

La Kopi: Forging of the Chinese Singaporean Community



GES1038



ADMIN MATTERS



1 HR 35 MINS OF ONLINE LESSONS



Class	Type	Group	Session	Day of Week	Recurrence	Start Time
GES1038	Lecture	L1	1	Monday	1,2,3,4,5,6,7,8,9,10,11,12,13	12:00
GES1038	Tutorial	TE1	1	Monday	4,6,8,10,12	16:00
GES1038	Tutorial	TE10	1	Thursday	4,6,8,10,12	10:00
GES1038	Tutorial	TE11	1	Thursday	4,6,8,10,12	12:00
GES1038	Tutorial	TE12	1	Thursday	4,6,8,10,12	14:00
GES1038	Tutorial	TE13	1	Thursday	4,6,8,10,12	16:00
GES1038	Tutorial	TE14	1	Friday	4,6,8,10,12	10:00
GES1038	Tutorial	TE2	1	Tuesday	4,6,8,10,12	10:00
GES1038	Tutorial	TE3	1	Tuesday	4,6,8,10,12	12:00

Class	Type	Group	Session	Day of Week	Recurrence	Start Time
GES1038	Tutorial	TE4	1	Tuesday	4,6,8,10,12	14:00
GES1038	Tutorial	TE5	1	Tuesday	4,6,8,10,12	16:00
GES1038	Tutorial	TE6	1	Wednesday	4,6,8,10,12	10:00
GES1038	Tutorial	TE7	1	Wednesday	4,6,8,10,12	12:00
GES1038	Tutorial	TE8	1	Wednesday	4,6,8,10,12	14:00
GES1038	Tutorial	TE9	1	Wednesday	4,6,8,10,12	16:00

Lesson View - LumiNUS x +

luminus.nus.edu.sg/modules/1b25c02a-63c2-4d86-9e9a-9835d7fa9a7e/lessons/9b905740-5a8f-4cccd-a3e2-381ca18877ba

Apps 從 Firefox 匯入的書... Circuit_Breaker-2020 Search Semantics and Prag... Think 53: Food Talk... TED Shane Leaning: Lea... N How should I write... » Other bod... Phua

LumiNUS BETA AY2020/2021, Semester 1, Vacation Phua Chiew Pheng Profile Notification Message Help Logout

MY MODULES MODULE SEARCH CONTENT BANKS RESEARCH RECRUITMENT STUDENT FEEDBACK

GES1038
La Kopi: Forging of the Chinese Singaporean Community
[2020] 2020/2021 Semester 2 Owner

Ov 1 2 3 4 5 6 R 7 8 9 > + Add A Week

Week 1 Mon, 11 January 2021 - Sun, 17 January 2021 ... +
Lecture: Introduction E-lecture via Zoom, Mon, 11 Jan 2021 12:00 - 13:35 ...

Bulk Edit Weeks
Switch to All Weeks View
Disable Learning Flow
Reset Week Period
Reset Learning Flow

Latest Announcements
+ Create An Announcement
No announcements.

Module Overview
Module Settings 
Module Details
Class & Groups
Attendance 

EN ⌂ ⌂ 9:36 AM 6/1/2021

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GES1038

La Kopi: Forging of the Chinese Singaporean Community

[2020] 2020/2021 Semester 2

Owner

Task Report

TOOLS

Announcements

Chat Room

Conferencing

Consultation

Files

Forum

Gradebook

Multimedia

Poll

Quiz

Survey

SCORM

Conferencing



Please pre-warn the students in your class if your sessions are recorded and their faces will be visible in the recording if they have turned on their video. Inform your students that the recordings are solely for the purpose of making the sessions accessible for revision or to those students who are unable to attend the sessions.

Note:

1. Maximum participants size is 300 per meeting.

[Upcoming](#)[Previous](#)

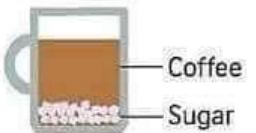
Meeting Name	Date & Time	Duration (HH:MM)	Meeting Passcode	Created By	Status	...
L1 (GES1038) - 11/01/2021 - 12:00 Meeting ID: 84025794219	11 Jan 2021 12:00 pm	02:00	Phua Chiew Pheng	Upcoming	...
L1 (GES1038) - 18/01/2021 - 12:00 Meeting ID: 89256581901	18 Jan 2021 12:00 pm	02:00	Phua Chiew Pheng	Upcoming	...
L1 (GES1038) - 25/01/2021 - 12:00 Meeting ID: 82934167152	25 Jan 2021 12:00 pm	02:00	Phua Chiew Pheng	Upcoming	...
L1 (GES1038) - 01/02/2021 - 12:00 Meeting ID: 89181864011	1 Feb 2021 12:00 pm	02:00	Phua Chiew Pheng	Upcoming	...

La Kopi: Forging of the Chinese Singaporean Community



GES1038

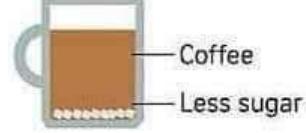
How to order kopi



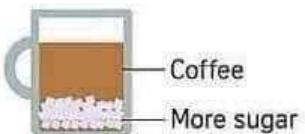
Kopi O



Kopi O
Kosong



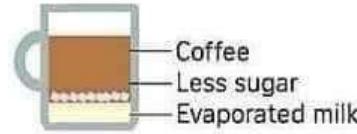
Kopi O
Siew Dai



Kopi O
Ga Dai



Kopi C



Kopi C
Siew Dai



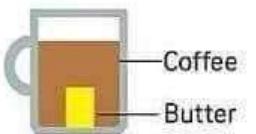
Kopi C
Ga Dai



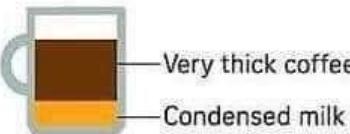
Kopi



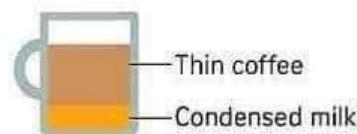
Kopi Gao



Kopi
Gu Yu



Kopi
Di Lo



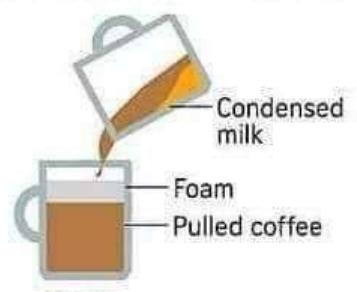
Kopi
Poh



Kopi
Peng



Kopi Sua
Two orders of the same type of coffee



Kopi
Tarik

CA 100%

- Tutorial participation – 20%
 - Group presentation?
- Critical review (due 15 March 2021, before 12 pm) - 20%
Word limit: 1000 words
- Individual research essay (due 19 April 2021, before 12 pm) – 40%
 - The topic will revolve around _____ *you and your own dialect group*
 - Word limit: 2000 words
- Final Quiz (12 April 2021) - 20%
 - Open book quiz
 - MCQ & MRQ

GE modules in NUS

- GEH-Human Cultures pillar
- GEQ-Asking Questions pillar
- GER-Quantitative Reasoning pillar
- GES-Singapore Studies pillar
- GET-Thinking and Expression pillar

Singapore Studies aims to strengthen a student's understanding of the economy, geography, history, politics, and society of Singapore. The modules are designed to expose students to different perspectives on the critical issues confronting Singapore, and a deep appreciation of the conditions affecting decision-making in a Singapore operating within a regional and global context.

Singapore a rare, precious example of harmonious multiracial, multi-religious society: PM Lee



Prime Minister Lee Hsien Loong with members of the Inter-Religious Organisation. PHOTO: FACEBOOK/LEE HSIEH LOONG

Bilahari Kausikan: S'pore unique in Southeast Asia for sticking to multiracial meritocracy principle

A completely different Singapore would have resulted otherwise.

Kayla Wong | July 25, 10:43 pm

109



GES modules in NUS

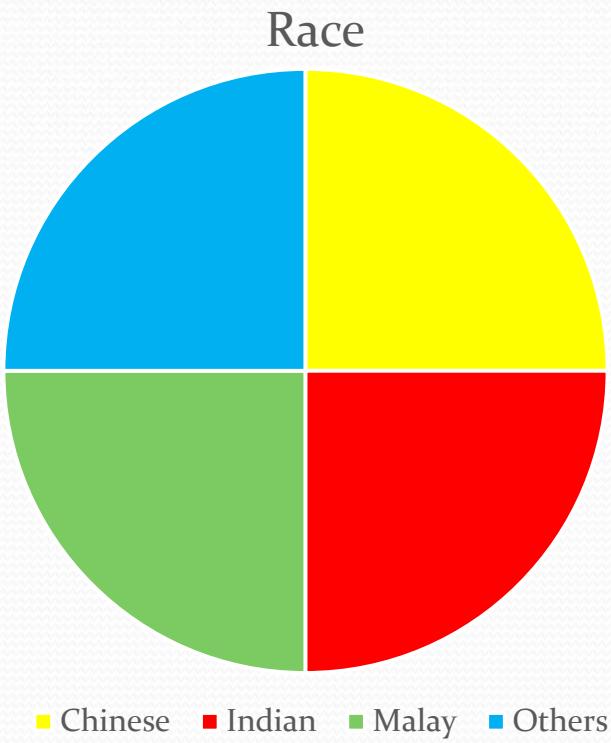
<u>GES1000</u>	LABOUR LAW IN SINGAPORE
<u>GES1000T</u>	LABOUR LAW IN SINGAPORE
<u>GES1001</u>	EMPLOYEE MANAGEMENT IN SPORE
<u>GES1001T</u>	EMPLOYEE MANAGEMENT IN SINGAPORE
<u>GES1002</u>	GLOBAL EC DIMENSIONS OF SPORE
<u>GES1002T</u>	GLOBAL ECONOMIC DIMENSIONS OF SINGAPORE
<u>GES1003</u>	CHANGING LANDSCAPES OF SINGAPORE
<u>GES1004</u>	THE BIOPHYSICAL ENV OF SPORE
<u>GES1005</u>	EVERYDAY LIFE OF CHINESE SINGAPOREANS: PAST & PRESENT (TAUGHT IN ENGLISH)
<u>GES1006</u>	SINGAPORE AND INDIA: EMERGING RELATIONS
<u>GES1007</u>	SOUTH ASIA IN SINGAPORE
<u>GES1008</u>	ETHNICITY AND NATION-BUILDING: SINGAPORE AND MALAYSIA
<u>GES1009</u>	SINGAPORE'S BUSINESS HISTORY
<u>GES1010</u>	NATION-BUILDING IN SINGAPORE
<u>GES1011</u>	THE EVOLUTION OF A GLOBAL CITY-STATE

<u>GES1026</u>	URBAN PLANNING IN SINGAPORE
<u>GES1027</u>	TAXATION AND THE SINGAPORE MIRACLE
<u>GES1028</u>	SINGAPORE SOCIETY
<u>GES1029</u>	SINGAPORE FILM: PERFORMANCE OF IDENTITY
<u>GES1030</u>	SINGAPORE AND THE SEA
<u>GES1031</u>	CULTURE AND COMMUNICATION IN SINGAPORE
<u>GES1032</u>	SINGAPORE, THE CAMPAIGN NATION
<u>GES1033</u>	WHO MOVED MY OB MARKERS?
<u>GES1034</u>	WE THE CITIZENS - UNDERSTANDING SINGAPORE'S POLITICS
<u>GES1035</u>	SINGAPORE: IMAGINING THE NEXT 50 YEARS
<u>GES1036</u>	THE ARTS IN SINGAPORE TODAY
<u>GES1037</u>	A HISTORY OF SINGAPORE IN TEN OBJECTS
<u>GES1038</u>	LA KOPI: FORGING OF THE CHINESE SINGAPOREAN COMMUNITY
<u>GES1039</u>	CULTURAL PERFORMANCES AND PRACTICES IN SINGAPORE



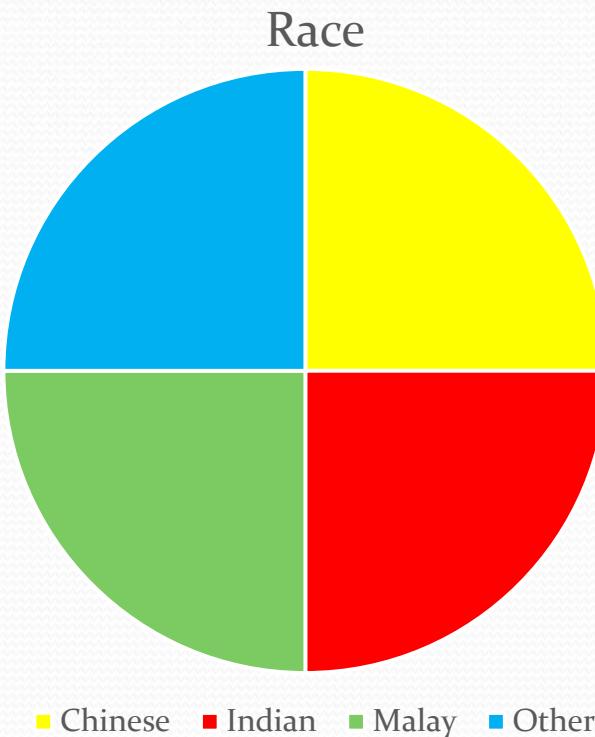
INTRODUCTION: ETHNIC DIVERSITY, IDENTITY AND EVERYDAY MULTICULTURALISM IN SINGAPORE¹

Mathew Mathews



HISTORY OF SINGAPORE'S ETHNIC DIVERSITY & CULTURE

Singapore's ethnic diversity was realised not long after the British established Singapore as a free port in the early 19th century. The economic opportunities arising from a port without the usual tariffs found elsewhere, quickly attracted migrants from China, India, the Malay Peninsula, the Indonesian archipelago, Europe and other places.² The



Since the British were not concerned about nation building, they had little incentive to oversee the integration of the population.⁸ Early colonial administration of the island involved settling the different ethnic communities at different places on the island. The colonial administration, in a divide-and-conquer strategy,⁹ looked to well-respected individuals from the different communities to manage the needs of their respective communities. Keeping the communities separate had its advantages for capitalist enterprise on the island. As European employers were told, “To



Luncheon



Let's be a cultural melting pot, not bowl of salad



Artemis Grill's spicy Iberico pork presa. Artemis



April 23, 2013 ·

...

Many countries are a melting pot where many different cultures melt together into one, but Singapore might be better compared to a dish of 'rojak'. Each culture retains its unique characteristics even as they come together and complement one another. Check out this commentary on our Singapore identity and how our man-made unique 'rojak' culture was created. Would you agree with this analogy? Do you prefer Singapore to be a homogenous melting pot or 'rojak'?



Our SG Conversation | In the press: Choosing the better angels of our nature

In Singapore, identity has always been fragmented. As we did in the past, we must continue to see being...

OURSGCONVERSATION.SG

Singapore's approach to diversity has created a distinctive identity across ethnic groups: PM Lee Hsien Loong

PUBLISHED MAY 19, 2017,

- Singapore is not a melting pot, but a society where each race is encouraged to preserve its unique culture and traditions, and appreciate and respect that of others, Prime Minister Lee Hsien Loong said on Friday (May 19).

PRESERVATION OF ETHNIC AND CULTURAL IDENTITY

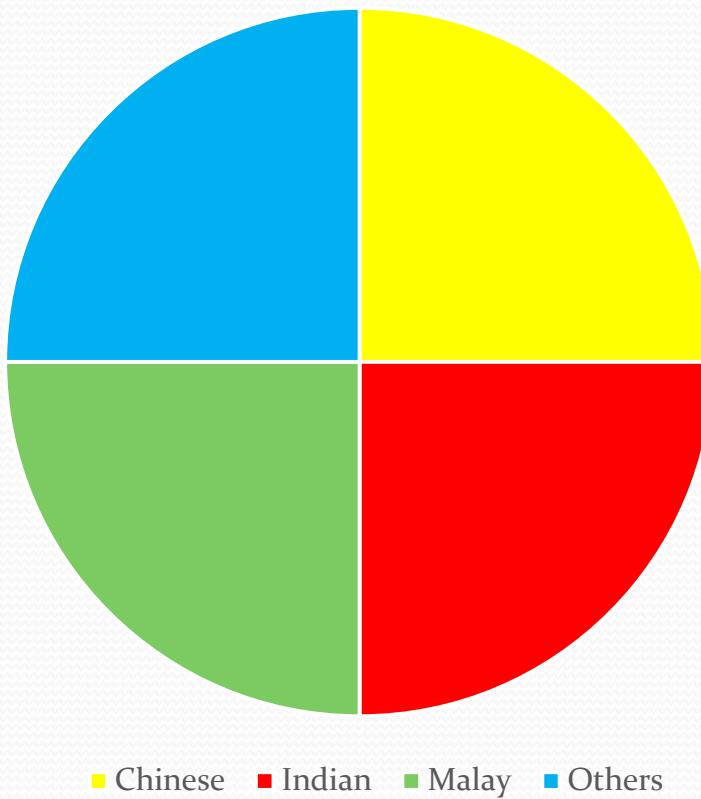
The past few years have seen the opening of a number of sites dedicated to the preservation and propagation of ethnic identity. The Malay Heritage Centre was re-opened after a major revamp in 2012, the same year the Eurasian Heritage Centre was established. In 2015, the Indian Heritage Centre was officially opened and most recently in 2017, the Singapore Chinese Cultural Centre (SCCC). The establishment or reinvigoration of these cultural institutions in recent years highlights the ongoing importance the Singapore government places on a cultural identity linked to ethnicity.

Some contend that as the developed world is becoming more post-racial, cultural institutions further entrench ethnic identities and detract from the goal of building a strong national identity. But for many Singaporeans, there is no contradiction in embracing a strong Singaporean identity and yet taking pride in their own ethnic or linguistic background. In a 2013 survey of race, religion and language conducted by the Institute of Policy Studies, which polled over 4,000 Singaporean residents, when respondents were presented with a list of possible identity markers and asked to rate how important each of these were to their overall sense of self, 79 per cent of respondents rated the Singapore identity as important.¹⁹ Most of these respondents similarly rated a race identity as important too.

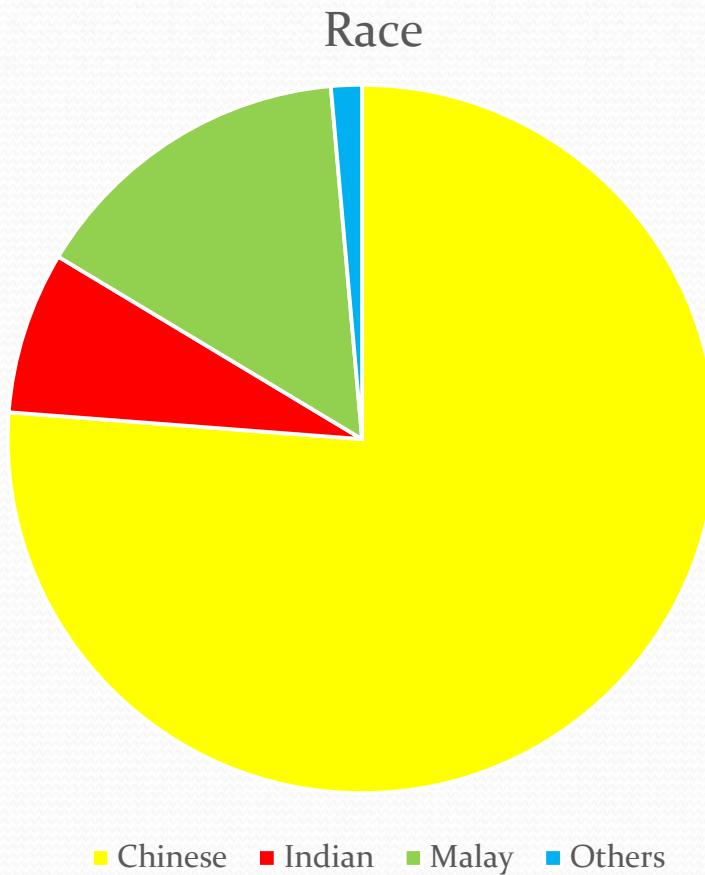


There are 2 assumptions being made by the CMIO model

Race



Assumption 1: Everyone within the race is homogenous
Assumption 2: Every race has equal proportions



 Since Singapore has such a dominant chinese majority, are we a chinese society?

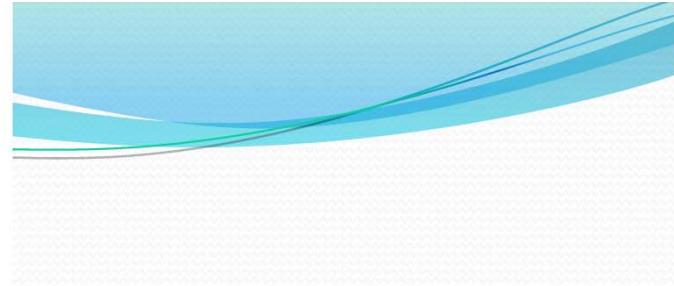


PRIME MINISTER'S OFFICE

Idealism

- The last point concerns his reputation as the complete political pragmatist who did not allow idealism to get in the way of what would work in and for Singapore. He was a pragmatist, yet in a very deep sense he was an idealist. He was obsessed with not only what would work in Singapore, but what the feel and timbre of our society should be. This is well illustrated by his approach to the language policy. In a population comprising 75% Chinese, the easiest way to ensure political support and electoral support would have been to champion Chinese language and, behind that, Chinese chauvinism.
- He was convinced that for our nation to be distinct and different from other nations we had to be multi-lingual with English as the main language of administration and commerce. But each racial group must maintain its cultural identity with their mother tongue as a second language. To convert Chinese schools into national type schools and push for Mandarin against Chinese dialects were the acts of an idealist not the acts of a pragmatist.

TRANSCRIPT OF A PRESS CONFERENCE GIVEN BY THE
PRIME MINISTER OF SINGAPORE, MR. LEE KUAN YEW, AT
BROADCASTING HOUSE, SINGAPORE, AT 1200 HOURS
ON MONDAY 9TH AUGUST, 1965.



I would like finally, if I may, just to speak not to you but really to the people of Singapore. I have been so busy in the last few days, I haven't had the time to compose my thoughts in writing to tell you what it is all about and why what has happened has happened.

There is nothing to be worried about it. Many things will go on just as usual. But be firm, be calm.

We are going to have a multi-racial nation in Singapore. We will set the example. This is not a Malay nation; this is not a Chinese nation; this is not an Indian nation. Everybody will have his place: equal; language, culture, religion.



Many things will go on just as usual



我告诉你 1951年3月

In the words of Mr. Lee Kuan Yew

- When we became independent in 1965, the Chinese Chamber of Commerce committee came to see me in my office, then at City Hall. They urged me to have Chinese as our national and official language. I looked them in the eye and said, "You must be mad, and I don't want to hear any more of that from you. If you do, you are entering the political arena. I have to fight you. Because Singapore will come apart."



Homes searched, documents seized

Three newsmen held

By LESTER FISHMAN
Singapore Sunday

THREE senior executives of Nanyang Siang Pau were today detained on orders of the Government which accused the Chinese newspaper of having launched "a deliberate campaign to stir up Chinese racial emotions."

The three men are Lee Hock Seng, 38, its former general manager and second son of the late Mr. George Lee whose family owns and controls the daily; the editor-in-chief, Ahmaduddin Teng Tan Cheng, 38, a Chinese Muslim; and senior editorial writer, Li Singku, 38.

They are the newspaper's policy-makers. The Government said in a two-page statement this afternoon to explain their detention.

They were picked up almost simultaneously at their homes of about 3 a.m. by Internal Security Department officers.

Their homes were searched and documents seized.

Deliberate campaign by the Nanyang Siang Pau to whip up Chinese racial emotions: Govt

'Battle cry'

The Government statement said: "Having over the weeks depicted the Government as the expressors of Chinese education and language, it went one step further:

"...that when the Government was accused

"...This is the battle cry that was once used by Malay chauvinists in Singapore against their own racial minorities before they found

"...the Government has taken actions to prevent those men who, under the cover of stirring Chinese language and literature, are setting fire to racial peace, sharpening conflict among races, disrupting and creating strife."

According to the newspaper, the three men were detained last night because they had been "seen to be plotting to stir up racial strife and racial tension."

"This is to do with our recent statements that we must not be afraid to speak up for our race," said Ahmaduddin Teng.

"We have to do this after the Chinese have been discriminated against for so long."

Today, the newspaper's editor-in-chief, Mr. Lee, was brought to the police station to answer charges. Mr. Lee's wife and son also had to leave their home.

Today, the newspaper's editor-in-chief, Mr. Lee, was brought to the police station to answer charges.

Today, the newspaper's editor-in-chief, Mr. Lee, was brought to the police station to answer charges.

\$10,000 win for reader

A SINGAPORE reader has won the \$10,000 grand prize in the \$100,000 Sweepstakes run by The Straits Times World Press. The \$10,000 will be given to the winner's chosen charity.



Operation

In this community-oriented publication, more than 100 offices have representatives from the various local authorities. The offices and staffs are now more mobile and better equipped to meet the needs of the community.



LEE HOCK SENG General manager

AHMADUDDIN TENG Editor-in-chief

LI SINGKU Senior writer

Rogers opens Mid-East mission by calling on Faisal

BY RAYMOND ROGERS

ASSISTANT CHIEF EDITOR

THE SINGAPORE

ASSISTANT CHIEF EDITOR

Urbanising the rural people in Malaysia

BY RAYMOND ROGERS

ASSISTANT CHIEF EDITOR

3 local newspapers spread misinformation under ‘black operations’ & were taken to task in 1971

Nanyang Siang Pau

Chinese daily *Nanyang Siang Pau* was also deemed by the government to have spread misinformation in 1971.

The paper had adopted an editorial stance that glamourised the communist system and worked up the communal emotions on issues related to Chinese language and culture.

Here's what Rajaratnam said of *Nanyang Siang Pau* in 1971:

On Nanyang, he said: "It whipped up Chinese racial emotions. It went out of its way to confirm the allegations of unfriendly external forces that Singapore is becoming a Third China.

"Nanyang's agitation in this respect was not something that was happening in isolation. For some time past, efforts were being made to get the Chinese away from non-communalism to communal thinking.

"For example, not so long ago, a Singapore Chinese party was formed.

ed. Oddly enough, its secretary-general was an Indian who since our action against Nanyang Siang Pau is advocating a civil disobedience campaign against the Government.

"Anyway this party did not get off ground and a few months ago another effort was made to form a Chinese-based party.

"This also came to nothing and more recently another non-Chinese — Mr. David Marshall — came out with a passionate plea for the formation of a new party with Chinese - speaking youths as its core.

"It is odd that non-Chinese should be keener advocates of Chinese parties than the Chinese. Everybody knows that the quickest way to rend Singapore's multi-racial society apart is to let loose communal and racial politics."

The Straits Times, May 16, 1971. Source: NewspaperSG

Four of the paper's top executives were detained under the Internal Security Act in 1971 for periods ranging from a few months to over two years as a result.

A Chinese island in a Malay sea

- Singapore's elder statesman, Lee Kuan Yew, ends the first volume of his autobiography (Lee, 1998: 667) with a map of this region, to which the caption is 'We were a Chinese island in a Malay sea. How could we survive in such a hostile environment?'

Chinese have always acted in interests of wider society

PUBLISHED NOV 9, 2016, 5:00 AM SGT

- The Chinese community, which makes up the majority in Singapore, has always acted in the interests of the wider society, Education Minister (Higher Education and Skills) Ong Ye Kung said yesterday in Parliament.

One example of the community compromising was when it agreed to have English as the state's working language, he added.





Chineseness in Singapore



Re-engaging Chineseness: Political, Economic and Cultural Imperatives of Nation-building in Singapore*

Eugene K. B. Tan

ABSTRACT This article examines the management of Chinese identity and culture since Singapore attained independence in 1965. Due to the delicate regional environment, ethnic Chinese identity has been closely managed by the ruling elites, which have been dominated by the English-educated Chinese. There is the evolution from a deliberate policy of maintaining a low-key ethnic Chinese profile to the recent effort to re-sinicize – in form – the majority ethnic group. The article examines the policy impulses and implications for such a landmark change in reconceptualizing the Chinese-Singapore identity, which can be attributed to the needs of regime maintenance buttressed by Confucian ethos as well as the security and economic demands of nation-building.



Chinese educated vs English educated

The difference between both communities and what are the problems that arise

- esp when english has become the main language

Impressions of the
Goh Chok Tong Years
in Singapore



29

Dilemma and Anguish of the Chinese-Educated

HUANG JIANLI

The governance of independent Singapore is rooted primarily in a particular form of multiculturalism, which is paradoxically premised upon heightened racial awareness and reinvigorated ethnic roots, and characterised by intra-ethnic differentiation of the Chinese majority population into English and Chinese-speaking subgroups. The Chinese-educated (*buixiaosheng*) is an ambiguous category but it commonly refers to those who did not go to English-medium schools but were educated through the Chinese-medium secondary schools and Nanyang University, and view the world through the Chinese cultural lens. They are also differentiated from the majority of the more elderly, less-educated, lower-income, and dialect-speaking Chinese community. Their influence is mainly felt in the cultural and community realms, while national political leadership under the People's Action Party (PAP) has remained very much the prerogative of the English-educated.

The PAP's educational policy has changed constantly. In 1980, Nanyang University, or Nantah as abbreviated by the Chinese community, was dissolved through a merger with the English-medium University of Singapore to form the National University of Singapore (NUS). By 1987, there was a complete changeover to the "national stream" for secondary schools to teach all their subjects in the English medium, except for isolated lessons on Chinese as a second language. These two events technically marked an end to Chinese ethnic education and the production of a Chinese-educated elite, generating feelings of alienation and marginalisation. A concession was made by the government to provide for a few Special Assistance Plan (SAP) schools, which were selected from historically Chinese-medium institutions to allow them to teach Chinese as the first language and to maintain a more visible Chinese cultural presence.

The SAP schools initially gave hope to the Chinese-educated because they appeared to have the potential to produce a new generation of supposedly bilingual students who could still carry the torch of Chinese language and culture and, by straddling the two languages, could perhaps narrow the divide between the Chinese and English-educated. Another

Especially when the Chinese are fragmented

perceived deracialisation
rewarding than expected.

Goh Chok Tong entered national politics in 1976, becoming deputy prime minister in 1985 and prime minister on 28 November 1990, before stepping down on 12 August 2004. By the time he became prime minister, the underlying dynamics and contradictions of the socio-linguistic divisions and educational policy changes had surfaced much more prominently. Some issues were in fact creeping towards centre stage, capturing national attention and revealing the dilemma and anguish of being the Chinese-educated in Singapore.

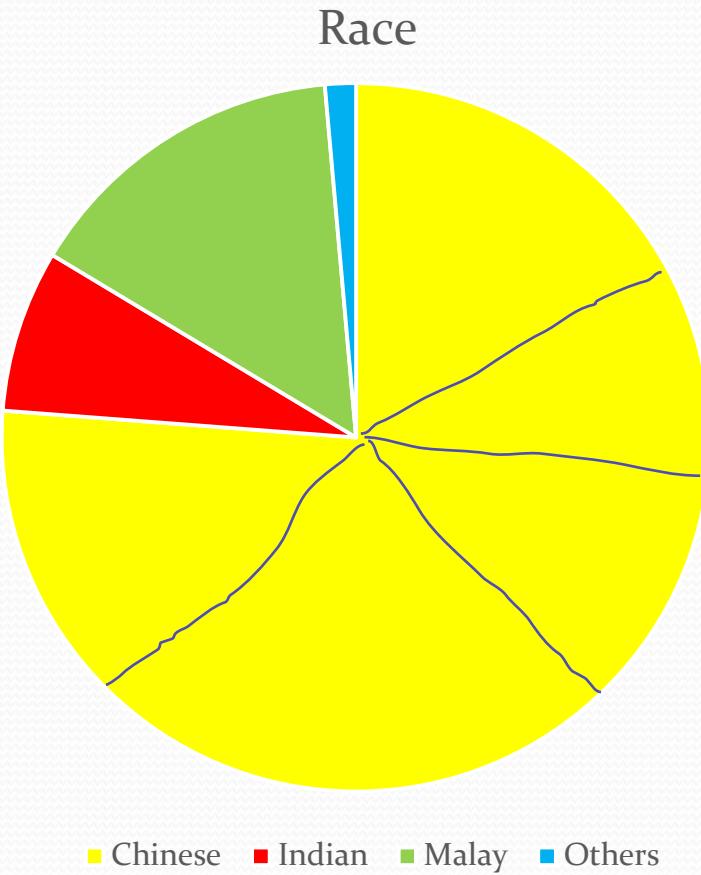
Struggling with Chinese Chauvinism and the Language Divide

In 1990, Singapore formally established diplomatic relations with China after decades of deliberate delay in order to allay the concerns of its Malay-dominant Southeast Asian neighbours, and purportedly also to constrain the growth of Chinese chauvinism within its own Chinese majority population.¹ Ironically, at that time, popular anxiety over that chauvinism was surging towards another peak as a reaction against the PAP's push towards a set of national ideology called Shared Values. Concerned that young Singaporeans were being more rapidly Westernised than other Asian societies, and becoming more individualistic and self-centred, Goh Chok Tong had suggested crafting an ideology that would promote Asian values. Aware that many Singaporeans were worried that the exercise "might become a subterfuge for imposing Chinese Confucian values", he eventually settled on a much more vague agenda of promoting nation above community, society above self, family as the basic unit of society, regard and community support for the individual, consensus instead of contention, as well as racial and religious harmony. A January 1991 White Paper spelled out explicitly that a conspiratorial imposition of Confucianism "was never the Government's intention" and it would not "let the Shared Values lead to Chinese chauvinism".²

The public backlash over Shared Values vis-à-vis Confucianism made the Chinese-educated uncomfortable and defensive. The thick air of suspicion caused Chinese newspaper columnist Frances Low Pooi Fong to lament that some English-educated Chinese were using the word "chauvinism" too readily and it had become "a very powerful weapon" against the Chinese-educated who were merely engaging in deep cultural introspection and legitimately exploring the relationship between language and culture.³ Social tension surfaced again when some floor participants used a public forum of the Chinese Cultural Festival to praise Chinese superiority and to gripe about the decline of Chinese culture, an incident that was immediately condemned in the English press as yet another naked display of Chinese chauvinism.⁴

Goh Chok Tong, in his July 1991 Press Club speech, noted the growing public unease over the perceived resurgence of Chinese chauvinism and a widening cultural divide between the Chinese and English-educated.⁵ He called for "sensitive, sincere and stout-hearted" cultural brokers to reconcile the two. Yet he undermined his own advice by simultaneously pressing on with his Asian values agenda on the basis that "Singapore needs to retain the core Confucian values that have propelled it to economic success", singling out the "core values of thrift, hard work and group cohesion".⁶

Amidst this unease sparked by the Shared Values programme, Goh and his team faced their first general election (GE) battle on 31 August 1991, which ended with a decline in



Ngee Ann Kongsi fund to support Teochews who lost jobs and incomes due to Covid-19



Only Singaporean Teochews aged 21 and above who are currently unemployed qualify for the fund. ST
PHOTO: DESMOND WEE



GRANDMOTHER TONGUE

Language gap between generations



28 Sep - 21 Oct 2017
Sota Studio Theatre, Singapore

ABOUT THE SHOW

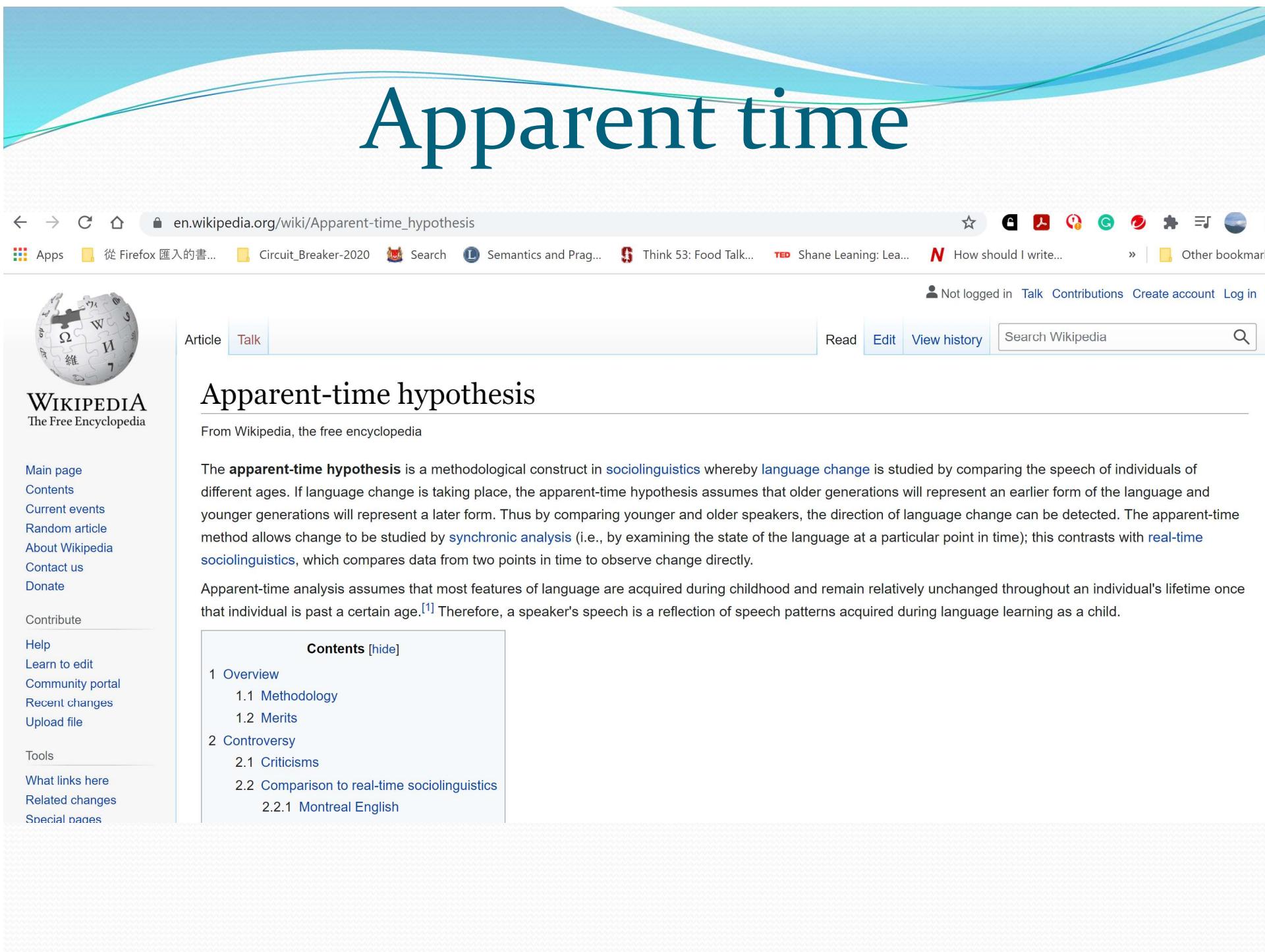
CREATIVE TEAM & CAST

REVIEWS

GALLERY

VIDEO

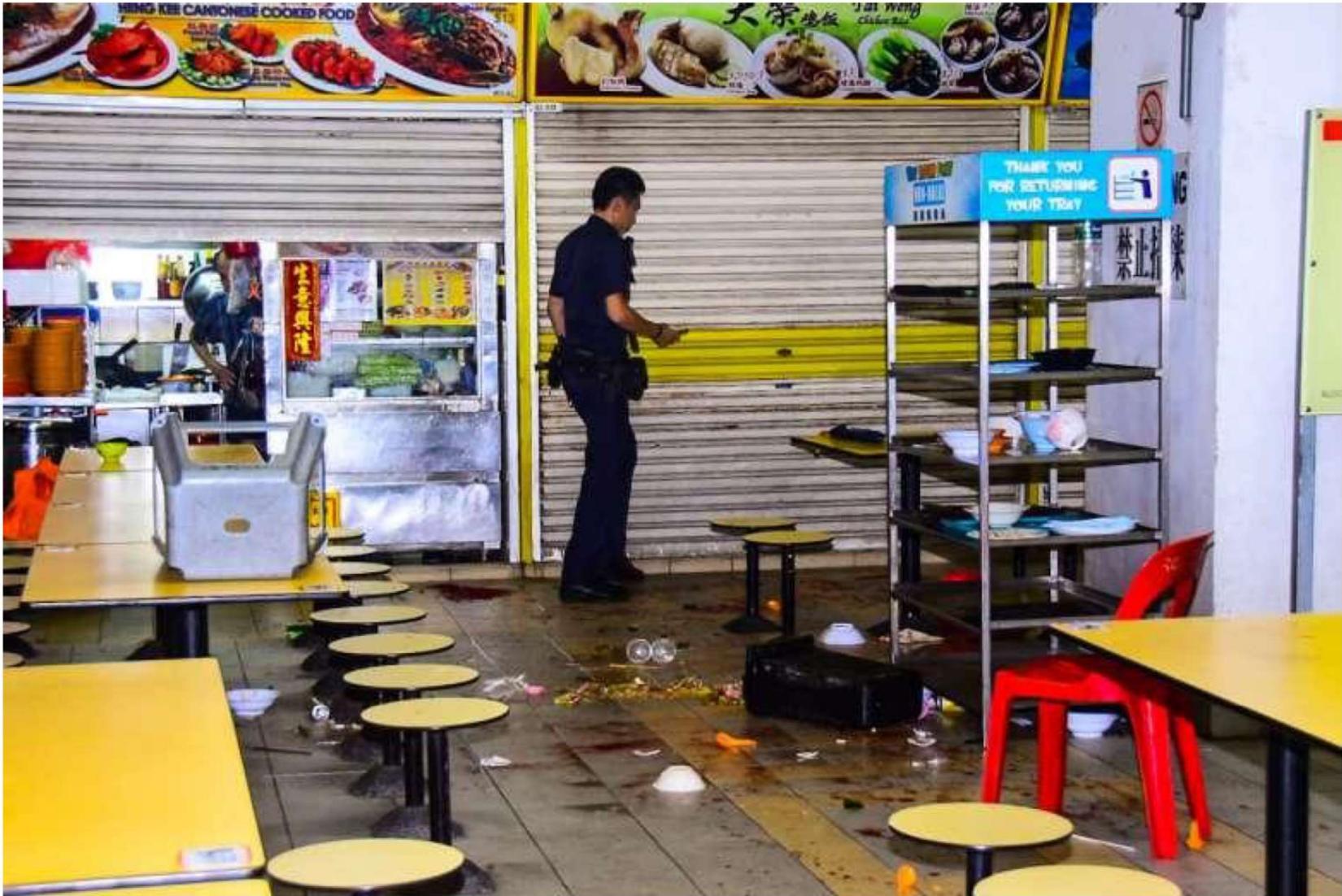
Apparent time





Historically, this is definitely
not true.

Two men injured in Chinatown Complex brawl



Two men were injured in a Chinatown Complex brawl on May 9, 2017. PHOTO: LIANHE WANBAO

CHINESE FIGHT.

The Straits Times, 21 February 1898, Page 2

— CHINESE FIGHT.

YESTERDAY afternoon about 1.30, there was a fight between some Hokien and Teochew coolies at Boat Quay concerning the loading of goods in a tongkang. Five men were arrested, three of whom have been sent to hospital.

Last time, news will be reported by dialect groups instead of just the race

BATTLE OF THE CLANS.

The Straits Times, 14 November 1906, Page 7

FIERCE FIGHTING BETWEEN HOKIENS AND TEOCHEWS.

Chinese Rioting.

Police Inspector's Gallant Conduct.

SHOPS LOOTED AND POLICEMAN STABBED.

Serious rioting occurred in different parts of the town yesterday afternoon among **Hokien** and **Teochew** Chinese.

For some days bad feeling has existed between these two classes and matters were brought to a head about eight o'clock yesterday morning when a fight was started among a number of boatmen at Boat Quay. The **Hokien** and **Teochew** crews of two "twakows" quarrelled as to who should have a certain berth at the quay, and resorted to blows. In a few minutes about three hundred Chinese were fighting desperately with sticks and poles.

Prison For Hokkien Who Escaped From Lock-Up

The Singapore Free Press and Mercantile Advertiser, 21 September 1939, Page 5

*Prison For **Hokkien** Who Escaped From Lock-Up*

"I SAW the **Teochew** man escaping and I couldn't resist the temptation of following him."

This statement was made by Tan Cheong, a 23-year-old **Hokkien**, in the Singapore Third Police Court, yesterday, when asked by the magistrate, Mr. J. Fletcher-Cooke, if he had anything to say before sentence was passed on him for his escape from the lock-up of the court on the afternoon of Aug. 31.

Tan Cheong was sentenced to two months' rigorous imprisonment. It was revealed he had no previous criminal record.

eresources.nlb.gov.sg/infopedia/articles/SIP_104_2005-01-25.html

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Hokkien-Teochew Riots (1854)



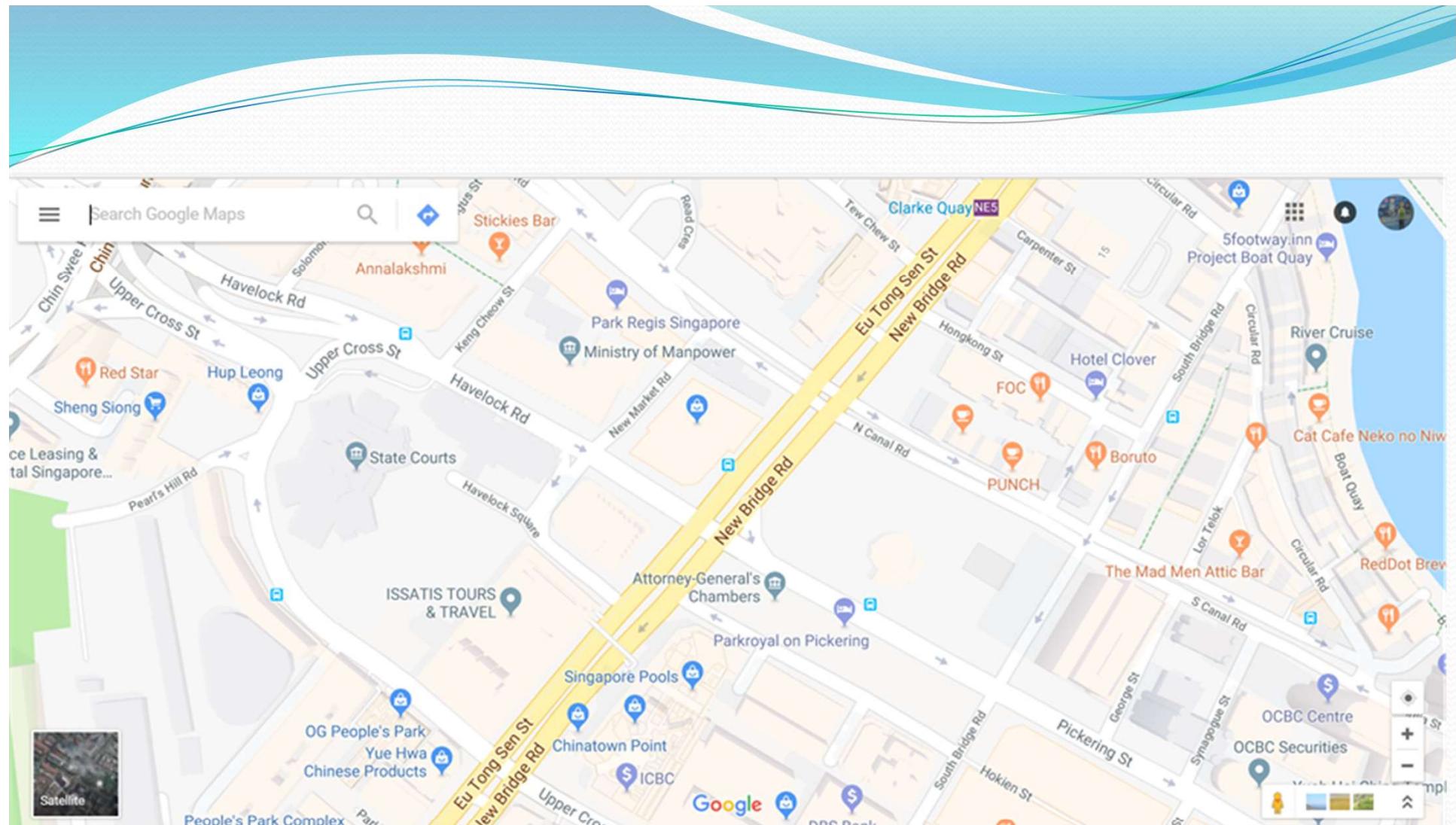
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The Hokkien-Teochew Riots, also known as the Great Riots of 1854 or the Five Catties of Rice Riots, began on 5 May 1854. The riots stemmed from conflicts between the [Hokkien](#) and [Teochew](#) communities in Singapore. It was also suggested that secret societies were involved in the riots, especially the Ngee Heng (Ghee Hin) society, which had splintered into Hokkien and Teochew branches, but the extent of their involvement is uncertain.¹ The riots lasted for at least 10 days, and led to the death of approximately 500 people and the destruction of some 300 homes. The riots are considered to be one of the most severe outbreaks of violent conflict within the Chinese community in 19th-century Singapore.²





Remnants of the past

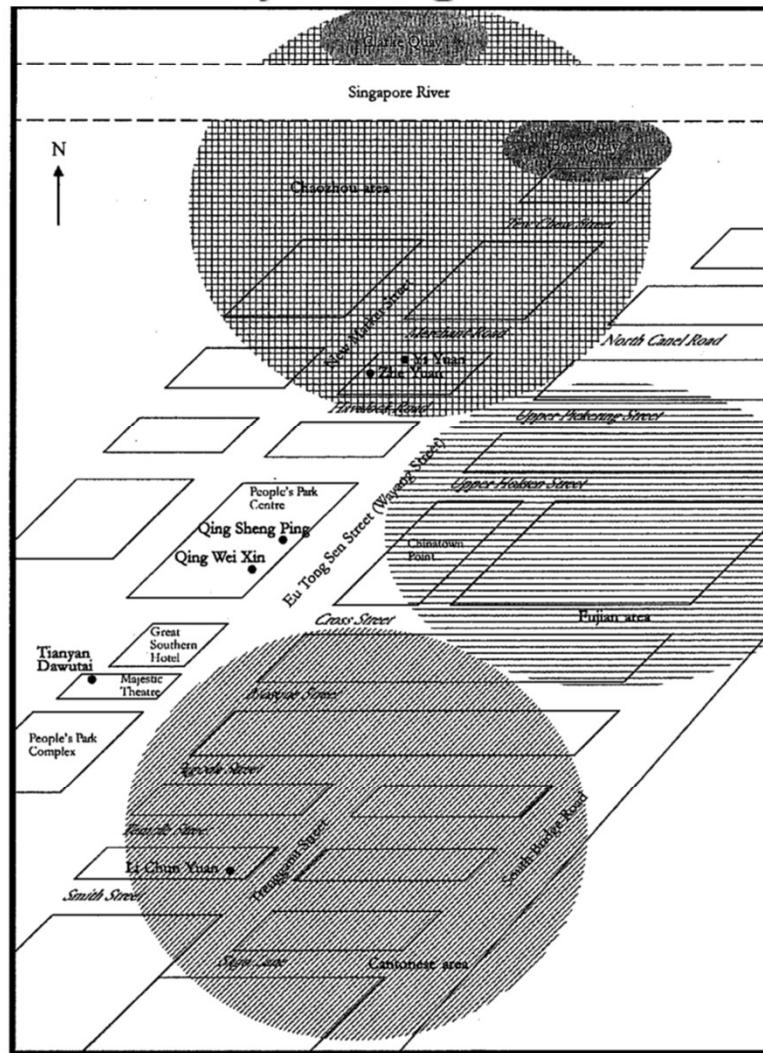


Chin Hin Street

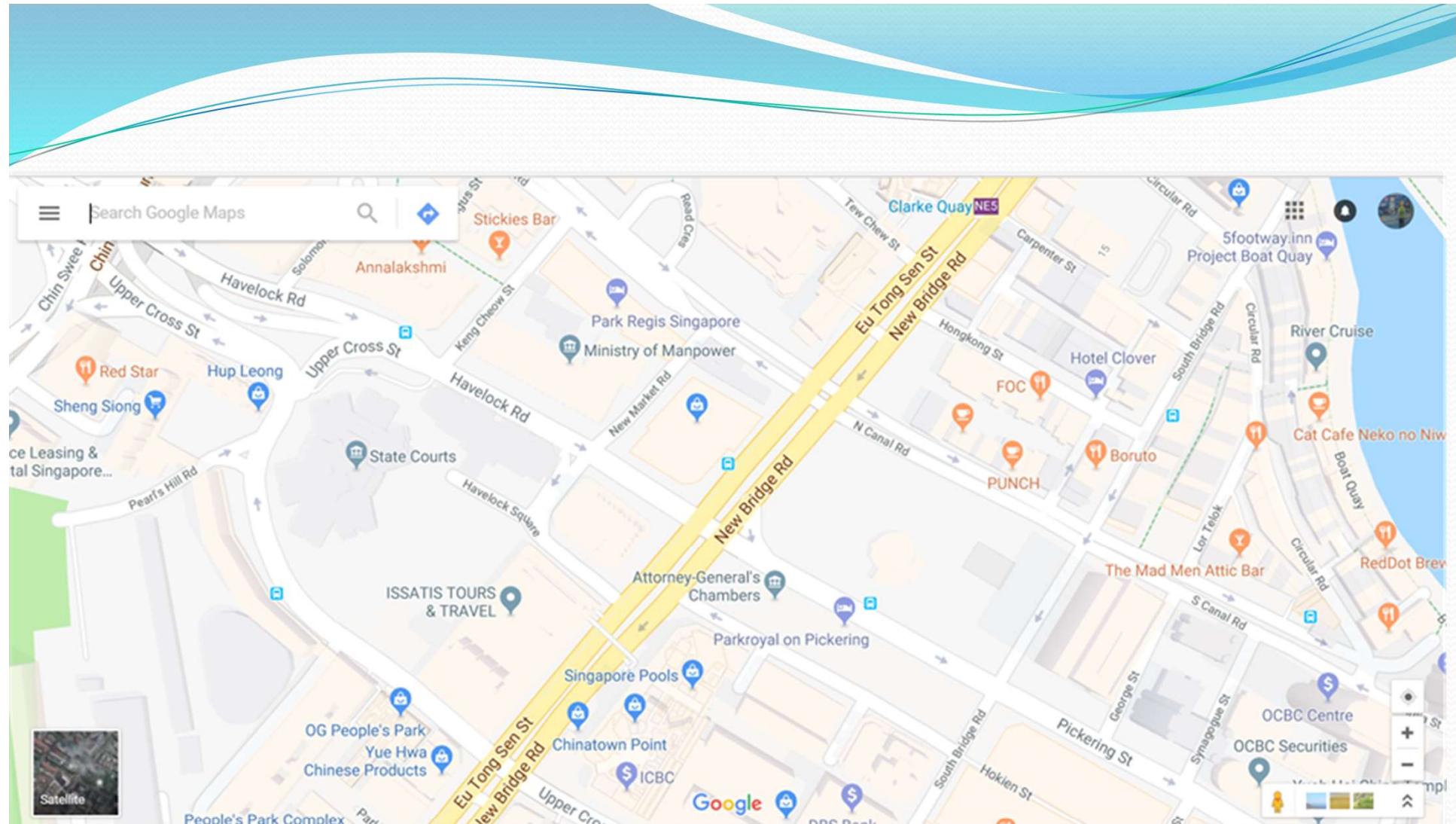


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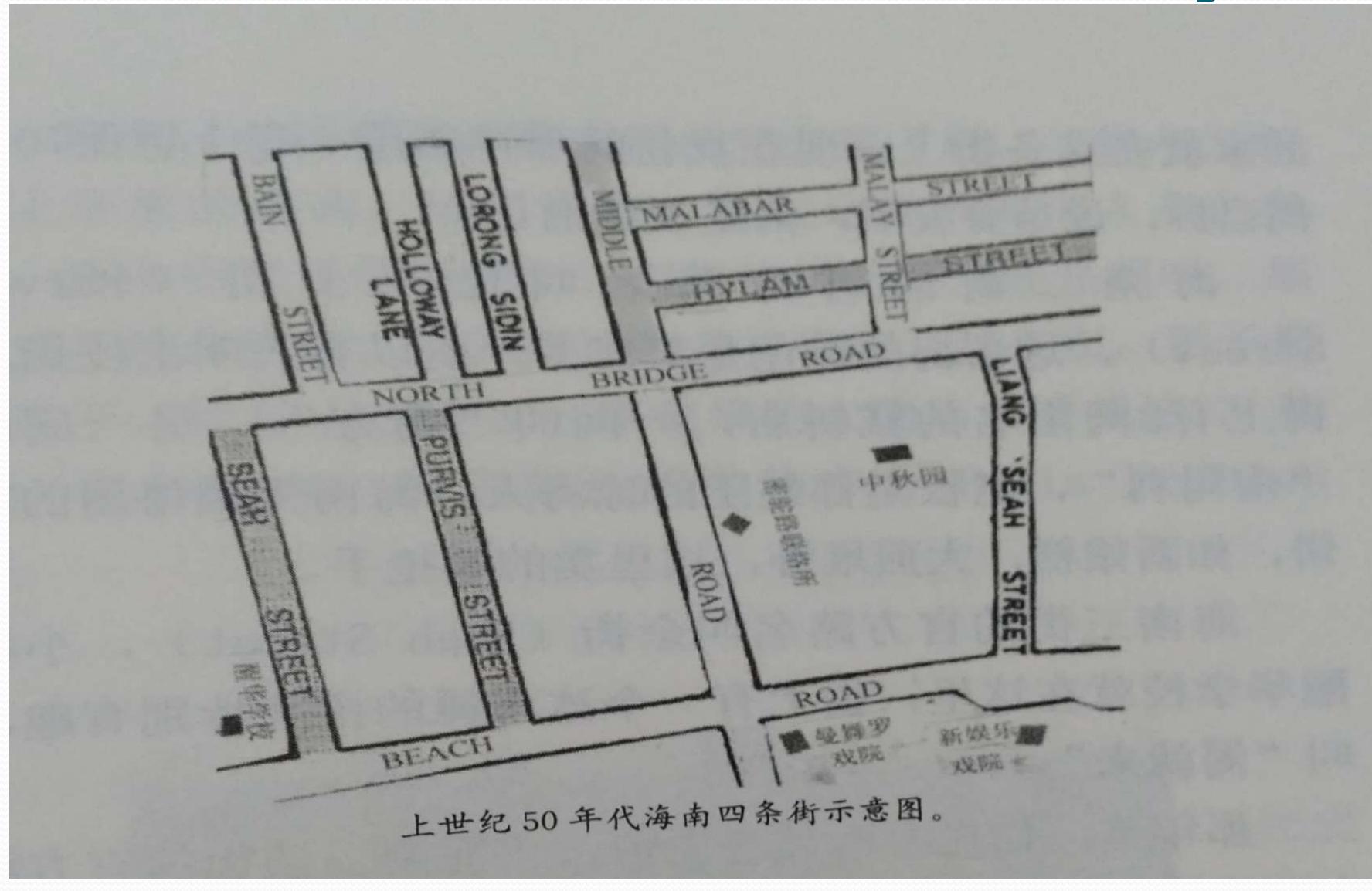
After Raffles marked out the land areas in Chinatown in the early nineteenth century, Chinatown was defined largely by the three largest Chinese communities in Singapore, namely Fujian, Chaozhou, and Cantonese (this pattern was only disrupted in the late 1960s when mas-



Map 1: Chinatown in Singapore, showing distribution of Chinese ethnic communities and Chinese opera theatres (adapted from Tang 1976, 141).



Hainanese Community





History [edit]

Hainanese community and enclave [edit]

Of the Chinese dialect groups that occupied the area of Middle Road, the Hainanese community was the largest. Its enclave was adjacent to European churches, army camps and the Raffles Hotel, and extended from the seashore along Beach Road westwards towards North Bridge Road.^[2] The three streets that run perpendicular to these two – Middle Road, Purvis Street and Seah Street were respectively called Hainan First Street, Hainan Second Street and Hainan Third Street by the Hainanese and other Chinese communities.^[3]

The first Hainanese settler was recorded as Lim Chong Jin, who arrived in Singapore in 1841.^[4] By 1881, the Hainanese had constituted about 10% of the local Chinese population numbering 8,319.^[5] The Hainanese worked mainly in service-related industries and operated provision shops, ship-chandling and remittance services, hotels and coffee shops.^[6] It was in the "food" business that would bring them most regional fame.^[7] Ngiam Tong Boon, a Hainanese bartender working at Raffles Hotel concocted a gin tonic called *The Singapore Sling* in 1915. At Nos. 51–53 Middle Road (now demolished), Wong Yi Guan adapted a rice dish served with chicken, which made famous by his apprentice Mok Fu Swee through his restaurant, *Swee Kee Chicken Rice*. Later, this dish would be "re-exported" elsewhere in the region as Hainanese chicken rice.^[8] It is generally acknowledged that the Hainanese brewed the best coffee in *kopitiams* (cafes) of Southeast Asia.^[3] Some turned into successful franchise business such as *Ya Kun Kaya Toast* founded by another Hainanese, Loi Ah Koon in 1944.

The Hainanese Association of Singapore, *Kheng Chiu Hwee Kuan* and clan temple building was built in 1857 in three adjoining shop houses along No. 6, Malabar Street.^[9] In 1878, it moved to its present location along Middle Road, and later underwent renovations in 1963. The main deity of this temple was *Tian Hou* (or *Ma Chor*), the goddess of safe passage at sea. The temple has a wealth of valuable artefacts such as couplet scrolls by famous personalities, rare bronze guard of honour, stone tablets and inscribed boards.^[10]

Besides the main association and temple complex, an estimate of 21 additional sub-clan associations can be found along three connecting streets, mainly around Seah Street, differentiated not only by origin district on Hainan island, but also in combination with clan surnames.^[7] Hylam Street, (Transliteration for "Hainan") was named for the early Hainanese settlers that lived along Malabar Street. In early 1900s, the Hainanese community had || 英 ⚡ •, 繁 ☺ ☽ ☽



heartlandtourist.wordpress.com/2016/06/15/middle-purvis-and-seah-streets-home-to-the-hainanese-people/

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HISTORY AND CULTURE, ROADS, DISTRICTS AND ESTATES, SOCIETY, SOUTH SINGAPORE, TOURING THE TOWN

Middle, Purvis and Seah Streets, home to the Hainanese People

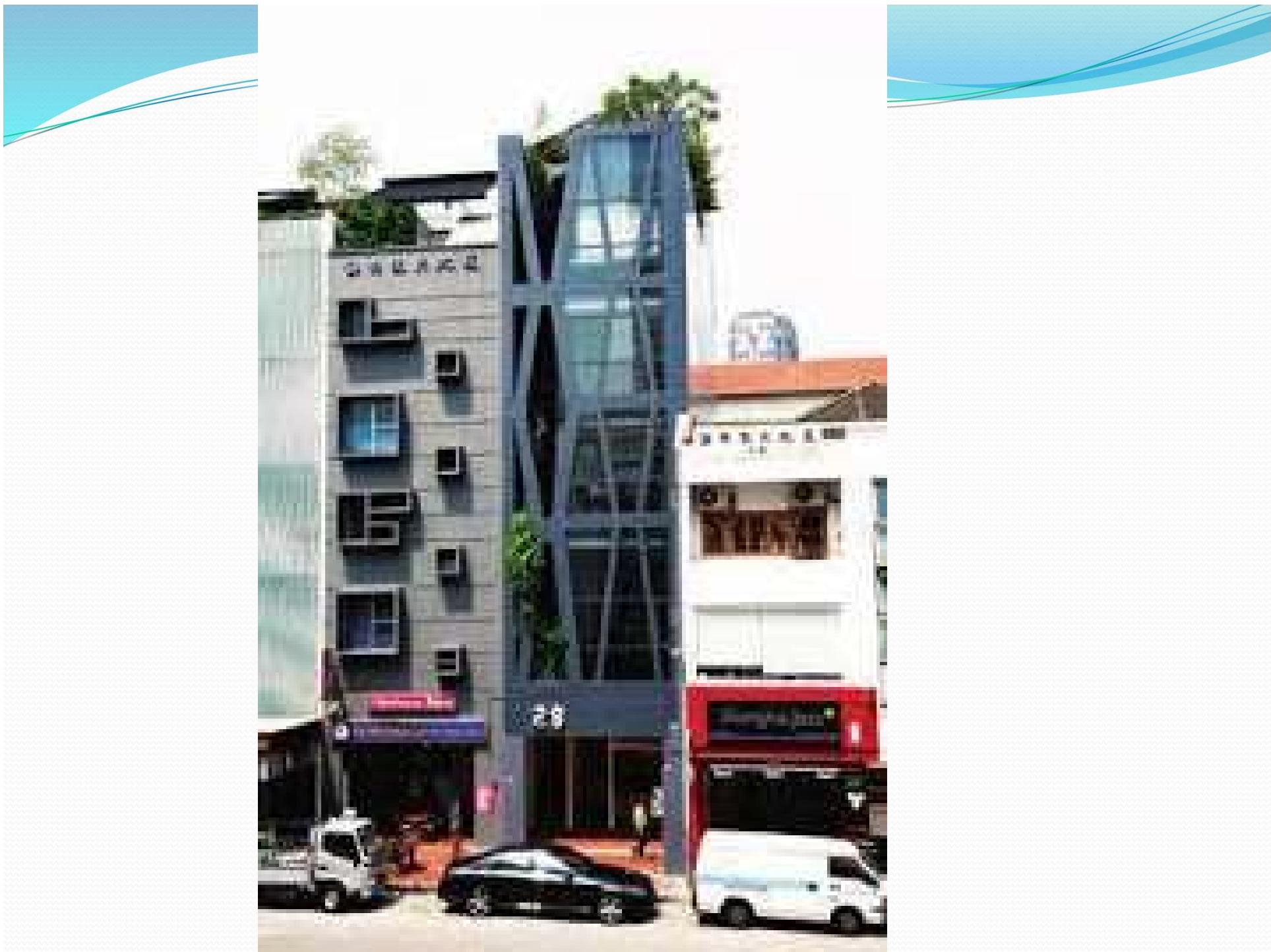
While most Singaporean Chinese will know of Hainan (okay maybe not), most will have a better idea of the Hainanese people. The Hainanese people in Singapore are better known for their food. Singaporeans of Hainanese ancestry number about 3.5 % of the total local population. Most come from either Wenchang or Haikou on Hainan island.

Unlike the Teochews, Hokkiens and Cantonese who flooded the island and the surrounding peninsula when these shores were open to immigrants, the Hainanese were relative late comers and only arrived on the island in the 1910s finding work as shop assistants, waiters, chefs and other staff members within the hospitality sector. It was these people who were the ones who cooked for the British colonials, and these people who developed Singaporean "Western" food. A prominent example of a coffeeshop still in service today is the

Close and accept



(瑞记鸡饭, Middle Road. NAS c.1950s)





singapore

Singapore's seventh nature park opens in Thomson, with site of former village on its grounds



A system that warns motorists when animals are crossing the road is being trialed along Old Upper Thomson Road. This was announced at the official opening of Thomson Nature Park. Vanessa Lim reports.

By [Matthew Mohan \(/author/10386142\)](#)
11 Oct 2019 10:59AM
(Updated: 12 Oct 2019 07:58AM)

SINGAPORE: The 50-hectare Thomson Nature Park was officially opened on Friday (Oct 11), becoming Singapore's seventh nature park.

Located east of the Central Catchment Nature Reserve and buffered by Old Upper Thomson Road, the park houses the ruins of the former Hainan Village, offering visitors a glimpse into life in Singapore in the 1960s.

Teochew clan celebrates 90th birthday in Yishun heartland



Deputy Prime Minister Heng Swee Keat speaking at the Teochew Poit Ip Huay Kuan's 90th anniversary celebrations at MPC@Khatib on Oct 26, 2019. PHOTO: LIANHE ZAOBAO

*CHINESE
DIALECT
GROUPS:
TRAITS and TRADES*

Edited by

Thomas T W Tan

Opinion

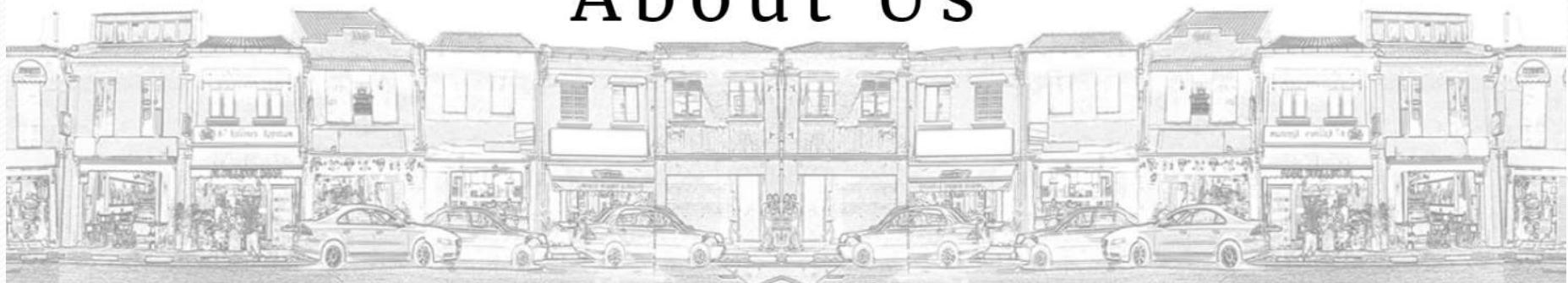




Hainanese



About Us



HISTORY & TODAY

Located along the busy streets of Killiney Road, the existing shop front was founded in late 1919. Back then, while it was an antiquated yet humble shop, its famous bread toast and warm beverages were popular among many. Though it was just an ordinary Hainanese Kopitiam, it promised well-brewed coffee and tea, not to mention traditional charcoal-grilled bread toast. Mr. Woon, a regular customer of the shop, loved it so much that he wished to own it. In 1993, the dream became reality when he finally bought the shop, renovated it and renamed it 'Killiney Kopitiam'.

When Mr Woon Tek Seng took over the reins of management, he believed that it was crucial to uphold the legacy. Despite major renovations to the shop front, the present coffee shop retains the traditional working style and influence. A key factor, for which he is very grateful, lies in the three workers who have stayed on and helped him, by means of passing on their skills in making good kaya, bread toast, coffee and tea.



THE YA KUN STORY

History

History

Vision & Mission

Our History

The year was 1926. Clutching a black wooden suitcase, 15-year-old Loi Ah Koon scrambled frantically on board an old Chinese junk poised to set sail from Hainan Island to Singapore. After what seemed like an endless sojourn in the South China Sea, Ah Koon finally tumbled out onto Singapore soil, uncertainties swirling around in his head. Knowing neither kith nor kin, he naturally gravitated towards the local Hainanese community. It was there that he was introduced to work as an assistant in a Hainanese coffeestall.

Quick and nimble of mind, Ah Koon picked up the tricks of the trade fast. Before long, he could hear the happy jingling of his meagre earnings in his khaki shorts' pockets. That did more than delight him. It aroused the entrepreneurial spirit in him. He partnered 2 fellow Chinese immigrants to start their own coffeestall business at Telok Ayer Basin. However, the partners later decided to venture elsewhere on their own. Ah Koon was then left to fend for himself.





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ABALONE
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Hainanese Pork Chop Recipe: Hainanese Curry Rice Series

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LESLIE TAY**

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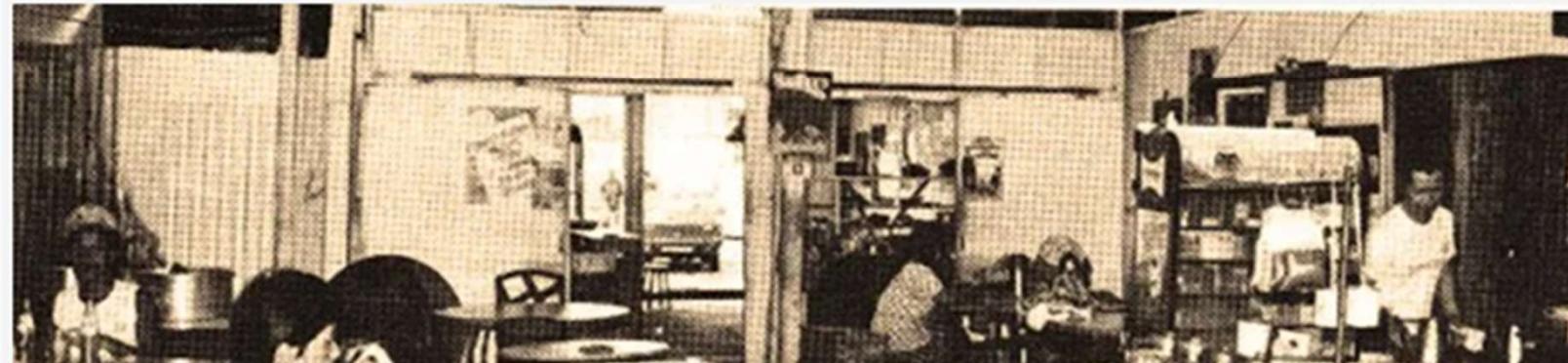
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The Hainanese started S'pore's kopitiam culture & created fusion food

You can thank them if you love eating.

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TODAY

No change in prices of coffee and tea, says Foochow association

By LOUISA TANG

Published 08 MARCH, 2016

UPDATED 09 MARCH, 2016

SINGAPORE — Some 400 coffee shops under the Foochow Coffee Restaurant and Bar Merchants Association said they have not increased the prices of coffee and tea, a day after it was reported that more than 100 coffee shops had done so because of rising rental and manpower costs.

However, the association declined to commit to whether it would do so in the near future, its vice-chairman Hong Poh Hin said, adding that a cup of coffee at the association's coffee shops costs between S\$0.80 and S\$1.20, while rental prices have remained "quite stable or have even gone down" for its members.

Coffee Shops

Hainanese vs Foochow

- In the postwar period. More than eighty per cent of the coffee-shops in Singapore were owned by Hainanese and Foochows. Both were migrant Chinese groups from mainland China, who entered the coffee-shop business as a response to difficulties in obtaining employment. By the 1950s there were reportedly more than 2,000 Hainanese and Foochow coffee-shops throughout Singapore.¹⁸

¹⁸ ‘They Fear these Hawkers’, Singapore Free Press, 22 Jan. 1953



Which dialect group dominates the tea trade in Singapore?

Hokkien?



AND



NEGE ANN PRIMARY SCHOOL



義安小学

AN ESTABLISHMENT OF NGEE ANN KONGSI

義安公司主辦



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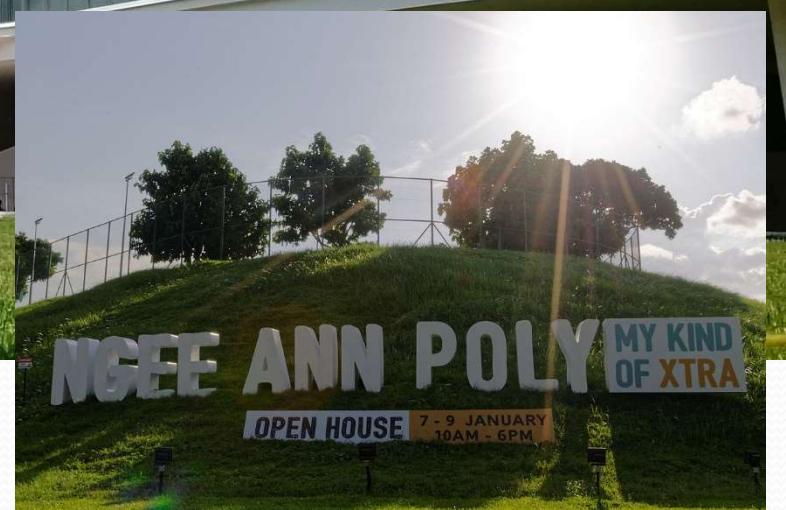
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萬安公司

The Major Arms Company

Ngee Ann Kongsi

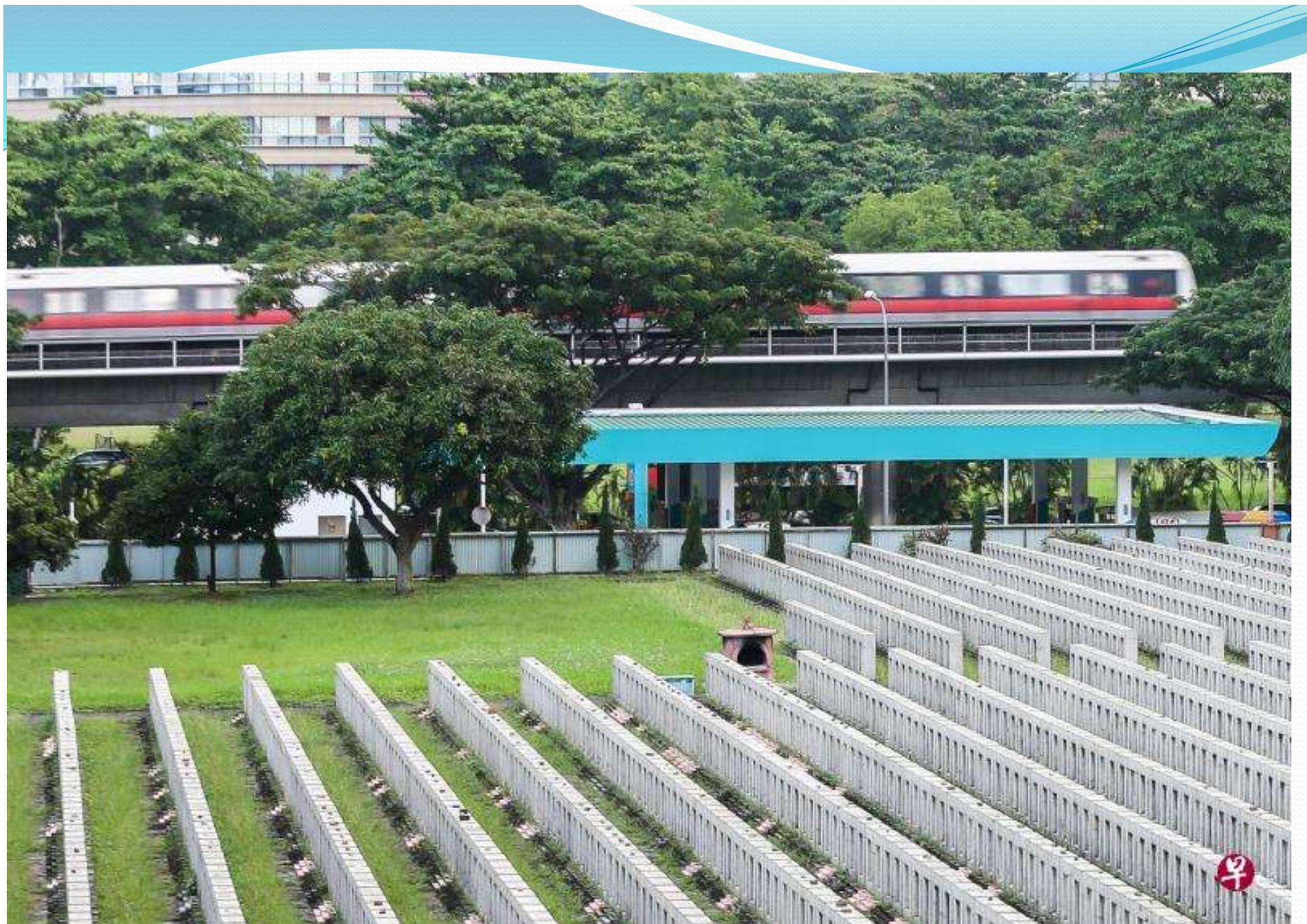
- The Ngee Ann Kongsi, a charitable association representing the Chinese Teochew community, was incorporated in 1845.



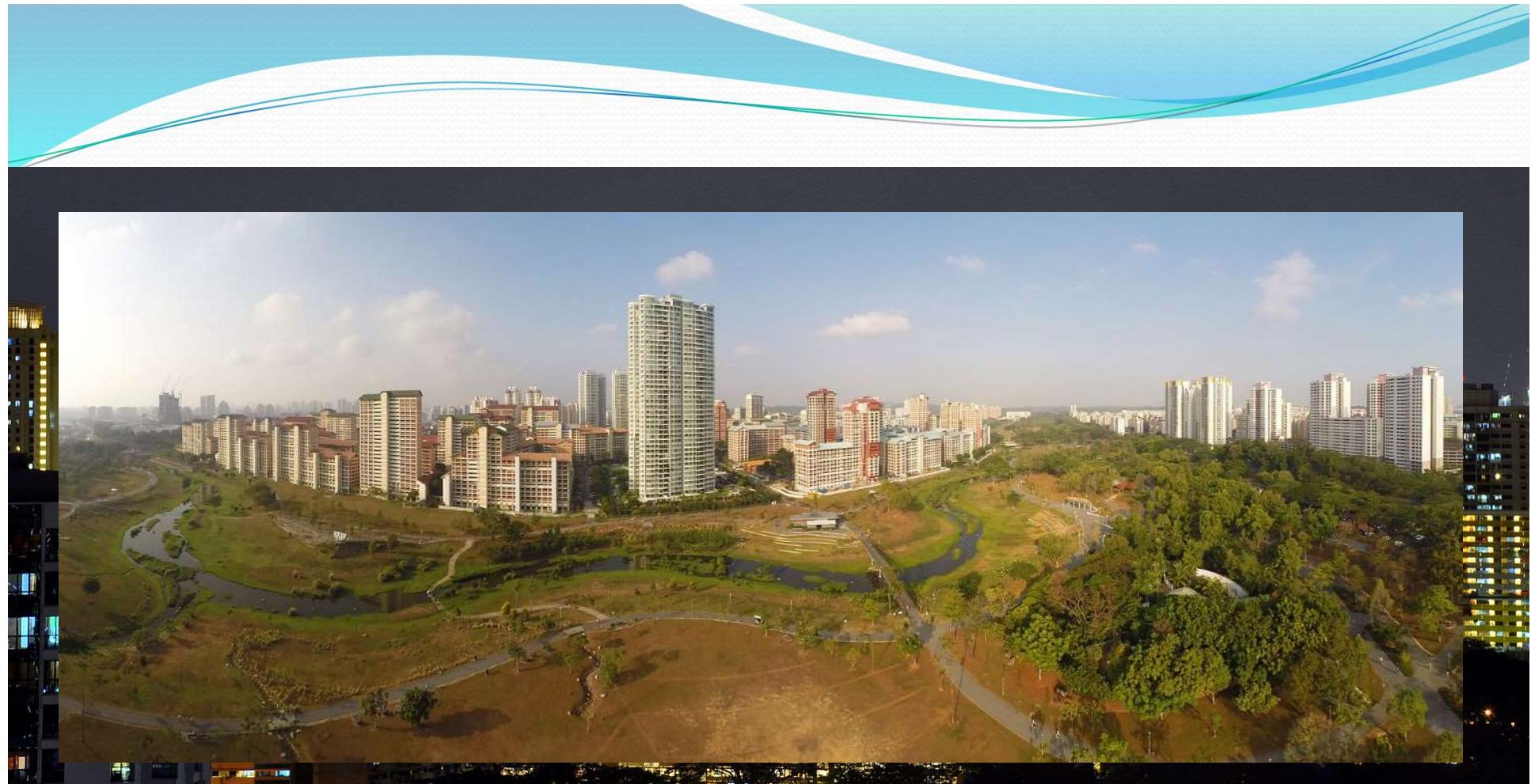




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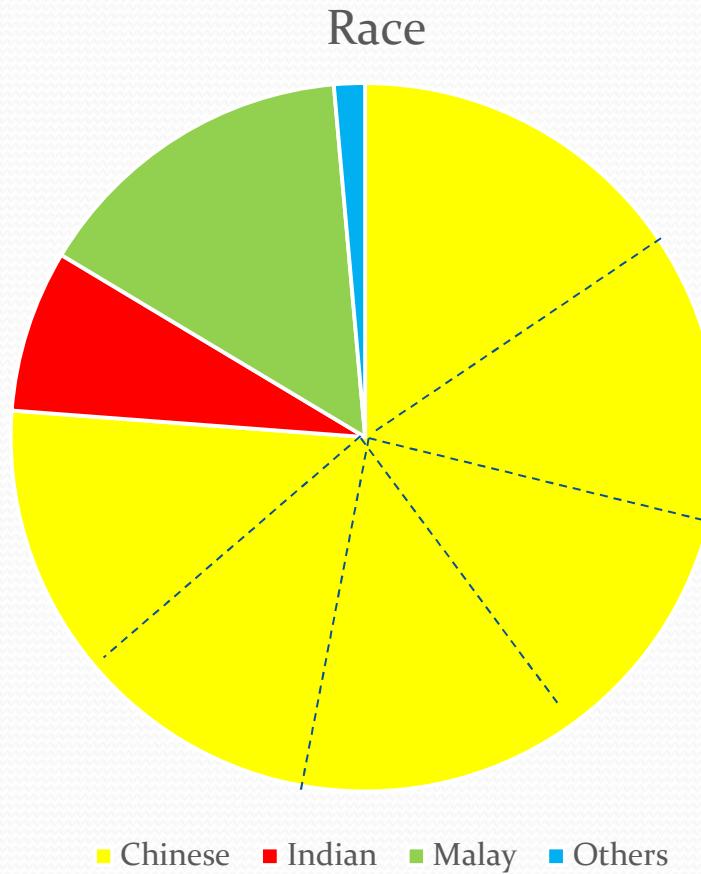
Kwong Wai Siew Peck San Theng was originally a cemetery in Singapore that was established in 1870 by Cantonese and Hakka immigrants largely from the three prefectures of Guangzhou, Huizhou and Zhaoqing in Guangdong Province, China.



Hokkien?



Identify another two further assumptions made in our earlier discussion?





We will reveal the answer next week.