

Project work group 4-019

**Title: Project MOM (Minorities of
Minorities)**

Members: Lim Hengyi Dwayne(20215)
Cayden Ong Kang Wei(20203)
Daryl Tan Jin Kai(20223)
Chang Hok Xi(20204)

Abstract

In Hwa Chong Institution, many Secondary 1 to 4 students are generally not in frequent contact with the other races in Singapore since our school mainly offers Chinese as a compulsory subject and it is also an SAP school. However, most of them are cognizant that it is imperative to have a multi-racial society where everybody embraces each other's respective cultures and differences. Thus, we formed our project group called "Project MOM" (minorities of minorities), and we are here to share on the cultures and historical origins of the "Minorities of Minorities" as they are mostly perceived to as identical to the more widely represented racial groups such as Malays and Indians. We are also raising awareness of the "Minorities of Minorities" in multi-racial Singapore and allowing the students in Hwa Chong Institution to appreciate the contributions of the "Minorities of Minorities". In this project, we have resources on social media, a personalised integrated website, many interactive and engaging video animations and a 8-person fun board game. Indeed, we have a common purpose: To let students learn about the "Minorities of Minorities" in Singapore.

Introduction

1.1 Rationale

Throughout the many years, not many Hwa Chong students show awareness of "Minorities of Minorities" in Singapore. Furthermore, the school does not provide much information about these races and the students often do not make an effort to learn more about them. On the internet, there are also not a lot of websites to provide extensive information about the races. The websites of the different minority races are not comprehensive and there is not a single website that collates all the

detailed information. Usually, most of the websites are uninteresting and often provide information through wordy passages.

1.2 Objective

The objectives of Project M.O.M are:

- Create awareness of the minorities of minorities in order to strengthen the Singapore identity and to forge national unity.
- Understand and appreciate the contributions, origin and culture of these communities.
- Embrace the cultural diversity in Singapore.

1.3 Target Audience

The target audience of our project are Secondary 1 - 4 students in HCI.

1.4 Resources

We have developed many interesting and factual posters, video animation, a fun board game, skits and a comprehensive website filled with detailed information of food, culture, population, origin, contribution and cultures. We have promoted the posters and animations on social media platforms

such as YouTube, Facebook and Instagram.

Facebook: <https://www.facebook.com/minoritiesofminorities.oddh.7>

Instagram: https://www.instagram.com/project_m.o.m/?hl=en

Youtube: [Minorities of Minorities](#)

Website: <https://sites.google.com/view/minoritiesofminorities/home>

This is our Instagram account where we share facts and information of the “Minorities of Minorities” through posters, skits and video animations.





Minorities in Singapore

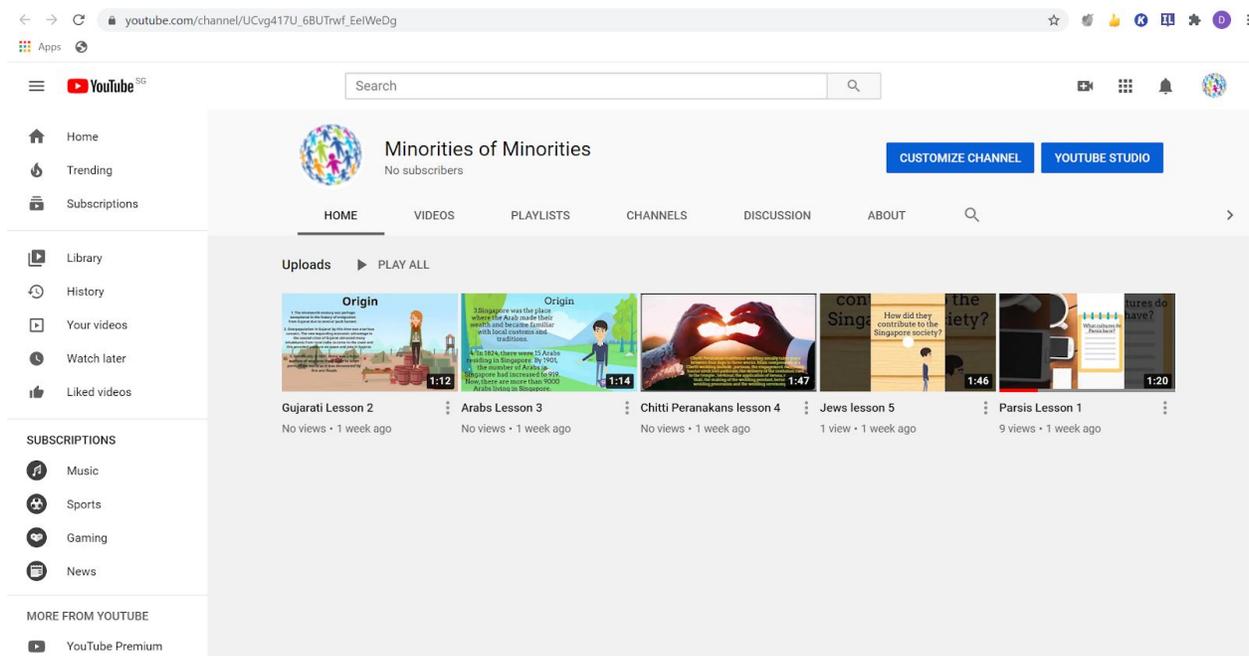
The Official Minorities in Singapore: Malays & Indians. The Minorities of Singapore's population is Malay (13.9 percent), Indian (mostly Tamil, 7.9 percent), or other (1.4 percent).

Minorities of Minorities in Singapore

Out of the minorities of Indians(7.9%, mostly Tamils) and others(1.4%) in Singapore, there are even smaller minority ethnic groups part of these minorities(Indian and Others).

Ethnic groups we are targeting

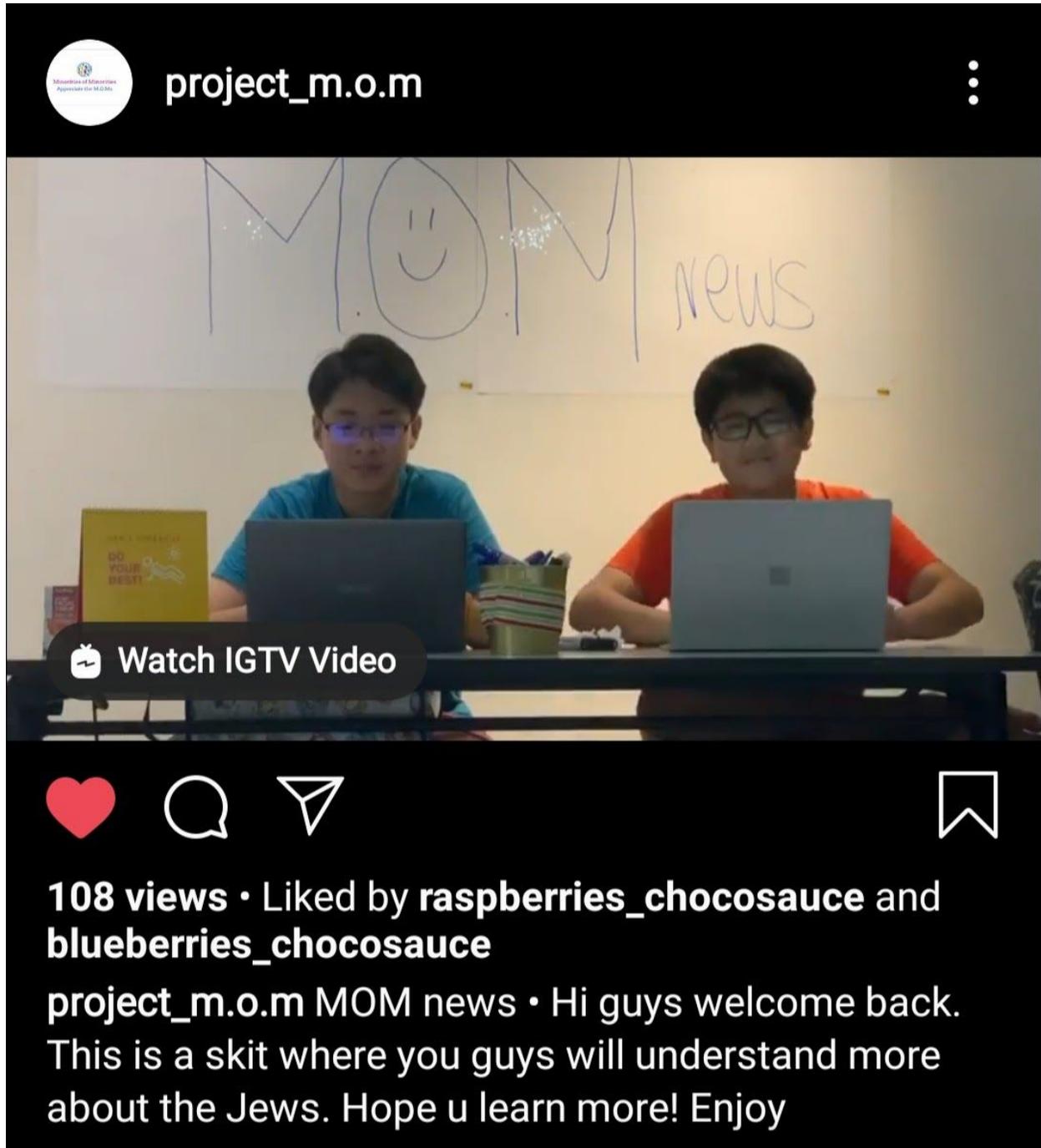
Above is the cover page of our Website



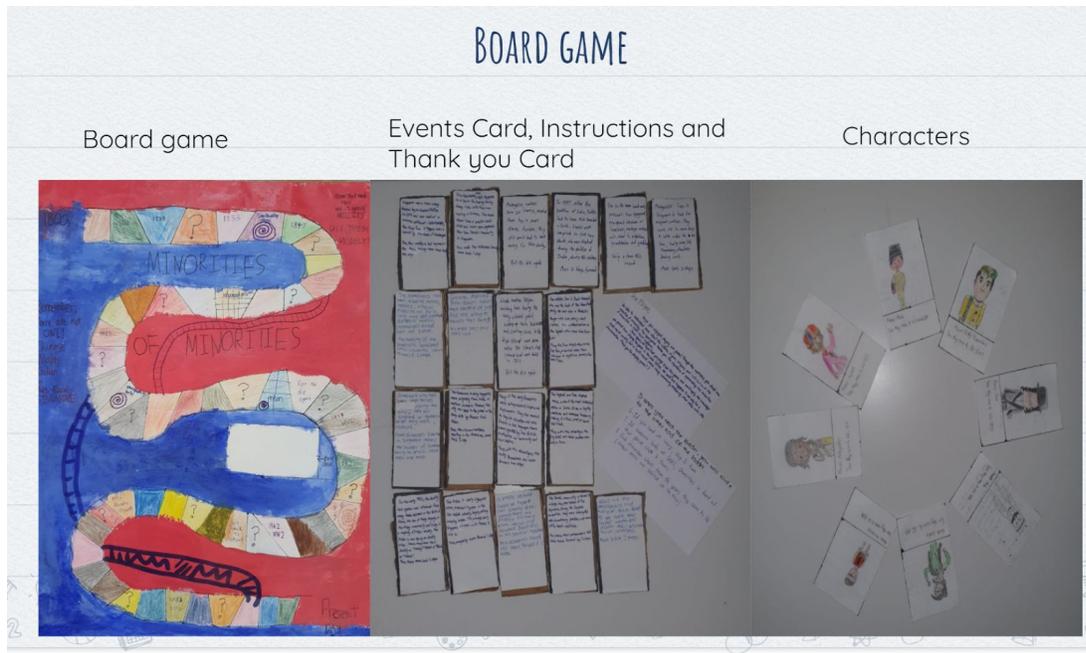
Above is our Youtube channel with our custom-made video animations



Above is a picture of our poster which we have uploaded on social media



Above is the skit which we have uploaded onto our social media



Above is our board game

2 Review

2.1 Existing resources

Who Is an Arab?
 WHO IS AN ARAB?
 W. Montgomery Watt and Pierre Chacón

Over a hundred million people in the world call themselves Arabs. That is to say the least, a potential force in world politics, quite apart from the question of oil. Yet many observers are not easy to define – that is to say by race.

The Arabs are not a distinct ethnic group, since there are not both white Arabs and black Arabs. Some of the black Sudanese Arabs claim descent to the male line from Arabs of Mohammedan or even Arabo-Christian parentage who are not normally called Arabs. The figure of a hundred million comes from the population of the states in the Arab League. For membership in the League, the link to be sought with the acceptance of Arab-Islamic culture.

Modern Arab historians are well aware of the difficulty in defining an Arab. As long ago as December, 1938, a conference of Arab students in Europe, held at Brussels, declared that undoubtedly, however, have spoken of the present diaspora of the Arabs as the result of European imperialism during the last century or more. It does not take much knowledge of history to see that the only true Arabs have been politically united since from about A. D. 634 to 750. Before Mohammed they were divided into leading tribes, and one of the tribes entered into alliance and this unity continued until about 750, with the Arabs as a ruling class in an empire stretching from Spain to the Punjab and Central Asia. Some after 750, however, the Arabs of Spain announced: it often happened that two rulers, both nominally owing their allegiance to the politically powerless caliph (or emperor), would fight bitterly to extend their territories at the expense of a Christian province or provinces: that happened both in Spain and in the Crusader period in Syria.

At the same time, there was always an impressive cultural unity. Even before Mohammed there was some common cultural atmosphere among the Arabs. The very word Arab has its roots through some case to be used specifically of Persians, the contrast is similar to that between Greeks and "barbarians". Arabic literature was vigorously cultivated in Spain under Muslim influence here for long – not amounts of the poetry of the leading authors of Syria and Baghdad and the poetical standards of the heathens still guided verse in Andalusia. At different times of the Middle Ages.

Outstanding works from Baghdad quickly made their way to Spain and were studied and commented on. Indeed, as various waves of the Arabs of Spain were more Arab than those of the rest of the Islamic Empire, the Arabic literature of Spain, the Arabic literature used in Spain remains very close to the classical models. This Arab culture has been very important in the twentieth century vast empire of the Arab countries essentially part of the Ottoman Empire – that is, they were under Arab Muslim rule. This was officially the Algeria was ruled by the French, who also had some say in Morocco and Tunisia. World War I found the Arabs from the Ottoman Empire, but brought many of them varying degrees of the whole period. However, there has been no significant progress toward Political union. As long as the Arabs were under foreign occupation it was easy for them to claim that only it would be easily achieved once the foreigners were ousted. Some twenty years of independence have given the lie to this hope.

The League of Arab States was founded in 1945 by Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Transjordan and Yemen. It has since grown to include Morocco, Algeria, Tunisia, Libya, Comoros, and even the limited goal has sometimes proved very difficult in the political field. The chief successes of the League have probably been in cultural matters, such as the There have been numerous more specific proposals for action, but these have not been forgotten or have passed over. Egypt has been involved in a number of such projects: the valley, there was a double-edged relation with Yemen, and a union with Libya. There have been some projects of a Greater Syria and a union of the Fertile Crescent (Syria and Iraq). None of these to give their specific, both old and new. There was deep-rooted distrust, on the one hand, between the family ruling Saudi Arabia and the Hashemite family of Jordan and Iraq, Morocco and Al march into the Spanish Sahara in November, 1975), Iraq, as its agreed for oil, threatened Kuwait. During the civil war in the Yemen, Egypt backed the republicans and Saudi Arabia the the leader of the Arabs.

Along with all this, however, since cultural affinities have persisted throughout the Arab world. A literary movement in one country quickly spreads to the others. Around 1930, for an "Arabic" group, and of the Tunisian ash-Shabbi, the last language has been an act of the union. Similarly, the "New Verse" movement, which appeared in Iraq in 1949, has spread rapidly has a strong feeling of kinship with the Arab League Arab of Iraq then with the new Arab League. Africa of Mali.

This long story of Political disunity and cultural affinity is not the end of the matter. There are other forces at work beneath the surface, and we may make by someone a shift of mass of cultural affinity has been generally religious. The collapse of Islam provided the historical impetus creating the vast society to which the Arabs belonged. Intellectual disunity and Muslims, however, there was the will among head of the Arabic Language. Arabic had a special status as the language of revelation. Arabic language and letters steadily overtook the use of has been for centuries.

Gujarati Hindus are divided into a large number of religious sects. There are two broad categories: those who worship one or a combination of some of the great Vedic deities or of the Puranic accretions to the orthodox pantheon; and those who deny the regular deities and prohibit idol worship. The former are the Shaivites, Shaktas or Devi Bhaktas, Vaishnavites, and the followers of minor deities. The latter belong to the Aryan Samaj, Kairi Panthi, and other such fairly modern sects. These sects are not mutually exclusive.

Religious Beliefs. A Gujarati Hindu attaches the greatest importance to bathing. He or she observes fasts once a week and every eleventh day in a fortnight. A Gujarati Hindu believes in Heaven, Hell, and the transmigration of the soul. One hopes to better one's position in this and the life to come by one's devotion to God, by dan (charity), and by *yajnas* (mercy toward fellow human beings and cows, etc.). Gujarati Jains, though few in number, occupy an important place in Gujarati society and the economy. Jainism rejects the authority of the Vedas and the spiritual supremacy of the Brahmins. The highest goal of Jainism is nirvana or moksha, the setting free of the individual from the samsara, the cycle of birth and death. The Jains are divided into two sects, Digambaris and Svetambaris. The cow is worshipped and considered sacred by Hindus. Besides worshipping various gods, an average Hindu worships animals, trees, fire, etc. and believes in bhuts (possessing spirits). Belief in omens is also common. Hindus believe that the result of every undertaking is foreordained by certain signs and hints.

Religious Practitioners. The life-cycle ceremonies are performed by Brahmins. Wandering holy men, however, are revered irrespective of their caste, religion, or origin. Gujaratis also patronize men who have a reputation for being able to rid the individual of bhuts.

Ceremonies. Ceremonies are performed at birth, Marriage, and death when relatives are invited for feasts. Among the important festivals are: Dusseai, the festival of lamps, Hindu New Year's day, which is the next day after Diwali, Uttar or Sankranti, a festival of the harvest, and Navratri, a festival of the "nine nights" involving a folk dance called Garba.

Arts. Ras and Garba are important folk dances performed by both males and females. Meela, fairs either at pilgrimage places or on the bank of a river during certain festivals, attract a large crowd where people dance, sing, and watch bullfights or cockfights. Bhavai is a popular folk drama, generally performed in open spaces in villages and towns. Wood and stone sculptures decorating temples, palaces, and private buildings are well known. Paintings called *sathia* and *rangoli* done by using powdered chalk, are made by women at the threshold of their houses for festivals and other ceremonies. The calico printing of Gujarat is famous. Tattooing is common among certain castes in Saurashtra and north Gujarat.

Medicine. Traditionally, disease was believed to be caused by an imbalance of elements in the body, as well as by several supernatural causes such as the displeasure of a god or goddess or spirit possession. Although home remedies and concoctions of local herbs are still used, modern medicine has been increasingly accepted and used.

Death and Afterlife. Normally a corpse is not kept more than twelve hours. It is taken in a procession mainly of males to the cremation ground. There the body is laid upon the pyre with its head to the north. The chief mourner lights the pyre. The period of mourning varies from a fortnight to a year according to the age of the deceased and the closeness of the relationship. A caste dinner is given on the twelfth and thirteenth days afterward as a part of the death rites. Certain religious rituals are performed and Brahmins are given gifts according to what the mourners can afford.

HCI has not provided adequate information about these races. Furthermore, most websites in the cyber world are often too wordy and all over the place, making it extremely difficult and inconvenient to truly understand and appreciate the “Minorities of Minorities”. Other than that, most of the websites do not collate the information of all the races, requiring Hwa Chong students to search for many websites. (to obtain a comprehensive overview of the various races and their cultures) .Most resources also focus only on the major ethnic groups such as the Chinese, Malay and Indians instead of the “Minorities of Minorities”

Methodology

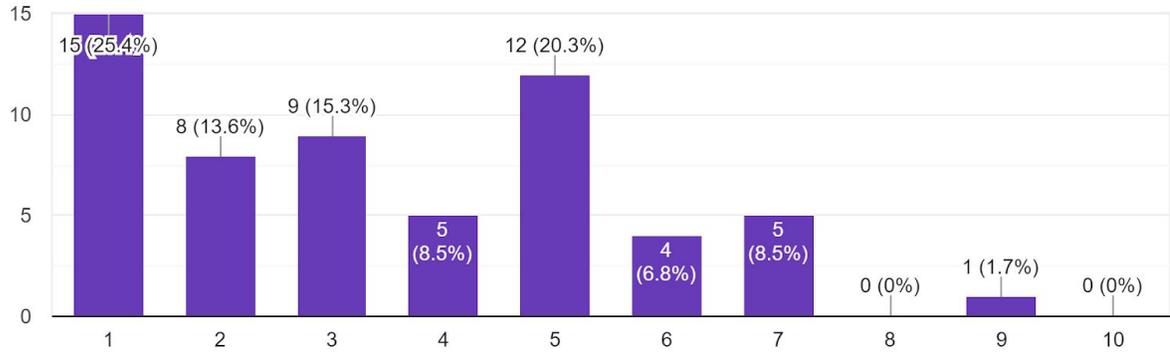
3.1 Needs Analysis

Before the proposal evaluation, a needs analysis was conducted to ascertain the need of our project. In the survey, we managed to get 59 HCI students to do this short Awareness Level Quiz. Firstly, the questions that we have set in the survey are intended to test the awareness levels of the Secondary 1-4 HCI students on the “Minorities of Minorities” in Singapore. As expected, a large majority of the 59 respondents do not know about the “Minorities of Minorities” in multicultural Singapore. Such a result gave us a strong justification for embarking on this project. Other than that, an interview was scheduled and conducted with Mr Hussein Alkaff, part of the main committee of the Singapore Arab Association, to ascertain with an experienced individual of the field on. He has also provided us with constructive feedback on what to add into our resource package and has given us first-hand narratives about being a “Minorities of Minorities” n Singapore.

3.2 Survey Answers

Q1. How much do you know about the Minorities of Minorities in Singapore.

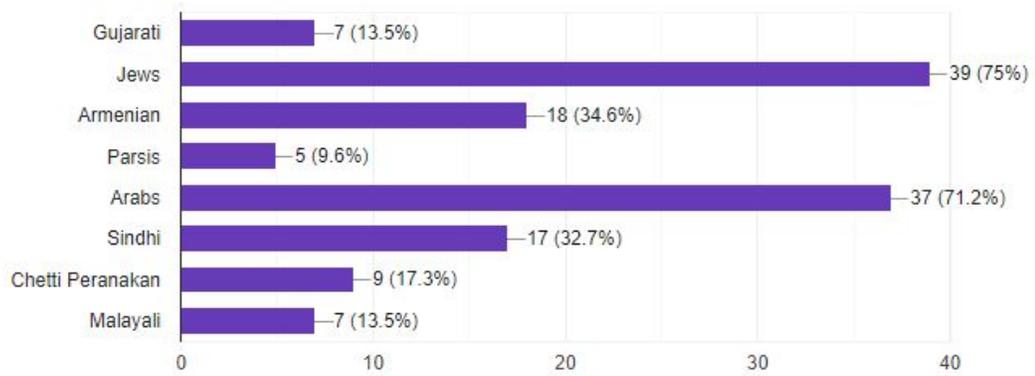
59 responses



Q2. What are some Minorities of Minorities that you know of in multi-racial Singapore?

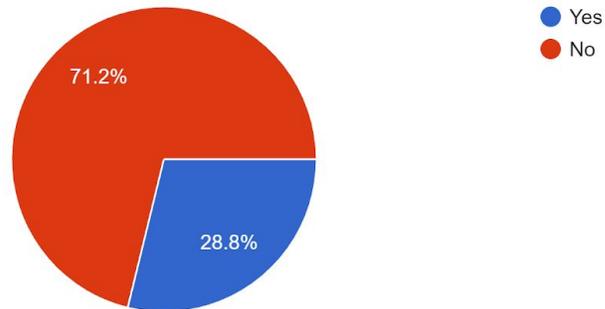


52 responses



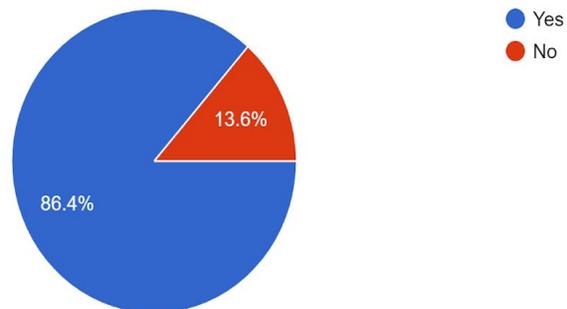
Have you ever interacted with any of the Minorities of Minorities

59 responses



Q4. Do you feel that a project is needed to help you improve in your understanding of the Minorities of Minorities in Singapore?

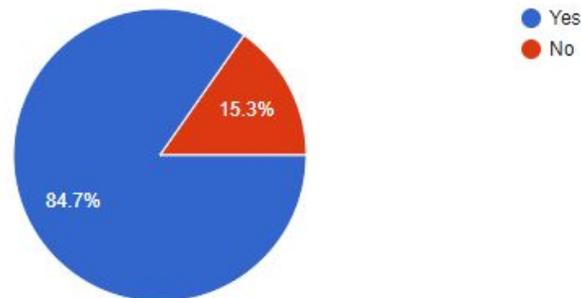
59 responses



Q7. Would you be interested in a social media platform to know more about these minorities through memes, skits and posters?



59 responses



Below are the questions and response made by Mr Hussein Alkaff

INTERVIEW

1. Do you know anything about the minorities of minorities in Singapore?
2. Do you know that there are other minorities in Singapore other than Malays and Tamil Indians?
3. If yes, please name us a few of these races.
4. If no, do you think that a resource package can help in increasing the knowledge on the cultures, contributions and origins?
5. If yes, what do you think we can include in these packages?
6. Do you feel that you have been discriminated by society
7. Do you think that the Government has done enough to promote the "Minorities of Minorities" in Singapore?

1. Yes, I do know about the Minorities of Minorities in Singapore. I collaborated with other associations as well such as the Singapore Gujarati association which allowed me to understand about their culture.

2. Yes, I do. However, I feel that many Singaporeans, especially the younger generation do not know much about their culture because these Minorities are not publicised enough.

3. Arabs, Gujarati, Jews, Sindhis

4. I feel like it would help people effectively learn about their culture, contributions and origins. Hence, they would take an interest in this topic and find out more about them. They will also learn to appreciate the contributions that these "Minorities of Minorities" have done to Singapore. So I think it is a good idea.

5. I feel like you could include some of their traditional cultures from their country, like food and music.



6. No. We hold activities and people come to participate, hence people acknowledge us and will respect us. However, many Singaporeans occasionally mistake us as Malay, so that is a thing to note about.

7. While they have attempted to promote our race, I don't think that enough have been done to raise awareness on the "Minorities of Minorities". Maybe they can start more events?

~Hussein Alkaff



3.3 Timeline

From January to April, before our proposal evaluation, our group found a mentor, brainstormed on ideas, created slides and our survey, then collated our survey results. After proposal evaluation, we planned to create our end products (website, social media, skits, board game, video animation and posters) to be shared with students. Following, we conducted another survey to ascertain the effectiveness of our products. After this, we proceeded on with our mid-term evaluation. Lastly, we also completed our end products before proceeding on to final evaluation. We have also not forgotten to finish our written report after the final evaluation.

3.4 Development of Resources

Through the use of the video animator, Animaker, research conducted on the internet and an interview conducted with Mr Hussein Alkaff(Main Committee- elected of the Arab association of Singapore Alwehdah), we have gained insightful information to develop our resources. These information that we found and received were all collated onto our website and our social media accounts. Images and photographs of the races, food, and music instruments were placed in the website to spruce up the media platform. Lastly, we made a survey on our resource package to gauge the effectiveness of our resource package to derive some indicators of how much the students of Hwa Chong Institution have learnt about the “Minorities of Minorities” in Singapore.



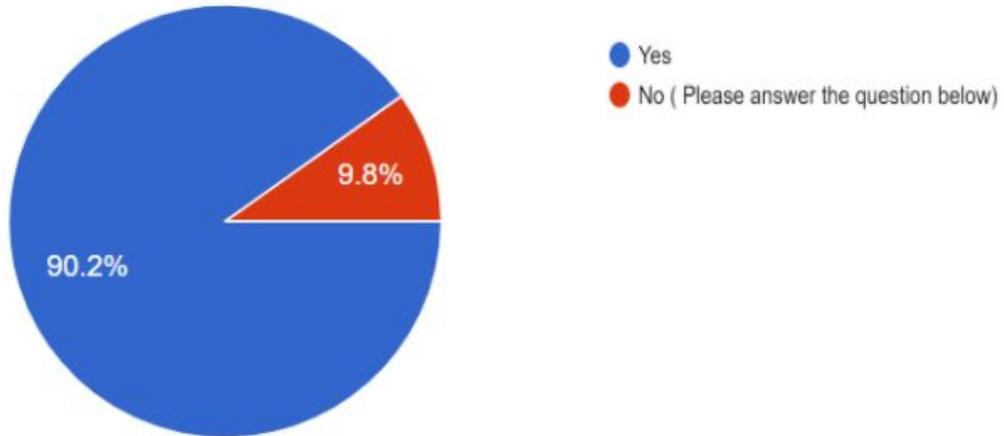
This is the image of us and Mr Hussein Alkaff when we visited the Singapore Arab Association

3.5 Pilot Test

After completing our finalised resource package, we conducted a pilot test to find out the effectiveness of our resource package. For this pilot test, we administered it to 61 HCI Secondary 1 to 4 students. Firstly, we gave them the links to our resource package. Following that, we sought their feedback and made some improvements to our products.

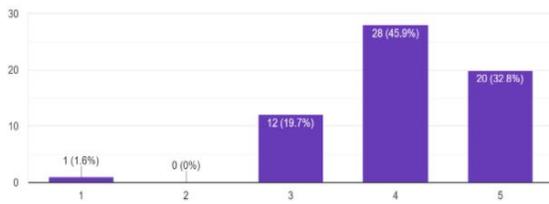
Do you think our social media platforms effective in helping you learn more about the minorities of minorities?

61 responses



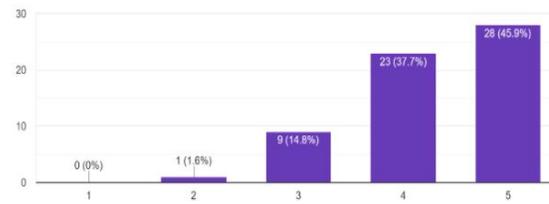
How do you feel about the Facebook and Instagram pages after visiting it?

61 responses



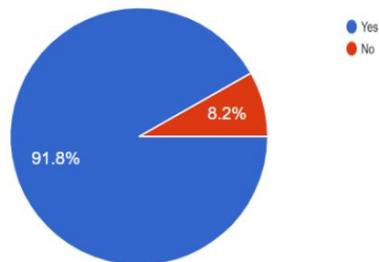
How do you feel about our YouTube Channel

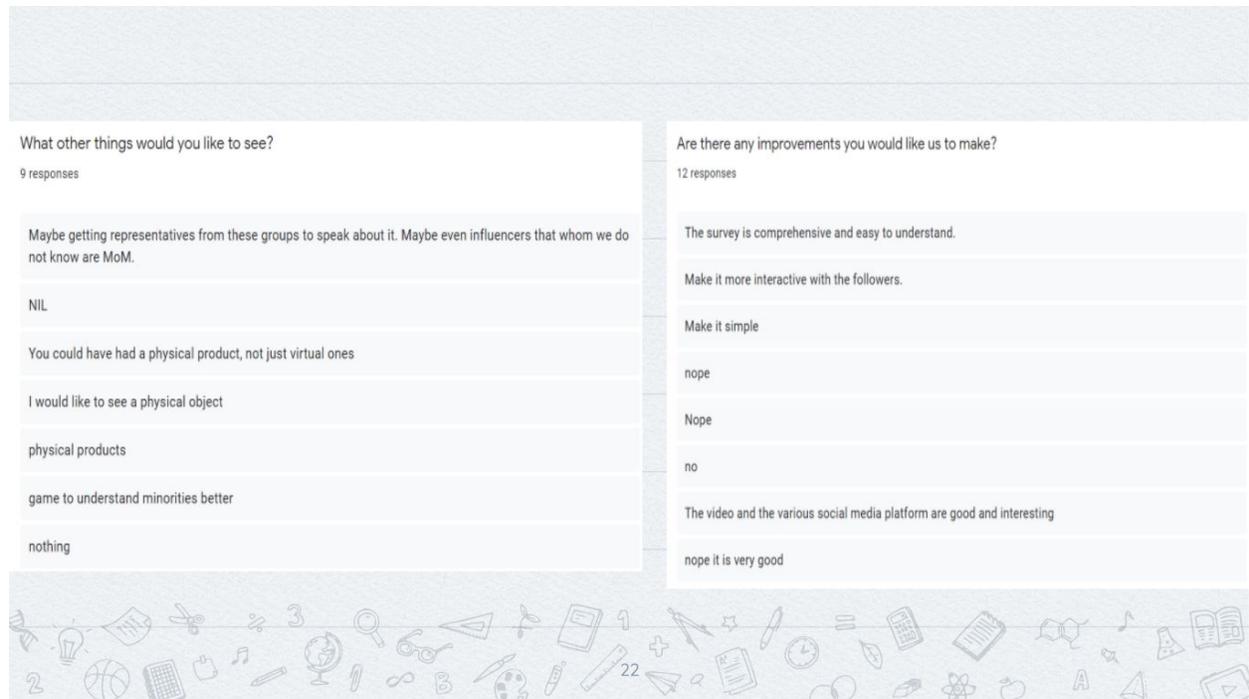
61 responses



Do you think such a website is beneficial?

61 responses





The image shows a screenshot of a survey interface. It is divided into two main columns. The left column has a question: "What other things would you like to see?" with 9 responses. The right column has a question: "Are there any improvements you would like us to make?" with 12 responses. At the bottom of the survey area, there is a decorative border with various icons representing different subjects like science, art, and sports.

Question	Responses
What other things would you like to see? 9 responses	Are there any improvements you would like us to make? 12 responses
Maybe getting representatives from these groups to speak about it. Maybe even influencers that whom we do not know are MoM.	The survey is comprehensive and easy to understand.
NIL	Make it more interactive with the followers.
You could have had a physical product, not just virtual ones	Make it simple
I would like to see a physical object	nope
physical products	Nope
game to understand minorities better	no
nothing	The video and the various social media platform are good and interesting
	nope it is very good

Outcome and discussion

4.1 Final Outcome

As we approached the end of our project journey, we are glad to have successfully created all our end products: Social media(Instagram, Facebook, Youtube), posters, board game, video animations and a comprehensive website on the “Minorities of Minorities”. Overall, we managed to educate HCI students on the population, language, religion, culture, contribution and origin of the Minorities of Minorities in Singapore. A decision to include the food and music of the “Minorities of Minorities” was also made to show HCI students more of their cultures.

4.2 Limitations and further possible works

We experienced some limitations in our project work mainly due to the COVID-19 outbreak and Circuit Breaker in Singapore. It prevented us from reaching out to more associations and students which caused our target audience to only be limited to Hwa Chong students. We needed the involvement of the various “Minorities of Minorities” associations for the physical interactions and real life recounts which will forge better connections with the youth at a more personal or deeper emotional level. However, we could not do so due to the Circuit Breaker. Our online resource packages were merely one out of a plethora of online websites which makes it difficult for us to gain the attention of and the desired visitor numbers from HCI students. Other than that, we were also unable to pilot test physical products like our board game.

Conclusion

5.1 Skills acquired

We learnt teamwork because we realised that we have to complete the project together and it is not possible to complete it alone. Despite the differences in opinions within the group members, we managed to arrive at a consensus with regard to the final products in the resource package. We have learnt to respect the individual differences of one another; lend a listening ear to views echoed by one another and adopt the approach of accommodation and compromise. Such collaborative efforts helped us to connect better, thus forging a stronger sense of bonding and friendship.

This project also sheds light on the importance of critical thinking skills in relation to rationalising the choice of the “Minorities of Minorities” we intend to target. Significantly, we developed the important thinking skill of justification, weighing the pros and cons as well as refining the skills of evaluation such as for that on the feasibility of this project.

Perseverance and resilience were also key factors crucial for the eventual completion of this project journey. Given the fewer physical meetings possible for completion of our final products due to Covid-19 pandemic, and the tight test schedule after the easing of Circuit Breaker, it was indeed challenging to be able to work on our project. Nevertheless, we had to persevere on with our project and not give up. This also brings out our time management skills, juggling between project work and tests.

5.2 Challenges encountered

Throughout this entire project journey, we have faced many challenges. On many occasions, there will often be differences in opinions, and the group members may not cooperate. Such differences slow down the progress of our project, and also cause unwanted arguments that are not beneficial. Besides that, when we contacted the “Minorities of Minorities” association to find out more about them, they did not reply and we are unable to visit the associations due to the Circuit Breaker measures. Hence we could not arrange a meeting with them to research for additional information. Furthermore, due to the tight exam schedule of the group members, most of them wanted to spare more time revising on their tests rather than attempting to strike a balance between tests and project work. Lastly, due to the Covid-19, we cannot even meet up with the associations even if we manage to contact them.

Bibliography

- S. (2019, March 30). Contact Us – Singapore Malayalee Association. Retrieved from <https://www.malayalee.org.sg/contact/>
- National Archives of Singapore, N. (2020, March 20). Off The Record. Retrieved April 13, 2020, from <https://corporate.nas.gov.sg/media/>
- Arab Community. (2013, August 19). Retrieved from http://eresources.nlb.gov.sg/infopedia/articles/SIP_2013-08-19_183028.html
- The identity crisis of Singaporean Arabs. (2013, December 1). Retrieved from <http://theindependent.sg/the-identity-crisis-of-singaporean-arabs/>
- Kennisgeving voor omleiding. (2019, March 6). Retrieved from <https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.eventbrite.com%2Fblog%2Fevent-survey-responses-ds00%2F&psig=AOvVaw2OI5gXJyyp1OhVHVEnaqCm&ust=1584673137456000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCLDnvLbFpegCFQAAAAAdAAABAD>
- Minorities of Minorities. (2020, March 3). Retrieved from <https://docs.google.com/forms/d/16FGuUmaSzs41GdaU5loMQN4VnGJs3xMe6G8oM86JWs0/edit#responsesS>.
- (2019b, October 31). Singapore Malayalee Association – Vision of Singapore Malayalee Association is to preserve Malayalee Heritage and Culture through collaborative engagement. Our mission is to promote the interest and development of the Malayalee community in Singapore by engaging them in intellectual, cultural, educational, professional, social, sporting, welfare and recreational activities. Our key goals are to Integrate all Malayalees, extended outreach to have cohesive community, engage on welfare activities, promotion of heritage and culture and to be an approachable trusted and reliable association. Retrieved from <https://www.malayalee.org.sg/>
- <http://www.chettimelaka.yolasite.com/>
- Singapore Jews, S. (2019, January 3). Singapore Jews. Retrieved

from <https://www.singaporejews.com/>

- Alwehdah. (2017, November 15). Retrieved from <https://www.alwehdah.org/about>
- Jal Jhelelal, J. (2015, March 4). Singapore Sindhi Association. Retrieved from <https://singaporesindhi.com.sg/web/>
- Wikipedia. (2020, April 12). Demographics of Si

Photo credits

- *Who Is an Arab?*, www.africa.upenn.edu/K-12/Who_16629.html.
- “Green Thumbs Up Icon, HD Png Download , Transparent Png Image - PNGitem.” *PNGitem.com*, www.pngitem.com/middle/iiTwiRh_green-thumbs-up-icon-hd-png-download/.
- Theindependent.sg. 2020. *The Identity Crisis Of Singaporean Arabs – The Independent News*. [online] Available at: <http://theindependent.sg/the-identity-crisis-of-singaporean-arabs/>
- <https://www.uihere.com/free-cliparts/computer-icons-user-person-clip-art-people-icon-1717968>
- Hodgkinson, Katie, and Carly Minsky. “My Journey to Achieving My Goals.” *Times Higher Education (THE)*, 10 Apr. 2017, www.timeshighereducation.com/student/blogs/student-blog-my-journey-achieving-my-goals.
- Chong, H., 2020. *Hwa Chong Institution*. [online] [Hwachong.edu.sg](http://www.hwachong.edu.sg). Available at: <http://www.hwachong.edu.sg/>
- “Enjoy These Singapore Flag Background Images for Free.” Freepik, 5 Nov. 2018, www.freepik.com/free-photos-vectors/singapore-flag-background.

- “SlidesCarnival: Best Free PPT Templates and Google Slides Themes.” *Slides Carnival*, 14 May 2020, www.slidescarnival.com/.
- This Is How to Write an Effective Research Paper | Grammarly. 2020. *How To Write A Research Paper*. [online] Available at: <<https://www.grammarly.com/blog/how-to-write-a-research-paper/>>
- “Enjoy These Singapore Flag Background Images for Free.” *Freepik*, 5 Nov. 2018, www.freepik.com/free-photos-vectors/singapore-flag-background.
- “Singapore.” *Wikipedia*, Wikimedia Foundation, 11 Aug. 2020, en.wikipedia.org/wiki/Singapore.