



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

Reçu CLT / CIH / ITH

Le 27 MARS 2019

N° 0180

# Representative List

ICH-02 – Form

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2019  
for possible inscription in 2020**

Instructions for completing the nomination form are available at:  
<https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

### A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Singapore

### B. Name of the element

#### B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Hawker Culture in Singapore: Community Dining and Culinary Practices in a Multicultural Urban Context

#### B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

新加坡小贩文化：多元文化城市环境中的社区餐饮与烹饪习俗

Budaya Penjaja di Singapura: Amalan Menjamu Selera Masyarakat dan Masak-memasak dalam Konteks sebuah Bandar Berbilang Budaya

சிங்கப்பூரில் உணவங்காடி கலாசாரம்: பல கலாசார நகர்ப்புறச் சூழலில் ஒன்றுகூடி உணவருந்தலும் சமையல் பழக்கவழக்கங்களும்

### B.3. Other name(s) of the element, if any

*In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.*

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### C. Name of the communities, groups or, if applicable, individuals concerned

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  
Not to exceed 150 words*

Hawker culture in Singapore is a living heritage shared by those who prepare hawker food and those who dine and mingle over hawker food in community dining spaces called hawker centres.

Hawkers—commonly defined as people who travel about selling goods—have evolved in Singapore’s context. From street hawkers of the past, the present generation are individuals who prepare food from fixed stalls in hawker centres. There are approximately 6,000 hawkers of different ages, genders and ethnicities, who dedicate themselves to their practice at hawker centres. Each centre is represented by a hawker association or representative. A non-profit organisation, the Federation of Merchants’ Associations, Singapore (FMAS) works with the hawkers’ associations and representatives to champion the interest of hawkers and to safeguard hawker culture.

Community organisations, NGOs, educational institutions, private and public sectors as well as individuals, including overseas Singaporeans, are involved in the practice and safeguarding of hawker culture.

(150 words)

### D. Geographical location and range of the element

*Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.*

*Not to exceed 150 words*

Hawker culture is practised throughout Singapore. As a densely-populated and multicultural city-state with diverse communities, Singapore is home to over 5.5 million people living on a land area of approximately 720 square kilometres.

Spread across Singapore are over 110 hawker centres - naturally-ventilated premises with hawker stalls selling food from different cultures. The stalls usually line both sides of the centre, with an open communal dining space in the middle. Most hawker centres are located within neighbourhood centres of public housing estates (where over 80% of the population live), serving as “community dining rooms”. They function as important communal spaces frequented by diverse communities residing in Singapore throughout the day. Hawker centres are also situated in business and recreational districts, where people work, meet and play.

Similar food practices and food centres can be found in neighbouring countries and internationally, each with respective historical contexts, cultural influences, and socio-cultural functions.

(150 words)

## E. Contact person for correspondence

### E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.):	Mr
Family name:	Yeo
Given name:	Kirk Siang
Institution/position:	National Heritage Board, Director of Heritage Research and Assessment
Address:	61 Stamford Road, #03-08, Singapore 178892
Telephone number:	(+65) 6332 8576
Email address:	Yeo_kirk_siang@nhb.gov.sg
Other relevant information:	

### E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

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## 1. Identification and definition of the element

For **Criterion R.1**, States **shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'**.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) (Food Heritage)

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';

- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Hawker culture is at the heart of everyday life in Singapore. It is about the people, food, and place. Hawkers prepare a variety of food ("hawker food") for people from various ages, genders, ethnicities, religions and social backgrounds, who dine and mingle at hawker centres.

Evolved from street food culture, hawkers and hawker centres have become markers of Singapore as a multicultural city-state. During the formative years of Singapore's independence, hawkers and local communities, with the government's assistance, came together to develop hawker centres, providing stable livelihoods for hawkers and affordable meals for the population. Today, hawker centres across Singapore continue serving the needs of diverse communities in residential, recreational and work districts.

Hawker culture is manifested by hawkers who hold culinary practices transmitted over generations. Hawker food, such as *rojak* (traditional salad), reflects the multicultural make-up of Singapore, comprising mainly Chinese, Malay and Indian as well as other cultures. Hawkers take inspiration from the confluence of these cultures, adapting dishes to local tastes and context, reflecting a living heritage through generations.

Hawker centres serve as "community dining rooms" where people from diverse backgrounds gather and share the experience of dining over breakfast, lunch and dinner. One can see freshly-prepared food at hawker stalls and hear multi-lingual exchanges over meals in a lively atmosphere. Activities such as chess-playing, busking and art-jamming also take place. Despite urbanisation and socio-economic changes, hawker centres remain an accessible and integral experience for communities in Singapore, as extensions of home where identities are reaffirmed.

(249 words)

- (ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not fewer than 150 or more than 250 words

The bearers and practitioners of hawker culture include hawkers, associated groups and the population in Singapore who dine and mingle at hawker centres.

Hawkers in Singapore include both men and women who have equal opportunities in the hawker practice. Some of the oldest hawkers started their practice since the 1960s. Many of them specialise in one particular dish, refining the recipe over many years. They also transmit their recipes, knowledge and skills to younger family members or apprentices. More than half of the hawkers today are second and third generation hawkers.

The groups associated with hawker culture include the hawkers' associations, which engage in dialogues with hawkers to discuss and resolve issues relating to them and to represent the hawkers' interests at their respective hawker centres. The Federation of Merchants' Associations, Singapore (FMAS), a non-profit organisation championing the interests of the hawker community,

works with the hawkers' associations on ways to sustain hawker culture and ensure its continued viability and transmission.

Community organisations, NGOs, educational institutions, private and public sectors play significant roles in promoting and sustaining hawker culture through training programmes, events and documentation projects.

The population in Singapore, regardless of gender, age, ethnicity, religion or social background, have continued to dine at hawker centres over generations. Residents hold community activities at their neighbourhood hawker centres, while families, friends and colleagues frequent hawker centres for communal meals. Grandparents or parents would bring their grandchildren or children for meals at hawker centres, reinforcing family bonds over meals.

(247 words)

*(iii) How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*

The knowledge and skills of culinary practices associated with hawker culture are transmitted both non-formally and formally. Within families of hawkers, culinary practices are transmitted orally or through practical experience when younger hawkers learn from their elders. Some hawkers may also take on apprentices outside of the family, teaching them culinary knowledge and ways to run the stall. Hawkets' persistence and grit through generations have turned food provided by hawkers into symbols of local cuisine, and this continues to be refined by the younger generation.

Local academia and food advocates (individuals passionate about food heritage) are involved in documenting and transmitting culinary practices and know-how of food preparation associated with hawker culture in publications, videos and blogs.

There are formal training programmes for the transmission of hawker culture. For example, the Institute of Technical Education (ITE) offers vocational courses, training students on the skills relating to the hawker practice. Community centres located in various neighbourhoods offer programmes such as the "Hawker Fare Series" where hawkers impart culinary knowledge and skills to those aspiring to join the hawker practice.

The practice of dining and mingling at hawker centres is similarly transmitted through both non-formal and formal means. Within families, it is common to see grandparents and parents bringing children to hawker centres, transmitting values related to multigenerational and multicultural interactions associated with hawker culture.

At the formal level, public schools in Singapore teach school children multicultural harmony, inclusivity and social cohesion associated with hawker culture through curriculum, activities and projects.

(249 words)

*(iv) What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

Hawker culture, as an integral way of life in Singapore, provides a sense of identity and continuity for people in Singapore over generations and through urbanisation and development.

It plays a crucial social role in enhancing community interactions, fostering an inclusive society despite the diverse social, religious and ethnic backgrounds of its people. According to a 2018 government survey, 90% of respondents agreed that hawker centres promote interaction among people from all walks of life. It is common to see strangers sharing the same table at hawker centres and residents lingering for chats and leisure activities. As a social space that embraces people from diverse socio-economic backgrounds, hawker centres encourage interactions within dense urban landscapes, strengthening social fabric and fostering harmonious relations and exchanges. The multicultural nature of hawker culture respects the cultural traits and norms of different communities, and promotes awareness and appreciation of different religious and cultural practices.

Hawker culture is part of everyday life in Singapore. More than 80% of the population visit hawker centres at least once a week. Frequented for breakfast, lunch and dinner, and serving as a familiar space to Singaporeans who return from overseas, hawker centres evokes a strong feeling of home.

Hawker culture is also a social and economic leveller, accessible to people of different ethnicities, social backgrounds, religions and cultures. The well-off and low-income can be seen queuing and enjoying the same hawker food. Besides offering affordable meals, it provides wide-ranging opportunities to people, including providing an avenue for gaining livelihood.

(250 words)

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

There is no aspect of hawker culture that is not compatible with international human rights instruments, requirements of mutual respect, or sustainable development.

Hawker culture is practised by people of different ethnicities, religions, genders, ages or social backgrounds. It respects international human rights through legislations, policies and practices that ensures access to hawker food and centres by all.

Furthermore, hawker culture promotes mutual understanding and respect in a multicultural society, involving open and inclusive spaces that are accessible to all. As a practice which connects generations and communities, hawker culture is respected and accepted by communities of diverse backgrounds. The design of hawker centres addresses different needs of diverse members of the community, such as barrier-free access for wheelchair users, lower height tables and chairs for children and inclusion of nursing rooms.

Various initiatives relating to hawker culture are aligned with the goals of the 2030 Agenda for Sustainable Development. For example, there is an increased focus on environmental sustainability in hawker centres in recent years. Since 2016, two hawker centres have piloted new food waste recycling technologies to convert food waste into compost for gardening or water for the cleaning of hawker centres. There are plans to expand food waste recycling initiatives to more hawker centres.

Hawker culture also fosters inclusive social and economic development. Through provision of affordable and accessible food, hawker culture contributes to food security for the nation. The continued practice and transmission of this element is also a way to maintain livelihoods for the hawkers.

(250 words)

## 2. Contribution to ensuring visibility and awareness and to encouraging dialogue

***For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.***

*(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

*(i.a) Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

The inscription of hawker culture at the local level would contribute to ensuring visibility and awareness to local communities on the presence and role of intangible cultural heritage (ICH) in daily lives.

The nomination process has already generated high awareness and enhanced appreciation of ICH in general. At hawker centres located across Singapore, information on the 2003 UNESCO Convention and nomination was shared with hawkers and people who frequent hawker centres in local neighbourhoods.

From 2018 to 2019, awareness of the 2003 UNESCO Convention, ICH in general and the nomination of the element was raised through a roving exhibition to 18 community hubs across the country, including hawker centres, neighbourhood hubs and public libraries.

The inscription will further inspire local community groups and individuals to find out more about the different types of ICH practices surrounding their daily lives, and to initiate projects and activities that can contribute to safeguarding.

(150 words)

*(i.b) Please explain how this would be achieved at the national level.*

*Not fewer than 100 or more than 150 words*

The inscription will promote information on the 2003 UNESCO Convention and ICH to all segments of the nation. Through mass media, information on the nomination and the 2003 UNESCO Convention has been shared on traditional media platforms including newspapers, radio channels and television, in Singapore's official languages, including Chinese, Malay and Tamil in addition to English. Information on nomination and ICH in general has also been shared on social media platforms such as Facebook and Instagram.

As the current understanding of heritage at the national level largely centres on tangible heritage related to museum artefacts and historic sites, inscription would enable a broader understanding of heritage at a national scale. By drawing awareness to ICH as defined in the 2003 UNESCO Convention, the inscription will highlight the dynamic and living nature of ICH in general on a nation-wide scale, and encourage more active programmes and policies to safeguard the element.

(150 words)

*(i.c) Please explain how this would be achieved at the international level.*

*Not fewer than 100 or more than 150 words*

At the international level, inscription of hawker culture will reinforce the visibility and prevalence of intangible cultural heritage (ICH) in urban contexts. In a world of ever-expanding urban migration and globalisation, it can serve as an example of how intangible cultural heritage can thrive in a highly urbanised environment.

The inscription can also demonstrate the role of ICH in contributing to sustainable development, including its integration into urban planning, as well as its role in enhancing social cohesion, fostering food security and sustaining livelihoods.

With its strong multicultural component, this inscription will bring attention to multicultural forms of ICH, and raise awareness on the role of ICH in fostering mutual respect and social cohesion in multicultural societies.

Furthermore, the inscription will facilitate international networking and cooperation among State Parties with similar ICH in urban contexts, particularly in those with multicultural societies.

(141 words)

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

As food is a theme highly relatable across various communities, the inscription will encourage communities, groups and individuals with similar food culture — Singaporean or migrant, and regardless of age, gender and socio-economic background — to reflect upon food practices as living heritage and promote dialogue.

It can also foster intercultural dialogues beyond geographical boundaries, especially in countries which share similar food cultures, and enhance understanding of multiculturalism between Singaporeans and communities with similar food cultures in other countries.

The inscription will continue to connect overseas Singaporeans back home, and encourage conversations between relatives and friends in different places.

The inscription would also foster intergenerational dialogue, to help the younger generation understand and appreciate their living heritage. The safeguarding measures in the inscription, which involve research into family recipes and hawker food, would inspire individuals to document the recipes and encourage continual transmission of these culinary practices within households and between generations.

(150 words)

*(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

As hawker culture thrives on the creativity of hawkers, the inscription would promote respect for human creativity and inspire innovation and experimentation. Over the years, hawkers have adapted and innovated local food practices to meet the needs of diverse communities, reflecting the lively and dynamic nature of intangible cultural heritage (ICH). With the inscription, experienced hawkers who take pride in their recipes would be encouraged to refine their skills,



while younger hawkers would be encouraged to innovate through culinary creations. Local and international communities would also be inspired to find creative expressions through food culture.

The inscription would further promote respect for cultural diversity and tolerance due to its inclusive nature. As hawker centres are a levelling environment without social or cultural barriers, the inscription can draw attention to the role of ICH in fostering tolerance and respect among communities with different practices and social backgrounds.

(146 words)

### 3. Safeguarding measures

For **Criterion R.3**, States **shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.**

#### 3.a. Past and current efforts to safeguard the element

- (i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

*Not fewer than 150 or more than 250 words*

The viability of the hawker culture has been ensured by hawkers, training institutions, community organisations, academia, NGOs and individuals through transmission of culinary practices, research and documentation, and promotions through various means.

Hawkers pass on culinary practices to younger family members or apprentices who learn to prepare food, manage the stall and through on-the-job training. Some hawkers have led apprenticeship programmes, where experienced hawkers are paired with aspiring hawkers to transmit recipes, culinary practices and offer mentorship on the management of a hawker stall.

Culinary and training institutions have organised field studies at hawker centres for students, allowing them to learn about the dynamics of operating a hawker stall and fostering their interest to join the practice.

Local food advocates and community organisations have produced publications and video documentaries detailing culinary practices of hawker culture. For example, *Makansutra*, a local organisation championing food heritage, produced publications, videos and organised hawker food dialogues and events related to hawker culture.

Academia in local tertiary institutions and groups of passionate individuals have contributed to documenting and researching hawker culture and made numerous publications available.

The Federation of Merchants’ Associations, Singapore (FMAS), hawkers’ associations and representatives safeguard interests of the hawkers and monitor issues at the hawker centres.

NGOs and other organisations actively raise awareness on hawker culture. Slow Food Singapore, an NGO championing local food heritage, has been involved in workshops and programmes to promote hawker culture. Production companies have also produced local documentaries featuring the experiences of hawkers at various hawker centres.

(250 words)

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) *How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

*Not fewer than 150 or more than 250 words*

The National Environmental Agency (NEA), National Heritage Board (NHB) and government schools in Singapore actively collaborate with FMAS, the hawkers and community groups in safeguarding the element.

NEA is the key government agency reviewing and implementing policies relating to hawkers and managing and enhancing the hawker centres. Since 2017, it has implemented initiatives of the "Hawker Centres 3.0 Committee", which was convened to make recommendations to sustain and promote the hawker practice. It partnered institutions to organise training classes, and launched an "Incubation Stall Programme", facilitating aspiring hawkers to join the practice.

NEA ensures that hawker stalls are run by individuals and not companies, and that the stalls are not monopolised by commercial entities. NEA meets regularly with the FMAS, hawkers' associations and representatives of each hawker centre to gather feedback on issues concerning hawkers and hawker centres.

NEA also implemented the "Vibrant Hawker Centres" programme, providing grants to community groups to organise activities to enhance hawker centres as social spaces and foster community spirit.

NHB collaborates with individuals and community groups to document hawker culture through publications, community trail booklets and exhibitions such as "Deliciously Singapore" which roved nation-wide since 2015.

Government schools foster appreciation of hawker culture through curriculum and projects, including a joint collaboration with NEA and NHB in 2015 involving over 1,500 participants to create art murals at hawker centres.

The Singapore government will actively partner FMAS, hawkers' associations, representatives and community groups to address issues that may arise and ensure the sustainability of hawker culture.

(250 Words)

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **State(s) Party(ies)** with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### 3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

Comprehensive measures will be implemented to sustain the viability of hawker culture, in partnership between community organisations, NGOs and private and public sectors. This includes enhancing existing safeguarding measures:

#### **Transmission and Education**

To ensure the viability of the hawker culture, there will be continued training programmes in partnership with hawkers. This includes the "Hawker Fare Series", where experienced hawkers transmit culinary practices at community centers to aspiring hawkers.

To foster understanding and value related to hawker culture, schools in Singapore will continue to educate students on socio-cultural significance of hawker culture through textbooks, school projects, newsletters and resource pages.

#### **Research and documentation**

Educational institutions and academia, such as Temasek Polytechnic and geographer Professor Lily Kong, will continue to conduct ethnographic research to share socio-cultural aspects of hawker culture. NGOs, such as Singapore Heritage Society, which champions research, education and advocacy for heritage conservation in Singapore, will also contribute to research and documentation on hawker culture.

#### **Policies and Administrative Measures**

The FMAS, hawkers' associations and representatives will continue to work with NEA and provide feedback on initiatives to mitigate the potential increase in demand for hawker food after inscription. An example is through giving grants for hawkers to purchase kitchen automation equipment for food preparation. There are also grants to reduce laborious tasks such as washing of crockery, enabling hawkers to focus on their culinary practices.

In addition, there will be continued efforts to monitor and review the management, operations, and upkeep of the hawker centres, to ensure that hawker centres remain as important dining and community spaces, and continue to meet communities' needs and are not adversely impacted by the inscription.

#### **Awareness raising and communications**

To sustain awareness and respect on the socio-cultural significance of hawker culture, media organisations will continue efforts to share on hawker culture as an intangible cultural heritage, through radio stations of different languages, television channels and newspapers including Chinese, Malay and Indian broadsheets. For example, television programmes will continue to broadcast and promote hawker culture on both national and international platforms, and feature hawkers to increase respect for the practice. To engage the younger generation, social media platforms such as Facebook and Instagram will also continue to be tapped.

Local organisations such as *Makansutra* will continue existing efforts, through online platforms and events such as the World Street Food Congress, to raise awareness and respect on hawker culture to both locals and visitors.

Educational institutions and community associations, together with the National Heritage Board (NHB), will be involved in organising more conferences that are related to food heritage and hawker culture by 2023, to equip participants on knowledge of the 2003 UNESCO Convention and foster dialogue and safeguarding of hawker culture.

NGOs such as Slow Food Singapore will continue organising public education and outreach programmes related to local food culture including hawker culture. This includes continuing with programmes such as “Heritage Heroes Awards”, which raise awareness and recognition on time-honoured eateries including hawker stalls, as well as “Kueh Appreciation Day”, an event which raise awareness and appreciation for traditional *kueh* (local term for cake), as part of local culinary culture.

There will also be continued collaborations between public, NGOs, hawkers and private sectors to raise awareness of hawker culture through events. This includes the annual Singapore Heritage Festival which has been promoting hawker culture to a wide range of audiences including children and young adults, as well as Singapore Day, held annually in overseas cities for Singaporeans living abroad, featuring hawker food to connect them to home.

#### **International engagement**

Local universities, researchers and NHB will establish partnerships and work together with international counterparts to foster dialogue and understanding on hawker culture and intangible cultural heritage following inscription. This will include collaborating with UNESCO offices, to organise or participate in workshops and conferences that foster dialogue and international cooperation in safeguarding similar food culture and practices around the world.

In addition, there will be close collaboration between stakeholders, including community organisations, NGOs, educational institutions, private and public sectors to ensure that the element is not jeopardised following the inscription. Efforts will be made to protect hawker culture as an expression of intangible cultural heritage from the risks of over-commercialisation. The FMAS, hawkers’ associations and hawker representatives will monitor the effects of the inscription, detect any unintended effects and hold regular dialogue sessions with the hawkers to address their needs and concerns. Feedback from the dialogue sessions will be channelled to NEA, through regular engagement sessions.

(739 words)

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

*Not fewer than 150 or more than 250 words*

The state party will support funding, encourage dialogue and facilitate implementation of safeguarding measures, in consultation with hawkers and the community involved at respective hawker centres.

The National Environment Agency (NEA) will continue to monitor and refine its approaches, policies and programmes to ensure that hawker food remains accessible to people from different socio-economic backgrounds, hawkers make a decent living and hawker centres continue to serve as social spaces which meets the needs of the community. To sustain the hawker practice, it will also work with the FMAS and the other stakeholders associated with the practice to increase

efforts in training, attracting new entrants and supporting aspiring hawkers, and raising the profiles of hawkers and the hawker practice. It will also facilitate the holding of regular engagement sessions with hawkers and hawkers' associations to gather ideas and feedback on the implementation of safeguarding measures.

National Heritage Board (NHB), which has established a dedicated ICH team since ratifying the 2003 Convention, will continue to work with communities to implement projects that foster understanding on the socio-cultural significance of hawker culture. For example, NHB will continue to feature hawker culture as a living heritage in cultural programming at all levels, including its annual Singapore Heritage Festival, and continue providing grants to community groups and universities to strengthen research and documentation on hawker culture.

Other government agencies such as the Urban Redevelopment Authority (URA), a land use planning authority, will also support awareness through featuring hawker culture in the City Gallery exhibition.

(249 words)

*(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

*Not fewer than 150 or more than 250 words*

The safeguarding measures were proposed with the involvement of the communities, groups and individuals related to hawker culture with strong interest in safeguarding hawker culture and inscribe it on the UNESCO Representative List.

From 2016-2017, "Hawker Centre 3.0 Committee", an ideas-generating platform, was involved in developing the proposed safeguarding measures, following extensive consultations with hawkers and individuals of diverse backgrounds. A work group, comprising hawker representatives, will be formed by 2019 to brainstorm and pilot ideas to attract and support new hawkers. It will also explore ideas on the transmission of culinary practices.

Following the announcement of nomination, the Nomination Committee for Hawker Culture, comprising multi-sectoral representatives from NGOs, hawkers' associations, government agencies, youth groups, vocational training institutions, education bodies, academia and media, was established to support the nomination process. The Committee met four times on 13 September 2018, 16 November 2018, 11 January 2019 and 25 February 2019 and discussed ways to engage communities concerned and proposed safeguarding measures highlighted in 3.b.i and 3.b.ii.

The Federation of Merchants' Associations, Singapore (FMAS) organised meetings and networking sessions with hawkers to support the planning of safeguarding measures. It also partnered NEA and NHB to conduct focus group discussions involving 73 hawkers and 15 experts and stakeholders, to share on the nomination efforts and gather feedback on safeguarding measures.

FMAS will continue to play a key role in the implementation of safeguarding measures, including organising regular meeting with hawkers, facilitating networking opportunities, and raising the profile of the hawker practice.

(248 words)

### **3.c. Competent body(ies) involved in safeguarding**

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*

Name of Body: Federation of Merchants' Associations, Singapore (FMAS)  
Name & Title of Contact Person: Mr Yeo Hiang Meng, President (FMAS)  
Address: Block 1 Joo Chiat Complex, #05-1019, Joo Chiat Road, Singapore 420001  
Telephone Number: +65-6741-4670  
Email Address: [enquiry@fmas.org.sg](mailto:enquiry@fmas.org.sg)  
Other relevant Information: <http://www.fmas.org.sg>

Name of Body: Institute of Technical Education (ITE)  
Name & Title of Contact Person: Ms Denise Tan, Director, School of Hospitality, ITE College West  
Address: 1, Choa Chu Kang Grove, Singapore 688236  
Telephone Number: +65 6411 1009  
Email Address: [denise\\_y\\_m\\_tan@ite.edu.sg](mailto:denise_y_m_tan@ite.edu.sg)  
Other relevant Information: Nil

Name of Body: Ministry of Culture, Community and Youth (MCCY)  
Name & Title of Contact Person: Mr Timothy Chin, Director (Arts and Heritage Division)  
Address: 140 Hill Street, #03-00, Old Hill Street Police Station, Singapore 179369  
Telephone Number: +65-6837-9417  
Email Address: [timothy\\_chin@mccy.gov.sg](mailto:timothy_chin@mccy.gov.sg)  
Other relevant Information: <https://www.mccy.gov.sg>

Name of Body: National Environment Agency (NEA)  
Name & Title of Contact Person: Ms Shirley Loo, Director (Policy & Planning Department)  
Address: Hawker Centres Division, HDB Hub East Wing 480, Lorong 6 Toa Payoh #26-01, Singapore 310480  
Telephone Number: +65-6690-6600  
Email Address: [shirley\\_loo@nea.gov.sg](mailto:shirley_loo@nea.gov.sg)  
Other relevant Information: <https://www.nea.gov.sg>

Name of Body: National Heritage Board (NHB)  
Name & Title of Contact Person: Mr Yeo Kirk Siang, Director (Heritage Research & Assessment Division)  
Address: 61 Stamford Road, #03-08 Stamford Court, Singapore 178892  
Telephone Number: +65-6332-8576  
Email Address: [yeo\\_kirk\\_siang@nhb.gov.sg](mailto:yeo_kirk_siang@nhb.gov.sg)  
Other relevant Information: <https://www.nhb.gov.sg>

#### **4. Community participation and consent in the nomination process**

*For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.*

##### **4.a. Participation of communities, groups and individuals concerned in the nomination process**

*Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

Communities, groups and individuals, with balance of female and male participants, were involved in every stage of the nomination process of hawker culture.

Hawkers and representatives of the wider community were involved from the early stages of the nomination. Between April to July 2018, 8 focus group discussions were held to discuss possible elements to be nominated. Participants included hawkers, members of public, cultural practitioners, NGOs, media, academia and students, with balance of female and male participants. The majority of participants highlighted the significance of hawker culture and proposed for it to be nominated to the Representative List.

The Nomination Committee, which included hawker and NGO representatives, was involved in preparing the nomination effort, including discussion of safeguarding measures and advising on measures to encourage community participation.

Hawkers displayed posters and information labels about the nomination at their stalls and at hawker centres to increase awareness and garner support for the nomination. Hawkerculture's associations and representatives of each hawker centre wrote letters and gathered signatories from individual hawkers, indicating their consent for the nomination. The FMAS shared information on the nomination with the wider public through distribution of flyers and posters at various events and media channels.

FMAS, NEA and NHB conducted focus group discussions, involving 73 hawkers and 15 stakeholders from January to March 2019, to discuss details of the nomination and seek inputs on proposed safeguarding measures.

A social media movement, titled #OurHawkerCulture, invited community, groups and individuals to express support for the nomination by submitting personal stories and photographs of hawker culture through Facebook, Instagram (@SGhawkerculture) and website (Oursgheritage.sg), generating more than 810,000 "likes" and "comments", including heartfelt and creative expressions of hawker culture and its socio-cultural meaning.

Between October 2018 to March 2019, a travelling exhibition planned in collaboration with community representatives, was held across various hawker centres and public spaces. The exhibition shared on ICH in general and the nomination process, explaining the role of the community and how their participation and free, prior and informed consent is part of this process. Visitors were invited to provide consent through the interactive exhibition. About 13,000 message cards were written by people from different population segments, including different ages and gender. These cards articulated reasons, including social functions and cultural meanings, for consenting to the nomination of hawker culture.

Schools and educational institutions contributed to the nomination effort. Students from primary and secondary schools such as Cedar Girls, Pei Chun, First Toa Payoh and St Gabriel's contributed projects including videos on hawker culture. Temasek Polytechnic developed information resources on hawker culture, while Ngee Ann Polytechnic students volunteered at the travelling exhibition to promote awareness for the nomination.

Many organisations across sectors including, food, hospitality and education participated by providing consent through website or letters. Communities, groups and individuals also actively contributed to nomination efforts. For example, a community group called The Birthday Collective, will produce digital videos and develop a glossary of oral expressions associated with hawker food in Singapore to contribute to nomination and safeguarding efforts.

(500 words)

#### 4.b. Free, prior and informed consent to the nomination

*The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

The nomination for hawker culture was shared with the public and generated awareness from various communities from August 2018. As at 19 March 2019, over 850,000 people involving both men and women from diverse socio-cultural backgrounds, including overseas Singaporeans, supported and indicated consent through various means:

##### 1. Website (Oursgheritage.sg)

Individuals and organisations indicated consent and support on the website ([Annex A1](#)), which informs and shares information on the 2003 UNESCO Convention and hawker culture nomination efforts. More than 17,000 individuals penned down online messages to indicate support ([Annex A2](#))

##### 2. Travelling Exhibition

The exhibition and smaller mobile booths roved to community nodes ([Annex B1](#)) across North, South, East and West regions of Singapore, sharing information on intangible cultural heritage and hawker culture nomination with the communities staying in respective neighbourhoods.

More than 13,000 people contributed message cards ([Annex B2](#)) to indicate their consent and support for the nomination.

##### 3. Letters of Consent ([Annex C](#))

- Hawkers' associations and representatives, representing hawkers from over 110 hawker centres across Singapore
- Federation of Merchants' Associations, Singapore
- Community Organisations and NGOs
- Private Organisations
- Overseas Singaporeans
- Educational Institutions

##### 4. Video of Consent

- Hawkers ([Annex D1](#))
- Community Groups ([Annex D2](#))



Furthermore, a 2018 national survey revealed that 95.6% of respondents who were aware of UNESCO and ICH consented to the question “Would you support the nomination of Singapore’s hawker culture on UNESCO’s Representative List of the Intangible Cultural Heritage?” In addition, 90% of the respondents agreed that hawker culture should be safeguarded and transmitted to future generations.

(250 words)

#### 4.c. Respect for customary practices governing access to the element

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

Hawker culture is widely practised in Singapore, and is accessible to all people of different ethnicities and backgrounds. Hawker centres are community spaces that are accessible to everyone regardless of age, gender, race, religion or dietary preferences. At the same time, the design of hawker centres and community practices promote mutual respect and observance of different requirements such as preparations for halal foods or vegetarian options.

Hawker culinary practices are transmitted within families, to apprentices or through training institutions. Some practitioners may prefer to keep their food recipes within their families or apprentices and their decisions are respected. Apart from this, no other aspect of the hawker culture is restricted by customary practices of the community concerned. Many practitioners are open to sharing the knowledge of preparing hawker food for the purpose of transmission to the next generation, and such knowledge is widely available in publications and online media, to anyone who is keen to learn the skills.

An aspiring hawker can train to become an apprentice, be self-taught or learn the knowledge through formal training programmes. At the tertiary level, students are able to enrol in comprehensive courses to help prepare them to join the hawker practice. They are provided with both culinary knowledge and skillsets required to meet the demands of the hawker practice, and such training courses have been important in encouraging and supporting future generations to continue the practice.

(233 words)

#### 4.d. Community organization(s) or representative(s) concerned

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*

- a. *Name of the entity;*
- b. *Name and title of the contact person;*
- c. *Address;*
- d. *Telephone number;*
- e. *Email address;*
- f. *Other relevant information.*

Name of the Entity: Federation of Merchants’ Associations, Singapore (FMAS)  
Name and Title of the Contact Person:  
Mr Lim Gek Meng, Vice President & Chairman for FMAS Hawker Sub-Committee

Mr Anthony Low, Vice-Chairman for FMAS Hawker Sub-Committee  
Mr Patrick Sze, Vice-Chairman for FMAS Hawker Sub-Committee  
Mr Terence Wee, Executive Director  
Address: Block 1 Joo Chiat Complex, #05-1019, Joo Chiat Road, Singapore 420001  
Telephone Number: +65-6741-4670  
Email Address: [enquiry@fmas.org.sg](mailto:enquiry@fmas.org.sg)  
Other Relevant Information: <http://www.fmas.org.sg>

Name of the Entity: Slow Food Singapore  
Name and Title of the Contact Person: Ms Anne Loh, President  
Address: PO Box 146, Bras Basah Post Office, Singapore 911805  
Telephone Number: +65-9839-6149  
Email Address: [info@slowfood.sg](mailto:info@slowfood.sg)  
Other Relevant Information: <https://www.slowfood.sg>

Name of the Entity: Singapore Heritage Society  
Name and Title of the Contact Person: Dr Jack Lee, President  
Address: 50 East Coast Road, #02-73 Roxy Square, Singapore 428769  
Telephone Number: +65-6345-5770  
Email Address: [enquiries@singaporeheritage.org](mailto:enquiries@singaporeheritage.org)  
Other Relevant Information: <http://www.singaporeheritage.org>

Name of the Entity: Nomination Committee for Hawker Culture in Singapore  
Name and Title of the Contact Person: Secretariat to the Nomination Committee  
Address: 61 Stamford Road, #03-08 Stamford Court, Singapore 178892  
Telephone Number: +65-6332-5429  
Email Address: [oursgheritage@nhb.gov.sg](mailto:oursgheritage@nhb.gov.sg)  
Other Relevant Information: Nil

## 5. Inclusion of the element in an inventory

*For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.*

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

*Provide the following information:*

(i) *Name of the inventory(ies) in which the element is included:*

Inventory of Intangible Cultural Heritage in Singapore

(ii) *Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:*

National Heritage Board

(iii) *Reference number(s) and name(s) of the element in the relevant inventory(ies):*

Reference Number: ICH-050

Name of the Element: Hawker Culture

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

7 April 2018

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

The element was first identified through inputs from various stakeholders involved in developing the inventory of intangible cultural heritage. This included preliminary research started in November 2016 and conducted by a team of researchers led by an anthropologist based in Singapore, to gather insights from a sample group of hawkers.

From November 2016 to September 2017, 8 focus group discussions involving community groups, practitioners, food-related stakeholders and non-governmental organisations comprising diverse mix of genders, ages and profiles were held to seek feedback and inputs on the intangible cultural heritage inventory. These suggestions were taken into consideration for the development of the inventory. The Heritage Advisory Panel, comprising inter-disciplinary academia and heritage practitioners, was consulted on the elements to be included in the inventory, before the launch of the inventory in April 2018.

From April to July 2018, the element was further defined and supplemented through 8 focus group discussions involving more than 140 diverse stakeholders, where participants mentioned key themes of multiculturalism, accessibility and inclusiveness related to hawker culture.

In addition, there has also been ongoing public contributions made by hawkers through the online inventory to share on the significance and meaning of hawker culture.

(195 words)

(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

The inventory is updated once a year by the National Heritage Board (NHB), developed with involvement of community groups, researchers and public contributions. The inventory is promoted through various platforms, including social media, to encourage contributions. The yearly update may include addition of elements, and a review of existing information on the inventory.

Focus group discussions were held to seek views of elements that could be included on the inventory. This is followed by further research and verification by NHB, with a final review by the Heritage Advisory Panel of experts which advises on tangible and intangible cultural heritage.

(99 words)

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten

standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.

- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

- Online inventory can be found at: <https://www.roots.sg/ich>
- Inventory page on nominated element can be found at: <https://roots.sg/learn/resources/ich/hawker-culture>

## 6. Documentation

### 6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

### 6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

Chan, Margaret. *Foodstops*. Singapore: Landmark Books, 1992

Duruz, Jean & Gaik Cheng Khoo. *Eating Together: Food, Space and Identity in Malaysia and Singapore*. Lanham: Rowman & Littlefield, 2015.

Kong, Lily. *Singapore Hawker Centres: People, Places, Food*. Singapore: National Environment Agency, 2007.

Kong, Lily and Sinha, Vineeta. *Food, Foodways and Foodscapes: Culture, Community, and Consumption in Post-Colonial Singapore*. Singapore: World Scientific Publishing, 2015.

Lai, Ah Eng. 'Hawker culture need not be exclusive' *The Straits Times*. 28 Aug 2018.

Leong, Christopher. *Images of Singapore Food: Popular Hawker Dishes and More*. Singapore: Marshall Cavendish, 2013.

Low, Kelvin E.Y. and Ho, E.L.E. 'Eating in the City.' *Food, Culture & Society* 21(1): 2-8, 2018

Makansutra, *Makansutra Singapore 2017: The frank and no frills guide to heritage and traditional street food in Singapore*. Singapore: Makansutra, 2017.

Mediacorp Pte Ltd, *Tuesday Report: Where We Connect Season 1-6 (Series on Hawker Centres)*, 2012-2019

National Environment Agency. *Our Hawker Centres: A Heritage and Art Project*. Singapore: Oxford Graphic Printers Pte Ltd, 2015

National Heritage Board, *Our SG Heritage*, [www.oursgheritage.sg](http://www.oursgheritage.sg), 2018

Ong, Lianne. *Timmy & Tammy Discover: Singapore Hawker Food*. Singapore: Armour Publishing, 2018

Tan, Christopher and Tully, Joyceline. *Heritage Feasts: A Collection of Singapore Family Recipes*. Singapore: Miele Pte Ltd, 2010.

Tarulevicz, Nicole. *Eating Her Curries and Kway: A Cultural History of Food in Singapore*. Singapore: EBSCO Publishing, 2015.

Tay, Leslie. *The End of Char Kway Teow and Other Hawker Mysteries*. Singapore: Epigram Pte Ltd, 2011.

Tay, Leslie. *Only the Best: The I Eat, I Shoot, I Post Guide to Singapore's Shiokest Hawker Food*. Singapore: Epigram Pte Ltd, 2014.

Tan, Sylvia. *Singapore Heritage Food*. Singapore: Landmark Books Pte Ltd, 2014

Tay, Ronnie. "Hawker Centres: Levelling the Playing Field with Food" *Urban Solutions*, Singapore: Centre for Liveable Cities, 2014

Temasek Polytechnic. *Singapore Hawker Classics Unveiled: Decoding 25 Favourite Dishes*. Singapore: Marshall Cavendish International (Asia) Pte Ltd, 2015

Teo, A, Guan, B and Dashow S. *Not for Sale: Singapore's Remaining Heritage Street Food Vendors*. Singapore: Good Food Syndicate, 2013

Thio, K.L. *A Study of Twenty Singapore Hawkers*. Singapore: University of Malaya, 1962.

Tully J., Tan C. *Heritage Feasts: A Collection of Singapore Family Recipes*. Singapore: Miele Pte Ltd, 2010

Wan, Ruth and Hiew, Roger. *There's No Carrot in Carrot Cake: 101 Hawker Dishes Singaporeans Love*. Singapore: Epigram Pte Ltd, 2010.

## 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Mrs Rosa Daniel

Title: Deputy Secretary (Culture), Ministry of Culture, Community and Youth, and  
Secretary-General for Singapore National Commission for UNESCO

Date: 19 March 2019

Signature:



*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*