

## NOTES

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NGOs still ~~the~~ deeply talking in silos. The integration ideas were harder to be realised than expected.

⊗ ~~Ethno-language still pervasive in our talk~~

~~We are still talking~~

Our language needs to change! Our language for progress needs to encompass universal values, universal concerns and seriously needs to consider our everyday interactions with / alongside other ethnic groups.

The inability to envision ideals; ~~constantly pegging~~ and constantly shackling ourselves to the worry of operationalisation, ~~when this is supposed~~ rather than the creating of a culture of values to support the realisation of those ideals.

Impediment: ~~the~~ Levelling down.

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

# Cross Cutting Areas of Focus.

## NOTES

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- ① Focus on High-Potential in strategy design - Allow present programmes to continue addressing lower SES?
- ② Ten Years - Future Parents, Current Youth (20yrs - 30yrs old)
  - Early Childhood.
- ③ INVESTMENTS to grow well TOGETHER
- ④ IDENTIFY STRENGTHS
  - CURRENT PROGS
  - FUTURE STRATEGIES
- ⑤ CITIZENSHIP Focus

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## NOTES

### Impediments to the next step:

- disconnect b/w youths and community leaders.

✳

~~Points~~

### Points that should be deliberated further:

- Communalism vs Nationalism
- Meritocracy - has it aided the MM community?
- an integrated vision/mission ~~at the end~~ for the MM community.
- will the MMO be relevant in ~~time to come~~ the future?

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

## NOTES

- Each WG works individually and focusing too much on their own WGs
  - Difficulty to produce ideas which is cross-cutting
  - Each WG is pushing for their own agenda
- Chairs of each WG are protective of their own WGs
  - Unable to contribute when placed in other cluster.
- Lack of structural awareness to break from the "individual" argument / approach to issues.
- Critical ideas mainly emerge from external observer / commentators
- Leadership is often referred to as "structural leadership" which does not include themselves.

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- Lifespan development come out with 1) source of history and 2) developing community of producers. - Overarching concern of social mobility.

- 1) Similar to FPE unit idea of appreciation, tradition
- 2) Similar to FPE unit idea of "zakat capable" community

- However, family WGs failed to see 'child' as a pivot point to development even though they strongly push for idea of sustainable family.

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- Overall not all within the cluster agrees to the broad strokes produced from the cluster - How do we meet consensus?

## NOTES

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- ① A general failure to imagine community problems within a national policy framework → this restricts solutions within available resources & not "thinking" outside the box
  - ② A need for more engagement to other self-help groups like CPAC & SINDA as they also face similar problems. Possibility of reaping synergies in terms of resource-sharing, knowledge transfers & pooling of experts. Aim is to essentially de-racialize social issues & elevate them to a national agenda in the form of social class issues.
  - ③ The need to hear more <sup>other</sup> voices in the WG's.
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### PREDICTABLE FAILURE

- ① Thinking which is still confined within WG framework, to the detriment of ~~reaching~~ reaching cross-cutting issues.

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

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- ① Implementation (Barrier)
  - ② Role of New Media for community efforts
  - ③ Leadership
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~~Barrier~~

- ④ Investments in community

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

- ① \* It is not that we need to help the community. It is to think of a way of how the community can realise that they do not help, that they are not the problem.
- ② When will we realise that the working-class is not for us to give a solution to. The working-class is the solution. Their class-consciousness must be developed, in order for us to move on to something better.
- ③ When will we also realise that the "problematic mentality" of the working-class is a myth. It is the problematic-mentality of those who think the working class have a problematic mentality that should be addressed.

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## NOTES

- ① Discussion came back full circle, with no or limited key message emerged (~~the~~ ~~and~~ especially new msgs).
- ↳ Was the facilitator invested or neutral?
  - ↳ why are we discussing <sup>same</sup> issues + programme?
- ② Members are still involved in their respective working group mode and not thinking about the 'big' integrated picture
- ↳ integration should start from now ~~with~~ and at the same time maintaining discussing among the sub WG.
- ③ Focused on the same

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## NOTES

Points that should be deliberated

further or predictable impediment(s).

- Structural problems not just mindset issue.
- Calibrating ownership, community as stakeholders
- identifying target groups and ~~and~~ formulating appropriate strategies
- breaking out of traditional definitions of success
- having a transitional team/committee (to help translate broad vision to strategy to programme)
  - ↳ no take up from community
  - ↳ resistance to ideas because of fear of creating catch mentality

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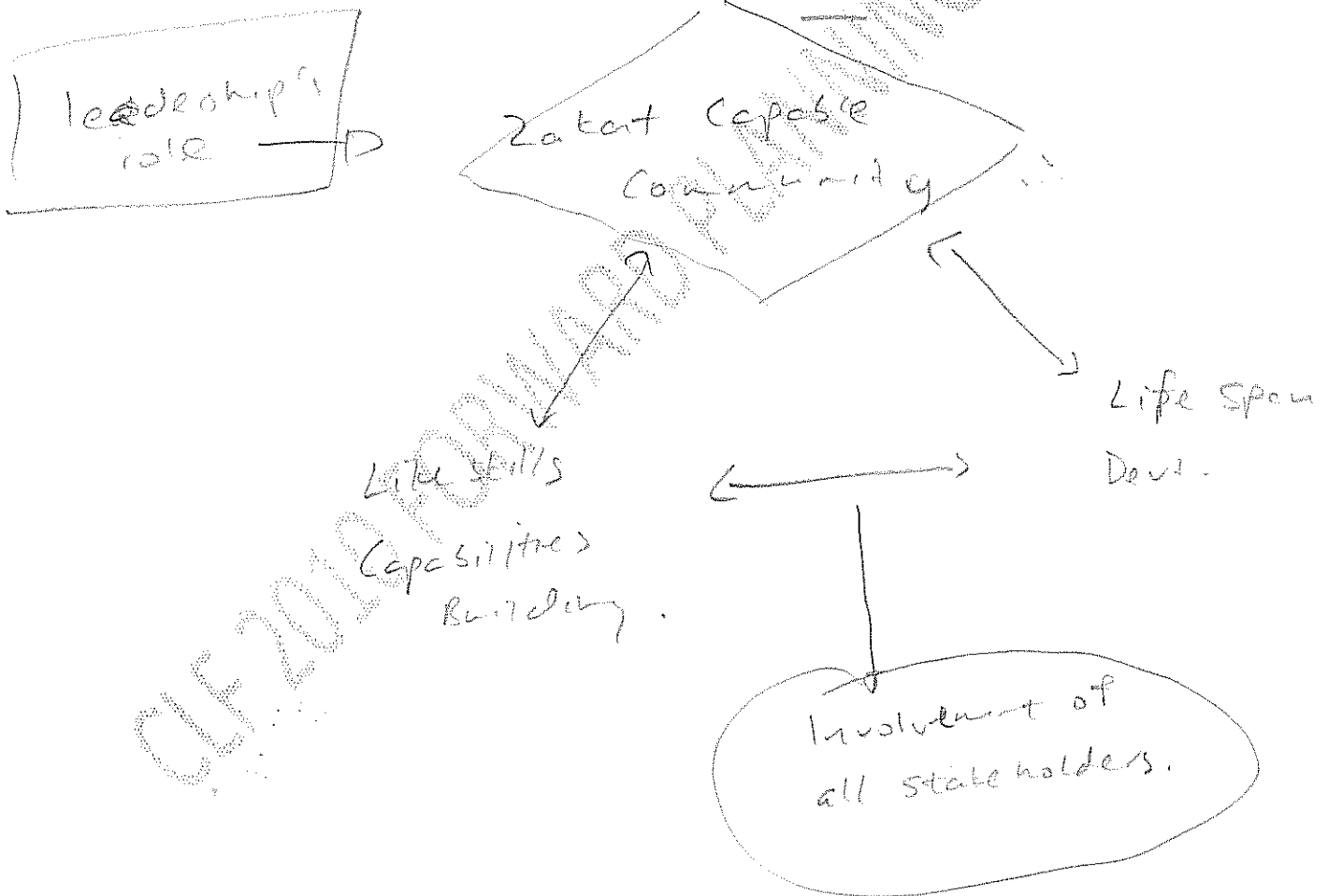
**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

**NOTES**

Impediment:

Good discussion of points / recommendations raised, however, a general assumption of knowing what the community wants exist.

→ How rooted are the FPE teams really to the ground?



**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

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\* Visionary Leadership

\* Inquisitive & Entrepreneurial Values

\* Everyone is a leader.

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- Implementation & integration of efforts
  - Propaganda & Media Campaigns not properly thought through
  - Government Intervention contrary to Community Visions & aspirations
- Sure Failures

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## NOTES

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- ① Visionary leadership
- ② Pedagogy .
- ③ Independent source of finance .

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

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- ① Social Mobility
- ② Visionary & Charismatic leadership.  
Accountability from leadership.
- ③ Entrepreneurship/Enterprise  
as a value system in every  
family / building a community of producers
- ④ Diligence & ambition.

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NOTES

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THOUGHTS

a) Being independent finally

b)

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FAILURE

OPERATIONALIZING

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

## NOTES

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- The idea of parallel leadership
- Non-conventional approach toward resources
- The need to break away with dependence on social organisations and working toward social movements.
- In the spirit of nurturance, there is a need to be emphatic towards those whom we are educating.
- There

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## NOTES

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- how do we develop critical consciousness in our youth?
  - able to see ~~cost~~ historical consequence
  - policy failures & consequences
  - ideological underpinning
  - politics of representation
  - national myths
  - false boundaries
  - group interests
  - etc . . . .
  
- Advocacy must be part of policymaking process & evaluation.

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**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

NOTES

- Community buy-in

↳ How do we convince the layman of our initiatives / "broad strokes"?

↳ messaging is key.

↳ Who should it come from?

- My fear is that this will be an exercise of rhetoric, proposed & subject to ~~existing~~ "approval" of existing "leaders" ⇒ intellectual masturbation

- Unfortunately, we are still falling into pitfalls / traps over definitions.

- ↳
- timeframe
- ownership → whole community?
- community → Malay?
- Muslim?

**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

↳

- What role?
- ownership

## NOTES

- ① Leadership - There seems to be a confusion between Leadership vs Appointments. While the need for Leadership accountability ~~was~~ <sup>were</sup> mentioned repeatedly, the flanking is towards the other. Mistakes = failures = imperfection = Termination?
- ② Nurturing the individual to influence the environment through rigorous deliberations in multiple fronts, not merely 'Brainstorming' matters that are obvious & mentioned repeatedly before (not taking effort to understand the lack of success).

~~Is~~ Is 'our generation' trying to be a hero? Are we approaching the recommendations & strategies with an over zealousness of a 'saviour' of the Community rescuing it from the pits & ruins due to ineffective leadership?

~~An~~ An important question to ask is:-

Will we graciously accept that our thoughts & recommendations are not much different from our Seniors & that it deserves to be thrashed if it is not constructive & that we have spoken so much not out of sound evaluation but from superficial understanding?

If Yes :- We have learnt something, No :- we meet in 20 yrs.

**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

NOTESPredictable Failure

- ① Lack of buy-in on part of community
- ② Lack of trust and morale among leaders
- ③ Too much talk → discussions must have <sup>all</sup> concrete deliverables or no point!  
↓  
deliverables must be actionable
- ④ Feels like discussions are same thing, nothing new

Thoughts

- Ⓐ Fix <sup>public</sup> communications and buy-in now.
- Ⓑ Focus your efforts to achieve concrete and tangible deliverables
- Ⓒ Don't have to change everything in the community; not everything is a problem
- Ⓓ Be prepared to change everything in Mendaki/CLF, if necessary

**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

NOTES

① Predictable Failure

→ failure to find a common ground  
on how to move forward

→ rhetoric, rhetoric, rhetoric!

but @ the end of the day, we are <sup>the positive is things</sup>  
making ~~work~~ a effort to improve the <sup>Malay</sup> community.  
The goal might be challenging to attain,  
but <sup>its</sup> the efforts & endeavors that matter

**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

① Academic <sup>attainment</sup> ~~success~~ is not a pre-requisite for ~~academic~~ success. So, why are we using it as a yardstick?

② Difficulty in reaching out to the lower SES families i.e. parents / adults. How to motivate children when their parents are disillusioned & pessimistic.

③ We need ~~a new~~ a measure of success for pre-school going students s. they need know how to read & write by 6 yrs-old.

④

## NOTES

① Very concerned that our political leadership is openly declaring that the MM community are not performing and that SG is NOT ready for a Malay/Indian PM. This ideology has affected & will continue to affect the mindset of MM community.

② Concerned about how the future of Mendaki if they insist on helping only MM community. With  $\bar{e}$  ↑ in inter-racial marriages, more and more Malay speaking individuals are not under  $\bar{e}$  purview of Mendaki.

③ Need for Mendaki to take ownership of the MM problem and start doing something about it. DON'T OUTSOURCE mendaki justice. Stop lamenting that MM community are failing. Be  $\bar{e}$  enabler.

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## NOTES

- 1) like the idea of engaging the media (TV) - not in the form of "boring" documentaries but reality drama + the notion of "reality in reality" → chance to synergise & visually illustrate mendakils outreach efforts
- information repository presented in an entertaining & refreshing manner.
- explore Ron Clark's strategies. ie. we have gifted teachers to teach gifted kids why can't we have our NT teachers be re-skilled and re-trained with new skills to handle challenging kids
- 2) these 13-20 yr olds are the future parents 10 yrs down the road - bringing up toddlers and future generation → explore "adab" not only as decorum but as "vision for development".
- 3) like the notion to push for "an expert in every field" just like Sirda's mission → "a graduate in every family".
- 4) as we move towards ~~efficiency~~ helping the dysfunctional families, care to be exercised so as not to highlight "only a masyarakat cergeng" + problematic Malays in the media.

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- 5) tap into Malay teachers' network. Many Malays in the teaching profession.

NOTESIssues that speak to me:

- ① Need for the MM community to redefine the notions of success
- ⇒ in unpacking this term, we have to understand that ~~not~~ different stakeholders have different takes/perceptions towards community success
  - ⇒ need to factor the structures/institutions that impede the community from attaining success (are we playing on a level playing field?)
  - ⇒ need to form advocacy → Must we always abide to the Singapore language? can structures (ie policies) be challenged?

## ② Importance of 'casabiyah'

- ⇒ taking points ~~for~~ from A/P Ya'acob's thinking piece, I question if MM community has been insular & inward-looking in our approach.
- ⇒ or are we outward in perspective? adaptable?
- ⇒ how can our past gains help us tread a tumultuous future?

## ③ Struggle of being a young MM professional in 2020?

- ⇒ Minority discourse
- ⇒ Creation of ↑ middle class ⇒ ~~disenfranch~~ must a MM who has so called "arrived" contribute back to the community?
- How do I convince my peers to do their part?

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My reflections seem to be filled with lots of questions. My apologies, there's just too much thoughts going all over my mind. I need to mull everything over.



↳ ① Muslim identity impt part

⇒ but are our def<sup>n</sup> too strict?

⇒ Non-Muslim Malays

⇒ Non-Malay Muslim → are we leveraging on those ppl? Do they want to engage us?

②. History + social amnesia

⇒ ~~force~~ sense of history taken away

⇒ weak identity results. e.g. are young Malays aware of rich Indo-Malay empire like Malacca Sultanate?

③. Structural issues + blurry boundary markers.

Are they self-imposed?

Are they present?

Do we face up against issues of privilege, inability to discuss race + disparities issues in a ~~constructive~~ sensible manner?

Probably need safe area to discuss.

④ Research - make it public!

- Alternative sources, dissemination of inform<sup>n</sup>. If blocked

ignored, ~~it~~ should find ways to communicate.

⑤ Impediments: structural issues hard to discuss. State ideology (e.g. meritocracy vs very real prob. of disparities in educ<sup>n</sup>).

**How do you think Malay/Muslim organizations would function if 99% of Malay/Muslim community members have the capacity to CONTRIBUTE to ZAKAT?**

**NOTES**

1. SUSTAINING / DEVELOPING SOCIAL MOBILITIES OF THE PERSON WHO IDENTIFIES SELF AS ONE OF THE 3 :-

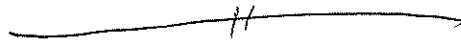
- 1. MALAY
- 2. MALAY - MUSLIM
- 3. MUSLIM

IN A CONSTANTLY - CHANGING / EVOLVING LANDSCAPE

2. ~~FOCUS~~ ~~ON~~ SHIFT / EMPHASISE FOCUS ON MALAY - MUSLIM PERSON THAN COMMUNITY - GREATER ROOM TO BE INCLUSIVE & ADAPTABLE WHEN INFORMING EMPLOYABILITY, HEALTH, EDUCATION + FAMILY :-

MM PERSON : CHILD — YOUTH — ADULT

3. CHALLENGE REAL & PERCEIVED NO-GO AREAS IMPOSED / DESIGNED BY SELF, MMC AND/OR OTHERS.



FAILURE :- FOCUS ON SHORT-TERM, IMMEDIATE PROGRAMMES / SCHEMES.

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NOTES

Need space to discuss such issues.

Low level of awareness by rest of pop<sup>n</sup>

6) Platforms of communication with other s<sup>ps</sup>.

Are we communicating with NGOs ~~fully~~ <sup>fully</sup> similar issues?

Are we communicating with other ~~parts~~ <sup>parts</sup> young professionals in Malaysia / Indonesia? ?

7) Need for independent intellectual leadership for Malay community.

~~Need~~ - vibrant voices need to be heard.

→ who are our replacements for Hussein Mutalib or Farid Al-Atas?

8) Degree of pragmatism also

- Need to build economic resilience

→ encourage push into recession-resistant industries e.g. health, biosciences.

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NOTES

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\* HOLISTIC & INTEGRATED

\* Ground relevance - what

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## NOTES

- 1) To focus on individual or structure? When do we focus on the individual and when do we focus on structure?
- 2) Does structure play an important role in community's development? How ~~can~~ <sup>can an</sup> individual play his/her role in contributing to the success of the community?
- 3) The idea of social research, understanding what does it take for an individual or team or group to do an social analysis of the social environment - ~~with this be~~ is this important and must be placed as a top priority? If it is, how should this be done? <sup>Do we need</sup> the involvement of social experts / social research experts <sup>eg. NUS Malay Studies?</sup>
- 4) TIME - Is this <sup>really</sup> an issue here, in FPE? ESC required or took about the same duration to come up with its recommendations. Why can't FPE? What hinder? or what are ~~the~~ the challenges facing FPE?
- 5) Human capacity vs infrastructure - Does infrastructure really impedes a community to progress? How does infrastructure affects the development of human capacity?

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