

NATIONAL CULTURE AS MODALITY IN MANAGING THE CARBON ECONOMY IN SOUTHEAST ASIA

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Abstract: A new approach to alleviating terrestrial emissions related to climate change called 'REDD+' (Reducing Emissions from Deforestation and forest Degradation) or recently known as carbon economy has been familiarized all over the world. Although Southeast Asia hosts some early REDD+ projects, there have been notable differences between countries that have managed to implement REDD+. Thus, this paper aims to discuss the challenges faced in managing the carbon economy by using the frameworks of national culture. For that purpose, interviewees have been chosen to be interviewed using semi-structured questions from two categories; facilitator and implementer. Qualitative finding from the interview was utilized to confirm the result of quantitative data on world national culture scores for Indonesia and Malaysia. The countries are chosen as the first is the leading and the later has the least involvement in the REDD+ project in Southeast Asia. This study has identified that out of six dimensions; Indonesia is mostly compatible in all aspect while Malaysia is only fit into one category implementing the carbon economy is tremendous in Indonesia.

Key words: carbon economy, forest, REDD+, national culture, Indonesia, Malaysia

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Introduction

Euroregions Southeast Asia crowds a number of early REDD+ type projects such as Indonesia (44 projects), Cambodia (4 projects), Malaysia (1 project), Vietnam (7 projects), Thailand (1 project), Papua New Guinea (6 projects), Philippines (4 projects), and Laos (1 project). Several countries in the region have also commenced national-level preparations to involve with a future REDD+ mechanism where most plans are the changing of swidden agriculture (slash-and-burn or shifting cultivation) to other systems that hypothetically diminish emissions and rise carbon sequestration.

Malaysia has been mentioned among the highest globally in the progression of greenhouse gases (GHG) emissions. However, the involvement in the REDD+ project is so insignificant when compared to neighboring country Indonesia which notably possesses cultural proximity close to Malaysia. Now in Southeast Asia, Indonesia has become a leader in international efforts to reduce emissions from

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deforestation and forest degradation. To swim with the trend, the Ministry of Natural Resources and Environment of Malaysia in collaboration with the United Nations Development Programme (UNDP) has undertaken the National REDD+ project with the aim to develop a national REDD+ framework for Malaysia (Niiyama and Ismail, 2013). Although the advantages of REDD+ are seemingly attractive, and social responsibility has become a significant dimension of development both at the micro, and macroeconomic level (Grabara et al., 2016; Pustejovska et al., 2016), these carbon economy policy may be difficult to achieve as it depends critically on a country or region's particular circumstances (Brockhaus and Angelsen, 2012; Ślusarczyk et al., 2016; Tvaronavičiene et al., 2017; Popp et al., 2018).

The origin of the REDD proposal is the incentives-based mechanism aimed at rewarding the governments of developing countries for performance in lessening deforestation as measured against a standard. The acknowledgment to the theory of incentives is inherent that the government is serving as an economic agent who acts rationally by making decisions after scrutinizing the relative prices related to various alternatives. Such approach disregards the political economy of the state which is commonly ruled by governments with private agendas smoothing corruption (Karsenty and Ongolo, 2012).

Similar to Indonesian's counterpart that is hard to separate business from fraud, collusion and nepotism (Blunt et al., 2012) Malaysia is likely hard to separate economics from politics as the government plays the crucial role in political patron to favoured firms. For example, the Malaysian government injected substantial cash into the financially distressed Proton, the national car company to reduce firm's bankruptcy risk and bought 29% of Malaysian Air System in December 2000 at a price roughly twice the market rate (Johnson and Mitton, 2003), and the most recent Malaysian Development Berhad scandal that brings country to the chaos (Healy, 2016). With this particular condition, the study will apply national culture theory which is recognized as a fundamental determinant of differences among not only individuals but also organizations from different countries. Further, regarding environmental sustainability, scholars even refer to Hofstede's cultural dimensions (Štefko et al., 2015; Calza et al., 2016; Gallego-Álvarez and Ortas, 2017; Midor, 2017).

In explaining the slowdown of growth, Lim (2001) proposed two thoughts: the structural and the cultural assumption. The structural prediction blamed the structural impediments erected by the current government, while the cultural hypothesis suggested that values were instrumental in obstructing advancement. The Malaysian government has carried out some prestigious and sophisticated projects in responding to reduce carbon emissions. The effort to overcome the challenge is initiated through the formulation of Economic Transformation Program strategies emphasizing improvement in the area of energy, building, water and waste management, and transportation. The progress, however, has been slow and rather unconvincing despite huge incentives provided. At this point, it is

blatant that there is a drawback in justifying the phenomenon using the structural hypothesis. Thus, it is time to observe the cultural theory that proposes Malay values are instrumental in obstructing their advancement. The cultural significance is seen to be helpful as framing approach for thinking creatively about the existence of the organization and in exploring a variety of what-to-do ideas that surround public services and government (Rajiani and Kot, 2018). National culture can be defined as the country's shared practices and values. Values represent the concept of the preferable and lead the way social actors (e.g., organizational managers, policy makers, individual persons) select actions and assess people and events (Schwartz et al., 2014). They display the implicitly or explicitly shared abstract ideas about what is good, right, and desirable in the community.

Despite that most empirical research have found the causal relationship between national culture and environmental performance of selected countries, the effect of national culture on firms' ecological initiative has not been much investigated (Calza et al., 2016) and scholars have moved ahead to consider the influence of national culture on environmental proactivity (Vastola et al., 2017; Pacana and Ulewicz, 2017). This way, based on these considerations, cultural values should have a direct influence on environmental proactivity like REDD+ program.

The primary purpose of the paper is to explore how the specific countries' national culture act as a stimulating driver for a firm's proactive new carbon economy coined in 'REDD+' (Reducing Emissions from Deforestation and forest Degradation) projects within the Malaysian and Indonesian setting.

Literature Review

Hofstede's ground-breaking work on national culture illustrated some dimensions where national customs are varied: individualism vs. collectivism, power distance (PD), uncertainty avoidance (UA), masculinity versus femininity, time orientation and the latest dimension indulgence versus restraint (Hofstede et al., 2015) added lately. These dimensions reflect 'fundamental problems that any society has to deal with, but solutions differ.'

Power distance describes *"the extent to which a community accepts and endorses authority, power differences, and status privileges"* (Dorfman et al., 2012). High PD nations are more expected to have employees who follow the orders of superiors without necessarily questioning. Lousy governance practices at the lower levels are the result of inadequate practices at higher levels (Dobrowolski et al., 2016). Besides, organizations that are high in PD have less employee participation in decision-making. Rossberger and Krause (2015) contended that teambuilding and participative decision-making are not encouraged in high PD countries, and cultures for employees from the different levels are not comfortable interacting face to face with a group because of the top-down hierarchical structure. This practice is against the basic principles of REDD+ which is to boost decision-making partnerships, networks, and interaction among stakeholders (Corbera and Schroeder, 2011).

Uncertainty avoidance measures "*the degree to which society, organization, or group relies on social convention, rules, and formal steps to reduce the unpredictability of future occurrences*" (House et al., 2004). In high uncertainty avoidance societies, people incline to be more apprehensive (Hofstede et al., 2015), take light, carefully calculated risks, depend on formalized policies and procedures (Sasak and Pyplacz, 2016) and display strong opposition to change. They produce rules and enact policies and procedures to guarantee standardization and conformity that nurture continuity.

Liu and Almor (2016) noted that people in high UA cultures tend to respond more powerfully to environmental uncertainty, have a more significant apprehension for stability and security, and want instruments to control their lives. Parboteeah et al. (2012), assures that in high uncertainty avoidance societies, people will be willing to maintain systems and procedures to ensure the sustainability of the environment by reducing or removing any doubt that might have an adverse impact on the environment. In so doing, people are likely to eliminate the anxiety that might be associated with uncertain environmental conditions.

Ho et al. (2012) take for granted that individualistic communities tend to appreciate freedom and independence and usually prioritize personal interests than the collective well-being. Collectivism characterizes a society in which people from birth onward are integrated into strong, cohesive in-groups, which, throughout one's lifespan, continue to protect him or her in return for loyalty. As such, individualism refers to the importance of the individuals in society, and personal rights tend to have much power.

In another side, collectivist societies would display a close relationship between personals, extended families, and collectives where everybody takes responsibility for fellow members of their group (Peng and Lin, 2009). Scholtens and Dam (2007) confirmed a society that fosters collectivism tends to have its members integrated into groups forever. Thus, the concern is more on the group than on the individual, the absolute values include cohesion and consensus, thus reducing initiatives for people. In this way, Jackson (2015) revealed that workers of individualistic countries were fewer ethics than those about collectivist ones. As such, one may expect collectivist societies to be more concern effect of business on society (Ho et al., 2012). Likewise, Blodgett, Lu, Rose, and Vitell (2001) indicated that collectivist societies are likely to be more sensitive to the stakeholders' interests.

Cultures with a high degree of masculinity commonly feature a tendency in society for achievement, heroism, assertiveness, and financial rewards for success, while feminine cultures refer for a choice for working together modesty, caring for the needy, and quality of life (Hofstede, 2015). People from certain societies are supposed to "manage their affairs" (Chui and Kwok, 2009), indicating that they would pay less attention to initiatives beyond their interests like environmental preservation. Husted, (2005); Park et al. (2007); Peng and Lin (2009); and Orij (2010) assured that the higher the degree of femininity of a specific culture,

the higher the level of sustainability, environmental management, and concern to sustainable development. Also, Zollo and Ringov (2007) find a positive relationship between gender egalitarianism and environmental performance. Additionally, Tobey and Yasanthi Perera (2012) observe a positive effect of gender egalitarianism on CSR. The positive impact of gender egalitarianism is coherent with the idea that gender egalitarianism is evidence of femininity, that is the preference to care about the environment, the quality of life, and future generations (Power et al., 2015).

Normativism / Pragmatism is the fifth dimension which divides nations. The normative societies prefer to maintain time-honored traditions meanwhile viewing societal change with suspicion. On the contrary, pragmatic organizations encourage thrift and efforts in modern education as a way to prepare for the future (Hofstede et al., 2015). Practical cultures welcome values such as persistence, saving money, honesty, adaptation, ability, and self-sufficiency and discipline, and firms operating under this scheme mostly focus on accounting principles and on achieving long-term financial and non-financial objectives (Hofstede et al., 2015). In another side, in short-term oriented or normative cultures, primary work values are freedom, rights, achievement, and thinking for oneself.

The latest addition to Hofstede's culture framework is the dimension of indulgence. Indulgence is defined as *"a tendency to allow for the free gratification of fundamental and natural human desires associated with enjoying life and having fun."* Its opposite pole, restraint, stands for a culture employing strict norms to regulate and restrict the gratification of human needs.

Methodology

This paper applies a qualitative method to gather data for it generates in-depth information of the realm and read between the lines people's understanding and involvement where people are being examined (Ormston et al., 2013). The data is accompanied with the quantitative data from Hofstede's framework that dominates quantitative culture research in international business and management and represents a relevant source for comparative culture research (Miska et al., 2018). Semi-structured interviews with six (6) interviewees were conducted. Respondents were the implementer and facilitators of the policy, and three criteria were used to identify the proper respondents; (1) perceived high knowledge on Indonesia/Malaysian daily business practice, (2) involved in managing public policy at the public sector, and (3) have stayed/worked in Malaysian institution for Indonesian and vice versa.

Observation and interview conducted in Malaysia during 2015-2016 and continued to gather Indonesian data during 2016-2017. All six interviewees are labeled as Q1, Q2, Q3, Q4 (Indonesian), Q5 and Q6 (Malaysian). The quantitative data on the overall score of six dimensions of national cultures: power distance, individualism / collectivism, uncertainty avoidance, masculinity / femininity, normativism / pragmatism, and indulgence / restraint are taken online from Hofstede Insight

(2018). In short, power distance measures the extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally.

Individualism measures the degree to which cultures encourage individual concerns as opposed to collectivist interests; uncertainty avoidance describes the extent to which the members of a culture feel threatened by uncertain or unknown situations. Masculinity measures the degree to which gender roles are clearly distinct – that is, in masculine societies men are supposed to be assertive, robust, and focused on material success, while in feminine organizations social gender roles overlap; and normativism measures the value of long-term commitments, respect for the past and tradition, persistence, patience, and social stability of the national culture. Indulgence and restraint measure the level to which people try to control their desires and impulses, based on the way they were brought up. Relatively weak control is labeled "indulgence", and relatively strong control is called "restraint".

Results and Discussion

Both Malaysia and Indonesia are in a high power distance country category. In Malaysia, public institutions are frequently described as highly centralized, control-oriented public sectors that are accountable to superiors (Alam Siddiquee, 2010). Since high levels of power distance are associated with authoritarianism, polarization, and inequalities, we conclude that in high power distance organizations, managers are less aware of others' needs and environmental matters as well. This notion is in line with Lyall (2017) discovered a negative relationship between power distance and social, ecological initiatives, REDD+ environmental initiatives, is more likely to have success in such low PD cultures. Similarly, Indonesia also a society that believes that inequalities amongst people are acceptable.

Formal authority and sanctions influence individuals. This condition is confirmed by respondent Q1: *Nobody in a lower level dares to make decision openly without referring these decisions to their respective superiors. Assistants prefer to adopt a wait and see attitude which could best be described as waiting for the "surat keputusan" (letter containing a decision made by top management) or a formal go or no-go decisions made by senior management in an open meeting. Therefore, the practice of environmental sustainability like carbon economy must be linked to the interests of top organization' leadership, due to their capacity to impact their membership.*

This way, a country with a higher PD like Malaysia and Indonesia will make a tough adjustment in management styles if wishing to implement the carbon economy initiative successfully. Besides in high power distance societies, Malaysia and Indonesia have another something in common that may hamper the implementation of the carbon economy which are in low uncertainty avoidance societies. In these countries, people may not be concerned about risks in the

environment since they are more comfortable with ambiguity and uncertainty. Also, people in Indonesia and Malaysia societies favor well-defined rules and regulations that reduce innovation by public officials. This phenomenon militates against the reforms initiated under REDD+ that aim to broaden managerial discretion and change in the interests of achieving substantive results (Sunderlin et al., 2015).

The preference of Indonesian to ambiguity is reflected in the Indonesian language which is full of ambiguous expression that can be hard for Western people to follow as stated by respondent Q2: *Indonesian is so slow in answering "yes" for having heard and agreed spontaneously and simultaneously. It is hard to interpret the "yes" from the Indonesian, whether the answer is "yes for truly yes," "yes for no," "yes for yes or no." Along with the unique characteristics of Indonesian politeness and friendliness, which is often accompanied by a radiant smile all over the face and alas, presumably the answer is always "yes" or "no"? Thus, the long and lengthy explanation about carbon economy will not guarantee if they understand or adhere to the principles when the members of organization respond with "yes."*

Since successful carbon is contingent upon high uncertainty avoidance which does not prevail within both Indonesian and Malaysian milieu, the two countries also will make the necessary adjustment to be carefully managing the project. Malaysia and Indonesia are characterized into a society in which the ties between individuals are close, and everyone is expected not to look after himself or herself and his or her immediate family members only.

The respondent Q5 explained: *Malaysians should help the family after getting a good job considering they sacrificed a lot. They were taught not to forget the people who have sacrificed for them. They are to return the favors whenever there are chances to do so. Once they have started working, they began to give a certain amount of money to parents to help them in their old days.*

Similarly, the respondent Q3 emphasized: *Indonesians identified the life as de-emphasizing individualism as an end in itself and placing priority on the network of obligations and responsibilities that one has for one's family and community. The good of the group members is deemed more important than the achievement of one's own goals.*

García-Sánchez et al. (2016) reveal that companies from collectivistic countries tend to have greater incentives to disclose social and environmental information to their stakeholders, to favor their decision-making processes. By this analogy, a collectivist society like Indonesians and Malaysian are ready to adopt the new carbon economy model. Not like Malaysian which is approaching the score of masculine society focused on quantity of life, Indonesia remains in a feminine society where the quality of life is the sign of success and standing out from the crowd is not recommended.

This phenomenon is confirmed by respondent Q3: *The Indonesians are more relatively compromising or submissive when it comes to conflict resolution or*

interacting with others and especially superiors. The impact of the "harmony" ethic, which is still highly maintained for Indonesians today, can be observed in a daily work setting. When someone is standing out from the crowd, it breaks the harmony. Therefore, in Indonesian background it is hardly found individuals who believe that they can dominate the outside world and exploit the environment.

Since the previous researchers (Husted, 2005; Park et al. 2007; Peng and Lin, 2009; Orij, 2010) proved that the higher the level of femininity, the higher the level of sustainability, environmental management, and commitment to sustainable development, it is blatant that the successful carbon economy implementation is contingent upon femininity society which exists in Indonesia setting. The difference between Indonesia and Malaysia is also found in the dimension of pragmatism and normativism. If normative societies like Malaysian would rather obey time-honored traditions and norms while watching societal change suspiciously, contrary, the pragmatic organization like Indonesian takes a more down-to-earth approach doing something applicable as a way to prepare for the future.

The pragmatism of Indonesian people is confirmed by respondent Q4: *Indonesians are known for some favorite saying to describe and justify their social life such as Asal Bapak Senang (Keeping Fathers Happy), Makan Tidak Makan Kumpul "eat or not eat, gather," Semua Bisa Diatur "everything can be arranged," and the current one "2019 Ganti Presiden" (The year 2019 is time to change the president). It reflects the mentality of the shortcut actions - by avoiding the law, rules, values, and norms, provided that in the end, they could get what they want without feeling guilty.*

Hackert et al., (2012) revealed that companies operating in pragmatic cultures mainly did investments in pollution prevention, investments in recycling, and waste reduction. This consideration is in line with the idea that practical cultures are more committed to environmental preservation and related sustainability issues. Based on these premises, we conclude that the successful carbon economy implementation is contingent upon pragmatic society.

In the authors' knowledge, there is not yet found the research on the relationship of this dimension to the sustainability issues as in terms of conceptualizations of culture, most studies, employ Hofstede's original four culture dimensions: individualism, masculinity/femininity, power distance, and uncertainty avoidance (Miska et al., 2018). This *future orientation* from GLOBE cultural practices dimensions (House et al., 2002) is aligned with the notion of restraint. Future orientation is described as "*the degree to which a collectivity encourages and rewards future-oriented behaviors such as planning and delaying gratification*". Future-oriented cultures are more likely to place a higher priority on long-term success, long-term strategic orientations, and flexible, adaptive managers. Greater future orientation practices have been associated with economic prosperity and societal health (Rossberger and Krause, 2017).

Within a longer-term perspective, perceived trade-offs between the three sustainability domains are less likely (Miska et al., 2014), which suggests that future orientation practices positively affect economic, social, and environmental sustainability practices.

Thus, we expect that restraint cultures serve as a fertile ground for implementing carbon economy as leading to the proposition that the successful carbon economy implementation is contingent upon restraint society. The data from Hofstede Insight (2018) categorizes Malaysia into indulgence society. This condition may be due to the loafing/known as *lepak* - "loitering" around the shopping mall zones, amusement arcades and other parts of the cities - have featured strongly in Malaysian cultural contests about the youth and has become national issues since the 1990s (Nain and Kim, 2018). The young have been constantly reproached for wasting their time "hanging out" and not applying themselves to the hard work required by the new Malaysian order (Stievens, 2012).

The respondent Q6 confirms the effect of loafing culture in the workplace: *The poor work ethic can be readily noticed in the form of long coffee breaks, loafing, and relaxation without being preceded by hard and exhausting work. Delays, buck-passing, and slowness at work are easily tolerated as usual in exchange for preserving togetherness. There is a low concern for the value of time. Deadlines and punctuality can be sacrificed for maintaining relationships. Attribution of inefficiency and poor performance is reflected in the „tak apa" (never mind) attitude.*

The comparison of scores of the national culture of Indonesia and Malaysia generated from Hofstede Insight (2018) is depicted in Figure 1.

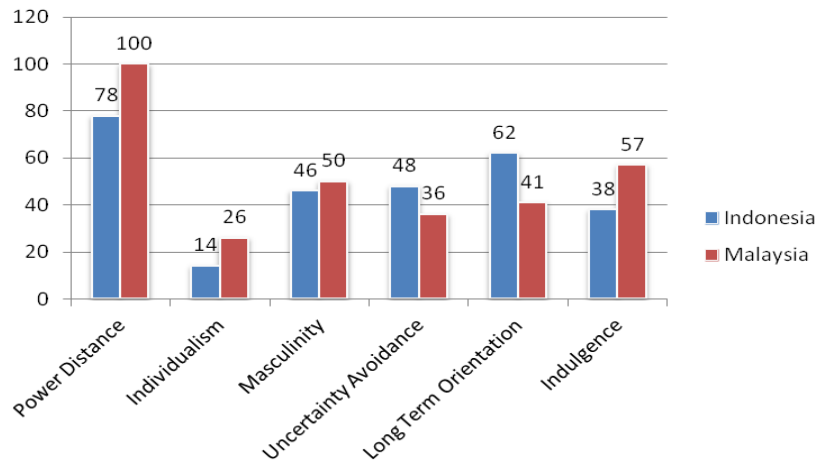


Figure 1. National culture scores comparison

The six cultural dimensions reveal that Malaysia scores high in PD (the highest in the world), high in collectivism, between the pole of quality of life and quantity of life, low in uncertainty avoidance and belongs to normative societies and belongs to indulgence society.

On the other hand, though belongs to high power distance, Indonesia does not score as high as Malaysia in this dimension. Also, Indonesia is more collectivist than Malaysia, belongs to feminine society, more elevated than Malaysia a little bit in uncertainty avoidance, and most important not like Malaysia, Indonesia resides to pragmatic and restrains society which is prerequisites for implementing the carbon economy. To sum up the applicability of the new carbon economy from the cultural perspective of the two ASEAN countries is depicted below.

Table 1. National culture compatibility in implementing carbon economy

Cultural Requirements	Indonesia	Malaysia
Low Power Distance	x	x
High Uncertainty Avoidance	x	x
Collective Society	√	√
Femininity	√	x
Pragmatic Society	√	x
Restraint	√	x

The table shows that Indonesia is only not compatible with Power Distance (PD) and Uncertainty Avoidance (UA) dimensions. However, with a score of 78 out of 100 in PD, Indonesia is still able to adjust compared to Malaysia which is known as the highest power distance country in the world. Concerning UA, Indonesia is approaching the borderline (48 out of 50) also adjusting is relatively easy to meet the requirements of carbon economy implementation.

Further, a nationwide study conducted to examine environmental awareness and behavior among Malaysians indicated the rank of consciousness: water pollution, air pollution, waste management and the latest climate change (Mei et al., 2016). Thus, it is sensible that related to the mitigation of climate change is not given priority. This finding against current argument that the prospect of REDD+ (carbon economy) in Malaysia is more feasible than in Indonesia as the rhetoric of forest protection expressed in the carbon economy cannot be applied universally in the presence of cross-cultural differences mainly in the Southeast Asia regions that are not being used to the cultural differences (Onyusheva et al., 2018).

Though the two neighboring countries are known as "*Bangsa Serumpun*" - of the same origin- and possessing cultural proximity, the cultural ecology presents the problem for carbon economy implementation in Malaysia. However, Malaysia can still learn from Indonesia that has become a leader in international efforts managing to lessen emissions from deforestation and forest degradation in developing countries. Malaysia should critically scrutinize the potential benefits

and adverse outcomes, and selectively adopt only those components of such models that are compatible with its societal contexts and people's need.

Conclusion

By using Turner's (2002) metaphor, three types of diners are used to illustrate the readiness of implementing carbon economy in Southeast Asia Countries. Indonesia represents enthusiastic diners (44 projects), cautious diners are served by Vietnam (7 projects), and Philippines (4 projects) and diners who are unfamiliar with the menu are represented by Malaysia, Thailand, Laos (1 project each). The enthusiastic diners have bureaucracies that are capable of learning and adapting. The cautious diners demonstrate some degree of decentralization and privatization, but with only minimal changes within the centralized state. The unfamiliar diners have yet to build capacity and systemic processes to initiate and sustain reform in forest sustainable management initiatives. Since Malaysia is positioned in diners who are unfamiliar with the menu, pragmatic and contextual application and adaptations of carbon economy are required in dealing with the current forest sustainable management initiatives. The authors are fully aware of limitations of the research approach developed for this paper but are at the same time confident of the need of conducting the discussion in this field, both among theoreticians and practitioners of cultural management. Future studies should be expanded to more extensive Southeast Asia territories so that the findings will be generalizable.

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KULTURA NARODOWA JAKO MODALNOŚĆ W ZARZĄDZANIU GOSPODARKĄ WĘGLA W AZJI POŁUDNIOWEJ

Streszczenie: Nowe podejście do łągodzenia emisji naziemnych związanych ze zmianami klimatu o nazwie "REDD +" (redukcja emisji z wylesiania i degradacji lasów) lub ostatnio znane jako gospodarka węglowa zostały już poznane na całym świecie. Chociaż w Azji Południowo-Wschodniej odbywają się niektóre wczesne projekty REDD +, zauważalne są różnice między krajami, którym udało się wdrożyć REDD +. Tak, więc niniejszy dokument ma na celu omówienie wyzwań stojących przed zarządzaniem gospodarką opartą na węglu poprzez wykorzystanie ram kultury narodowej. W tym celu respondenci zostali wybrani do przeprowadzania wywiadów z wykorzystaniem półstrukturalnych pytań z dwóch kategorii; moderator i realizator. Jakościowe wyniki wywiadu wykorzystano w celu potwierdzenia wyników ilościowych danych na temat wyników ogólnokrajowej kultury narodowej w Indonezji i Maleszji. Kraje wybierane są jako pierwsze, a później mają najmniejszy udział w projekcie REDD + w Azji Południowo-Wschodniej. Badanie to wykazało, że z sześciu wymiarów Indonezja jest w większości zgodna pod każdym względem, podczas gdy Maleszja pasuje tylko do jednej kategorii, a wdrażanie gospodarki opartej na węglu jest ogromne w Indonezji.

Słowa kluczowe: gospodarka węglowa, las, REDD +, kultura narodowa, Indonezja, Maleszja

民族文化作为东南亚地区碳经济管理的模式

摘要:世界各地都熟悉一种减轻与气候变化相关的地面排放的新方法,称为“REDD+”(减少森林砍伐和森林退化造成的排放)或最近被称为碳经济。虽然东南亚举办了一些早期的REDD+项目,但已经设法实施REDD+的国家之间存在显著差异。因此,本文旨在通过使用民族文化框架来讨论管理碳经济所面临的挑战。为此目的,选择受访者使用两个类别的半结构化问题进行访谈;促进者和实施者。采访中的定性结果用于确认印度尼西亚和马来西亚世界民族文化得分的定量数据结果。这些国家被选为第一个是领先者,后者参与的东南亚REDD+项目最少。这项研究已经确定,在六个方面,印度尼西亚在所有方面都大多兼容,而马来西亚只适合一个类别,在印度尼西亚实施碳经济是巨大的。

关键词:碳经济, 森林, 印度尼西亚, 马来西亚, REDD +, 民族文化。