



**SUSTAINABLE  
DEVELOPMENT  
GOALS**

APPGM-SDG supports the Sustainable Development Goals



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# Building Inclusive Communities

Trainer's Manual

Leave No One Behind

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UNDP Malaysia's Prevention of Violent Extremism (PVE) initiatives fall under the ambit of the EU-UNDP project titled 'Preventing Violent Extremism through Promoting Tolerance and Respect for Diversity' funded by the European Union. The overall objective of the project is to strengthen the ability of Southeast Asian countries to identify, respond to and prevent violent extremism. To achieve this objective, the project identifies three strategies to secure the overall objective outlined above:

- Support ASEAN and national Governments of Indonesia, Malaysia, the Philippines, and Thailand to further develop and implement policy frameworks for preventing and countering violent extremism (PCVE), ensuring that NAPs are coherent with all international standards and commitments, and that they model the "whole of society" approach in each country as per best practice globally;
- Strengthen knowledge management pertaining to violent extremism in Southeast Asia, and mobilise and facilitate a Community of Practitioners to engage on the issue at all levels – regional, national, and local;
- Build the capacities of Government and key civil society actors in each country to disrupt processes of radicalisation and recruitment in the places where it is known to occur, while promoting civic engagement and voice, and indigenous cultural traditions of peace, tolerance, and respect for diversity.

Amidst COVID-19 pandemic, the overall strategy of the project is to capitalise on its development approaches to PCVE in order to respond to this crisis as well as its further socio-economic impact on vulnerable groups.



# ACKNOWLEDGEMENTS

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# INTRODUCTION

UNDP commissioned Professor Datuk Dr. Denison Jayasooria to prepare a training module on the theme of “Building Inclusive Communities”; an initiative premised on one of the principles of the 2030 Agenda for Sustainable Development, which is to “Leave No One Behind”.

Under this project, UNDP collaborated with the All-Party Parliamentary Group Malaysia on Sustainable Development Goals (APPGM-SDG) to then conduct pilot workshops based on the draft training module, in three (3) districts in Selangor – the Petaling district (urban); the Gombak district (semi-urban); and the Kuala Selangor district (rural). These districts were identified based on a previous initiative led by APPGM-SDG in 2020, which worked with ten parliamentary constituencies to localise SDGs at the community level. These efforts were also supported by Members of Parliament who had a role in championing the importance of SDGs within their respective constituencies.<sup>1</sup>

A Multi Stakeholder Engagement Group (MSEG) was also formed, comprising Members of Parliament, representatives from government agencies, civil society organisation (CSOs), UNDP and the APPGM-SDG Secretariat, in order to discuss the training content and to assist in the recruitment of participants.

This training module culminated in the development of the Building Inclusive Communities (BIC) Trainer’s Manual.<sup>2</sup> The framework of the workshop agenda was developed after a review of local and overseas training modules on themes relating to ethnic relations, cultural diversity, inclusion, social cohesion and unity, from which the key themes and ideas for the training module were drawn. The findings and the proposed draft outline of the workshop were discussed with the MSEG, in which 11 lessons from the reviewed modules were extracted and used as a basis for the trainer’s manual.

## The Trainer’s Manual is divided into five parts, which are:

Part  
1

### Training Outline

This section provides a general overview of the target audience(s), course themes, objectives, learning outcomes, methodology as well as monitoring & evaluation strategy.

Part  
2

### Course Description

This section provides an overview of the key themes touched upon in the manual.

Part  
3

### Resources for Trainers

This section serves as a guide for pre-workshop preparation, which includes additional ideas and resources for activities and discussions.

Part  
4

### Outline of Talks

This section provides a summary of the talks (1-18), including more detailed information and explanations on the various themes covered in the respective talks.

Part  
5

### Participant’s Workbook

This workbook was prepared in Bahasa Malaysia and distributed to all participants during the two-day workshop.

<sup>1</sup> Denison Jayasooria, ‘Role of Civil Society Organizations in Localising SDGs in Malaysia’, Institute of Strategic and International Studies (2021), [https://www.jstor.org/stable/resrep29683.18#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/resrep29683.18#metadata_info_tab_contents).

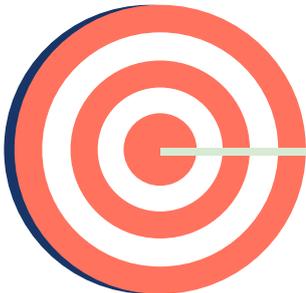
<sup>2</sup> This manual contains a comprehensive agenda for a two-day workshop, as well as a participant’s workbook that was distributed to the participants at all three locations.

## “Leave No One Behind”

This workshop is built on the UNSDG principle that aims to “Leave No One Behind”. This principle is about empowering individuals, families and communities who might feel that they are unable to access the services of the government or CSOs. A key component of the workshop will be to identify the groups who feel excluded and to ensure that they are then included in Malaysia’s development agenda.

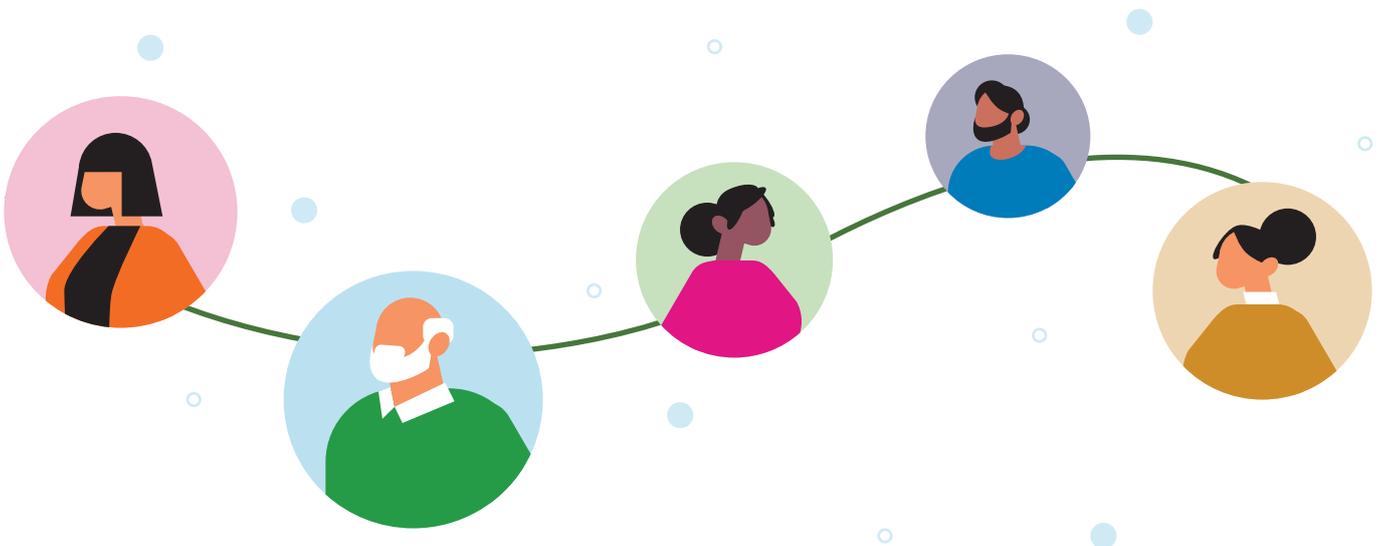
Throughout this workshop, the participants will explore and identify the obstacles faced by these communities, particularly with regard to their inability to access socio-economic programmes, i.e. their inability to share in the wealth of the nation. In this context, obstacles could be at a personal, situational or structural level.

The workshop is designed to be especially interactive, with creative games, group discussions and brief lectures. It also serves to foster an enjoyable, participatory learning environment as well as strengthening inter-district networking.



### TARGET AUDIENCE

This workshop is open to all government servants, particularly those working at the district level. Other invited participants include local CSOs, community leaders as well as village leaders (*ketua kampung*).



## COURSE THEMES

This manual is divided into four main themes, which covers eight sessions (1.5hrs per session).

### Theme 1:

'Understanding Me' - This is a reflective study of oneself including the biases and prejudices that may stem from childhood. It is important to understand how these can have an impact on adult life, particularly when interacting with others in social spaces or at the workplace.

### Theme 3:

'Understanding Us' - who we are as a community. This theme emphasises the ideas of a 'common heritage' and 'common destiny', which are important components in understanding how Malaysia, as a multi-cultural society, is a shared space.

### Theme 2:

'Understanding You', i.e. the other person, group, or community. This theme focuses on understanding the diversity in Malaysian society and the acceptance of others.

### Theme 4:

"Understanding Our Roles & Responsibilities" in building an inclusive and resilient society. This begins with the application of practical strategies in everyday life as well as the workplace.

## OBJECTIVES

The objective of this training manual is to mainstream the values of social cohesion such as diversity and inclusivity into day-to-day government and civil society activities.

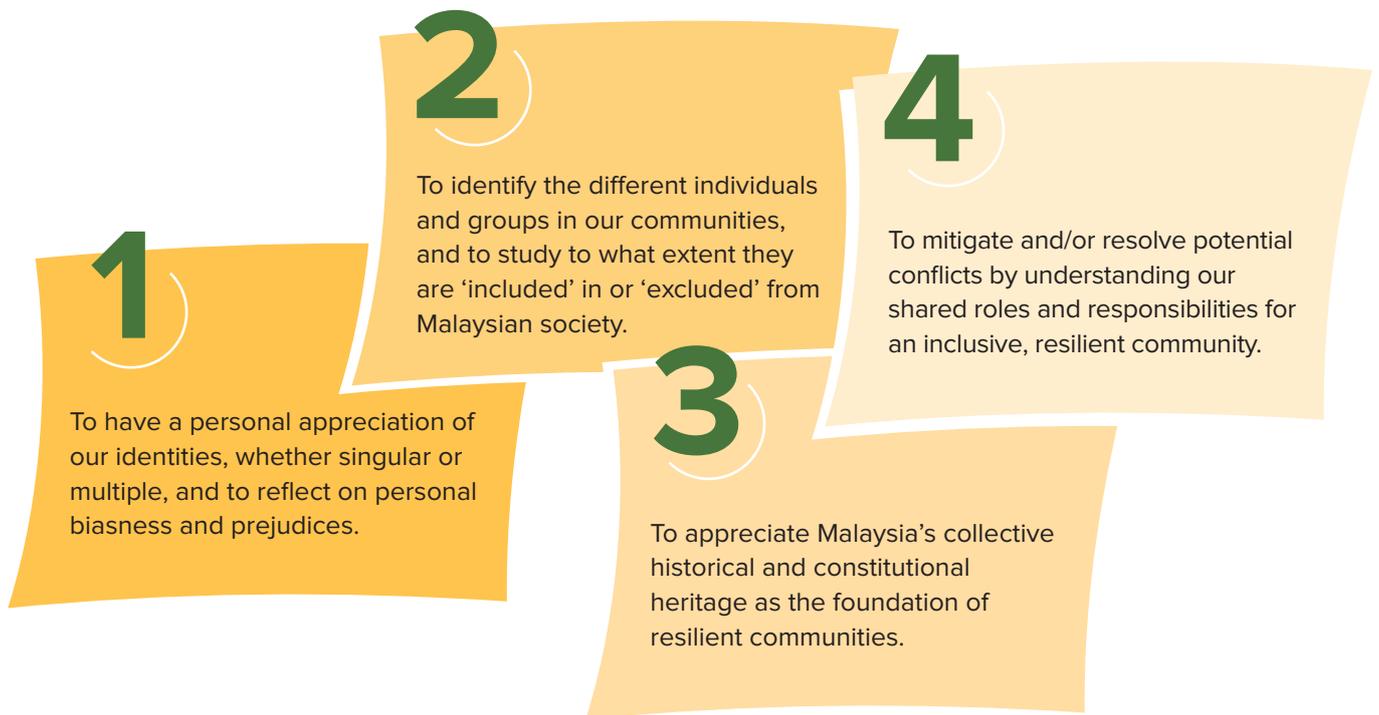
The manual covers models, tools and skillsets, which will equip ground-level government servants and key community leaders to carry out the delivery of services and to meet the needs of the community in an effective way.

This training is based on the understanding that in building inclusive and resilient communities, basic needs (e.g. socio-economic needs) must be met.

Subsequently, it is hoped that the fulfillment of local needs (specific 'basic needs' that are felt by an individual, group, or an entire community) will potentially reduce the likelihood of intergroup/ community conflict or misunderstandings that can result in distrust, disunity or even violence.



## LEARNING OUTCOMES



## METHODOLOGY

This manual uses a variety of modalities to ensure that the training is interactive and reflective. This includes:

Self- reflection sessions

Group research projects & presentations

Interactive games

Small group discussions

Short informative talks/lectures

Media presentations (Video & PowerPoint)

## MONITORING & EVALUATION<sup>3</sup>

In efforts to continuously improve programming and ensure the design of impact-based solutions, this manual uses:

- pre-training registration forms
- post-training surveys
- follow-up discussions with workshop participants

The objective of the forms, surveys, and follow-up discussions, is to gather the following information:



<sup>3</sup> Please see Appendix 1 for the samples of the pre-training registration form and the post-training survey.

## TITLE

## DESCRIPTION

Session 1	<b>WHO AM I?</b>	This session takes participants on a reflective journey of their own self, which includes the self-realisation of their own unique identity and/or identities. It will also address their personal conscious and unconscious bias.
Session 2	My journey of exclusion	In this session, prejudices and stereotypes are explored. Participants will reflect on their own personal journey of 'exclusion', i.e. whether they have 'been excluded' or 'excluded others'.
Session 3	<b>WHO ARE YOU? UNDERSTANDING DIVERSITY</b>	This session is about understanding the 'other', be it individual/group/community who are inherently different. The purpose of this session is for participants to realise that there are commonalities despite cultural or religious differences.
Session 4	My Journey to Inclusion	This session attempts to identify people and/or groups that have been excluded and left behind. It involves encouraging participants to reflect on their own personal journey towards acceptance and inclusion of the 'other'.
Session 5	<b>WHO ARE WE MALAYSIA?</b>	<p>In this session, the notion of community living and a shared common space (i.e. Malaysia) is explored, in which the richness of the country's multi-cultural society is celebrated, whilst addressing the challenges.</p> <p>This includes deep diving into Malaysia's history (specifically looking at historical events in 1957 &amp; 1963), in order to understand better the idea of a 'common heritage', before moving forward with a common agenda towards a shared future.</p>
Session 6	Our journey towards leaving no one behind	This session provides more in-depth perspectives on Malaysia's common destiny, guided by the Rukun Negara, 12 <sup>th</sup> Malaysia Plan, Shared Prosperity Vision, UN Declaration of Human Rights and the 2030 Agenda for Sustainable Development, which focuses on achieving the 17 Sustainable Development Goals (SDGs).
Session 7	<b>WHAT ARE OUR ROLES &amp; RESPONSIBILITIES?</b>	This session seeks to guide participants towards developing a strong conviction of their respective roles and responsibilities when serving a diverse community.
Session 8	Our journey towards building back better	For this session, participants are provided with tools that can empower them in their journey towards building back better. This includes skills for conflict resolution as well as collective leadership.

*Please see Appendix 2 for the Master Programme.*

## Training Content

### Session 1 – WHO AM I?

Duration of  
the program:  
**90**  
minutes

#### Description:

This session involves taking participants on a reflective discovery of their own self. This session aims to help each participant realise their unique identity and that they comprise of multiple identities. It will also address their personal conscious and unconscious bias. Given the possible sensitivities, it is important that this topic is conducted in a fun, non-invasive manner, to ensure that participants are comfortable when asked to identify and address their personal conscious and unconscious biases.

#### Rationale:

Designed with the intention for each participant to have a deeper sense of identity and an understanding of multiple identities, i.e. that they are more than the color of their skin, appearance, gender, race, religion, etc. The recognition of multiple identities will allow participants to find similarities and connect with the people they serve. This commonality could allow them to foster better interactions/relationships with a diverse range of communities.

### Recommended Program:

<b><u>PROGRAMME OVERVIEW AND WORKBOOK (10 Minutes)</u></b>	3
A brief overview of the programme objectives and functions of the workbook.	
<b><u>GAME 1: 'Who Am I' (10 minutes)</u></b>	31
Introductory 'Ice-Breaker: Name Game', to allow participants to introduce themselves in a fun manner.	
<b><u>TALK 1: Discovering Your Multiple Identities (15 Minutes)</u></b>	53
This talk will help participants to understand the concept that each person comprises of multiple identities as well as to identify their own unique values as an individual, i.e. appreciation of one's individuality.	
<b><u>MENTIMETER: 'First Word' (10 Minute)</u></b>	37
A first-word association exercise to draw out some unconscious thought patterns and processes based on random pictures or words.	
<b><u>TALK 2: Understanding My Conscious and Unconscious Bias (15 Minutes)</u></b>	56
This talk aims to provide participants with a deeper understanding of what conscious and unconscious biases are, and where they might stem from.	

## DISCUSSION 1: This is me! (30 Minutes)

This small group discussion is for participants to reflect and express what they have discovered about themselves.

### Desired Learning Outcomes:

- 1 Understanding of self- and/or multiple identities.
- 2 Identifying unique values – individuality.
- 3 Exploring personal struggles with self-acceptance.
- 4 Understanding what 'Conscious' and 'Unconscious' biases are.
- 5 Reflecting on personal conscious and unconscious bias.
- 6 Identifying roots of bias.

### Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1 Multiple Identity
- 2 Conscious Bias
- 3 Unconscious Bias



## Points to emphasise:

1

A person's 'identity' refers to 'distinguishing characteristics or personality of an individual'.

2

Each person is unique and has multiple aspects to their identity (i.e. not just confined to one aspect, whether gender, race, religion, etc). Recognising this may help people identify similarities with others whom they deemed as different before.

3

Everyone has ingrained conscious and unconscious biases. Being aware of it is the first step to addressing both prejudice and stereotyping.

## Sample Discussion Questions:

1

Who are you? Can you describe yourself in a sentence?

2

What are your multiple identities?

3

What are some of your conscious biases?

4

What are some unconscious biases you think you might have?



## Session 2 – MY JOURNEY OF EXCLUSION

Duration of  
the program:  
**95**  
minutes

### Description:

This session will delve into what prejudices and stereotypes are, and where they stem from. It will also seek to address the issue of exclusion, which will allow participants to reflect on their own personal experiences on whether they have experienced 'being excluded' or 'being exclusive' (i.e. the act of excluding)

### Rationale:

The purpose of this session is to provide a safe space for an open discussion on personal battles and experiences with prejudices and stereotypes, whether from the perspective of the victim or the perpetrator.

This will hopefully encourage participants to understand that any exclusion can occur across the board, in which any individual, regardless of race, religion, gender, dis/ability, etc., can be a perpetrator or a victim of exclusion.

## Recommended Program:

<b><u>MENTIMETER: 'Guess WHO?' (10 minute)</u></b>	37
This exercise is to test participants' general tendencies towards profiling.	
<b><u>TALK 3: Understanding My Prejudices and Stereotypes (15 minutes)</u></b>	61
This talk explores what prejudices and stereotypes are, and where they stem from.	
<b><u>MENTIMETER: Am I Excluded or Exclusive? (10 minutes)</u></b>	37
This exercise involves conducting a quick poll to see whether participants relate more to being excluded or exclusive. It will also provide collective data that will be helpful in this study.	
<b><u>TALK 4: Understanding Exclusion (15 minutes)</u></b>	65
This session (talk or media presentation) aims to provide a deeper understanding of what discrimination and exclusion can look like via the use of international case studies.	
<b><u>DISCUSSION 2: Addressing Prejudices and Stereotypes &amp; My Journey on Exclusion (25 minutes)</u></b>	41
This small group discussion is for participants to reflect and express what they have discovered about themselves on the topic.	
<b><u>GROUP PRESENTATION 1: Reflections (20 Minutes)</u></b>	43
Group leaders to share their respective groups' experiences and insights on how they have personally been affected by discrimination and exclusion.	

## Desired Learning Outcomes:

- |   |   |
|---|---|
| <p><b>1</b> Understanding what prejudices and stereotypes are.</p>    | <p><b>5</b> Self-assessment on being a victim or aggressor of exclusion and discrimination.</p>   |
| <p><b>2</b> Self-reflection of prejudices and stereotypes.</p>        | <p><b>6</b> Understanding that one can be both victim or aggressor, depending on the context.</p> |
| <p><b>3</b> Identifying the roots of prejudices and stereotypes.</p>  | <p><b>7</b> Formulate ideas to personally increase inclusion in everyday life.</p>                |
| <p><b>4</b> Outsider observation on exclusion and discrimination.</p> |   |

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1** Prejudice:  
Attitudes and feelings - whether positive or negative OR conscious or unconscious - towards members of other groups.
- 2** Stereotype:  
Specific beliefs about a group.
- 3** Excluded:  
A situation where not everyone has equal access to the opportunities and services that allow them to lead a decent and happy life.
- 4** Exclusive:  
Acts or institutionalised structures that intentionally/unintentionally exclude individuals and/or groups from participating fully in economic, social, political and/or cultural life.



## Points to emphasise:

1

All participants must not feel judged or condemned for their prejudices and stereotypes. However, it is important to not take it too lightly either as these prejudices and stereotypes contribute to the discrimination and/or exclusion of a person or a community.

2

Have you felt excluded before? Can you share an example of a time when you experienced being excluded?

## Sample Discussion Questions:

1

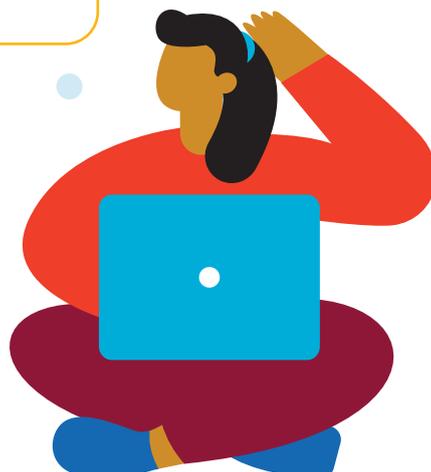
What stereotypes relate to you?

2

Have you felt excluded before? Can you share an example of a time when you experienced being excluded?

3

Have you excluded anyone before? Who were they? Can you share an example of a time where you may have excluded someone? Can you identify reasons for your actions?



Duration of  
the program:**85**  
minutes

## Session 3 – Who are you? Understanding Diversity

### Description:

'Who are you? Understanding Diversity' involves developing an understanding of the 'other' person in your community, in which diversity goes beyond gender, race and religion and can be extended to other characteristics such as (dis)abilities, social status, economic backgrounds, etc. It aims to highlight the commonalities and differences between individuals/groups, in which a key takeaway would be to not judge a book by its cover. This session will also provide a deeper understanding of diversity:

- What is it?
- How to identify it?
- How to appreciate it as well as foster appreciation for diversity in your respective community?

### Rationale:

This session aims to foster appreciation for diversity by identifying and appreciating individuality within the participants themselves and others. This is a vital introduction to diversity and to create an open discussion on the implications of diversity. It is important for participants to realise that effective delivery of services to the community requires a deeper understanding of the different backgrounds of individuals/groups that exist within the community.

## Recommended Program:

<b><u><a href="#">ENERGISER: Aerobics &amp; Dance (5 Minutes)</a></u></b>	35
The aim is to encourage participants to get on their feet before continuing with the rest of the session.	
<b><u><a href="#">GAME 2: 2 Truths and 1 Lie (10 minutes)</a></u></b>	32
This is an icebreaker activity for all participants to learn more about each other.	
<b><u><a href="#">TALK 5 : “Same Same but Different” (15 minutes)</a></u></b>	71
This is a talk aims to provide a deeper understanding on individual/group commonalities and differences.	
<b><u><a href="#">MENTIMETER: Diversity in My Community (5minutes)</a></u></b>	38
This is a simple interactive word mapping exercise for participants to identify diversity in their community.	
<b><u><a href="#">TALK 6 : Who are you? Understanding Diversity (20 minutes)</a></u></b>	77
This talk will explore the concept of diversity and the tools needed to identify it within their communities. Subsequently, participants will also learn how to cultivate appreciation for diversity.	

## DISCUSSION 3: The Good, Bad and Ugly (30 Minutes)

Participants will be given the opportunity to discuss and identify the implications of diversity.

### Desired Learning Outcomes:

- |   |   |
|---|---|
| <b>1</b> Not judging a book by its cover.             | <b>5</b> Identifying diversity in communities.      |
| <b>2</b> Understanding commonalities and differences. | <b>6</b> Developing an appreciation for diversity.  |
| <b>3</b> Developing an appreciation for differences.  | <b>7</b> Identifying the implications of diversity. |
| <b>4</b> Understanding diversity.                     |   |

### Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1** Differences:  
Ways in which people are dissimilar, which could be derived from race, gender, socio-economic status, dis/ability, etc.
- 2** Diversity:  
The presence of 'differences', i.e. the representation of various identities, such as race, gender, ethnicity, socio-economic status, dis/ability, among others.
- 3** Community:  
A group of people who are considered as a unit because of their geographical location, common interests, social group, shared experiences and/or history, etc. They may also share or have certain attitudes and beliefs.



## Points to emphasise:

1

Similar to how each of us have multiple identities, the 'other' person who is different from you will also have qualities that are unique to them, which go beyond their gender, abilities/disabilities, race, religion, etc.

2

When we get to know the 'other' person, we will probably discover more commonalities than differences.

3

There is beauty in diversity.

## Sample Discussion Questions:

1

Is there diversity in your community? Can you identify it?

2

What are some similarities and differences between the diverse individuals/groups?

3

In your opinion, what are the benefits and challenges that can come from diversity?



## Session 4 – MY JOURNEY TO INCLUSION

Duration of  
the program:  
**105**  
minutes

### Description:

This session aims to address the issue of individuals and groups being excluded and left behind, through an understanding of indicators set out in the SDGs for inclusion and exclusion. This session will also include a reflective exercise of the participants' own journey towards acceptance and inclusion.

### Rationale:

This session aims to encourage participants to reflect on their own personal journeys towards being accepted and included. This will allow them to understand the experiences of other individuals/groups in their respective communities, as well as hopefully foster more understanding and acceptance of the 'other' person.

## Recommended Program:

### **VIDEO PRESENTATION:** *Please Do Not Leave Us Behind (Kelantan footage)* (10 minutes)

The purpose of the video presentation is to provide real-life stories about different groups that have been excluded, and to highlight the various implications of exclusion.

### **TALK 7: Inclusion and Exclusion** (15 minutes)

80

This talk aims to provide a deeper understanding of what inclusion and exclusion look like as well as the tools that can be utilised to identify who has been left behind.

### **GAME 3: Moment in the Life of Another** (30 minutes)

33

This role-play activity allows participants to experience a moment in the life of another who has been excluded and left behind.

### **TALK 8: The Four-Stage Process: 'Tolerance', 'Understanding', 'Appreciation', and 'Acceptance'** (20 Minutes)

85

This talk will give an overview and deeper understanding of the four-stage process and clarify each terminology. It will also give the participants the tools to identify each stage.

### **DISCUSSION 4: My Journey to Acceptance** (20 minutes)

42

This small group reflection will allow participants to share what they have learned and discuss the obstacles in the way of their journey to acceptance.

### **GROUP PRESENTATION 2: Reflections** (20 Minutes)

44

Group leaders to share their respective groups' experiences and insights on the key terminology discussed during the session.

### **ASSIGNMENT: Understanding SDGs**

45

Representatives from each group will share their thoughts, take-home lessons and understanding of the SDGs.

## Desired Learning Outcomes:

- |  |  |
|--|--|
| <b>1</b> Understanding the concepts of inclusion and exclusion.          | <b>5</b> Understanding of the four-stage process ('Tolerance', 'Understanding', 'Appreciation', 'Acceptance'). |
| <b>2</b> Identifying groups that are excluded/left behind.               | <b>6</b> Self-Assessment on a four-stage process ('Tolerance', 'Understanding', 'Appreciation', 'Acceptance'). |
| <b>3</b> Awareness on individuals and/or groups that have been excluded. | <b>7</b> Understanding of the struggles of a person from an excluded group.                                    |
| <b>4</b> Understanding implications of exclusion.                        |  |

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- |                      |                        |                     |
|----------------------|------------------------|---------------------|
| <b>1</b> Inclusivity | <b>3</b> Understanding | <b>5</b> Acceptance |
| <b>2</b> Tolerance   | <b>4</b> Appreciation  |                     |



## Points to emphasise:

**1**

There are people in our community who are being left behind.

**2**

The life of a person who is left behind is challenging; there needs to be greater tolerance and understanding on a basic level in order to move towards their acceptance and subsequently, appreciating them.

## Sample Discussion Questions:

**1**

Can you list people in your community who fall within the four categories? (Tolerant, Understanding, Appreciative, Accepting)

**2**

Who is left behind in your community?

**3**

How can you be more inclusive in your everyday life?



## Session 5 – WHO ARE WE MALAYSIA?

Duration of  
the program:  
**80**  
minutes

### Description:

This session will explore the need for communities to understand that they live and share a common space with others, i.e. Malaysia. This includes an appreciation of the richness of a multicultural society as well as the need to address the challenges that stem from it. This session will also look back at Malaysia's history, specifically 1957 (Independence Day) and 1963 (Formation of Malaysia), in order to provide a deeper understanding of a “common heritage” based on the fundamental principles outlined in the Federal Constitution.

### Rationale:

This session is created to introduce the concept of ‘us’ in a multicultural society. Participants will rediscover how ‘diversity’ is rooted in Malaysia’s cultural and cultural and historical heritage, as reflected in the Federal Constitution, which lays out the foundations of how Malaysia’s multicultural society can be governed fairly. This session also aims to bridge the gap between the Universal Declaration of Human Rights (UDHR) and the Federal Constitution, in order to address any reservations.

## Recommended Program:

### **MENTIMETER: Malaysia Truly Asia! (10 Minutes)**

38

This short game is to test how well the participants know Malaysia, whilst highlighting Malaysia’s multicultural society.

### **TALK 9 : Understanding US (15 Minutes)**

90

This talk will provide an overview of ‘who we are’ and what it means to live in a multi-cultural society, and in a shared space called Malaysia. It will also give participants the tools to identify the values and challenges associated with living in a multi-cultural society.

### **\*VIDEO PRESENTATION: Who are We? (10 Minutes)**

This media presentation will display the richness of Malaysia as a multi-cultural society, which aims to leave participants with a new found appreciation of Malaysia’s multicultural society.

### **STATION 1: TALKS 10 & 11: Our Common Heritage & Destiny (45 minutes)**

46

This exercise involves setting up three stations, namely, the Rukun Negara station, the Federal Constitution station as well as the Universal Declaration of Human Rights station.

Divided into groups, participants will move through and rotate between the three stations, in order to have a more meaningful discussion on the above-mentioned topics. Activities include the recitation of the Rukun Negara without any references, as well as the opportunity for participants to identify what they found was important to them within the Rukun Negara, Federal Constitution and UDHR.

## Desired Learning Outcomes:

- 1 Discover the richness of Malaysia as a multi-cultural society.
- 2 Identify the values and challenges of living in a multi-cultural society.
- 3 Understanding the implications of a shared space.
- 4 Rediscover Malaysian history in 1957 and 1963.
- 5 Understand the Federal Constitution.
- 6 Develop an understanding of our common heritage.
- 7 Develop an appreciation for our multicultural society.

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1 Multicultural society
- 2 Common Heritage
- 3 Federal Constitution
- 4 Rukun Negara
- 5 UDHR



## Points to emphasise:

1

Malaysia is a country rich in diversity and culture.

2

We have a common heritage, regardless of race, religion, gender, socio-economic background, etc

3

The Federal Constitution states that there should be no discrimination against any citizens on grounds of religion, race, descent, place of birth, or gender.

## Sample Discussion Questions:

1

What is your favorite thing about living in a multicultural society, in Malaysia?

2

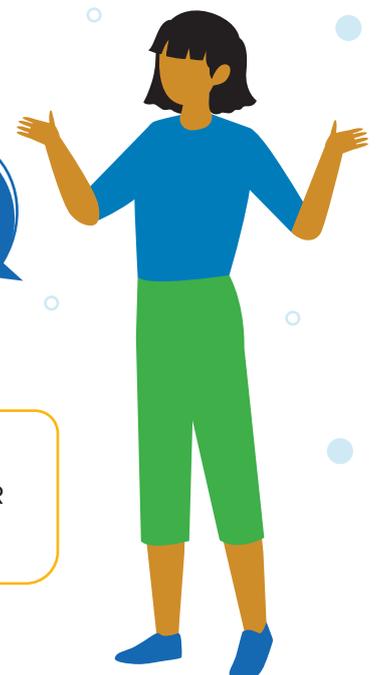
In your opinion, what are the biggest challenges?

3

What are your views on a common heritage?

4

What new information did you learn from your discussions pertaining to the Federal Constitution, Rukun Negara, UDHR as well as Malaysia's history?



Duration of  
the program:**80**  
minutes

## Session 6 – Our Journey Towards Leaving No One Behind

### Description:

This session aims to provide an overall view of what ‘our common destiny’ is, based on the Rukun Negara and the UN Declaration of Human Rights, and through the lens of ‘building inclusive communities’ and the commitment to ‘leave no one behind’. It will also focus on three key socio- economic development policies: the 12<sup>th</sup> Malaysian Plan, the Shared Prosperity Vision, and the 2030 Agenda for Sustainable Development.

### Rationale:

To foster an understanding that ‘building inclusive societies’ is a concept that has roots in the Federal Constitution, Rukun Negara and the UN Declaration of Human Rights. It is also hoped that participants will begin to understand that the implementation of the ‘inclusive agenda’ - aimed at the betterment of all of Malaysia’s communities - is embedded in Malaysia’s national policies, and is not just a ‘Western’ agenda.

## Recommended Program:

### **Mentimeter: Development Plans (10 Minutes)**

38

This is to test on how well participants know the government development plans/programmes of Malaysia.

### **STATION 2: TALK 12, 13 & 14 : Leave No One Behind (45 Minutes)**

47

This exercise involves setting up three stations, namely the 12<sup>th</sup> Malaysia Plan station; the Shared Prosperity Vision station; and the 2030 Agenda for Sustainable Development.

Divided into groups, participants will move through and rotate between the three stations in order to have a more meaningful discussion on how ‘inclusion’ is viewed in the context of the above-mentioned agendas. Participants will be asked to write what they found to be important to them.

### **GROUP PRESENTATION 3: Aligning SDGs: (25 Minutes)**

44

This session aims to assess participants’ understanding of the SDGs and their ability to link it back to their respective organisations.

The objective of this session is to raise the participants awareness of the cross-cutting nature of the SDGs, particularly with regard to identifying and learning more about the groups that have been ‘left behind’ in their respective communities.

## Desired Learning Outcomes:

- 1 Understanding of *Rukun Negara*, and the UDHR through the lens of inclusion.
- 2 Understanding and the acceptance of our common agenda, based on the 12<sup>th</sup> Malaysia Plan, Shared Prosperity and Sustainable Development Goals.
- 3 Understanding the need for an inclusive development agenda.
- 4 Identifying the roadblocks in achieving the inclusive development agenda.

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1 Common Destiny
- 2 *Rukun Negara*
- 3 UN Declaration of Human Rights
- 4 12<sup>th</sup> Malaysia Plan
- 5 Shared Prosperity Vision 2030



## Points to emphasise:

**1**

We share a common destiny and agenda, not just amongst Malaysians but all the citizens of the world.

**2**

We are one family irrespective of gender, race, religion, or geographical location.

## Sample Discussion Questions:

**1**

What are your views on the idea of a 'common destiny'?

**2**

Do you think Malaysia is capable of achieving these goals and agenda?

**3**

What obstacles are blocking the road to achieving an inclusive development agenda?



## Session 7 – WHAT ARE OUR ROLES AND RESPONSIBILITIES

Duration of  
the program:  
**85**  
minutes

### Description:

This session is designed to instil a strong conviction of the respective roles and responsibilities we play as different stakeholders in the 'whole-of-nation' Approach. It will also focus on the importance of good governance in the concept of 'building back better', which places a strong emphasis on a citizen-centric approach as well as a strong commitment to integrity and transparency. This strategy ultimately aims to strengthen the trust of people in government institutions as well as amongst communities.

### Rationale:

This session is designed to encourage participants to take ownership of the 'whole-of-nation' approach. Hence, it is important that they understand that change can only begin with their own actions. This session also hopes to provide participants with the opportunity to put into practice all the lessons learned from the workshop.

## Recommended Program:

### **TALK 15: Roles and Responsibility (15 minutes)**

114

This talk will give participants an introduction and understanding of the different multi-stakeholders, i.e. Government, Private Sector, Civil Society and the Individual Citizen, all of whom have roles and responsibilities to play in contribution to the 'whole-of-nation' Approach.

### **GROUP ACTIVITY: Road Map to Building an Inclusive Society Proposal (40 minutes)**

36

This will allow the participants to apply the multi-stakeholder and 'whole-of-nation' approach to building an inclusive society and propose their road map to achieve this.

### **MENTIMETER: Our Collective Core Values (10 Minutes)**

38

This is a simple interactive word mapping exercise for participants to identify the core values needed to achieve an inclusive society.

### **POST SURVEY: Planning for the future (20 Minutes)**

48

This post questionnaire is for participants to provide feedback on the training content. Participants will also be asked to identify a possible commitment to undertake post-workshop (within their communities or workspaces) that is aligned with the aim of building inclusive communities.

## Desired Learning Outcomes:

- 1 Understanding of multi-stakeholder roles and responsibilities.
- 2 Understanding the 'whole-of-nation' approach.
- 3 Application of 'building inclusive communities' and 'leaving no one behind' approaches in the workplace (civil service).
- 4 Commitment to self-improvement.
- 5 Commitment to better civil service.
- 6 Agreed upon Diversity and Inclusion Audit with a follow-up plan.

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1 Multi-Stakeholder
- 2 'Whole-of-Nation' approach



## Points to emphasise:

1

Everyone has a role to play in the 'whole-of-nation' approach.

2

It is important to apply what we have learned in our respective communities and workplaces to ensure that we actively promote the 'leave no one behind' approach as well as work towards strengthening diversity and inclusion.

## Sample Discussion Questions:

1

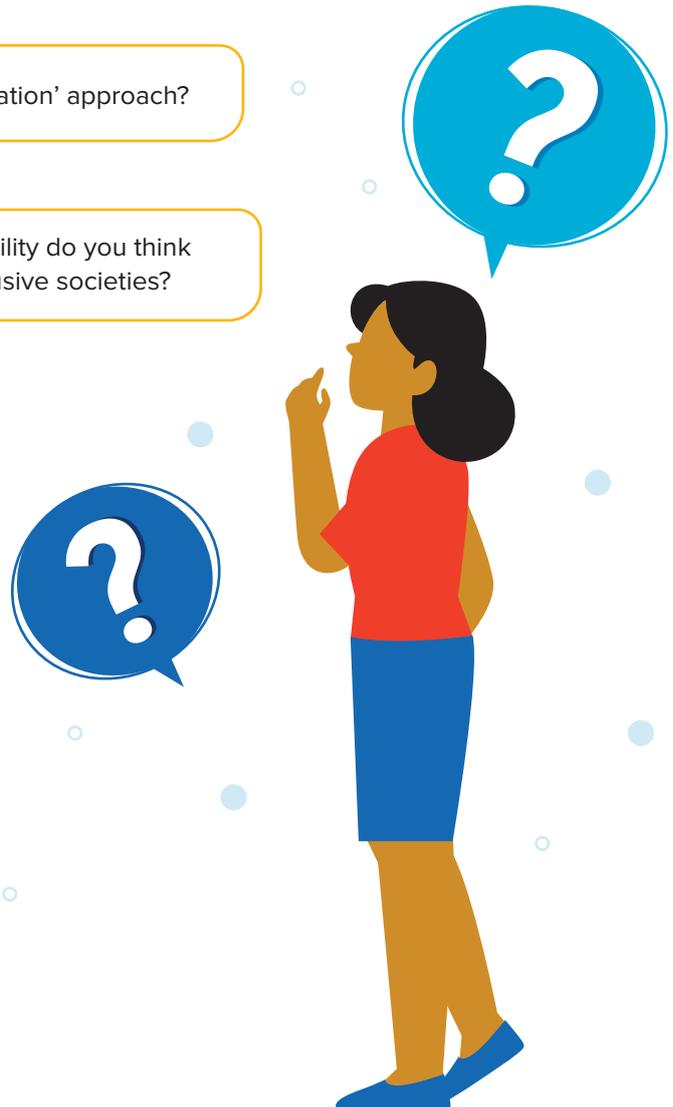
What are your views on the 'whole-of-nation' approach?

2

What role and responsibility do you think you play in building inclusive societies?

3

What would you implement in your community/workplace that can contribute to the road map of building inclusive societies?



## Session 8 – OUR JOURNEY TO BUILD BACK BETTER

Duration of the program:  
**85**  
minutes

### Description:

In this session, conflict resolution and government policies in fostering mediation are addressed, including practical principles in resolving community conflicts for building inclusive communities. It also delves deeper into the concept of community resilience and the role of collective leadership and vision in building back better.

### Rationale:

Recognising that conflict can be brought about by discrimination, ignorance, stereotyping, etc, it is important for participants to understand the need to address conflict directly and in an unprovocative manner, particularly in a society that has many diverse communities. This session will also highlight the potential impact that leaders can have, whether positive or negative, on the development of a peaceful and just society.

## Recommended Programme:

### **GAME 4: Balloon & Pin (10 Minutes)**

34

The game aims to communicate the lesson of the importance of conflict-resolution in diverse societies, given the inherently fragile environment. The objective of the game is to show that conflicts need to be addressed head-on but with sensitivity and patience. If diversity is not appreciated and respected, this may lead to undesired consequences such as inter-ethnic/religious conflict and disharmony.

### **TALK 16 & 17 : Conflict Resolution & Leadership (15 Minutes)**

119

This talk will give an overview of the topic with an emphasis on the need for mediation and conflict resolution competencies in order to build inclusive societies. It will also provide an understanding of the power of admitting to mistakes and asking for forgiveness, including an introduction to the role of collective leadership.

### **TALK 18 : Where do we go from here? (15minutes)**

133

This talk will give participants an understanding and conviction that to build back better, it is important to commit to being a better civilian and/or civil servant. It will also delve into a deeper understanding of core values such as civic consciousness, ethics, and morality.

### **RECAP & SHARE OF LEARNING EXPERIENCES (20 Minutes)**

49

This is a final recap of the total training sessions held for two days. Participants will share what they have learned throughout the two days, as well as what commitments and lessons they will strive to implement.

### **PRESENTATION OF CERTIFICATES & GROUP PHOTO (25 MINUTES)**

The programme ends with the presentation of certificates of attendance and a group photo.

## Desired Learning Outcomes:

- 1 Understanding the need for conflict resolution.
- 2 Knowledge of mediation competencies.
- 3 Understanding the power of admitting to mistakes and asking forgiveness.
- 4 Understanding of 'Social Inclusion Behaviour'.
- 5 Understanding the role of collective leadership and vision.
- 6 Understanding the urgency to build back better.
- 7 Discovering community resilience.

## Key Terminology:

Ensure that you familiarise yourself with each key terminology and use personal experiences when sharing examples.

- 1 Conflict Resolution
- 2 Community Resilience
- 3 Collective Leadership
- 4 Build Back Better
- 5 Mediation



## Points to emphasise:

**1**

Conflict resolution and mediation is key to building inclusive communities.

**2**

Collective leadership is required to promote the principle of building back better.

## Sample Discussion Questions:

**1**

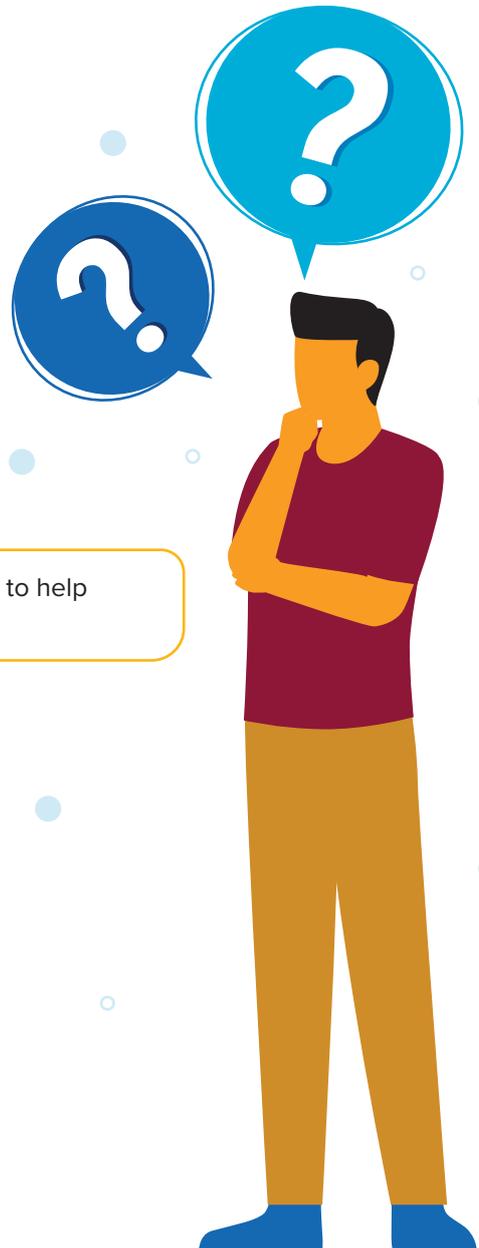
Can you think of conflicts in your community that are unresolved?

**2**

How would you resolve such conflicts?

**3**

Do you have leadership and vision to help build back better?



## TRAINING RESOURCES

This section provides detailed explanations of the interactive games, energisers, Mentimeter exercises, group activities, discussions, and presentations.

### GAMES

#### GAME 1: Who Am I? (SESSION 1)

##### Purpose

- To stimulate understanding and discovery of one's own self in a fun and interactive way.
- To teach participants that understanding oneself first will enable them to understand others better.
- To emphasise that everyone is unique and has multiple identities that have to be recognised and appreciated.

##### Debrief

Each participant will have to find an adjective (beginning with the first letter of their name) that suits their identity, which will be used throughout the training. Examples of this are: Dynamic Denison, Amazing Anthony, Reliable Rahmah, etc. To ensure that participants understand the game better, facilitators can demonstrate it out.

##### Method

- Participants in the respective groups will take turns to introduce themselves.
- The first person will introduce their name with an adjective that starts with the first letter of their name.
- The second person will introduce the first person's adjective and name followed by his/her own adjective and name.
- The third person will have to repeat the adjectives/names of the first two participants, as well as his/her own name.
- The last person will then have to recite all the names/adjectives of the participants who went before and end with his /her adjective and name.

##### Outcome

At the end of the game, participants should be able to understand and appreciate the uniqueness of their fellow teammates.

##### Materials/Equipment Required

None

**GAME 2: Two Truths and One Lie (SESSION 3)****Purpose**

- This is a great game to discover more about each other.
- The purpose of the game is for other identify participants to identify which statement is the false one among two other statements.
- It also strives to put across the message that we should not be judging people by their appearances.

**Debrief**

Participants will be required to sit in groups. Taking turns, each person in the group will say three statements about him/herself. Two of these statements must be facts, or “truths,” and one must be a lie. The other group members will then have to guess which statement is the lie.

A lie that’s too farfetched will sound fake, so try to think of lies that are similar to truths to make them as plausible as possible. For example, don’t say, “I can speak 22 languages.” This statement clearly sounds like a lie.

Rather, say, “I can speak three languages fluently.” This statement is plausible enough to make people doubt whether you’re telling the truth or not.

**Outcome**

Participants will realise that judging a person by their appearance will never give a true representation of the individual. It is also hoped that this game will teach participants that each person is unique and different from others and that this diversity should be respected and celebrated.

**Materials/Equipment Required**

Each person an A4 paper & Pencil/Pen

**GAME 3: Moments in the Life of Another (SESSION 4)****Purpose**

- This role-play activity will allow participants to experience a moment in the life of another that may be excluded and left behind.

**Debrief**

Can be played in 6 small groups or 2 big groups. Once the group size is decided, they will be further split and placed into 3 smaller groups (a higher management group, a middle management group, and the worker group).

The higher management group will be “deaf” (can see, can’t talk, and can’t touch).

The middle management group (the “communicator” group) however will be able to see and talk but can’t touch anything.

The worker group will be “blind” (can touch, can speak, can’t see)

The higher management group (the “deaf” group) will be given instructions (by the trainers), in which they will have to relay to the middle management group. (Note: they are not allowed to speak, therefore, they will be required to use hand gestures or sign language; they are also not allowed to write on paper)

The middle management group (“communicator” group) will then have to verbally instruct the worker group (“blind” group) based on the instructions relayed to them by the higher management group.

Finally, the worker group (“blind” group) will need to complete the task based on the instructions given by the middle management team (“communicator” group).

In the worker group circle, place items needed to complete the task (as set by trainers) as well as other ‘distractions’ (unrelated items).

The aim of this activity is for the worker group (“blind” group) to create a green-coloured liquid by mixing the blue and yellow dye in water. Alternatively, the group can be asked to stack colored plasticine in a particular sequence.

Once completed, the final product will need to be evaluated by the higher management group (“deaf” group) to see whether the instructions were delivered correctly by the middle-management group (“communicator” group) to the worker group (“blind” group).

**Outcome**

It is hoped that participants will be able to experience and understand the challenges of being in communities that comprise of differently abled individuals. These differences need to be recognised and accommodated, to ensure that everyone is able to participate fully in society.

**Materials/Equipment Required**

Different coloured plasticine/coloured dye, black cloths/sleep masks.

**GAME 4: Balloon and Pin (SESSION 8)****Purpose**

- The game aims to convey the message that diversity is fragile (represented by the balloon) and the importance of conflict resolution in a diverse community, comprising different cultures, ethnicities, genders, religion, etc.
- The aim of this exercise is also to show how conflict can be addressed and mitigated well, if approached with patience, sensitivity, and determination (represented by the insertion of the needle into the balloon slowly).
- If treated callously however, conflict can ultimately result in disharmony or worse, violence (represented by a popped balloon).
- Another lesson from this game is that there are always ways to achieve “impossible” tasks (represented by the task of inserting a needle into a balloon).

**Debrief**

Get a medium-sized balloon and inflate it slowly. Inflate the balloon until it is 3/4th part filled with air. And check whether it is leaking air from any side of it using your fingers. Once the balloon is inflated and secured nicely, try to observe the thicker areas on the balloons. When you detect the right place to pierce the needle on the surface of an inflated balloon, mark those places.

At the marked places, poke and insert the needle slowly till the needle drops into the balloon and you will notice that the balloon remains strong and does not pop.

**Outcome**

Participants will be able to insert the needle into the balloon without popping it.

**Materials/Equipment Required**

One/two packs of balloons (depending on number of participants) and sewing needles.

**Aerobics & Dance (SESSION 3)****Purpose**

- The aim is to break the workshop monotony by encouraging participants to be active through a short dance/aerobics session.

**Debrief**

Select and play one lively song (preferably a popular song that people know).

The trainers can take turns to lead the dance (each trainer can choose a specific set of movements), in which the participants will then have to follow. Trainers can also encourage participants to take the lead.

**Outcome**

Participants are in higher spirits and more energised to continue with the rest of the workshop, along with a strengthened camaraderie among facilitators and participants

**Materials/Equipment Required**

Sound System & dance music.

**Road Map to Building an Inclusive Society Proposal (SESSION 7)****Purpose**

- This activity is to train participants to build good networking among agencies, civil societies, and private sectors to address local issues via a community mapping exercise that is based on the 'leaving no one behind' approach.

**Debrief**

This exercise is conducted in a group. Participants will map out community-level issues, the affected target groups, as well as identify the relevant government agencies that can address these issues.

**Outcome**

Participants will be able to connect to the right agencies to address issues and realise that the idea of working in a silo would be disadvantageous to any organisation. It is also hoped that this exercise will be the starting point for local government agencies to begin building partnerships in order to improve the delivery/provision of assistance and services to the community.

**Materials/Equipment Required**

Mahjong Papers, Markers

### Purpose

- Mentimeter<sup>4</sup> is an interactive presentation tool that helps to engage participants and enables every voice in a training session to be heard.
- All participants will have their opinions heard by voting their answers to a given question.
- This is the best platform to stimulate active participation, gauge participants' opinions on issues and to prompt debate, as participants will be able to see all the differing (anonymous) opinions and perspectives.

### Debrief

There will be at least one or two Mentimeter exercises for every session to enable the participants to better understand the discussion topics. The Mentimeters will be conducted in many forms which include Multiple Choice, Ranking, Scales, Word Cloud, and Open-Ended, among others.

There are in total seven Mentimeter activities:

#### a) Mentimeter 1: 'First Word' Association

- Using an interactive presentation software such as the Mentimeter, pre-prepare 10-15 pictures of random things that are relevant to Malaysia, e.g. Pictures of roti canai/teh tarik/badminton/KLCC Twin Towers/etc.
- Ask each participant to scan the barcode.
- After scanning, they will need to input the first word they think of when they see each picture. Each participant's input will formulate a word cloud.
- All trainers must play as well to guide the game in the right direction and to bring about some humour too.

#### b) Mentimeter 2: 'Guess WHO?'

- Using an interactive presentation software such as the Mentimeter, pre-prepare 3 sets of images (each set should have three images) for the participants to choose their answer from. Examples of questions can be:



1. *Who is the most popular artist in Malaysia?*
2. *Who is the highest-paid YouTuber?*
3. *Which is the most popular actor?*

- Ask each participant to scan the barcode.
- They will then vote for what they perceive to be the best answer to the respective questions.

#### c) Mentimeter 3: Am I 'Excluded' or 'Exclusive'?

- Using an interactive presentation software such as the Mentimeter, pre-prepare 10-15 examples of offensive name calls (could be based on race/religion/state/disability/etc.) commonly used in Malaysia. E.g. Babi, Keling, Belacan.
- Ask each participant to scan the barcode. They will then need to anonymously vote for which they been called and/or have called someone before.

\* There is a need to exercise caution and sensitivity when doing this exercise given the use of derogative names.

<sup>4</sup> For the purpose of this handbook, extensive references are made to the use of Mentimeter as the interactive presentation tool as this was the tool utilised in the pilot training sessions. Please note that there are alternative interactive presentation tools that can be utilised in the same manner.

**Debrief** *(continue)***d) Mentimeter 4: 'Diversity in my Community'**

- Using an interactive presentation software such as the Mentimeter, ask participants to describe/reflect what 'diversity' is and/or looks like in their respective communities.
- Ask each participant to scan the barcode and to input as many answers as they can.
- Participants' input will generate a word cloud that showcases how differently 'diversity' is perceived and understood, along with the various types of diverse peoples/groups that exist in a community.

**e) Mentimeter 5: 'Malaysia Truly Asia'**

- Using an interactive presentation software such as the Mentimeter, pre-prepare 10-15 general-knowledge questions about Malaysia with multiple choice answers.
- Participants will be required to scan the barcode and to answer the questions.
- Participants who answer all correctly are given a prize.

**f) Mentimeter 6: Development Plans**

- Using an interactive presentation software such as the Mentimeter, pre-prepare 6-9 questions that can gauge participants' understanding of development plans in Malaysia. Examples of questions can be:



1. *What is the duration of the 12<sup>th</sup> Malaysia Plan?*
2. *What new concepts were introduced in the 12<sup>th</sup> Malaysia Plan?*
3. *What does a 'whole-of-society' approach mean to you?*
4. *What SDG goals should be included in the 12<sup>th</sup> Malaysia Plan?*

- Ask each participant to scan the barcode and enter their answers accordingly.
- It will then generate a word cloud of answers based on participants' input.

**g) Mentimeter 7: Our Collective Core Values**

- Using an interactive presentation software such as the Mentimeter, ask the participants to identify what core values are needed to achieve an inclusive society.
- Ask each participant to scan the barcode and enter as many words as they can.
- It will then generate a word cloud of core values.

**Outcome**

All participants' opinions are heard, and the trainers would have a better idea of the participants' perspectives. This will enable them to be able to engage more effectively based on the results and emphasise the key take-home lessons for each Mentimeter exercise. Participants will also be able to understand the existence and importance of acknowledging different perspectives.

**How to Use Mentimeter**

Click on this website:

<https://staffeducation.weblogs.anu.edu.au/files/2020/10/Mentimeter.pdf>

This site will provide step-by-step guidance on how to set up a free account and how to prepare presentations utilising Mentimeter.

**Materials Required**

Copies of printed QR code/Mentimeter code (Each table should have one sheet)

1

**PERKATAAN PERTAMA**

Go to  
www.menti.com



Or use QR code

2

**TEKA SIAPA!**

Go to  
www.menti.com



Or use QR code

3

**ADAKAN SAYA DISISIHKAN  
ATAU MENYISIHKAN?**

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7

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**DISCUSSION 1: This Is Me (SESSION 1)****Purpose**

- This small group discussion is for participants to reflect and express what they have discovered about themselves.
- The discussion aims to delve further into their self to discover their strengths, the values they hold on to and to understand their individual conscious and unconscious biases.

**Debrief**

Participants to refer to the workbook Session 1 and discuss 3 guided questions namely,



1. *What are your multiple identities?*
2. *What are some of your conscious biases?*
3. *What are some of your unconscious biases?*

This discussion is held within their own groups and each participant needs to share and fill in the answers in the respective workbooks.

The group facilitator has to initiate the discussion to encourage participants to share their thoughts and if any participants choose to refrain from sharing, they should be encouraged to write their thoughts in the workbook. The facilitator should also attempt to clear prejudices and to encourage new insights in participants, particularly with regard to understanding that whilst conscious and unconscious biases are normal, they must be addressed.

**Outcome**

Participants will be able to distinguish between conscious and unconscious biases and how and where these biases have emerged, whether it was learned from childhood or through personal experiences. Participants will also understand that it is important to address these biases, in order to build an inclusive and resilient community.

## DISCUSSION 2: Addressing Prejudices and Stereotypes & My Journey on Exclusion (SESSION 2)

### Purpose

-  This small group discussion is for participants to reflect and express what they have discovered about themselves on the topic and to create a safe space for participants to share how they have personally been affected by discrimination and exclusion and to brainstorm on how to be more inclusive in everyday life

### Debrief

Participants to refer to the workbook session 2 and discuss 3 guided questions namely:



1. *What stereotypes relate to you?*
2. *Have you felt excluded before: can you share an example of this?*
3. *Have you been exclusive before, and to whom?*

Participants can choose to share their experiences of being excluded, whether in school, at the workplace, or denied privileges as a citizen of the country. Facilitators leading the discussion should also share personal experiences to encourage participants to share. Discussions/findings should be recorded in the workbook.

### Outcome

Participants are able to understand what prejudices and stereotypes are and how it relates to them. This includes being more aware of how 'exclusion' can look and feel like, particularly if there are stories from other group members. Participants would also have had the time to reflect on whether they have been a 'victim' or an 'aggressor' of discrimination and exclusion, as well as the understanding that a resilient society requires that all individuals and communities are included and cared for.

## DISCUSSION 3: The Good, Bad and Ugly (SESSION 3)

### Purpose

-  This discussion focuses on the fact that everyone, including our own selves, is different and has unique qualities, which go beyond dis/ability, gender, race, religion, etc.

### Debrief

Participants to discuss in their own groups 3 key questions, namely,



1. *How is your community diverse and who are the different groups?*
2. *What are the similarities and differences?*
3. *What are some of the benefits and/or challenges of diversity?*

### Outcome

Participants understand that diversity exists in all corners of society and whilst there are differences and challenges among diverse communities, it is important to recognise how diversity enriches our lives and to ensure that it is appreciated and protected.

## DISCUSSION 4: My Journey to Acceptance (SESSION 7)

### Purpose

- This discussion will allow participants to share what they have learned and discuss the obstacles in the way of their journey to acceptance. Participants at the end will take home four key lessons, namely,



### Debrief

Participants to kick off the discussion by answering three (3) guiding questions:

- Can you list down people in your community who practice the following: 'Tolerance', 'Understanding', 'Appreciation', 'Acceptance';
- Are there individuals/communities who are left behind in your community? and
- How can you be more 'inclusive' in your everyday life?

### Outcome

Participants will understand that in order to build an inclusive community, it requires them to practice and undergo a four-stage process: 'Tolerance', 'Understanding', 'Appreciation', 'Acceptance'.

**GROUP PRESENTATION 1: Reflections (SESSION 2)****Purpose**

○ This exercise is for participants:

To reflect and express what they have discovered about themselves

To create a safe space for participants to share how they have personally been affected by discrimination and exclusion;and

To brainstorm on how to be more inclusive in everyday life.

This safe space also includes participants who hold prejudices and stereotypes, which may be due to ignorance or personal experiences.

**Debrief**

Select a leader to represent the group and make a brief presentation. Participants will then take turns to share their personal experiences and insights on key takeaway lessons from the sessions. Facilitators to ensure that all participants are comfortable enough to share their experiences, be it from side of the 'victim' or the 'aggressor' but to take corrective steps to change their perspectives.

**Outcome**

Participants will learn not to judge a person, whether it be from having prejudices and stereotypes about other individuals/communities or condemning others for having their own. Participants will be exposed to new forms of ideas and perspectives, which will be a good starting point for them to start thinking about how to address issues of discrimination, which usually stems from prejudices and stereotypes.

**GROUP PRESENTATION 2: Reflections (SESSION 4)****Purpose**

- This exercise is for participants to reflect and express what they have learned about people or groups that have been excluded from society.
- This session aims to encourage participants to recognise their own personal journeys as well as the journeys that other people have gone through, as well as to empower them to make the first move by adopting the four-stage process of; 'Tolerance', 'Understanding', 'Appreciation' and 'Acceptance'.

**Debrief**

Select a leader to represent the group and make a brief presentation. Participants will then take turns to share their personal experiences and insights on key takeaway lessons from the sessions. Facilitators to ensure that all participants are comfortable enough to share their experiences, be it from side of the 'victim' or the 'aggressor' but to take corrective steps to change their perspectives.

**Outcome**

Participants will be more aware of the existence of other individuals and/or groups who may have been left behind in their respective communities. This would lead them to understand that to facilitate an inclusive society, there must be greater tolerance and understanding among people. Only then would it be possible to move towards acceptance, and finally appreciation of diversity.

**GROUP PRESENTATION 3: Aligning SDGs (SESSION 6)****Purpose**

- This is to assess participants' understanding of SDGs and whether they were able to link the SDGs to the work carried out by their respective organisations

**Debrief**

Each group will be given 3-5 minutes to deliver their presentations based on the five (5) key questions they were provided during the assignment.

**Outcome**

Participants will be able to align the SDGs with the current work carried out by their own respective organisations as well as the cross-cutting nature of the goals. Participants will be more capable of applying the SDG framework to their programming initiatives, particularly with regard to identifying key communities that require attention.

**Purpose**

- To provide participants with a practical exercise that will help them to align their respective roles with SDGs.

**Debrief**

Based on the table 'Understanding SDGs, on page \*', participants will need to answer five (5) questions, which are:

- Within your agency/organisation, which target groups do you serve? Is anyone left behind in the community?
- Which SDG is relevant to your agency/organisation? Which is not relevant to your agency/organisation?
- Participation is the key to the success of the SDG agenda. What are you/the agency/organisation doing to ensure that everyone is involved with this agenda?
- What do you understand about the 'rights-based' approach?
- What data is available and does everyone have access to it?

Participants will then be required to present their findings in Session 6.

**Outcome**

Participants will gain a better understanding of the SDGs and its relevant to their work.

## STATION 1: Our Common Heritage & Common Destiny (SESSION 5: TALK 10 & TALK 11)

### Purpose

- These talks will provide a deeper understanding of what our common heritage is, as well as existing historical documents such as *Rukun Negara* and the Federal Constitution that promote and protect Malaysia's multi-cultural society.

### Debrief

Participants will be split into three (3) groups. These groups will rotate among the three stations, which will discuss the *Rukun Negara*, Federal Constitution, and Universal Declaration of Human Rights (UDHR), respectively. At each station, participants will be asked to write on Post-It Notes, what they found to be important to them.

At the *Rukun Negara* station, participants will recite the *Rukun Negara* verbatim without reference.

Participants will also be required to discuss and answer four (4) key questions, which are:

- - What is your favourite aspect about living in a multi-cultural society like Malaysia?
- What are the biggest challenges?
- What do you think about the idea of a 'Common Heritage'?
- What do you know about the Federal Constitution and Malaysia's history?

### Outcome

Participants will have a good understanding of the three documents, which are essential in protecting the richness of Malaysia as a multi-cultural society. Participants will also be able to identify the values and challenges of a multi-cultural society, and understand that all Malaysians are equal and have a shared space.

## STATION 2: Leave No One Behind (SESSION 6: TALK 12, TALK 13 & TALK 14)

### Purpose

- This station will enable participants to understand the 12<sup>th</sup> Malaysia Plan, the Shared Prosperity Vision 2030, and the 2030 Agenda for Sustainable Development, through the lens of building inclusive societies.

### Debrief

Participants will be split into three (3) groups.

These groups will rotate among the three stations, which will discuss the 12<sup>th</sup> Malaysia Plan, the Shared Prosperity Vision 2030 as well as the 2030 Agenda for Sustainable Development, respectively. At each station, participants will be asked to write on Post-It Notes, what they found to be important to them.

Participants will also be required to discuss and answer three (3) key questions, which are:



- *What are your views on what it means to have a 'Common Destiny'?*
- *Do you think Malaysia can achieve these goals?*
- *What is preventing us from achieving this agenda?*

### Outcome

Participants are able to understand that the three (3) documents are existing blueprints that can be used to foster an inclusive society. Participants will also understand that a 'Common Destiny' refers to the betterment of all individuals and communities, which can be attained through achievement of the goals as outlined by the abovementioned Plan/Agenda(s).

### Purpose

- This post-training questionnaire aims to measure the depth of reach and relatability of the training content to the participants. This survey will also be used for monitoring and evaluation (M&E) purposes to measure any post-workshop behavioural changes. It is also a time to assess and study what commitments the participants will undertake to implement projects or programmes that are aligned with Building an Inclusive Society.

### Debrief

Provide the surveys to the participants; for convenience, consider using online forms.

The moderator for the session should provide an explanation of the objectives of the survey, as well as the questions within it. Questions should range across different aspects, including:

- a → Technical implementation (Comfort, convenience of venue, audio-visual (AV) quality, punctuality, pre-/post- workshop access to information, etc.)
- b → Workshop content (Relevance and quality of sessions, delivery of content, knowledge of facilitators/speakers, etc.)
- c → Impact assessment (Most impactful session, least impactful session, changes in knowledge, behaviour, and opinion, etc.)

Participants will also be required to

Identify a specific activity that they pledge to undertake within their own communities and/or workspaces

which they believe can foster an inclusive society.

Examples include:

Reaching out to minority members by doing a workshop in a remote region once a month;

or

proposing a particular measure that in the workplace that promotes inclusion, such as regular awareness-raising sessions with staff;

or

organising monthly townhall sessions with local community leaders to discuss local issues.

In order to assess if any behavioral changes have taken place, the organisers should plan for a follow-up discussion with past participants - at least 3 to 6 months after the workshop - to assess whether they were able to carry out their previously identified activity, particularly if there were any challenges that prevented the activity from being carried out, or if there were any factors that facilitated the activity.

This additional information can be very helpful for further measurement, particularly in terms of understanding better the facilitating factors and/or obstacles that exist when implementing lessons learned from the manual. Strategies can then be designed to mitigate these issues for further support.

### Outcome

The organisers will be able to determine the strengths and weaknesses of the workshop modality/content, based on feedback from the participants. This will allow organisers to improve their programming, moving forward. Additionally, organisers will be able to identify and understand the level of impact that the workshop may have on participants.

**Purpose**

- This session aims to provide participants with a platform to share what they have learned from the workshop, including their respective pledges/commitments to strengthen inclusivity within their communities and/or workplaces.

**Debrief**

Invite each participant from each group to share their individual experiences and insights throughout the two-day workshop. Facilitators should take note of any interesting comments and/or commitments that the organisers may want to follow-up on.

**Outcome**

- This session will ensure that all participants are able to speak their minds in a safe environment.
- Participants will also understand that everyone's perspectives may differ, despite going through the same workshop.
- Organisers will also have the opportunity to identify possible follow-up strategies based on information gathered from this session.

## Additional Notes for Trainers

- 1 Familiarise yourself with the text and the definitions of the terminology, particularly those that need to be translated into Bahasa Malaysia.
- 2 Use personal, relevant examples when sharing with the group during discussions, especially on topics relating to multiple identities, conscious and unconscious bias, prejudices and stereotypes, 'excluded' and 'exclusive', etc.
- 3 Create a fun and safe environment so that participants are comfortable enough to share their opinions. Important to establish this in the first session.
- 4 Ensure that each activity is conducted within its time limit. Speakers should practice their respective sessions with a timer. Organisers should have a dry run solely for the content, if possible.
- 5 Keep additional prizes on stand-by, e.g. chocolates, notebooks, pens, as additional incentives for participation.
- 6 Take notes during the discussions and presentations, particularly when participants ask questions or are sharing their experiences/opinions.
- 7 Be mindful of potential sensitivities pertaining to the subject discussed - different participants may have different reactions.

## SUMMARY OF TALKS (1-18)

TITLE	SUMMARY
<b>TALK 1</b> Discovering Your Multiple Identity (15 Minutes)	This talk will help participants understand the concept that each person consists of multiple identities, to assist in identifying their unique values in their individuality.
<b>TALK 2</b> Understanding My Conscious and Unconscious Bias (15 Minutes)	This talk will give a deeper understanding to what conscious and unconscious bias are and where they stem from.
<b>TALK 3</b> Understanding My Prejudices and stereotypes (15 minutes)	This talk will give a deeper understanding on what prejudices and stereotypes are and where they stem from.
<b>TALK 4</b> Understanding Exclusion (15 minutes)	This talk will give an understanding on what is exclusion, who excludes and why they do so?
<b>TALK 5</b> “Same Same But Different” (15 minutes)	This talk is based on the popular catch phrase “Same Same But Different” that provides a deeper understanding on commonalities and differences.
<b>TALK 6</b> Who are you? Understanding Diversity (20 minutes)	This talk will provide a deeper understanding of diversity and tools to identify diversity in the community with the intention to further develop an appreciation for diversity.

TITLE	SUMMARY
<b>TALK 7</b> Inclusion and Exclusion (15 minutes)	This talk provides a deeper understanding of inclusion and exclusion using the SDGs as a tool to identify who are left behind.
<b>TALK 8</b> The Four-Stage Process (20 Minutes)	This talk will give an overview and deeper understanding of the four-stage process and clarify each terminology (tolerance, understanding, appreciation & acceptance). It will also give the participants the tools to identify each stage.
<b>TALK 9</b> Understanding US: As people living in the community (15 Minutes)	This talk will provide an understanding of the various types of communities, the challenges involved, and ways to improve community understanding and relations in a multicultural society.
<b>TALK 10</b> Our Common Heritage (15 minutes)	This talk will provide an understanding of our common heritage based on fundamental principles derived from the Federal Constitution.
<b>TALK 11</b> Our Common Destiny (15 Minutes)	This talk, based on the Universal Declaration of Human Rights (UDHR), will provide participants with a deeper understanding of a 'Common Destiny'.
<b>TALK 12</b> 12 <sup>th</sup> Malaysia Plan (15 minutes)	This talk provides an introduction to Malaysia's 12th Malaysia Plan (2021-2025) with a focus on inclusive development through the 'whole-of-nation' approach.

TITLE	SUMMARY
<p><b>TALK 13</b> Shared Prosperity Vision (15 minutes)</p>	<p>This talk provides a summary of the shared prosperity vision and the key features of Malaysia 's socio- economic development.</p>
<p><b>TALK 14</b> 2030 Agenda for Sustainable Development (15 minutes)</p>	<p>This talk will introduce the 2030 Agenda for Sustainable Development, focusing on the 17 Sustainable Development Goals (SDGs) and the 5 Ps (People, Planet, Prosperity, Peace &amp; Partnership).</p>
<p><b>TALK 15</b> Roles and Responsibility (15 minute)</p>	<p>This talk will give participants an understanding to the 'whole-of-nation' approach including the roles and responsibilities of different local stakeholders such as government agencies, local community leaders, academic institutions and private sector partners</p>
<p><b>TALK 16</b> Conflict Resolution (10 Minutes)</p>	<p>This talk addresses the concerns of conflict, the agenda of government policies in fostering mediation and practical principles in resolving community conflicts for building inclusive communities.</p>
<p><b>TALK 17</b> Collective Leadership and Vision (10 minutes)</p>	<p>This talk gives participants an understanding of the role of collective leadership and vision in fostering sustainability. It also delves deeper into the concept of community resilience</p>
<p><b>TALK 18</b> Where do we go from here? (15 minutes)</p>	<p>This is the last and final talk which highlights good governance themes. It calls on participants to reflect and act as good stewards and citizens.</p>

TALK 1

# Discovering Your Multiple Identity



## WHAT IS AN IDENTITY?

### LEGAL DEFINITION

In Malaysia, all of us have an identity card; a MyKad which contains our name, address and most importantly, a unique number, also known as the National Registration Identity Card (NRIC) number. Other information includes our age, the state that we were born in, as well as what religion we profess.

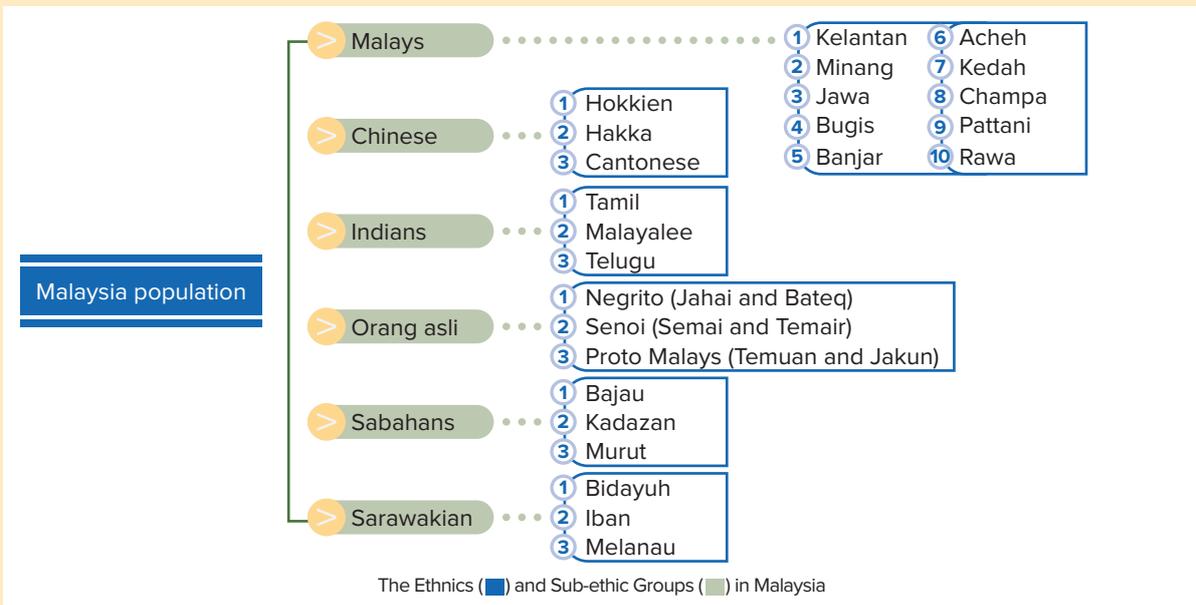
Legal identity, is also one of the goals under the Sustainable Development Goals (SDGs), specifically SDG 16.9, which calls for all individuals to be provided a legal identity, including free birth registrations.

## SOCIO-CULTURAL IDENTITY

Understanding identity also means that we can discuss other variables such as age, culture, education, gender, heritage, language, race, religion, place of birth, qualification, etc.

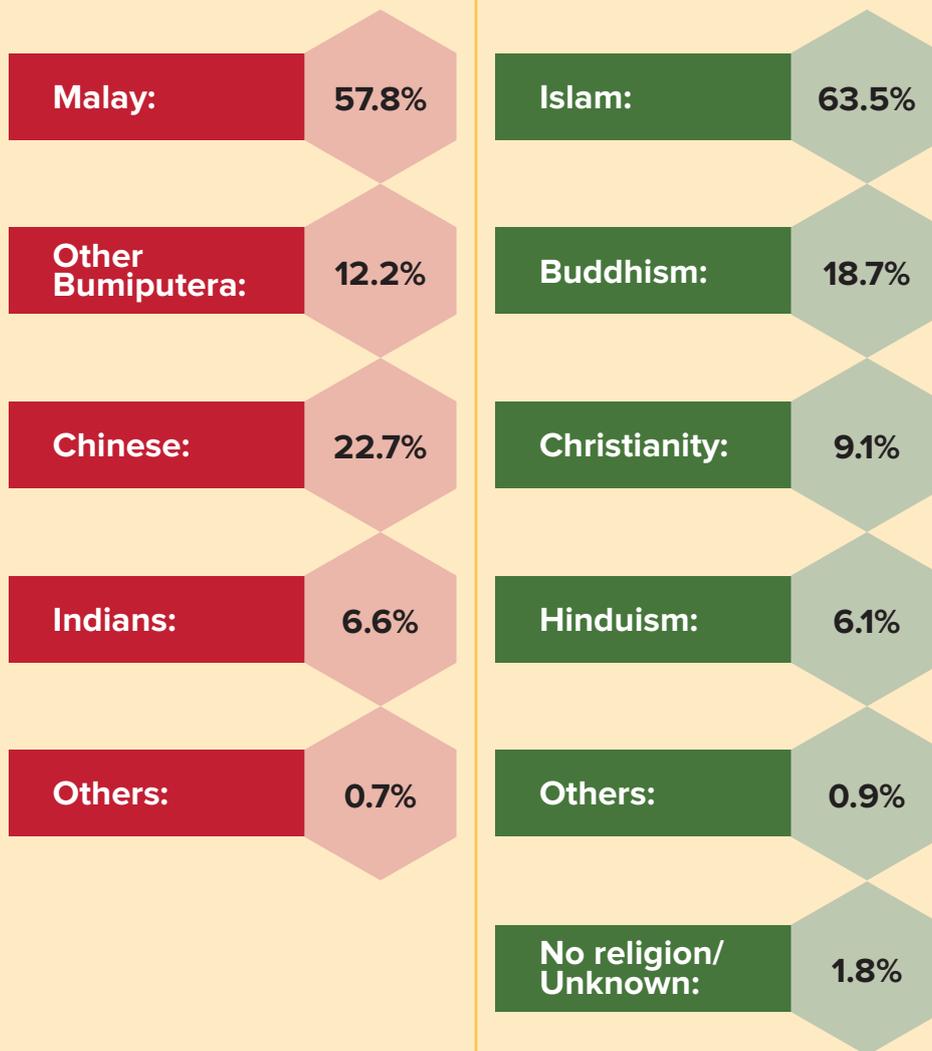
Some people define themselves according to just one identity, such as race or religion, but in reality, everyone has multiple identities. For example, we are all Malaysian citizens. This is a legal right for all those born after Merdeka if their parents were citizens of Malaysia.

We also come from different ethnic groups, e.g. Malay, Chinese, or Indian, etc. These however, are big categories of ethnic groups, which comprise of sub-ethnic groups, as seen in the diagram.



[https://www.researchgate.net/figure/The-Ethnic-rectangle-green-and-Sub-ethnic-Groups-rectangle-yellow-green-in-Malaysia\\_fig1\\_275667667](https://www.researchgate.net/figure/The-Ethnic-rectangle-green-and-Sub-ethnic-Groups-rectangle-yellow-green-in-Malaysia_fig1_275667667)

## Demographics of Ethnicity and Religion in Malaysia



**Source(s):**

Demographic Statistics Malaysia, Third Quarter 2022, Department of Statistics Malaysia (DOSM)  
[https://www.dosm.gov.my/v1/index.php?r=column/pdfPrev&id=MEN2anptL1pCNUZpOHJWTVVPR1ByZz09#:~:text=Malaysia's%20population%20in%20the%20third,\(7.8%25\)%20Non%2DCitizens](https://www.dosm.gov.my/v1/index.php?r=column/pdfPrev&id=MEN2anptL1pCNUZpOHJWTVVPR1ByZz09#:~:text=Malaysia's%20population%20in%20the%20third,(7.8%25)%20Non%2DCitizens)

**Source(s):**

Key Findings Population and Housing Census of Malaysia 2020, Department of Statistics Malaysia (DOSM)  
<https://cloud.stats.gov.my/index.php/s/BG11nZfaBh09RaX#pdfviewer>

## LANGUAGE GROUPS

Linguistically, too, there is diversity. While the national language is Bahasa Malaysia, the existence and usage of other communities' languages is also protected in Malaysia. These language include Chinese and Tamil (along with their respective sub-ethnic dialects) as well as native languages of the various Orang Asal in West Malaysia and the natives in Sabah and Sarawak.

## HISTORICAL AND CULTURAL HERITAGE

While we are all aware of historical events such as the Malayan Independence in 1957 and the formation of Malaysia in 1963, there are many other significant cultural and historical milestones in our history. This includes the history of the Malay people, the arrival of the Chinese and Indians in Malaya as well as other historical events involving Sabah and Sarawak.

## MULTIPLE IDENTITIES

All these historical and cultural experiences enrich us. We need to be proud of being Malaysian but at the same time recognise and appreciate our ethnic/sub-ethnic, cultural, historical, linguistic identities that make us who we are. Therefore, we all have multiple identities.

## SELF-REFLECTION – WHO ARE YOU REALLY?

-  What racial group do you belong to? What is your sub-ethnic group?
-  What is your cultural and linguistic heritage?
-  Do you know any history about your people?
-  Do you have a single or multiple identity?

TALK  
2

## Understanding My Conscious and Unconscious Bias

### Introduction

We are all products of our upbringing. Our thoughts and behaviour; our action and inaction, are impacted by our childhood, i.e. the way we were brought up and shaped by our parents and family.

We are also influenced by our role models in the community; this could be based on our religious beliefs, ethnic influences, celebrities, or just someone that we admire.

These influences could stem from the things that we grew up hearing and/or seeing, in which it has the potential to become a part of our conscious or unconscious bias.

Bias shapes how we view people of another race, another gender, or a differently-abled individual. Essentially, those who are different from us.

For example, when we look at a person driving a Mercedes Benz as opposed to a Proton Saga, we might conclude the one with the expensive car is rich and the other is not. Consciously or unconsciously, we may also show greater respect to the one who looks rich as opposed to the other.

We are basing our choice on the material wealth of the individual and not the individuals' character or qualities.



## WHAT IS BIAS?

“Inclination or prejudice for or against one person or group, especially in a way considered to be unfair”.<sup>5</sup>

### CONSCIOUS BIAS

Biased attitudes that we are aware of.

We know we are being biased – doing it intentionally.

Malicious intent.

Easily observed and determined.

Often involves favourable/unfavourable beliefs or attitudes towards a person and/or group.

### UNCONSCIOUS BIAS

Biased attitudes that operate outside our awareness and control.

We may not be aware that we hold biased attitudes towards certain things or that our behaviour has been influenced by this bias.

No malicious intent.

Can't be easily observed and determined.

Can be in direct contract to the beliefs and values we profess to hold.

#### Source(s):

School of the Art Institute of Chicago, Learn & Unlearn: Anti-racism Resource Guide, April 2020, [https://libraryguides.saic.edu/learn\\_unlearn/foundations6#:~:text=Conscious%20Bias%3A%20Biased%20attitudes%20about,action%20more%20than%20conscious%20biases](https://libraryguides.saic.edu/learn_unlearn/foundations6#:~:text=Conscious%20Bias%3A%20Biased%20attitudes%20about,action%20more%20than%20conscious%20biases)

Examples of bias can be:

Someone who prefers to work with men rather than women because they think women are more difficult; or

A person who does not like to associate with people from different cultures, ethnicities, or religions.

Both conscious and unconscious bias can influence the decisions we make in our day-to-day lives. Bias can also develop over time and if not addressed, it results in a person's inability to make a fair judgement.

<sup>5</sup> United Nations Educational, Scientific and Cultural Organization (UNESCO) and The Organization for Security and Co-operation in Europe (OSCE) Office for Democratic Institutions and Human Rights (ODIHR), Addressing Anti-Semitism in Schools: Training Curriculum for School Directors, UNESCO and OSCE (2020)

## Look beyond racism in Merdeka video to examine its message, says sociologist

Jason Thomas - August 26, 2021 11:00 AM

1.5k  
Shares



1.2k



200



29



*A drawing of Malay, Chinese and Indian boys shown in the Merdeka-themed video.*

**PETALING JAYA:** Amid the controversy surrounding a Merdeka-themed video with racist remarks, a sociologist says Malaysians seem to have ignored the film's overarching message – that children are not born racist.

In the video titled “Mak, Dah Siap!” which went viral on Tuesday, a Malay father is shown describing Indians and Chinese in derogatory terms and stereotyping them as “gangsters” and “drunk drivers”.

He is quickly reprimanded by his wife, but the son soon repeats the same racial slurs and stereotypes mentioned by his father in a drawing he did for homework.

The video then has the boy saying: “I was not born racist, but I was taught.”



*Denison Jayasooria.*

Speaking to FMT, sociologist Denison Jayasooria said the video reflects a “reality” that many Malaysians may yet be comfortable addressing.

“More often than not, videos tend to give positive images and not negative stereotypes, but this (video) is also needed to shock people about the reality on the ground,” said Jayasooria, a research fellow at Universiti Kebangsaan Malaysia.

It shocks you, and you see the direct impact of the father’s perceptions on the next generation (son).

“I think people must view the video based on its intentions and objectives. I think people have missed the video’s message as they might not have got a good understanding of the last statement – that children are not born racist,” he said, calling the video a “communication tool”.

Throughout the video, a disclaimer at the top of the screen says: “The racist words observed in this video are for filming purposes only and should not be practised at all.”

Nevertheless, it has faced a barrage of criticism from parties such as the National Patriots Association (Patriot), which called for action to be taken against the producers to deter others from “damaging the fragile social landscape”.

The Film Directors’ Association of Malaysia (FDAM) also weighed in on the matter, demanding that the home ministry and the Malaysian Communications and Multimedia Commission (MCMC) take appropriate action against those responsible for the video.

Muslim NGO Ikram, which commissioned the video, has since apologised and removed it from its online platforms.

Stating that its original intention was to instil patriotism, Ikram said the main message of the video was to show the “current reality” among some members of the Malaysian community who tend to label other races negatively.

Warning of the dangers of children picking up beliefs about such stereotypes from an early age, Ikram called for the community, and parents in particular, to always set a good example.

In a separate interview with FMT, Ryan Chua, programme director of human rights group Pusat Komang, said Ikram should be lauded for raising the sensitive issue of how racism and stereotypes are spread among the public.



Ryan Chua.

An NGO which promotes equality and the elimination of all forms of racial discrimination in Malaysia, Pusat Komang has been regularly highlighting the rise in racial and religious discrimination through its Malaysia Racial Discrimination Report, which has been published annually since 2015.

“I think this video is a good approach by Ikram to facilitate discussions of this very important topic,” said Chua.

“It could have been delivered better if there were more explanations on why the perpetuating of such stereotypes is not right.

“Though in the video it shows that the child learns those stereotypes from the father, little was done to correct the father’s actions. Nevertheless, we believe that Malaysians must be more open in approaching this matter.

“Children are not born racists, and we believe that this is the main message of the video, and this is what the viewers should take away from this film.”

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TALK  
3

## Understanding My Prejudices and stereotypes

**WHAT IS PREJUDICE & STEREOTYPE?<sup>6</sup>**

Prejudice and stereotyping are biases that work together to create and maintain social inequality.

Prejudice refers to the attitudes and feelings — whether positive or negative and whether conscious or nonconscious—that people have about members of other groups.

Stereotypes are defined as specific beliefs about a group, such as descriptions of what members of a particular group look like, how they behave, or their abilities.

These are all based, not on facts, but opinions and drawing simple conclusions or generalities about people, which after some time is thought of as a fact.

There are also positive and negative stereotypes; for example, categorising a group as being lazy, greedy, untrustworthy, etc.

<sup>6</sup> <https://www.oxfordbibliographies.com/view/document/obo-9780199828340/obo-9780199828340-0097.xml>

## CASE STUDY

### History of Apartheid in South Africa

#### What is Apartheid?

- A system of legislation that upheld segregation against non-white citizens of South Africa.

#### When did it start?

- Racial segregation and white supremacy were already a part of South African policy long before apartheid began.
- The 1913 Land Act - passed 3 years after South Africa gained its independence - enforced territorial segregation by forcing Black Africans to live in reserves. It was also illegal for them to work as sharecroppers.
- After the National Party gained power in 1948, the all-white government began enforcing existing policies of racial segregation. This remained in effect for almost 50 years.

#### What were some of the laws and its impact?

- Non-white South Africans (the majority) were not allowed to live in the same areas as whites and had to use separate public facilities.
- Marriages between whites and people of other races were banned - the Population Registration Act of 1950 classified all South Africans by race, including Bantu (Black Africans), Coloured (mixed race) and white. Another category, Asian (Indian and Pakistani) was later added.
- More Land Acts were introduced that set aside more than 80% of land for the white minority.
- Non-whites were also required to carry documents when in restricted areas.
- Non-whites were denied participation in national government.
- Many families were forcibly separated due to members being assigned to different racial categories.
- Violence against protesters. In 1976, police responded to protests with violence, killing at least 176 people. More than 1000 were also injured. These demonstrations involved thousands of Black children in the Soweto township protesting against a government policy mandating that all classes be taught in the Afrikaans language.

## CASE STUDY

# History of Apartheid in South Africa

### How did it end?

- Persistent internal resistance. For example, the Defiance Campaign was launched in the early 1950s, which encouraged Black South Africans to break apartheid laws, i.e. entering white areas, using white facilities, and refusing to carry identification.
- International campaigns for economic sanctions against South Africa that become stronger in the 1980s. Anti-apartheid activism brought more international attention to Nelson Mandela and other imprisoned activists.
- The fall of the Berlin Wall in November 1989 removed one of the South African government's main defenses that apartheid was required to fight communism.
- In February 1990, Nelson Mandela was released from prison and worked closely with President F.W. de Klerk's government to end apartheid formally. These negotiations lasted for 4 years and ended with the election of Mandela as president.
- In 1996, South Africa initiated a Truth and Reconciliation Commission to address the gross human rights violations that occurred during apartheid.

### Source(s):

Becky Little, Key Steps That Led to End of Apartheid, History.com (2020)

<https://www.history.com/news/end-apartheid-steps>

History.com Editors, Apartheid, History.com (2022)

<https://www.history.com/topics/africa/apartheid>

## Question(s) to consider:



- What other historical examples of stereotyping can you think of?
- What lessons can we learn from this?



## WHAT ABOUT STEREOTYPING IN MALAYSIAN SOCIETY?

In Malaysia, there are also times that we too stereotype people by their race, religion, or by what we think of them. We draw simple conclusions of others based on their racial, religious, gender or socioeconomic status. We draw positive and negative conclusions, which in turn can impact our our relationship with others.

### Two interesting books: -

Prof. Syed Hussein Alatas; The 'Myth of the Lazy Native'

- In this book, he mentions how colonial powers misrepresented the native populations, which cemented colonial ideology and capitalism.

Prof. Amartya Sen; The 'Argumentative Indian'

- In this book, he highlights the importance of the argumentative tradition, which is openness to other ideas, cultures, and that reason must be the basis of all discussions.

## AN EXERCISE TOGETHER



- When you think of a Chinese or Indian or Malay, what are three things that come to your mind?
- When you think of a male or female what are three things that come to your mind?

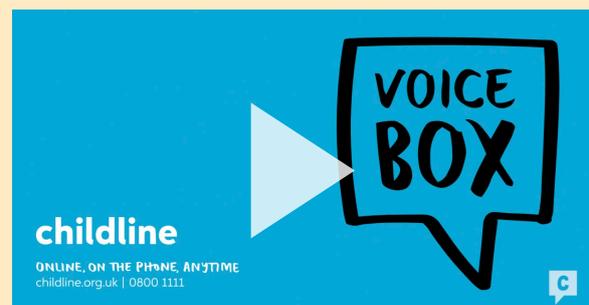
List them and share them. Ask others if your views are rights or just a bias or prejudice d and are we stereotyping others.



## USEFUL RESOURCES

Racial Stereotypes ft. TeeyanaAromi | Voice Box | Childline

<https://www.youtube.com/watch?v=WHmIYaNllqw>



TALK  
4

## Understanding Exclusion



## WHAT IS EXCLUSION?

You can think of it like a power grid that connects various parts of society to each other, providing a link for one part of society to enjoy the same benefits as other segments of society.

Social exclusion refers to the blacked-out areas – communities that are not connected to the grid and cannot enjoy the same benefits and opportunities as everyone else.

These communities are often referred to as ‘marginalized’, and ‘social marginalization’ is another term used to describe social exclusion.

Exclusion describes a situation where not everyone has equal access to the opportunities and services that allow them to lead a decent and happy life.

Opportunities and services that are inaccessible or less accessible include programmes and activities, infrastructure, even basic necessities such as electricity and running water, and services such as public education, healthcare or the social welfare system.

Human rights provide everyone with the same right to have a voice, be treated equally under the law and participate in any programmes or activities.

Social rights, such as healthcare and education are meant to ensure that everyone has a chance to access the same basic opportunities and services that are available to everyone else.

This includes not being able to give input and have their voice heard on the rules of the society in which they live.

In theory, every person has certain rights that should be upheld fully.



## Source:

Jonathan Day, ‘Social Exclusion: Definition, Impact, Examples, Future Opportunities’, Liberties  
<https://www.liberties.eu/en/stories/social-exclusion/43579>



## WHO ARE EXCLUDED?

Examples include:

### Persons with Disabilities (PWDs)

- PWDs are frequently excluded from society given that they face constraints and limitation in accessing opportunities and services.
- E.g. PWDs often suffer from the lack of basic infrastructure such as buildings that have no ramps/elevators/accessible bathrooms/etc.
- Whilst it may seem like a small issue, this can prevent them from participating in public life, sharing opinions on important issues or even voting and having a say in their future.

### Orang Asli & Orang Asal

- These communities, often situated in poor interiors, face exclusion due to discrimination and neglect. Issues include their rights to retain traditional land, customary rights, and also access to basic infrastructure such as water and electricity.
- It was also reported that many Orang Asli face bullying and racism from other students in school, which have led to higher dropout rates and low levels of academic attainment among the community.<sup>7</sup>

### Low-Income Individuals/Families

- The B40 population often experience more difficulty participating in many aspects of society, particularly if unable to afford basic necessities such as food, clothing, housing, public transport, healthcare, etc.
- This community will also find it more challenging to improve their livelihoods, e.g. by getting higher-paid employment, due to the lack of educational or upskilling opportunities, which is needed to compete in today's environment.<sup>8</sup>

<sup>7</sup> Dineskumar Ragu, 'Bullying, racism contribute to high Orang Asli dropout rate, says activist', Free Malaysia Today (FMT), 29 November 2021. <https://www.freemalaysiatoday.com/category/nation/2021/11/29/bullying-racism-contribute-to-high-orang-asli-dropout-rate-says-activist/>

<sup>8</sup> Annie Lowrey, 'Low-Skill Workers Aren't a Problem to be Fixed', The Atlantic (23 April 2021) <https://www.theatlantic.com/ideas/archive/2021/04/theres-no-such-thing-as-a-low-skill-worker/618674/>

### Women/Single Mothers

- Many of those affected are women/single mothers who face exclusion, particularly in the employment sector due to the lack of gender-responsive policies, i.e. policies that address the different needs and priorities of all persons, regardless of their gender.
- In Malaysia, some the leading factors for why women were facing difficulties in reaching executive-level positions included the gender wage gap, gender stereotypes in leadership, and also, motherhood penalty.<sup>9</sup>
- According to a study by the Marshall Plan for Moms, approximately 53% of American women who had children aged between 0 to 5 said that ‘childcare was a factor in their decision to leave the workforce temporarily, work fewer hours or take a less demanding job’.<sup>10</sup>
- For example, many workplaces still do not offer child care benefits that cater to women’s roles as mothers such as providing onsite childcare or nursing rooms. Additionally, capacity-building or empowerment trainings for women also do not take into account their other roles and responsibilities given that programmes are sometimes organised during the day when these women are at home looking after the needs of their family.

### Elderly

- The elderly suffering from the loss of cognitive functioning (e.g. dementia) or loss of mobility, also suffer from exclusion.
- Their physical and/or mental handicap prevents them from accessing or enjoying the rights and benefits accorded to others in society.

<sup>9</sup> Azalea Azuar, ‘More female graduates, but less female workers’, The Malaysian Reserve (15 November 2022) [https://themalaysianreserve.com/2022/11/15/more-female-graduates-but-less-female-workers/#:~:text=Higher%20Graduates%20but%20Lower%20Workforce%20Participation&text=%E2%80%9CLooking%20at%20gender%20distribution%20of,%25%20\(2.2%20million%20persons](https://themalaysianreserve.com/2022/11/15/more-female-graduates-but-less-female-workers/#:~:text=Higher%20Graduates%20but%20Lower%20Workforce%20Participation&text=%E2%80%9CLooking%20at%20gender%20distribution%20of,%25%20(2.2%20million%20persons)

<sup>10</sup> Marshall Plan for Moms, The Business Case for Child Care: How Parent-Focused Employee Value Propositions Help Companies Win The War for Talent, 11 May 2022 <https://marshallplanformoms.com/childcare-report/>



## WHY ARE THEY EXCLUDED?

### Is exclusion done intentionally or unintentionally?

There are various reasons why people can be excluded from society:

- a Deliberate action due to discrimination and stereotyping**  
Example: Often, certain ethnic and/or minority groups will face various types of discrimination, which include difficulties in getting a job or housing due to negative stereotyping.
- b Impact of structural inequalities**  
Example: Children from low-income families only have access to public schools whilst children from high-income families can attend private schools, i.e. better education.
- c Unequal power relations**  
Example: Lack of employment equality and/or political representation for women, as compared to men.

At times, we also see public policies that only cater for one ethnicity/religious community. This could result in other communities feeling excluded. For example, if events are held in community halls linked to places of worship. Or if the language used or food served during the event is not inclusive.



## WHAT IS THE IMPACT OF EXCLUSION?

Exclusion in one area of life can ultimately lead to exclusion in other areas of life.

If an individual is not able to send his/her children to a good school or any school at all, the children will find it more challenging to find a good job;

or

If an individual does not have access to good healthcare, his/her health may deteriorate, which will result in them having to leave their job, thus plunging them into poverty.

In such cases, it becomes harder for a person to change the status quo.

When an individual is socially excluded, this diminishes the chances of getting his/her voice or opinions heard.

Exclusion may even prevent someone from exercising their fundamental right to vote, which remains one of the most basic ways to influence the future path of their society.

Experiences of exclusion will also alienate different groups of people living in the same community. This could lead to other social repercussions, for example, people could turn to crime, violence, or substance abuse.

Very often, trust is lost within the communities, which could lead to suspicion and negative views about the 'other'. This can ultimately lead to misunderstandings or worse, violence between groups.

Every effort must be undertaken to ensure that no part of the community experiences exclusion.



## AN EXERCISE TOGETHER



In your daily life or work, have you ever excluded someone?



Have you come across people who feel excluded? Who are they?



Why did they feel like they were being excluded and what did you do (whether as an individual or part of an organisation) to address this exclusion?



What were the challenges experienced, and/or lessons learned?

## USEFUL RESOURCES

Social Exclusion (Segregation and Social Isolation)

<https://youtu.be/eejmYz0O3YE>



The Psychological Effects of Feeling Excluded

<https://youtu.be/EiPLqifgqcY>



TALK  
5

## “Same Same But Different”

## Introduction

The question before us is how do we see the other person?

When you look, what do you see?

?

Do we see the colour of their skin? Do we see their race? Do you check if they are Malay or Chinese or Indian or Iban or Kadazan or Orang Asli?

?

Do we look at their dressing, i.e. what clothes they wear?

?

Do we see them as male or female?

?

Do we see people as human beings?

We can look at people based on their ethnicity, gender, religion, social status, and every other aspect that makes them different from us,

or

We can also look at them from other dimensions that do not differentiate; aspects that reveal similar experiences with which we can connect, interact and build bonds of friendship.

## SEEING PEOPLE FROM OTHER DIMENSIONS

One way that can encourage people to connect and build social ties with others is to provide them with possible points of similarities and/or shared interests, beyond the traditional categories of ethnicity, gender, religion, etc:

Sports	Food	Jobs
Can people be perceived based on their interest in sports?	Can individuals connect with others through a love for food?	Can shared experiences of having the same job bring people together?
E.g. Who are their favourite athletes? Which teams do they support?	E.g. Do they like to cook? Do they like 'nasi lemak' or do they prefer 'roti canai'?	e.g. What are some of the challenges faced in the workplace and is it the same for them? What do they enjoy about their jobs?

In essence, by adopting different ways of seeing and understanding people, will this provide different and more positive perspectives that can promote inclusion?

## SEEING PEOPLE AS HUMAN BEINGS

Another way is to view them as human beings. When we look at other people, do we take into account their joys and sorrows?

Do we get to know them on a more personal level, their pain and/or life experiences?

In this regard, the Covid-19 pandemic succeeded in highlighting the vulnerability of human beings, regardless of ethnicity, gender, religion or even

socio-economic status. The virus did not take into account any of those categories - everyone was a potential victim, whether rich or poor, male or female.

In order to build a strong Malaysian family, it is essential to stop focusing so much on what makes people different, and to start promoting the idea of viewing 'the other person or community' first and foremost, as human beings.

## CASE STUDY 1

### IN FOCUS: After losing parents to COVID-19, Malaysian children and caregivers are picking up the pieces

It is always a traumatic process for children to suddenly lose their parents to illness. Can looks at how COVID-19 has upended the lives of children in Malaysia.



Vincent Tan

23 Oct 2021 06:01AM  
(Updated: 23 Oct 2021 06:01AM)



Since the pandemic began, more than 4,600 children in Malaysia have lost at least a parent or guardian to COVID-19. (File photo: iStock/kohei\_hara)

KUALA LUMPUR: Muhammad Haidir Rodzi recalled the sadness he felt when his parents succumbed to COVID-19 in quick succession, leaving him to take over the care of his four younger siblings.

Mr Muhammad Haidir, 23, who works as an operator filling cooking gas tanks, recounted how his late father had first developed a fever in late May this year.

Soon after, he tested positive for COVID-19 at the local hospital in Port Dickson and was transferred to a larger hospital in Tampin.

“However, we got a shock phone call that our father had passed away,” Mr Muhammad Haidir said.

After that, his mother also contracted COVID-19. She had a high fever and a cough, before succumbing to the illness.

“I felt very sad, but at the same time, I had to be strong too, because I saw the grief my siblings were going through,” he said.

“I had to be stronger, more composed, to be an example to my brothers and sister.”

Mr Muhammad Haidir and his siblings also tested positive, but only experienced light symptoms and were able to self-isolate at their home in Port Dickson.

For families like Mr Muhammad Haidir’s who lost at least one parent or guardian to COVID-19, such a loss can be devastating amid the economic and social uncertainty.

Responding to a question in parliament, Minister for Women, Family and Social Development Rina Harun said on Sep 20 that 4,422 children under the age of 18 had lost at least a parent or guardian to COVID-19. Of this number, 154 had lost both parents, she said. On Oct 10, Deputy Minister for Women, Family and Social Development Siti Zailah Mohd Yusoff was reported as saying that the number of children who lost at least a parent or guardian has increased to 4,696 as at the end of September. She did not provide an updated figure on those who have been orphaned.

There are now more than 2.4 million COVID-19 cases in Malaysia, with over 28,000 deaths.

There have been various accounts of children who suddenly lost their parents to COVID-19 and the heartwarming actions of those who helped them.

For these children, their immediate and extended families are usually the first ones who step up to care for them.

Meanwhile, assistance has also been extended by both the government and the community at large.

Financial aid and programmes aside, psychologists interviewed by CNA noted that the pandemic has sparked drastic change in the children's lifestyles and routines, and this could amplify the mental health risk factors.

## CASE STUDY 2

# Going to the aid of single mother of five kids

By [New Straits Times](#) - July 12, 2021 @ 9:20am



NSTP/DANIAL SAAD

KUALA LUMPUR: Making use of her Twitter account, New Straits Times journalist Hana Naz Harun posted a news article about a single mother at her apartment in dire need of help after losing her job.

“In the tweet, I asked those who wish to contribute to contact me as I would be getting some food necessities for single mother Kak Siti (Suzanne Anton) and her children.

“I managed to collect about RM700 in cash from friends who wished to chip in as well as in kind. I bought some non-perishable goods and delivered them to Kak Siti at home.”

Hana said she first found out about Kak Siti’s plight from a fellow journalist who interviewed the latter recently.

“I felt really bad for Kak Siti knowing that she’s a single mother with five children.

“And knowing that this is happening in the same block where I live.

“Times are tough for everyone. Since my friends and I have some money to spare, we thought we should just share our rezeki and help out however we can.”

She hoped that others would also play their role in the society by helping others, however small the contribution.



“It’s not so much about the amount of money or food aid. The act of kindness also lets them know that there are people who still care about them.”

Alliance for Safe Community chairman Tan Sri Lee Lam Thye said the problem boiled down to the fundamental issue of economy, which saw many badly hit during the pandemic.

He said the situation worsened as more businesses wound down, resulting in retrenchment of workers who eventually sought help from the public to survive.

“The current situation, with the white flag campaign going on, is a lesson to the government to get rid of the red tape and bureaucracy in sending aid.

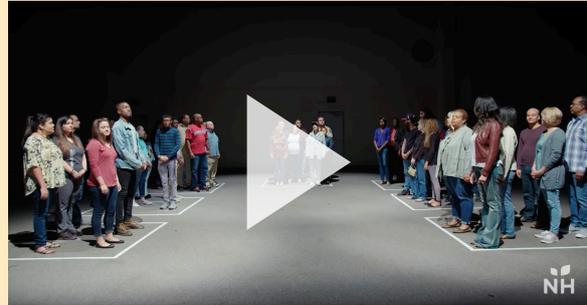
“People who are in trouble get assistance faster when they raise a white flag. Otherwise, they would have to wait for a long time for help to reach them,” said Lee.

<https://www.nst.com.my/news/nation/2021/07/707396/going-aid-single-mother-five-kids>

## USEFUL RESOURCES

Don't Put People in Boxes

<https://www.youtube.com/watch?v=zRwt25M5nGw>



See People as Human Beings

<https://www.youtube.com/watch?v=dBOhxQvVCR8>



TALK  
6

## Who are you? Understanding Diversity

## Introduction

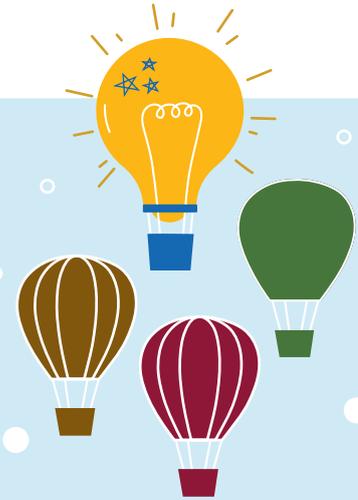
Diversity is about what makes each of us unique and includes our backgrounds, personality, life experiences and beliefs, all of the things that make us who we are.

## Source:

Victoria State Government, Diversity and Inclusion Strategy 2019-2021

The idea of 'diversity' is also usually accompanied by other related concepts such as cultural diversity and multiculturalism, in which:

Cultural diversity refers to the existence of a variety of different ethnic, national, or religious groups within a society.<sup>11</sup>



Multiculturalism refers to the idea that all minority groups should maintain their identities and practices. It rejects the idea of a “melting pot” in which minority communities are expected to adopt and ‘assimilate’ into the dominant (majority) culture.<sup>12</sup>

Malaysia did not take the path of assimilation. Each community was able to maintain its identity and practices, whilst at the same time, accept and adopt cultural aspects from other communities.

Even among the main ethnic groups, there remains a diverse range of differentiating cultures.

For example, within the Malay culture, there are many different practices and traditions that differ depending on the geographical location. Selangor Malays are very different from the Malays in Kelantan or Kedah. Whilst still being called a Malay, there are differences in clothing, dialect, food, historical backgrounds, etc.

As for the Chinese population, the community is also split into various sub-ethnic groups such as Hokkien, Hakka, Cantonese, Foochow, with differences again in dialect, food, shared history and even religion.

Indians too are very diverse, depending on which state they originated from, such as Tamil Nadu or Kerala or from the northern parts of India such as Punjab or Gujarat.

Diversity can be seen more clearly in Sabah, where there are various ethnicities and tribes such as the Murut, Kadazan, Dusun and Bajau, whilst in Sarawak, there are the Iban, Dayak and Kelabit. All of these groups have different styles of dressing, dances, language, religion, etc.

Despite the various differences, every group has accepted Bahasa Malaysia, as the national language of our country, as well as agreed to abide by the Federal Constitution, which protects all communities.

In doing so, Malaysian-born Chinese and Indians are no longer regarded as “pendatang”(immigrants), given that many have lived in Malaysia for over three generations, i.e. Their grandparents may have been migrant workers but with the Malayan independence in 1957, they subsequently became citizens of Malaysia.

<sup>11</sup> <https://www.humanrightscareers.com/issues/what-is-cultural-diversity/>

<sup>12</sup> Sarah Song, ‘Multiculturalism’, The Stanford Encyclopedia of Philosophy (Fall 2020 Edition), ed. Edward N. Zalta <https://plato.stanford.edu/entries/multiculturalism/>

## Recognising the riches of diversity

Khalil Smith wrote an article<sup>13</sup> where he draws a difference between identity diversity and ‘identity diversity’ and ‘cognitive diversity’.

- Identity diversity is about race, gender, and ethnicity.
- Cognitive diversity is about background, experience, knowledge.

Khalil Smith shows from research that the mere presence of racial diversity encourages diversity of thought. Therefore, having diverse ethnic groups enables creativity in the workplace. His study shows that while homogeneous teams may feel more productive, they actually perform worse in comparison.

Diversity is here to stay. We should regard it, as an asset despite its many challenges. Learning to live together in peace, harmony and mutual respect is the mark of a developed civilization.

**Source:**

Prof. Shad Saleem Faruqi, Multiculturalism and Nation Building in a Plural and ‘Divided Society’: The Case of Malaysia, Institute of Strategic and International Studies (ISIS) Malaysia (2021)

## DEVELOPING LENSES OF DIVERSITY IN THE WORKPLACE

The workplace can be a good starting point to begin appreciating diversity as well as developing the lenses for it.

More and more, it is recognised that diversity is an important component of the workplace as it leverages on the different potential, strengths and values that each employee can bring to the organisation.

It is not only important to develop an eye for diversity, but also to feel comfortable with it in the work place. Whilst this is a challenge, it must be remembered that diversity can increase productivity, creativity, cultural awareness and even improve the reputation of your workplace.

<sup>13</sup> Khalil Smith (2019) 4 Reasons Why Identity Diversity Matters  
<https://www.forbes.com/sites/khalilsmith/2019/03/07/4-reasons-why-identity-diversity-matters/?sh=f2d1c864faaf>

## CASE STUDY: BEING A YOUNG MUSLIM GIRL IN THE USA

I will tell you why I dress this way and tell you a little about myself, and in return you will tell me why you talk differently and tell me a little about yourself too.

In a collaboration between TEDxAmana Academy, Maryam along with other school mates were invited to give a talk on the theme of 'Made In The Future' and answering the guiding question of 'What are you doing now to create a future that you want?'

In this video, she shared her personal experiences of how showing kindness can lead to an understanding of what diversity and inclusion really is. She also finds racism as the

root cause of all divisions. In her TedTalk, Maryam expresses her wish to encourage unity and to build a world that stands for one another as well as one that appreciates diversity.

She states, "The way I dress shouldn't matter how people view me in the world. Instead, we should be judged by our actions and character."



What lessons can we learn from Maryam?

Can you think of previous situations where you could have responded to ignorance and stereotyping with kindness?

## USEFUL RESOURCES

How Diverse is MALAYSIA?

<https://www.youtube.com/watch?v=sP7TQvNuz6I>



Diversity and Inclusion:

Lessons in Friendship and Love

<https://www.youtube.com/watch?v=mzu3ira61k8>

Maryam Elassar

**Diversity and inclusion:  
Lessons In Friendship  
and Love**



TALK  
7

## Understanding Social Inclusion

## UNDERSTANDING SOCIAL INCLUSION



Social inclusion is defined as the process of improving levels of participation in people, particularly those who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights.

Social exclusion involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole.”

**Source:**

United Nations Department of Economic and Social Affairs, Identifying Social Inclusion and Exclusion, Report on the World Social Situation 2016



Whilst there are clear-cut cases of individuals and/or communities being included and excluded, there are also those who could be left out unintentionally, as they remain unaware of the services, and therefore are not able to access them. In other cases, the services may be designed in such a way that excludes certain segments of the community.

Therefore, it is important to collect data in order to allow for a meaningful analysis of key aspects of inclusion and also exclusion.

One way to understand social inclusion is to look at the 2030 Agenda for Sustainable Development:

‘...every person should reap the benefits of prosperity and enjoy minimum standards of well-being.’<sup>14</sup>



<sup>14</sup> Ibid, p.e17

It is significant to note that the 17 Sustainable Development Goals (SDGs) provide a very clear set of guidelines for the inclusion of all, an

### Target Group:

Which groups are targeted under the SDGs? The SDGs identifies nine categories; namely, age, sex/gender, disability, ethnicity, origin, religion, economic, other status

### Right-based:

Is the development agenda rooted in rights-based approaches, such as equality, non-discrimination, accountability, empowerment, etc?

### Access:

Do people have access to information/opportunities/services?

### Data:

Is there available data that can provide more information about the population and target groups, including disaggregated data?

### Participation:

Are people able to participate in decision-making bodies and in democratic processes?

## Understanding the SDGs

Themes	SDG REF	SOME DETAILS
<b>1. TARGET GROUPS</b>		
Inclusion for all-social, economic & political	10.2	Nine categories: Age, Sex/gender, Disability, Ethnicity, Origin, Religion, Economic, Other Status

Themes	SDG REF	SOME DETAILS
<b>2. ACCESS</b>		
Access to social protection	1.3	Sex children, unemployed persons, older persons, person with disabilities, pregnant women, new born, work injury victims, poor & vulnerable (1.3.1)
Access to basic services including financial services, new technologies	1.4	For the poor, vulnerable
Access to decent work for all	8.5	Women, men, young people, persons with disability Equal pay for work of equal value Reference to national strategy for youth employment (8.b.1)
Affordable access to information & communication technology & internet	9c	While ref to least developed countries, appreciate to local disadvantage groups
Access transport system for all	11.2	Safe, affordable, accessible and sustainable  Vulnerable situation – women, children, persons with disability & older person
Access to public space	11.7	Safe, inclusive, accessible, green  Target group – women, children, older person, person with disabilities  Victim of physical or sexual harassment (11.7.1)
Access to awareness & capacity building	12.8	Awareness for sustainable development & lifestyle in harmony with nature
Access to capacity building	15.c	Capacity of local communities to pursue sustainable livelihood opportunities

Themes	SDG REF	SOME DETAILS
<b>2. ACCESS</b> <i>(continue)</i>		
Access to justice	16.3	Victims of violence (16.3.1) Unsentenced detainees (16.3.2)
Access legal identity	16.9	For all including birth registration – undocumented people
Access to information	16.10	Right to information act/policy (16.10.2)

Themes	SDG REF	SOME DETAILS
<b>3. PARTICIPATION</b>		
Participation of local communities in improving water and sanitation management	6.b	
Inclusive & sustainable urbanization	11.3	Capacity for participation
Direct participation	11.3.2	Civil society in urban planning management – democratically
Responsive, inclusive participatory & representative – decision making at all levels	16.7	Including all groups in decision making. Any one left out?
Inclusion via multi stakeholder partnerships	17.17	Public, private and civil society

Themes	SDG REF	SOME DETAILS
<b>4. A RIGHTS BASED DEVELOPMENT</b>		
Equal rights to economic resources	1.4	For the poor, vulnerable
Right to land	1.4.2	Legal documentation, perceive rights to the land
Protection of labour rights	8.8	Including migrant workers. Women migrants & those in precarious employment  Occupational injuries by sex and migrant status
Not having the feeling of being discriminated	10.3.1	Personal experience – discriminated against or harassed. Basic of review international human rights law
Fundamental freedoms protected	16.10	
Protection from discrimination	16.b	Promote & enforce non-discrimination laws

Themes	SDG REF	SOME DETAILS
<b>5. DATA</b>		
Providing disaggregated data	10.1.1	B40 & people living 50% below medium income (age, sex & disability)
Inclusion in public institutions-national & local legislatures, public services & judiciary	16.7.1	By sex, gender, disability & population groups
People in decision making	16.7.2	Sex, age, persons with disabilities & population groups

TALK  
8

## From Tolerance to Acceptance (A FOUR-STAGE PROCESS)

### UNDERSTANDING THE TERM SOCIAL INCLUSION

We need to recognise that different people and communities are in different stages of transforming diverse communities into inclusive ones.

The reason for this could be because people have been brought up differently and may lack exposure to other cultures/ethnic/religious communities.

Even today, many communities remain living in isolation from other and only interact occasionally in the marketplace or in the workplace. This may also be because they live in ethnically/religiously singular communities.

We must learn not to be judgmental of others. We also need to be able to analyse and understand the different stages of peoples' consciousness when it comes to diversity. By raising awareness and building confidence, we can help to move them closer towards embracing diversity, while also addressing their fears and prejudices.

There are four stages that can be used to categorise comfort levels:

#### TOLERANCE

This is the ability or willingness to tolerate the existence of another person.

Whilst an individual may dislike or disagree with the other person's behaviour or opinions, they are still able to tolerate them in order to live in peace.

There is limited interaction and no proactive action in wanting to engage or understand the other better.

#### UNDERSTANDING

This level involves the willingness to take the time to understand the other person - their culture, way of life, thoughts.

This is done by reading up on another community and their history. It could also include visits and interactions at the marketplace, workplace, or even within the neighbourhood.

## APPRECIATION

In this stage, people move away from mere curiosity towards an appreciation of others, which includes recognising and enjoying the good qualities of other communities and/or people, their culture, experiences and values.

An example of this could be to learn from another community's success such as their entrepreneurship or business skills. It could also include other areas such as food, music, or even artwork.

Often, due to certain kinds of upbringing or experiences, individuals are more inclined to have negative views of those who are different from them.

However, if the individual is open, this stage allows for them to interact more closely with other communities. Not only would this allow them to understand the differences, but also to appreciate those differences as something positive worth enjoying or even emulating.

## ACCEPTANCE

Acceptance is the final level of this four-stage process. This stage goes beyond understanding and appreciating the other, and moves towards accepting them as co-equals in society, as fellow human beings, and as full citizens of the land.

Seeing others as co-equals is an important psychological state in accepting other - it is more than just recognising the legal status of others. In essence, this stage involves a more human approach where we are able to appreciate and accept others without looking down on them.

In the Federal Constitution of Malaysia in Article 8 (1) "All persons are equal before the law and entitled to the equal protection of the law".

Equality in law, however, is only a legal definition.

There is still the need in our daily lives to accept in our hearts and minds that we are all equal before the law.

One positive way to approach this is to see that the wellbeing of others are interlinked with ours.

In essence, our successes or failures are co-dependent on the successes or failures of the other.

This was clearly seen during the Covid-19 pandemic, in which we realised that our individual health and well-being depended on our collective health and well-being.

## QUESTIONS



What steps can we take to shift away from tolerance towards acceptance?



What are the possible challenges that we may face in this process and how do we overcome them?

## CASE STUDY

# This Malay family gossips in Tamil, shares secrets in Mandarin

Robin Augustin and Dinesh Pushparani - October 27, 2019 9:00 AM

43.1k  
Shares



41.7k



696



594



Meet the polyglot family: (standing) Syah Putra, Zehairi and wife Tia, Syafiqa, and (sitting) Dian, Sherina and Alfin.

**PORT DICKSON:** Palm sugar kuih kaswi cakes on the table and Quranic verses on the wall indicate that living in this house in Lukut, Negeri Sembilan, is a typical Malay family.

And so there is, except that the children trade gossip, plan outings, and argue over the TV remote in Tamil. Or sometimes Mandarin.

Zehairi Mohd Ripin and his wife Praselia Ispati have lived here for 19 years and raised five children.

Their neighbours are mostly Indian and Chinese, with a sprinkling of Malay families.

Their children have grown up speaking Bahasa Malaysia of course, but also Tamil and Mandarin. So how did that happen?

“I used to work in a factory, and my Tamil neighbour looked after my children while I was at work,” Prasetia, or Tia, originally from Surabaya, Indonesia, tells FMT.



*Amma (pink sari) surrounded by her family and Zehairi's.*

That neighbour is Marimuthu Subramaniam, affectionately known to the family as Amma, a Tamil word for mother.

Amma habitually spoke Tamil with the children, Syafiqa, Syah Putra, Dian, Alfin and Sherina as they grew and they naturally picked up the language. And not only the language but many aspects of Indian culture.

“I was really excited that my children were learning the culture of another race,” grins Tia. “And along the way I learned to speak Tamil too!”

The couple sent their children to Chinese schools because they wanted them to learn Mandarin and become familiar with yet another culture.

The result is that the children can now get their tongues around several of Malaysia's languages.

Dad Zehairi is the odd one out now, so the kids speak Malay to keep him in the picture. Unless they have their own reasons not to.

The dream of not needing to whisper secrets in front of others is a reality for these youngsters.

Eldest daughter, Syafiqa, 18, explains that the siblings speak Tamil to each other most of the time, but switch to Mandarin when sharing secrets so their parents won't catch on.



*Puteri Noor Syafiqa says learning other languages doesn't make her less Malay.*

When Tia is out with the children, they chat together in Tamil, which often raises eyebrows, causing people to enquire about their racial background and how they can speak an “alien” language so well.

But the children don't mind. Syafiqa maintains that mastering different languages opens doors to more opportunities. “This doesn't make me less Malay but more Malaysian.”

Fara, the youngest at 11, chips in, “I'm happy to be able to speak different languages as I get to make friends with children of other races.”

Eldest son, 17-year-old Syah Putra, says knowing Tamil enables him to appreciate Tamil music. His father agrees. “At night, you will always hear Tamil songs being sung here.”



*Puteri Noor Syafiqqa says learning other languages doesn't make her less Malay.*

The family also enjoys Tamil movies, and tries to catch at least one every month at the local cinema.

Tamil isn't the only thing they've learned from their amma. Tia can now cook curries, dhal and other Indian dishes. "When I first arrived from Indonesia, I had never eaten any of these; now puri is my favourite."

Daughter Dian, 15, says they always celebrate Deepavali with Amma. "We go to her house and clean it, and help her bake traditional biscuits, then we enjoy the day with her."

Tia is happy that her family is close not to just Amma but all of their racially varied neighbours.

"Here, everyone knows everyone else", she says, and this is borne out as two neighbours stroll in to her house unannounced, as if it were their own.

Tia has one special wish: that more Malaysians would learn the 'Malaysian' languages. "That would be very good for national unity."

But the current climate makes her sad. "These days we see Malays only mixing with Malays, Chinese with Chinese and Indians with Indians."

It seems to her that Malaysians are losing sight of the benefits that flow from the very thing that makes their nation unique and which should be its greatest strength.

"What makes our country beautiful is that we are people of different races."

## USEFUL RESOURCES

<https://www.freemalaysiatoday.com/category/nation/2019/10/27/in-this-malay-home-gossips-in-tamil-secrets-in-mandarin/>

Meet Zehairi and Prasestia's unique family

[https://www.youtube.com/watch?v=te\\_C1CmR5c8&t=3s](https://www.youtube.com/watch?v=te_C1CmR5c8&t=3s)



TALK  
9

# Understanding US: As people living in the community

## Introduction

Diversity is a part of Malaysian society.

Whilst it is multicultural, multiethnic, multilingual and multireligious in nature, there is a recognition that everyone has a place in this land of Malaysia.

It is also important to remember the existence of multiple identities within an individual and that it is possible to have many things in common with others, irrespective of ethnicity, gender, or religion.

It is equally important to understand that there are many notable differences and that these differences are part and parcel of the Malaysian experience.

Hence, it is important for individuals from diverse communities to get to know each other better and to understand the theme of what it means to live together in a community.

## TYPES OF COMMUNITIES

### Rural communities

In rural parts of Malaysia, villages are set across ample land and houses are spread out.

In earlier days, most Malays lived in villages. The majority of these rural villages consisted of monoethnic, monocultural, and monoreligious communities.

In the case of the Indian communities, the majority of them lived in estates or rubber plantations before the 1970s. Similar to the Malay population, these communities were also monoethnic and monocultural in nature. There was little interaction with other communities as the estates were situated in isolated locations.

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## Urban Communities

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The majority of the Chinese started off in small towns, which became bigger and eventually grew into cities. They were also in new villages, which was a British policy during the Communist insurgency after the Second World War.

However, with urbanisation and rural-urban migration, most new communities became multicultural communities living in new housing schemes, which include high rise flats for lower-income households and apartments/condominiums for people who could afford to purchase such places to live in.

At the same time, there was also the emergence and development of 'gated communities' in the cities, where people would live in terrace or bungalow houses (i.e. individual units).

In most cases, urban housing is usually located in multicultural neighbourhoods, which allows for more interaction among people from different ethnic and religious groups.

That being said, there may be a component of class division given that not everyone is able to afford housing in an urban environment, thus, limiting their ability to interact with individuals from other communities.

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## Network Communities

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Network communities are those that are virtual. Many individuals are part of internet groups, which can provide a new form and sense of community.

In the case of urban communities, there may be many people who are more connected to their respective internet communities via their mobile phones, which can be due to work patterns that do not allow for more physical interactions with communities/neighbours around them.

Network communities are also known as communities of interest. This could also be digital communities or communities with specific areas of interest such as sports or music.

## CHALLENGES IN LIVING TOGETHER

In urban areas, there are practical problems in getting families to be active or to take an interest in local neighbourhood activities. This is most likely due to family and work commitments, which result in many urban folk keeping to themselves and their families.

The level of interactions within a neighbourhood would also depend on whether the residents are home-owners or tenants (i.e. temporary residents). In this case, their sense of attachment or responsibility to their neighbours may be less, as compared to long-term/permanent residents.

However, in many neighbourhoods, there are active resident associations or *Rukun Tetangga*, which exist to address local issues such as crime or sanitary issues (e.g. waste collection). Residents are usually more invested in keeping communication lines open among each other in the interest of ensuring the safety and well-being of the neighbourhood.

That being said, there are currently no formal efforts to promote good neighbourly relations for the purpose of enhancing understanding and maintaining peace between different communities, which limits opportunities for shared experiences.

## IMPROVING COMMUNITY UNDERSTANDING & RELATIONS

To build inclusive communities, active involvement at the grassroot level is essential.

As such, there are five practical suggestions that can help to build inclusive communities, which include:

- 1 Getting to know who lives in the community.
- 2 Taking the time to understand each other better.
- 3 Getting to know families in the local housing area.
- 4 Creating a healthy and safe environment for all people of all ages.
- 5 Working together to create positive changes for the community.

In this regard, there is a need for all government agencies and community leaders to develop and implement a Community Engagement Plan.

## Useful Resources

Types of Communities

<https://www.youtube.com/watch?v=NR7z9FbUf5k>



Five ways to Build Community Relations

<https://www.youtube.com/watch?v=Dw23dPJ3sio>



Build Relationships with Community.

<https://www.youtube.com/watch?v=Epk448g0p-M>



Principles of Community Engagement.

[https://www.atsdr.cdc.gov/communityengagement/pdf/PCE\\_Report\\_508\\_FINAL.pdf](https://www.atsdr.cdc.gov/communityengagement/pdf/PCE_Report_508_FINAL.pdf)

TALK  
10

## Our Common Heritage

## Introduction

Malaysians all share a common heritage that is built upon the foundation of the agreement that led to the Malayan Independence as well as the Federal Constitution.

Besides that, in response to the 13<sup>th</sup> May racial riots in 1969, national leaders drafted a common statement referred to as the *Rukun Negara*, which provided the core national philosophies and values for Malaysians.

This section will analyse the Federal Constitution as well as the *Rukun Negara*, in order to better understand the original spirit of the documents and the foundations upon which Malaysia is built upon.

It is hoped that this will clarify further what it means to have a 'common heritage', which will lead to an understanding of what our 'common destiny' is.

## PART 1 GOVERNANCE OF THE NATION

### Constitution is the Supreme law of the nation

The Federal Constitution is the highest law of Malaysian society. It is clearly stated in Article 4 (1) that the Federal Constitution is the supreme law of the Federation.

### Constitutional Monarchy

Malaysia is home to nine royal families, which are headed by Sultans. Each Sultan will take turns to assume the role of Yang di-pertuan Agong (YDPA) every five years.

The Constitution also provides for the Conference of Rulers, which is a council comprising of the nine rulers of the Malay states (Negeri Sembilan, Selangor, Perlis, Terengganu, Kedah, Kelantan, Pahang, Johor, and Perak) and the governors of the other four states (Penang, Melaka, Sabah, and Sarawak). The conference also has a great constitutional role of electing the YDPA. (Articles 32 to 42)

### A Parliamentary Democracy

This system provides for the separation of powers into three parts, which are:

**a** Legislative (Parliament)

**b** the Judiciary (Courts)

**c** the Executive (Cabinet)

It is important for all three components to remain independent in order to play the role of 'check and balance'. (Articles 43 to 68)

## PART 2

# CITIZENS' RIGHTS & RESPONSIBILITIES

### All are equal before the law

Article 8 (1) states that all persons are equal before the law. Article 8 (2) further highlights that there should be no discrimination against any citizens on grounds of religion, race, descent, place of birth or gender.

### Religion and Religious Freedom

Article 3 (1) states that Islam is the religion of the Federation but other religions may be practiced in peace and harmony. There are other legal provisions such as article 11 (1) on religious freedom

- the right to profess and practice and to propagate. But in article 11 (4) there are provisions to control the propagation of any religious doctrine or belief among persons professing the religion of Islam.

### Freedom of Speech, Assembly and Association

Article 10 (1) provides this freedom but also there is a provision that Parliament may pass laws prohibiting this right as found in article 10 (4).

### The Rights of Citizenship

Article 14 provides the details of who is a citizen and how to acquire citizenship. There are two ways. The first is citizenship by operation of the law namely to every person born before Malaysia Day. Secondly, citizenship by registration which is open to wives and children of citizens.

### National Language & Other Languages

Article 152 (1) clearly states that the national language is the Malay language (*Bahasa Kebangsaan adalah Bahasa Malaysia.*)

The Constitution also states that other languages will not be prohibited or prevented, and that Federal and State governments can assist to preserve and sustain the use and study of the languages of any other community [Article 152 (1) (b)].

This provision is very significant for the multilingual nature of Malaysian society and how this enriches Malaysian Society.

### Special Position (*Kedudukan Istimewa*) & Legitimate Interests (*Kepentingan Sah*)

Article 153 provides for the safeguarding of the special position of the Malays and natives of Sabah and Sarawak by the Yang di-Pertuan Agong, in areas pertaining to civil service, educational institutions and in acquiring licenses for trade and business.

### Source:

Laws of Malaysia, Federal Constitution

[https://www.jac.gov.my/spk/images/stories/10\\_akta/perlembagaan\\_persekutuan/federal\\_constitution.pdf](https://www.jac.gov.my/spk/images/stories/10_akta/perlembagaan_persekutuan/federal_constitution.pdf)

## Conclusion



Constitutional literacy within the citizenry and the bureaucracy is rather low.<sup>15</sup>



It is important to remember that the foundations of our common heritage is found in the Federal Constitution. Hence, the Constitution represents Malaysia's consensus document as well as provides for the legal protection of our communities as equal members of the Malaysian family.

<sup>15</sup> United Nations Malaysia & Institute of Ethnic Studies, 'Understanding ICERD: In the Wider Context of the Federal Constitution, Human Rights and Malaysian Society', United Nations in Malaysia, Singapore and Brunei Darussalam  
<https://malaysia.un.org/sites/default/files/2021-07/ICERD%20Booklet%20Final%20June%2024%202021.pdf>

TALK  
11

## Our Common Destiny

## Introduction

This talk will focus on the Universal Declaration of Human Rights (UDHR) and why this document is important for Malaysia.

Malaysia has been a member of the United Nations (UN) since its independence in 1957, and continues to play an active role in the global arena.

Malaysia was also recently elected to the UN Human Rights Council (2022-2024), which is a testament to its commitment towards the advancement of human rights. Examples of processes that Malaysia is involved in at the UN level include the Universal Periodic Review (UPR) as well as the Voluntary National Review (VNR).



#### What is the Universal Periodic Review (UPR)?

The UPR is a mechanism that allows for a periodic review of the human rights records of all 193 UN Member States. Countries are provided with an opportunity to declare what actions they have taken to promote and protect human rights in their countries and in return, receive suggestions for improvements.

#### Source:

United Nations Human Rights Council, Basic Facts about the UPR

<https://www.ohchr.org/en/hr-bodies/upr/basic-facts>



#### What is the Voluntary National Review (VNR)?

The VNR is a process that encourages member states to facilitate the sharing of experiences, including successes, challenges and lessons learned, for the purpose of accelerating the attainment of the 2030 Agenda for Sustainable Development.

The VNRs also seek to strengthen government policies and institutions and to mobilise multistakeholder support and partnerships for the implementation of the 17 Sustainable Development Goals (SDGs).

#### Source:

United Nations High-Level Political Forum on Sustainable Development, Voluntary National Reviews

<https://hlpf.un.org/vnrs>



## THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

### What Is It?

The UDHR refers to an universally agreed-upon document that states the basic rights and fundamental freedoms for all individuals. The Declaration was adopted on 10 December 1948 by the General Assembly of the UN.

The document is not a treaty; therefore NOT legally-binding. However, given that the UDHR has been invoked by various countries over the last 60 years, it has become binding as part of customary international law.

### Why Was It Created?

The development of the UDHR came as a response to the atrocities and experiences that came as a result of the Second World War. With the creation of the United Nations, world leaders thought of creating a road map of key values that could guarantee the rights of every individual everywhere.

### What Does It Say?

The UDHR begins by recognising that 'the inherent dignity of all members of the human family is the foundation of freedom, justice and peace in the world'.

It also states that human rights are universal - to be enjoyed by all people, no matter who they are or where they live.

There are 30 articles in the UDHR that cover civil and political rights, such as the right to life, liberty, free speech and privacy, as well as economic, social and cultural rights, which look at the right to social security, health and education.

### Source:

United Nations, Universal Declaration of Human Rights

<https://www.un.org/en/about-us/universal-declaration-of-human-rights>

Australian Human Rights Commission, What is the Universal Declaration of Human Rights?

<https://humanrights.gov.au/our-work/what-universal-declaration-human-rights>



## WHAT ARE SOME KEY FEATURES OF THE UDHR?

### FEATURES

### COMMENTS

#### Preamble

Inalienable rights, universal respect, dignity and equality for all.

#### Article 1

Free, equal with dignity & rights

All human beings are 'born free and equal', i.e. everyone has personal rights and liberty of action.

They are able to act with 'reason and with conscience'; i.e. everyone has the intellectual power to discern right and wrong.

They should also treat each other in a 'spirit of brotherhood' - i.e. treat others like how they would treat their family.

#### Article 2

Rights & freedoms for all

This qualifies Article 1.

'All' refers to every individual "without distinction of any kind: race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

#### Article 3 & 4

Right to life, liberty & safety

No slavery or servitude; this includes forced labour and human trafficking.

#### Article 5

No torture, cruel, inhumane, degrading treatment or punishment

Corporal punishment, i.e. caning or whipping, is no longer acceptable.

Torture - as a form of investigation and securing confessions - is also not acceptable.

#### Article 6

Right to an identity

Birth certificates and identification cards are a human right.

## FEATURES

## COMMENTS

**Article 7**  
Equality

The law is the same for everyone - there is equal protection against any form of discrimination.

These principles of equality and non-discrimination are the basis of the rule of law.

**Article 8, 9, 10,11,12**

States that everyone should have access to justice; access to fair and public hearings and has the right to be presumed innocent until proven guilty.

It is also prohibited to detain or imprison someone without trial or if there was no legal basis for it.

This right extends to all groups, including groups such as asylum seekers, migrants, stateless persons, irrespective of their citizenship, nationality or migratory status.

**Article 13 & 14**  
Freedom of movement

These rights guarantee the freedom of movement. i.e.

- individuals should be able to travel around the country and choose where to live.
- individuals should have the right to leave one's own country to seek asylum and protection from persecution in another country.

The rights of internally displaced peoples (IDPs) are also provided for - those who are forced to leave their homes due to war and conflict.

## FEATURES

## COMMENTS

**Article 15**  
Rights to Nationality

Without a nationality, it is impossible to exercise all other rights. For example, those without a nationality would not be able to go to school, access healthcare, get a job legally, travel, etc.

This article directly refers to the issue of statelessness, in which it is a state of affairs that will be passed down from generation to generation as there are no opportunities to change nor improve their lives.

**Article 16**  
Rights to marriage & family

Every adult has the right to marry and to have a family - women and men also have the same rights in a marriage, and if they divorce.

**Article 17**  
Right to property

No one should have their property confiscated from them. Groups that often face discrimination in this context include minority communities (indigenous, aboriginal) as well as women, who are often prevented from property ownership due to laws and social norms.

## FEATURES

## COMMENTS

**Article 18, 19 & 20**

Right to freedom of religion & opinion & assembly

**Right to Freedom of Religion** is based on the belief that believers of all religions and secular beliefs should be able to live peacefully with their rights guaranteed by the State.

Remains controversial given that religions and human rights are often viewed as conflicting with each other.

In 2017, the UN Human Rights Office launched an initiative called “Faith for Rights” to engage religious leaders with the aim of building peaceful societies based on human dignity and equality. The initiative resulted in an agreement comprising of 18 commitments on how “Faith” can promote “Rights”.

**Source:**

OHCHR (Office of the High Commissioner for Human Rights) and the “Faith for Rights” Framework

<https://www.ohchr.org/en/faith-for-rights>

**Freedom of Opinion and Expression & Assembly**

- People are entitled to hold any opinion - whether good or bad. But if the expression of the opinion amounts to incitement, it must be outlawed. This is to prevent hate speech that can lead to hatred and violence.
- Governments have a responsibility to protect peaceful assemblies/protests as well as facilitate them. It is a healthy way for citizens to collectively express, promote and pursue positive change.

**Source:**

OHCHR (Office of the High Commissioner for Human Rights), Universal Declaration of Human Rights at 70: 30 Articles on 30 Articles - Article 19

<https://www.ohchr.org/en/press-releases/2018/11/universal-declaration-human-rights-70-30-articles-30-articles-article-19>

HCHR (Office of the High Commissioner for Human Rights), Universal Declaration of Human Rights at 70: 30 Articles on 30 Articles - Article 20

<https://www.ohchr.org/en/press-releases/2018/11/universal-declaration-human-rights-70-30-articles-30-articles-article-20>

## FEATURES

## COMMENTS

**Article 21**

Right to participate in government

This article is based on the belief that:

- a** everyone has a right to participate in the government - whether directly or through chosen representatives, i.e. elections;
- b** the basis of government authority should be the will of the people (*kehendak rakyat*).

**Article**

**22, 23, 23, 24, 25, 26 & 27**

**Economic, Social, and Cultural Rights**

These include the right to social security, work, trade unions, rest & leisure, adequate living standards, education, and cultural life.

**Article 28, 29 & 30**

These articles concern the duties of individuals to society, along with the prohibition of awarding rights to some at the expense of others.



## HOW IS THE UDHR OUR COMMON DESTINY?

The UDHR, i.e. principles of human rights, is often used to identify and prevent human rights violations all over the world.

The UDHR also has the ability to build communities that share a common future or 'destiny' that is based on a common set of goals/standards that will allow **all human beings - regardless of age, ethnicity, gender, religion, nationality, economic status, etc., - to lead a life of freedom, peace, and progress.**

Therefore, given its emphasis on the well-being of human beings, the UDHR can be a unifying factor (i.e. basis for a common destiny) not just among Malaysians but all citizens of the world.

### Useful Resources

Denison Jayasooria, UDHR is not colonial, New Straits Times (31 December 2018)  
<https://www.nst.com.my/opinion/columnists/2018/12/445561/udhr-not-colonial>

Ahmed Shaheed and Rose Parris Richter, 'Is "Human Rights" a Western Concept?'  
The Global Observatory  
<https://theglobalobservatory.org/2018/10/are-human-rights-a-western-concept/>

UN Human Rights, UDHR @ 70: Perspective  
<https://www.youtube.com/watch?v=JaHwy5tdLOY>



**TALK**  
**12-14****Roles and Responsibilities**

## Introduction

This session will explore the importance and relevance of global and national development agendas.

Development planning is becoming more significant given the growing recognition that development can have a lasting impact on people as well as has a role in addressing poverty and inequality.

Three development plans will be reviewed:

**Station 1:**

Sustainable Development Goals (SDGs)

**Station 2:**

Shared Prosperity Vision

**Station 3:**

Twelfth Malaysian Plan (2021-2025)

\* This session will involve breaking up into three groups in order to rotate among the three above mentioned stations.

## STATION 1

# Sustainable Development Goals (2015-2030)<sup>16</sup>

In September 2015, the international community came together to agree upon a set of universal development goals to achieve by 2030.

These goals are known as the Sustainable Development Goals (SDGs) and there are 17 goals that fall under five key dimensions:



The central theme behind the 2030 Agenda for Sustainable Development and its SDGs, is the promise to 'Leave No One Behind' (LNOB).<sup>17</sup>

Malaysia, along with the other 192 countries, adopted the 2030 Agenda for Sustainable Development.<sup>18</sup>

This commitment is reflected in:

- the development of institutional mechanisms for SDG implementation, e.g. the establishment of a National SDG Council chaired by the Prime Minister;
- the alignment of the SDGs with Malaysia's five-year national development plan(s), namely the 11th and 12<sup>th</sup> Malaysia Plan.

So far, Malaysia has undergone two Voluntary National Reviews (VNR), in 2017 and in 2021. Malaysia's next VNR will be in 2023.

<sup>16</sup> United Nations Department of Economic and Social Affairs, Sustainable Development, Transforming Our World: the 2030 Agenda for Sustainable Development <https://sdgs.un.org/2030agenda>

<sup>17</sup> United Nations Sustainable Development Group (UNSDG), Universal Values, Principle Two: Leave No One Behind <https://unsdg.un.org/2030-agenda/universal-values/leave-no-one-behind>

<sup>18</sup> Economic Planning Unit, Sustainable Development Goals <https://www.epu.gov.my/en/sustainable-development-goals>

# THE PILLARS AND FRAMEWORKS OF THE SDGS



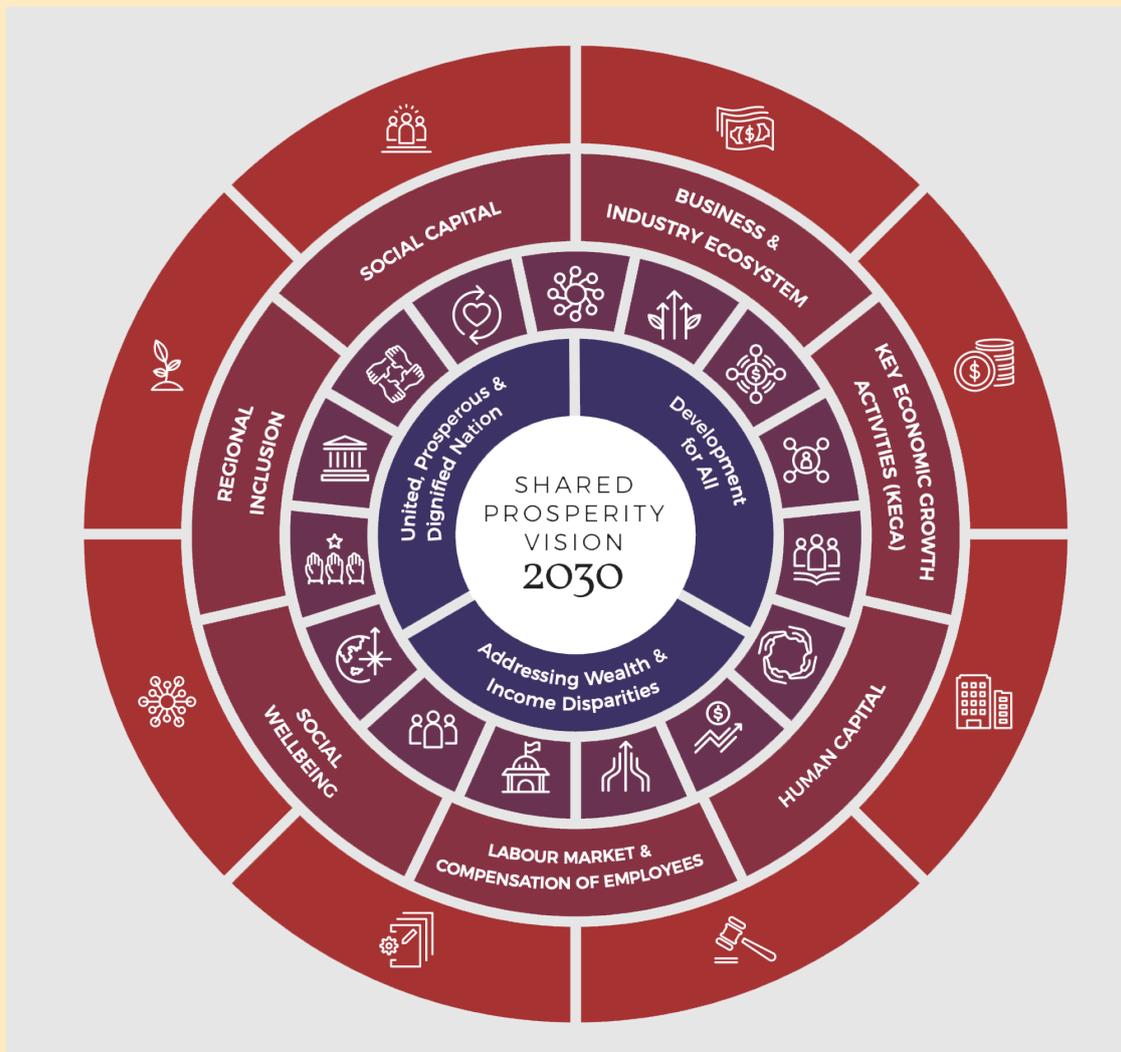
**Source:**  
 SDG.SERVICES, Learning about the Sustainability Leadership Principles  
<https://www.sdg.services/principles.html>

## STATION 2: SHARED PROSPERITY VISION (2030)<sup>19</sup>

On 5 October 2019, the Government of Malaysia launched the Shared Prosperity Vision (2030).

The framework reflects Malaysia’s commitment to achieve sustainable growth along with fair and equitable distribution across income groups, ethnicities, regions and supply chains.

The Shared Prosperity Vision 2030 is also a commitment to strengthen political stability, enhancing the country’s prosperity and ensuring that its citizens are united whilst celebrating ethnic and cultural diversity as the foundation of the country.



**Source:**

Economic Planning Unit, Shared Prosperity Vision 2030  
<https://www.epu.gov.my/sites/default/files/2020-02/Shared%20Prosperity%20Vision%202030.pdf>

<sup>19</sup> Economic Planning Unit, Shared Prosperity Vision 2030: Restructuring Malaysia’s Development Priorities  
<https://www.epu.gov.my/sites/default/files/2020-02/Shared%20Prosperity%20Vision%202030.pdf>



## WHAT IS THE AIM OF THE SHARED PROSPERITY VISION 2030?

To ensure that all Malaysians are able to attain a decent standard of living by 2030.

This development plan underscores the idea that everyone should have access to the wealth and prosperity of the nation, which involves more than just income to include savings, house ownership, health and well-being.



## WHAT ARE THE OBJECTIVES?

- a** Development for All through the restructuring of the economy to be more progressive, knowledge-based and high-valued with full community participation.
- b** Addressing Wealth & Income Disparities across income groups, ethnicities, regionals and supply chains to protect and empower the citizens.
- c** Unified, Prosperous & Dignified Nation in order to showcase Malaysia's role as an economic centre of Asia.



## WHAT CAN BE DONE TO ACHIEVE THE SHARED PROSPERITY VISION 2030?

Improving the flexibility of Malaysia's economic environment to better meet market requirements and ensure sustainable economic growth, which will further reduce income disparities between income groups, ethnicities, regions and supply chains.

Enhancing the capabilities of low-income, economically vulnerable and marginalised groups to improve their general well-being, which will lead to fairer economic distribution.

Strengthening governance and integrity as well as improving the overall understanding of the country's history and narrative with the aim of strengthening social capital and bonds that unite Malaysians.

Malaysia has also adopted a multidimensional poverty indicator that recognises the importance of other dimensions apart from income, such as education, health, and living conditions.

The poverty line income has been revised and there are many initiatives aimed at assisting the bottom 40% of the Malaysian community.

### Source:

Economic Planning Unit, Shared Prosperity Vision 2030

<https://www.epu.gov.my/sites/default/files/2020-02/Shared%20Prosperity%20Vision%202030.pdf>



## WHAT ROLE CAN THE PEOPLE PLAY IN MAKING THE SHARED PROSPERITY VISION A SUCCESS?

One way that communities can help to ensure that the target of Shared Prosperity is achieved is to shape the national narrative and subsequently strengthen national unity. This is necessary for the development of a united and progressive society, which can provide the foundation for the achievement of the Shared Prosperity Vision.

Under Strategic Thrust 7: Social Capital, communities can provide support for governmental efforts that seek to increase peoples' participation in societal activities. The ultimate aim here is to improve levels of confidence and trust within society as well as towards national institutions.

Examples of initiatives include increasing peoples' access to community activities, such as community-based organisations (CBOs), neighbourhood associations, and volunteer activities.

Additionally, Malaysians can also play a more indirect role of monitoring the delivery of community services and to provide feedback where necessary.

Active citizen participation is necessary for progress towards self-reliance and self-empowerment and not towards a model of handouts or dependency.



## IF SUCCESSFUL, WHAT IMPACT WILL THE SHARED PROSPERITY VISION HAVE ON THE PEOPLE?

**Higher levels of income and wealth**

**Improved health and general well-being**

**Stronger levels of peace and social cohesion, particularly between diverse communities**

**Healthier environment**

## STATION 2: Twelfth Malaysia Plan (2021-2025)<sup>20</sup>

The Twelfth Malaysia Plan was launched on 27 September 2021. The document outlines Malaysia's major development policies for five years from 2021 to 2023. The 12MP strongly emphasises the idea of a Malaysian Family (Keluarga Malaysia), irrespective of race, religion, background or geographical location.

### THE THEME OF THE MALAYSIAN FAMILY

The theme of 'family' is currently very relevant given the existing divisions in Malaysian society, particularly with regard to ethnic and religious relations. This theme emphasises and recognises that diversity is an integral part of our 'family', in which there are similarities but also differences among members.

It is important to note that in reading the 12<sup>th</sup> Malaysia Plan, the majority of the programmes

are directed at all Malaysians, even though we often look for specific interventions that benefit our respective communities.

Given that we are all members of the Malaysian family, it is important that we strive to be active citizens and take ownership of the direction of our country by getting involved and encouraging others to participate in Malaysia's Development Plans.

### 'WHOLE-OF-NATION' APPROACH

Another popular theme that was used frequent throughout the 12<sup>th</sup> Malaysia Plan was the term 'whole-of-nation' approach, which underscores the need for cooperation and partnerships between government, private sector and civil society.

In the context of the attainment of the SDGs, the 12<sup>th</sup> Malaysia Plan asserts that collaborative engagements with the private sector, academicians and civil society organisations (CSOs) will be intensified to ensure there are concerted and accelerated efforts taken by all stakeholders to achieve the 2030 Agenda for Sustainable Development.

<sup>20</sup> Twelfth Malaysia Plan 2021-2025: A Prosperous, Inclusive, Sustainable Malaysia  
<https://rmke12.epu.gov.my/en/documents/twelfth-plan>

## MAPPING OF THE SUSTAINABLE DEVELOPMENT GOALS TO THE 12<sup>TH</sup> MALAYSIA PLAN<sup>21</sup>

THEME/ENABLES	CHAPTERS	SDG
Resetting the Economy	<b>Chapter 2:</b> Restoring Growth Momentum	G2, G3, G8, G9, G11, G14, G17
	<b>Chapter 3:</b> Propelling Growth of Strategic and High Impact Industries as well as Micro, Small and Medium Enterprises	G7, G8, G9, G11, G12, G14
Strengthening Security, Wellbeing and Inclusivity	<b>Chapter 4:</b> Enhancing Defence, Security, Wellbeing and Unity	G1, G2, G3, G5, G6, G8, G9, G11, G16, G17
	<b>Chapter 5:</b> Addressing Poverty and Building and Inclusive	G1, G2, G3, G4, G5, G6, G8, G9, G10, G11, G16, G17
	<b>Chapter 6:</b> Improving Regional Balance and Inclusion	G6, G7, G8, G9, G10, G11, G17
	<b>Chapter 7:</b> Enhancing Socioeconomic Development in Sabah and Sarawak	G1, G2, G6, G7, G8, G9, G10, G11, G15, G17
Advancing Sustainability	<b>Chapter 8:</b> Advancing Green Growth for Sustainability and Resilience	G2, G6, G7, G11, G12, G13, G14, G15
	<b>Chapter 9:</b> Enhancing Energy Sustainability And Transforming the Water Sector	G6, G7
Developing Future Talent	<b>Chapter 10:</b> Developing Future Talent	G4, G8
Accelerating Technology Adoption and Innovation	<b>Chapter 11:</b> Boosting Digitalisation and Advanced Technology	G1, G2, G3, G5, G8, G9, G10, G11, G17
Enhancing Connectivity & Transport Infrastructure	<b>Chapter 12:</b> Enhancing Efficiency of Transport and Logistics Infrastructure	G9, G11
Strengthening The Public Service	<b>Chapter 13:</b> Strengthening Public Sector Service Delivery	G11, G16, G17

<sup>21</sup> Modified from EPU presentation at the National SDG Steering Committee (Nov 16, 2021)

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## Roles and Responsibilities

## Introduction

In the previous sessions, talks and discussions had focused on taking participants on a self-discovery journey of understanding of how they viewed themselves as well as others in the community.

Additionally, the sessions also looked at instilling a sense of appreciation for diversity as well as pride in being Malaysian - all of which would eventually lead to us playing an active role in building inclusive communities.

This session, however, will discuss the roles and responsibilities of civil servants as well as grassroots community leaders and civil society organisations (CSOs) in addressing poverty and reducing inequalities in their respective communities.



## WHAT ARE THE ROLES AND RESPONSIBILITIES?

In Malaysia, we have Federal, State and local government agencies. All three have different mandates, reporting structures, as well as funding sources.

The primary duty of government agencies is to provide services such as welfare, education, health, poverty eradication, housing, policing, traffic and enforcement, maintenance, waste clearance, land and forest management including addressing environmental issues and concerns.

Some of these services are also provided by the private sector such as private hospitals and clinics, private and international educational institutions, and even housing.

However, for the lower-income population (or bottom 40%), the main drivers and providers of services are these government agencies.

In many cases, civil society and local communities complement the services provided by both public and private sectors, through voluntary and/or not-for-profit initiatives.



## WHO IS RESPONSIBLE?

Building inclusive communities requires a multistakeholder approach - cooperation and partnerships between local actors.

**‘Whole-of-government’ approach** – Given that many local issues are multidimensional, it is imperative that all government agencies and departments communicate and cooperate in order to prevent any potential gaps in the delivery of services to the local communities.

**Local community leaders** – The local community leaders and their committees must also play an active role in supporting the agencies in identifying those in need, mobilising encouraging community participation.

**Academic institutions** – At the district level throughout the country, there are educational institutions (colleges and universities). The lecturers can play a role in providing input through research and data collection, as well as professional and academic advice.

**Private sector partners** – The business community can assist in solving and addressing local issues and concerns. They can help finance as well as undertake socio-economic projects including enhancing employment opportunities and adopting more sustainable approaches when implementing local economic developments.



## WHAT ARE THE CHALLENGES?

Difficulties in resource mobilisation, i.e. lack of resources, for SDG localisation initiatives due to Covid-19.

Gauging the effectiveness and/or ineffectiveness of programming, due to the lack of monitoring and evaluation mechanisms and strategies.

There is also a lack of data available - including disaggregated data - as well as access to it.

Differences in federal and state government priorities, which could result in implementation gaps.

This usually occurs when attempting to translate federal policies into on-ground interventions - at times, these policies may not fully benefit the intended communities.

Absence of formalised consultations between government agencies and community-based organisations (CBOs)

This could result in a deficit of trust that prevents partnerships among key stakeholders.

Lack of input from CBOs could result in policies that are not practical or relevant.



## HOW CAN WE OVERCOME THESE?

There is a need for strong collaboration at the ground level

This is a multi-stakeholder group for the purpose of addressing economic, social and environmental concerns at the grassroots level.

The Voluntary National Review Report (2021)<sup>22</sup> recognised the need for setting up of an inter-agency SDG delivery taskforce at the district level to ensure close partnership and cooperation among all the agencies, community groups and business sector.

At the district level there are now groups on poverty, natural disasters, and infrastructure and we now need a wider group of representatives as an SDG group.

<sup>22</sup> Economic Planning Unit (EPU), Malaysia Voluntary National Review (VNR) 2021  
[https://www.epu.gov.my/sites/default/files/2021-07/Malaysia\\_Voluntary\\_National\\_Review\\_%28VNR%29\\_2021.pdf](https://www.epu.gov.my/sites/default/files/2021-07/Malaysia_Voluntary_National_Review_%28VNR%29_2021.pdf)

## A CASE STUDY OF A CIVIL SERVANT

In his memoir, 'Given In Trust'<sup>23</sup>, the late Tun Ahmad Sarji, who was the former Chief Secretary to the Malaysian Government, shared his experiences as a District Officer (DO) of Rembau and Port Dickson (between 1963 and 1966). He wrote that 'the quality most admired in a District Officer at that time was 'executive ability', that of being able to handle any situation effectively.'<sup>24</sup> His experiences essentially highlighted the unique role played by the DO in local governance administration, as the key local officer in charge of security and social development.

Less than three years into service, Tun Ahmad Sarji's rapid rise to DO at the young age of 25 - due to his competence and hard work - brought him to the attention of Tun Abdul Razak, the then Prime Minister of Malaysia.

In line with his own perceptions of what the role of civil servants should be, Tun Abdul Razak's landmark "Directive No 1", which established the "Operations Room - Red Book" system of project planning, scheduling and monitoring for public servants, was "...[a] remarkable edict...[that] had a single and simple objective to speed up

implementation of development projects and as one newspaper commentator put it, to 'eliminate delays or difficulties'<sup>25</sup>. In other words, the 'Red Book' was a mechanism to better receive, coordinate and implement information from the grassroots for the purpose of improving rural development.

Tun Ahmad Sarji also highlighted the 'seven deadly sins of bureaucracy', which include among others, interdepartmental jealousy in the execution of Government functions; conflicting departmental policies; and lack of day-to-day cooperation between Government officers on the ground mainly due to lack of understanding of each other's task and responsibilities<sup>26</sup>. He argued that 'strong development plans and policies were insufficient for Malaysia's success, and that a government dedicated entirely to serving the needs of the people was far more necessary'.<sup>27</sup> Additionally, he stressed that change in public administration and socio-economic development could only be achieved if administrative challenges at the political level were recognised.<sup>28</sup>

## USEFUL RESOURCES

Astro Awani, Panggilan Video | Mengenang Tun Ahmad Sarji  
<https://www.youtube.com/watch?v=NUTzbqj5Q>

Missing Ding Jo-Ann, Knowing our heroes  
<https://thenutgraph.com/knowning-our-heroes/>



<sup>23</sup> Tun Ahmad Sarji, Given In Trust, MPH Publishing Sdn. Bhd. (2011)

<sup>24</sup> Ibid., Given in Trust, pg.167.

<sup>25</sup> Tun Ahmad Sarji Abdul Hamid, 'My Recollections of Tun Abdul Razak', MPH Group Publishing Sdn. Bhd. (2016)

<sup>26</sup> Tun Abdul Razak, 'Speech by the Deputy Prime Minister at the Opening of the Afro-Asian Seminar at Dewan Tunku Abdul Rahman', Kuala Lumpur on 24th October 1966.

[http://lib.perdana.org.my/PLF/Digitisation\\_MTAR/MTAR\\_Speech/Ucapan%20TAR%201966/Speech%20by%20The%20DPM%20at%20The%20Opening%20of%20The%20Afro%20Asian%20Seminar%20at%20Dewan%20Tunku%20Abdul%20Rahman%20Kuala%20Lumpur%20on%2024th%20October,%201966.pdf](http://lib.perdana.org.my/PLF/Digitisation_MTAR/MTAR_Speech/Ucapan%20TAR%201966/Speech%20by%20The%20DPM%20at%20The%20Opening%20of%20The%20Afro%20Asian%20Seminar%20at%20Dewan%20Tunku%20Abdul%20Rahman%20Kuala%20Lumpur%20on%2024th%20October,%201966.pdf)

<sup>27</sup> M. Fakhurrrazi Ahmad, 'Obituaries: Tun Ahmad Sarji Abdul Hamid (1938-2021)', Islam and Civilisational Renewal, 12/2 (2021), pg. 390.

<sup>28</sup> Ibid., pg. 390.

## Conflict Resolution & Community Mediation

### Introduction

This section will focus on conflicts in the community as well as how to resolve them using mediation. It is important to understand that conflicts within communities are inevitable, and that they present us with opportunities to understand further the dynamics of inter-community relations for the purpose of improving them.

This talk will also explore the role of national policies such as the National Unity Policy and the National Unity Blueprint (2021-2030), which lays out a multi-stakeholder approach to fostering social cohesion.

### COMMUNITY CONFLICTS

In every community, there are bound to be times when conflict occurs, which can include national protests and/or ordinary disagreements due to local grievances.

On the one hand, grievances at the local level (i.e. neighbourhoods) may involve misunderstandings that concern issues related to parking, rubbish clearance, noise or loud music, etc. In a study undertaken in 2016 of problems of an urban community, some of the key issues that were highlighted include 'infrastructure, social ills, national unity, management, and governance concerns.'<sup>29</sup> These were challenges particularly faced by the B40 community who lived in high-rise low-cost flats.

On the other hand, Malaysia has also experienced much more serious conflicts such as the 13<sup>th</sup> May racial riots in 1969, which resulted in many people losing lives and properties. Politically motivated, the outbreak of violent rioting resulted in at least 196 civil deaths, with 439 injured and 9,143 arrested in Kuala Lumpur.<sup>30</sup> Since then, there have been other sporadic cases of conflict, such as the Kampong Medan tragedy in 2001<sup>31</sup> as well as the Hindraf protests in 2007.<sup>32</sup>

Solving these types of conflict will require different strategies but at the heart of it all, it involves dialogues with the local communities to understand the range and depth of their grievances.

<sup>29</sup> Institute of Ethnic Studies (KITA), Part 2: 'Urban poverty, public policy & community-based development' in *Inclusive Development for the Urban Poor & Bottom 40% Communities in Malaysia*, ed. Denison Jayasooria, p.36.

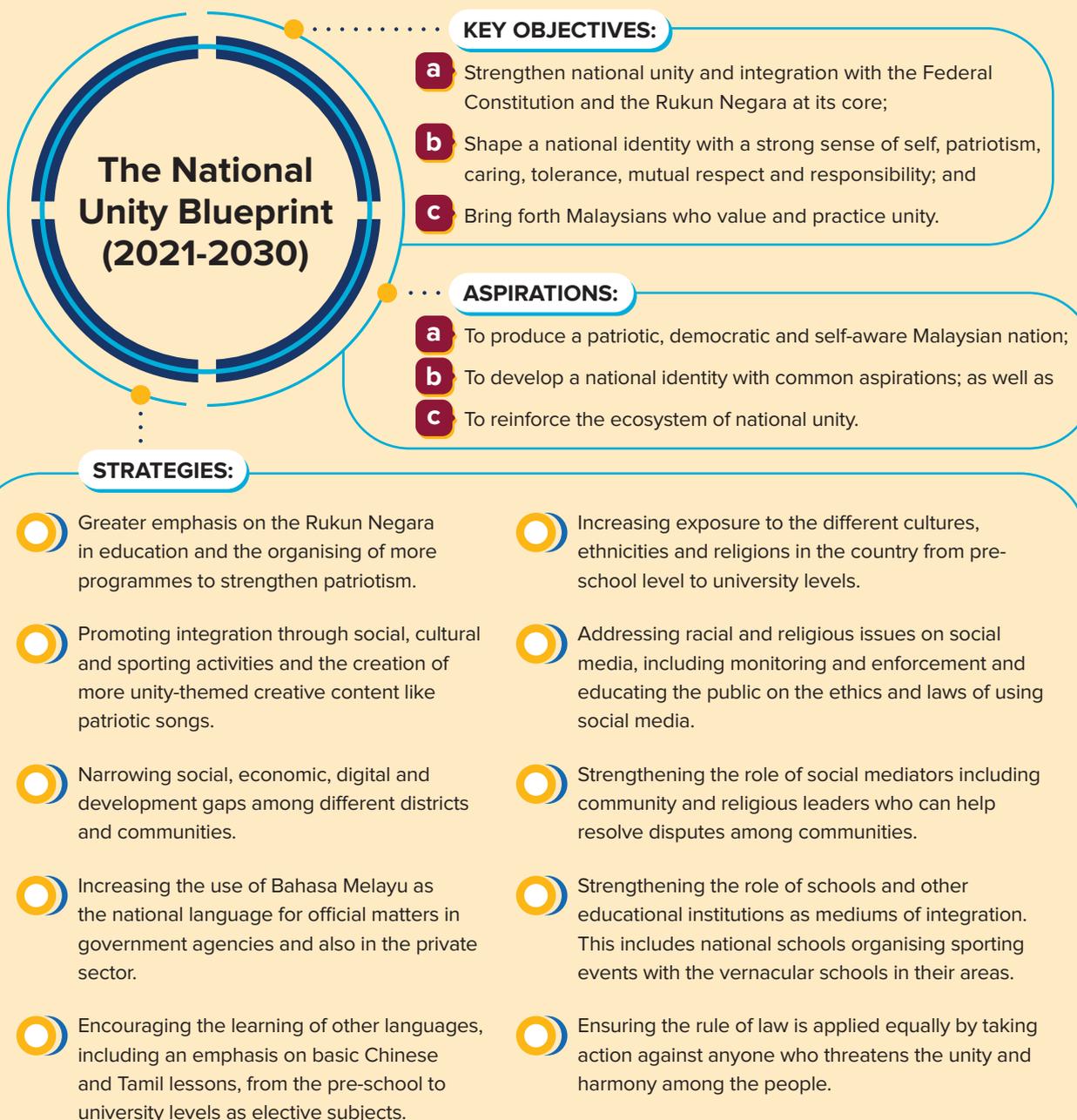
<sup>30</sup> Ying Xin Show, 'Narrating the racial riots of 13 May 1969: gender and postmemory in Malaysian literature', *South East Asia Research*, 29/2 (2021), p.216.

<sup>31</sup> Prasana Chandran, 'Remembering Kampung Medan: one year after', *MalaysiaKini*, 8 March 2002, <https://www.malaysiakini.com/news/10633> (Accessed 19 October 2022).

<sup>32</sup> Mark Bendeich and Clarence Fernandez, 'Indian protest rocks Malaysia ahead of polls', *Reuters*, 25 November 2007, <https://www.reuters.com/article/us-malaysia-protest-idUSKLR16504820071125> (Accessed 19 October 2022).

## NATIONAL UNITY POLICY & NATIONAL UNITY BLUEPRINT (2021-2030)

One national initiative that may be able to strengthen community living and understanding between communities is the National Unity Policy and the National Unity Blueprint (2021-2030), which was launched on 15 February 2021.



## NATIONAL COMMUNITY POLICY (DASAR KOMUNITI NEGARA)

The Ministry of Housing and Local Government also launched the National Community Policy<sup>33</sup> on 16 March 2019. Recognising the importance of close networks in promoting harmony and safe living, the policy focuses on strengthening social networks between communities and stakeholders to ensure priority is given to community safety issues.

According to the policy, some of the issues that concern communities in the low-cost and medium-cost housing areas include:

-  Tenants failing to pay monthly rentals and building management fees.
-  Selfish and irresponsible behaviour towards public utilities and common properties.
-  Hygiene and cleanliness issues in the surrounding areas. A low community support system.
-  Lack of unity and a sense of togetherness among the community members.
-  Lack of unity and a sense of togetherness among the community members.
-  Lack of concern towards those in need for example children, the elderly, persons with disabilities (PWD), women, single mothers and the indigent.
-  Social problems among the youth and tenants.
-  Rampant vandalism on public property

<sup>33</sup> Ministry of Housing and Local Government, National Community Policy  
[https://www.kpkt.gov.my/kpkt/resources/user\\_1/MENGENAI%20KPKT/DASAR/National\\_Community\\_Policy\\_Book.pdf](https://www.kpkt.gov.my/kpkt/resources/user_1/MENGENAI%20KPKT/DASAR/National_Community_Policy_Book.pdf)

## COMMUNITY MEDIATION

**Mediation is a process in which disputing parties involve an impartial third party, the mediator who facilitates parties' attempts to arrive at a settlement and a consensual agreement towards resolving a dispute.**

**Source:**

Asian International Arbitration Centre, 'Mediation'  
<https://www.aiac.world/Mediation-Mediation>

One of the 12 strategies of the National Unity Blueprint focuses on strengthening the role of social mediators, including community and religious leaders who can help resolve disputes among communities.

Here, mediation is key, therefore, understanding mediation is necessary.

The Department of National Unity and Integration has designed community mediation programmes to provide mediation as a method of dispute resolution.

In fact, many members of the *Rukun Tetangga* (Neighbourhood Association) members have undergone the programme, given their important role in carrying out unity initiatives by the government in their respective neighbourhoods.



The goal of community mediation is to address the root of the problem and the underlying problem rather than to solve the problem.<sup>34</sup>



Effective conflict resolution requires the act of listening with patience as well as having mutual respect.

The key principle is to identify solutions, without allowing it to escalate into intolerance and violence.

A peaceful resolution of issues requires taking the grievances of people seriously, creating conditions that are conducive for discussion and promoting communication between parties in order to maintain relationships.<sup>35</sup>

<sup>34</sup> Daniel McGillis, 'Community Mediation Programs: Development and Challenges', DIANE Publishing (1997).

<sup>35</sup> Hanna Ambaras Khan and Assoc. Prof. Dr. Nora Abdul Hak, 'Community Mediation in Malaysia: A Step Forward', The Malayan Law Journal, 1 (2014), p. ix.

## USEFUL RESOURCES

Community Mediation Centre, Singapore Model

<https://www.youtube.com/watch?v=dLpFHNkbJTM>



**TALK**  
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## Collective Leadership & Vision

### Introduction

It is important to remember that we are a country of many diverse cultures, experiences, and identities, which means that whilst there are many differences between communities, there are also plenty of similarities that can be leveraged to foster diversity.

Also, to mitigate challenges as well as to build inclusive communities, it is imperative that tolerance, understanding, appreciation and acceptance is nurtured within communities.

Hence, we must also have leaders who have a good sense of community solidarity, understanding, and who have the necessary values that can foster social cohesion and guide a community through challenging times.

Therefore, this talk will explore basic leadership skills, which are necessary for the sustainability of local communities. It will focus on five core values, which will be presented using case studies.

#### A Leader for All

At the neighbourhood level, identity is key and most leaders act through the lenses of their ethnicity and/or religion. In this context, when one lives in a multiethnic and multicultural neighbourhood, there is a need for the local leader to transcend his or her own ethnicity, religious background and conviction to be a leader for all.

#### Appreciate diversity and showing respect

A holistic vision is central. Leaders need to display such qualities and sensitivities to ensure minorities are comfortable. In this context, a leader must appreciate and show respect for diversity as well as recognise the rich traditions of different diverse cultures and histories of the communities living in the neighbourhood.

### **Inclusive leadership**

Local leaders must be inclusive and welcoming to all by being sensitive to their needs and ensure that minority communities, who live amongst the majority, are able to feel at home. In this context, the values of compassion and justice are necessary.

### **Resolving local issues**

It is essential to address unresolved issues and needs quickly. In order to do this, a leader must show humility and sensitivity towards the scope of grievances that exist in the community.

### **Relationship building**

In this context, relationship building and getting to know the communities are an essential quality of local leaders.

Therefore, there is a need to foster exemplary leadership among community leaders and civil servants working at the ground level.

## CASE STUDIES OF COMMUNITY LEADERS<sup>36</sup>

One key finding of a neighbourhood study is that much of the success at the grassroots level is due to the leadership at the local level. Neighbourhood committees do well when their local leader is active, motivated, inclusive and committed to grassroots work. These leaders are able to foster good local teams who in turn seek to do their best at the grassroots level.

Another characteristic of these leaders is that they are in touch with the local people and known to them as well. They have good working relationships with the community and continuously seek to strengthen those relationships. In this regard, it is important to equip and motivate community leaders to establish Pertubuhan Sukarela Kebajikan (PSK).

It must be recognised that grassroots leadership is the catalyst for social change and transformation at the grassroots level. The six case studies - based on a study of 25 neighbourhoods - will highlight the key characteristics and values of local community leaders, which should be recognised and emulated.

<sup>36</sup> From 1 June 2016 to 30 October 2017, the Department of National Unity and Integration commissioned a study to identify social issues that were affecting the B40 population in twenty-five neighbourhoods around the country. A component of the study was also to determine what role local government agencies and organisations can play in finding solutions to these grievances. More information about the study can be found in Denison Jayasooria, 'Localising SDGs among B40 neighbourhoods in Klang Valley, Malaysia: Challenges, possibilities, and lessons drawn from the urban grassroots', UKM Ethnic Studies Paper Series, Institute of Ethnic Studies (KITA), 2020. [https://base.socioeco.org/docs/kita\\_ukm\\_book\\_bil\\_63\\_-\\_localizing\\_sdgs\\_among\\_the\\_b40\\_neighbourhoods\\_in\\_the\\_klang\\_valley\\_-\\_updated\\_23\\_may\\_2020\\_1\\_.pdf](https://base.socioeco.org/docs/kita_ukm_book_bil_63_-_localizing_sdgs_among_the_b40_neighbourhoods_in_the_klang_valley_-_updated_23_may_2020_1_.pdf)

## 1. LEADERSHIP IN ADDRESSING SAFETY ISSUES

En Razlin is the chairman of the *Kawasan Rukun Tetangga (KRT)* in Bandar Tasek Kesuma, Selangor. He served in the army for 21 years. 6 years ago, he retired from the army and moved into a flat he bought, along with others from the army. A number of former army personnel now live in these flats and many volunteer in the KRT to ensure safety and security.

His motto is “*budi kepada tanah*”, in which the objective is to serve others. To him, this neighbourhood is now his kampung (village). He is committed to care and to serve it, noting that everyone who lives there regardless of ethnic or national background (i.e. foreigners) are ‘*manusia*’ (human beings). He also notes that trust, is a key component.

En. Razlin’s background as a former army officer enables him to ensure the safety of the neighbourhood. However, instead of the use of force, the approach has now shifted to an approach that uses soft skills and/or persuasion.

For example, they have caught youths on drugs and sniffing gum. How they approach this issue is by first warning the young people; then informing their parents; and if the problem still persists, they will proceed to alert the authorities.

Besides that, other issues include drinking and gangsterism, particularly among the youth. One effective method that the neighbourhood has employed is by having a volunteer posted at the front entrance of the flats to monitor the entrance/exit to the area. Since the introduction of this security post, there has been a reduction in crime and theft in this area.



Another individual who assists the KRT is En. Mazlan, who is also a former army personnel who has been living there for the past 7 years. He recognises that there are issues concerning inter-ethnic integration. He also recognises the important roles that can be played by the *Skim Rondaan Sukarela (SRS)* (Voluntary Patrol Scheme) as well as the local leaders in ensuring the safety and well-being of the neighbourhood, particularly the poorer families.

In other areas, the KRT at the PPR Hiliran Ampang in Kuala Lumpur have installed 19 CCTV cameras. The KRT actively conduct security rounds, particularly in the evenings. There are three stairs entrances to the floors and in the evenings, they close the two side entrances and only open and guard the centre staircase, where the lifts are situated. The KRT leader, En. Rosazmi, has been the chairperson for the past 2 years. He was also involved in the Residents Association for 8 years prior to that. In his opinion, he did not consider his service as a burden but as part of his ‘*jiwa*’ (soul). In addition to the security initiatives implemented in the neighbourhood, they also have a ‘homestay’ programme, which enables local families to rent out their facilities.

## 2. LEADERSHIP IN RESOLVING INTER-ETHNIC CONFLICTS

En. Yussriy is the KRT chair and local leader of the housing area at *Fasa 10* in Seremban Jaya. He shared about an incident that had taken place in their neighbourhood, which caused inter-ethnic tensions. On 3 December 2014, the walls of the local prayer house and the office of the local political party were sprayed with graffiti writing, which read ‘Mohan samseng Negeri Sembilan’. The background of the incident was related to two warring gangs, fighting for control of the area.



Unfortunately, word of the incident spread fast and beyond the immediate neighbourhood. Some of the locals were worried that it would lead to ethnic clashes, akin to the Kampung Medan incident. Many outsiders also began entering the neighbourhood as they had heard about the possibility of clashes taking place.

Demographically, this neighbourhood comprises of Malays (64%), Indians (22%) and Chinese (13%). Tensions were high between the ethnic groups, given that some individuals from the Malay community wanted to “teach the Indians a lesson”. However, the KRT decided to take firm control of the situation and did not allow outsiders to interfere.

On 7 December 2014, the KRT, comprising of multi-ethnic members, cleaned the walls of the two places to symbolise joint community action by Malays, Indians and Chinese. Whilst allowing the authorities to conduct their investigations, which eventually led to the arrest of several youths for suspected involvement, the KRT acted in the community’s interest by organising this multi-ethnic joint initiative.

That being said, Mr. Yussriy noted that more needs to be done to foster inter-ethnic harmony and understanding in local neighbourhoods.

### 3. LEADERSHIP IN EFFECTIVE NETWORKING WITH AGENCIES & AUTHORITIES

It is only in Jerteh, Besut that one will notice the signboard. It is only in Jerteh, Besut, that one will notice the signboard “*Pusat Rujukan Sosial*”, which is a government initiative to address local issues. which was a Federal government initiative to address local issues. The KRT office served as one such centre where the public could come and lodge their needs for appropriate intervention. The local KRT Chairman is Tuan Hj Mohbin Ishak, and he seems to have good links with both the political leaders at the state and federal levels. Under his leadership, the KRT utilises a group approach to solve community needs and issues.

Some of the examples of issues in the community involved the issuance of permits to taxi drivers as well as access to microloans for hawkers.

Recognising that a key issue was the difficulty in accessing relevant government agencies directly, the KRT proceeded to organise these individuals according to their needs and/or issues, and to then host a discussion between them as a group with the relevant authorities. By placing them in a group, it enabled the community to feel much more comfortable to voice out their opinions.

This is a good example of an effective system of peer support and collective advocacy by providing both sides with a platform and opportunity to raise concerns as well as to respond to those concerns. In this regard, the success of this initiative was clearly a result of the local leader’s ability to organise and respond quickly to the needs of their people, as well as to effectively network with agencies.



## 4. LEADERSHIP IN RELATING TO ALL COMMUNITIES

In some neighbourhoods, there are leaders who are committed to its communities - they have lived amongst them for a long time and maintain close relationships with the individuals/families. In these communities, the leaders are able to relate to all ethnic and religious groups. It is an essential characteristic for a leader as it allows people to feel more comfortable as well as relate better to each other.

A good example of this is the local leader, Puan Som Darawi. Since 2011, she has been the KRT leader at Rumah Pangsa Lereh, Tangga Batu in Malacca. There are 4 blocks of 4-storey flats with 240 units, comprising Malays (68%) and Chinese (29%). Walking around the neighbourhood, it is clear that Puan Som has a connection with the people, in which she is known to them and they are known to her.

Often times, leadership is viewed as a male-dominated role. However, women too can play the role of exemplary leaders if given the opportunity, as seen in the case of Puan Som Darawi.

Hence, it is important to remember not to stereotype leadership roles and to recognise that women leaders have equal abilities as male leaders.



Another notable leader is Mr. Rajah, the KRT leader of Rumah Pangsa Jalan Hang Tuah. There are 783 units in 2 blocks of 20 stories. This is one of the oldest flats in Kuala Lumpur, comprising of Chinese (28%), Indians (22%), Malays (15%) and foreigners (35%).

Interestingly, 61% of the KRT committee is made up of Indians, followed by Malays (26%) and Chinese (13%). Mr. Rajah is very popular with the residents and active in organising various programmes for everyone in the community. In short, he is able to relate to all.

## 5. LEADERSHIP IN ENHANCING COMMUNICATION VIA LINGUISTIC SKILLS

Communication is an important tool in leadership.

Speaking multiple languages could be an important asset. However, while linguistic skills are important, the ability to display apathy, understand other cultures and relate to them are equally significant.

In Lukut, Port Dickson, Puan Tia is married to Encik Zehairi, who is a committee member of the KRT. He is a local Malay and she is from Surabaya, Indonesia - both are Muslims and speak Bahasa Melayu. They have 5 children, the oldest being 15 and the youngest, 8. They have lived in Taman Tun Sambantan for the past 16 years. Encik Zehairi works as a lorry driver and Puan Tia runs a stall, selling sugarcane drinks.



An interesting component of this case study is Mr. Zehairi's initial decision to buy a house in a predominantly Indian neighbourhood (i.e. 80% of the residents are Indians). As a result, Puan Tia decided to learn Tamil in order to communicate more effectively with her neighbours. Since then, all of her children have learned to speak Tamil as it allows them to communicate with other children in the neighbourhood. In addition to that, the children attend a local Chinese-medium school, where they study Mandarin.

Hence, they are a trilingual family, and one that is very much integrated into the community. For example, many in the community tend to approach them for welfare assistance such as food and educational needs. When this occurs, Puan Tia will refer them to the Lukut KRT for resources. Her motto is to help others and to have a spirit of "*bertolak ansur*" (compromise).

This case study highlights how language can bridge ethnic and religious divisions. Additionally, it also shows the importance of taking the initiative to communicate with others in order to foster empathy, trust and understanding between individuals and groups, alike.

## 6. LEADERSHIP TRANSCENDING PARTY POLITICS

One divisive issue in neighbourhoods is the politicisation of the neighbourhood space. Many leaders have double roles as members or leaders of political parties as well as local community leaders. This can sometimes pose a problem, especially if community members are from various political parties and choose to refrain from participating in neighbourhood activities that are being hosted by opposing political parties. In many urban locations, residents in neighbourhoods are affiliated to different political parties. This is more critical when the Federal government and State government differs, as in the case of Selangor and Penang.

Many local leaders have openly admitted that within their neighbourhoods and local KRTs, there are members from different political parties. Nevertheless, the leaders strive not to let their political affiliations become a barrier to participation. Members are reminded to leave politics outside the room and to relate to each other as neighbours.

Puan Som, from KRT Lereh, Malacca, noted that although she is a member of a particular political party, her political affiliation does not hinder her from serving the community. In the KRT programmes, Puan Som makes sure not to use any political logo in the activities.

Encik Abdul Razak from Flat M&N, Petaling Jaya, also notes that the issue of political affiliation was not a problem. He highlights that though they are from 2 or 3 political parties, they still seek to work together on local issues.

Therefore, it is essential to take into consideration complex issues at the ground level, and to realise that politics can be divisive. Hence, local leaders must ensure that they are inclusive when it comes to the different political affiliations within their community. In this regard, the KRT can be a unity hub, not just for various ethnicities and religions, but also for those who have political differences.

TALK  
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## Where Do We Go From Here?

## Introduction

There is a need to focus on good governance in the effort to rebuild better. The 12<sup>th</sup> Malaysia Plan (Chapter 13) envisages to transform the public service into being more sensitive towards the needs of the '*rakyat*', with higher efficiency and productivity.

The main aim is to strengthen recovery, build self-reliance and spur development. It also calls for the eradication of corruption and to re-instill good governance and strong integrity.

## GOVERNANCE AND POVERTY

Corrupt acts by public servants have a negative effect on the delivery and image of the government. Poor citizens (those at the lower rungs of society) bear the consequences of corruption, whereby delivery of services are literally 'stolen' from them.

Corruption is the main obstacle towards achieving successful economic development. Focus has to be given to ensure that abuses in purchasing, enforcement, and licensing does not become prevalent.

## ROLES AND RESPONSIBILITIES

Every level of Malaysian society has a specific role and responsibility to play:

- Members of Parliament, State Assemblies, City/Municipal/District Councils: to formulate policies and laws.
- Mayors, Presidents of Councils, Government Officers: to implement and monitor the policies and laws.
- Citizens, Communities - to practice the policies and laws of the country.

## AGENDA 21

Agenda 21, the Rio Declaration on Environment and Development along with a Statement of Principles for the Sustainable Management of Forests, were adopted by more than 178 Governments (including Malaysia) at the United Nations Conference on Environment and Development (UNCED) held in Rio de Janeiro, Brazil in June 1992.

Agenda 21 is a comprehensive plan of action to be taken globally, nationally and locally by organisations of the United Nations System, Governments, and Major Groups in every area in which human impacts on the environment.

**Source:**

United Nations, Department of Economic and Social Affairs, Sustainable Development, Agenda 21  
<https://sdgs.un.org/publications/agenda21>

## LOCAL AGENDA 21 (LA21)

The Local Agenda 21 is a voluntary process of local community consultation with the aim to create local policies and initiatives that work towards achieving sustainable development. The process involves awareness raising, capacity-building, community participation and the formation of partnerships.

**Source:**

Global Development Research Centre, Sustainability Concepts: Local Agenda 21  
<https://www.gdrc.org/sustdev/concepts/18-la21.html>

## 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

The 2030 Agenda for Sustainable Development was adopted by all United Nations Member States in 2015, which provides a blueprint for achieving peace and prosperity for people and the planet. The essence of the Agenda lies in the achievement of the 17 Sustainable Development Goals (SDGs) by 2030, which includes strategies to improve health, education, reduce inequalities, eradicate poverty, whilst at the same time, addressing climate change and working to preserve the environment.

## THE NEXT STEP

Participants are required to devise an action plan for the next three months. The objective of this is to achieve changes in respective neighbourhoods and/or workplaces, if possible. Feedback from the participants regarding whether this was successful or unsuccessful, including what challenges they faced, will be collected three months after the workshop.

## PENGENALAN RINGKAS

### Kumpulan Rentas Parti Parlimen Malaysia Mengenai Matlamat Pembangunan Lestari

Parlimen Malaysia telah menubuhkan Kumpulan Rentas Parti Parlimen Malaysia pada 17 Oktober 2019 yang merupakan bipartisan dan terdiri daripada pelbagai pihak seperti Ahli Parlimen, CSO, NGO, Ahli-ahli Akademik, dan individu-individu dari sektor awam serta swasta. Pada tarikh yang sama, Parlimen Malaysia meluluskan penubuhan Kumpulan Rentas Parti Parlimen Malaysia Mengenai Matlamat Pembangunan Lestari (All-Party Parliamentary Group Malaysia on Sustainable Development Goals - APPGM-SDG), Malaysian CSO SDG Alliance telah dilantik sebagai Sekretariat rasmi.

Sekretariat APPGM-SDG adalah terdiri daripada wakil-wakil daripada CSO yang berperanan sebagai penyelaras utama, ahli-ahli akademik daripada universiti-universiti awam dan kumpulan pemikir yang menjalankan aktiviti penyelidikan dan CSO serta perusahaan-perusahaan sosial yang menjalankan program dan projek penyelesaian di peringkat tempatan.

Pasukan-pasukan kerja APPGM-SDG sangat bermotivasi dan bekerjasama erat dengan kakitangan pejabat ahli-ahli parlimen dan juga agensi-agensi kerajaan serta bukan kerajaan di peringkat tempatan yang terlibat dalam menjalankan aktiviti penglokalisasi Matlamat Pembangunan Lestari.

Sebuah jawatankuasa APPGM-SDG telah ditubuhkan dengan keahlian daripada kedua-dua Dewan Rakyat dan Dewan Negara. YB Dato' Sri Hajjah Rohani Abdul Karim telah dilantik sebagai pengerusi dan YB Puan Maria Chin Abdullah sebagai naib pengerusi. Jawatankuasa ini telah bersetuju untuk melaksanakan projek perintis di 10 kawasan parlimen pada tahun 2020 dan 31 kawasan parlimen di seluruh Malaysia pada tahun 2021 dengan tema menglokalisasi Matlamat Pembangunan Lestari dengan dana sebanyak RM 1.6 juta pada tahun 2020 dan RM 5 juta pada tahun 2021 daripada Kementerian Kewangan Malaysia.

### Malaysian CSO SDG Alliance

Malaysian CSO SDG Alliance telah aktif sejak Oktober 2015 di dalam hal SDG sebagai sebuah organisasi pakatan yang terlibat di dalam proses pembangunan ekonomi, sosial dan persekitaran. Malaysian CSO SDG Alliance telah bekerjasama dengan Unit Perancangan Ekonomi (EPU) sejak awal kerana EPU merupakan pemacu utama bagi pelaksanaan SDG di Malaysia. Malaysian CSO SDG Alliance juga disenaraikan sebagai antara Ahli Jawatankuasa Pemandu SDG Nasional yang ditubuhkan oleh EPU pada tahun 2016 dan telah mengambil bahagian secara aktif di semua seminar nasional pada tahun 2016 dan 2019 termasuk memberikan input kepada VNR Malaysia (2017 & 2021) dan Hala Tuju SDG Nasional (National SDG Road Map).

Pada peringkat awal penubuhan Kumpulan Rentas Parti Parlimen Malaysia Mengenai Matlamat Pembangunan Lestari (KRPPM-MPL/ APPGM-SDG) oleh Parlimen Malaysia, Malaysian CSO SDG Alliance telah memainkan peranan besar melalui siri-siri perbincangan dengan

Speaker Dewan Rakyat pada masa itu. Sebagai pemain utama dalam mendepankan SDG, Malaysian CSO SDG Alliance telah dilantik sebagai Sekretariat rasmi untuk APPGM-SDG yang diketuai oleh Prof Datuk Dr. Denison Jayasooria.

Malaysian CSO SDG Alliance adalah sebuah Pakatan organisasi yang merangkumi CSO, Akademik, Think Tanks, dan Individu. Sehingga kini, terdapat kira-kira 56 ahli kumpulan dengan 9 daripadanya disenaraikan sebagai *Umbrella Organizations* kepada pakatan. Ahli-ahli kumpulan adalah berbeza antara satu sama lain dengan focus dan kepakaran masing-masing tetapi bergerak maju dengan minat yang sama.

# ISI KANDUNGAN

**01** KATA-KATA ALUAN &  
PENGENALAN

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**02** KENALI PASUKAN KAMI

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**03** GAMBARAN KESELURUHAN  
KURSUS LATIHAN & JADUAL

---

**04** KERTAS KERJA &  
NOTA-NOTA

---

**05** BAHAN-BAHAN TAMBAHAN  
KURSUS LATIHAN

## KATA-KATA ALUAN



### Oleh Pengerusi KRPPM-MPL Dato Sri Hajah Rohani Binti Abdul Karim

Syukur ke hadrat Illahi dengan limpah kurnianya, Sekretariat Kumpulan Rentas Parti Parlimen Malaysia Mengenai Matlamat Pembangunan Lestari (KRPPM-MPL) telah diberi mandat besar oleh UNDP untuk menyediakan modul latihan serta menjalankan kursus latihan Pembangunan Komuniti Inklusif (PKI) ini.

PKI ini dibina di atas paksi Matlamat Pembangunan Lestari atau SDG iaitu “Tiada Sesiapa Ketinggalan” menjadi penambah nilai terhadap gerak kerja utama KRPPM-MPL yang menjalankan penyetempatan SDG di peringkat kawasan parlimen.

Oleh yang demikian, jutaan terima kasih kepada pihak UNDP yang memberi kepercayaan kepada kami untuk membangunkan modul serta melaksanakan kursus latihan PKI ini yang dijalankan di tiga daerah berbeza sebagai kawasan perintis iaitu Petaling, Gombak (Selayang) dan Kuala Selangor.

KRPPM-MPL menghargai dan berbesar hati dapat menjadi sebahagian daripada projek ini kerana ia adalah sesuatu yang dekat di hati kami.

KRPPM-MPL adalah kumpulan dwi-partisan dianggotai oleh ahli-ahli parlimen daripada pelbagai parti politik yang komited terhadap penyetempatan SDG serta memantau pelaksanaannya. Kami kini berada di 31 kawasan parlimen di peringkat akar umbi menjalankan aktiviti pemetaan isu-isu tempatan, pengutamaan isu-isu, pelaksanaan projek-projek penyelesaian dan juga menjalankan kajian semula dasar-dasar kerajaan. KRPPM-MPL disokong oleh Unit Perancang Ekonomi dan Kementerian Kewangan Malaysia. Sekretariat kami diuruskan oleh Malaysian CSO SDG Alliance.

KRPPM-MPL ialah satu model yang baik untuk semangat dwi-partisan yang menekankan cara terbaik bagaimana kita boleh bekerjasama di peringkat akar umbi tanpa mengira latar belakang seseorang.

Kesamaan isu yang dihadapi oleh ahli-ahli parlimen dalam usaha menyelesaikan masalah menggunakan SDG adalah kekuatan terbesar kami.

Pengalaman kami melalui lawatan tapak di 31 kawasan parlimen yang telah kami lawati setakat ini telah memberi kami pandangan yang kukuh tentang realiti dan cara terbaik kita semua boleh bersatu hati dan bergerak ke hadapan untuk menyelesaikan sebarang isu-isu berbangkit dan seterusnya membina sebuah komuniti yang inklusif.

Di dalam proses pembangunan komuniti inklusif ini, kita perlu mengiktiraf keperluan semua kumpulan merentasi latar belakang, jantina, umur, kelainan upaya, etnik, luar bandar atau bandar, kelas dan lain-lain. Peranan dan tanggungjawab penjawat awam dan pemimpin tempatan di dalam pembinaan komuniti inklusif adalah sangat penting. Kita perlu bekerjasama rapat antara satu sama lain demi kepentingan masyarakat dan negara kita.

Saya pasti penglibatan peserta-peserta di dalam kursus latihan ini menunjukkan bahawa kita semua sedang melihat dan menuju ke arah yang sama dan membina komuniti yang inklusif menjadi tonggak utama kita disamping memenuhi SDG dan memastikan Tiada Sesiapa Ketinggalan. Oleh itu, saya ingin mengambil kesempatan ini untuk mengucapkan terima kasih dan memuji usaha serta komitmen anda.

Saya juga ingin mengambil kesempatan ini untuk mengucapkan jutaan terima kasih kepada semua agensi-agensi kerajaan dan organisasi masyarakat sivil yang terlibat di dalam proses penyediaan modul latihan ini dan pelaksanaan kursus latihan.

Sekali lagi, saya mengalu-alukan anda semua dan terima kasih kerana bersetuju untuk menjadi sebahagian daripada proses Pembangunan Komuniti Inklusif ini. Saya mengucapkan selamat maju jaya kepada semua!

## PENGENALAN



### Oleh Ketua Sekretariat APPGM-SDG Prof. Datuk Dr. Denison Jayasooria

Penyediaan modul latihan Pembangunan Komuniti Inklusif (PKI) adalah antara gerak kerja utama yang dijalankan oleh Sekretariat Kumpulan Rentas Parti Parlimen Malaysia Mengenai Matlamat Pembangunan Lestari (KRPPM-MPL) melalui jemputan UNDP. KRPPM-MPL telah aktif di dalam penyetempatan Matlamat Pembangunan Lestari sejak dari tahun 2020 dengan peruntukan khas daripada Kementerian Kewangan Malaysia dan menggalas tanggungjawab untuk melaksanakan beberapa siri intervensi berasaskan komuniti bersama ahli-ahli parlimen.

Sejak dari 2020, kami bekerjasama dengan 31 ahli parlimen daripada pelbagai parti politik. Di dalam menjalankan mandat di peringkat akar umbi, kami menyedari keperluan untuk program pembinaan kapasiti bagi melengkapkan penjawat awam, pemimpin kumpulan masyarakat sivil dan juga kepimpinan masyarakat setempat.

Peluang bersama UNDP ini meningkatkan lagi peranan kami di dalam proses penyetempatan SDG. UNDP telah menjemput saya untuk membangunkan kurikulum latihan Pembangunan Komuniti Inklusif bagi rakyat di peringkat akar umbi terutamanya di peringkat daerah dan kerajaan tempatan.

Pembangunan modul ini diperluaskan untuk mengujinya di tiga lokasi iaitu lokasi bandar (Petaling Jaya), lokasi separuh bandar (Bandar Selayang) dan juga lokasi luar bandar (Kuala Selangor). Pasukan KRPPM-MPL telah pun menjalankan lawatan tapak, pemetaan isu-isu dan keperluan tempatan serta melaksanakan projek penyelesaian berasaskan SDG di ketiga-tiga lokasi ini.

Oleh itu, tambahan komponen program pembangunan kapasiti ini adalah amat bertepatan dan akan memberi nilai tambah kepada gerak kerja KRPPM-MPL. Ketiga tiga kawasan ini juga akan menjadi kawasan perintis sebelum modul latihan dimuktamadkan dan digunakan di kawasan-kawasan lain juga.

Buku kerja peserta PKI ini disediakan untuk anda sebagai rujukan mudah kepada proses pembangunan komuniti inklusif. Ia mempunyai maklumat asas yang diperlukan tentang keterangkuman dan pengecualian, tanpa meninggalkan sesiapa di belakang.

Bagi melaksanakan program ini, kami menubuhkan Kumpulan Keterlibatan Pihak Berkepentingan dengan komposisi wakil-wakil daripada agensi utama kerajaan dan juga organisasi masyarakat sivil. Perbincangan kandungan kursus serta proses pengambilan peserta telah dibuat melalui kumpulan ini. Oleh itu, kami ingin mengambil kesempatan ini untuk mengucapkan terima kasih kepada semua agensi di atas sokongan mereka.

Ucapan penghargaan juga diberikan kepada Unit Perancangan Ekonomi (UPE), pejabat Setiausaha Kerajaan Negeri Selangor, pejabat pegawai daerah dan semua pegawai-pegawai kanan kerajaan.

Kami juga mendapat sokongan yang baik daripada pihak UNDP melalui En. Ashvinder Singh dan Pn. Adylss Mohd Adnan yang memberi maklumbalas serta penglibatan aktif mereka sepanjang proses penyediaan modul serta kursus latihan yang akan dijalankan.

Kami mempunyai pasukan penulis modul dan jurulatih yang sangat berwibawa. Pn. Jocelyn Jayasooria Turner dan jurulatih lain termasuk En. James Raj, Pn. Nur Rahmah Othman, Pn. Jamilah Taib, En. Anthony Tan, Cik Zoel Ng dan En. Muhamad Al-Hafiz.

Kami juga mendapat sokongan penuh daripada ahli-ahli parlimen Petaling Jaya (YB Pn. Maria Chin Abdullah), Selayang (YB Tuan William Leong Jee Keen) dan juga Kuala Selangor (YB Datuk Seri Dr. Dzulkefli Ahmad).

Untuk pasukan pelatih, saya mengucapkan selamat menjalani kursus ini dan harapan kami adalah untuk memperluaskan lagi program ini di kawasan-kawasan lain.

## KENALI PASUKAN KAMI



### PROF. DATUK DR. DENISON JAYASOORIA

Ketua Sekretariat APPGM-SDG & Pengerusi Bersama Malaysian CSO-SDG Alliance / Penulis Modul



### JOCELYN J TURNER

Penulis Modul / Pelatih PKI



### NUR RAHMAH OTHMAN

Pegawai Eksekutif (Program) APPGM-SDG / Pelatih PKI



### JAMES RAJ

Pegawai Eksekutif (Solusi) APPGM-SDG / Pelatih PKI



### ANTHONY TAN KEE HUAT

Pegawai Eksekutif (Kewangan) APPGM-SDG / Pelatih PKI



### JAMILAH TAIB

Pegawai Penyelidik & Solusi (Pantai Timur) APPGM-SDG / Pelatih PKI



### ZOEL NG

Pegawai Penyelidik & Solusi (Central) APPGM-SDG / Pelatih PKI



### M. MAHFUZ AL-HAFIZ M. FAIZAL

Pengurus Ecocentric Transitions / Pelatih PKI

## GAMBARAN KESELURUHAN KURSUS LATIHAN

### Apakah kursus ini?

Kursus ini dibina atas tema “Tiada Sesiapa Ketinggalan”. Ianya adalah mengenai pemeraksanaan individu, keluarga dan komuniti yang mungkin merasakan mereka tidak dapat mengakses kepada perkhidmatan kerajaan atau organisasi sukarela. Sasaran utama adalah untuk mengenal pasti kumpulan yang tersisih dan memastikan mereka termasuk/tidak ketinggalan di dalam Agenda Pembangunan Malaysia.

Di dalam kursus ini, para peserta akan meneroka apakah halangan yang dihadapi oleh komuniti ini di dalam konteks ketidakupayaan mereka untuk mengakses program-program sosio ekonomi dan seterusnya dapat memastikan mereka tidak terkecuali untuk berkongsi kekayaan negara. Halangan-halangan yang wujud mungkin dari segi peribadi, sosial atau struktur. Kursus ini akan membolehkan peserta mencari penyelesaian bagi memupuk keterangkuman dan mobiliti sosial.

Kursus ini dijalankan secara interaktif dengan permainan kreatif, perbincangan kumpulan dan kuliah ringkas. Ia akan menjadi masa yang baik untuk belajar dan menjalin rangkaian dengan orang lain di peringkat daerah.

### Apakah objektif kursus ini?

Kursus ini akan membolehkan peserta:

-  Mengenal pasti kumpulan yang berasa tersisih dan memastikan mereka termasuk/tidak ketinggalan di dalam Agenda Pembangunan Malaysia.
-  Mengenal pasti halangan dan cabaran serta berusaha untuk memupuk keterangkuman dan mobiliti sosial.
-  Mengukuhkan penyampai perkhidmatan kepada kumpulan sasaran tertentu di dalam komuniti untuk memastikan mereka mengalami keterangkuman dan mobiliti sosial.

## Apakah hasil-hasil pembelajaran?

- 01 Mempunyai penghargaan peribadi terhadap identiti kita seperti tunggalatau berbilang dan mencerminkan kecenderungan peribadi dan prasangka kita
- 02 Dapat memahami siapakah orang-orang di dalam komuniti setempat dan mengapa mereka terangkum atau disisihkan di dalam komuniti Malaysia
- 03 Dapat menghargai sejarah kolektif kita dan warisan perlembagaan di dalam pembangunan komuniti inklusif
- 04 Dapat menyelesaikan konflik-konflik dan membina komuniti berdaya tahan melalui pemahaman tentang peranan & tanggungjawab kita

## JADUAL KURSUS LATIHAN

### HARI PERTAMA

8:00 PAGI

Pendaftaran

8:30 PAGI

Kata-Kata Aluan/ Pengenalan

8:45 PAGI

**SESI 1 SIAPAKAH SAYA?**

10:30 PAGI

Rehat Pagi

10:50 PAGI

Sesi 2 Perjalanan Saya Ke Arah Penyisihan

12:20 T/HARI

Makan

2:00 PETANG

**SESI 3 SIAPAKAN ANDA DI DALAM KEPELBAGAIAN**

3:30 PETANG

Rehat

3:40 PETANG

Sesi 4 Perjalanan Saya Ke Arah Keterangkuman

## JADUAL KURSUS LATIHAN

### HARI KEDUA

**8:00 PAGI**

Pendaftaran

**8:30 PAGI**

Kata-Kata Aluan/ Pengenalan

**8:45 PAGI**

***Sesi 5 Siapakah Kita Malaysia?***

**10:15 PAGI**

Rehat Pagi

**10:35 PAGI**

Sesi 6 Perjalanan Kita ke Arah “Tiada Sesiapa Ketinggalan”

**12:05 T/HARI**

Makan Tengahari

**1:35 PETANG**

***Sesi 7 Apakah peranan dan Tanggungjawab kita?***

**3:05 PETANG**

Rehat

**3:15 PETANG**

Sesi 8 Perjalanan Kita ke Arah Memperkukuh Pemulihan, Membina Daya Tahan & Memacu Pembangunan

**4:45 PETANG**

Imbas Kembali & Komen

**5:15 PETANG**

Majlis Pemberian Sijil

## KERTAS KERJA & NOTA-NOTA

### SESI 1

## Siapakah Saya?

### GAMBARAN KESELURUHAN

‘Siapakah Saya?’ ialah satu sesi refleksi untuk mendalami pemahaman tentang diri kita sendiri. Ianya akan memperkenalkan konsep identiti pelbagai dan membantu anda mengenal pasti nilai unik anda sebagai seorang individu. Ianya juga akan memberi pemahaman yang lebih mendalam tentang apa itu sikap berat sebelah yang kita sedar dan tidak sedar, serta dari mana ianya berpunca dan kenapa ianya wujud dalam diri kita.

#### IDENTITI PELBAGAI

- sub-etnik, kebudayaan, sejarah, bahasa

#### SIKAP BERAT SEBELAH YANG KITA SEDAR

- sikap berat sebelah yang eksplisit mengenai sesuatu kumpulan
- kita sedar mengenai sikap ini, berlaku dengan niat tertentu

#### BERAT SEBELAH YANG KITA TIDAK SEDAR

- sikap berat sebelah yang implisit
- kita tidak sedar mengenai sikap ini, berlaku secara luar kawalan,



### GAMBARAN KESELURUHAN

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## ○ SESI 1

### Siapakah Saya?

#### ● SOALAN DISKUSI

○ Apakah identiti pelbagai saya?

○ Apakah sikat berat sebelah yang saya sedar?

○ Apakah sikat berat sebelah yang saya tidar sedar?

## SESI 2

# Perjalanan Saya Ke Arah Penyisihan

### GAMBARAN KESELURUHAN

Sesi ini akan melihat dengan lebih dekat apakah itu stereotaip dan prasangka dan dari mana mereka berasal. Ianya juga akan memberi penekanan kepada isu pengecualian dan cara ianya boleh mempengaruhi diri kita secara peribadi apabila kita masing-masing memuhasabah diri tentang pengalaman sendiri apabila disisihkan dan dikecualikan.

#### PREJUDIS

- tanggapan dan perasaan positif atau negatif
- secara sedar dan tidak sedar

#### STEREOTAIP

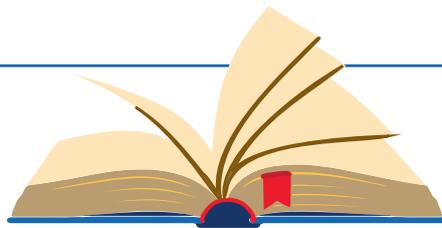
- kepercayaan tertentu mengenai suatu kumpulan
- mengenai paras muka, tabiat, kebolehan

#### DISISIHKAN

- seseorang atau komuniti dipinggirkan
- disebabkan isu etnik, agama, gender, tahap pendapatan

#### PENYISIHAN

- perasaan seseorang tidak dapat diterima oleh masyarakat
- tidak memperoleh atau tidak capai program, perkhidmatan



### REFLEKSI PERIBADI

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## ○ SESI 2

### Perjalanan Saya Ke Arah Penyisihan

#### ● SOALAN DISKUSI

○ Apakah stereotaip yang boleh dikaitkan dengan anda?

○ Adakah anda pernah disisihkan? (Bilakah ini terjadi?)

○ Adakah anda menyisihkan orang lain? (Bilakah ini terjadi?)

## SESI 3

# Kepelbagaian Komuniti

### GAMBARAN KESELURUHAN

“Siapakah anda dalam kepelbagaian” ialah berkenaan mewujudkan pemahaman anda terhadap orang lain di dalam komuniti anda. Ianya akan memberi penekanan kepada persamaan dan perbezaan yang ada antara satu sama lain dan pengajaran agar kita tidak menilai orang lain berdasarkan luarannya sahaja. Sesi ini juga akan memberi pemahaman yang lebih mendalam tentang kepelbagaian serta mengangkat lebih tinggi semangat kepelbagaian di dalam komuniti anda.

### KEPELBAGAIAN KOMUNITI

- warna kulit, bangsa / kaum, Melayu, Cina, India, Iban, Kadazan, Orang Asli, Lain-lain
- gender, cara pakaian, perbezaan daripada kita adakah mereka dipandang sebagai manusia
- kegemaran bersukan, makan kegemaran, muzik pilihan, pekerjaan



### REFLEKSI PERIBADI

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## ○ SESI 3

### Kepelbagaian Komuniti

#### ● SOALAN DISKUSI

○ Siapa yang pelbagai di dalam komuniti anda?

○ Apakah persamaan dan perbezaan mereka?

○ Apakah faedah dan cabaran di dalam kepelbagaian?

## SESI 4

# Perjalanan Saya Ke Arah Keterangkuman

### GAMBARAN KESELURUHAN

Di dalam sesi ini, kita akan mendalami dan akan menekankan tentang kumpulan orang yang dikesualikan dan ditinggalkan dengan menggunakan Matlamat Pembangunan Lestari sebagai alat untuk mengenal pasti kumpulan yang tertinggal ini. Ini adalah termasuk latihan reflektif tentang perjalanan peribadi kita ke arah penerimaan dan keterangkuman.

#### KETERANGKUMAN

- semua lapisan masyarakat boleh mendapat perkhidmatan
- boleh mengambil bahagian dan membuat keputusan dalam semua peringkat

#### TOLERANSI

- tahap pertama
- kebolehan atau keinginan menerima kewujudan seseorang yang lain

#### MEMAHAMI

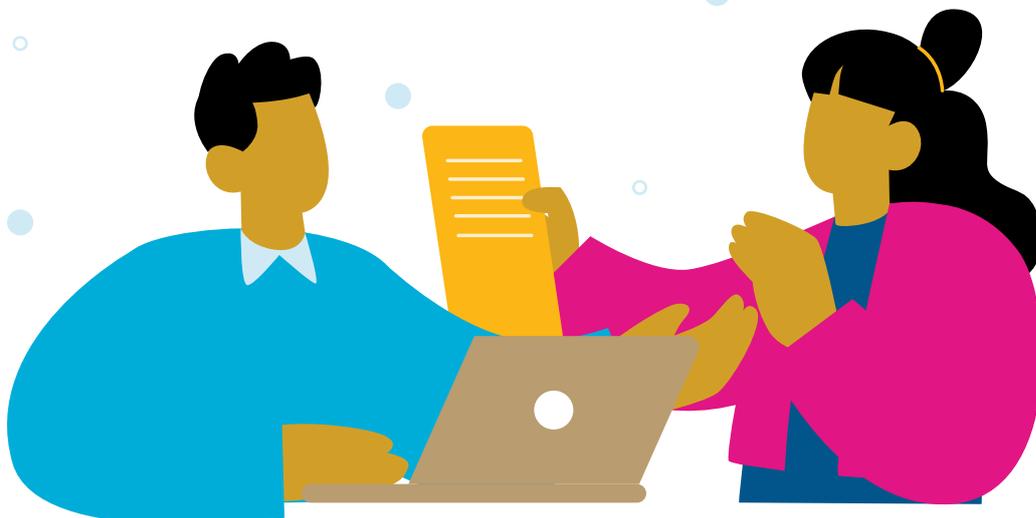
- tahap kedua
- keinginan meluangkan masa untuk mengenali orang lain
- tahap intelektual sahaja

#### MENGHARGAI

- tahap ketiga
- kenalpasti dan sukacita dengan kualiti baik orang lain, keluarga mereka dan masyarakat tempatan

#### PENERIMAAN

- tahap keempat
- menerima orang lain sebagai setaraf dengan kita dalam masyarakat, sebagai manusia yang mempunyai hak kewarganegaraan tanah air



## ○ SESI 4

### Perjalanan Saya Ke Arah Keterangkuman

#### ● SOALAN DISKUSI

- Boleh anda senaraikan orang di dalam kategori ini? (toleransi, memahami, menghargai, menerima)

- Siapakah yang tertinggal di dalam komuniti anda?

- Bagaimana anda boleh menjadi lebih terangkum di dalam kehidupan seharian anda?

## SESI 5

# Siapakah Kita Malaysia?

### GAMBARAN KESELURUHAN

Sesi ini adalah tentang siapa kita sebagai masyarakat yang hidup dan berkongsi “rumah” yang dinamakan Malaysia. Meraikan kekayaan masyarakat berbilang budaya kita sambil menangani sebarang cabaran secara bersama. Sesi ini juga akan melihat kembali sejarah (1957 dan 1963) untuk mendapatkan pemahaman yang lebih mendalam tentang warisan bersama kita disamping meneliti prinsip-prinsip asas daripada perlembagaan persekutuan.

#### WARISAN BERSAMA

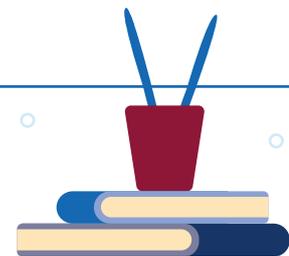
- keturunan bersama berasaskan muafakat semua masyarakat
- berdasarkan kebijaksanaan terkumpul yang termaktub dalam Perlembagaan Persekutuan 1957

#### MASYARAKAT PELBAGAI BUDAYA

- komuniti desa / luar bandar
- komuniti bandar
- komuniti rangkaian yang maya (bukan fizikal)

#### PERLEMBAGAAN PERSEKUTUAN

- undang-undang tertinggi untuk negara
- institusi raja berperlembagaan
- sistem kerajaan berdasarkan Perundangan (Parlimen), Eksekutif (Kabinet), Kehakiman (Mahkamah)
- kebebasan agama, bersuara, berkumpul dan bersatu
- hak kewarganegaraan
- bahasa kebangsaan dan lain-lain bahasa



### REFLEKSI PERIBADI

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## ● SESI 5

### Siapakah Kita Malaysia?

#### ● SOALAN DISKUSI

- Apakah perkara kegemaran anda tentang hidup dalam masyarakat berbilang budaya di Malaysia?

- Pada pendapat anda, apakah cabaran yang terbesar hidup dalam masyarakat berbilang kaum dan budaya?

Apakah pendapat anda tentang warisan bersama kita?

Apakah yang anda tidak tahu tentang sejarah kita di dalam perlembagaan?

## SESI 6

# Perjalanan Kita Ke Arah “Tiada Sesiapa Ketinggalan”

### GAMBARAN KESELURUHAN

Di dalam sesi interaktif ini, kita akan melopori tentang “Takdir Kita Bersama” dengan memberi penekanan kepada Rukun Negara & Deklarasi PBB melalui lensa Membina Masyarakat Inklusif dan Tidak Meninggalkan Sesiapa di Belakang. Ianya juga akan memberi tumpuan kepada 3 dasar pembangunan sosio-ekonomi utama; Rancangan Malaysia ke-12, Wawasan Kemakmuran Bersama & Matlamat Pembangunan Lestari.

#### TAKDIR BERSAMA

- tiada sesiapa ketinggalan
- Keluarga Malaysia, pendekatan seluruh negara
- tanggungjawab bersama dipikul penjawat awam, masyarakat tempatan, ahli akademik, sektor swasta
- Matlamat Pembangunan Lestari (SDG, 2015-2030)
- Wawasan Kemakmuran Bersama (WKB, 2030)
- Rancangan Malaysia Ke Dua Belas (RMK12, 2021-2025)

#### RUKUN NEGARA

- ideologi kebangsaan Malaysia
- dibentuk pada 31 Ogos 1970 oleh Majlis Gerakan Negara
- mendapat inspirasi daripada lima prinsip Pancasila Indonesia.

#### DEKLARASI PBB

- Pengisytiharan / Deklarasi Hak Kemanusiaan Sejagat (UDHR) pada Disember 1948 memberi perlindungan kepada semua orang tanpa mengira kaum/bangsa, jantina, bahasa, agama, politik atau pendapat, keturunan atau sosial, hak milik, kelahiran atau status lain
- Malaysia menjadi ahli PBB setelah Merdeka 31 Ogos 1957
- 3 proses PBB iaitu Process Durban, Semakan Berkala Sejagat (UPR), Matlamat Pembangunan Lestari (SDG)



## ○ SESI 6

### Siapakah Kita Malaysia?

#### ● SOALAN DISKUSI

- Apakah pandangan anda tentang “Takdir Kita Bersama”?

- Pada pendapat anda, adakah Malaysia mampu mencapai matlamat dan agenda-agenda ini?

## SESI 7

# Apakah Peranan Dan Tanggungjawab Kita?

### GAMBARAN KESELURUHAN

Sesi ini direka untuk membina keyakinan tinggi terhadap peranan dan tanggungjawab yang kita perlu jalankan sebagai pemegang taruh berkepentingan di dalam “Pendekatan Seluruh Negara”. Ianya juga akan memberi tumpuan kepada tadbir urus yang baik dalam memperkukuh pemulihan, membina daya tahan dan memacu pembangunan dengan memberi penekanan yang kuat terhadap keperluan masyarakat disamping integriti dan ketelusan di dalam konteks membina kembali kepercayaan masyarakat.

#### PEMEGANG TAROH BERKEPENTINGAN

- semua agensi kerajaan
- pemimpin masyarakat tempatan
- institusi akademik
- sektor swasta

#### PENDEKATAN SELURUH NEGARA

- kerjasama antara kerajaan, masyarakat, akademik, swasta
- inisiatif kerajaan yang lepas seperti Pelan Anti-Rasuah Kebangsaan (2019-2023), tindakan mempromosi integriti dan tanggungjawab di kalangan penjawat awam
- inisiatif kerajaan yang akan datang seperti penjawat awam perlu di luar ruang politik, dan tidak mengambil pihak semasa menjalankan tanggungjawab untuk mengekalkan kepercayaan Rakyat
- tadbir urus baik seperti membasmi rasuah yang menjadi kanser dan penghalang utama terhadap proses pembangunan ekonomi



## SESI 7

# Apakah Peranan Dan Tanggungjawab Kita?

## SOALAN DISKUSI

Apakah pendapat anda tentang Pendekatan Seluruh Negara?

Apakah peranan dan tanggungjawab yang anda boleh mainkan di dalam membina masyarakat inklusif?

Apakah yang anda boleh laksanakan di tempat kerja anda untuk menyumbang kepada pembangunan komuniti inklusif?

## SESI 8

# Perjalanan Kita Ke Arah Memperkukuh Pemulihan, Membina Daya Tahan & Memacu Pembangunan

### GAMBARAN KESELURUHAN

Di dalam sesi ini, kebimbangan konflik dan agenda-agenda dasar kerajaan dalam memupuk pengantaraan akan diberi penekanan, termasuklah prinsip praktikal dalam menyelesaikan konflik komuniti inklusif. Ianya juga akan mendalami konsep daya tahan masyarakat dan peranan kepimpinan secara kolektif serta aspirasi di dalam pengukuhan pemulihan, membina daya tahan dan memacu pembangunan.

#### PENYELESAIAN KONFLIK

- matlamat perpaduan sosial, kehidupan secara aman
- pengantaraan komuniti untuk menyelesaikan konflik secara aman pada peringkat awal
- cara penyelesaian mengelakkan hilang toleransi dan pergaduhan

#### DAYA TAHAN KOMUNITI

- terdapat kepelbagaian dan kesamaan
- mengharungi pelbagai cabaran
- memerlukan gaya kepimpinan yang dinamik

#### KEPIMPINAN SECARA KOLEKTIF

- pemimpin untuk semua
- menghargai kepelbagaian dan memberi penghormatan
- kepimpinan inklusif
- menyelesaikan isu-isu tempatan
- kepimpinan merangkumi keselamatan, konflik antara etnik, membina rangkaian bersama agensi dan pihak berkuasa, berkaitan dengan semua komuniti, memperkukuhkan komunikasi melalui kemahiran bahasa, merentasi politik parti



## ○ SESI 8

# Perjalanan Kita Ke Arah Memperkukuh Pemulihan, Membina Daya Tahan & Memacu Pembangunan

## ● SOALAN DISKUSI

- Apakah konflik yang wujud di dalam komuniti anda yang belum dapat diselesaikan sehingga sekarang?

- Bagaimanakah anda menyelesaikan konflik tersebut?

## BAHAN-BAHAN TAMBAHAN KURSUS LATIHAN

### MEMAHAMI ISTILAH KETERANGKUMAN SOSIAL

Komuniti terdiri daripada manusia yang berbeza dan sama ada warganera atau bukan warganegara serta lelaki atau perempuan. Mereka mungkin serupa daripada kumpulan kaum dan agama yang sama atau daripada kumpulan kaum dan etnik atau agama yang berbeza. Satu cara yang baik untuk memahami keterangkuman sosial ialah melalui prinsip yang diketengahkan oleh Matlamat Pembangunan Lestari - Agenda 2030 (SDG).

Keterangkuman bermaksud semua orang mempunyai akses kepada perkhidmatan, mereka dapat mengambil bahagian dalam membuat keputusan di semua peringkat. Keterangkuman ini adalah daripada pendekatan berasaskan hak kepada pembangunan iaitu semua orang layak dan ada hak untuk menikmati sesuatu pembangunan. Oleh itu, terdapat keperluan untuk mengumpul data yang boleh memberikan gambaran yang jelas tentang siapa yang boleh dan tidak boleh mengakses serta mengambil bahagian di dalam aspek penyampaian perkhidmatan dan pembangunan negara secara keseluruhan.

Pengecualian bermaksud sesetengah orang adalah tidak termasuk atau disisihkan di dalam dua aspek tersebut di atas. Ini mungkin adalah disebabkan oleh beberapa faktor dasar seperti bukan warganegara. Mereka yang bukan warganegara tidak mempunyai hak untuk mendapatkan bantuan kebajikan oleh kerajaan atau perkhidmatan perubatan dan pendidikan percuma. Mereka boleh mengaksesnya tetapi mereka perlu membayar untuk perkhidmatan- perkhidmatan seperti ini.

Contoh lain adalah mereka yang bukan warganegara boleh diketepikan atau disisihkan (bukan secara sengaja) tetapi mereka ini tidak tahu tentang perkhidmatan yang ada dan oleh itu tidak dapat mengaksesnya ataupun sesuatu perkhidmatan itu adalah direka bentuk dengan cara yang tidak memasukkan golongan ini di dalam apa jua perkhidmatan mereka.

Adalah penting untuk ditekankan bahawa SDG menyediakan satu set garis panduan yang sangat jelas yang merangkumi semua orang. Skop daripada garis panduan ini boleh dibahagikan kepada lima aspek yang berbeza:

- Kumpulan Sasaran : Siapa mereka dan SDG menyediakan sembilan kategori
- Akses : Adakah kumpulan orang ini mempunyai akses kepada perkhidmatan atau tidak
- Penyertaan: Adakah rakyat dapat mengambil bahagian dalam membuat keputusan dan proses demokrasi
- Hak: Agenda pembangunan adalah berasaskan hak iaitu peluang dan hasil yang sama
- Data: Sangat penting untuk mempunyai data tentang jenis populasi termasuk data terpencil

# MEMAHAMI SDG DENGAN LEBIH LANJUT

TEMA-TEMA	RUJ, SDG	MAKLUMAT TERPERINCI
<b>1. KUMPULAN SASARAN</b>		
Keterangkuman untuk semua - sosial, ekonomi, politik	10.2	Sembilan Kategori: Umur, Jantina, Kurang Upaya, Etnik, Asal, Agama, Ekonomi & Status Lain
<b>2. AKSES</b>		
Akses kepada perlindungan sosial	1.3	Jantina, kanak-kanak, orang mengangur, orang tua, orang kurang upaya, wanita hamil, bayi baru lahir, mangsa kecederaan kerja, miskin & terdedah (1.3.1)
Akses kepada perkhidmatan asas termasuk perkhidmatan kewangan, teknologi baharu	1.4	Untuk golongan miskin, terdedah
Akses kepada pekerjaan yang layak untuk semua	8.5	<ul style="list-style-type: none"> <li> Wanita, lelaki, orang muda, orang kurang upaya</li> <li> Gaji yang sama untuk kerja yang sama nilai</li> <li> Rujukan kepada strategi nasional untuk pekerjaan belia (8.b.1)</li> </ul>
Akses kepada teknologi maklumat dan komunikasi serta internet mampu milik	9c	Walaupun akses ini dirujuk kepada negara kurang maju, tetapi fokus juga harus diberi kepada kumpulan kurang bernasib baik setempat
Sistem pengangkutan yang boleh diakses untuk semua	11.2	<ul style="list-style-type: none"> <li> Selamat, mampu milik, boleh diakses dan lestari</li> <li> Keadaan terdedah - wanita, kanak-kanak, orang kurang upaya dan orang tua</li> </ul>
Akses kepada ruang awam	11.7	<ul style="list-style-type: none"> <li> Selamat, inklusif, boleh diakses, bersifat mesra alam</li> <li> Kumpulan sasaran: wanita, kanak-kanak, orang kurang upaya, orang tua</li> <li> Mangsa gangguan fizikal atau seksual (11.7.1)</li> </ul>
Akses kepada kesedaran & pembangunan kapasiti	12.8	Kesedaran untuk pembangunan lestari dan gaya hidup yang harmoni dengan alam semulajadi
Akses kepada pembangunan kapasiti	15.c	Keupayan masyarakat tempatan untuk mengejar peluang kehidupan yang lestari
Akses kepada keadilan	16.3	Mangsa keganasan (16.3.1) Tahanan tanpa hukuman (16.3.2)
Akses kepada identiti sah	16.9	Untuk semua termasuk pendaftaran kelahiran - orang tanpa dokumen
Akses kepada maklumat	16.10	Hak untuk informasi tentang akta atau polisi

TEMA-TEMA	RUJ, SDG	MAKLUMAT TERPERINCI
<b>3. PENYERTAAN</b>		
Penyertaan masyarakat tempatan dalam menambah baik pengurusan air dan sanitas	6.b	
Perbandaran inklusif & lestari	11.3	Kapasiti untuk penyertaan
Penyertaan secara langsung	11.3.2	Organisasi masyarakat sivil dalam pengurusan perancangan bandar - secara demokratik
Responsif, inklusif, penyertaan & wakil - membuat keputusan di semua peringkat	16.7	Termasuk semua kumpulan dalam membuat keputusan. Ada sesiapa yang tertinggal?
<b>4. PEMBANGUNAN</b>		
Hak sama rata kepada sumber ekonomi	1.4	Untuk golongan miskin, terdedah
Hak kepada tanah/Penempatan	1.4.2	Dokumentasi sah, hak ke atas tanah
Perlindungan hak buruh	8.8	Termasuk pekerja asing. Pemandang wanita & mereka yang bekerja tidak tetap/menentu  Kecederaan pekerjaan mengikut jantina dan status migran
Tidak mempunyai perasaan didiskriminasi	10.3.1	Pengalaman peribadi - didiskriminasi atau diganggu. Asas kajian semula undang-undang hak asasi manusia antarabangsa
Kebebasan asas dilindungi	16.10	
Perlindungan daripada diskriminasi	16.b	Mempromosikan & menguatkuasakan undang-undang tanpa diskriminasi
<b>5. DATA</b>		
Menyediakan data terbahagi	10.1.1	B40 & 50 % orang yang hidup di bawah pendapatan sederhana (umur, jantina & hilang upaya)
Keterangkuman dalam institusi- institusi awam - badan perundangan negara & tempatan, perkhidmatan awam & kehakiman	16.7.1	Mengikut jantina, ketidakupayaan & kumpulan penduduk
Penglibatan orang di dalam membuat keputusan	16.7.2	Jantina, umur, orang kurang upaya & kumpulan penduduk

# Pembangunan Komuniti Inklusif

## WARISAN BERSAMA KITA

### PENGENALAN

Kita semua berkongsi warisan yang sama dan asas-asas warisan tersebut dibina di atas perjanjian kolektif yang dimiliki semua masyarakat pada tahun 1957 menerusi Perlembagaan Persekutuan. Tambahan pula pada tahun 1970, pemimpin negara selepas 13 Mei 1969, telah merangka satu kenyataan bersama yang dipanggil Rukun Negara yang membentuk kenyataan asas masyarakat Malaysia kini.

Di dalam kursus latihan ini, kita akan mengkaji warisan bersama yang termaktub di dalam Perlembagaan Persekutuan dan kita akan melakukan aktiviti bersama-sama meneliti kata-kata hikmat Rukun Negara yang merupakan asas kepada pembinaan masyarakat Malaysia.

Salah seorang Professor undang-undang tersohor di Malaysia, Prof. Shad Saleem Faruqi, beliau menulis beberapa buku tentang perlembagaan persekutuan. Buku terbaru beliau bertajuk "Our Constitution". Kita akan merujuk kepada beberapa perkara penting yang telah beliau nyatakan supaya kita mempunyai pemahaman yang lebih baik tentang warisan bersama.

Bapa pengasas Malaysia yang diketuai oleh Tunku Abdul Rahman telah membangunkan dokumen permuafakatan. Sebelum kemerdekaan, kerajaan British telah menubuhkan Suruhanjaya Lord Reid pada tahun 1956 yang mengumpul maklum balas rakyat di Malaysia. Prof. Faruqi menulis tentang perkara ini dan mengetengahkan memorandum 20 muka surat oleh UMNO-MCA-MIC yang dikenali sebagai kontrak sosial.

Prof. Faruqi juga menulis tentang Suruhanjaya Cobbold yang ditubuhkan pada tahun 1962 yang merupakan suruhanjaya bersama British-Malaya. Berdasarkan cadangan ini, Malaysia telah dibentuk bersama Sabah, Sarawak dan Singapura tetapi Singapura telah meninggalkan Persekutuan Malaysia.

Kita akan meneliti hal ini di dalam dua bahagian. Pertama ialah mengenai tadbir urus dan tiga peruntukan utama. Kedua adalah daripada kedudukan dan tanggungjawab warganegara. Kita akan meneliti semula pemahaman kita tentang warisan bersama melalui Perlembagaan Persekutuan.

# BAHAGIAN 1

## TADBIR URUS NEGARA

### Perlembagaan adalah undang-undang tertinggi negara

Perlembagaan Persekutuan adalah undang-undang tertinggi masyarakat Malaysia. Ini dinyatakan dengan jelas dalam Perkara 4(1) Perlembagaan merupakan undang-undang tertinggi Persekutuan.

### Raja Berpelembagaan

Malaysia mempunyai tradisi yang kaya dengan 9 orang Sultan dan salah seorang daripada mereka menjadi Yang Dipertuan Agong dan mereka mempunyai Majlis Raja- Raja. Perkara-perkara ini terkandung dalam Perlembagaan Persekutuan (Perkara 32-42)

### Demokrasi Berpalimen

Sistem kerajaan kita adalah Badan Perundangan (Parlimen), Eksekutif (Kabinet) dan Badan Kehakiman (Mahkamah). Sistem ini adalah untuk pengasingan kuasa supaya boleh ada semak dan imbang. Kebebasan Parlimen dan Badan Kehakiman adalah sangat penting untuk memeriksa sebarang penyalahgunaan kuasa.

## BAHAGIAN 2

### HAK-HAK WARGANEGARA & TANGGUNGJAWAB

#### Semua adalah sama di sisi undang-undang

Perkara 8 (1) menyatakan bahawa semua orang adalah sama di sisi undang-undang. Dalam perkara 8(2) menyatakan bahawa tidak sepatutnya ada diskriminasi terhadap mana-mana warganegara atas alasan ugama, kaum, keturunan, tempat lahir atau jantina.

#### Agama dan Kebebasan Beragama

Dalam perkara 3 (1) Islam ialah agama bagi Persekutuan Malaysia tetapi agama-agama lain boleh diamalkan dengan aman dan damai. Terdapat peruntukan undang-undang lain seperti artikel 11 (1) mengenai kebebasan beragama – hak untuk menganut dan mengamalkan serta menyebarkan. Tetapi dalam perkara 11 (4) terdapat peruntukan untuk mengawal penyebaran apa-apa doktrin atau kepercayaan agama di kalangan orang yang menganut agama Islam.

#### Kebebasan Bersuara, Berhimpun dan Berpersatuan

Perkara 10 (1) memperuntukkan kebebasan ini tetapi juga terdapat peruntukan bahawa Parlimen boleh meluluskan undang-undang yang melarang hak ini seperti yang terdapat dalam perkara 10 (4).

#### Hak Kewarganegaraan

Perkara 14 memperuntukkan butiran tentang siapa warganegara dan cara memperoleh kewarganegaraan. Terdapat dua cara. Pertama ialah kewarganegaraan melalui kuat kuasa undang-undang iaitu kepada setiap orang yang lahir sebelum Hari Malaysia yang menjadi warganegara dan kewarganegaraan melalui pendaftaran yang terbuka kepada isteri dan anak warganegara. Menurut Prof Faruqi ini bukan berdasarkan bangsa atau agama.

#### Bahasa Kebangsaan & Bahasa Lain

Perkara 152 (1) dengan jelas menyatakan bahawa bahasa kebangsaan ialah bahasa Melayu. Perlembagaan juga menyatakan bahawa bahasa-bahasa lain tidak akan dilarang atau dihalang dan bahawa kerajaan Persekutuan dan Negeri boleh membantu untuk memelihara dan mengekalkan penggunaan dan kajian bahasa mana-mana komuniti lain (artikel 152 (1) (b)). Peruntukan ini sangat penting untuk sifat pelbagai bahasa masyarakat Malaysia dan bagaimana hal ini dapat lebih memperkayakan nilai masyarakat Malaysia.

#### Kedudukan istimewa dan Kepentingan

Perkara 153 memperuntukkan kedudukan istimewa bagi orang Melayu dan anak negeri Sabah dan Sarawak. Jawatan istimewa bermaksud menjaga kedudukan dalam perkhidmatan awam, institusi pendidikan dan dalam memperoleh lesen untuk perdagangan dan perniagaan.

Perlembagaan mempunyai dua perlindungan iaitu Yang di-Pertuan Agong akan menjaga kedua-dua peruntukan (Perkara 153 (1) dan juga bahawa dalam menjaga perkadaran itu boleh dianggap munasabah (Perkara 153 (2)).

Tun Richard Malanjum, bekas Ketua Hakim Negara Mahkamah Persekutuan Malaysia, berkata bahawa “celik perlembagaan dalam kalangan rakyat dan birokrasi agak rendah. Beliau seterusnya berkata bahawa Perlembagaan “sering tunduk kepada dasar, politik dan pertimbangan pragmatik”.

Kita mesti menghargai asas warisan bersama yang kita baca dalam Perlembagaan Persekutuan yang menjadi dokumen konsensus kita serta perlindungan undang-undang kita sebagai keluarga Malaysia.

# Pembangunan Komuniti Inklusif

## RUMUSAN & RANGKA CERAMAH (1-18)

### Ceramah 1

#### Meneroka Identiti Pelbagai Anda (15 Minit)

Ceramah ini akan membantu peserta memahami konsep bahawa setiap orang terdiri daripada pelbagai identiti untuk membantu dalam mengenal pasti nilai unik mereka dalam keperibadian mereka.

### Ceramah 2

#### Memahami Sifat Berat Sebelah Secara Sedar & Tidak Sedar (15 Minit)

Ceramah ini akan memberi pemahaman yang lebih mendalam tentang apakah bias sedar dan tidak sedar dan dari mana ia berpunca.

### Ceramah 3

#### Memahami Stereotaip & Prejudis Saya (15 minit)

Ceramah ini akan memberi pemahaman yang lebih mendalam tentang apa itu stereotaip dan prasangka dan dari mana ia berpunca.

### Ceramah 4

#### Memahami Pengecualian (15 minit)

Ceramah ini akan memberi pemahaman tentang apa itu pengecualian, siapa dan mengapa dikecualikan?

### Ceramah 5

#### “Sama Tetapi Tidak Serupa” (15 minit)

Ceramah ini adalah berdasarkan frasa popular “Sama Tetapi Tidak Serupa” yang memberikan pemahaman yang lebih mendalam tentang persamaan dan perbezaan

### Ceramah 6

#### Siapakah Anda, Kepelbagaian? (15 minit)

Ceramah ini akan memberikan pemahaman yang lebih mendalam tentang kepelbagaian dan alat untuk mengenal pasti kepelbagaian dalam komuniti mereka dengan niat untuk mengembangkan lagi penghargaan terhadap kepelbagaian.

### Ceramah 7

#### Keterangkuman & Pengecualian (15 minit)

Ceramah ini memberikan pemahaman yang lebih mendalam tentang kemasukan dan pengecualian menggunakan SDG sebagai alat untuk mengenal pasti siapa yang ketinggalan.

### Ceramah 8

#### Proses Empat Peringkat (15 Minit)

Ceramah ini akan memberi gambaran dan pemahaman yang lebih mendalam tentang proses empat peringkat dan menjelaskan setiap terminologi (toleransi, pemahaman, penghargaan & penerimaan). Ia juga akan memberi para peserta alat untuk mengenal pasti setiap peringkat.

# Pembangunan Komuniti Inklusif

## RUMUSAN & RANGKA CERAMAH (1-18)

### Ceramah 9

#### Memahami Kita: Sebagai Seseorang Yang Hidup Di Dalam Komuniti (15 Minit)

Ceramah ini akan memberi kefahaman tentang jenis masyarakat, cabaran dan peningkatan pemahaman dan hubungan masyarakat dalam masyarakat berbilang budaya.

### Ceramah 10-11

#### Warisan Dan Takdir Bersama Kita (45 minit)

Station 1 Ceramah ini akan memberikan pemahaman tentang warisan bersama kita berdasarkan prinsip asas Perlembagaan Persekutuan untuk menghargai masyarakat berbilang budaya di Malaysia serta deklarasi Hak Asasi Manusia Sejagat (UDHR) untuk menyediakan peserta dengan pemahaman yang lebih mendalam tentang 'Takdir Bersama Kita.'

### Ceramah 12-14

#### Tiada Sesiapa Ketinggalan! (45 minit)

Ceramah ini memfokuskan kepada tiga agenda dasar pembangunan sosio-ekonomi utama seperti Rancangan Malaysia Ke-12, Wawasan Kemakmuran Bersama (WKB) dan Agenda Matlamat Pembangunan Lestari (SDG)-2030.

### Ceramah 15

#### Peranan & Tanggungjawab (15 minit)

Ceramah ini akan memberi pemahaman kepada peserta tentang "Pendekatan Seluruh Negara" termasuk peranan dan tanggungjawab pihak berkepentingan yang berbeza yang merupakan aktor tempatan seperti agensi kerajaan, pemimpin masyarakat setempat, institusi akademik, dan rakan kongsi sektor swasta.

### Ceramah 16

#### Penyelesaian Konflik (10 Minit)

Ceramah ini membincangkan kebimbangan konflik, agenda dasar kerajaan dalam memupuk pengantaraan dan prinsip praktikal dalam menyelesaikan konflik komuniti untuk membina komuniti inklusif.

### Ceramah 17

#### Kepimpinan & Visi Kolektif (10 minit)

Ceramah ini memberi pemahaman kepada peserta tentang peranan kepimpinan dan visi kolektif dalam memupuk kelestarian. Ia juga mendalami konsep ketahanan masyarakat.

### Ceramah 18

#### Ke Mana Hala Tuju Kita? (15 minit)

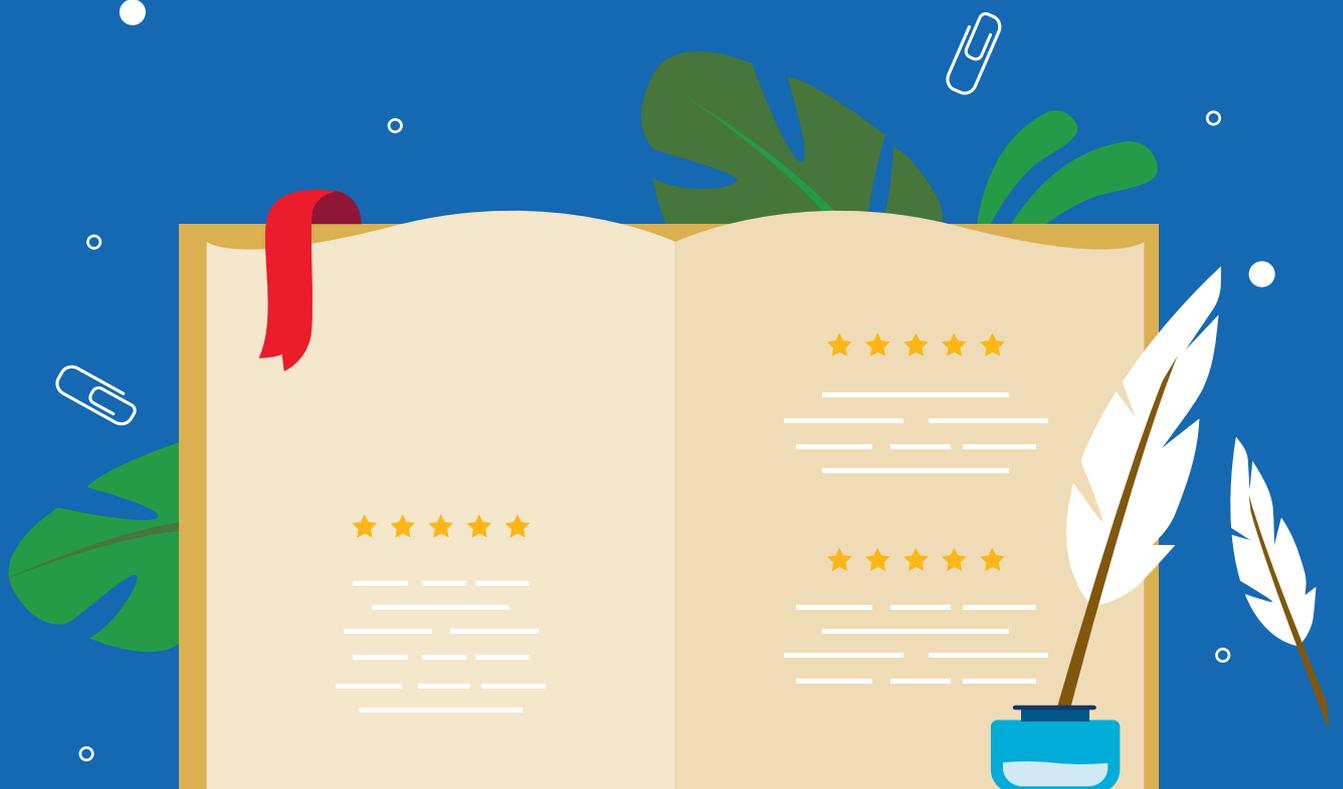
Ceramah ini akan memfokuskan kepada tadbir urus yang baik dalam membina semula yang lebih baik dengan penekanan terhadap warganegara serta komitmen yang kuat untuk integriti dan ketelusan. Ia adalah mengenai membina kembali kepercayaan rakyat.

## 17 MATLAMAT PEMBANGUNAN LESTAR



**Memastikan Tiada Sesiapa Ketinggalan Dalam Komuniti di Malaysia**

# APPENDIX



**PRE COURSE REGISTRATION FORM****Organised By:****In Collaboration With:****PROGRAM REGISTRATION FORM**

Thank you for your interest to participate in the Inclusive Community Development Training Course.

We would like to make a brief survey and would like to hear your views for the purpose of our record keeping and improving the services we provide. Please fill out this registration form and share with us your opinion.

Thank you.

Applying for course participation in District of (Tick only one):

Petaling Jaya	
Kuala Selangor	
Gombak/Selayang	

**1 BACKGROUND INFORMATION**

Name				
Address				
Gender				
Age				
Ethnicity				
Religion				
Disability (if any)				
What is your educational background?	SPM/STPM	Diploma	Degree	Post-Graduate

## 2 EMPLOYMENT (GOVERNMENT PARTICIPANTS) –

To be answered by government servant (federal, state or local government or government related agency.

Name of Agency/Department/Unit	
How long you have you been working here	
What is your specific role?	
What are the target groups you are working with?	
What services do you provide?	
What training have you attended since employment?	
What are some training needs?	
What are some challenges you face at your work place	

## 3 EMPLOYMENT ORGANISATION (NON GOVERNMENT PARTICIPANTS)

To be answered by a person representing an NGO or local community group or Member of Parliament or State assembly men's office.

Name of organisation/residential association/MP office:	
How long you have you been working here	
What is your specific role?	
What are the target groups you are working with?	
What services do you provide?	
What training have you attended since employment?	
What are some training needs?	
What are some challenges you face at your work place	

## 4 SELF-REFLECTION QUESTIONS

This course is about building inclusive communities. It is about building a Malaysian family. What are some of your views.

<p>What does inclusion and exclusion mean?          Example:          Inclusio (Includes all community despite their age, religion, gender and status)          Exclusion (Option to share or include certain groups of people only)</p>	
<p>What does diversity in Malaysian society mean?</p>	
<p>Who are the most neglected and vulnerable groups in your community?</p>	
<p>What do you do to make a person who is different from you comfortable during conversation or to make them feel at home in the meeting?</p>	
<p>What are the challenges you have to go through in accommodating people who are different from you?</p>	
<p>What are your suggestions in building a more inclusive Malaysia? What needs to be done?</p>	

## 5 YOUR EXPECTATIONS

Thanks for agreeing to join this 2-day course. We like you to share your views.

<p>What are some of your expectations of this 2-day course?</p>	
<p>Are there any topics you like would like to cover?</p>	
<p>Are there any questions you like to ask?</p>	

## POST COURSE FEEDBACK FORM

Organised By:

In Collaboration With:



## PROGRAM FEEDBACK FORM

Thank you for participating in the Inclusive Community Development Training Course. We hope you enjoy attending this course as we are happy to organize it.

We would like to make a brief survey and would like to hear your views for the purpose of improving the services we provide. Please fill out this survey form and share with us your opinion. Your answer is anonymous.

Thank you.

No.	Item	Feedback
1	Nama (Optional)	
2	On a scale of 1-5, are you satisfied with the overall training course conducted?	1      2      3      4      5 (1 - Very Unsatisfactory) (5 - Very Satisfactory)
3	Do you feel that this training course is closely related to your job and can help you in doing your job more effectively/fairly?	1      2      3      4      5 (1 - Not Related) (5 - Very Helpful)
4	What is the most meaningful thing you get from attending this course?	

5	Please specify the level of logistical coordination of this program	<p>1            2            3            4            5</p> <p>(1 - Very Dissatisfied) (4 - Very Satisfied)</p> <p>Registration: Communication: Venue: Activities: Course Content: Course Relation to Your Work:</p>
6	Additional comments on logistics coordination?	
7	State the level of relevance of the sessions conducted to your job	<p>(Related) (Not Applicable) (Highly Relevant) (Absent)</p> <p>Introduction: Session 1 : Who Am I? Session 2 : My Journey Towards Exclusion Session 3 : Who are you? Understanding Diversity Session 4 : My Journey Towards Inclusion Session 5 : Who Are We, Malaysia? Session 6 : Our Journey Towards "No One Is Left Behind" Session 7 : What Are Our Responsibilities &amp; Roles? Session 8 : Our Journey Towards Strengthening Recovery, Building Resilience &amp; Catalyzing Reform</p>
8	Are you satisfied with the course content? Including what is presented and the initial reading material provided?	<p>1            2            3            4            5</p> <p>(1 - Unsatisfactory) (4 - Very Good)</p>
9	General comments regarding the overall agenda of the training course conducted?	

10	What new ideas did you get through this training course?	
11	In general, what are the changes in your view of Building Inclusive Community?	
12	In your opinion, with the information provided in this training course, how will your community service delivery and work change?	
13	After attending this course, do you have specific plans to build greater inclusion in your work movement? Please state.	
14	As a pledge to yourself, what will you do to build a more inclusive Malaysia within 3 months of this training course?	

## MASTER PROGRAMME

DAY 1 Time	Program	Person in Charge	Description
8:00 - 8:30 am	Registration & break up into Groups /  Morning Tea	Registration Team	Nametag, Group Allocation By Colour, Workbook. Participants fill out pre-survey - <b>(30 minutes)</b>
8:30 - 9:00 am	Welcome /Special Address	Invited VIP	A formal welcome address followed by a special address by an invited VIP (MPs) - <b>(30 Minute)</b>
9:00 - 9:10 am	<b>Session 1</b>  <b>WHO AM I?</b>	Appointed Trainers	<b>Briefing on Program and Workbook - (10 Minutes)</b>
9:10 - 9:20 am			<b>GAME 1: 'Who Am I' (10 minutes)</b> <i>(Refer Training Manual Pg 31)</i>
9:20 - 9:35 am			<b>TALK 1: Discovering Your Multiple Identity (15 Minutes)</b>
9:35 - 9:45 am			This overview talk will help participants understand the concept that each person consists of multiple identities to assist in identifying their unique value in their individuality. <i>(Refer Training Manual Pg 53)</i>
9:45 - 10:00 am			<b>Mentimeter 1: 'First Word' (10 Minutes)</b> This is to collate first-word association to random pictures or words to draw out some unconscious thought patterns and processes. <i>(Refer Training Manual Pg 37)</i>
10:00 - 10:30 am			<b>TALK 2: Understanding My Conscious and Unconscious Bias (15 Minutes)</b> This overview talk will give a deeper understanding of what conscious and unconscious biases are and where they stem from. <i>(Refer Training Manual Pg 56)</i>
			<b>Group Discussion 1: This is me! (30 Minutes)</b> <i>(Refer Training Manual Pg 40)</i>
10:30 - 10:50pm	Morning Break	All	
10:50 - 11:00 am			<b>Mentimeter 2: 'Guess WHO?' (10 minutes)</b> This game is to test participants' general tendencies to profiling. <i>(Refer Training Manual Pg 37)</i>

DAY 1 Time	Program	Person in Charge	Description
11:00 - 11:15 am	<b>Session 2</b> <b>My Journey of Exclusion</b>	Appointed Trainers	<b>TALK 3: Understanding My Stereotypes and Prejudices (15 minutes)</b> This overview talk will give a deeper understanding of what stereotypes and prejudices are and where they stem from. <i>(Refer Training Manual Pg 61)</i>
11:15 - 11:25 am			<b>Mentimeter 3: Am I Excluded or Exclusive? (10 minutes)</b> This is anonymous polling for each participant to identify if they relate more to being excluded or exclusive. It will also provide collective data that will be helpful in this study. <i>(Refer Training Manual Pg 37)</i>
11:25 - 11:40 am			<b>TALK 4: Understanding Exclusion (15 minutes)</b> This overview talks or media presentation with international case studies will give an external perspective and deeper understanding of exclusion and discrimination. <i>(Refer Training Manual Pg 65)</i>
11:40 am - 12:05pm			<b>Group Discussion 2: Addressing Stereotypes and Prejudices &amp; My Journey on Exclusion (25 minutes)</b> <i>(Refer Training Manual Pg 41)</i>
12:05 - 12:25 pm			<b>Group Presentation 1: Reflection (20 Minutes)</b> <i>(Refer Training Manual Pg 43)</i>
12:25 - 2:00pm	Lunch		
2:00 - 2:05pm	<b>Session 3</b> <b>Who are you? Understanding Diversity</b>	Appointed Trainers	<b>ENERGIZER:</b> <i>(Refer Training Manual Pg 35)</i>
2:05 - 2:15pm			<b>GAME 2: Three Truths and One Lie (10 minutes)</b> <i>(Refer Training Manual Pg 32)</i>
2:15 - 2:30pm			<b>TALK 5: “Same Same but Different” (15 minutes)</b> This is a talk based on the popular catchphrase “Same Same but Different” that provides a deeper understanding of commonalities and differences. <i>(Refer Training Manual Pg 71)</i>
2:30 - 2:40pm			<b>Mentimeter 4: Diversity in My Community (10 minutes)</b> This is a simple interactive word mapping exercise for participants to identify diversity in their community. <i>(Refer Training Manual Pg 38)</i>

DAY 1 Time	Program	Person in Charge	Description
2:40 - 2:55pm			<b>TALK 6: Who are you? Understanding Diversity (15 minutes)</b> This overview talk will provide a deeper understanding of diversity and tools to identify diversity in their community to develop a further appreciation for diversity. <i>(Refer Training Manual Pg77)</i>
2:55 - 3:25pm			<b>Group Discussion 3: The Good, Bad, and Ugly (30 minutes)</b> <i>(Refer Training Manual Pg 41)</i>
3:25 - 3:35 pm	Afternoon Break		
3:35 - 3:45 pm			<b>VIDEO PRESENTATION: Please Do Not Leave Us Behind (Kelantan footage) - (10 minutes)</b> This video presentation will bring awareness to the different excluded groups and highlight the various implications of exclusion.
3:45 - 4:00 pm			<b>TALK 7: Inclusion and Exclusion (15 minutes)</b> This overview talk provides a deeper understanding of inclusion and exclusion and tools to identify who is left behind. <i>(Refer Training Manual Pg 80)</i>
4:00 - 4:30 pm	<b>Session 4</b> <b>My Journey to Inclusion</b>	Appointed Trainers	<b>GAME 3: Moment in the Life of Another (30 minutes)</b> <i>(Refer Training Manual Pg 33)</i>
4:30 - 4:45 pm			<b>TALK 8: The FOUR stage process (15 minutes)</b> This talk will give an overview and deeper understanding of the four-stage process and clarify each terminology. It will also give the participants the tools to identify each stage. <i>(Refer Training Manual Pg 85)</i>
4:45 - 5:10 pm			<b>Group Discussion 4: My Journey to Acceptance (25 minutes)</b> <i>(Refer Training Manual Pg 42)</i>
5:10 - 5:30 pm			<b>Group Presentation 2 &amp; Assignment: Reflection &amp; Understanding SDG (20 Minutes)</b> <i>(Refer Training Manual Pg 44)</i>
5:30 pm	Tea/End	All	

DAY 2 Time	Program	Person in Charge	Description
8:00 - 8:30am	Registration / Morning Tea	Registration Team	Take attendance and ensure the certificate is printed
8:30 - 9:00am	Welcome / RECAP of Day 1 / Understanding SDG	Appointed Trainers	To recap lessons learned for day 1 / Understanding SDG <b>(Write on Mah-jong Paper)</b>
9:00 - 9:10 am	<b>Session 5</b> <b>WHO ARE WE MALAYSIA?</b>	Appointed Trainers	<b>Mentimeter 5: Malaysia Truly Asial (10 Minutes)</b> This will be to test participants on how they know Malaysia, highlighting the richness of Malaysia as a multi-cultural society. <i>(Refer Training Manual Pg 38)</i>
9:15 - 9:30 am			<b>TALK 9: Understanding US (15 Minutes) -</b> This talk will provide an overview of the topic and a deeper understanding of who we are as a multi-cultural society living in a shared space called Malaysia. It will also give participants the tools to identify the value and challenges of being a multi-cultural society. <i>(Refer Training Manual Pg 90)</i>
9:30 - 9:40 am			<b>VIDEO PRESENTATION: Who are We? (10 Minutes)</b> This media presentation will display the richness of Malaysia as a multi-cultural society leaving participants with a newfound appreciation of Malaysia's multicultural society.
9:40 - 10:25 am			<b>STATION 1: TALK 10 &amp; 11: Our Common Heritage &amp; Destiny - (45 Minutes)</b> <i>(Refer Training Manual Pg 46)</i>
10:25 - 10:45 am	Morning Break	All	
10:45 - 10:55 pm	<b>Session 6</b> <b>Our Journey to Leaving No One Behind</b>	Appointed Trainers	<b>Mentimeter 6: Development Plans - (10 Minutes)</b> This is to test participants on how well they know the government development plans/programs of Malaysia. <i>(Refer Training Manual Pg 38)</i>
10:55 - 11:40 am			<b>STATION 2: TALK 12, 13, 14: Leave No One Behind! - (45 minutes)</b> <i>(Refer Training Manual Pg 47)</i>
11:40 am - 12:05 pm			<b>Group Presentation 3 on SDGs: (25 Minutes)</b> <i>(Refer Training Manual Pg 44)</i>
12:05 - 2:00 pm	Lunch	All	

DAY 1 Time	Program	Person in Charge	Description
2:00 - 2:05pm	<p><b>Session 7</b></p> <p><b>WHAT ARE OUR ROLLES AND RESPONSIBILTIES</b></p>	Appointed Trainers	<b>ENERGIZER:</b> <i>(Refer Training Manual Pg 35)</i>
2:05 - 2:20 pm			<b>TALK 15: Roles and Responsibility (15 minutes)</b> This talk will give participants an introduction and understanding to the different multi-stakeholders i.e., Government, Private Sector, Civil Society, and Individual citizens that have a role and responsibility to play, and the understanding of the ‘Whole of Nation Approach.’ <i>(Refer Training Manual Pg 114)</i>
2:20 - 3:00 pm			<b>GROUP ACTIVITY: Road Map + Building Inclusive Society (40 minutes)</b> <i>(Refer Training Manual Pg36)</i>
3:00 - 3:10 pm			<b>Mentimeter 7: Our Collective Core Values (10 Minutes)</b> This is a simple interactive word mapping exercise for participants to identify the core values needed to achieve an Inclusive Society and to Leave No One Behind in the civil service. <i>(Refer Training Manual Pg 38)</i>
3:10 - 3:30 pm			<b>POST SURVEY: Planning for the future (20 Minutes)</b> <i>(Refer Training Manual Pg 48)</i>
3:30 - 3:45 pm	Afternoon Break		
3:45 - 3:55 pm	<p><b>Session 8</b></p> <p><b>Our Journey to Building Back Better!</b></p>	Appointed Trainers	<b>GAME 4: Balloon &amp; Pin - (10 Minutes)</b> <i>(Refer Training Manual Pg 34)</i>
3:55 - 4:15 pm			<b>TALK 16 &amp; 17: Conflict Resolution &amp; Leadership (20 Minutes)</b> This talk will give an overview of the topic with an emphasis on the need for mediation competencies and conflict resolution to build inclusive societies. It will also provide an understanding of the power of admitting to mistakes and asking for forgiveness. This talk also gives participants an understanding and introduction to the role of collective leadership and vision in producing sustainability. It also delves deeper into the concept of community resilience. <i>(Refer Training Manual Pg 119)</i>

DAY 2 Time	Program	Person in Charge	Description
4:15 - 4:30 pm	Recap/ Sharing/ Certificates		<p><b>TALK 18: Where do we go from here? (15minutes)</b></p> <p>This talk will give participants an understanding and conviction that to build back better, each needs to commit to being a better civilian and civil servant. It will also delve into a deeper understanding of core values, ethics, morality, and civic consciousness.</p> <p><i>(Refer Training Manual Pg 133)</i></p>
4.30 - 5.00 pm		All	<p><b>RECAP &amp; SHARING OF LEARNING EXPERIENCES (20 Minutes)</b></p> <p><b>CERTIFICATION CEREMONY &amp; GROUP PHOTO (25 minutes)</b></p> <p>The program ends with the certificate of attendance presentation and a group photo</p>

THE END

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