixed monthly salary is a definite choice. Some of the Malays have at least one parent working in the civil service. Hence, there are fewer obstacles for the Malay communities to work in the civil service. Unlike the Indian and Chinese communities, they came to this country as traders and/or workers; for them, the move to join the civil service seemed a bit culturally alien (Abdullah, 2010).

Furthermore, as stated in the Federal Constitution, the Malay and other *Bumiputera* people of Sabah and Sarawak are granted special privileges compared to other minority groups. There has never been any policy to discourage the non-Malay and non-*Bumiputera* groups from joining the public service, except for isolated cases where religious belief is encountered (Abdullah, 2010). In this case study, a clear example would be the case of F2, F1, and S3.

If F2, F1, S5, S3, and L2 are favoring the Malay communities (for particular reasons), the L1 favors the Chinese community. Founded in 1986, L1 objectives include safeguarding

and promoting both intangible and tangible heritage properties in the UNESCO enclave. Nevertheless, L1 has no absolute factors to recruit only Chinese people within the organisation. Therefore, the recruitment of only Chinese people in the organisation's TMT is evidently an act of marginalising other ethnic groups.

Typology 2: The Tendency Towards Malay Marginalisation in Private Organisations

In addition to the recruitment of mono-ethnic groups in the TMT structure, another ethnic marginalisation issue derived from local, state, and federal-level organisations' TMT structures is worth highlighting.

Table 4 summarises the Director-TMT ethnic diversity composition. It reveals that organisations with Malay-ethnic directors are preferably to employ Malay-ethnic associates in their TMT structures. The Malay-ethnic directors with Malay TMT comprise the F1, F2, S1, S3, S5, L2, and L3. Meanwhile, the organisations with Chinese-ethnic directors that preferably to have Chinese associates in their TMT structures consist of S4, S2, L1, L5, and L9. Besides the 'Chinese director-Chinese TMT' and 'Malay director-Malay TMT' groups, the findings revealed that the foreign-ethnic directors from L6, L7, and L8 are clearly benefiting the Chinese community by hiring them as their TMT. Other findings revealed that L4, with a 'Malay-ethnic director' is also benefiting the Chinese community. In this case, L4 with a 'Malay-ethnic director', together

Table 4: Director-TMT ethnic background

Organisations' Structure	Directors	TMT
Federal-level		
F1	Malay	Malay
F2	Malay	Malay
State-level		
S1	Malay	Malay
S2	Chinese	Chinese
S3	Malay	Malay
S4	Chinese	Chinese
S5	Malay	Malay
Local-level		
L1	Chinese	Chinese
L2	Malay	Malay
L3	Malay	Malay
L4	Malay	Chinese
L5	Chinese	Chinese
L6	British	Chinese
L7	British	Chinese
L8	British	Chinese
L9	Chinese	Chinese

with L6, L7, and L8 with a 'British director' are favoring the Chinese and marginalising the Malay as their TMTs.

These findings are consistent with Lee and Khalid (2016) about the interconnection between ethnic identity and labour market outcomes in Malaysia. The findings revealed that employment discrimination occurs based on ethnic background in Malaysia's private sectors, where the Chinese communities are more preferably to be hired, rather than the Malay community. Their study shows discrimination where job applicants of different ethnic groups but with comparable qualifications are treated differently. Within ethnic groups, the probability of employment depends on the: (1) Employers' ethnic profiles, (2) Chinese language proficiency, and (3) Chinese language as a part of the job requirement. In terms of employer profile and call-back rate, Chinese-controlled organisations prefer to call Chinese applicants compared to Malay applicants. The foreign-controlled organisations are unfavored to call Malay applicants. The Malay-controlled organisations prefer to call Chinese applicants compared to Malay applicants. It shows that, with regard to Malaysia's labour market in the private sector, the Malay communities are less likely to be hired by foreign-, Malay-, and Chinese-controlled private organisations.

In summary, the findings showed that the Malay communities have a low chance of being appointed to the TMT structure by foreign-Malay, and Chinese directors. Table 3 illustrates that L1, recruiting all Chinese TMT can be seen to discriminate against Malay ethnic groups. Table 4 shows that the private organisations – L4, L6, L7, and L8 are more preferably to favor the Chinese people in their TMT structures.

Analysis and Findings of Heritage-related CSR Projects

This part of the study investigates organisations' heritage-related CSR projects with reference to the multi-ethnic communities in the heritage enclave. Two findings resulting from the analysis of local, state, and federal organisations' heritage-related CSR projects with reference to the Malays in the heritage enclave are Typology 3: The marginalisation of Malay community in heritage-related CSR projects and Typology 4: The prevailing presence of organisations that marginalise the Malays.

Typology 3: The Marginalisation of the Malay Community in Heritage-related CSR Projects

From the analysis of local, state, and federal organisations' heritage projects with reference to the multi-ethnic communities in the heritage enclave, the findings revealed that all organisations do contribute to the multi-ethnic communities where they operate. Nevertheless, not all organisations contribute their heritage-related CSR projects to the multi-ethnic communities on an equitable basis.

Figure 5 illustrates that most of the heritage-related CSR projects are favoring the Chinese by 27%, followed by the multi-ethnic community (22%), Muslims (17%), Indians (11%), non-Muslims (9%), Malay (8%), other foreign ethnic groups (4%), and other local ethnic groups (2%).

Typology 4: The Prevailing Presence of Organisations that Marginalise the Malays

Taken from Typology 3, where the overall heritage projects are preferably to favor the Chinese people; additional findings revealed that the organisations that contribute the majority of their heritage-related CSR projects to the Chinese people rather than to other communities are S2, L1, L3, and L4 (Figure 6).

The findings of organisations that contribute a majority of their heritage-related CSR projects to the Chinese group are 62% (S2), 40% (L1), 51% (L3), and 47% (L4). In addition, a specific comparison of the heritage-related CSR projects with reference to the Chinese-Malay communities, the organisations that preferably to contribute their heritage-related CSR projects to the Chinese group are the F1, F2, S1, S2, S3, S4, L1, L3, L4, L5, L6, L7, L8, and L9 (Figure 7).

Evidently, these organisations are more preferably to favor the Chinese and unlikely to benefit the Malays. The ratio of heritage projects with reference to the Chinese-Malays are as follows: F1: 5:0, F2: 32:0, S1: 22:6, S2: 62:5, S3: 26:17, S4: 18:11, L1: 40:9, L3: 51:7, L4: 47:10, L5: 25:0, L6: 18:0, L7: 20:0, L8:17:0, and L9: 29:0. So, these organisations are evidently favoring the Chinese community rather than the Malays.
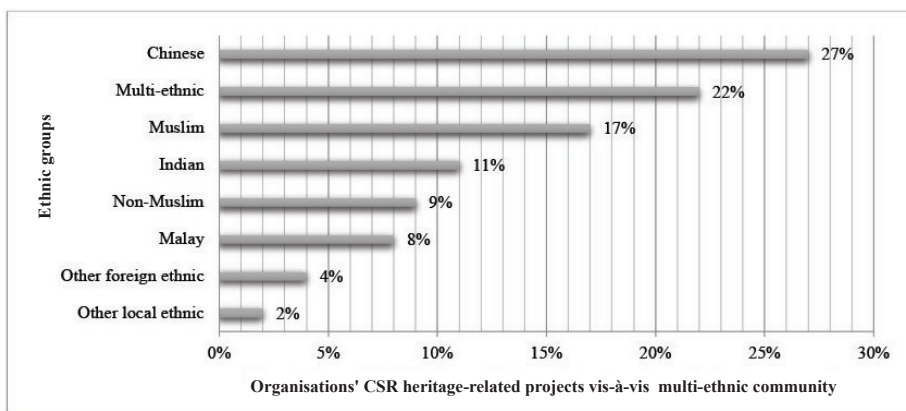

Figure 5: Organisations' Heritage-related CSR projects vis-à-vis multi-ethnic community
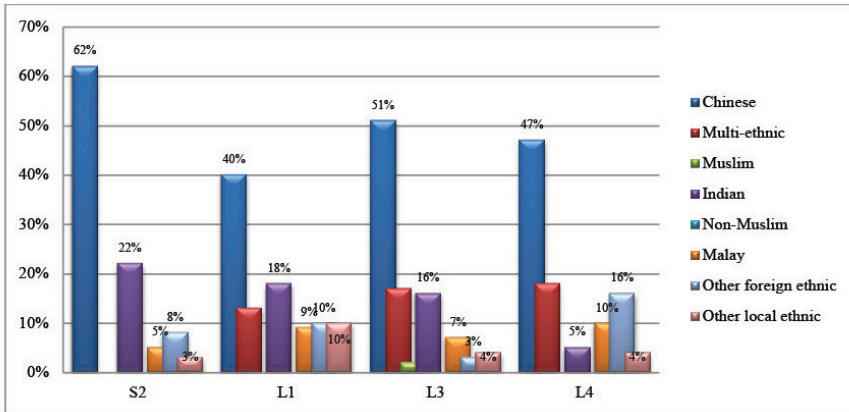
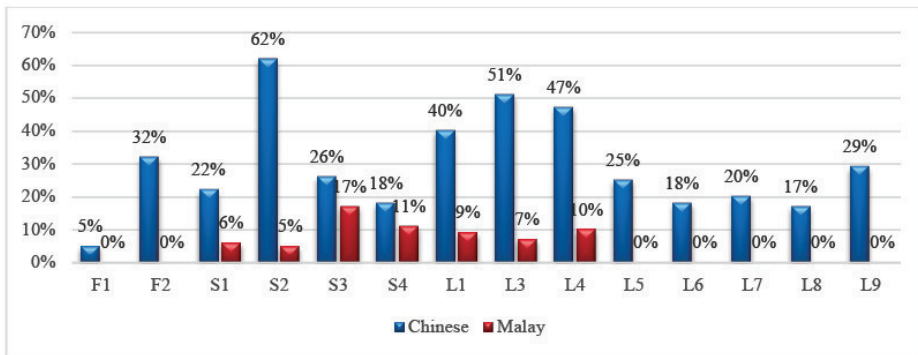Figure 6: Organisations' heritage-related CSR projects vis-à-vis multi-ethnic community

Figure 7: Organisations' heritage-related CSR projects vis-à-vis Chinese-Malay community

Findings Revisited

The analysis of organisations' TMT ethnic composition showed that the recruitment of only Chinese people in the organisation's TMT is evidently an act of marginalising other ethnic groups (Typology 1). Other findings based on organisations' TMT ethnic composition showed that private organisations are more preferably to favor the Chinese people in their TMT structures (Typology 2). The analysis of organisations' heritage-related CSR projects showed that most of the projects favor the Chinese community (Typology 3). Other findings derived from the analysis of organisations' heritage-related CSR projects showed that the majority of the organisations are more preferably to favor the Chinese community rather than the Malay community (Typology 4). In summary, there are four typologies of organisational marginalisation

discovered, viz.: (1) Typology 1: The tendency towards mono-ethnic composition of TMT, (2) Typology 2: The tendency towards Malay marginalisation in private organisations, (3) Typology 3: The marginalisation of Malays in heritage-related CSR projects, and (4) Typology 4: The prevailing presence of organisations that marginalise the Malays. These four typologies are summarised in Figure 8.

Ethnic Bias Regarding Employment in Malaysia's Private Sectors

The findings of Typology 1 and Typology 2 were based on the ethnic composition of organisations' TMT structures. These findings are parallel with the proposal about ethnic diversity employment in publicly listed companies (PLCs) in Malaysia. In 2008, the fifth prime minister of Malaysia proposed that
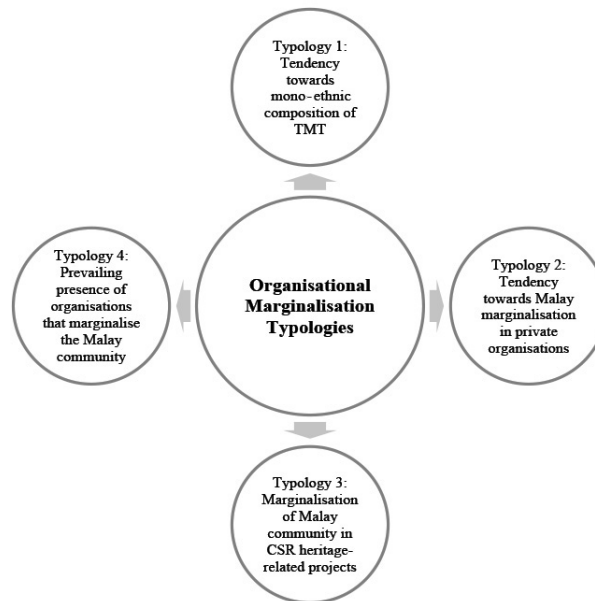
Figure 8: Organisational marginalisation typologies

all PLCs should reveal their employees' ethnic composition as part of their CSR practices to enhance PLCs' competitiveness. He mentioned that:

> "PLCs have achieved significant progress in corporate governance compliance. To inculcate the culture of CSR, PLCs are required to disclose their CSR activities. Such activities, which are in line with the nation's socio-economic objectives, include providing business opportunities to domestic entrepreneurs, awarding contracts to *Bumiputera* vendors, ensuring ethnic diversity employment, as well as developing human capital. In addition, the CSR activities will include contributions towards the well-being of the citizen, especially the less fortunate."
>
> (YAB Dato' Seri Abdullah Hj. Ahmad Badawi, 2008)

The private sector should leverage the strength of Malaysia's diverse ethnic groups by recruiting Malaysians from all ethnic groups. Nonetheless, the proposal was declined.

In addition to the proposal of employing diverse ethnic in PLCs, Lee and Khalid (2016) revealed that ethnic discrimination occurs in Malaysia's private sectors. Malay applicants with high Cumulative Grade Point Averages (CGPA) are unlikely to be called for job interviews compared to low CGPA Chinese applicants.

Research about ethnic discrimination in Malaysia's private sectors was further investigated by the Centre for Governance and Political Studies (2017). The findings about ethnic discrimination for entry-level jobs in Malaysia are consistent with the previous study, where ethnic bias vis-à-vis job recruitment in the private sector occurs. The Malay applicants face a major drawback compared to their non-*Bumiputera* peers. These findings demonstrate that the Malay ethnic group are being discriminated against in Penang's private sectors.

Institutional Racism

The findings of Typology 3 and Typology 4 were analysed based on the local, state, and federal organisations' heritage-related CSR projects

with reference to the multi-ethnic communities in the heritage enclave. The analysis showed that overall heritage-related CSR projects are more preferably to favor the Chinese and unlikely to benefit the Malays, as well as other multi-ethnic communities. Furthermore, other findings showed that in a specific comparison between the heritage-related CSR projects with reference to the Chinese-Malay communities, F2, F1, S2, S1, S4, S3, L3, L1, L5, L4, L7, L6, L8, and L9 are most preferably to contribute their heritage-related CSR projects to the Chinese people.

Pager and Shepherd (2008) found that marginalisation and discrimination are being practised in certain organisations. Ethnic marginalisation and discrimination can be defined as unequal treatment based on their ethnic background. In this study, where the organisations are evidently more preferably to contribute their heritage projects to the Chinese, it showed that ethnic marginalisation clearly occurs.

Conclusion

In summary, this study aims to investigate patterns of ethnic marginalisation based on the ethnic composition of local, state, and federal organisations. Additionally, it seeks to examine the patterns of ethnic marginalisation occurring from heritage-related CSR projects, specifically with reference to the Malay community in the heritage enclave. Lastly, the study aims to develop typologies of ethnic marginalisation based on organisations' ethnic composition and heritage projects. The findings of this study affirm that the Malays in the UNESCO heritage enclave are experiencing marginalisation.

Specifically, this study offers four typologies, viz.: (1) The tendency towards mono-ethnic composition of TMT, (2) the tendency towards Malay marginalisation in private organisations, (3) the marginalisation of the Malays based on heritage projects, and (4) the prevailing presence of organisations that marginalise the Malays.

Limitations and Suggestions for Future Research

This study is subject to a limitation that future research could further explore. There is no specific policy framework for heritage-related CSR projects in the heritage enclave. The findings showed that the Malay communities are being marginalised by the organisations based on their heritage-related CSR projects as well as ethnic composition in TMT structures. In the case of organisational marginalisation typologies highlighted above, three recommendations for future research include: (1) There must be a certain CSR policy framework and affirmative action in order to engage more multi-ethnic communities in heritage enclaves, (2) for the organisations to practise multi-ethnic composition on a fair basis, and (3) for the organisations to practise public disclosure in regard to the heritage-related CSR projects, so, the public can see what and who they help.

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Conflict of Interest Statement

The authors declare that they have no conflict of interest.

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