

新加坡
ICERD 締約國報告
研究及彙整



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壹、首次國家報告中英翻譯對照表

首次締約國報告

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Committee on the Elimination of Racial Discrimination
Initial report submitted by Singapore under article 9 of the
Convention, due in 2018

[Date received: 24 December 2018]

消除種族歧視委員會

新加坡根據《公約》第 9 條所提交的初次報告，應於 2018 年提交

[收到日期：2018 年 12 月 24 日]

新加坡首次國家報告(英文)	新加坡首次國家報告(中文)
<p>Foreword</p> <p>At the announcement of Singapore' s independence on 9 August 1965, our founding Prime Minister Mr Lee Kuan Yew said, "We are going to be a multi-racial nation in Singapore. We will set an example. This is not a Malay nation; this is not a Chinese nation; this is not an Indian nation. Everyone will have his place, equal: language, culture, religion."</p> <p>Mr Lee said this to assure the minority races in Singapore that their rights would always be protected, and to remind the Chinese majority that the non-Chinese were their co-equals as citizens. This principle of multi-racialism was founded on the ideals of justice and equality for all, and promises that no one would be disadvantaged because of the colour of their skin. This</p>	<p>前言</p> <p>於 1965 年 8 月 9 日，新加坡宣布獨立，當時新加坡開國總理李光耀曾表示：「新加坡將成為一個多種族的國家。我們將樹立榜樣。這不是馬來民族，這不是中華民族，這不是印度民族。每個人都將會有自己的位置，並且在語言、文化、宗教上一切平等」</p> <p>李光耀先生係為了向新加坡的少數族裔保證，他們的權利將永遠受到保護，並提醒多數華人，非華裔群體亦是與其平等的新加坡公民。這一個多元種族主義是建立在人人享有正義和平等的理想之上，並承諾沒有人會因為膚色而處於不利的地位。這一原則對於我們作為一個獨立國家的存在至關重要，也是我們安全和保障的基礎。1964 年 7 月 21 日，在我們正式獨立前一年，華人和馬來人之間爆發了種族暴動，許多人死亡，也有許多人受傷，恐懼席捲了整個島嶼。現</p>

principle is fundamental to our existence as an independent nation, and also underpins our safety and security. A year before our independence, on 21 July 1964, racial riots between the Chinese and Malays erupted; many died, even more were hurt, and fear engulfed the island. Today, we commemorate this annually on Racial Harmony Day, as a sober reminder of the dire consequences if we fail to uphold race relations and foster solidarity in our diverse society.

Racial harmony in Singapore did not come about by chance. People naturally keep to those who are of the same race as they are. It is the result of hard work and conscious effort by our founding fathers, who sought to forge unity among disparate ethnic communities. Generations thereafter have taken over the mantle, putting in place policies that strengthened social cohesion and gradually built trust over time. This effort of harnessing strength from diversity has become core to our national identity.

Our racial harmony is anchored on the principles of the secular state, multi-racialism and meritocracy. Government policies are made in the best interests of every Singaporean, regardless of race. Our strong legal framework deters anyone from causing racial or religious

在，我們每年在種族和諧紀念日這一天，以這個事件清楚地提醒我們自己，如果我們不能在我們多元化的社會中維護種族關係並促進團結，後果將十分嚴重。

新加坡的種族和諧並非偶然。人們本來就會傾向與自己同一種族的人。這是我們開國元勳們辛勤工作及努力的成果，他們尋求在不同的種族群體之間建立團結。此後幾代人繼續肩負這項責任，制定了加強社會凝聚力的政策，並隨著時間推移，逐步使各種族間建立信任。這種利用多樣性力量的努力已成為我們民族認同的核心。

我們的種族和諧建立在國家、多種族主義和精英領導體制的原則之上。政府政策的制定是為符合每個新加坡人的最佳利益，不分種族。我們強而有力的法律框架阻止任何人引起種族或宗教衝突。在堅持精英領導體制的同時，我們亦培育了一個力求為所有人提供平等機會的社會。

conflict. In upholding the principle of meritocracy, we nurture a society that seeks to provide equal opportunities for all.

Singapore fosters harmonious interactions between racial groups by expanding the common space for all to live, work and play together. Through our housing and education policies, racial groups interact daily, share common experiences, and appreciate how our differences bring unique contributions to the common good. Our various communities and their leaders are committed to building mutual trust and strengthening social harmony. The Government also supports and promotes activities where all come together to celebrate our cultural diversity, because it is through such shared experiences and memories that we become one people.

In recognition of our continued commitment to fostering a harmonious multi-racial society, Singapore signed the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) on 19 October 2015, in the 50th year of our founding as a nation, and ratified it on 27 November 2017. Singaporeans understand that the maintenance of racial harmony is a constant work in progress, which should never be taken for granted. With

新加坡透過擴大所有人共同生活、工作和休閒娛樂的共同空間，以利促進種族群體之間的和諧互動。透過我們的住房和教育政策，不同種族群體間每天互動交流，分享共同的經驗，並以感謝的角度來看待我們的差異如何為共同利益帶來獨特的貢獻。在新加坡，各種族群體及其領導人皆致力於建立互信和加強社會和諧。政府亦提供支援並提倡大家一起慶祝文化多樣性的活動，正是因為這些共同的經驗和回憶，我們才成為一個整體。

為持續推動多元種族社會的和諧，新加坡於建國 50 週年之際，即 2015 年 10 月 19 日簽署了《消除一切形式種族歧視國際公約》(ICERD)，並於 2017 年 11 月 27 日批准了該公約。新加坡人理解，促進種族和諧是一項持續性的工作，絕不應視為理所當然。隨著 ICERD 的批准，新加坡承諾持續努力，維護多元種族主義，這是我們社會的基本原則。

<p>the ratification of the ICERD, Singapore commits to work unceasingly to safeguard and uphold multi-racialism as a basic tenet of our society.</p> <p>Grace Fu</p> <p>Minister for Culture, Community and Youth</p>	<p>傅瑩</p> <p>文化、社區和青年部長</p>
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常用詞彙表

新加坡首次國家報告(英文)		新加坡首次國家報告(中文)
AMLA	Administration of Muslim Law Act	穆斯林法律管理法
BRIDGE	Broadening Religious/Racial Interaction through Dialogue and General Education	透過對話和通識教育擴大宗教或種族互動
CPF	Central Provident Fund	中央公積金
CERD	Committee on the Elimination of Racial Discrimination	消除種族歧視委員會
CIF	Community Integration Fund	社會融合基金
CEA	Council for Estate Agencies	房地產代理理事會
Yayasan MENDAKI	Council for the Development of Singapore Malay/Muslim Community	新加坡馬來人/穆斯林社區發展理事會
DOS	Department of Statistics	新加坡統計局
EIP	Ethnic Integration Policy	種族融合政策
FAS	Financial Assistance Scheme	經濟援助計畫
FAST	Foreign Domestic Worker Association for Social Support and Training	外籍女傭援助與技能培訓協會
GHS	General Household Survey	戶口抽樣調查
GDP	Gross Domestic Product	國內生產總值

GNI	Gross National Income	國民總收入
GRC	Group Representation Constituency	集選區
HELP	Helping to Empower Litigants-in-Person	訴訟當事人援助
HDB	Housing and Development Board	建屋發展局
HDR	Human Development Report	人類發展報告
IRO	Inter Religious Organisation, Singapore	新加坡宗教聯誼
IMC-ICERD	Inter-Ministry Committee on the ICERD	跨部 ICERD 委員會
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination	消除一切形式種族歧視國際公約
IRCC	Inter-Racial and Religious Confidence Circle	種族與宗教和諧互信圈
MP	Member of Parliament	議員
MCCY	Ministry of Culture, Community and Youth	新加坡文化、社區及青年部
MOE	Ministry of Education	教育部
MOM	Ministry of Manpower	人力部
MTL	Mother Tongue Language	母語
MUIS	Islamic Religious Council of Singapore	新加坡回教宗教理事會
NIC	National Integration Council	國民融合理事會
NMP	Nominated Member of Parliament	官委議員
NCMP	Non-Constituency Member of Parliament	非選區議員
NGO	Non-Government Organisation	非政府組織
OECD	Organisation for Economic Co-operation and Development	經濟合作暨發展組織
PA	People' s Association	人民協會

PPP	Purchasing Power Parity	購買力平價
SAF	Singapore Armed Forces	新加坡武裝部隊
SPF	Singapore Police Force	新加坡員警部隊
SMC	Single Member Constituency	單選區
SAP	Special Assistance Plan	特別輔助計畫
TAFEP	Tripartite Alliance for Fair and Progressive Employment Practice	公平與良好僱傭聯盟
UN	United Nations	聯合國

新加坡首次國家報告(英文)	新加坡首次國家報告(中文)
<p>I. Part I: General information</p> <p>1. Executive Summary</p> <p>1.1. This Report constitutes the initial report of Singapore pursuant to Article 9 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD).</p> <p>1.2 From inception, Singapore has been a multi-cultural society, built and sustained by locals and immigrants of different races who consider Singapore their home. Our vision is one of a caring and cohesive society, and one united people. The Singapore Government (“Government”) places critical importance on protecting and strengthening social cohesion and multi-racial harmony. In this regard, ratifying the ICERD underscores the unwavering commitment by the Government to</p>	<p>第一部分：一般資訊</p> <p>1. 執行摘要</p> <p>1.1. 本報告是新加坡根據《消除一切形式種族歧視國際公約》第9條所提交的初步報告。</p> <p>1.2 新加坡自成立以來，一直是一個多元文化的社會，由當地人和不同種族的移民建立和維持，他們認為新加坡是他們的家園。我們的願景是使人民團結並建立一個有愛心、有凝聚力的社會。新加坡政府十分重視保護和加強社會凝聚力和多種族和諧。在這方面，批准ICERD代表政府堅定不移地致力於建立一個沒有種族歧視的社會。</p>

work towards a society free from racial discrimination.

1.3 The Government has made significant investments in the key social pillars of housing, healthcare and education to meet the needs and aspirations of Singaporeans. At the same time, we are committed to strengthening our social cohesion through policies and programmes that treat all racial and religious communities even-handedly, and that expand the common space in which all Singaporeans, regardless of their race or religion, can live, work and play together.

1.4 Singapore received a good review at our second Universal Periodic Review in 2016, with many States affirming Singapore's track record, social policies and pragmatic approach to human rights, including our efforts to foster social harmony, and racial and religious tolerance. The Government's approach to building social cohesion is anchored on three pillars: legislation that safeguards racial and religious harmony; policies that foster social integration; and programmes that mobilise the community to build mutual respect and understanding, and to work together for the common good. These include the following:

1.3 政府為滿足新加坡人的需求和願望，在住房、醫療保健和教育等關鍵社會民生需求方面進行了大量投資。同時，我們致力於透過制定政策公平對待所有種族和宗教群體，來加強我們的社會凝聚力，並確保並所有新加坡人，無論其種族或宗教如何，都可以於共同空間一起生活、工作和休閒娛樂。

1.4 新加坡在 2016 年的第二次普遍定期審議中獲得良好的評價，許多國家肯定了新加坡在人權方面的記錄、社會政策和務實做法，包括我們促進社會和諧的努力以及種族和宗教包容。政府建立社會凝聚力的方法基於三大支柱：保障種族和宗教和諧的立法；促進社會融合的政策；以及使不同群體間建立相互尊重和理解且為共同利益努力的相關計畫。其中包括：

<p>Presidential Council for Minority Rights</p> <p>1.5 The Constitution of the Republic of Singapore (“Constitution”) provides for a Presidential Council for Minority Rights, which serves as a safeguard against the Government implementing discriminatory laws. To achieve this, the Council scrutinises Bills and subsidiary legislation to ensure that they are not disadvantageous to any racial or religious community relative to other such communities, and report any discriminatory provisions of the Bill or subsidiary legislation to Parliament so that the Bill or subsidiary legislation would be reconsidered.</p> <p>Group Representation Constituency</p> <p>1.6 In our electoral system, the Group Representation Constituency (GRC) ensures that Parliament will always be multi-racial in its composition. The GRC system, where electoral divisions are represented by three to six Members of Parliament, ensures that ethnic minorities are included in any given slate of candidates.</p> <p>Ethnic Integration Policy</p>	<p>(1) 少數群體權利總統權利委員會¹</p> <p>1.5 依照新加坡共和國憲法（《憲法》）規定成立的少數群體權利總統委員會，係為防止政府實施歧視性法律的保障。為實現此一目標，委員會將就法規命令進行檢視，以確保不會對任何種族或宗教團體產生不利的影響，委員會如發現有法規命令中帶有歧視性條款，應提交議會進行報告，促使議會重新審議是否通過該法規命令。</p> <p>(2) 集選區²</p> <p>1.6 在我們的選舉制度中，集選區確保議會的組成是多元種族的。集選區(GRC)制度係將原本的 3 至 6 個國會議席結合為一個集選區，參加集選區競選的團隊必須確保將少數族群納入候選人名單。</p> <p>(3) 種族融合政策³</p>
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¹請參閱本報告第 3.32 段至 3.33 段。

²見本報告第 3.25 段和第 7.33 至 7.35 段。

³請參閱本報告第 8.2 至 8.5 段。

1.7 The Ethnic Integration Policy (EIP) was implemented in 1989 to ensure a balanced ethnic mix across public housing estates and prevent the formation of racial enclaves. Under the EIP, a limit is set at the block and neighbourhood levels for each ethnic group. This provides residents with the opportunity to interact and build relationships with fellow Singaporeans of different races in their daily routines, growing bonds across races and religions.

Self-Help Groups

1.8 Five ethnic-based Self-Help Groups provide assistance to low-income persons/families. These Groups, which are funded by voluntary contributions from the respective ethnic communities and financial grants from the Government, help to provide community-based assistance that complements national schemes.

Community Programmes

1.9 At the community level, there are several programmes in place to strengthen friendly interactions and foster social

1.7 1989年實施了種族融合政策(EIP)，以確保公共住宅區種族組成多元，防止形成種族聚居區⁴。根據種族融合政策(EIP)，於街區和鄰里的每個族裔群體都設置了比例限制。這為居民提供了在日常生活與不同種族的新加坡同胞互動和建立關係的機會，並增進了不同種族和宗教之間的聯繫。

(4) 自助團體

1.8 五個以族裔為基礎的自助團給予低收入者/家庭提供援助。這些團體經費來源於各族裔群體是自發捐助和政府的財政支援，它們提供以團體為單位的援助，藉此支持並協助推動國家政策。

(5) 群體方案⁵

1.9 在群體層級，有幾個計畫旨在加強友好互動和促進社會凝聚力。以人民協會為首的各種基層組織，通過眾多的計畫及活動來提供社會互動的機會，進而促進各行各業

⁴ 「當代評論網 (<http://contemporary-review.com.my/2018/03/28/1-56/>)，2018-03-28，陳琮淵／種族聚居區與跨境華人，種族聚居區 (ethnic enclave) 則可理解為特定族裔的聚居區及其所衍生的生存空間，與主流社會相對區隔卻又彼此界定，通常用來描述特定地理區域內之離散社群因粘附於其原鄉語言文化的傾向而彼此聚集、共謀生計，且在此區域內形成特出經濟表現及文化地景的現象。雖然種族聚居區的成因、內涵及形態不盡相同，卻多離不開人口遷徙及都市發展的政經脈絡，例如，世界各國的「唐人街」就被視為種族聚居區的典型事例。

⁵ 見本報告第 7.20 至 7.21 段和 12.18 至 12.20 段。

cohesion. A wide variety of Grassroots Organisations, led by the People's Association, provide opportunities for social interactions through a wide range of programmes that promote positive community relations among people from all walks of life. The Inter-Racial and Religious Confidence Circles complement this by bringing together leaders and representatives from different racial and religious community groups to build friendship and trust through inter-ethnic and inter-faith themed activities. To further strengthen Singapore's social cohesion, the Government launched Broadening Religious/Racial Interaction through Dialogue and General Education (BRIDGE) in 2017. BRIDGE comprises a series of community-driven initiatives to foster a better understanding and appreciation of the diverse religions and races in Singapore. These initiatives are driven by community partners who provide safe spaces and opportunities for dialogue and mutual learning, and are supported by the Government.

1.10 More details are included in this Report, which starts with general information on Singapore in Part I. Part II then provides information on

的人們於群體間的交流。另外關於不同種族與宗教之間，亦通過跨種族和跨宗教的主題活動建立了信任以及友誼。而為了更進一步加強新加坡⁶的社會凝聚力，政府於2017年推出「透過對話和通識教育擴大宗教或種族互動 (BRIDGE)」政策，擴大了不同種族及宗教間的互動。BRIDGE 包括一系列針對不同群體間推出的措施，旨在增進對新加坡不同種族與宗教間的瞭解。這些倡議多半由群體負責推動，他們為對話和相互學習提供了安全的空間和機會，並得到政府的支援。

1.10 本報告包括了更多細節，該報告從第一部分關於新加坡的一般資訊開始，第二部分則提供關於《公約》第1條至第7條的資訊，強調新加坡為履行本條款中的義務而採取的措施。隨著新加坡繼續

⁶人民協會 (PA) 是促進新加坡種族和諧和社會凝聚力的法定委員會。PA 提供廣泛的方案，以滿足新加坡各界人士的需求，其中包含了 1,800 個基層組織、100 個以上的社群等組織。他們的方案多種多樣，包括社區藝術、對話、族裔社區活動、體育和在社區俱樂部舉行的課程等活動。

Articles 1 to 7 of the Convention, highlighting the measures Singapore has taken to address our obligations in these Articles. As Singapore continues our journey of nationhood, every generation must do its part to uphold the ideal of a just and equal society in Singapore, regardless of race, language or religion.

2. Introduction

2.1 To build a cohesive Singapore society, the Government is committed to the principles of the Convention to address racial discrimination. While the Convention is not automatically part of domestic law, it is given effect through a comprehensive suite of legislation, policies and other measures.

2.2 Singapore takes a multi-stakeholder approach to the implementation of the Convention, with the understanding that every party plays a role in pursuing the goal of addressing racial discrimination. In line with this, this Report has taken into account the views and feedback of civil society. In preparing the Report, the Government engaged and consulted various segments of our population, such as religious and community leaders, academics, youths, as well as community and civil

我們的多元種族推動工作，無論任何種族、語言或宗教，每一世代的人民都必須盡自己的一份力量，維護新加坡對於創造正義、平等社會的理想。⁷

2. 簡介

2.1 為了建立一個有凝聚力的新加坡社會，政府致力於遵守《公約》的原則，以解決種族歧視問題。雖然《公約》不會自動成為國內法的一部分，但它可以通過一套全面的立法、政策和其他措施實際生效。

2.2 新加坡透過利害關係人方法來執行《公約》，且認同各方對於達到解決種族歧視的目標皆能發揮作用。與此一致，本報告考慮到了民間社會的看法意見。在編寫報告時，政府訪談了各階層的人民，包含了宗教和社群領袖、學者、青年以及社群和民間組織，所有這些組織都可以在實現新加坡消除種族歧視的目標方面發揮作用。

⁷新加坡用「不分種族、語言或宗教來表達不分種族、語言或宗教」的國家承諾。

<p>society organisations, all of whom have a role to play in pursuing the goal of eliminating racial discrimination in Singapore.</p> <p>3. General Information on Singapore</p> <p>(a) Demographic, Economic, Social and Cultural Characteristics of Singapore</p> <p>Demographic characteristics</p> <p>Population size, age, gender</p> <p>3.1 Singapore has a resident population of 3.44 million Singaporeans, 0.53 million permanent residents and 1.65 million non-residents, bringing Singapore's total population to 5.61 million as of June 2017.</p> <p>3.2 As of June 2017, the total resident and citizen population growth for 2017 was 0.8% and 0.9% respectively.</p> <p>3.3 As of June 2017, the median age of the resident population rose to 40.5 years, continuing the upward trend observed over the years. Residents aged 65 years and over formed 13% of the resident population in 2017, a</p>	<p>3. 新加坡一般資訊⁸</p> <p>a. 新加坡的人口、經濟、社會和文化特徵</p> <p>(a) 人口特徵</p> <p>人口規模、年齡、性別</p> <p>3.1 新加坡常住人口為 344 萬公民、53 萬永久居民和 165 萬外籍非常住居民，⁹截至 2017 年 6 月，新加坡總人口為 561 萬人。</p> <p>3.2 截至 2017 年 6 月，2017 年常住人口和公民人口增長總額分別為 0.8% 和 0.9%。</p> <p>3.3 截至 2017 年 6 月，常住人口中位數年齡增至 40.5 歲，延續了多年來的上升趨勢。2017 年，65 歲及以上居民佔常住人口的 13%，高於 2016 年的 12.4%（附件圖 1）。¹⁰</p>
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⁸本報告中引用的國內數據主要來自新加坡統計部（DOS），該部門開發並維護國家統計系統，提供統計數據以支援新加坡社會和經濟發展。DOS 收集的主要人口數據之一是人口普查數據，第一次獨立後人口普查於 1970 年收集，此後每 10 年收集一次。最近的一次收藏是在 2010 年。新加坡還收集了十年代中期的小型人口普查，即戶口抽樣調查（GHS），其中第一次是在 1995 年收集的，最近一次收集是在 2015 年。勞動力數據以人力部每年進行的年中勞動力調查為基礎，但收集人口普查和 GHS 數據的年份除外。

⁹居民參考新加坡公民和永久居民。

¹⁰統計部，人口趨勢 2017 年。

rise from 12.4% in 2016 (Figure 1 of the Annex).

3.4 As of June 2017, females outnumbered males. The male-female ratio among residents was 961 males per 1,000 females (Figure 2 of the Annex).

Race, religious affiliation and language

3.5 Singapore's population is made up largely of descendants of immigrants from the Malay Peninsula, China, India and Sri Lanka. Our people still retain many of their traditional ethnic practices, customs and festivals while subscribing to an overarching Singaporean identity.

3.6 As of June 2017, of the resident population, 74.3% are Chinese, 13.4% are Malay, 9% are Indian and 3.2% are from other ethnic groups (Figure 3 of the Annex).

3.7 According to a study of more than 200 countries by the Pew Research Centre (2014), Singapore scored the highest on its Religious Diversity Index. Based on the General Household Survey (GHS) 2015 of the resident population aged 15 years and above, 33.2% were Buddhist, 18.8% Christian (6.7%

3.4 截至 2017 年 6 月，女性人數超過男性。居民中的男女比例為每千名女性相對有 961 名男性（附件圖 2）。¹¹

種族、宗教信仰和語言

3.5 新加坡的人口主要由來自馬來半島、中國、印度和斯里蘭卡的移民後裔組成。我們的人民仍然保留著許多傳統的民族風俗、習俗和節日，同時保留著新加坡的身份。

3.6 截至 2017 年 6 月，常住人口 74.3% 為華人，13.4% 為馬來人，9% 為印度人，3.2% 為其他族裔（附件圖 3）。¹²

3.7 根據皮尤研究中心（2014 年）對兩百多個國家的研究，¹³新加坡的宗教多樣性指數得分最高。根據 2015 年戶口抽樣調查（GHS），15 歲(含)以上的常住人口中，33.2% 為佛教徒，18.8% 為基督徒（6.7% 為天主教徒），14% 為穆斯林，10% 為道教，5% 為印度教，0.4% 為錫克教徒，0.2% 為其他宗教。18.5% 的人聲稱沒有宗教信仰。¹⁴

¹¹統計部，人口趨勢 2017 年。

¹²統計部，人口趨勢 2017 年。

¹³皮尤研究中心（2014 年），「全球宗教多樣性」，www.pewforum.org/2014/04/04/global-religious-diversity/。

¹⁴2015 年一般家庭調查。

Catholic), 14% Muslim, 10% Taoist, 5% Hindu, 0.4% Sikh, and 0.2% from other religions. 18.5% professed to have no religion.

3.8 With respect to the racial profile of religious groups, based on the GHS 2015, 83.9% of Muslims were Malays, 85.4% of Christians were Chinese, 97.9% of Buddhists were Chinese, and 99.5% of Hindus were Indians. With respect to the religious profile of racial groups, 99.2% of Malays were Muslims, 59.9% of Indians were Hindus, and among the Chinese, 42.3% were Buddhists and 20.9% were Christians.

3.9 Singapore has four official languages: Malay, Mandarin, Tamil and English. This helps to preserve the languages of the main ethnic groups, while the common language, English, facilitates inter-ethnic interaction and communication. Malay is the national language while English is the language of administration. A fundamental feature of Singapore's education system is its bilingual policy that ensures that each child learns both English and his/her mother tongue, so as to maintain an awareness of his/her cultural heritage while acquiring the skills to thrive in a modern, industrialised economy.

3.8 根據 2015 年戶口抽樣調查 (GHS)，宗教團體與種族的分析比較中，83.9%的穆斯林是馬來人，85.4%的基督徒是中國人，97.9%的佛教徒是中國人，99.5%的印度教徒是印度人。就種族群體的宗教特徵而言，99.2%的馬來人是穆斯林，59.9%的印度人是印度教徒，中國人中有 42.3%是佛教徒，20.9%是基督徒。¹⁵

3.9 新加坡有四種官方語言：馬來語、中文(普通話)、泰米爾語和英語。這有助於保留主要族裔群體的語言，而共同語言英語則促進族裔間的互動和交流。馬來語是國語，英語是行政語言。¹⁶新加坡教育體系的一個基本特徵是雙語政策，確保每個孩子同時學習英語和母語，從而保持對文化遺產的認識，同時獲得在現代化及工業化經濟中茁壯成長的技能。

¹⁵ 居住者 15 歲以上的人口年。

¹⁶ 參見《憲法》第 153A 條。

Urban population and life expectancy

3.10 79.9% of Singapore's residents live in high-rise public housing. The rest of the population lives mainly in private housing estates. Population density rose from 4,814 persons per square kilometre in 1990 to 7,796 persons per square kilometre in 2017, one of the highest in the world.

3.11 Life expectancy at birth has steadily improved from 75 years in 1989 to 77.6 years in 1999, to 82.9 years in 2016 for Singapore's resident population. Females live longer than males and have a life expectancy of 85.1 years compared to 80.6 years for males, in 2016. Singaporeans also have the third longest life expectancy at birth in the world, based on the World Health Organization's World Health Statistics 2016.

Socio-economic indicators

3.12 Singapore has few natural resources. Great importance is hence placed on developing all its people, who are Singapore's most precious asset. The Government is mindful that policies and programmes should be inclusive of people from

城市人口和預期壽命

3.10 79.9%新加坡居民居住在高層高樓的公共住宅；其餘人口主要居住在私人住宅區。人口密度從1990年的每平方公里4,814人增加到2017年的每平方公里7,796人，居世界之列¹⁷。

3.11 新加坡常住人口出生時的預期壽命從1989年的75歲穩定提高至1999年的77.6歲，2016年再提高至82.9歲。女性普遍比男性長壽，預期壽命為85.1歲，而男性為80.6歲。根據世界衛生組織2016年《世界衛生統計》，新加坡人出生時的預期壽命居世界第三位¹⁸。

社會經濟指標

3.12 新加坡自然資源匱乏，因此，新加坡重視全體人民的發展，他們是新加坡最寶貴的資產。政府注意到，政策及計畫應包括來自不同種族和宗教背景的人。

¹⁷統計部，人口趨勢 2017 年。

¹⁸統計部，人口趨勢 2017 年。

different racial and religious backgrounds.

Standard of living and national income

3.13 The United Nations' (UN) Human Development Report (HDR) 2015 ranked Singapore fifth out of 188 countries on the Human Development Index, up from 27th out of 169 countries in the 2010 Report. This reflects an overall improvement in the standard of living in the areas of life expectancy, educational attainment and real income.

3.14 According to the HDR 2015, Singapore's Gross National Income (GNI) per capita (2011 PPP \$) was \$78,162, which ranked second out of 188 countries. In 2016, the Gross Domestic Product (GDP) at current market prices was S\$410,272 million while per capita GDP at current market prices was S\$73,167. Singapore's economy continues to do well, with a real growth rate of 2% in 2016.

Rate of inflation

3.15 The five-year average for the change in Consumer Price Index, which measures the price changes over time of a fixed basket of goods and services commonly consumed by households,

生活水準和國民收入

3.13 《2015年聯合國（UN）人類發展報告》就人類發展指數的排名，在188個國家中，新加坡排名第5，相較於該報告於2010年將新加坡於169個國家中排名第27，明顯進步。這反應出預期壽命、教育程度和實際收入方面生活水準全面提高。¹⁹

3.14 根據2015年HDR，新加坡的人均國民總收入（GNI）（2011購買力平價）為78,162美元，在188個國家中排名第2。2016年，按當前市場價格計算的國內生產總值（GDP）為4,102.72億新元，而按當前市場價格計算的人均國內生產總值為73,167新元。新加坡²⁰經濟持續表現良好，2016年實際增長率為2%。²¹

通貨膨脹率

3.15 2012至2016年，衡量家庭通常支出的消費者物價指數，5年來平均率為1.4%，低於2007年至2011年。

¹⁹人類發展指數根據綜合了人均國民生產總值、預期壽命、識字率和教育水準的綜合指數對每個國家進行排名。

²⁰2015年人類發展報告。

²¹統計部，2017年統計年鑒。

<p>was 1.4% per annum from 2012 to 2016, down from 3% per annum from 2007 to 2011.</p> <p>Labour force participation and unemployment</p> <p>3.16 Singapore' s resident labour force comprised 2.3 million people in 2017. The resident labour force participation rate was 67.7%, up from 63.3% in 2004. The annual average resident unemployment rate for 2017 was 3.1%, a general declining trend from 4.4% in 2004.</p>	<p>勞動力參與和失業</p> <p>3.16 於 2017 年，新加坡的常住人口勞動力為 230 萬人。常住人口勞動力參與率為 67.7%，高於 2004 年的 63.3%。2017 年居民年平均失業率為 3.1%，總體呈下降趨勢，低於 2004 年的 4.4%。</p>
<p>Literacy and educational outcomes</p> <p>3.17 Singapore has a strong education system, which did well in rankings by the Organisation for Economic Co-operation and Development' s (OECD) Programme for International Student Assessment Survey (2015). Singapore' s local universities, the National University of Singapore and the Nanyang Technological University, were respectively ranked 11th and 12th in the world and first and second in Asia by Quacquarelli</p>	<p>識字和教育成果</p> <p>3.17 新加坡擁有健全的教育體系，在經濟合作暨發展組織（OECD）國際學生評估調查計劃（2015 年）的排名中表現良好。新加坡本地大學，新加坡國立大學和南洋理工大學在 Quacquarelli Symonds²² 的世界大學排名（2018 年）中分別排名第 11 名和第 12 名，在亞洲則分別排名第一和第二。²³</p>

²² QS Quacquarelli Symonds 是為全球高等教育行業提供服務、分析和洞察力的世界領先供應商，其使命是通過教育成就、國際流動和職業發展，讓世界各地有積極性的人們發揮他們的潛力。在 QS 世界大學排名的組合，於 2004 年成立，現已發展成為世界上最了解大學性能比較數據的普遍來源。他們的旗艦網站 www.TopUniversities.com（排名之家）在 2019 年被瀏覽了 1.49 億次，2019 年全球媒體發布了超過 94,000 份與 QS 相關或提及 QS 的媒體剪報。

²³ 《海峽時報》，2018 年 6 月 7 日，新加坡國立大學重新成為亞洲第一大學。
www.straitstimes.com/singapore/education/nus-is-back-on-top-as-asia-no-1-university

Symonds' World University Rankings (2018).

3.18 The literacy rate among residents in 2016 was 97%. In 2016, among the resident population aged 25 years and over, the percentage with at least post-secondary qualifications was 52.8% (Figure 4 in the Annex). This was an increase from 36.7% a decade prior in 2006.

3.19 The increase was largely due to the higher proportion of university graduates that rose from 19.6% in 2005 to 29.1% in 2016. Similarly, there was also a higher proportion of those who had diplomas and professional qualifications at 14.7% in 2016, compared to 10.8% in 2006.

(b) Singapore' s Constitutional, Political and Legal Structure

Background on Singapore' s political system and government

3.20 After nearly 140 years of British colonial rule from 1819 to 1959 (except during the Japanese Occupation from 1942 to 1945), Singapore was granted self-government in 1959. On 16 September 1963, Singapore merged with the Federation of Malaya, Sarawak and North Borneo (Sabah) to form the Federation of Malaysia. However, the merger was dissolved and Singapore

3.18 2016 年居民識字率為 97%。2016 年 25 歲(含)以上的常住人口中，具有至少大專以上學歷的比例從 2006 年的 36.7% 增加至 52.8% (附件附圖 4)。²⁴

3.19 增加的主要原因是大學畢業生的比例較高，從 2005 年的 19.6% 上升到 2016 年的 29.1%。同樣，2016 年擁有文憑和專業資格的人比例為 14.7%，高於 2006 年的 10.8%。²⁵

b. 新加坡的憲法、政治和法律結構

新加坡政治制度和政府背景

3.20 自 1819 年至 1959 年，英國殖民統治近 140 年後（1942 年至 1945 年日本佔領期間除外），新加坡於 1959 年獲得自治權。1963 年 9 月 16 日，新加坡與馬來亞、沙撈越和北婆羅洲聯邦合併，組成馬來西亞聯邦。然而，該聯邦隨後解散，新加坡在 1965 年 8 月 9 日脫離馬來西亞後成為一個完全獨立的主權國家。國會推選尤索夫·本·伊沙克先生 (Mr Yusof bin Ishak) 為新加坡共和國

²⁴ 統計部，人口趨勢 2017 年。

²⁵ 統計部，人口趨勢 2017 年。

became a fully independent and sovereign nation upon separation from Malaysia on 9 August 1965. Mr Yusof bin Ishak was elected by Parliament as the first President of the Republic of Singapore. On 21 September 1965, Singapore became a Member State of the UN.

3.21 Singapore is a republic with a parliamentary system of government. The Constitution provides for three main branches of government: the Executive, the Legislature and the Judiciary.

The Executive

3.22 Executive authority is vested in the President and is exercisable by the President (the Head of State) or the Cabinet. The administration of the Government is vested in the Cabinet, comprising the Prime Minister and other Ministers. The Prime Minister is appointed by the President as the Member of Parliament (MP) who commands the confidence of the majority of the MPs. Ministers are appointed by the President on the advice of the Prime Minister and are selected from among the MPs.

3.23 The Cabinet is responsible for all Government policies and the day-to-day administration of the affairs of the state. It is accountable to Parliament and comprises the Prime Minister, Deputy Prime Ministers, and the

首任總統。1965年9月21日，新加坡成為聯合國會員國。

3.21 新加坡是一個議會內閣制的共和國。《憲法》規定了政府的三個主要部門：行政、立法和司法部門。

行政

3.22 行政權歸屬於總統，總統（國家元首）或內閣可行使行政權。政府行政權屬於內閣，內閣由總理和其他部長組成。總理由總統任命為國會議員，他贏得大多數議員的信任。部長係從議員中遴選出，並由總統依總理推薦任命。

3.23 內閣負責政府所有政策和國家事務的日常管理，並對國會負責。由總理、副總理和負責通訊及資訊、文化、社區和青年、國防、教育、環境和水資源、財政、外交、衛生、內政、法律、人力、國

Ministers in charge of the Ministries of Communications and Information, Culture, Community and Youth, Defence, Education, the Environment and Water Resources, Finance, Foreign Affairs, Health, Home Affairs, Law, Manpower, National Development, Social and Family Development, Trade and Industry, and Transport.

The Legislature

3.24 The Singapore Legislature is made up of the President and Parliament. The Singapore Parliament is unicameral. It consists of Members from Single Member Constituencies (SMCs), Group Representation Constituencies (GRCs) and Nominated Members of Parliament (NMPs).

3.25 Electoral divisions or constituencies are areas within Singapore demarcated by law for the purposes of Parliamentary and Presidential elections. There are two types of electoral divisions - SMCs and GRCs. SMCs are represented by one MP, while GRCs are represented by three to six MPs. GRCs cover a larger population and area. Under the GRC system, teams of candidates standing for election in a GRC must include at least one member from a minority racial community. This ensures that

家發展、社會和家庭發展、貿易和工業以及運輸部的部長組成。²⁶

立法

3.24 新加坡立法機構由總統和國會組成。新加坡國會是一院制的。國會由單選區 (SMC)、集選區 (GRCs) 和官委議員 (NMPs) 組成。

3.25 選舉區或稱為選區是新加坡總理為國會選舉和總統選舉而依法劃定的區域。有兩種不同的類型，分別為：單選區 (SMC) 和集選區 (GRCs)。單選區只選出 1 名議員，而集選區 (GRC) 因為涵蓋更多的人口和地區，故選出 3 至 6 名議員。根據集選區 (GRC) 制度，參加集選區 (GRC) 選舉的候選人團隊中必須至少包括 1 名為少數族裔成員。這確保了少數民族在議會中的代表。

²⁶ 新加坡總理府"內閣" <http://www.pmo.gov.sg/the-cabinet>.

racial minorities are represented in Parliament.

3.26 Provision for NMPs was made in the Constitution in 1990 to lend wider representation to independent and non-partisan views in Parliament. The President may appoint up to nine NMPs for a term of up to two and a half years. The NMPs are nominated by a Special Select Committee of Parliament. NMPs are persons who have rendered distinguished public service, or who have brought honour to the Republic, or who have distinguished themselves in the arts, culture, the sciences, business, industry, the professions, social or community service or the labour movement. There has been strong representation of minorities among the NMPs over the years. Out of nine NMPs that served in Parliament from March 2016 to September 2018, four were from minority races, and three of the nine presently serving since September 2018 are from minority races.

3.27 The Constitution also provides for the election of up to 12 Non-Constituency Members of Parliament (NCMPs). NCMPs are additional Members from opposition parties who were not voted in at the General Elections, but are appointed to allow for the representation of members from a political party

3.26 於 1990 年，憲法規定了官委議員相關制度，目的在於提供國會獨立和無黨派立場意見，並取得更廣泛的代表性。總統最多可任命九名官委議員，任期最長為 2 年半。官委議員由國會特別委員會提名。官委議員的選任是針對傑出公共服務，或為新加坡帶來榮譽，或在藝術、文化、科學、商業、工業、專業、社會或社區服務或勞工運動方面表現突出的人。多年來，官委議員中少數民族的代表性很強。自 2016 年 3 月至 2018 年 9 月，在國會任職的 9 名官委議員中，有 4 名來自少數族裔，而 2018 年 9 月任職的 9 名中有 3 名來自少數族裔。

3.27 《憲法》還規定選舉最多 12 名非選區議員 (NCMP)。非選區議員 (NCMP) 是指反對黨中未在大選中當選者，但被任命允許在議會中代表一個或多個反對黨的議員。

or parties not forming the Government in Parliament.

The Judiciary

3.28 Judicial power is vested in the Supreme Court and the State Courts. The Supreme Court Bench consists of the Chief Justice, Judges of Appeal, Judges of the High Court, Senior Judges, International Judges and Judicial Commissioners. There are special provisions in the Constitution to safeguard the tenure of office and the integrity and independence of the judges of the Supreme Court.

3.29 Singapore is widely reputed for having a corruption-free and efficient judicial system. The benefits of having a sound, corruption-free and efficient system are available to all peoples, regardless of gender, age, race or religion.

Head of State

3.30 In January 1991, the Constitution of Singapore was amended to allow for the election of a President by Singaporeans. The first Presidential election was held on 28 August 1993. To ensure that minority racial communities have an opportunity to be represented, the Constitution was amended in 2016 to provide for a reserved Presidential election for a racial community that has not held office for five or more consecutive terms.

司法

3.28 司法權屬於最高法院和國家法院。最高法院法官席由首席大法官、上訴法官、高等法院法官、高級法官、國際法官和司法委員組成。《憲法》有特別規定，保障最高法院法官的任期、廉正和獨立。

3.29 新加坡以擁有無腐敗和高效率的司法制度聞名。無論性別、年齡、種族或宗教，所有人民皆享有擁有健全、無腐敗和高效率制度帶來的好處。

(a) 國家元首

3.30 新加坡於 1991 年 1 月，修訂《憲法》，讓新加坡人民得票選總統。第一次總統選舉於 1993 年 8 月 28 日舉行。為確保少數族裔有機會獲得代表權，2016 年修訂《憲法》，規定為連續五屆或五屆以上沒有任職總統的種族群體保留總統選舉名額。所稱種族群體是指華人、馬來人、印度人或其他少數群體。新加坡首位女性馬來總統哈利瑪·雅科布 (Halimah Yacob) 於 2017 年就職。

Such racial communities refer to the Chinese, Malay, or Indian or other minority communities.

President Halimah Yacob, Singapore's first female Malay President, took office in 2017.

3.31 The President holds office for a fixed term of six years. The President is empowered to veto Government budgets and appointments to key public office positions. He/she can also examine the Government's exercise of its powers under the Internal Security Act and religious harmony laws, and in investigations into cases of corruption. A Council of Presidential Advisors is appointed to advise and make recommendations to the President on any matter referred to by the President under the Constitution. The President must consult the Council before performing some of his/her functions, for instance, the appointment of key civil servants.

Presidential Council for Minority Rights

3.32 The Constitution also provides for a Presidential Council for Minority Rights, which serves as a safeguard against the Government implementing discriminatory laws. The Council's particular function is to scrutinise any Bill or subsidiary legislation which, in its opinion, is

3.31 總統任期六年，有權否決政府預算和重要公職職位任命，還可以審查政府根據《國內安全法》和宗教和諧法行使權力的情況，以及調查貪瀆案件。任命總統顧問委員會，就總統根據《憲法》提出的任何事項向總統提供諮詢意見和建議。總統在履行其某些職權之前必須諮詢理事會，例如任命重要官員。

少數群體權利總統委員會

3.32 《憲法》還規定成立少數群體權利總統委員會，作為防止政府實施歧視性法律的保障措施。理事會的其中一個特殊職權在於審查任何法規以及命令，如認為除了特定群體外，該法規對於其他任何種族或宗教團體都不利，則應將該法規或命令的歧視性條款報告議會，以便重新審議該法規或命令。委員會還可以審議以及報告由國會或政府所

disadvantageous to any racial or religious community relative to other such communities, and report any discriminatory provisions of the Bill or subsidiary legislation to Parliament so that the Bill or subsidiary legislation would be reconsidered. The Council also has the general function to consider and report on such matters affecting persons of any racial or religious community in Singapore as may be referred to it by Parliament or the Government.

3.33 The Council originated in 1970, when it was established as the Presidential Council under the Singapore Constitution. It was given its current name in 1973. The Council comprises a Chairman and up to 20 members, including religious and community leaders from different racial and religious groups.

General legal and human rights framework

3.34 The Government is fully committed to the promotion and protection of the human rights of all Singaporeans. We take a practical approach to the realisation of human rights. Our view is that human rights exist in specific cultural, social, economic and historical contexts, and that accommodation must be reached among the competing rights of the individuals who make up the

提交，關於任何種族或宗教群體事務的一般性職權。

3.33 委員會起源於1970年，當時根據新加坡憲法成立總統委員會。它於1973年被命名為現在的名字。委員會由一名主席和多達20名成員組成，其中包括來自不同種族和宗教團體的領袖。

(b) 一般法律和人權框架

3.34 政府致力於促進和保護所有新加坡人的人權。我們採取切實可行的辦法實現人權。我們認為人權存在於特定的文化、社會、經濟和歷史背景下，且必須使公益和私益間達成妥協與平衡，因此，我們堅決實行法治，以確保穩定、平等和社會正義。政府透過跨部人權委員會追蹤新加坡國際人權義務的履行情況。該委員會由15個部會和機構組成，與民間社會接觸，協調執行跨部門人權政策。

nation and the broader interests of society as a whole. We therefore firmly apply the rule of law to ensure stability, equality and social justice. The Government tracks the implementation of Singapore's international human rights obligations through the Inter-Ministry Committee on Human Rights. This Committee, which comprises 15 ministries and agencies, engages civil society and coordinates the implementation of cross-cutting human rights policies.

3.35 Singapore's legal system, which was largely founded upon the British legal system, has evolved to suit the nation's needs and circumstances. It is within this legal framework that human rights are protected. Any person who is of the view that his/her legal rights have been infringed can bring an action in the courts, which will then adjudicate upon the issue according to the applicable law in Singapore.

3.36 The law of Singapore is made up of the Constitution, primary legislation (statutes), subsidiary legislation (rules, regulations, orders, etc.) and judge-made law. The Constitution lays down the fundamental principles and basic legal framework of the State. It also enshrines the fundamental rights and liberties of the individual vis-à-vis the State. Primary

3.35 新加坡的法律制度，主要是建立在英國的法律制度之上，並已變為符合新加坡所需及國情之法律制度。正是在這個法律框架內，人權得到保護。任何認為其合法權利受到侵犯的人都可以向法院提起訴訟，然後法院將根據新加坡的適用法律對其作出裁決

3.36 新加坡法律由憲法、主要立法（法規）、行政命令（規則、條例、命令等）和法官制定的法律組成。《憲法》規定了國家的基本原則和基本法律框架，並規定了個人對國家的基本權利和自由。主要立法或法規是由新加坡國會或前身立法機構頒布的法律，它們有權為新加坡頒布立法。行政命令是部長、政府機構或法定委員會根據法規制

legislation or statutes are laws enacted by the Parliament of Singapore or by predecessor legislative bodies that had the power to enact legislation for Singapore. Subsidiary legislation are rules, regulations, orders and other instruments made under statutes by Ministers, government agencies or statutory boards, exercising the powers conferred on them by the relevant statutes.

3.37 Although Singapore's legal system is predominantly based on common law, there is a small degree of legal pluralism, i.e. the application of certain aspects of Islamic personal law to members of the Muslim community.

3.38 The Constitution provides for equality before the law, and there are four key bodies that deal with matters of the law. The Ministry of Law advances access to justice and the rule of law by ensuring a sound and progressive legal framework that is relevant and modern, and enhances economic and social development through the implementation of sound and transparent legal policies. The Attorney-General's Chambers serves Singapore's interests and upholds the rule of law through sound advice, effective representation, fair and independent prosecution, and

定的規則、條例、命令和其他文書，行使有關法規賦予的權力。²⁷

3.37 雖然新加坡的法律制度主要以普通法為基礎，但仍有少部分的多元化法律，例如，將伊斯蘭個人法的某些規定引入並適用於穆斯林群體的成員。

3.38 《憲法》規定法律之前人人平等，其中有四個主要機構來處理新加坡法律相關事務。首先，法務部透過確保健全和進步的現代法律框架，促進司法和法治化，並透過執行透明的法律政策，促進經濟和社會發展。其次，總檢察署透過合理的建議、有效的代表、公平和獨立的起訴以及合乎人民法感情的立法，為新加坡的利益服務，維護法治。再次，新加坡法學院增強了法律行業的發展壯大，透過提高法律知識，建立法律專業的智識資本，提高法律實踐的效率。最後，新加坡律師公會則通過，運作良好和獨立的律師協會來維護法治和確保公眾訴諸司法，為其成員和社區服務。

²⁷法務部，「我們的法律制度」，www.mlaw.gov.sg/our-legal-system.html.

accessible legislation. The Singapore Academy of Law supports the growth and development of the legal industry, builds up the intellectual capital of the legal profession by enhancing legal knowledge, and improves the efficiency of legal practice through legal technology. The Law Society of Singapore serves its members and the community by sustaining a competent and independent Bar to uphold the rule of law and ensure access to justice by the public.

4. Framework for Managing Race Relations

Principles guiding government policies

4.1 Stability, security, and social harmony are the key prerequisites for economic growth, which enables the Government to care for and protect Singaporeans. For Singapore, our immediate priority after independence was to maintain racial and religious harmony, while steadily forging a nation against the backdrop of racial riots in the 1950s and 1960s. Racial harmony in Singapore did not come about naturally but resulted from the political will of successive political leaders since our independence and the strong support of Singaporeans. Singapore's political history and unique social context have produced government policies and

4. 種族關係管理架構

a. 指導政府政策原則

4.1 穩定、安全 and 社會和諧是經濟成長的重要先決條件，同時也使政府更能夠關心和保護新加坡人。對新加坡來說，獨立後的當務之急是維持種族和宗教的和諧，同時在 1950 年代和 1960 年代的種族騷亂背景下穩步建設一個國家。新加坡的種族和諧並非自然而然，而是由於我們獨立以來歷屆政治領導人的政治意願和新加坡人的大力支援。新加坡的政治歷史和獨特的社會背景產出政府政策和方案，優先注重於維護種族和宗教和諧。

programmes that focus, as a matter of priority, on maintaining racial and religious harmony.

4.2 Singapore has nurtured racial and religious harmony through the principles of multi-racialism, meritocracy and the secular state. These principles guide government policies and ensure a fair and balanced approach towards all communities.

4.3 Meritocracy is a fundamental principle that aims to provide equal opportunities by ensuring that all Singaporeans can progress on individual merit regardless of race. While equal opportunities do not necessarily result in equal outcomes, government policies are put in place to provide support for more vulnerable individuals and groups.

4.4 Secular government refers to the approach of separating government policy decisions from religious priorities. Government policies are guided by an appreciation of religion as a generally positive influence on society, but the primary objective is to foster and maintain harmonious racial and religious group relations in the community by working with religious organisations to deliver programmes that benefit society in general.

4.2 新加坡透過多種族、任人唯賢和世俗國家的原則，促進種族和宗教和諧。這些原則指導政府政策，確保對所有群體採取公平和平衡的辦法。

4.3 任人唯賢是一項基本原則，旨在透過確保所有新加坡人能夠不分種族，依個人功績取得進展，從而提供平等機會。然而機會相同並不一定能夠確保實質的平等，為此，政府也制定了相關政策，為弱勢的個人和群體提供積極的協助。

4.4 世俗政府是指將政府政策決策與宗教優先事項分開的做法。而新加坡政府是將宗教視為對社會普遍產生積極影響的存在，但首要目標是通過與宗教組織合作，提供有利於整個社會的政策，促進和維持社區的和諧種族和宗教群體關係。

4.5 Multi-racialism recognises the uniqueness and diversity of our society while maximising the common space among the different groups to foster shared identity and experiences. Each community is also free to preserve and promote its cultural heritage and to practise its customs and beliefs so long as the rights and sensitivities of other groups are not infringed upon.

Framework for maintenance of social cohesion

4.6 To build a nation, the basic needs of all have to be catered for, and all must be able to share in the fruits of progress and conceive of a common future. From the early years of nationhood, the Government invested significantly in the key social pillars of housing, healthcare and education to meet the basic needs of all Singaporeans. Hence, we have also continually developed and refined policies to meet the evolving needs and aspirations of Singaporeans in a changing world. Over the past decade, we have made important policy shifts to strengthen our social safety nets to better protect the vulnerable groups, such as the elderly and the low income. We have also refined our education policy to cater to different strengths and talents so that Singaporeans can realise their potential and contribute

4.5 多元種族主義點出我們社會的獨特性和多樣性，同時最大限度地擴大不同群體之間共同空間，以促進共同的身份和經驗。只要其他群體的權利和敏感性不受侵犯，每個社區也可以自由地保護和推廣其文化遺產，並實踐其習俗和信仰。

b. 維持社會凝聚力架構

4.6 建立國家，必須滿足所有人的基本需求，所有人都必須能夠共享進步的成果並構思共同的未來。從建國初期開始，政府就大力投資於住房、健保和教育等重要社會支柱，以滿足所有新加坡人的基本需求。因此，我們仍持續不斷制定和精進完善政策，以滿足新加坡人在這不斷變化的世界中的需求。過去十年來，我們作出重要政策轉變，加強社會安全網，以更好地保護弱勢群體，例如老人和低收入人士。此外，我們亦已精進完善教育政策，以迎合不同的專長人才，使新加坡人民能夠發揮他們的潛力，並創造出更活耀的經濟和社會。

to a more vibrant economy and society.

4.7 Recognising the primordial pulls of race, religion and language, and that social harmony must be constantly sustained by human endeavour, the Government takes a proactive and practical approach to managing race and religious relations. The Government intervenes to expand common spaces and foster shared experiences for all Singaporeans, and takes an even-handed approach in engaging with every community. At the same time, the Government is sensitive to the needs of every community, and gives each community the space to practise its customs and preserve its heritage.

4.8 The Government's approach to preserving and strengthening social cohesion is anchored on three pillars: legislative safeguards for racial and religious harmony; policies that foster social integration and protect the interests of the minorities; and programmes that mobilise the community to build mutual respect and understanding, and to work together for the common good, regardless of race and religion.

II. Part II: Information relating to Articles 1 to 7 of the Convention

4.7 政府認知到不同種族、宗教和語言間具有的吸引力，以及社會的和諧需要透過努力不斷的努力，故採取積極和實際的辦法來管理種族和宗教關係。政府出面干預，擴大公共空間，為所有新加坡人培養分享經驗，並採取公平的做法，與每個社區接觸。同時，政府對每個群體的需求都很關注，並給予每個群體實踐其習俗和保存其文化遺產的空間。

4.8 政府維護和加強社會凝聚力的方法基於三個支柱：促進種族和宗教和諧的立法保障；促進社會融合和保護少數群體利益的政策；以及促使群體間不分種族和宗教，建立相互尊重和理解並為共同利益而努力的計畫。

第二部分：與《公約》第1條至第7條有關的資訊

5. Introduction

5.1 In accordance with the Guidelines of the Committee on the Elimination of Racial Discrimination (CERD) adopted at its seventy-first session in July-August 2007, Part II of this Report outlines Singapore' s progress with regard to Articles 1 to 7 of the Convention.

5.2 The Government is committed to maintaining social cohesion within Singapore, and performs this role primarily through the Ministry of Culture, Community and Youth (MCCY). MCCY aims to build a more cohesive, caring and confident nation while growing a sense of identity and belonging to the nation. Part of its work for community development is to foster harmonious community relations and social cohesion in our multi-religious and multi-racial society. Racial and religious harmony has always been of utmost importance for Singapore, and before MCCY was established arising from the restructuring of ministries in 2012, these efforts and policies were under the purview of the then-Ministry of Community Development, Youth and Sports.

5.3 Singapore' s ratification of the ICERD is an affirmation of our longstanding approach to fostering racial harmony in Singapore and our commitment to

5. 簡介

5.1 根據 2007 年 7 月至 8 月第七十一屆會議通過的消除種族歧視委員會準則，本報告第二部分概述了新加坡在《公約》第 1 條至第 7 條方面取得的進展。

5.2 政府致力於保持新加坡國內的社會凝聚力，主要透過文化、社區和青年部(MCCY)履行這一職責。新加坡文化、社區及青年部旨在建設一個更具凝聚力、關懷和自信的國家，同時培養認同感和歸屬感其社區發展工作的一部分是促進我們多宗教和多種族社會的和諧社區關係和社會凝聚力。種族和宗教和諧一直是新加坡最重要的，在 2012 年因部會改組而成立新加坡文化、社區及青年部之前，這些努力和政策屬於當時的社群發展部、青年和體育部的職權範圍。

5.3 新加坡批准 ICERD，肯定了我們長期以來在新加坡促進種族和諧的做法，以及我們打擊種族歧視的承諾。為了研究 ICERD 的執行和推動情況，並報告和監測其執行情況和在履行我們打擊種族歧視方面的承

combat racial discrimination. To look into the implementation and promotion of the ICERD and to report on and monitor its implementation and progress in fulfilling our commitments in combating racial discrimination, Singapore established the Inter-Ministry Committee on the ICERD (IMC-ICERD) in 2015, comprising representatives from various government ministries. The IMC-ICERD is a national mechanism for coordinating policies and monitoring the implementation of the ICERD.

5.4 The Government engages Singaporeans on the issues pertaining to race and religion, as maintaining social cohesion is a shared responsibility between the Government and the people. The IMC-ICERD has sought the views of the non-governmental sector, stakeholders and partners, community and civil society organisations as well as the general public by organising dialogues, forums and workshops on issues pertinent to racial discrimination and the ICERD.

5.5 When Singapore ratified the ICERD on 27 November 2017, a reservation was also entered that allows Singapore to apply its policies concerning the admission and regulation of foreign work pass holders, with a view to promoting integration

諾的進展情況，新加坡於 2015 年成立了由政府各部代表組成的跨部 ICERD 委員會 (IMC-ICERD)。IMC-ICERD 是協調政策和監測 ICERD 是否落實執行的國家機制。

5.4 政府邀請新加坡人參與有關種族和宗教的問題，因為維持社會凝聚力是政府和人民的共同責任。IMC-ICERD 針對種族歧視和 ICERD 相關問題，徵求非政府部門、利益相關者和合作夥伴、社群和民間社會組織以及公眾的意見，並與之對話、舉辦論壇和研討會。

5.5 當新加坡於 2017 年 11 月 27 日批准 ICERD 時，也提出了一項保留意見，允許新加坡適用其關於外國人工作簽證與入境的監管政策，以促進其種族多元化社會的融合和凝聚力。

and maintaining cohesion within its racially diverse society.

6. Article 1 – Definition of Racial Discrimination

Definition of racial discrimination in domestic law

6.1 In Singapore, equality among the various races is an integral part of our collective identity and is enshrined in our Constitution. The Constitution of Singapore prohibits racial discrimination, and ensures equality before the law, irrespective of religion, race, descent or place of birth.

6.2 The terms “colour” or “ethnic origin” as used in the Convention are not used expressly in Article 12 of the Constitution. Nevertheless, there is no indication from the negotiating history of the Convention or in the Committee’ s subsequent interpretation that these terms encompass characteristics that are not already subsumed under “race”, “descent” and “place of birth” as used in the Constitution. Singapore has consistently taken this view in promulgating its policies, and carries out its obligations under the Convention on this basis.

Direct and indirect forms of discrimination

6. 第 1 條—種族歧視的定義

a. 國內法中種族歧視的定義

6.1 在新加坡，不同種族之間的平等，是我們的共同認知，並體現於我國憲法中。新加坡憲法禁止種族歧視，並確保法律之前人人平等，不論宗教、種族、血統或出生地為何。²⁸

6.2 《憲法》第十二條未明確使用《公約》所使用的「膚色」或「人種」一詞。然而，從《公約》的協商歷史或委員會隨後的解釋中，沒有跡象表明這些特定名詞包含的特徵尚未包含在《憲法》所使用的「種族」、「世系」和「出生地」下。新加坡在頒布其政策時一貫持這一觀點，並在此基礎上履行《公約》規定的義務。

b. 直接和間接形式的歧視

²⁸請參閱文章《憲法》第 12 項。

6.3 Singapore understands racial discrimination to include both direct and indirect discrimination. One way Singapore has sought to combat indirect racial discrimination is through the scrutiny of Bills by the Presidential Council for Minority Rights before they are passed by Parliament, to ensure that the Bill does not contain provisions which would constitute a measure that is, or is likely in its practical application to be, disadvantageous to persons of any racial or religious community and not equally disadvantageous to persons of other such communities, either directly by prejudicing persons of that community, or indirectly by giving advantage to persons of another community.

“Public Life”

6.4 Singapore understands “public life” as used in the Convention to refer to the sphere of public conduct that is customarily the subject of governmental regulation. Should an individual have a complaint about being discriminated on one of the prohibited grounds by an administrative decision, he/she may institute judicial review proceedings. In this way, he/she would be able to ensure that

6.3 新加坡理解種族歧視，包括直接和間接歧視。新加坡尋求消除間接種族歧視的一種方法，是在國會透過少數群體權利總統委員會，對法案進行審查，以確保該法案在實際適用的結果上，沒有對任何種族或宗教群體不利，或直接損害特定群體，或間接地給予特定群體優惠。²⁹

c. 「公共生活」

6.4 新加坡理解《公約》所使用的「公共生活」，通常屬於政府監管下的公共行為領域。個人如因行政機關基於歧視而做出的禁止決定，得循司法救濟管道進行救濟，以確保人民的權利在公共領域得到執行或恢復。

²⁹ 見《憲法》第六十八條。

his/her rights are enforced or restored in the public sphere.

6.5 Nonetheless, Singapore has also taken steps to eliminate discrimination in various aspects in the private sphere. For instance, within the domain of employment, the Tripartite Alliance for Fair and Progressive Employment Practices (TAFEP), a body comprising employer representatives, union leaders and Government officials, provides tools and resources, including training workshops, advisory services and educational materials, to foster the adoption of fair and progressive workplace practices among organisations in Singapore.

6.6 One critical initiative under TAFEP is the Tripartite Guidelines on Fair Employment Practices. These guidelines deal with various aspects of employment-related discrimination, including race. A key principle espoused in these Guidelines is that the recruitment of employees should be on the basis of merit regardless of race or other characteristics, such as age and gender. All organisations in Singapore are expected to abide by the Guidelines.

6.7 The Guidelines also address other aspects of employment-related racial discrimination. For instance, under the

6.5 新加坡還採取措施消除私人領域各方面的歧視。例如，在就業領域，公平與良好僱傭聯盟(TAFEP)是一個由雇主代表、工會領導人和政府官員組成的機構，提供工具和資源，包括培訓講習班、諮詢服務和教材，以促進新加坡各組織採用公平和進步的工作場所做法。

6.6 公平與良好僱傭聯盟(TAFEP)採取的一項關鍵措施是《公平就業做法三方準則》。《準則》涉及與就業有關的歧視的各個方面，包括種族歧視。而《準則》最重要的一項原則，是招聘僱員的條件都應基於其工作能力，而非其種族或其他特徵，如年齡和性別。而新加坡的所有組織都應遵守該《準則》。

6.7 《準則》還涉及與就業有關的種族歧視的其他方面。例如，根據《準則》，如果工作需要熟練掌握一種語言，雇主應證明需要特定的語言要求是正當

Guidelines, employers should justify the need for a specific language requirement if the job entails proficiency in a language. This is to deter employers from potentially using unwarranted language requirements to exclude certain racial groups from employment in their organisations.

6.8 There are enforcement mechanisms that complement these Guidelines. For instance, where employers are found to have discriminatory hiring practices, such as posting discriminatory job advertisements, the Ministry of Manpower restricts such employers' ability to hire foreign workers in Singapore.

Treatment based on citizenship

6.9 Similar to many other jurisdictions, Singapore differentiates state benefits accorded to Singaporeans and foreigners. Singaporeans enjoy rights and privileges as citizens, and are expected to uphold the duties and responsibilities that come with citizenship. To reflect the responsibilities and privileges of citizenship, Singaporeans receive more public support and benefits compared to foreigners. These distinctions between Singaporeans and foreigners as a whole are not discriminatory within the meaning of the Convention, given that Article 1(2) of the Convention states

的。這是為了阻止僱主可能使用不必要的語言要求，將特定種族群體排除在外。

6.8 政府亦有相關措施來補充或是促進《準則》的落實。例如，如果僱主被發現有歧視性的招聘行為，例如張貼歧視性的招聘廣告，人力部將限制此僱主雇用外籍移工的權利。

d. 基於公民身份的待遇

6.9 與許多其他國家司法制度類似，新加坡給予新加坡公民和外國人的國家福利有所不同。新加坡人作為公民享有權利，也因此負有責任和義務。為了體現公民權的權利與義務，新加坡人比外國人得到更多的政府福利政策與補助。新加坡人和外國人之間的這些區別在《公約》的含義內沒有歧視性，因為《公約》第1條第(2)款規定，《公約》不適用於締約國對《公約》在公民和非公民之間作出的區分。

that it shall not apply to distinctions made by a State Party to the Convention between citizens and non-citizens.

6.10 Among foreigners, Singapore differentiates between permanent residents and non-residents. Permanent residents enjoy more support and benefits as compared to non-residents, but are also subject to duties such as the obligation of male permanent residents to enlist and perform National Service. The distinction in benefits given to permanent residents and non-residents serves the legitimate aim of differentiating between long-term residents who contribute substantially to Singapore and non-residents who have far fewer ties to Singapore.

6.11 While Singapore welcomes visitors of all nationalities, each visitor's entry into Singapore is neither a right nor automatic. Each entry has to be considered on its own merit. The granting of visit passes to visitors is assessed and determined by the Immigration and Checkpoints Authority officers at our immigration checkpoints. Foreigners deemed ineligible for entry upon arrival will be returned to their last port of embarkation, in accordance with international practice. Foreigners with no right of stay in Singapore, or whose right of stay has been

6.10 新加坡的外國人分為永久居民和非居民。與非居民相比，永久居民享有更多的補助和福利，但其中男性永久居民也承擔需履行兵役等義務。區別永久居民和非居民的待遇，係考量永久居民對新加坡的重大貢獻而非居民通常與新加坡的聯繫較少，相關的區別待遇符合正當性及合理性。

6.11 雖然新加坡歡迎所有國籍的入境者，但個別入境者進入新加坡既不是其權利也不是理所當然的。新加坡對於每個入境者都必須按其自身的情況加以考量，並向入境者發放通行證，由移民和檢查站管理局官員在我們的移民檢查站進行評估和確定。根據國際慣例，如認為特定外國人不符合入境條件，將遣送其返回最後一個入境海關。沒有新加坡居留權或居留權被撤銷的外國人，將獲得受限制居留權，以使他們能夠妥善安排離開新加坡，或被遣返。

<p>withdrawn, will either be granted restricted stay to allow them to make arrangements to leave the country or be repatriated.</p> <p>6.12 Like all foreigners, migrant workers are allowed to reside in Singapore within the validity period of the immigration pass/permit issued to them. This requirement applies to all foreigners, regardless of nationality.</p> <p>Provisions of nationality, citizenship and naturalisation</p> <p>6.13 Singapore's citizenship and immigration laws do not make distinctions on the basis of race, colour, descent, national or ethnic origin. The Immigration Act mainly makes distinctions between Singaporeans and foreigners. For instance, Section 6 of the Act requires a non-citizen to be in possession of a valid immigration pass/permit to enter Singapore. As for our citizenship laws (i.e. Part X of the Constitution), there is also no such distinction except that the parent(s) must be Singapore citizen(s) in order for a person to be considered a citizen by birth or descent.</p> <p>Legal provisions for minorities</p> <p>6.14 The Government cares for the interests of racial and</p>	<p>6.12 與所有外國人一樣，移工可在簽發的移民通行證/許可證的有效期內居住在新加坡。此項要求適用於所有外國人，不論國籍。</p> <p>e. 國籍、公民身份和歸化規定</p> <p>6.13 新加坡的公民權和移民法沒有根據種族、膚色、世系、民族或人種進行區分。在新加坡《移民法》是主要用來規範新加坡公民與外國人的法律。例如，該法第 6 條要求非公民持有有效的入境通行證/許可證才能進入新加坡。至於《公民法》（即《憲法》第五部分），也沒有這種區別，除了父母必須是新加坡公民，才能使其按出生或世系被視為公民外。³⁰</p> <p>f. 少數民族法律規定</p> <p>6.14 我國《憲法》明定政府有義務保障少數種族及少數宗教群體的權益。政府滿足少數群</p>
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³⁰見《憲法》第 121、122、123、124、127 條，其中規定在不同情況下取得公民身份。

religious minorities, and this duty is enshrined in our Constitution. The Government provides for the needs of minority groups and leverages on existing mechanisms to consult them on policies that could affect them.

6.15 In particular, given the constitutional recognition of “the special position of the Malays, who are the indigenous people of Singapore”, the Government has and continues to protect, safeguard, support, foster and promote the political, educational, religious, economic, social and cultural interests of Malays and the Malay language.

7. Article 2 - Elimination of Racial Discrimination

General measures to combat racial discrimination

7.1 Singapore uses a combination of legislation, regulation and institutional oversight to protect human rights. Specific to combating racial discrimination, Singapore has established several policies and institutions to maintain social cohesion and encourage social mixing in our multi-racial society. These policies encourage interaction among the different communities and therefore promote understanding,

體的需要，並利用現有機制就可能影響少數群體的政策徵求他們的意見。³¹

6.15 特別是鑒於憲法承認「馬來人的特殊地位，他們是新加坡的原住民」，政府將繼續保護、保障、支持和促進馬來人的政治、教育、宗教、經濟、社會和文化利益和馬來語。³²

7. 第 2 條—消除種族歧視

a. 打擊種族歧視的一般措施

7.1 新加坡結合立法、法規和機構監督相結合來保護人權。為了打擊種族歧視，新加坡制定了若干政策和機構，以保持社會凝聚力，鼓勵我們多種族社會的社會混合。這些政策鼓勵不同社區之間的互動，從而促進對差異的理解、接受和欣賞。

³¹ 《憲法》第 152 條規定，“政府有責任照顧新加坡種族和宗教少數群體的利益”。

³² 見《憲法》第 152 條。

acceptance and appreciation of differences.

7.2 In Singapore, social mixing policies have been put in place in two key aspects of Singaporeans' lives: housing and schools. Since 1989, the Government has implemented the Ethnic Integration Policy (EIP) to ensure a balanced ethnic mix across public housing estates and prevent the formation of racial enclaves. Under the EIP, a limit is set at the block and neighbourhood levels for each ethnic group. The limits are higher than the national proportion of the respective ethnic groups to allow flexibility to meet the demand for flats by each ethnic group. The EIP allows residents to have the opportunity to interact and build relationships with fellow Singaporeans of different races in their daily routines.

7.3 Apart from encouraging social mixing within public housing, our national schools, which enrol almost all Singaporean students, provide a common platform for children of all races to study and play together, regardless of their background. Social mixing in our national schools is supported by the Compulsory Education Act, which requires all children of a specified school-going age to attend a national primary school, unless an exemption has been granted. This serves to

7.2 在新加坡，多元種族融合政策落實在兩個關鍵方面，即住房和學校。自 1989 年以來，政府實施了種族融合政策，以確保公共住宅區種族多元均衡，並防止種族聚居區的形成。根據種族融合政策(EIP)，於街區和鄰里的每個族裔群體比例都設置了限制。且其限制較各族裔群體的全國比例更為嚴格，以便靈活滿足各族裔群體對公寓的需求。種族融合政策(EIP)鼓勵居民有機會在日常生活中與不同種族的新加坡同胞互動和建立關係。

7.3 除了鼓勵公共住房內的社會混合外，我們的國立學校招收了幾乎所有新加坡學生，為各種族兒童提供了一個共同的平臺，無論他們的背景為何，皆讓他們一起學習和遊樂。我國學校的種族融合是依據《義務教育法》實施，該法要求所有學齡兒童除非有正當事由獲得豁免，否則都必須上國立小學，這有助於為所有新加坡人提供共同的教育經驗，這將有助於建立一種民族認同感，連接種族群體，加強社會凝聚力。

provide all Singaporeans with a common educational experience, which will help to build a national identity that bridges racial groups and strengthens social cohesion.

7.4 Besides these policies on social mixing, the Government has also put in place legislative safeguards for racial and religious harmony, as well as policies and programmes that protect the interests of the minorities, which are addressed in the following sections of this Report.

Prohibition of racial discrimination

7.5 The prohibition against racial discrimination is enshrined in the Constitution, the supreme law of Singapore. Article 12 clause (1) of the Constitution provides that “all persons are equal before the law and entitled to the equal protection of the law”. This provision, by virtue of its generality, encompasses the principle of non-discrimination of all racial groups, including ethnic minorities. Article 12 clause (2) goes on to prohibit discrimination on the grounds of religion, race, descent or place of birth, in relation to four things: (i) any law, (ii) in the appointment to any office or

7.4 除了這些社會混合政策外，政府還制定了促進種族和宗教和諧的立法保障，以及保護少數群體利益的政策和方案，這些政策和方案在本報告的下列部分進行說明。³³³⁴

b. 禁止種族歧視

7.5 禁止種族歧視的規定載於新加坡最高法律《憲法》。《憲法》第 12 條第(1)款規定³⁵，“法律之前人人平等，享有法律平等保護”這項規定具有普遍性，包括不歧視所有的種族群體。第 12 條第(2)款禁止基於宗教、種族、血統或出生地的歧視，涉及 4 件事：(一)任何法律，(二)在任命任何行政機關的任何職位或工作時：(三)執行、持有或處置資產有關的任何法律：(四)在建立或從事任何貿易、商業、專業、職業或就業方面。這反應了新加坡致力於培養種族和宗教多元化的文化和實踐。

³³請參閱本報告第 7.27 段至 7.38 段。

³⁴請參閱本報告第 7.39 段至 7.46 段。

³⁵見《憲法》第 4 條。

employment under any public authority, (iii) in the administration of any law relating to the acquisition, holding or disposition of property, and (iv) in the establishing or carrying on of any trade, business, profession, vocation or employment. This reflects Singapore's commitment to nurture an ethos and practice of racial and religious pluralism.

7.6 The legal framework prevents racial discrimination by public authority in several domains. The Constitution ensures that any law enacted by the Legislature that is inconsistent with the Constitution is void. Persons who are of the view that their legal rights have been infringed upon can seek redress through the courts, which will then adjudicate upon the issue according to the applicable law in Singapore.

7.7 Further, in terms of employment in the public service, the Constitution also provides that "all persons of whatever race in the same grade of the service of the Government shall, subject to the terms and conditions of their employment, be treated impartially". Accordingly, all Government agencies practice meritocracy in their hiring practices.

7.6 法律體系架構的規定防止行政機關在特定領域進行種族歧視。《憲法》確保立法機關頒布的任何不符合《憲法》的法律都是無效的。認為其合法權利受到侵犯的人可以通過法院尋求補救，法院隨後將根據新加坡適用法律對作出判決。

7.7 此外，在公務員就業方面，《憲法》還規定，「任何同級公務員中，所有種族的人應根據其聘用條款及條件而得到公正對待」。因此，所有政府機構在僱用做法中都實行任人唯賢制度。³⁶

³⁶見《憲法》第 154 條。

7.8 The practice of meritocracy in employment within the public service can be illustrated in various domains. Within the legal system, for instance, the appointments of Chief Justice, Judges of Appeal, Judges and Judicial Commissioners, which are made by the President on the advice of the Prime Minister, are based on merit. The racial composition of the Supreme Court Bench is not fixed and varies over the course of time, which has led to ethnic minorities being strongly represented in the Supreme Court.

7.9 Key institutions such as the Singapore Police Force (SPF) and Singapore Armed Forces (SAF) also adopt the principle of meritocracy and do not have racially discriminatory policies. Where SAF personnel are posted and what appointments they hold are based on merit, their capability and aptitude, as well as their commitment to the SAF and Singapore, regardless of race. The ethnic composition of servicemen in the SAF, for instance, corresponds broadly to the ethnic profile of the general population, with major ethnic groups represented. Likewise, recruitment and promotion in the SPF is based on merit, and minorities are well represented. This includes members of ethnic minorities

7.8 公務員錄用中的任人唯賢做法可以從各個領域得到驗證。例如，在法律制度中，總統根據總理的建議任命首席大法官、上訴法官、法官和司法專員，都是根據功績作出的篩選。最高法院法官席也非由特定種族壟斷，而是隨著時間的不同而變化，這導致少數族裔在最高法院中擁有強有力的代表權。

7.9 新加坡員警部隊(SPF)和新加坡武裝部隊等關鍵機構也採取任人唯賢的原則，沒有種族歧視政策。新加坡員警部隊(SPF)人員被派到哪裡，他們分配的任務，都跟種族無關，而是基於他們的優勢、能力和才能，以及他們對新加坡員警部隊(SPF)和國家的承諾。例如，新加坡武裝部隊軍人的族裔構成與一般人口的族裔特徵大體相對應，主要族群佔多數。同樣，新加坡員警部隊(SPF)的徵聘和晉升也以功績為基礎，少數群體的代表人數也非常充足。其中當然包括任命少數民族擔任高級職務。³⁷

³⁷ 國防、議會問題部長吳英亨博士

www.mindef.gov.sg/imindef/press_room/official_releases/ps/2014/07jul14_ps2.html。

being appointed to senior positions.

Review of policies and laws

7.10 The Government takes into consideration the potential implications of policies and laws on racial issues and undertakes reviews pertaining to these areas during Parliamentary debates. Over the years, Singapore has reviewed and amended our policies and laws to improve racial and minority representation and social mixing. Such examples include revisions to the Group Representation Constituency system to ensure minority representation in Parliament, the Ethnic Integration Policy in relation to the sale and purchase of public housing, the introduction of the Presidential Council for Minority Rights, and many others, which are highlighted subsequently in this Report.

7.11 One recent review made to improve racial representation in political office was the review of the Presidential Elections Act in 2016. In order to safeguard representation of minority racial groups in the office of the President of Singapore, the Constitution was amended to provide that when a member from any racial group has not occupied the President's office after five continuous

c. 政策和法律審查

7.10 政府考慮到政策和法律對於種族問題的潛在影響，並在國會開議期間審查與這些領域有關的問題。多年來，新加坡審查和修訂了許多政策和法律，以改善種族和少數群體的代表權和以及促進社會融合。這些例子包括修訂集選區制度(GRC)，以確保少數群體在議會中的代表權，以及關於出售和購買公共住房的種族融合政策(EIP)，並引入總統少數權利委員會，以及本報告隨後強調的許多其他政策。

7.11 近年來，為提高政治職務中種族代表性而修訂了 2016 年《總統選舉法》。內容概係為了保障少數族裔群體在新加坡總統職位上的代表性，規定如果任何種族群體的成員在連續五屆任期後沒有擔任總統職務，下屆總統選舉將留給該族裔群體的候選人。³⁸

³⁸ 這些團體分為華人、馬來人和印度人和其他群體。

terms, the next Presidential election will be reserved for a candidate from that racial group.

7.12 Singapore understands that the obligation imposed by Article 2, paragraph 1(d) of the Convention may be implemented by means other than legislation if such means are appropriate, and if legislation is not required by circumstances.

7.13 While legislative means have their merits in combating racial discrimination, it is not necessarily the only or most effective means. A State should also have the discretion to use the full range of available implementing measures, including non-legislative measures, in order to meet its human rights obligations in a manner that will be effective in the country's specific context. In Singapore, we address racial discrimination and promote social cohesion through various other policies, institutions and community partnerships, to ensure that the issue is addressed holistically and effectively. These are elaborated on in various sections of this Report.

Support for integrationist organisations and movements

7.14 To encourage racial integration, the Government engages Non-Government Organisations (NGOs) to help

7.12 新加坡理解《公約》第2條第1款(d)規定的義務，在適當的情況下，如果不需要立法，亦得透過立法以外的方式來實施。

7.13 雖然透過立法，在消除種族歧視方面有其優點，但不一定是唯一或最有效的手段。一個國家除了立法外，應得酌情使用其他執行措施，使該國在特定情況下有效的履行其人權義務。在新加坡，我們通過各種其他政策、機構和社區夥伴關係解決種族歧視問題，促進社會凝聚力，以確保全面和有效地解決這一問題。本報告的各節都詳細闡述了這些情況。

d. 支援一體化組織和運動

7.14 為了鼓勵種族融合，政府與非政府組織合作，幫助消除種族之間的障礙，並架起溝通與聯繫的橋梁。

eliminate barriers and build bridges between races. This support is largely provided in terms of funding for ground-up initiatives aimed at building racial and religious harmony.

7.15 One NGO active in fostering mutual understanding is OnePeople.sg, which aims to foster an appreciation for diversity and facilitate a deeper understanding of race relations. The organisation develops community engagement programmes that build capacity among stakeholders, such as educators and community leaders, to better understand trends and developments concerning community integration, conflict resolution, ground sensing and new media engagement. OnePeople.sg has received recurrent government funding for its key activities - such as ongoing dialogues to promote mutual respect and understanding on racial issues, and flagship events such as a yearly mass run against discrimination.

7.16 Another group that advocates racial harmony is MENDAKI Club, a community of Malay/Muslim young professionals and students who are engaged in affairs concerning the community, Singapore and the world. It aims to build bridges within the Malay/Muslim community, and across other communities, to promote mutual understanding and cooperation.

政府所提供的補助與支持，主要在於為旨在建立種族和宗教和諧的基礎活動提供資金援助。

7.15 OnePeople.sg 是一個積極促進相互理解的非政府組織，其目的是促進對種族多樣性的認同，並促進對種族關係的更深入的瞭解。該組織制定了群體參與計畫，在教育工作者和群體領袖等利益關聯方之間建立溝通管道，以便更好地瞭解種族融合、衝突解決、群體感應和新媒體參與的趨勢和發展。OnePeople.sg 經常收到政府對其重要活動的資金援助，例如正在進行的對話，以促進對種族問題的相互尊重和理解，以及每年一次的大規模反對歧視活動等指標型活動。

7.16 另一個宣導種族和諧的團體是 MENDAKI 俱樂部，一個由馬來/穆斯林青年專業人士和學生組成的群體，他們從事與社群、新加坡和世界有關的事務。它的目的是在馬來/穆斯林群體和其他種族群體之間架起橋樑，促進相互理解與合作。MENDAKI 俱樂部是新加坡馬來人/穆斯林群體發展委員會的一部分，

MENDAKI Club is part of Yayasan MENDAKI, a Self-Help Group that receives funding from the Government.

7.17 A key community organisation is the Inter-Religious Organisation, Singapore (IRO), an inter-faith NGO in Singapore that promotes peace and harmony amongst various religions. It was founded in 1949, and its members comprise representatives from ten major faiths, namely, Buddhism, Christianity, Islam, Taoism, Hinduism, Sikhism, Judaism, Zoroastrianism, Jainism and the Bahá' í faith. The organisation has also been active in organising inter-faith dialogues and exhibitions, and publishing resource materials for the public to promote greater understanding between communities. The Ministry of Culture, Community and Youth (MCCY) supports the IRO in terms of capacity building through networking platforms organised by the Ministry, as well as fora, training workshops and conferences by community partners.

7.18 The Government provides funding to encourage NGOs and other groups to initiate projects that promote racial integration or address discrimination. On 1 April 2013, MCCY launched the Harmony Fund to support ground-up initiatives that promote racial and

這是一個自助團體，且接受政府資助。

7.17 另外有一個很重要的群體是新加坡跨宗教聯誼組織（IRO），這是一個在新加坡促進不同宗教之間和平與和諧的非政府組織。成立於1949年，成員包括來自10個主要信仰的代表，即佛教、基督教、伊斯蘭教、道教、印度教、錫克教、猶太教、瑣羅亞斯德教、齋教和巴哈教。該組織還積極組織宗教間對話和展覽，併為公眾出版資源材料，以促進社區之間的相互瞭解。文化、社區和青年部通過該部組織的網路平臺以及群體夥伴參與支援了新加坡宗教聯誼以及其他的工作訪及會議。

7.18 政府提供資金，鼓勵非政府組織和其他團體，推動促進種族融合或解決歧視問題的活動。2013年4

religious harmony. The scheme is reviewed every three years to increase its effectiveness and to top up the fund, if necessary.

7.19 The Harmony Fund aims to facilitate civil society and community-driven initiatives that can complement the Government' s efforts to nurture stronger bonds and to build bridges between the different racial and religious communities that make up our society. Over time, the Fund seeks to cultivate a mature citizenry, which takes greater ownership in building a more cohesive Singapore. Non-profit organisations may apply for funds of up to S\$100,000. Projects include educational resources, training courses or materials, events, activities and dialogue sessions.

7.20 To strengthen Singapore' s social cohesion, MCCY launched Broadening Religious/Racial Interaction through Dialogue and General Education (BRIDGE) in 2017, a programme supporting community-driven initiatives to foster a better understanding and appreciation of the diverse religions and cultures in Singapore. This is part of the Government' s effort to partner the community in providing safe spaces and opportunities to discuss sensitive issues and deepen the shared understanding

月 1 日，新加坡文化、社區及青年部(MCCY)成立了和諧基金，用以支持促進種族和宗教和諧的基層倡議。該計劃每三年審查一次，以提高其效力，並在必要時補充基金。

7.19 和諧基金旨在促進民間群體推動更多倡議，以補充並協助政府建立更牢固的聯繫管道，並在不同種族和宗教群體之間架起橋樑。隨著時間的推移，和諧基金的目標在於培養成熟的社會公民，他們在建設一個更具凝聚力的新加坡方面，擁有更大的自主權。非營利組織可申請高達 10 萬新加坡幣的資金。專案項目包括教育資源、培訓課程或材料、活動、活動和對話會議。

7.20 為了加強新加坡的社會凝聚力，新加坡文化、社區及青年部(MCCY)於 2017 年啟動了通過對話和通識教育擴大宗教或種族互動(BRIDGE)，該計畫補助群體之間相互交流，以促進對新加坡不同宗教和文化的更好理解。這是政府努力與不同群體合作，提供安全的空間和機會，討論敏感問題，加深新加坡人對我們種族和宗教多樣性的共同理解。

of our racial and religious diversity among Singaporeans.

7.21 BRIDGE has three focus areas:

(a) Develop content (e.g. videos, publications) that fosters an understanding of different religious practices and beliefs as practised in the context of multi-racial and multi-religious Singapore;

(b) Encourage dialogue and frank discussions on sensitive topics in a safe setting built upon mutual respect; and

(c) Support and sustain ground-up inter-faith initiatives through MCCY's Harmony Fund.

7.22 There are several examples of ground-up BRIDGE initiatives that are supported by the Harmony Fund. One example is "Ask Me Anything", a series of open-ended discussions to deepen the understanding of specific religions amongst adherents of other faiths. "Ask Me Anything on Islam" kicked off with a dialogue involving 50 participants in September 2017. This continued with a follow-up conference for an additional 100 participants in November 2017, where participants contributed questions they had about Islam ahead of the sessions, and these questions were duly addressed in small group settings and with a

7.21 通過對話和通識教育擴大宗教或種族互動有三個重點領域：

(a) 發展內容（如影片、出版物），促進對新加坡多種族和多宗教背景下所實行的不同宗教習俗和信仰的理解：

(b) 鼓勵在相互尊重的安全環境中就敏感議題進行對話和坦率討論：和

(c) 通過新加坡文化、社區及青年部(MCCY)的和諧基金支援和維持基礎性宗教間倡議。

7.22 和諧基金補助的「基礎橋樑倡議」有幾個例子。一個例子是「問我任何事情」，一系列不限成員名額的討論，以加深其他信仰信徒對特定宗教的理解。於2017年9月，有50名成員參加了「問我任何關於伊斯蘭教的事情」活動。嗣於2017年11月，又接續為另外100名出席者舉行了後續會議，出席者在會議前提出了關於伊斯蘭教的問題，這些問題在小組會議期間和會議期間進行了小組討論。

panel discussion during the session itself.

7.23 Another example is the Harmony Works! Conference, an annual conference run by OnePeople.sg with its target audience being student leaders from a wide range of schools (various secondary schools, post-secondary institutions, madrasahs, international schools, polytechnics and universities). The conference allows participants to explore current trends and issues on race and religion through small group workshops, panel discussions, and interactive activities such as forum theatre. The conference in July 2018 involved 300 participants and 17 facilitators.

7.24 On 27 January 2018, MCCY organised the inaugural annual National Inter-Racial and Religious Confidence Circle (IRCC) Convention, which served as a platform to bring together IRCC volunteers, academics, the private sector, and leaders from religious and community organisations to discuss developments on the inter-racial and religious front and ideas on what they could do together in the year ahead. The programme

7.23 另一個例子是「和諧工程！會議」，由 OnePeople.sg 主辦每年一度的會議，其目標受眾是來自各種學校（各種中學、大專院校、伊斯蘭學校、國際學校、理工學院和大學）的學生領袖。會議允許出席者通過小組研討會、小組討論和論壇劇場等互動活動，探討當前種族和宗教的趨勢以及問題。2018 年 7 月的會議有 300 名出席者和 17 名主持人參加。³⁹

7.24 2018 年 1 月 27 日，新加坡文化、社區及青年部(MCCY)舉辦了首屆全國種族與宗教和諧互信圈 (IRCC) 年會，該年會作為一個平臺，匯集了志工、學者、民間組織以及宗教和特定群體的領導人，討論種族間和宗教方面的發展，以及關於他們今後一年可以共同做些什麼。該方案包括五條平行軌道，如下：⁴⁰

³⁹有關更多資訊，請參閱本報告第 10.42 段馬德拉薩斯。

⁴⁰IRCC 是每個地區為促進種族和宗教和諧而建立的社區級宗教間平臺。IRCC 的更多詳細資訊，本報告第 12.18 至 12.19 段的活動可以找到。

included five parallel tracks, as follows:

(a) “Jihad Selfie” : Dialogue on countering radicalisation;

(b)Inconvenient Questions: Dialogue on questions relating to race and religion that are commonly perceived as too sensitive to be asked;

(c)Common Senses for Common Spaces: Inter-faith dialogue on commonalities across different faiths;

(d)Ties that Overcome Threats to Trust: Sharing and discussion by the Institute of Policy Studies; and

(e)#SpeakUpSpeakOut by Facebook: Workshop on social media’ s role against online extremism.

The open and honest sharing by both religious and lay leaders and the interactive format of the Convention were well-received with participants expressing desire for more of such dialogues.

7.25 Apart from building bridges among the races in Singapore, there are also examples of local NGOs that promote building bridges between different races and nationalities. The Government encourages these NGOs and supports their activities through, for example, funding

(a) 「聖戰自拍」:關於打擊激進主義的對話 ;

(b) 不方便的問題:針對通常被認為過於敏感而無法提出,多半與種族和宗教有關的問題進行對話 ;

(c) 共同空間常識:關於不同信仰間的共通點的討論交流 ;

(d) 克服信任威脅的關係:分享和討論對於政策的研究 ;和

(e) Facebook 的 #SpeakUpSpeakOut:關於社交媒體打擊網路極端主義作用的研討會

宗教和非宗教領袖,公開且坦率的分享,以及對於推動《公約》精神的互動方式受到與會者的認同,與會者表示希望進行更多的這種對話。

7.25 除了在新加坡各種族之間建立溝通與聯繫的橋樑外,也有許多非政府組織在不同種族之間建立溝通橋樑的例子。政府通過資金的投入,來鼓勵這些非政府組織進行活動。相關非政府組織包括:

their programmes. These NGOs include the following:

- Centre for Domestic Employees: Runs programmes and activities to promote social acceptance and integration of foreign domestic workers in Singapore;

- Migrant Workers' Centre: Runs student outreach sessions and service learning projects, for students to gain a better understanding of the migrant worker community in Singapore;

- FAST: Runs a Heritage and Educational Tour in Singapore for foreign domestic workers to enhance their knowledge of Singapore and assist in the understanding of different cultures and customs in Singapore;

- HealthServe (in partnership with community organisations, corporations and churches): Hosts community events for migrant workers as a means to build a society where migrant workers are accepted and supported.

Provisions for minorities

7.26 Singapore also employs several measures to benefit minority groups and ensure their interests are taken into account in policies, as described at paragraphs 7.27 to 7.46 of this Report. These measures do not confer a separate set of rights to these groups, but instead,

(a) 家事移工中心：推動促進家事移工融入社會的計劃和活動；

(b) 移工中心：舉辦學生外展課程和服務學習專案，讓學生更好地瞭解新加坡的移工群體；

(c) 外籍女傭援助與技能培訓協會(FAST)：為家事移工在新加坡舉辦傳統和教育之旅，以提高他們對新加坡的瞭解，並協助瞭解新加坡的不同文化和習俗；

(d) 健康服務(與群體組織、公司和教會合作)：為移工舉辦群體活動，作為接納移工融入社會的一種手段。

e. 少數民族規定

7.26 如本報告第7.27至7.46段所述，新加坡還採取多項措施，保障少數群體，並確保在政策的制定程序中充分考慮到他們的權益。這些措施並非賦予這些群體單獨的權利，而是確保所有新加坡人享有充分和平等的權利，不分種族。

<p>ensure that there is full and equal enjoyment of the rights that all Singaporeans have, regardless of race.</p> <p>Legislative safeguards</p> <p>Minority interests in law-making</p> <p>7.27 One safeguard against the Government implementing discriminatory laws and to protect minority interests is the Presidential Council for Minority Rights, described at paragraphs 3.32 to 3.33 of this Report.</p> <p>Laws against the incitement of racial hatred</p> <p>7.28 The law also prohibits the incitement of racial hatred. The Sedition Act prohibits acts, speech and the printing, publication, sale, distribution, reproduction and importation of publications that, amongst others, promote feelings of ill-will and hostility between different races or classes of the population of Singapore. It is also an offence to conspire with any person to carry out any such acts which have, amongst others, the tendency to promote feelings of ill-will and hostility between different races.</p> <p>7.29 Besides the Sedition Act, the Undesirable Publications Act states that it is an offence to</p>	<p>f. 立法保障</p> <p>g. 立法保障少數群體的權益</p> <p>7.27 透過總統少數群體權利委員會來防止政府實施歧視性法律和保護少數群體利益，如本報告第 3.32 至 3.33 段所述。</p> <p>h. 打擊煽動種族仇恨的法律</p> <p>7.28 法律禁止煽動種族仇恨。《煽動叛亂法》禁止在新加坡不同種族或階層之間煽動或製造惡意和敵意的行為、言論和印刷、出版、銷售、分發、複製和進口出版物。與任何人共謀實施任何此類行為，或其他有助別不同種族之間產生惡意和敵意的情緒，也是犯罪行為。⁴¹</p> <p>7.29 除了《煽動叛亂法》之外，《不良出版物法》也規定，在某些情況下製造、複製、進口、擁</p>
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⁴¹請參閱部分 3(1) (e) 和《煽動叛亂法》第 4 項。

make, reproduce, import, possess and sell objectionable publications in certain circumstances. A publication is objectionable if, amongst other things, any part of it describes, depicts, expresses or otherwise deals with matters of race or religion in such a manner that the availability of the publication is likely to cause feelings of enmity, hatred, ill-will or hostility between different racial or religious groups.

7.30 The Internal Security Act also empowers the Minister charged with the responsibility for printing presses and publications to prohibit or impose conditions on any publication that is calculated or likely to lead to a breach of the peace, or to promote feelings of hostility between different races or classes of the population.

7.31 The Maintenance of Religious Harmony Act aims to maintain religious harmony in Singapore by giving the Government power to issue restraining orders and take other stern measures against any leader, official or individual member of any religious group or institution who stirs up hatred between our religious communities. Under the restraining order, the

有和銷售令人反感的出版物是犯罪行為。如果出版物當中任何一部分描述、描繪、表達或以其他方式處理種族或宗教問題，使出版物的可能導致不同種族或宗教群體之間的敵意、仇恨、惡意或敵意，則出版物即構成令人反感的要件。⁴²

7.30《國內安全法》還授權國內負責印刷和出版的部門，禁止或對於任何可能導致破壞和平或促進不同種族或不同階層人民之間的敵對情緒的出版物施加條件。⁴³

7.31《維護宗教和諧法》旨在維持新加坡的宗教和諧，並賦予政府針對任何宗教團體或機構的領導人、官員或個人成員煽動不同宗教團體之間的仇恨發布限制令。根據限制令，個人可被限制在兩年內不得向公眾發表談話、出版出版物或擔任編輯委員的職務。

⁴²請參閱部分《不良出版物法》第4和第12項。

⁴³請參閱第20節(1)(c)《國內安全法》。

individual may be restrained from addressing any congregation, publishing any publication or holding office in an editorial board for up to two years.

7.32 The Maintenance of Religious Harmony Act also establishes a Presidential Council for Religious Harmony, which advises the Minister for Home Affairs on matters affecting religious harmony in Singapore referred to it by the Minister or by Parliament. This Council considers and makes recommendations to the President on restraining orders issued under the Act. The Council comprises up to 16 members, and includes religious leaders representing various faiths in Singapore.

Laws to ensure fair racial representation for political office

7.33 There are safeguards to ensure that Parliament will always be multi-racial in composition. This is achieved through our electoral system, specifically the Group Representation Constituency (GRC) system. The GRC system ensures that ethnic minorities are included in any given slate of candidates in a GRC. GRCs were created by a 1988 amendment to the Constitution to ensure the representation of minority

7.32《維護宗教和諧法》還設立了一個宗教和諧總統委員會，該委員會得將影響新加坡宗教和諧的事項向內政部長或國會提供報告及諮詢意見。該委員會並得在經過審慎討論後，建議總統針對違反宗教和諧的事件中作出限制令。委員會由 16 名成員組成，包括代表新加坡不同信仰的宗教領袖。

i. 確保政治職位種族代表性的法律

7.33 通過特有的選舉制度，我們保障國會由多元種族構成，如集選區制度(GRC)。集選區制度(GRC)確保將少數民族納入候選人名單。1988 年對《憲法》的修正案設立了集選區制度(GRC)，以確保少數族裔在國會中的代表權。它還確保政黨實行多元種族政治，而不是利用基於種族或宗教的政治優勢。這樣做是為了通過確保國會的種族平衡，並防止社會的兩極分化。⁴⁴

⁴⁴參見《憲法》第 39A 條。

racers in Parliament. It also ensures that political parties practise multi-racial politics rather than take political advantage based on race or religion. This was implemented to prevent polarisation in our society by ensuring a racially balanced Parliament.

7.34 The President would designate the GRCs for which at least one of the MPs must belong to the Malay community or the Indian and other minority communities. To further ensure that minority racial groups are always given a voice in Parliament, the Parliamentary Elections Act also requires that at least one-quarter of the total number of MPs in Parliament must be representatives of GRCs.

7.35 As of 28 August 2017, out of 29 constituencies, there are 16 GRCs, of which 10 have at least one member belonging to the Malay community and six with at least one belonging to the Indian or other minority communities. As of 2015, out of the 87 elected MPs, 12 are Malay, 10 are Indian and one is Eurasian. Minorities thus represent 26.3% of all elected MPs, which is higher than the national demographic proportion of 25.7%.

7.34 總統將指定至少一名議員必須來自馬來裔、印第安裔或其他少數族群體的集選區(GRC)。為了進一步確保少數族裔群體在國會中始終有發言權，《議會選舉法》還規定，國會中至少四分之一的議員必須是集選區(GRC)的代表。

7.35 截至2017年8月28日，在29個選區中，共有16個集選區(GRC)，其中10個選區至少有1名馬來裔成員，6個選區至少有1名印第安裔或其他少數民族成員。截至2015年，在87名當選議員中，12名是馬來裔，10名是印度裔，1名是歐亞人。因此，少數族裔佔所有當選議員的26.3%，高於全國25.7%。

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⁴⁵我尼斯特法律，山木加姆先生，"GRC '種族對民調結果的鈍化影響'，"海峽時報，八月段9，2015，www.straitstimes.com/Singapore/grcs-blunt-effect-of-race-on-poll-results。

7.36 Notably, out of the nine Nominated Members appointed to Parliament in September 2018, three are from minority races. The minority Nominated Members of Parliament include:

- Mr Arasu Duraisamy, a labour unionist, General Secretary of the Singapore Port Workers Union and an elected member of the National Trades Union Congress Central Committee;

- Mr Abbas Ali Mohamed Irshad, founder of inter-religious non-profit group, Roses of Peace; and

- Dr Walter Edgar Theseira, Associate Professor, Economics from the Singapore University of Social Sciences.

7.37 Besides ensuring fair racial representation in the Legislature, Singapore has also introduced measures to ensure fair racial representation in the office of the President, as highlighted earlier in this Report. The Presidential elections will be reserved for a candidate from the racial group that has not assumed the office in five consecutive terms. In all other instances, the Presidential election would remain equally open to candidates from all racial groups.

7.36 值得注意的是，在 2018 年 9 月任命的 9 名議會提名議員中，有 3 名來自少數族裔。少數派提名的議員包括：⁴⁶

(a) 阿拉蘇·杜拉薩米先生，工會成員，新加坡港口工人工會總書記，全國工會大會中央委員會；

(b) 阿巴斯·阿裡·穆罕默德·伊沙德先生，宗教非營利組織"和平玫瑰"的創始人；和

(c) 新加坡社會科學大學經濟學副教授沃爾特·埃德加·西西拉博士。

7.37 除了確保國會中種族代表權公平性外，新加坡還採取了措施，確保總統辦公室的種族代表權公平，如同先前報告所述。總統選舉在一般情況下，對所有種族群體的候選人皆保持平等開放，除非特定種族群體連續 5 屆未選上，則將為該群體留有保障名額。

⁴⁶ 9 名新提名的議員獲選 2 名 1/2-年份，「海峽時報，2018 年 9 月 18 日，
www.straitstimes.com/politics/nine-new-nominated-mps-picked-for-212-year-term

7.38 A concrete example of how the reserved elections work is the Presidential Election of 2017. The election had been reserved for Malay candidates, as no Malay had assumed the office of President of Singapore in more than 46 years, unlike the other two racial groups. In doing so, the Government recognised that “the role of the President as a titular Head of State representing our multi-racial society is important and we should have a system that not only allows but facilitates persons of all ethnic groups to be President from time to time” .

Policies and institutions

Provisions of religious expression for minority communities

7.39 The Government also recognises the importance that religious expression plays in the lives of the racial groups in Singapore. To ensure that minority groups have an equal opportunity for religious participation, there are several legal and policy measures in place.

7.40 For the Muslim community, which 99.2% of Malays are part of, the Administration of Muslim Law Act provides for the establishment of the Islamic Religious Council of Singapore

7.38 2017 年的總統選舉，就是保留選舉的具體例子。該次選舉是留給馬來裔候選人的，因為跟其他兩個種族群體不同，馬來人已經超過 46 年未擔任新加坡總統。政府認識到總統作為代表我們多元種族社會的國家元首的角色很重要，故應該設計一個制度，讓不同族裔的人民皆有機會成為總統

⁴⁷

j. 政策和機構

k. 少數族群體宗教自由規定

7.39 政府還認識到宗教自由在新加坡各族裔群體生活中的重要性。為確保少數群體有平等的宗教參與機會，制定了若干法律和政策措施。

7.40 對於 99.2% 的馬來人所參與的穆斯林群體，《穆斯林法律管理法》規定成立新加坡伊斯蘭教宗教委員會 (MUIS)，並授權新加坡伊斯蘭教宗教委員會 (MUIS) 管理穆斯林宗教生活，

⁴⁷新加坡國會，議會辯論 13，第 1 屆，第 94 卷，第 26 屆，“來自總統的留言”。

(MUIS) and provides MUIS with the authority to administer Muslim religious life, oversee Islamic religious education, and advise the President on Muslim affairs. In addition, the Act provides for the establishment of a mosque building fund to which Muslims can contribute for building of mosques in Singapore. The Act also provides for two other key Muslim institutions, namely the Registry of Muslim Marriages, and the Syariah Court.

7.41 For the Hindu and Sikh communities, which 64.1% of Indians are part of, the Hindu Advisory Board and Sikh Advisory Board, set up during the colonial administration, regularly advise the Government on matters concerning the Hindu and Sikh religions and customs, and matters affecting the respective communities. The Government continues to consult these Boards on issues related to their religious communities. In addition, the Hindu Endowments Board manages four major Hindu temples and organises major annual festivals for the Hindu community.

Financial assistance and academic support

7.42 Singapore recognises that vulnerable communities, such as

監督伊斯蘭宗教教育，並為總統提供穆斯林事務諮詢。此外，該法還規定設立一個清真寺建設基金，穆斯林可向該基金捐款，用於在新加坡建造清真寺。該法還規定了另外兩個關鍵的穆斯林機構，即穆斯林婚姻登記處和伊斯蘭法院。⁴⁸

7.41 64.1%的印度裔屬於印度教及錫克教，在英國殖民時期設立的印度教諮詢委員會和錫克教諮詢委員會定期就涉及印度教和錫克教宗教和習俗的事項，以及影響各群體的問題向政府提供諮詢意見，政府也就關於宗教團體的問題與這些委員會協商。此外，印度教捐贈委員會管理著 4 個主要的印度教寺廟，並為印度教群體舉辦重要的年度節日。

1. 財政援助和學術支援

7.42 新加坡政府認識到弱勢社區，如低收入社區，在改善其

⁴⁸西亞里亞法院有管轄權，聽取和確定所有各方都是穆斯林或當事人根據規定結婚的所有行動和程式這穆斯林法律涉及與婚姻、離婚和附屬事項有關的爭端。西亞里亞法院也可以證明對遺產訴訟中應要求提出的問題涉及根據穆斯林法律分配遺產的死者的遺產的管理和分配。

those with low income, may face greater challenges in improving their socio-economic situation. For instance, educational attainment may be affected when a student has to work and study part-time, or does not have access to educational resources due to poverty. To mitigate this, there are national schemes such as the Ministry of Education' s Financial Assistance Scheme (FAS), which is disbursed regardless of race to help low-income students studying in Government-aided schools meet basic education expenses.

7.43 Students who qualify for the scheme do not need to pay school fees and standard miscellaneous fees. They also receive free textbooks, school attire, and shoes. In addition, these students receive transport and meal subsidies. Schools are also provided with a school-based financial assistance grant, which they can use to provide assistance to students who may not qualify for the FAS but require financial assistance.

7.44 Another scheme, in line with Singapore' s Constitutional commitment to protect and promote the interests of the Malay community, is the Tertiary Tuition Fee Subsidy scheme. This scheme was established to support Malays enrolled in local tertiary institutions, which

社會經濟狀況方面可能面臨更大的挑戰。例如，當學生不得不同時兼職工作和學習，或由於貧窮而無法獲得教育資源時，教育程度可能會受到影響。為了減輕這種情況，政府制定了相關計劃，如教育部的經濟援助計劃（FAS），該計劃不分種族，用以補助或支持低收入學生支付基礎教育費用。

7.43 符合該計劃條件的學生無需支付學費和學雜費。他們還可以免費獲得教科書、校服和鞋子。此外，這些學生還得到交通和膳食補貼。另外學校還可獲得援助贈款，為不符合經濟援助計劃（FAS）資格但需要補助的學生提供援助。

7.44 另一項符合新加坡憲法承諾保護和促進馬來人群體利益的計劃是高等教育學費補貼計劃。這項計畫旨在支援馬來人在當地大專院校就讀，包括理工學院、藝術院校和大學。政府每年還向新加坡馬來人/穆斯林群體發展委員會提供補助金，以資助符合條件的馬來裔高等教育生的學費，並為馬來

<p>include polytechnics, arts institutions and universities. An annual grant is also disbursed by the Government to Yayasan MENDAKI to subsidise tuition fees of eligible Malay tertiary students, and fund other educational programmes for the Malay community.</p> <p>Programmes and partnerships with the community</p> <p>7.45 Beyond national schemes, five ethnic-based Self-Help Groups also provide assistance to persons with low-income within an ethnic community. These Groups, which are funded through voluntary contributions from the community and financial grants from the Government, help to provide a more targeted community-based assistance that complements the other national schemes set out in paragraphs 7.42 to 7.44, and 10.30 to 10.31 of this Report. These Groups were established based on the principle that progress is best achieved by the community itself, since each ethnic group is unique and would know how the needs of its own community can be best served. The five Groups are the Association of Muslim Professionals, the Chinese Development Assistance Council, the Eurasian Association, the Singapore Indian Development Association, and Yayasan MENDAKI.</p>	<p>群體的其他教育方案提供資金。</p> <p>m. 不同群體間的夥伴合作計畫</p> <p>7.45 除了國家推出的相關計劃外，新加坡有 5 個分屬不同族裔的自助團體也向族裔群體中的低收入者提供援助。這些團體的資金來源為捐款和政府資金，這些自助團體提供了更有個別化的群體援助，以補充本報告第 7.42 至 7.44 段和 10.30 至 10.31 段中規定的其他國家方案。這些群體成立的原則在於使不同群體的成員更加進步，因為每個族裔群體都是獨一無二的，並且知道如何最好地滿足其群體的需求。這 5 個團體是穆斯林專業人士協會、中國發展援助委員會、歐亞協會、新加坡印度發展協會和新加坡馬來人/穆斯林群體發展委員會。</p>
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7.46 Regardless of their ethnic affiliations, the Self-Help Groups collaborate effectively to promote racial cohesion and uplift the community as a whole. A key initiative is the Collaborative Tuition Programme, which caters to students across ethnic groups. In August 2015, a Memorandum of Understanding was signed between the Ministry of Education and four Self-Help Groups to run 30 school-based student care centres. These student care centres provide supervised after-school care within the premises of various primary schools. Another initiative among the Self-Help Groups involves the launching of a joint centre in June 2017 to provide parenting and student enrichment programmes to Singaporeans from all ethnic groups.

8. Article 3 - Preventing Racial Segregation

8.1 Singapore has a longstanding policy of encouraging social mixing among the different racial groups in Singapore. This has worked to prevent racial segregation and ethnic enclaves, as well as promote interaction and understanding among Singaporeans.

7.46 ⁴⁹自助團體間種族組成雖然不同，但皆有效地合作，以促進種族凝聚力和提升整個群體。其中一項關鍵倡議是合作學費計畫，該計畫面向各族裔群體的學生。2015年8月，教育部與4個自助團體簽署了一項諒解備忘錄，以管理30個以學校為單位的學生護理中心。這些學生護理中心在各小學的校舍內提供受到監督的課外護理。自助團體的另一項倡議是於2017年6月啟動一個聯合中心，為新加坡各種族人民提供養育子女和學生權益促進計畫。⁵⁰

8. 第3條—防止種族隔離

8.1 新加坡長期以來的政策是鼓勵新加坡不同種族群體之間的社會融合。這有利於防止種族隔離，並促進新加坡人之間的互動和理解。

⁴⁹2015年8月14日，《海峽時報》，"自助團體聯手經營學生護理中心

"www.straitstimes.com/singapore/education/self-help-groups-join-forces-to-run-student-care-centres

⁵⁰小學一般可照顧到7至12歲兒童的教育需要。

Preventing segregation in housing

8.2 Singapore has long been committed to preventing racial segregation in housing. Since 1 March 1989, Singapore has implemented the Ethnic Integration Policy (EIP) to ensure a balanced mix of various ethnic groups in its public housing or Housing and Development Board (HDB) estates, where approximately 80% of the population lives.

8.3 The EIP applies to both new and resale HDB flats, as well as rental HDB flats. The ethnic quotas for each neighbourhood and HDB apartment block are as follows:

Table 1

Ethnic Quotas for HDB neighbourhoods and HDB Apartment Blocks

Ethnic Group
 Chinese 84% 87%
 Malay 22% 25%
 Indian/Others 12% 15%

8.4 When either the neighbourhood or block limit is reached for any ethnic group, no further resale or allocation of

防止住房隔離

8.2 新加坡長期以來一直致力於防止住宅中的種族隔離。自1989年3月1日起，新加坡實施了種族融合政策(EIP)，以確保其公共住宅或建屋發展局(HDB)的各族裔群體的均衡組合，新加坡約有80%的人口居住在公共住宅。

8.3 種族融合政策(EIP)適用於新房和轉售組屋，以及出租的組屋。每個街區和組屋的種族配額如下：

表格 1⁵¹

組屋社區和組屋公寓樓的種族配額：

中國人 84% 87%
 馬來人 22% 25%
 印度/其他 12% 15%

8.4 當任何族裔達到鄰里或街區限制時，該特定群體不得進一步轉售或分配組屋。不過，受影響族裔的組屋業主可向同

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HDB 居民區及 HDB 公寓樓的種族配額		
民族	鄰里	租屋區塊
中國人	84%	87%
馬來人	22%	25%
印度人/其它	12%	15%

HDB flats is allowed for that particular group. However, HDB flat owners from the affected ethnic group are allowed to sell their apartment to a buyer of the same ethnic group, as this does not increase the proportion of their ethnic group.

8.5 The EIP has helped to maintain racial and social harmony in Singapore by providing opportunities for social mixing among Singaporeans of different races. Such opportunities also arise through efforts of the HDB such as the organisation of “welcome parties” which provide opportunities for residents of newly-completed public housing blocks to get to know their neighbours, grassroots leaders as well as staff from HDB better. They can also know more about the various community interest groups that they can join. Other initiatives that facilitate social mixing include Community Clubs, which provide common spaces for people of all races to come together and pursue common interests such as participation in classes or community programmes; and senior activity centres, which provide common spaces within HDB estates for elderly residents of all races to interact and participate in recreational activities. Each year, the Good

一族裔的買家出售其公寓，因為這並不會影響其族裔比例。

8.5 種族融合政策(EIP)通過為不同種族的新加坡人提供社會融合的機會，幫助維持新加坡的種族和社會和諧。此外，建屋發展局亦透過舉辦「歡迎派對」等工作，為新落成的組屋居民提供機會，讓他們更好地瞭解鄰居、在地基層領袖及建屋發展局職員。他們還可以更多地了解他們可以加入的各種利益團體。促進社會融合的其他措施包括社區俱樂部，它們為各族裔人民提供共同的空間，以團結起來，追求共同利益，如參加班級或社區方案：和老年活動中心，為各族長者提供組屋屋內的公共空間，讓他們互動及參與康樂活動。每年，由建屋發展局和人民協會合辦的「睦鄰獎⁵²」，旨在表彰和表彰為豐富社區而付出額外努力的建屋發展局居民，以模範的關懷和鄰里行為。⁵³

⁵² 住房和發展局，www.hdb.gov.sg/cs/infoweb/community/care-for-your-neighbours/get-to-know-your-neighbours/welcome-party

⁵³ 有關人員的更多資訊，請參閱本報告第 12.20 段’協會。

Neighbour Award, jointly organised by HDB and the People's Association, aims to recognise and honour HDB residents who go the extra mile to enrich their community with exemplary acts of care and neighbourliness.

8.6 Due to the EIP, the Government has prevented the formation of ethnic enclaves and all ethnic groups are represented across the different planning areas within Singapore (See Figure 5 of the Annex).

Monitoring housing trends

8.7 HDB monitors interactions among HDB residents across ethnic groups in its five-yearly Sample Household Survey. Data collected thus far shows positive outcomes as a result of these daily multi-cultural interactions. Based on HDB's 2013 Sample Household Survey on residents living in public housing, a majority (85.7%) of the residents have interacted with neighbours of other ethnic groups or nationalities. As seen in Figure 6 of the Annex, these interactions have been on the rise from 2008.

8.8 For the minority that did not interact with neighbours of different ethnicities or nationalities, 89.4% said it was because they only had neighbours

8.6 與種族融合政策(EIP)一樣，政府阻止形成種族隔離，所有族裔群體在新加坡境內的所有地區都有代表（見附件第5圖）。⁵⁴

a. 監測住房趨勢

8.7 建屋發展局(HDB)在其5年一次的抽樣家庭調查中監測組屋各族裔群體之間的互動。迄今收集的數據表明，由於這些日常的多元文化互動，取得了積極成果。根據建屋發展局2013年對居住在公共房屋的居民的抽樣住戶調查，大多數人(85.7%)居民會與其他種族的鄰居積極互動。正如附件圖6所見，這些互動從2008年起一直在增加。⁵⁵

8.8 對於沒有與其他種族鄰居互動的少數群體，89.4%的人說這是因為他們只有同一族裔群體的鄰居。此外，7.2%沒有與其他族裔的鄰居互動的受訪者認

⁵⁴統計部，2010年人口普查。

⁵⁵建屋發展局2013年家庭抽樣調查。

of the same ethnic group. Furthermore, 7.2% of the respondents who did not interact with neighbours of other ethnicities/nationalities cited language barriers as a reason for not interacting with them. Community Clubs, which are located in proximity to housing estates, provide subsidised language courses available for all to enrol in. Language classes like these may be useful to reduce language barriers in the interactions among people from different ethnic groups.

Preventing segregation in schools

8.9 Schools in Singapore do not segregate students by race. National schools, in which almost all Singaporean students are enrolled, are common spaces where individuals from different races interact on a daily basis. Students from different racial and religious groups learn and play together, and celebrate both their different cultures and shared identities in schools. In particular, the educational curriculum also consists of modules such as Character and Citizenship Education, which imbues children with various core values, and emphasises the unity and diversity of a multi-racial society, and harmonious living. Further details of the school curricula are set out in

為語言障礙是不與他們互動的一個原因。社區俱樂部位於住宅區附近，為所有學員提供有補貼的語言課程。像這樣的語言課程可能有助於減少不同族裔群體之間交往中的語言障礙。

b. 防止學校隔離

8.9 新加坡的學校沒有種族隔離的情況。幾乎所有新加坡學生都就讀於國立學校，不同種族、不同宗教的學生每天在公共空間互動一起學習和遊樂，在學校慶祝他們不同的文化和共同的身份。特別是，教育課程還包括性格教育、公民教育等內容，為兒童灌入各種核心價值觀，強調多種族社會的統一和多樣性，以及和諧生活。本報告第 12.3 至 12.7 段詳細介紹了學校課程。

paragraphs 12.3 to 12.7 of this Report.

8.10 Within each school, school programmes and co-curricular activities allow students to interact and bond with each other. All schools also commemorate Racial Harmony Day in July every year. In most schools across the nation, students are encouraged to experience the different cultural customs in Singapore, such as by dressing in another culture' s traditional costume, and playing traditional games such as "chatek" . The annual event reminds students of our multi-racial make-up and to celebrate our success as a harmonious nation and society with a rich diversity of cultures and heritages.

9. Article 4 - Preventing incitement to racial discrimination

Legislative instruments

9.1 Singapore laws prohibit the incitement to racial hatred and discrimination in any form. The Sedition Act makes it illegal "to promote feelings of ill-will and hostility between different races or classes of the population of Singapore" . Prohibitions under the Sedition Act may include the provision of

8.10 在每所學校內，上課期間和課外活動都允許學生相互交流和聯繫。所有學校每年 7 月也紀念種族和諧日。在全國大多數學校，鼓勵學生體驗新加坡不同的文化習俗，例如穿另一種文化的傳統服裝，玩傳統遊戲，如「chatek」。一年一度的活動提醒學生新加坡的多元種族現況，並慶祝我們作為一個擁有豐富多元文化和遺產的和諧國家。⁵⁶

9. 第 4 條—防止煽動種族歧視

a. 法律文書

9.1 新加坡法律禁止以任何形式煽動種族仇恨和歧視。《煽動叛亂法》規定，「在新加坡不同種族或階層之間煽動惡意和散布敵意」是非法的。依據《煽動叛亂法》所為的裁罰或禁止令，可包括禁止向種族主義活動提供任何援助，因為煽動叛亂的定義包括任何企圖共謀從事有

⁵⁶平房或卡普特是一個傳統的遊戲，以保持羽毛的穿梭機在空中盡可能長的時間，踢它與腳的腳跟。這個名字被認為是之馬來語或霍金語（中國方言組）的起源。見 www.eresources.nlb.gov.sg/infopedia/SIP_1732_2010-11-26.html。

any assistance to racist activities, as the definition of sedition includes any person who is guilty of or attempting to conspire with any person to do any act which has or which would, if done, have a seditious tendency” . In applying the law, the Singapore courts have stressed that acts which tend to promote ill-will and hostility between different races or classes of the population are serious and the courts are generally inclined to award a custodial sentence for such offences. In a case which involved the distribution of seditious and offensive publications, the court held that in a multi-racial and multi-religious society like Singapore, such acts would have the tendency to cause social unrest thereby jeopardising racial and religious harmony. The court awarded custodial sentences to the accused in that case.

9.2 As race and religion are closely related, our laws against inciting hatred include incitements against both race and religion. The Penal Code criminalises acts, words or sounds, made with the intention of wounding the religious or racial feelings of any person. Such offences are punishable

煽動傾向的行為⁵⁷的人。新加坡法院在適用這項法律時強調，煽動或散布不同種族群體間的仇恨或敵意是非常嚴重的犯罪行為⁵⁸，法院一般傾向於對此類罪行判處監禁。⁵⁹在涉及散發煽動性和攻擊性出版物的案件中，法院認為，在新加坡這樣的多種族和多宗教社會中，這種行為有引起社會動蕩的傾向，從而危及種族和宗教和諧。法院亦應對該案的被告判處監禁。⁶⁰

9.2 由於種族和宗教密切相關，故我們禁止煽動仇恨的對象包括種族和宗教。《刑法》將意圖攻擊任何人的宗教或種族的行為、言論認定為刑事犯罪。此類罪行可判處三年以下監禁和/或罰款。2007年進一步對《刑法》提出修正案，將明知故犯地以宗教或種族為對象，宣揚或試圖煽動不同宗教或種族群體之間敵意、仇恨或惡意情

⁵⁷見《煽動叛亂法》第3(1)(e)節。

⁵⁸見《煽動叛亂法》第4(1)(a)節。

⁵⁹檢察官 v 宋華特本傑明[2005]SGDC272 第6段。

⁶⁰PPv 翁建昌[2009]SGDC163.

with imprisonment of up to three years and/or with a fine. In 2007, an amendment was introduced to the Penal Code to criminalise behaviour that knowingly promotes or tries to promote, on grounds of religion or race, disharmony or feelings of enmity, hatred or ill-will between different religious or racial groups, as well as acts that a person knows is prejudicial to the maintenance of harmony between different religious or racial groups and which disturbs or is likely to disturb the public tranquillity. Such offences would similarly be punishable with imprisonment of up to three years and/or with a fine.

9.3 The amendment was introduced to preserve the social fabric of multi-racial and multi-religious Singapore, at a time when the likelihood of extremists stirring up enmity or ill-will in a religious setting and fanning the flames of racism had increased globally. A Senior Minister in Singapore expressed the following reasons for the legislation:

“Monthly trends of reports processed worldwide…showed that racism and xenophobia grew by 33%. All the more so…in multi-religious, multi-racial

緒的行為定為刑事犯罪，以及其他有損於宗教或種族群體之間和諧的行為，這些行為可能擾亂公眾的安寧。同樣，此類罪行可處以最高三年的監禁和/或罰款。⁶¹⁶²

9.3 在全球範圍內，極端分子於種族和宗教領域中煽動仇恨與敵意的可能性逐漸升高，新加坡政府為了維護新加坡多元種族和宗教的社會結構，而提出上開修正案。新加坡一位高級部長表達了立法的以下原因：

「全世界每月調查報告指出種族主義和仇外情緒增加了33%。所以，在多宗教、多種族的新加坡，保持宗教和種族和諧至關重要。只有實行寬容、節制和敏

⁶¹ 《刑法》第298條規定，“任何人蓄意傷害任何人的宗教或種族感情，在聽到此人的聽覺時說任何話或發出任何聲音，或在那個人的視線中作出任何手勢，或將任何物體放在該人的視線中，或造成該人所代表的任何事項，可判處3年以下有期徒刑，或罰款，或兩者兼有。

⁶² 參見《刑法》第298和298A節。

Singapore, maintaining religious and racial harmony is critical. We will only be able to continue enjoying racial and religious harmony if we practice tolerance and moderation as well as sensitivity. We should never take for granted the tolerance and mutual respect between the different religions and races which we have painstakingly nurtured over the past decades.”

9.4 The legal system also provides for enhanced penalties for some offences if they are racially or religiously aggravated. In such a case, the court may sentence the person to one and a half times the amount of punishment to which he would otherwise have been liable for that offence. An offence is “racially or religiously aggravated if: (a) at the time of committing the offence, or immediately before or after committing such offence, the offender demonstrates towards the victim of the offence hostility based on the victim’s membership (or presumed membership) of a racial or religious group; or (b) the offence is motivated (wholly or partly) by hostility towards members of a racial or religious group based on their membership of that group.”

感，我們才能繼續享有種族和宗教和諧。我們絕不能把過去幾十年中精心培育的不同宗教和種族之間的容忍和相互尊重都視為理所當然的。」⁶³

9.4 法律制度還規定，如果某些罪行涉及到種族或宗教仇恨，則加重處罰。在這種情況下，法院可判處該人 1.5 倍的刑罰，否則他將為此罪行負責。例如：(a) 在犯罪時，或在犯罪發生之前或之後，犯罪行為人根據受害者的種族或宗教團體成員(或假定成員身份)向受害者展示出敵意或；或 (b) 犯罪的動機(全部或部分)是出於對基於該群體成員的種族或宗教團體成員的敵意。⁶⁴

⁶³見新加坡議會：帕利亞門面辯論，議會沒有。第 11 屆會議第 1 卷第 83 卷，第 14 期，《刑法(修正案)法案》。

⁶⁴請參閱《刑法》第 74 節。

<p>9.5 A restraining order may also be made against any person for “causing feelings of enmity, hatred, ill-will or hostility between different religious groups” .</p> <p>9.6 Issues of racial harmony are discussed in Parliamentary debates, where it has been expressed that:</p> <p>“We should have no tolerance for those who seek to undermine Singapore’ s racial and religious harmony. The Government will continue to take a tough stand against those who seek to do so. We will review our legislation, to ensure that they remain relevant.”</p> <p>Since 2005, at least 16 people have been investigated, either under the Sedition Act or the Penal Code, for race or religion-related offences.</p> <p>9.7 Public authorities and public institutions are subject to administrative law, and are thereby prevented from promoting or inciting racial discrimination.</p> <p>9.8 There are also measures to indirectly prohibit organisations from promoting or</p>	<p>9.5 任何人在「不同宗教團體之間造成敵意、仇恨、惡意或敵意」即有可能收到限制令的裁處。⁶⁵</p> <p>9.6 國會開議期間討論了種族和諧問題，其中有論者表示：</p> <p>「我們不應該容忍那些試圖破壞新加坡種族和宗教和諧的人。政府會繼續對那些企圖這樣做的人採取強硬立場。我們會檢討並修正我們的法規，以確保這些法規仍然有效解決問題」⁶⁶</p> <p>自 2005 年以來，至少有 16 人根據《煽動叛亂法》或《刑法》因種族或宗教相關罪行而受到調查。⁶⁷</p> <p>9.7 行政機關受到相關法規的約束，不得宣傳或煽動種族歧視。</p> <p>9.8 此外，新加坡還有一些措施可以間接禁止組織宣傳或煽動種族歧視，並將參與此類組</p>
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⁶⁵請參閱第 8 節維護宗教和諧法。

⁶⁶見新加坡議會：帕利亞門面辯論，議會沒有。第 13 屆會議第 1 卷第 94 卷第 26 期“對破壞新加坡的外國實體採取行動” 種族或宗教的和諧。

⁶⁷“種族問題：新加坡走了多遠？海峽時報，2015 年 11 月 8 日，

www.straitstimes.com/politics/the-race-issue-how-far-has-singapore-come

inciting racial discrimination and to recognise participation in such organisations as an offence punishable by law. Singapore does not permit the registration of organisations that are “likely to be used for unlawful purposes or for purposes prejudicial to public peace, welfare or good order in Singapore”. If registered organisations are used at any point for such purposes, the Minister may dissolve that organisation. The consequence of non-registration is that the organisation becomes an “unlawful society” under Section 14 of the Societies Act, and every person connected to the unlawful society, such as members, managers, would be guilty of an offence and liable on conviction to fines and/or imprisonment. It is also an offence punishable with fines and/or imprisonment to incite, induce or invite a person to become a member of or to assist to manage an unlawful society.

Non-legislative measures

9.9 Non-legislative actions are also taken against racially offensive and discriminatory ideas and views. On the employment front, a notable case in 2016 involved the dismissal of a hiring manager of a bakery that had made insensitive

組織的行為進行裁處。新加坡不允許設立「可能被用於非法目的或有損新加坡公共和平、福利或良好秩序」的組織。如果已設立的組織，在任何時候被用於此類目的，部長可以解散該組織。根據《社團法》第 14 條，如果有組織未合法登記設立，則該組織將成為一個⁶⁸「非法社團」，與非法社團有聯繫的每個人，如成員、管理人員，都將構成犯罪，並須被處以罰款和/或監禁。煽動、引誘或邀請他人成為非法社團成員或協助管理非法社會，也可處以罰款和/或監禁。⁶⁹⁷⁰

b. 非立法措施

9.9 新加坡也針對具有種族攻擊性和歧視性思想和言論採取了非立法的措施。在就業方面，值得注意的案例如下，2016 年一家麵包店的招聘經理對一名來應徵蛋糕裝飾師的馬來人，說了未顧及他人感受的言論。

⁶⁸例如，請參閱《社團法》第 4 (2) (b) 節。

⁶⁹請參閱第 14 節 (2) — (3) 《社團法》。

⁷⁰見《社團法》第 16 條。

remarks about a Malay applicant for the job of cake decorator. MOM curtailed the company from applying for work passes for three months. More recently, in 2017, an employment agency that had posted a discriminatory job advertisement with a specific preference for Chinese candidates was barred from applying for work passes for six months and was issued with six demerit points for infringements under the Employment Agencies Act.

9.10 Aside from a zero-tolerance approach to racial discrimination in the workplace, racially offensive and discriminatory remarks and actions are not tolerated in schools. Schools make clear that students are expected to adopt respectful and caring attitudes and behaviours towards all.

9.11 Where there are reports of instances of racial discrimination in schools, these are promptly investigated and followed up with appropriate disciplinary actions against offenders where warranted, providing support for the victims, and engaging the parents of both sides. More importantly, for students who have erred in their behaviour, schools guide them towards the

為此，人力部限制該公司申請工作證三個月。最近，在 2017 年，一家職業介紹所發佈了歧視性招聘廣告，特別偏愛中國應聘者，該廣告被禁止申請工作證 6 個月，並根據《職業介紹所法》因侵權而被扣了 6 分。⁷¹

9.10 除了對工作場所的種族歧視採取零容忍態度外，學校也不能容忍種族歧視及攻擊性的言論和行為。學校明確表示，學生應該對所有人採取尊重和關懷的態度和行為。

9.11 如果學校發生種族歧視事件，將迅速進行調查和後續行動，在適當情況下對違法者採取適當處分，為受害者提供協助，並讓雙方家長參與進來。更重要的是，對於涉及種族歧視的學生，學校將引導他們朝著正確的方向前進，並為自己的行為負責。如諮詢或教育，以幫助他們了解後果並且為自己的行為負責。這有助於學生從事件中吸取教訓，並防止將來發生此類事件。

⁷¹可向違反《職業介紹所法》、《職業介紹所規則》或《職業介紹所許可證條件》的職業介紹所 (EAs) 發放分會。缺點點 (DPs) 系統是針對違反《職業介紹所法》、《規則和執照條件》中規定的法規而針對 EA 採取的行政措施。累積 24 名 DPs 的 EA 可能會在個案基礎上暫停或吊銷其執照。

right direction and to take responsibility for their behaviours. Offending students are provided with school support such as counselling or interventions to help them understand the consequences and take responsibility for their actions. This helps students to learn from the incident and prevents future incidents.

10. Article 5 - Rights and Freedoms

10.1 Singaporeans enjoy various rights and freedoms equally, irrespective of race, and these are provided for in our legal system, as well as by other policy measures.

Equal treatment before the law

10.2 The Constitution provides for equality of all persons before the law and equal protection of the law, which extends to protection against racial discrimination. As stated earlier at paragraphs 7.5 to 7.6 of this Report, the Constitution also prohibits racial discrimination “in the administration of any law relating to the acquisition, holding or disposition of property or the establishing or carrying on of any trade, business, profession, vocation or employment.”

10. 第 5 條—權利和自由

10.1 新加坡人享有各種權利和自由，不分種族，相關權利和自由在法律制度和其他政策措施中都有明定。

a. 法律面前的平等待遇

10.2《憲法》規定法律面前人人平等，並受到法律的平等保護，這當然也包含了防止種族歧視。正如本報告第 7.5 至 7.6 段所述，《憲法》還禁止「在獲得、持有或處置財產，以及建立或經營任何貿易、商業、職業、就業有關的任何法律，實行種族歧視」。⁷²

⁷²請參閱文章《憲法》第 12 項。

10.3 The principle of equal treatment and equality before the law is treated very seriously in the courts. The courts are widely reputed to be impartial, with Singapore ranked ninth on the 2016 World Justice Project Rule of Law Index, which includes an assessment of a country' s civil and criminal justice systems in terms of impartiality and effectiveness. All Judges, Judicial Commissioners and judicial officers in the Singapore courts take an oath of office and allegiance before assuming their judicial duties. In doing so, they swear or affirm to “faithfully discharge [their] judicial duties”, and to “do right to all manner of people after the laws and usages of the Republic of Singapore without fear or favour, affection or ill-will” .

10.4 Access to justice forms one of the core values of the State Courts and this extends to all persons. To enhance access to justice, the State Courts (where a large majority of cases are heard) have set up a Helping to Empower Litigants-in-Person (HELP) Centre to provide information on court processes, procedures and practices. Legal clinics facilitated by volunteer lawyers are held regularly to provide legal advice to litigants-in-person of all

10.3 法院非常嚴肅地對待法律面前人人平等的原則。法院被廣泛認為是公平公正的，新加坡在2016年世界司法專案法治指數中排名第9，該指數包括從公平性和有效性的角度評估一個國家的民事和刑事司法制度。新加坡法院的所有法官、司法人員在履行司法職責之前宣誓就職並效忠。在這樣做時，他們發誓或聲明要「忠實地履行司法職責」，並「按照新加坡共和國的法律和慣例，在沒有恐懼、利益、偏見的情況下，對所有人行使權利」。⁷³

10.4 所有人都能夠獲得司法救助是國家法院的核心價值觀之一。為了加強訴諸司法的機會，州法院（負責審理絕大多數案件）設立了一個訴訟當事人援助(HELP)中心，以提供有關法院程序、程序和做法的知識。定期舉辦由志願律師協助的法律中心，為各種族當事人提供法律諮詢。最高法院的網站上也隨時提供有關法院程序、程序和做法的相關資訊。

⁷³見《憲法》第一時程表：最高法院司法法第二時程表；以及《州法院法》的時程表。

racers. Information on court processes, procedures and practices is also readily available on the Supreme Court' s website.

10.5 The provisions of the Criminal Procedure Code, which govern the conduct of criminal proceedings, apply equally to all persons regardless of their race, ethnicity or national origin. Victims of racial discrimination or their family members as well as accused persons have the right to be heard in court.

10.6 The courts have the power to ensure that victims of racial discrimination are treated without prejudice and questioned with the necessary sensitivity. Under Sections 153 and 154 of the Evidence Act, the court may forbid “indecent and scandalous” questions from being asked and shall also forbid “any question which appear to … be intended to insult or annoy, or which though proper in itself, appears to the court needlessly offensive in form” .

Protecting equality and social cohesion while combating the threat of terrorism

10.7 The Government also ensures that the principle of equality before the law is protected even when combating threats of terrorism that may appear to be linked to a particular ethnic

10.5 管轄刑事訴訟的《刑事訴訟法》的規定平等適用於所有人，無論其種族、民族或人種為何。種族歧視的受害者或其家庭成員以及被告有權在法庭上保障自己的權益。

10.6 法院有權確保種族歧視受害者不受偏見地對待，並在訊問過程中保持對種族歧視必要的敏感性。根據《證據法》第 153 條和第 154 條，法院可以禁止提出「不雅和誹謗的」問題，也應禁止「任何似乎意在侮辱或惹惱，或雖然本身是正確的，但可能在法院不必要的冒犯形式」。

b. 在打擊恐怖主義威脅的同時保護平等和社會凝聚力

10.7 政府還確保，即使在打擊可能與特定種族和/或宗教團體有聯繫的恐怖主義威脅時，法律面前人人平等的原則也應該具體落實。對新加坡的恐怖主義威脅是多方面的和嚴重

and/or religious group. The terrorism threat to Singapore is multifaceted and serious. The Government takes a clear stand against anyone who supports, promotes, and/or undertakes armed violence regardless of how they rationalise such violence ideologically, or where the violence takes place. Nonetheless, the Government makes it clear that the fight is not against any particular race, ethnicity, or religion, but a battle against extremism and violence, as terrorist attacks are intended to fracture society, by creating distrust and hatred between the group associated with the attacker, and the group(s) associated with the victims.

10.8 The Government works with the community to collectively safeguard Singapore's racial and religious harmony. The Government is vigilant against attempts to denigrate any religion or person of another race. Laws such as the Sedition Act and Penal Code, as described in paragraphs 9.1 to 9.2 of this Report, enable our authorities to take action against those who make use of race and religion to create divisions.

10.9 To ensure that terrorist and similar incidents do not give rise to inter-racial or religious tensions and worsen such relations, Singapore also fosters and strengthens

的。政府明確反對任何支持、促進和/或從事武裝暴力的人，無論他們在意識形態或暴力發生地為何。然而，政府明確表示，這場鬥爭不是針對任何特定的種族、族裔或宗教，而是為了打擊極端主義和暴力，因為恐怖主義的方式與目的，即是通過攻擊團體與被攻擊團體間製造不信任和仇恨來分裂社會。

10.8 政府與社會各界共同努力，共同維護新加坡的種族和宗教和諧。政府警惕任何攻擊或詆毀宗教或其他種族的人之企圖。如本報告第9.1至9.2段所述，《煽動叛亂法》和《刑法》等法律，使新加坡政府能夠對利用種族和宗教製造分裂的人採取適當行動。

10.9 為確保恐怖主義和類似事件不會引起或惡化種族間或宗教間的緊張關係，新加坡努力促進不同群體之間的關係。如2016年發起的SGSecure運動，旨在提高不同群體對恐怖

relationships among the different communities. The SGSecure movement was launched in 2016 to sensitise, train, and mobilise the community to contribute to preventing and dealing with a terrorist attack. It unites different races in the common goal of keeping Singapore safe and secure. Every member of the community, regardless of race, has a part to play in our fight against terror: to stay alert to ever-present security threats, stay united during peacetime, and in crisis, stay strong to be resilient and to bounce back quickly.

10.10 A key pillar of the SGSecure movement is strengthening cohesion in peacetime and crisis. As part of SGSecure, the Ministry of Culture, Community and Youth established the SGSecure Community Network, where the Government engages with religious organisations to help build mutual trust and understanding between the various races and religions. The Government recognises that community and religious leaders play a key role in ensuring that society remains united and resilient in times of crisis and works with them to convey messages of calm and solidarity to their congregations and wider community. These messages are positively correlated to social

襲擊的敏感度、訓練和動員力，為預防和應對恐怖襲擊做出貢獻。它把不同的種族團結在一起，共同的目標即確保新加坡的安全。社會的每一個成員，不分種族，都在我們反恐行動中發揮作用：時刻警惕安全的威脅，在和平時期和危機中保持團結，保持堅強，保持韌性和迅速回復。⁷⁴

10.10 SGSecure 運動的主要目的是加強和平時期和危機時期的凝聚力。作為 SGSecure 的一部分，文化、社區和青年部建立了 SGSecure 社區網絡，政府與宗教組織合作，幫助不同種族和宗教之間建立相互信任和理解。政府認識到，社團和宗教領袖在社會在危機時刻保持團結和復原力方面發揮著關鍵作用，與他們合作並向他們的教會和更廣泛的社團傳達團結的訊息。這些資訊與社會和諧及促進團結擁有積極關係，有助於防止錯誤資訊、懷疑和敵意的散布。該網絡還將幫助減輕在發生帶有種族/宗教色彩的事件之後可能的仇恨言論/犯罪。這是一種積極主動的做法，旨在跨集團間建立更緊密的聯繫，使新加坡能夠更有彈性，從危機中恢復過來，特別是那些帶有種族或宗教色彩的危機，

⁷⁴SGSecure 是一項全國性運動，旨在為公眾在發生恐怖襲擊時做好準備，為此，凝聚力仍然是一個關鍵目標。

<p>harmony and unity, as they help prevent misinformation, doubt and hostility from festering. The network will also help mitigate possible hate speech/crime after an incident with racial/religious overtones. This is a proactive approach to build closer ties across groups so that Singapore can be resilient and bounce back from crises, especially those with racial or religious overtones, and to put in place response plans to help deal with potential communal tensions after an incident such as a terrorist attack.</p> <p>10.11 Singapore also takes proactive measures to ensure that the threat of terrorism does not promote negative sentiments about any particular racial or religious group, and that such groups are not stereotyped and marginalised based on the threat of terrorism. This is done through Broadening Religious/Racial Interaction through Dialogue and General Education (BRIDGE) programmes that dispel misconceptions and provide avenues for people to clarify sensitive questions on race and religion. This facilitates greater understanding and</p>	<p>並制定應對計劃，處理恐怖攻擊等事件後潛在種族群體間的緊張局勢。⁷⁵</p> <p>10.11 新加坡還採取積極措施，確保恐怖主義威脅不會助長對任何特定種族或宗教群體的負面影響，並確保這些群體不會因恐怖主義威脅而被刻板印象和邊緣化。這是通過對話和通識教育擴大宗教或種族互動 (BRIDGE)，這些計畫消除了誤解，並為人們說明關於種族和宗教間敏感問題的途徑。這有助於增進對這些群體的理解和認識，打擊對這類群體的偏見。</p>
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⁷⁵在 SG 安全社區網路之前，社區參與方案成立於 2006 年 2 月，旨在確保新加坡人更好地保持社會凝聚力與和諧，並在危機中保持團結。它參與我們社會各階層的領導人-草根組織、企業、工會、媒體、教育機構以及宗教和社區領袖。自 2016 年 9 月以來，該方案已下放至 SG 安全運動之下。

awareness to combat prejudiced views against such groups.

10.12 For instance, during the launch of BRIDGE, on 31 March 2017, over 120 community and youth leaders viewed a documentary titled Jihad Selfie, by Mr Noor Huda, a PhD candidate from Monash University, Australia. The film investigated the reasons behind self-radicalisation of teenagers in Indonesia. The screening was followed by a dialogue with the film-maker, and was an avenue for the audience to affirm their stand against extremist ideologies and actions while standing in solidarity with the Muslim community in Singapore.

Protecting equality while upholding the law

10.13 Protecting the principle of equality before the law is ensured in law enforcement as well. The Singapore Police Force (SPF) upholds the law, maintains order and keeps the peace in Singapore according to the constitutional principle of equality set out at paragraph 7.5 in this Report. The SPF works in partnership with the community to protect life and property, prevent crime and disorder, detect and apprehend offenders, and preserve a sense of security regardless of an

10.12 例如，在2017年3月31日 BRIDGE 舉行期間，超過120名社團青年領袖觀看了澳洲莫納什大學博士生努爾·胡達先生拍攝的一部名為《聖戰自拍》的紀錄片。這部電影調查了印尼青少年激進化的原因。觀後更與電影製作人進行了對話，這是觀眾在與新加坡穆斯林群體站在一起的同時，重申他們反對極端主義意識形態和行動的立場。⁷⁶

c. 維護平等，維護法律

10.13 在執法中也確保法律面前人人平等的原則。新加坡員警部隊(SPF)根據本報告第7.5段規定的憲法平等原則，維護法律，維持秩序，維護新加坡的和平。新加坡員警部隊(SPF)與社區合作，保護生命和財產，防止犯罪和混亂，偵查、逮捕罪犯，並保持社會安全感，且執法過程無論罪犯或受害者的種族、語言或國籍為何。

⁷⁶請參閱本報告第7.20段至7.21段。

offender' s or a victim' s race, language or nationality.

10.14 The success of this approach was borne out in a public sentiments survey conducted in 2015, which found that Singaporeans overwhelmingly believe that the police treats them fairly regardless of race and religion.

10.15 While police officers take firm action against offenders, the officers are also expected to be impartial in dealing with members of public. Officers are also expected to be sensitive to the feelings of the parties involved when attending to cases. Attention is paid by officers to the common racial and religious beliefs and taboos of both victims and suspects. This is especially important in multi-racial Singapore with our diversity of religion and races.

10.16 This approach guarantees the safety, security and freedom of religion for all, and creates a common space where everyone, regardless of race and religion, can live, work and play together. An important part of this approach lies in our laws relating to speech and expression touching on race and religion, as the maintenance of harmony between the different races and religions is one of

10.14 2015 年進行的一項大眾感受調查中，亦證實了這樣制度的成功，該調查發現，新加坡人絕大多數認為員警對待他們公平，而不論種族和宗教為何。

⁷⁷

10.15 雖然警務人員對罪犯採取堅決行動，但警員在與市民相處互動時亦應保持公正。警員在處理案件時，亦要對對方的感受保持敏感。警官應注意受害者和犯罪嫌疑人的種族、宗教信仰以及禁忌。這一點在多元種族的新加坡尤其重要，因為我們宗教和種族的具備多樣性。

10.16 這種制度保障了所有人的安全和宗教自由，並創造了一個共同的空間，讓所有人不分種族和宗教，都可以共同生活、工作和遊樂。這種制度當中一個重要的部分，在於涉及種族、宗教的言論和表達的法律相當周全，維護不同種族和、宗教之間的和諧，是構成新加坡社會的重要支柱之一。

⁷⁷ 此調查是由政策研究所和 OnePeople. sg 聯合開展。

the pillars supporting Singapore' s social compact.

10.17 Inflammatory comments on race and religion have no place in Singapore - a principle enshrined in our legislation. Section 298A of the Penal Code, as described in paragraph 9.2 of this Report, makes it an offence for anyone to promote enmity between different groups on grounds of religion or race, or carry out acts prejudicial to the maintenance of racial and religious harmony. Therefore, divisive speech is quickly repudiated. Firm action has consistently been taken against persons who egregiously or maliciously attack, insult or denigrate another racial or religious group. All persons are equal before the law and where criminal offences have been committed, police officers will investigate the facts of the case and apprehend offenders regardless of their race, colour, descent, national or ethnic origin.

Right to security and protection from violence or harm

10.18 The law protects everyone' s right to security of person and protection by the State against violence or bodily harm, whether inflicted by Government officials or by any individual group or institution. In particular, the Penal Code criminalises acts affecting the

10.17 新加坡對於種族、宗教的煽動性言論是採取零容忍的原則—這一原則是我們法律明定的。如本報告第 9.2 款所述，《刑法》第 298A 條規定，任何人以宗教或種族為由，煽動不同群體之間的敵意，或從事有損於維持種族和宗教和諧的行為，均屬犯罪。因此，分裂或煽動的言論很快遭到否定。對嚴重或惡意攻擊、侮辱或詆毀其他種族或宗教團體的人，一直採取堅決果斷的處置。在法律面前人人平等，如果犯下刑事罪，員警將調查案件事實，並逮捕罪犯，無論其種族、膚色、世系、民族或人種為何。

d. 獲得安全和保護免受暴力或傷害的權利

10.18 法律保護每個人有人身安全的權利，免受行政機關、執法人員還是任何私人團體或機構造成暴力或傷害。特別是，《刑法》將謀殺、傷害、非法監禁和使用刑事武力和攻擊等影響人體的行為定為刑事犯罪。

human body, such as murder, grievous hurt, wrongful confinement and the use of criminal force and assault. These laws apply equally to Government officials as to all other persons.

Political rights

10.19 The law provides for equal political rights, in particular the right to participate in elections – to vote and to stand for election – on the basis of universal and equal suffrage to take part in the Government as well as in the conduct of public affairs at any level. The Parliamentary Elections Act and the Presidential Elections Act provide for the right of all Singaporeans who are at least 21 years of age and ordinarily resident in Singapore to participate in elections by voting in elections for the Legislature and the President, respectively. All Singaporeans who satisfy the qualifying criteria may also participate by standing for elections to the Legislature and the Presidency. Provisions for minorities have also been enacted, as described in paragraphs 7.26 to 7.38 of this Report, to ensure that minority communities are

這些法律同樣適用於政府官員和所有其他人員。⁷⁸

e. 政治權利

10.19 該法規定了平等的政治權利，特別是參加選舉的權利——選舉和被選舉權——在普遍和平等的選舉制度上參與政府以及所有級別上處理公共事務的機會。《國會選舉法》和《總統選舉法》規定，所有滿 21 歲且常居在新加坡的新加坡人有權在國會和總統選舉中投票。所有符合資格條件的新加坡人也當然可以參加國會和總統選舉。且頒布了本報告第 7.26 至 7.38 段關於少數群體的規定，以確保少數群體社區在議會和當選總統中擁有代表權。^{79,80}

⁷⁸ 見《刑法》第十六章。

⁷⁹ 參見《憲法》第 17A 條、《議會選舉法》第 5、38 和 42 節以及《總統選舉法》第 21 和 25 條。

⁸⁰ 請參閱第 44 節—《憲法》分別對資格和取消資格標準分別規定了 45 項和 19 項。

represented in the Legislature, and in the elected Presidency.

10.20 In Singapore, voting is compulsory for all Singaporeans whose names are in the registers of electors as it is as much a fundamental right of citizenship as it is a civic responsibility of Singaporeans to choose and elect their leaders in a democracy. The qualifying criteria to be in the registers of electors does not differentiate between race. Rather, the only criteria is that the individual must be a Singapore citizen, not be less than 21 years of age, not be disqualified from being an elector under any prevailing law, and has a registered local or overseas residential address.

Engagement of community leaders in policy dialogue

10.21 Racial and religious communities are given the opportunity to engage in dialogue with the Government on policies that affect them. The National Steering Committee on Racial and Religious Harmony was set up in September 2006. Chaired by the Minister for Culture, Community and Youth, the Committee is a national platform for leaders from apex religious organisations, race or community-based organisations, and the Government to dialogue, build a network of trust, and

10.20 在新加坡，所有登錄在選民登記冊中的新加坡人必須投票，因為在民主政體中選舉領導人是新加坡人的公民責任。選民登記冊不區分種族，相反的，唯一的標準是，必須是新加坡公民，年齡不得小於 21 歲，不得根據任何現行法律被取消成為選民的資格，並擁有註冊於本地或海外居住位址。⁸¹

f. 社區領導人參與政策對話

10.21 種族和宗教團體有機會就可能影響到他們的政策與政府進行溝通與對話。種族和宗教和諧全國指導委員會於 2006 年 9 月成立。該委員會由文化、社區和青年部長擔任主席，是一個全國性的平臺，提供來自高階宗教組織、種族或相關團體組織的領導人和政府進行對話、建立信任橋梁和制定加強社會和諧的策略。

⁸¹新加坡選舉部，www.eld.gov.sg。

formulate strategies to strengthen social harmony.

Other civil rights

10.22 Singaporeans also enjoy various civil rights. All Singaporeans equally have the right to freedom of speech, assemble peaceably and without arms, and form associations. In addition, “No citizen shall be banished or excluded from Singapore” and “every citizen has the right to move freely throughout Singapore and to reside in any part thereof”. The Constitution also states that “Every person has the right to profess and practice his religion and to propagate it.”

10.23 Our constitutionally protected freedom of expression and freedom of peaceful assembly and association are necessary for a fair and inclusive society. These, however, are not unqualified rights, as acknowledged by Article 29 of the Universal Declaration of Human Rights, which recognises limits to the exercise of rights and freedoms for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the

g. 其他公民權利

10.22 新加坡人也享有各種公民權利。所有新加坡人都享有言論自由、和平集會、不武器和結社的權利。此外⁸²，「任何公民不得被驅逐或排除在新加坡之外」，「每個公民都有權在新加坡全境自由行動，並居住在新加坡的任何地區」。《憲法》還規定⁸³，“每個人都有權信奉、實踐和傳播自己的宗教⁸⁴”。

10.23 我們受憲法保護的言論自由以及和平集會和結社自由對於一個公平和包容的社會是必要的。然而，正如《世界人權宣言》第 29 條所承認的那樣，這些權利並非無條件的。該條文承認，為確保他人的權利和自由得到應有的尊重，並滿足民主社會中道德、公共秩序和普遍福利的要求，故應在權利的行使上，附加必要的限制。

⁸² 見《憲法》第 14 條。

⁸³ 看《憲法》第 13 條。

⁸⁴ 見《憲法》第 15 條。

general welfare in a democratic society.

10.24 The law also provides for equal rights to own property. Property ownership is governed by various pieces of legislation such as the Land Titles Act, Residential Property Act, as well as the common law. The right of religious groups to acquire and own property and hold and administer it in accordance with law is enshrined in the Constitution. These laws apply equally to everyone, irrespective of race.

Right to nationality

10.25 Singapore strives to ensure that individuals who enter the country desiring to become citizens or permanent residents are able to fully integrate into our society, socially and economically.

10.26 The Constitution allows for the grant of citizenship on the basis of birth, descent, registration or naturalisation. Permanent residence is an intermediate step through which foreigners may take up citizenship in Singapore.

10.27 Any person who wishes to apply for citizenship or permanent residence, including foreign spouses and stateless persons, would have to satisfy prevailing eligibility

10.24 法律還規定了有關所有權的平等權利。財產的所有權受各種立法的管轄，如《土地所有權法》、《住宅財產法》以及普通法。《憲法》規定了宗教團體依法取得、擁有財產、持有和管理財產的權利。這些法律適用於每一個人，不分種族。⁸⁵

h. 國籍權

10.25 新加坡努力確保那些希望成為公民或永久居民的個人，能夠充分融入我們的社會、社會和經濟。

10.26 《憲法》允許根據出生、世系、登記或歸化的而授予公民身份。永久居留權是外國人在新加坡獲得公民身份的中間步驟。

10.27 任何希望申請公民身份或永久居留權的人，包括外國配偶和無國籍人，都必須滿足現行法律的資格要求，無論其種族、膚色、世系、國籍或人種。

⁸⁵見《憲法》第15條第3款(c)項。

requirements regardless of their race, colour, descent, or national or ethnic origin. Each application is evaluated holistically, including considerations as to the applicant's ability to integrate into our society and contribute to Singapore. There are also immigration policies designed to facilitate the long term stay of the foreign spouses of Singaporeans, as the Government strives not to keep families apart. Singaporeans can also sponsor their foreign spouses for permanent residence and subsequently citizenship.

Right to marriage and inherit - civil law and Muslim law

10.28 There are two legal regimes that govern marriage and inheritance in Singapore - civil law and Muslim law. Muslim law is administered by the Syariah Court and governed by the Administration of Muslim Law Act (AMLA). Marriage in civil law is governed by the Women's Charter. Both the Women's Charter and AMLA set out the conditions for a valid marriage, such as the minimum age and consent. Inheritance in civil law is governed by various acts such as the Intestate Succession Act, Wills Act, and Probate and Administration Act. These laws apply equally to all, irrespective of race.

每份申請都經過全面評估，包括申請人融入社會和為新加坡做出貢獻的能力。此外，政府亦有移民政策，以方便新加坡人外籍配偶長期居留，因為政府致力不讓家庭成員分散。新加坡人也可以贊助其外國配偶永久居留，然後成為公民

i. 結婚和繼承權—民法和穆斯林法

10.28 新加坡有兩種管理婚姻和繼承的法律制度—民法和穆斯林法。穆斯林法律由穆斯林法院管理，受《穆斯林法律管理法》(AMLA)的管轄。民法中的婚姻受《婦女憲章》管轄。《婦女憲章》和《穆斯林法律管理法》(AMLA)都規定了有效婚姻的條件，如最低年齡和同意。民法中的繼承則受到各種法規的管轄，如《無遺囑繼承法》、《遺囑法》和《遺囑認證與管理法》。這些法律平等地適用於所有人，不分種族

<p>Economic, social and cultural rights</p> <p>Right to education</p> <p>10.29 Singapore ' s education programmes and pathways are made available to all students regardless of race or socio-economic background. The Constitution provides that “there shall be no discrimination against any citizen of Singapore on the grounds only of religion, race, descent or place of birth - (a) in the administration of any educational institution maintained by a public authority, and, in particular, the admission of pupils or students or the payment of fees; or (b) in providing out of the funds of a public authority financial aid for the maintenance or education of pupils or students in any educational institution (whether or not maintained by a public authority and whether within or outside Singapore).”</p> <p>10.30 The Compulsory Education Act, which implemented compulsory primary education in 2003, provides that the parent or guardian of a child between 6 and 15 years of age is guilty of an offence if (a) that child fails to attend school regularly at a primary school recognised by the Government, and (b) that child was not given an exemption</p>	<p>j. 經濟、社會和文化權利</p> <p>k. 教育權</p> <p>10.29 新加坡的教育計畫和教育管道向所有學生開放，無論其種族或社會經濟背景為何，《憲法》規定，「不得以宗教、種族、血統或出生地為由歧視新加坡公民——(a) 政府機關管理的任何教育機構，特別是學生的錄取或費用的支付：或 (b) 由政府資金提供援助，以持續為所有教育機構的學生或學生提供教育（無論是否為公立學校，以及是否在新加坡境內外）」⁸⁶</p> <p>10.30 2003 年實施小學義務教育的《義務教育法》規定，如果：(a) 6 至 15 歲的兒童未能在政府認可的小學定期上學，則該兒童的父母或監護人將構成犯罪。(b) 兒童未經豁免受義務教育或在有限的情況下給予豁免(如在家上學)，則義務教育應平等地適用於所有新加坡兒童。相關法規旨在確保兒童具備共同的知識核心，並為繼續教育和培訓奠定堅實基</p>
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⁸⁶見《憲法》第 16 條。

from compulsory education. Exemptions are granted in limited circumstances, which include home-schooling. Compulsory education applies equally to all Singaporean children and aims to ensure a common core of knowledge that will provide a strong foundation for further education and training.

10.31 The Singapore education system also provides support programmes for students of all races with specific learning needs, so that they are given opportunities to pursue their interests and realise their potential. Examples include the Learning Support Programme and the Learning Support for Mathematics, which are early intervention programmes targeted at Primary 1 students who have difficulty grasping English and Mathematics, respectively. In addition, all Singaporean primary school students do not pay school fees. They only pay a token sum for miscellaneous fees.

10.32 Whilst ethnic minorities lag behind the Chinese community in terms of educational outcomes (Figures 7 and 8 of the Annex), they have been closing the educational attainment gap since 1980. More minorities have completed the 0-Levels with at least five passes and more have

礎。⁸⁷

10.31 新加坡教育系統不分種族，為有特殊學習需求的學生提供補助計畫，使他們有機會追求自己的利益並發揮其潛力。例如，學習補助方案和數學學習補助方案，它們分別針對掌握英語和數學有困難的小學一年級學生進行早期補助計畫。此外，所有新加坡小學生不支付學費。他們只支付象徵性的學雜費。

10.32 儘管少數民族在教育成果方面落後於華人群體（附件第7和第8圖），⁸⁸但自1980年以來，他們一直在縮小教育程度差距。越來越多的少數民族以至少5次通過完成了0級考試，更多的人已經進入中學後的教育。這表明新加坡任人唯賢的平和效應，即學生可以

⁸⁷初等教育是指兒童年齡在6至15歲之間的6年教育。

⁸⁸2016年教育統計文摘；自1980年以來，新加坡馬來共同體的進展。

progressed to post-secondary education. This points to the levelling effect of meritocracy in Singapore, where students can succeed on their own merit, regardless of race or socio-economic background.

Language policy

10.33 Singapore has maintained a bilingual policy since 1966. Bilingualism entails learning English and the respective mother tongue languages of the three main ethnic groups: Mandarin for the Chinese, Malay for the Malay community, and Tamil for the Indians. English is the working language of Singapore, and provides a common language across different racial groups, while the mother tongue serves to strengthen cultural values and a sense of belonging. The policy is implemented through the education system, which requires students to learn the English language and their respective mother tongues upon joining our national school system at Primary 1. This is in line with the strong desire by the different ethnic communities to preserve their mother tongue languages and for their children to learn them well.

10.34 Students of Chinese, Malay and Indian ethnicity who wish to learn a different official mother tongue language can apply to the Ministry of Education

憑自己的才能取得成功，無論種族或社會經濟背景為何。

1. 語言政策

10.33 新加坡自1966年以來一直實行雙語政策。雙語學習意味者，需要學習英語和三個主要民族的母語：華人說中文(普通話)、馬來人說馬來語、印度人說坦米爾語。英語是新加坡的工作語言，在不同種族群體中提供共同語言，而母語則有助於加強文化價值觀和歸屬感。這項政策是通過教育系統實施的，該制度要求學生在小學一年級加入我國學校系統時學習英語和各自的母語。這符合各族裔群體保持母語和子女學習母語的強烈願望。

10.34 希望學習不同母語的華裔、馬來裔和印度裔學生可向教育部申請。教育部(MOE)根據申請的原因、語言基礎以及父母的想法以及支援程度，進行評估。歐亞學生、混血學生和國

(MOE) to do so. MOE evaluates these applications based on their reasons, evidence of prior foundation in the language and parental commitment to supporting their child in learning the language. Eurasian students, students of mixed parentage and international students can apply to learn any of the three official mother tongue languages.

10.35 As language is an essential step to building friendships across races, MOE has also put in place measures to support students in learning the mother tongue languages of another race. For example, the Malay (Special Programme) and Chinese (Special Programme) have been made available to all secondary school students who do not opt for the Malay Language or Chinese Language as their Mother Tongue Languages (MTLs) but are interested to study the language as a third language.

10.36 Schools are also encouraged to conduct school-based Conversational Chinese Language and Malay Language programmes for their students. As of 2015, about 75% of primary schools and 70% of secondary schools conduct Conversational Chinese Language and Malay Language programmes. The programmes allow students to better understand the language(s) and their friends of different races, enabling better

際學生可以申請學習三種官方母語中的任何一種。

10.35 由於語言是建立跨種族友誼的重要工具，為此，教育部還採取相關措施鼓勵學生學習其他種族的母語。例如，馬來語（特別課程）和中文（特別課程）已提供給所有中學生，他們雖不選擇馬來語或中文作為母語，但有興趣學習該語言作為第三語言。

10.36 政府亦鼓勵學校為學生舉辦中文及馬來語會話課程。截至 2015 年，約有 75% 的小學和 70% 的中學開始了中文（普通話）和馬來語會話課程。這些課程使學生能夠更好地瞭解不同種族的語言和朋友，從而更好地促進學生之間的文化交流。

cultural exchanges among students.

Schools to preserve distinct cultures and languages

10.37 The Special Assistance Plan (SAP) schools scheme was introduced in 1979 to preserve the traditions and ethos of the Chinese medium schools, aiming to develop students who are proficient in both the English and Chinese language. SAP schools make up about 7% of all schools and are open to students of all races who are proficient in the Chinese language.

10.38 The SAP schools teach the formal curriculum in English, but most non-examinable subjects are conducted in the Chinese language. Therefore, students are required to offer the Chinese Language as their MTL at minimally the standard level, i.e. Chinese Language or Higher Chinese Language, in order to enter SAP schools. Non-Chinese students who offer Chinese Language as their MTL and who qualify for SAP schools based on their academic results are also eligible for admission.

10.39 For students who are offering Malay Language or the Tamil Language as their MTL, there are programmes to allow those with the interest and aptitude to pursue Malay and Tamil at a higher level. These measures ensure that the different communities that make

m. 保護不同文化及語言的學校

10.37 1979年推行特別輔助計畫(SAP)，以保持中文中學的傳統和精神，並培養精通中英文的學生。特別輔助計畫(SAP)學校約佔所有學校的7%，對精通中文的各種族學生開放。

10.38 特別輔助計畫(SAP)學校用英語講授正式課程，但大多數非考試的科目都是用中文進行的。因此，學生必須具備較高的中文程度，才能進入特別輔助計畫(SAP)學校。至於以中文為母語，並根據學業成績取得特別輔助計畫(SAP)學校入學資格的非華裔學生也有資格。

10.39 對於以馬來語或泰米爾語作為母語的學生，也有計劃使那些有興趣及能力的學生在更高的層次上學習馬來語和泰米爾語。這些政策確保新加坡的不同種族群體保留其文化傳統和獨特性，同時並為所有種族的學生提供接受優質教育的

up Singapore retain their cultural heritage and distinctiveness, while providing access to quality education to students of all races.

10.40 For Malay Language students, the Government introduced the Elective Programme in Malay Language for Secondary Schools in selected schools and the Malay Language Elective Programme in selected colleges from 2001. This programme allows Malay Language students to continue their study of Higher Malay and Malay culture at the pre-University level.

10.41 In 2012, the Government also introduced the National Elective Tamil Programme, to allow secondary school and junior college students who have an aptitude for the Tamil language to acquire greater proficiency in the language and gain a deeper appreciation of the language, literature and culture.

Muslim institutions of education

10.42 Madrasahs are outside of the mainstream school system and play a unique role in the Muslim community. They operate as private schools under the Education Act and control of madrasahs is vested in the Islamic Religious Council of Singapore (MUIS) under the Administration of Muslim Law Act. The primary objective of

機會。

10.40 對於馬來語學生，政府從 2001 年起在選定的學院推行馬來語中學選修課程和馬來語選定大學課程。該課程允許馬來語學生在大學前繼續學習深度馬來語和馬來語文化。

10.41 2012 年，政府還推出了全國泰米爾語選修課程，使具有泰米爾語能力的中學生和大專生能夠更熟練地掌握該語言，並更深入地了解語言、文學和文化。

n. 穆斯林教育機構

10.42 伊斯蘭學校不屬於主流學校系統，但在穆斯林群體中發揮著獨特的作用。根據《教育法》，他們作為私立學校運作，根據《穆斯林法律管理法》，對伊斯蘭學校的控制權屬於新加坡伊斯蘭宗教理事會 (MUIS)。伊斯蘭學校的主要目標是培訓宗教教師和領袖，以滿足新加坡穆斯林群體的社會宗教需

madrasahs is to train religious teachers and leaders to serve the socio-religious needs of the Singapore Muslim community. That said, as students enrolled in madrasahs also need strong academic foundations, the Government provides financial support for non-religious areas. In 2013, Edusave contributions were extended to students in madrasahs and in 2015, the Government announced that it would provide financial support to strengthen the teaching and learning of non-religious, academic subjects in madrasahs. There are platforms for madrasah students to interact with students from mainstream schools, to increase their inter-racial and inter-religious understanding.

Headscarf-wearing Muslim students

10.43 The school uniform preserves the common, secular space in a multi-racial, multi-religious society by emphasising what we share in common. Hence, Muslim female students, like all other students, are required to adhere to school uniform policies in mainstream schools, and are not allowed to wear tudungs (headscarves) with their school uniforms. This policy on school uniforms applies to all students equally in national schools at the primary,

求。也就是說，由於在伊斯蘭學校就讀的學生也需要紮實的學術基礎，因此政府也為非宗教領域提供財務補助。2013年，Edusave 計畫向伊斯蘭學校的學生提供了捐款，2015年，政府宣佈將提供財務補助，以加強伊斯蘭學校非宗教學術科目的教學和學習。另伊斯蘭學校的學生也有與其他主流學校學生互動的平臺，以增加他們的種族間和宗教間的理解。⁸⁹

o. 戴頭巾的穆斯林學生

10.43 學校制服彰顯了我們共同之處，在多元種族及宗教的社會中保留了共同的世俗空間。因此，穆斯林女學生和其他所有學生一樣，必須遵守主流學校的校服政策，不得穿戴頭巾。這項校服政策平等地適用於小學、中學和初級大學的所有學生。但不適用於國立學校的教師，也不適用於理工學院、大專院校和私立學校（如伊斯蘭學校）的學生。這些機構的穆斯林學生可以自由穿戴頭巾。

⁸⁹Edusave 計劃於 1993 年啟動，目的是通過為學校豐富活動提供資源，最大限度地為新加坡學生提供在政府資助的學校的機會。

secondary and junior college levels. The policy does not extend to teachers in national schools, or to students in polytechnics, tertiary institutions and private schools, such as the madrasahs. Muslim students in these institutions are free to wear the tudung.

Employment rights

10.44 In Singapore, the right to just and favourable conditions of work and remuneration is protected by the Employment Act, which stipulates the basic employment terms and conditions, as well as the rights and obligations of many employees and their employers. The law applies equally irrespective of race, and applies to Singaporeans and foreigners alike with some exceptions.

10.45 In addition, the Central Provident Fund (CPF) Act provides for a comprehensive social security system that enables working Singaporeans and permanent residents of all races to set aside funds for retirement, healthcare, home ownership, family protection and asset enhancement. Both employees and employers make monthly CPF contributions.

Employment of headscarf-wearing Muslim women

10.46 Many different ethnic groups and religions live and

p. 就業權利

10.44 在新加坡，《就業法》保障了公正、合理的工作條件和薪資權利，該法規定了基本的就業條款和內容，以及許多僱員及其雇主的權利和義務。該法律不分種族平等適用，也適用於新加坡公民和外國人，僅有一些例外。

10.45 此外，《中央公積金》(CPF)法案建立了一套全面的社會保障制度，使在新加坡工作的人，及各種族的永久居民能夠提撥資金，用於退休、健保、擁有住房、家庭保護和資產增值。僱員和雇主每月都要繳納公積金。

q. 僱用戴頭巾的穆斯林婦女

10.46 許多不同族裔、宗教的群體在新加坡共同生活著。每個

work together in Singapore. Individuals are also free to practise their respective faiths. The Government is secular and seeks to maintain a public common space in our society where people interact with one another regardless of their cultural, religious and ethnic backgrounds. Workplaces are an important part of this common space.

10.47 For legitimate reasons, some workplaces do not allow Muslim women in uniform to wear the tudung. In the public sector, uniforms are to project the common identity of the Public Service, and officers in uniforms are not allowed to modify uniforms on religious grounds so as to visibly uphold the secular nature of the Government and reassure Singaporeans that they will receive key public services fairly and impartially, regardless of race or religion. Female officers are not prohibited from wearing the tudung if they are not uniformed officers, unless there are other considerations such as safety. In the private sector too, many employers have uniform or dress code requirements suited to the nature of their work.

Right to housing

10.48 Singapore has ensured the enjoyment of the right to housing through its public

人都可以自由地信奉其信仰。而政府是世俗的，並致力在我們的社會中維持一個公共的共同空間，使市民不論其文化、宗教及族裔背景為何，皆能互相交流，而工作場所正是公共空間中的很重要的一部分。

10.47 出於合法的理由，部份工作場所不允許穿制服的穆斯林婦女穿戴頭巾在公共空間活動，是因為制服要體現的是參與公共服務的共同身份，故需要穿著制服的人員，不得以宗教為由修改制服，以維護政府的世俗性質，藉此，也能使新加坡人放心，無論其種族或宗教為何，都會公平公正地享受公共服務。但如果女性軍官本即不用穿著制服，則除非有其他如安全上的考慮，否則並不會禁止穿戴頭巾。在私營部門，許多雇主也會依照工作性質，有統一或穿著要求。

r. 住房權

10.48 新加坡通過建屋發展局（HDB）開發的公共住房系統確保住房權。建屋發展局是新加坡的公共房屋主管機關，負責

<p>housing system developed by the Housing and Development Board (HDB). The HDB is Singapore's public housing authority, and plans and develops Singapore's housing estates as well as providing various commercial, recreational and social amenities for residents. The HDB builds subsidised public housing, and also provides loans to finance such housing purchases. The success of this policy can be seen in rates of home ownership in Singapore, which is 90.7% as of 2017, including both public and private housing. HDB flats are home to 79.9% of Singapore's resident population.</p> <p>10.49 To address potential racial discrimination in the residential property rental market, the Council for Estate Agencies (CEA) has introduced practice guidelines on property advertising, investigated racially discriminatory advertising complaints, and urged the public not to condone discrimination. CEA has reminded agents that they should be sensitive to the diverse and multi-racial nature of society and advise their clients against discriminatory advertising based on ethnicities and nationalities. Property agencies and agents who fail to comply with CEA's guidelines may receive written warnings or face</p>	<p>規劃及開發新加坡的住宅區，並為居民提供各種商業、娛樂及社交設施。建屋發展局(HDB)興建有補貼的公共住宅，並向購買人提供貸款。這項政策的成功可以從新加坡的自有住房率看出，截至2017年，新加坡的住房擁有率為90.7%，包括公共和私人住房。新加坡常住人口的79.9%，皆居住於建屋發展局(HDB)的組屋⁹⁰。</p> <p>10.49 為解決房屋租賃市場潛在的種族歧視問題，房地產代理理事會(CEA)已就不動產廣告發布指南，調查種族歧視廣告，並促請市民不要縱容種族歧視的發生。房地產代理理事會(CEA)也提醒房地產代理人，應該對社會的多元化和多種族性質保持敏感，並建議其客戶不要以種族和國籍為歧視性廣告。不動產代理人以及相關機構如不遵守房地產代理理事會(CEA)的指南，可能會收到書面警告或紀律處分，例如罰款、暫停及吊銷牌照或註冊。</p>
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⁹⁰見《住房和發展法》第13條。

disciplinary action such as imposition of a financial penalty, suspension and revocation of licence or registration.

Other economic, social and cultural rights

10.50 Everyone is given equal access to common resources for cultural activities. The common spaces in HDB estates play an important role in building community ties and are often used for culturally-specific functions that are typically held by different racial groups, such as Malay weddings and Chinese funerals. These common spaces are equally available to all ethnic groups.

10.51 Beyond having equal access, there is also a strong culture of sharing these common spaces in a harmonious and considerate manner. For example, in January 2017, when a Malay wedding and a Chinese funeral were happening at the same common space in a HDB estate, guests at the wedding stood still to pay their respects as the funeral procession moved along in the vicinity. The fact that these ethnic events are frequently held in common spaces, not only without incident or objection but with mutual respect and sensitivity, indicates the high level of racial harmony and understanding

s. 其他經濟、社會和文化權利

10.50 每個人都可以平等的獲得文化活動相關的公共資源。建屋發展局(HBD)的公共空間在建立社區關係方面扮演重要角色，通常由不同種族團體舉辦的文化特色活動，例如馬來婚禮和中國葬禮。這些公共空間同樣可供所有族裔群體平等使用。

10.51 除了擁有平等的機會外，新加坡也有以和諧和體貼的方式，來共用這些公共空間的濃厚文化。例如，2017年1月，當馬來人婚禮和華人葬禮在建屋的同一公共空間舉行時，參加婚禮的賓客們在葬禮隊伍在附近移動時，仍然站著表示敬意。不同種族的活動經常在公共空間舉行，不僅沒有發生意外或遭到反對，反而相互尊重和互相體貼，這表明新加坡各群體之間存在著高度的種族和諧和理解。

that exists among the communities in Singapore.

10.52 The Government also provides Singaporeans with opportunities for lifelong learning. Under the Skills Future movement, all Singaporeans aged 25 years and above, regardless of their race, received an opening credit of S\$500 in January 2016, which can be used to attend a variety of training courses.

10.53 The law protects the right to form and join trade unions. Trade unions in Singapore are governed by the Trade Unions Act. The right to join and be represented by a union is not differentiated based on race. Anyone is able to freely form (e.g. register and be an officer of the trade union) and join a trade union in accordance with the provisions of the Act, unless a person falls within an excepted category, such as a child below 16 years old or specific groups of Government employees.

10.54 The right to public health, medical care, social security and social services is also equally provided for within Singapore's legal system. There are several social security

10.52 政府還為新加坡人提供終身學習的機會。根據 Skills Future 計畫⁹¹，所有 25 歲以上的新加坡人，不論其種族為何，均於 2016 年 1 月獲得 500 新加坡幣的開放學分，可用於參加各種培訓課程。

10.53 組織和參與工會的權利亦受到法律保障。新加坡的工會受《工會法》的管轄⁹²。參與和被工會代表的權利不因任何種族而有所區別。任何人都可以依據該法的規定自由組建（例如登記並成為工會的幹部）和參與工會，除非有例外規定，如 16 歲以下的兒童或特定的政府僱員群體。⁹³

10.54 新加坡法律制度規定了公共衛生、醫療保健、社會保障和社會服務的權利。相關法律規定例如《中央公積金法》、《醫療保障計劃法》、《兒童發展共同儲蓄法》和《教育捐贈和儲蓄計劃法》，這些立法平等適用於所有種族。

⁹¹ SkillsFuture 是一項全國性計畫，為所有新加坡人提供機會，讓他們在人生的不同階段充分發揮潛力。無論您的起點如何，您都可以通過全面的教育和培訓系統實現您的目標和抱負。

⁹² 見《工會法》第 28 條。

⁹³ 根據《員警部隊法》任命的新加坡警察部隊、民防部隊、新加坡武裝部隊、監獄服務、麻醉品服務和法醫專家的僱員。請參閱工會（政府官員一豁免）通知。

<p>legislations provided, such as the Central Provident Fund Act, Medishield Life Scheme Act, Child Development Co-Savings Act, and Education Endowment and Savings Schemes Act, which apply equally to all races.</p> <p>11. Article 6 - Remedies for victims of Racial Discrimination</p> <p>Legal avenues for redress</p> <p>11.1 Singapore has a range of mechanisms to ensure access to justice for victims of racial discrimination in Singapore. This includes both legal and other measures. For example, redress is available through the courts to vindicate the constitutional guarantees of equality and non-discrimination. Any person aggrieved by any legal provision may apply to the courts to seek a judicial review of that particular legislation on the grounds that it is ultra vires Article 12 of the Constitution, which enshrines the principle of equal protection of the law. This will then be subject to adjudication by the courts. Judicial review proceedings can be initiated against any administrative decision which may have been contrary to an individual's rights. Through this mechanism of judicial review, an individual would be able to ensure that his/her rights are enforced.</p>	<p>11. 第 6 條—種族歧視受害者的救濟</p> <p>a. 法律上的救濟途徑</p> <p>11.1 新加坡有一系列機制，以確保新加坡種族歧視受害者能夠提出司法救濟。這其中包括法律和其他措施。例如，可以透過法院進行救濟，以確認憲法對平等和不歧視的保障是實在的。任何認為法律條文有歧視之虞的人，都可以向法院申請對該特定法條進行司法審查，理由是該法條與《憲法》第 12 條的平等原則有違，屬越權立法。然後，法院將對此作出裁決。另外任何人對於有違反個人權利之虞的行政處分亦得提出司法救濟，通過這種司法救濟機制，可以確保個人權利受到保障。</p>
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11.2 The specific form of redress for persons who have been discriminated against based on religion, race, descent or place or birth, depends on the applicable law in the particular sphere in which that person has been discriminated. The law provides for criminal sanctions as a form of remedy. Outside the criminal law, while there is no right of action on the basis of racial discrimination as such, a victim of racial discrimination may bring a civil action in public law, contract law, or tort law, depending on the facts of each case.

11.3 Singapore ensures that victims of racial discrimination have equal access to the abovementioned avenues for legal redress. In particular, the State ensures that legal services are accessible for those who cannot otherwise afford it. Eligible Singaporeans and permanent residents can avail themselves of civil and criminal legal aid directly provided for or co-funded by the State.

11.4 The courts are the only organs authorised under the Constitution to hear individual complaints of racial discrimination. To date, no cases on racial discrimination have been brought before the Singapore courts.

11.2 因宗教、種族、世系或出生地而受到歧視的人的具體救濟方式取決於其受到歧視的時，所在地的法律規定。而刑事制裁屬於一種法律規定的補救形式。除了刑法，雖然沒有其他基於種族歧視的訴訟權利，但種族歧視的受害者可根據每個案件的事實，依契約或侵權行為等規定，提起民事、行政訴訟。

11.3 新加坡確保種族歧視受害者能夠平等地循上述法律途徑獲得救濟。尤其是，國家確保那些無法負擔訴訟費用的人也能夠享有法律服務。符合條件的新加坡公民和永久居民可以利用國家直接提供或部分補助的民事和刑事法律協助。

11.4 法院是《憲法》授權唯一審理個人種族歧視申訴的機關。迄今為止，新加坡法院尚未受理任何種族歧視案件。

11.5 With reference to Article 22 of the Convention, Singapore had declared that before any dispute to which the Republic is a party may be submitted to the jurisdiction of the International Court of Justice under this Article, the specific consent of the Republic of Singapore is required in each case. This is for consistency with Singapore' s general approach to the jurisdiction of the International Court of Justice.

Other avenues for redress

11.6 At the time of ratification, Singapore had declared that Singapore interprets the requirement in Article 6 concerning “reparation or satisfaction” as being fulfilled if one or other of these forms of redress is made available, and interprets “satisfaction” as including any form of redress effective at bringing the discriminatory conduct to an end. This was done as it is important to have clarity over the understanding of these terms. Singapore provides legal as well as other avenues of redress for victims of racial discrimination.

11.7 Other such avenues include raising concerns or instances of racial discrimination directly to Members of Parliament (including the Prime Minister

11.5 依照《公約》第 22 條，新加坡聲明，根據本條規定，以新加坡政府作為當事方的任何爭端提交國際法院之前，需經過新加坡政府的特別同意。這是為了保持新加坡對國際法院管轄權的一致。

b. 其他補救途徑

11.6 在批准時，新加坡聲明，新加坡將第 6 條關於「賠償或滿足」的要求解釋為，如果提供某一種形式的補救，則應屬得到滿足，並將「滿足」解釋為包括任何有效制止歧視行為的補救形式。這樣做是因為必須明確瞭解這些用語。新加坡為種族歧視受害者提供法律和其他補救途徑。

11.7 其他救濟途徑包括在各自選區每周舉行的「人民會議」期間直接向議員（包括總理和部長）提出種族歧視問題或事件。總統少數權利委員會除了審查法律和行政命令外，還審議國會

<p>and the Ministers) during weekly “Meet-the-People” Sessions in their respective electoral constituencies. The Presidential Council for Minority Rights, besides examining Bills and subsidiary legislation, also considers matters affecting any racial or religious community that are referred to it by the Parliament or the Government.</p> <p>Remedies for victims of employment-related discrimination</p> <p>11.8 While there is no legislation to specifically address discrimination in employment, the principle of equality is enshrined in the Constitution and is widely applied in the field of employment. An employee who is aggrieved by unfair employment practices can seek the help of the Ministry of Manpower (MOM).</p> <p>11.9 To address any employment-related discrimination, the Government believes that non-legislative measures are preferable and have a greater ability to influence and change mind-sets than legislative measures. Singapore takes a tripartite approach to deal with employment discrimination issues through the Tripartite Alliance for Fair and Progressive Employment Practices (TAFEP).</p> <p>11.10 Set up in 2006, TAFEP plays an active role in championing fair employment</p>	<p>或政府提交給該委員會的任何種族及宗教團體的事項。</p> <p>c. 就業歧視受害者的補救措施</p> <p>11.8 雖然沒有專門解決就業歧視的立法，但平等原則已載入《憲法》，並廣泛應用於就業領域。因不公平的僱傭待遇而感到委屈的員工可以尋求人力部(MOM)的說明。</p> <p>11.9 政府認為與法條相比，行政措施更能夠解決與就業有關的歧視問題，具有更大的影響和改變思維的能力。新加坡採取三方模式，通過公平與良好僱傭聯盟 (TAFEP) 處理就業歧視問題。</p> <p>11.10 公平與良好僱傭聯盟 (TAFEP) 成立於 2006 年，在宣導公平就業方面發揮了積極作用。為了指導雇主，公平</p>
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practices. To guide employers, TAFEP issued its Tripartite Guidelines on Fair Employment Practices in 2007, which set the expectations for employers to treat their employees fairly and with respect, and refrain from employment practices which discriminate against employees, for example, on the basis of religion, race or gender.

11.11 Even so, the approach taken goes beyond a promotional one. In Singapore, all employers are expected to abide by the principles of fair and merit-based employment, in line with these Tripartite Guidelines. TAFEP plays an active role in looking into complaints about employment discrimination and refers cases to MOM for investigation where warranted. If employers are found to have practiced discriminatory hiring such as posting discriminatory job advertisements, MOM requires them to rectify their practices, and restricts such employers' ability to hire foreign workers in Singapore.

11.12 Jobseekers and employees who feel they have been discriminated against can approach MOM or TAFEP for advice and assistance. Since the launch of the revised Tripartite Guidelines in 2011, the number of complaints on alleged discriminatory employment practices has remained stable at an average of 400 per year. Less

與良好僱傭聯盟(TAFEP)於2007年發佈了《公平就業實踐三方準則》，該準則規定雇主應公平和尊重其員工，並避免基於宗教、種族或性別，對於其員工採取歧視作為。

11.11 即使如此，採取的方法也超出了宣傳範圍。在新加坡，所有雇主都應遵守這些三方準則，執行公平和擇優就業的原則。公平與良好僱傭聯盟(TAFEP)在調查有關就業歧視的投訴方面發揮積極作用，並在必要時，將案件移轉給人力部(MOM)進行調查。如果發現雇主從事歧視性招聘，如張貼歧視性招聘廣告，人力部(MOM)將會要求他們改正，並限制此類雇主在新加坡雇用外國工人的權利。

11.12 求職者和員工如果覺得自己受到歧視時，可以向人力部(MOM)或公平與良好僱傭聯盟(TAFEP)尋求建議和幫助。自2011年修訂《三方準則》後，關於涉嫌就業歧視的投訴數量一直穩定在每年平均400件起。這些投訴中只有不到10%(或大約30件)與種族和宗教歧視有關。自2011年以來，這個數字一直保持相當穩定。

than 10% (or about 30) of these complaints relate to race and religion discrimination complaints. This number has remained fairly stable since 2011.

11.13 The majority of race- or religion-related complaints that MOM/TAFEP have received are about discriminatory job advertisements. Under the Tripartite Guidelines, employers are expected to state only selection criteria that are related to qualifications, skills, knowledge and experience required for the job. When specific attributes such as proficiency in a particular language are needed, employers should justify the need for the specific language requirement. Employers found to have discriminatory requirements in their job advertisements will be required to put up online public apologies for 30 days and to rectify their practices, such as correcting or taking down the discriminatory job advertisement. In addition, MOM may restrict such employers' ability to hire foreign workers in Singapore.

Remedies for victims of discrimination in the residential property rental market

11.14 As highlighted at paragraph 10.49 of this Report, the Council for Estate Agencies

11.13 人力部(MOM)/公平與良好僱傭聯盟(TAFEP)收到大多數與種族、宗教有關的投訴，都與歧視性招聘廣告有關。根據《三方準則》，雇主應只提出與工作所需的資格、技能、知識和經驗有關的徵才標準。當需要特定技能(如特定語言的熟練程度)時，雇主應證明該項需求是合理的。雇主如在招聘廣告中被發現有歧視性要求，須在網上公開道歉 30 天，並改正其做法，例如改正或刪除歧視性招聘廣告。此外，人力部(MOM)可能會限制這些雇主在新加坡雇用外國工人的權利。

d. 對住宅物業租賃市場歧視受害者的補救措施

11.14 如本報告第 10.49 段所強調的，房地產代理委員會提出了關於房地產廣告的實踐準則。房地產機構及

<p>has introduced practice guidelines for property advertising. Property agencies and agents who fail to comply with these guidelines may receive written warnings or face disciplinary action such as imposition of a financial penalty, suspension and revocation of licence or registration.</p> <p>11.15 Besides measures undertaken by the Government, some online property advertising portals have also taken action to address issues of discrimination in the residential property rental market. For instance, 99.co gives prominence to racially neutral advertisements and has built-in filters in their search function that allow tenants to easily identify advertisers that welcome all races. PropertyGuru suspends and sometimes removes listings when it is made aware of potentially discriminatory content. In addition, the company educates agents on the subject through training, seminars and workshops. This is illustrative of how the Government and private organisations and the community play an important role in combating discrimination within their own spheres of influence.</p>	<p>代理人如未能遵守這些指引，可能會收到書面警告或紀律處分，例如罰款、暫停及吊銷牌照或註冊。</p> <p>11.15 除了政府採取的措施外，部份網路上房地產廣告網站也採取行動，解決住宅租賃市場的歧視問題。例如，99.co 強調種族中立的廣告，並在其搜索功能中內置篩檢程式，使租戶能夠輕鬆辨識歡迎所有種族的出租人。當系統意識到潛在的歧視性內容時，它會暫停並有時直接自網站移除。此外，該公司還透過培訓、研討會和教育訓練等方式，對代理商進行這方面的教育。這說明政府、私營機構及社會在其影響範圍內對於打擊種族歧視扮演著重要角色。⁹⁴</p>
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⁹⁴ 即使在疲軟的市場中，種族偏見也勝過許多新加坡房東的利潤，"CNBC，2017年3月2日，www.cnbc.com/2017/03/02/singapore-rental-racism-prc-and-indian-tenants-often-deemed-undesirable.html

<p>Remedies for victims of discrimination in schools</p> <p>11.16 Racially offensive and discriminatory remarks and actions are not tolerated in schools. As set out in paragraph 9.11 of this Report, there is prompt investigation and follow-up in all cases of reported racial discrimination in schools.</p> <p>11.17 Schools do not condone aggressive or hurtful behaviour. In relation to students who have erred in their behaviour, schools are encouraged to guide them towards the right direction and taking responsibility for their behaviours. Offending students are provided with school support such as counselling or other interventions to help them understand the consequences and take responsibility for their actions. These measures would be more effective than punishment, especially when the students themselves are able to understand the consequences of their actions. The Ministry of Education provides schools with resources such as a Discipline Framework that outlines some examples of this approach which schools can adopt to correct errant behaviour.</p> <p>12. Article 7 - Combating prejudices and promoting inter-racial understanding</p>	<p>e. 學校歧視受害者的補救措施</p> <p>11.16 學校對於攻擊性和歧視性的言論和行為採取零容忍的態度。正如本報告第 9.11 段所述，學校會立即調查所有種族歧視案件，並採取後續行動。</p> <p>11.17 學校亦不能容忍攻擊性或傷害行為。對於違規的學生，學校鼓勵他們並引導他們朝著正確的方向前進，並要求他們為自己的行為負責。學校也為違規學生提供其他補救措施，如諮詢或其他措施，幫助他們了解後果並為自己的行為負責。這些措施比懲罰更有效，特別是當學生自己能夠理解其行為的後果時。教育部向學校提供資源，如《紀律框架》，其中列舉了一些方法，使學校可以採取這些方法來糾正學生的錯誤行為。</p> <p>12. 第 7 條 消除偏見，促進種族間理解</p>
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<p>12.1 Singapore undertakes a wide range of measures not just to combat discrimination but to prevent it by addressing prejudice and promoting awareness and understanding of racial and religious differences in our diverse society.</p> <p>Education and Training</p> <p>Combating prejudice through education</p> <p>12.2 The Government emphasises a safe and supportive school culture and promotes pro-social values (such as care, respect, harmony and responsibility) in our school communities. Consequently, schools in Singapore adopt a whole-school, multi-pronged approach that focusses on building a culture of care. Important social and emotional skills and positive behaviours (such as relationship management, conflict resolution, and respect for others) are explicitly taught in the national curriculum and reinforced through learning platforms such as co-curricular activities, sports and games, project work and school camps.</p> <p>School curricula</p> <p>12.3 Students are taught in schools to respect and celebrate the different cultural and religious practices of the different ethnic groups. In the mainstream schools' academic</p>	<p>12.1 新加坡不僅採取各種措施打擊歧視，而且通過消除偏見和提高對不同社會中種族和宗教差異的認識和理解，來防止歧視。</p> <p>教育和培訓</p> <p>a. 通過教育消除偏見</p> <p>12.2 政府努力建立安全與協助的校園文化，並促進推動學校的合諧社會價值觀（如關懷、尊重、和諧和責任）。因此，新加坡的學校採用全面、多管齊下的方法，努力建立一種關懷文化。在國家課程中明確講授重要的技能，如社交、情感和積極行為（如關係管理、衝突解決和尊重他人），並通過共同課程活動、體育和遊戲、專案工作和學校營地等學習平臺繼續深化。</p> <p>a. 學校課程</p> <p>12.3 學校教導學生尊重和慶祝不同種族群體的文化和宗教習俗。在主流學校的學術課程中，如歷史、社會研究、品格和公民教育中，傳達多元種族主義和種族和諧的重要性。使學生瞭解文化多樣性和與生活在多元文化新</p>
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<p>curriculum, topics on multi-racialism and the importance of racial harmony are taught in History, Social Studies and Character and Citizenship Education. Students learn about cultural diversity and the issues related to living in multi-cultural Singapore, such as ethnic and religious sensitivities both in the past and present. Students are taught the origins of the major religions, significance of important beliefs and practices, as well as ways to relate to people of different races and religions. They also learn how to share and maintain common spaces. Learning strategies such as facilitated discussions, interactive drama and learning journeys to places of worship and heritage sites are used to strengthen social cohesion and deepen community engagement. These programmes help to guard against the development of harmful prejudices and stereotypes.</p> <p>12.4 In Character and Citizenship Education, students learn about the importance of respecting laws which protect human rights, respecting the diversity of the community and contributing towards improving the lives of others.</p> <p>12.5 In Social Studies at secondary school, students learn about human rights when discussing measures to manage</p>	<p>加坡相關的問題，例如過去和現在的種族和宗教敏感性。向學生講授主要宗教的起源、重要信仰和習俗的重要性，以及與不同種族和宗教的人交往的方式。學生還須學習如何共用和維護公共空間。制定學習策略，如加強討論交流、互動戲劇和前往宗教場所和遺跡的學習之旅，以加強社會凝聚力和深化群體參與。這些計畫有助於防止偏見和刻板印象的發展</p> <p>12.4 在品格和公民教育方面，學生瞭解尊重保護人權的法律、尊重群體的多樣性和為改善他人生活作出貢獻的重要性。</p> <p>12.5 在中學的社會研究中，學生在討論防止跨國恐怖主義的措施時也關注人權議題。例如，學生討論當各國</p>
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<p>transnational terrorism. For example, students discuss the tensions that can arise when countries, in their bid to enhance their national security, introduce measures such as surveillance of individuals. They examine how such measures infringe upon their privacy and freedom of movement as stated in the Universal Declaration of Human Rights.</p>	<p>為了加強國家安全，而採取諸如監視個人等措施時，可能出現的緊張局勢。他們研究這些措施是否會侵犯《世界人權宣言》中所規定的隱私和行動自由之權。</p>
<p>12.6 Schools complement their diversity curriculum with non-curricular activities. These include the annual commemoration of Racial Harmony Day and celebrations of cultural festivals, learning of a third language at conversational level, Home Stays and Cultural Camps for students to experience lifestyles of other races. Students also undertake experiential learning activities, such as community service projects (e.g. Values in Action), co-curricular activities and cohort-level activities and camps. Through these experiences, our students come to appreciate the importance of respecting diversity and maintaining racial and religious harmony, and develop empathy and skills for effective intercultural communication.</p>	<p>12.6 學校透過課後活動補充其多樣性課程，其中包括每年紀念種族和諧日和文化節日的慶祝活動、在對話層面學習第三語言、家庭住宿和文化營，讓學生體驗其他種族的生活方式。學生還進行體驗式學習活動，如社區服務專案（如行動價值觀）、課外活動以及小隊活動和營地。通過這些經驗，我們的學生開始認識到尊重多樣性和保持種族和宗教和諧的重要性，並培養同情心和有效的跨文化交流技能⁹⁵。</p>

⁹⁵行動價值觀（VIA）是支援學生的學習體驗’發展為對社會負責的新加坡人，通過學習和應用價值觀、知識和技能，為社區做出有意義的貢獻。VIA 培養學生對社區貢獻的擁有權。作為 VIA 的一部分，學生反思他們的經驗、他們付諸實踐的價值觀以及他們如何能夠繼續做出有意義的貢獻。

12.7 In addition, to raise awareness about the importance of the rule of law in Singapore, the Ministry of Law, working closely with the Ministry of Education (MOE), has, since 2015, been conducting an annual School Outreach Programme at various junior colleges on the rule of law.

Teacher training curricula

12.8 To facilitate the teaching of Character and Citizenship Education lessons, MOE provides all teachers with lesson ideas to be carried out in class. These lesson ideas provide a range of strategies for teachers to engage students in exploring various issues, such as those related to human rights as well as in promoting and maintaining peace among different groups of people. The Social Studies Secondary unit also conducts courses for teachers to deepen their content knowledge, and expand their range of pedagogies to facilitate discussions taking multiple perspectives.

12.9 Through these courses, teachers are equipped with the relevant skills and knowledge to facilitate discussions among students on issues related to human rights, the rights and responsibilities of citizens as well as roles of Singaporeans, immigrants and foreigners in maintaining harmony in society, and challenges that threaten

12.7 此外，為了提高人們對新加坡法治重要性的認識，法務部與教育部(MOE)密切合作，自2015年以來，每年在各初級學院進行校外法治教育計劃。

c. 教師培訓課程

12.8 為了提升品格和公民教育課程教學品質，教育部為所有教師提供課程教學方針。這些教學方針為教師提供了一系列教學引導方式，使學生參與探討各種問題，例如與人權有關的問題，以及促進和維護不同群體之間的和平。社會研究中學部還為教師舉辦研習課程，加深其內容知識，擴大其教學範圍，以促進從多個角度進行討論。

12.9 通過這些課程，使教師具備相關技能和知識，使學生就人權、公民的權利和責任，以及新加坡人、移民和外國人在維護社會和諧方面的作用，以及可能威脅他們享有和平與安全權利的挑戰進行討論交流。

<p>their rights to enjoy peace and security.</p> <p>12.10 Many schools have also trained their staff to adopt approaches that involve every member of the school in building positive school culture and behaviour management, such as Restorative Practices and Positive Education. These emphasise relationship-building and strengths-based approaches as means to change over punitive action.</p> <p>Review of educational material</p> <p>12.11 The Ministry of Education carefully reviews and prescribes an Approved Textbook List of textbooks and related materials for use by students in national schools. Such reviews ensure, among other things, that all language in textbooks which convey stereotyped or demeaning images, references, names or opinions concerning minority racial groups are replaced by images, references, names and opinions which convey the message of the inherent dignity of all human beings and their</p>	<p>12.10 很多學校還培訓其教職員工採取使學校每個成員都參與建立積極的學校文化和行為管理的方法，如恢復性作法⁹⁶和積極教育⁹⁷。透過這些強調建立關係和基於優勢的方法，取代傳統的懲罰。⁹⁸</p> <p>b. 教材的審查</p> <p>12.11 教育部認真審查並規定了經核准的教科書清單和有關教材，供全國學校學生使用。除此之外，這種審查確保教科書中不會出現關於少數種族群體的刻板印象，或貶低的圖像、名稱和意見，取而代之的是符合所有人尊嚴及平等享有人權的圖象、參考資料、名稱和意見。</p>
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⁹⁶恢復性做法（RP）是一個過程，根據這一方式，與特定罪行有利害關係的當事方共同決定如何處理犯罪的後果及其對未來的影響。其目標是為受害者、罪犯和社區成員創造機會，討論犯罪及其後果。RP 的關鍵技術是和會議。這些過程為受害者提供了對錯誤學生作出反應的機會，從而促進寬恕，減少受害者和罪犯之間可能結晶的恐懼。它還增加了錯誤的學生意識到他/她的行為的影響，因此提供他/她有機會在參與其支持系統時為自己/她的行為負責。

⁹⁷積極教育的根本目標是通過培養品格優勢、美德、韌性、堅韌不拔、積極情緒、人際關係和成就，促進學校社區內積極的心理健康。當學生接受學術學習和通過積極的心理學干預獲得積極情緒的技能教育時，據說他們接受了積極的教育。

⁹⁸基於優勢的方法是受支援者與支援者之間的合作過程，使他們能夠共同努力，以確定利用個人的優勢和資產。

equality in the enjoyment of human rights.

12.12 The Ministry also plays a key role in developing and reviewing instructional materials distributed to schools to ensure that they are educationally sound and accurate, and sensitive to the multi-racial and multi-cultural setting of Singapore. The Ministry develops its own resources for some subjects, such as Character and Citizenship Education, Mother Tongue Languages, Social Studies and Lower Secondary History. The curriculum of these subjects aims to highlight and celebrate the racial diversity found in Singapore, and sensitise all students to the history and culture of different racial groups in Singapore. For approved textbooks written by commercial publishers, the Ministry provides active inputs on the content before they are allowed to be published and sold to schools.

12.13 In ensuring that the language, images, references, names or opinions used in the instructional materials are accurate and respectful to people of different backgrounds, the curricular branches and/or commercial publishers of Ministry-approved resources adopt good practices in the development stage. Such practices include checking the

12.12 教育部也在編寫和審查學校教材方面發揮關鍵作用，以確保這些教材在教育上合理以及準確，並對新加坡的多元種族和多文化環境保持敏感。教育部為一些科目開發自己的課程資源，如品格和公民教育、母語語言、社會研究和初中歷史。這些課程旨在彰顯和慶祝新加坡的種族多樣性，讓所有學生對新加坡不同種族群體的歷史和文化保持敏感。對於商業出版商編寫並經批准的教科書，教育部在允許其出版和出售給學校之前，對其內容亦會提供積極的協助。

12.13 為確保教材中使用的語言、圖像、參考、名稱或意見準確無誤，並尊重不同背景的人，教育部批准的課程和商業出版商在開發階段皆採取良好做法。這種做法包括透過與其他資料來源交叉引用，來檢查資訊的可靠性，選擇適當的插圖來加強內容，並在最合適的內容中加入聲音註腳。不僅要徵求校長、教師和學生的意見，還要徵求學者和教育專家的意見。所有這些措施將有助於確保所製作的教材，能夠促進生在新加坡的所有種族群體各自的文化與歷史。

reliability of information by cross-referencing with other sources, selecting appropriate illustrations to reinforce the content, and infusing sound values in the content of best fit. Input is also sought not just from principals, teachers and students, but also from academics and specialists in education. All these measures would help ensure that the instructional materials produced are in line with the desire to promote respect and understanding of the culture and history of all racial groups living in Singapore.

Other training curricula

12.14 Other training curricula include workshops and briefings on fair recruitment and treating employees equally and with respect conducted by the Tripartite Alliance for Fair and Progressive Employment Practices (discussed at paragraphs 11.9 to 11.13 of this Report). The Tripartite Alliance also proactively reaches out to students so that they are familiar with its role and the Tripartite Guidelines.

12.15 The Singapore Police Force also trains all police officers to treat all individuals fairly when discharging their duties to prevent, deter, and detect crime in Singapore, regardless of race, language, religion, or national origin. This includes

c. 其他培訓課程

12.14 其他培訓課程，包括公平和進步就業實踐三方聯盟舉辦的關於公平招聘和平等對待員工的教育訓練和簡報會（如本報告第 11.9 至 11.13 段所述）。三方聯盟還主動聯繫學生，使他們熟悉其角色和三方準則。

12.15 新加坡警察部隊還培訓所有員警在履行職責時公平對待所有個人，以防止、威懾和偵查新加坡的犯罪，無論其種族、語言、宗教或國籍為何。這包括對所有新兵進行基本培訓，以及對所有現役軍官進行持續培訓。

both basic training for all new recruits, and continuous training for all serving officers.

Inter-Cultural Understanding

Institutions and associations

Racial and religious communities

12.16 Singapore has nurtured a network of community leaders that enhances inter-racial and religious understanding by strengthening ties, encouraging interaction and developing trust at multiple levels of community leadership.

12.17 The National Steering Committee on Racial and Religious Harmony aims to build close relationships at the highest levels of community, government, ethnic and faith leaders. The networks of trust arising from the Committee have enabled the respective communities to discuss religious issues and forge consensus on shared values and norms. The social capital from the Committee has generated multiplier effects beyond the apex tier of leadership.

12.18 At the local level, the Inter-Racial and Religious Confidence Circles (IRCCs) foster friendships and build mutual respect and understanding, and are important bridges between racial and religious community groups,

文化間理解

機構和協會

d. 種族和宗教群體

12.16 新加坡培養了一個領袖群體的聯繫網絡，通過加強聯繫、鼓勵互動和發展群體領導多層次的信任，來增進不同種族和宗教之間的理解。

12.17 種族和宗教和諧指導委員會旨在建立各群體、政府、種族和宗教領袖最高層的密切關係。委員會建立的信任連結使各群體能夠討論宗教問題，並就共同的價值觀和規範達成共識。來自委員會的社會資本產生了超越領導階層的乘數效應。

12.18 在地方層級，跨種族和宗教信任圈（IRCC）不僅促進彼此建立友誼，相互尊重和理解，更將這些團體的領導人聚集在一起，建立友誼和信任，是不同種族和宗教團體之間的重要橋樑。跨種族和宗教信

bringing together leaders from these groups to build friendship and trust. IRCCs also deepen people's understanding of different faiths and communities through inter-ethnic and inter-faith themed activities, such as the inaugural National IRCC Convention held in January 2018, which comprised dialogues with community activists, academics and private sector experts with the aim of fostering communal bonds and deepening inter-racial and religious understanding. In addition, the IRCCs are trained to respond quickly to racial and religious tensions and will also assist in the recovery process by helping their communities and society as a whole to return to normalcy. Their activities include dialogues and workshops relating to social cohesion.

12.19 At present, there are 89 IRCCs in Singapore. Each IRCC consists of key leaders and representatives from local religious and ethnic organisations, and informal leaders in the local community. In the aftermath of a crisis or incident with racial and/or religious overtones, IRCCs will disseminate timely and accurate information, and transmit messages urging solidarity and calm among the community. To date, the IRCCs have reached out to around 90% of all religious organisations, and over 40% of religious organisations have representatives in IRCCs. The

任圈 (IRCC) 還透過跨不同種族和宗教的主題活動，加深人們對不同宗教和群體的理解，例如 2018 年 1 月舉行的首屆全國跨種族和宗教信任圈 (IRCC) 大會，其中包括與不同群體代表、學者和私營部門專家的對話，旨在促進群體聯繫和加強不同種族及宗教間的理解。此外，跨種族和宗教信任圈 (IRCC) 接受過培訓，能夠快速應對不同種族和宗教間的緊張局勢，還能夠透過幫助不同群體來使整個社會完成恢復。他們的活動包括與社會凝聚力有關的對話交流和研討會。

12.19 目前，新加坡有 89 個跨種族和宗教信任圈 (IRCC)。每個跨種族和宗教信任圈 (IRCC) 由當地宗教和種族群體的主要領導人或非正式領導人組成。在發生帶有種族或宗教色彩的事件之後，跨種族和宗教信任圈 (IRCC) 將及時傳播準確的訊息，並敦促社區團結和冷靜。迄今為止，跨種族和宗教信任圈 (IRCC) 已接觸到約 90% 的宗教組織，超過 40% 的宗教組織在跨種族和宗教信任圈 (IRCC) 中有代表。跨種族和宗教信任圈 (IRCC) 的推廣工作得到了 SGSecure 群體網絡的支持，該網絡旨在提高所有宗

outreach effort of the IRCCs is complemented by the SGSecure Community Network, which seeks to raise awareness and build capacity among all religious organisations in building community resilience against terrorist attacks.

12.20 Common spaces are an important avenue for social mixing and promoting racial integration. They are venues for social and recreational activities that facilitate the interaction of residents from different races. There are a variety of Grassroots Organisations, led by the People's Association (PA), which provide opportunities for leadership and interaction on the ground, ensuring harmonious community relations. Many of the events organised by the PA are held in common spaces, such as in HDB estates and Community Clubs.

New immigrants

12.21 The Government's efforts to promote inter-cultural understanding among the racial groups also extends to new immigrants. Immigrants are able to observe and celebrate their cultures, and are not expected to give up their own culture and heritage. In the same vein, immigrants are expected to respect the cultural practices and heritage of others. In order for them to settle well into

教組織的意識和能力，以建立群體抵禦恐怖襲擊的能力。

12.20 公共空間是社會融合和促進種族融合的重要途徑。它們是促進不同種族居民互動的社交和娛樂活動場所。由人民協會（PA）領導的各種基層組織，提供機會了領導和互動的機會，確保和諧的群體關係。人民協會（PA）舉辦的許多活動都在公共空間舉行，例如在組屋和社區俱樂部。

e. 新移民

12.21 政府促進各種族群體間文化理解的努力也延伸到了新移民。移民能夠看見和慶祝他們的文化，並不會被期望放棄自己的文化和遺產。同樣，移民也應尊重他人的文化和遺產。為了使新移民順利融入新加坡社會，還鼓勵他們努力理解和適應當地的法律規範和價值觀，

Singapore society, they are also encouraged to make an effort to understand and adapt to local norms and values, and actively engage other groups in the wider society.

12.22 English has been, and will continue to be, the key language medium that allows people from diverse backgrounds to communicate and bond in Singapore. Immigrants and foreigners are encouraged to use English to help them settle in, connect with locals, and form social networks within the diverse communities in Singapore.

12.23 Overall, the integration process is guided by the following principles:

(a) Integration takes time: Immigrants and foreigners come from a range of cultural heritage and backgrounds. Time is given to them to learn about, and adapt to, local norms and customs;

(b) Integration is a two-way process: Successful integration is dependent on both sides. A good sign of integration is the building of inter-personal relationships between locals and immigrants/foreigners;

(c) Everyone has a role to play: Every individual needs to do his or her part to promote and sustain integration.

以及積極與社會中其他群體建立交流與聯繫。

12.22 英語一直並將繼續是讓來自不同背景的人們在新加坡進行交流和聯繫的共同語言。鼓勵移民和外國人使用英語有助於他們安頓下來，並與當地人建立聯繫，以及在新加坡的多元化群體間交流與聯繫。

12.23 整體而言，社會整合過程遵循以下原則：

(a) 融合需要時間：移民和外國人來自不同文化和背景。需要給他們時間來瞭解和適應當地的法律規範和習俗：

(b) 融合是一個雙向的過程：成功的融合取決於雙方。融合的一個好跡象，是當地人和移民以及外國人之間建立人際關係：

<p>12.24 Some of the key integration policy initiatives in Singapore are:</p> <p>(a)National Integration Council (NIC):</p> <p>The NIC was set up in 2009 to drive integration efforts in a comprehensive and ground-up manner, through partnership of the public, people and private (3P) sectors. The NIC has made progress to strengthen integration using key common spaces in schools, workplaces, and the community. The NIC is supported by 3P workgroups promoting integration in the domains of schools, workplaces, community and media. The objectives of the various workgroups are as follows:</p> <p>(i)Schools: Prepare students for a global workplace;</p> <p>(ii)Workplaces: Promote a harmonious workplace that thrives on the strengths of diversity;</p> <p>(iii)Community: Promote integration through the arts, sports, volunteerism and through grassroots organisations; and</p> <p>(iv)Media: Seed positive integration messages in the mainstream and social media.</p> <p>(b)Community Integration Fund (CIF)</p>	<p>(c) 每個人都可以發揮作用：每個人都需要盡自己的一份力量來促進和維持融合。</p> <p>12.24 新加坡的關鍵融合政策如下：</p> <p>(a) 國家融合委員會(NIC)：</p> <p>國家融合委員會(NIC)成立於2009年，旨在通過公共、人民和私營(3P)部門的合作，以全面和徹底的方式推動融合工作。國家融合委員會(NIC)在加強學校、工作場所和群體公共空間的融合方面取得了不錯的進展。國家融合委員會(NIC)得到促進學校、工作場所、社區和媒體領域融合的3P工作組的協助與支持。各工作組的目標如下：</p> <p>i. 學校：為學生準備全球工作場所；</p> <p>ii. 工作場所：促進多樣性且蓬勃發展的和諧工作場所；</p> <p>iii. 群體：通過藝術、體育、志願服務和基層組織促進融合；和</p> <p>iv. 媒體：在主流媒體和社交媒體中傳遞積極的融合資訊。</p> <p>(b) 社會融合基金(CIF)</p>
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The NIC supports ground-up integration initiatives from community groups and companies through the CIF, which co-funds projects that provide opportunities for immigrants, foreigners and Singaporeans to interact with one another. Since its launch in 2009, the CIF has supported an average of 100 projects a year. Through programmes such as community service, sports and cultural activities, these projects promote positive interactions and deepen mutual understanding between locals and newcomers.

(c) Singapore Citizenship Journey

Introduced in 2011, all naturalised citizens go through a Singapore Citizenship Journey, where they further enrich their understanding of Singapore's history, key institutions, norms and values, and have the opportunity to build stronger ties within their residential neighbourhood.

12.25 Our grassroots networks also promote integration, with People's Association's Integration and Naturalisation Champions reaching out to new immigrants and helping them to settle into the neighbourhood. These Champions engage new immigrants through regular and sustained platforms, to foster positive relationships.

12.26 The NIC has implemented and supported many initiatives

國家融合委員會(NIC)通過社會融合基金(CIF)來支持以及贊助社團和公司的全面融合計畫，社會融合基金(CIF)共同贊助計畫，為移民、外國人和新加坡人提供相互交流的機會。自2009年啟動以來，社會融合基金(CIF)每年平均支援100個專案。通過群體服務、體育和文化活動等方案，這些項目促進當地人和新移民之間的積極互動和加深相互瞭解。

(c) 新加坡公民之旅

此計畫於2011年推出，所有歸化新加坡的公民都將經歷新加坡公民之旅，在那裡他們進一步深化了對新加坡歷史、重要機構、法律規範和價值觀的瞭解，並有機會在他們的住宅區域建立更牢固的聯繫。

12.25 我們的基層網絡也促進了融合工作，人民協會的「融合和歸化代表」會接觸新移民，幫助他們在社區安頓。這些代表通過定期和持續的平臺吸引新移民，以促進積極的關係。

12.26 多年來，國家融合委員會(NIC)實施並支援了許多促進融合的計畫，並創造了不同國籍、

over the years to promote integration, and created common spaces where people of different nationalities, races and cultures can interact harmoniously. These include ground-up initiatives by various immigrant associations and community groups. For example, the NIC partners the Singapore Federation of Chinese Clan Associations to initiate sustained programmes to orientate new immigrants to Singapore's multi-cultural society. The Federation's programmes supported by the CIF include "Singapore Heritage Visits", which is a series of visits to places of interest that bring to life Singapore's diverse cultures - such places include the Buddha Tooth Relic Temple and Museum, Jamae Chulia Mosque, and Sri Mariamman Temple. These visits give new immigrants the opportunity to understand the importance of Singapore's multi-cultural heritage and the contributions of Singapore's immigrant forefathers of different races. The visits also encourage new immigrants to contribute to society by volunteering in the community.

Information

12.27 The media is an important avenue for disseminating information on racial and religious issues, including the

種族和文化間人民能夠和諧互動的共同空間。其中包括各種移民協會和社團的基層倡議。例如，國家融合委員會(NIC)與新加坡華人社團聯合會合作，發起持續性計劃，將新移民⁹⁹導向新加坡的多元文化社會。由國家融合委員會(NIC)支援的聯合會計畫包括「新加坡文化遺產訪問」，這是一系列參觀名勝古跡，足以彰顯新加坡的多元文化-這些地方包括佛牙舍利寺和博物館，詹美回教堂清真寺和馬里安曼興都廟。這些造訪使新移民有機會瞭解新加坡多元文化遺產的重要性，以及新加坡不同種族移民祖先的貢獻。造訪過程還鼓勵新移民通過在群體的志願服務為社會做出貢獻。

f. 資訊

12.27 媒體是傳播種族和宗教問題資訊的重要途徑，包括政府和社團為促進種族間和宗教和諧所

⁹⁹An 傘組監督新加坡 200 多個部族和協會。

efforts taken by both the Government and the community to promote inter-racial and religious harmony. For instance, the media reported on Singapore's signing and ratification of the ICERD and other UN human rights conventions, as well as the broader issues pertaining to these conventions, such as racial discrimination and gender inequality. The media also reports on Broadening Religious/Racial Interaction through Dialogue and General Education (BRIDGE) and other similar initiatives and events that promote understanding of different racial and religious groups. This serves to create awareness of these initiatives and encourage individuals to either find out more on their own, or to participate in future events.

12.28 When the media reports on potentially sensitive racial or religious issues, such as cases of radicalisation involving individuals claiming to act in the name of Islam, reporting is fair and does not encourage prejudice or blame any particular group as a whole. The reporting often includes statements by other community leaders, such as the Catholic Archbishop of Singapore or the President of the Singapore Buddhist Federation, who speak

作的努力。例如，媒體報導了新加坡簽署和批准《消除一切形式種族歧視國際公約》(ICERD)和其他聯合國人權公約，以及與這些公約有關的相關問題，如種族歧視和性別不平等。通過對話和通識教育擴大宗教或種族間的互動，以及促進對不同種族和宗教群體理解的其他類似計畫和活動。這有助於提高對這些倡議的認識，並鼓勵個人自行深入了解，和參加未來的活動。¹⁰⁰

12.28 當媒體報導潛在的敏感種族或宗教問題，例如涉及聲稱以伊斯蘭教名義行事的個人的激進案件時，報導會是公平的，不會鼓勵偏見或指責任何特定群體。報導通常包括其他群體領袖的發言，如新加坡天主教大主教或新加坡佛教聯合會主席，他們為穆斯林群體大聲疾呼，呼籲穆斯林和非穆斯林之間團結一致。

¹⁰⁰ 請參閱本報告第 7.20 段。

up for the Muslim community and call for solidarity between Muslims and non-Muslims.

12.29 The Info-communications Media Development Authority has developed Codes of Practice and Guidelines to encourage media organisations to be sensitive to Singapore's multi-racial and multi-religious context. These codes guide media organisations:

(a) When featuring racial or religious groups, to ensure that they are neither disparaged nor cast in a poor light;

(b) To portray racial and religious matters accurately and in a dignified and sensitive manner;

(c) To ensure that content should not encourage or in any way lead to discrimination against any section of the community on account of race, religious, gender, age, occupational status or disability;

(d) To ensure that content should not incite or be likely to incite racial and/or religious intolerance or misunderstanding; and

(e) To exercise sensitivity regarding humour that may offend, such as stereotypes and caricatures in relation to race,

12.29 資訊通信媒體發展局制定了《行為守則》和《指導方針》，鼓勵媒體機構¹⁰¹對新加坡的多元種族、宗教背景保持敏感。這些準則指導如下：

(a) 當以種族或宗教群體作為特色時，確保他們既不受到貶低，也不被有色眼光看待：

(b) 以有尊嚴和敏感的方式，準確地描繪種族和宗教問題：

(c) 確保內容不會鼓勵或以任何方式導致對種族、宗教、性別、年齡、職業地位或殘疾而的歧視：

(d) 確保內容不會煽動或可能煽動種族及宗教敵意或誤解；和

(e) 對可能冒犯的幽默保持敏感，如與種族、宗教、性別、年齡或殘疾有關的刻板印象和漫畫。

¹⁰¹ 資訊通信媒體發展局，w. imda.gov.sg。

religious, gender, age or disability.

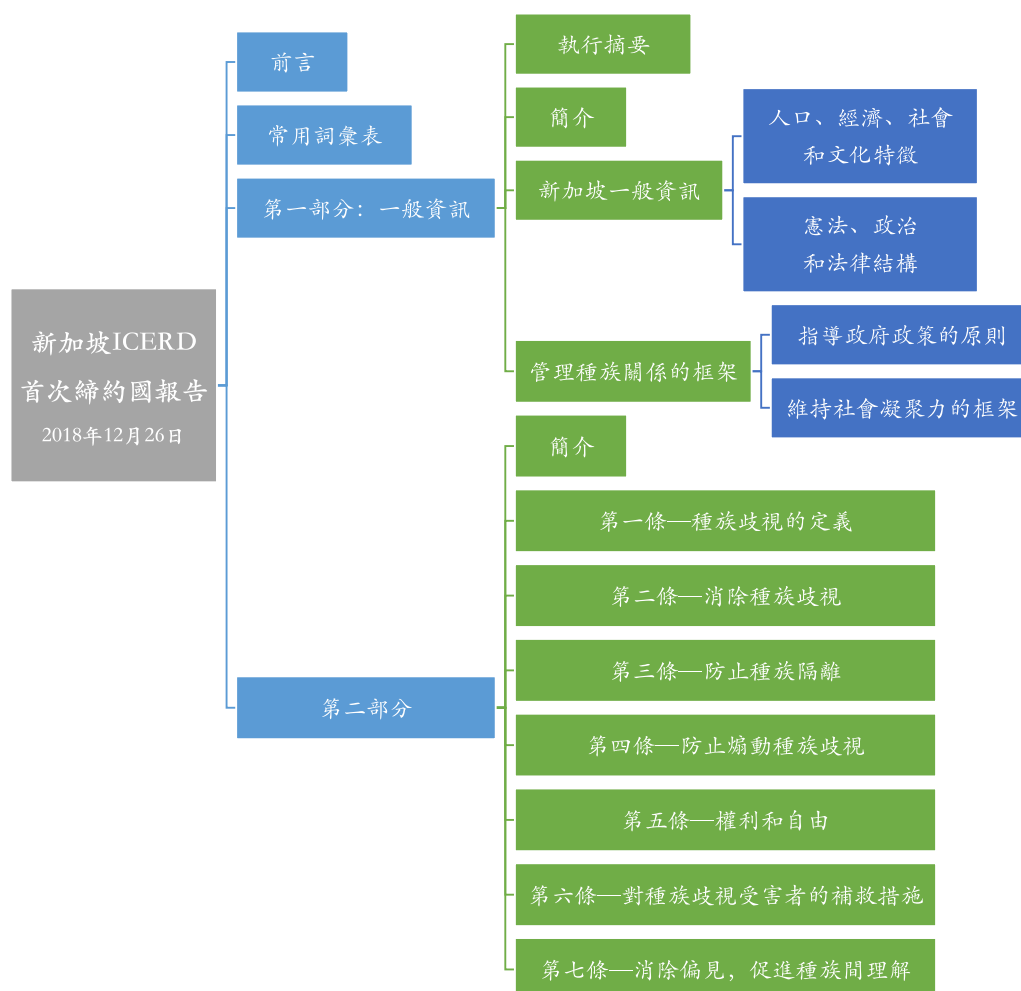
12.30 Besides reporting on such activities, the NIC has spearheaded various media initiatives that have been launched over the years to promote understanding of the importance of friendship among those of different nationalities and races. Some examples include Kampong Miniku (“My Mini Kampong”) and Making Friends.

12.30 除了報導此類活動外，多年來，國家融合委員會(NIC)還率先發起了各種媒體活動，以促進不同國籍和種族之間的友誼。例如「我的迷你 Kampong」¹⁰²和「結交朋友」。

¹⁰² Kampong 是馬來文發音，指的是馬來人居住的村子，通常是很在地的意思。

貳、架構分析

一、架構圖示



一、ICERD締約國概況

《消除一切形式種族歧視國際公約》係為聯合國大會於 1965 年 12 月 21 日開放簽署，並於 1969 年 1 月 4 日生效。

新加坡首次締約國報告之提出日為 2018 年 12 月 26 日。

二、分析說明

(一) 格式架構與脈絡分析

格式分析

國家報告與其他文書較不同之處在於，雖依其內文分成不同部分，惟國家報告各段落係以同一數列編序（段落編號加上數字序號），從報告始頁接續至報告全文結束末段，值得我國日後編寫國家報告時參考。

架構與脈絡分析

此締約國報告共分為三大章節，分別為「前言」、「第一部分：一般資訊」、「第二部分：與《公約》第一條至第七條有關的資訊」，且

有「常用詞彙表」；其報告之章節結構係主要以「公約條文」做為分類撰寫，且第二部分除條約外，係以其主要目的和措施做為子題，並以所涉之人權議題和實際政策及法規等為分述說明。

1. 前言

此部分係為新加坡文化、社區和青年部長傅瑩所撰寫。

其內文先簡述國家的民主發展及其背景，與政府對於民族多元性有相當的重視性，並多次強調少數族裔的權益將會因此公約以及國家政府的政策和法規受到永久性地保護。並以歷史脈絡說明國家若疏於維護多元性的民族關係與促進團結將所導致的後果，以及國家為支援及推廣多元性民族的毅力與決心。

而後便表述國家簽署 ICERD 的歷程，以及隨其批准，國家亦會不斷地為維護多種族主義而努力，並視其為社會的基本原則。

2. 常用詞彙表

此部分係將報告中所引用的常用詞彙統整為一表格，以利委員檢閱時可更佳地掌握相關組織、法規等常用詞彙，並提供檢索。

3. 第一部分：一般資訊

(1) 執行摘要

甲、此部分主要為撰寫此締約國報告的成因，以及新加坡政府為實現 ICERD 之中心價值，建立一個無種族歧視的社會，政府無論在住房、健保和教育等主要社會支柱上所進行的投資與努力。

乙、並提及新加坡於「普遍定期審議」國家報告獲得許多國家良好評價，其表彰了新加坡政府在(i)人權方面的紀錄、(ii)社會政策，以及(iii)務實做法上受到國際肯定。

丙、下列並按新加坡政府所認為的三個建立社會凝聚力方法之支柱(i)保障種組和宗教和諧的立法(ii)促進社會融合的政策，以及(iii)動員社會建立相互尊重和理解以及為共同利益努力，依序介紹其中所涵蓋的方案。

(2) 簡介

此部分係為詳述如何將《公約》內容通過全面的立法、政策和其他措施使其生效，並說明其於撰寫報告時為考慮民間社會的意見及反饋所採取的方式。

(3) 新加坡一般資訊

甲、人口、經濟、社會和文化特徵

此部分係說明新加坡的「人口特徵」，包含(i)人口規模、年齡，性別(ii)種族、宗教信仰和語言(iii)城市人口和預期壽命(iv)社會經濟指標(v)生活水準和國民收入(vi)通貨膨脹率(vii)勞動力參與和失業率(viii)釋字和教育成果。

乙、憲法、政治和法律結構

此部分包含(i)政治制度和政府背景(ii)執行官(iii)立法機構(iv)司法機構(v)國家元首(vi)總統少數權利委員(vii)一般法律和人權框架。

(4) 管理種族關係的框架

甲、指導政府政策的原則

此部分則聚焦於新加坡政府為側重維護種族和宗教和諧實際採取的措施和原則，並確保各個種族皆可擁有平等機會，並強調機會均等並不壹定能帶來平等結果，但至少以政策層面更好地為弱勢個人或群體提供支援。

乙、維持社會凝聚力的框架

此部分則說明國家功能，如滿足人民基本需求、住房、健保和教育，以及保障弱勢群體，如老人和低收入人士所施行的政策，並再次強調前段於「執行摘要」所提及的政府維護和加強社會凝聚力方法的三個支柱。

4. 第二部分：與《公約》第一條至第七條有關的資訊

(1) 簡介

此部分則依《公約》較為重點的第一條至第七條為分項論述，其內容主要為概述依該條約各條所取得之進展，包含政府政策、法規範、相關措施等。

(2) 第一條—種族歧視的定義

此部分論述新加坡(i)國內法中種族歧視的定義(ii)直接和間接歧形式的歧視(iii)公共生活(iv)基於公民身份的治療(v)國籍、公民身份和入籍規定(vi)少數民族法律規定。

(3) 第二條—消除種族歧視

此部分說明新加坡為消除種族歧視，所採取的(i)一般措施(ii)禁止種族歧視(iii)政策和法律審查(iv)支援一體化組織和運動(v)少數民族規定(vi)立法保障措施(vii)少數群體在制定法律方面的利益(viii)反對煽動種族仇恨的法律(xi)政策和機構(x)少數民族社區宗教表達規定(xi)財政援助和學術支援(xii)與社區方案和夥伴關係。

(4) 第三條—防止種族隔離

此部分係為說明新加坡政府為鼓勵不同種族群體之間的社會混合，所採取的政策，包含(i)防止住房隔離(ii)監測住房趨勢(iii)防止學校隔離。

(5) 第四條—防止煽動種族歧視

此部分係為說明新加坡政府為防止煽動種族歧視情事之發生，所定之法規範和政策，包含(i)法律文書(ii)非立法措施。

(6) 第五條—權利和自由

此部分係說明新加坡人所享有的權利和自由不分種族，而新加坡政府係以法律制度和其他政策措施保障之，包含(i)法律面前的平等待遇(ii)在打擊恐怖主義威脅的同時保護平等和社會凝聚力(iii)維護平等及維護法律(iv)獲得安全和保護免受暴力或傷害的權利(v)政治權利(vi)社區領導人參與政策對話(vii)其他公民權利(viii)國籍權(ix)結婚和繼承權—民法和穆斯林法(x)經濟、社會和文化權利(xi)教育權(xii)語言政策(x iii)學校，以保持獨特的文化和語言(x iv)穆斯林教育機構(x v)戴頭巾的穆斯林學生(x vi)就業權利(x vii)雇用戴頭巾的伊斯蘭婦女(x viii)住房權(x ix)其他經濟、社會和文化權利。

(7) 第六條—對種族歧視受害者的補救措施

此部分係為說明新加坡政府對種族歧視受害者所採取的補救措施，包含(i)法律途徑(ii)其他補救途徑，另對個別項目所採取的補救措施，包含(iii)就業歧視受害者(iv)住宅物業租賃市場歧視受害者，以及(v)學校歧視受害者。

(8) 第七條—消除偏見，促進種族間理解

此部分係新加坡政府為消除偏見和提高對不同社會種族和宗教差異的認識和理解以防止歧視之措施，如(i)教育和培訓，包含通過教育消除偏見、學校課程、教師培訓課程、教育材料審查、其他培訓課程，以及(ii)機構和協會，包含種族和宗教社區、新移民、資訊。

(二) 內文與重大議題分析

1. 新加坡係為一多民族國家，其人口種族結構為 72%華人、13%馬來人、9%印度人，剩下的則是其他族群，而此情況亦為新加坡埋下種族衝突的因子；因新加坡境內的馬來人多信奉伊斯蘭教，人數眾多，掌握了經濟市場，華人族群則多屬於統治階級，印度裔移民則大多擔任勞工階級，然個族群間彼此有利益或宗教的衝突與矛盾。

¹⁰³

2. 如締約國報告前述所提及的，於西元 1969 年，新加坡爆發了華人與馬來人的大衝突，為期 70 天，造成數十人死亡；而締約國報告未提及的事件，乃近期於 2013 年的小印度區騷亂，因不滿其所處的勞動環境欠佳，印度籍與其他籍勞工暴動，甚至燒了一台救護車，而在眾多外資的關注下，時任法務部長出面安撫外籍勞工，總理李顯龍亦成立委員會專責此事件，然這場騷亂迅速地被平息。¹⁰⁴而經台灣留學生描述當時新加坡景況，小印度騷亂的隔日除了媒體稍微報導之外，民眾並未特別討論此事件，事後經瞭解才得知，因為新加坡人從小就被教育自身乃處在一多元種族的國家，對於其他

¹⁰³簡嘉宏，「從獨立到經濟起飛，新加坡揮之不去的種族衝突」，《風傳媒》，2015 年 03 月 23 日

¹⁰⁴Andrew Chen，「一個不可能中的可能：新加坡，從矛盾到和諧的社會」，《換日線》，2016 年 10 月 13 日

族群必須要理解與尊重，而不可任意去挑弄民族、宗教之間的紛爭，此乃於前段締約國報告中第二部分依據 ICERD 第一條中所涵蓋的「反對煽動種族仇恨的法律」(7.28 至 7.31)中亦有提及，包括《煽動叛亂法》、《國內安全法》、《維護宗教和諧法》等。

3. 駐新加坡 BBC 記者亦於其報導中描述，獨立後的新加坡享受了長久的和平與繁榮，各族群間的相處也相當融洽，雖然民眾仍會因各族群為保持和諧所必須的容忍及退讓有所不滿或埋怨，然大多數人還是會有意識地對政治不正確的種族性言論避而遠之。
4. 然新加坡政府亦長年持續地提醒年輕一代國民在種族議題上應謹言慎行以免挑起種族間的緊張關係¹⁰⁵，惟年輕一代對此類呼籲較不如曾經歷建國前後動盪的前一代，近年仍有多起因網路言論危及新加坡所長久維持的和諧，較為知名的應為 2012 年一位新加坡女子張艾美因發表種族敏感言論而遭開除，以及 2015 年一位 18 歲的青少年余彭杉因公開批評新加坡開國總理李光耀先生，兩度被新加坡法院判罪。

- (1) 前述事件係為全國職工總會前會員事務署助理署長張艾美，其為澳洲人且為新加坡永久居民，於 2012 年 10 月初因住所樓下的馬來人舉辦婚禮其聲較為吵雜，張艾美並在臉書發表有關種族敏感的言論，包括批評馬來人婚禮舉行太多天，且有「如果花錢舉行一場真正的婚禮，或許離婚率就不會那麼高」、「大家怎麼可以容忍花 50 元就可以舉行婚禮」等言論，而此文一出即引來網友撻伐，雖然即刻刪除文章，但已被四處轉載，事件亦登上新加坡各大媒體，當時連新加坡總理李顯龍、副總理尚達曼都出聲譴責。事件爆發後兩天，全國職工總會立即發表聲明開除張艾美。

- (2) 而後 2015 年 18 歲的余彭杉在 2015 年新加坡開國總理李光耀先生逝世後發表批評李光耀先生與新加坡政治的影片與網路文章，並兩度被新加坡法院判罪，然其係於 2016 年 12 月抵達美國尋求政治庇護，並於 2017 年 3 月換得批准，雖美國國土安全部提出上訴而余彭杉一直被收押，然美國移民上訴委員會仍裁定維持下級法院裁決，批准其政治庇護，余彭杉於 2017 年九月底獲釋。

¹⁰⁵ 蔣銳，「新加坡種族和諧面臨新挑戰」，《BBC 中文》，2012 年 10 月 9 日

參、與我國國情分析比較

相對於我國人口組成雖有不同族群，但皆為相同種族，新加坡主要由馬來人、華人、印度人等不同種族構成，屬於多種族社會，且因歷史之緣由，對於新加坡來說，自馬來西亞聯邦獨立後的當務之急，即是保持種族和宗教間的和諧，故新加坡推動種族融合國家一體化之工作歷史已久，且有相當多的政策深植我國借鏡。

首先，新加坡認識到建設國家，必須滿足所有國民的基本需求，所有人都必須能夠分享進步的成果和共同的未來。故特別著重在於「社會經濟層面」上的平等，因為唯有經濟社會上地位的平等，才有可能達到各種族的實質平等，是以，新加坡政府特別在住房、健保和教育等主要社會支柱方面進行了大量投資，更透過細緻之政策擬定進一步深化種族之融合，舉例來說，新加坡對於政府公宅之新屋、轉售、出租，定有種族配額比例上限，華人約 85%、馬來人 25%、印度人及其他約 15%，換言之，在各政府公宅內皆有一定比例之不同族群共居，達成社會融合之目的。反觀我國不僅對於類似規定付之闕如，且住宅法第 4 條有關社會住宅保障名額之規定，竟將原住民與遊民、災民、感染人類免疫缺乏病毒者或罹患後天免疫缺乏症候群者(俗稱愛滋病患)等社會經濟弱勢群體並列，恐有加深種族歧視之嫌，相關法規顯有改進之必要。

其次，在語言方面，新加坡有四種官方語言，即馬來文、中文、泰米爾文和英文。而在教育體系之規劃亦係以「雙語政策」作為整體架構，確保每個孩子同時學習英語和母語，從而保持對主要族裔群體母語的認識，同時學習共同語言英文，作為促進族裔間互動交流之工具。而我國在教育制度上雖有鄉土課程學習閩南語及客家語，原住民亦有不同族語之學習課程，然而相關課程皆僅係從屬於中文課程之其他語言，缺乏系統及獨立性之整體教育，對於母語及文化留存是否達到預期之效益深植思考。

再就選舉制度及法規方面，新加坡為徹底消弭種族歧視，已陸續頒布「煽動叛亂法」、「不良出版物法」、「國內安全法」、「維護宗教和諧法」，並成立少數群體權利總統委員會，防止政府實施歧視性的法律。且為保障少數族裔群體在總統職位上的代表性，於 2016 年修訂了「總統選舉法」及「憲法」，規定如果任何種族群體的成員在連續五屆任期後沒有擔任總統職務，下屆總統選舉將留給該族裔群體的候選人。以及對於穆斯林社區的成員部分適用伊斯蘭法規等政策，皆可看出新加坡對於尊重多元文化及族群代表性之努力，相對於我國來說，雖近年來已成立原住民族委員會、修訂原住民族基本法，然而對於原住民族自治法卻仍未達成共識，且對於野生動物保育法、森林法等涉及原住民生活慣習及文化傳統之條文，仍充滿爭議與不足，顯見我國在尊重多元文化之工作上，仍係基於本位思考，並未設身處地深入理解不同文化，平權工作仍有改善之空間。

然而，在救濟方面，新加坡法院目前仍舊是該國唯一審理個人種族歧視的。且迄今為止，沒有向新加坡法院提出任何種族歧視案件。顯見該國與我國皆面臨種族歧視黑數以及救濟管道不足暢通之問題，相關工作實有改善之空間。

肆、小結

一、特色

- (一)新加坡首次締約國報告係以其文化、社區和青年部長傅瑩所撰寫序文為開場，其內容除了充分地表達新加坡政府對於消除國內的種族歧視與促進文化融合並彼此尊重的決意，亦可瞭解新加坡政府對於 ICERD 所持的立場，且其中文字亦蘊含溫度，符合 ICERD 的中心價值。
- (二)而後續內文部分，則以 ICERD 其中最為關鍵的第一條至第七條為主體架構，並依序分述政府按其條約所訂定的法規或實施的政策，相當直觀且易於掌握，也可就其報告迅速地了解到新加坡政府就各項條約實際的修正與改善。

二、待改進事項

- (一)惟內文主要論述到的主要種族與文化衝突僅有於西元 1969 年的華人與馬來人為期 70 日的種族騷亂，對於近期於 2013 年於小印度區引發的移工抗議以及後續因年輕世代對於種族文化的不甚理解所引發的網路言論種族衝突等皆無著墨，甚為可惜。
- (二)而亦可於上述了解到新加坡政府為防止種族歧視的煽動，訂立的相當嚴格的法規，而此亦在國際間持續受到廣泛關注。因新加坡政府在限制公民權益與壓制政治敵對勢力等擁有極高的權利，而其中即包括上述所提及的《煽動叛亂法》、《國內安全法》、《維護宗教和諧法》等。
- (三)於 2006 年於世界自由度排名上，新加坡獲得政治自由為五分、公民自由為四分（其最高分為七分，分數愈低則代表愈自由），而綜合評分為「部分自由」；且 2009 年，新加坡在無國界記者的世界新聞自由指數所涵蓋的 175 個國家中係名列第 133 位。
- (四)如同前述所提及的余澎杉事件觀之，新加坡政府在面臨消除種族歧視與言論自由間的平衡持續受到國際間質疑，國際特赦組織近年也不斷地呼籲新加坡政府應更重視人民的基本自由與人權，而要如何在兩者之間取得平衡，應是新加坡政府目前所面臨相當嚴峻且重要的議題。