

## **Understanding Singapore Youth's Perceptions on Hawker Culture**

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Hawker culture is quintessential to Singaporeans' everyday lives, often reflective of Singapore as a melting pot, where people from all walks of life and culture come together. Hawker centres and its culture has evolved from a low-skill trade for early settlers in the 1800s to a symbol of dynamic local encounters today, growing in both functionality and symbolic meaning (Our SG Heritage, 2018; Tarulevicz, 2018; Tam, 2017). Being a part of Singapore's \$27.7 billion tourism industry (Hirschmann, 2020), foreigners can be promised a taste of local flavours through Singapore's hawker culture. This culture recently rose to further international acclaim when it was added to UNESCO's Representative List of Intangible Cultural Heritage of Humanity (Yong, 2020). With such historical achievement, Singapore pledged its commitment in protecting and promoting hawker culture, conserving and continuing its legacy in the future generations (Yong, 2020).

### **Symbolism of Hawker Culture**

While hawker culture remains a pertinent part of Singaporeans' daily food journey and represents an authentic, local experience, it has since come under heavy tourism narratives. Most notably, hawker food appeals to tourists more as physical symbols of Singapore's multiculturalism rather than educational means for discovering Singapore's intrinsic qualities (Henderson et al., 2012).

The lean towards tourism narratives is not a standalone evolution, but one with government interventions. Henderson (2000) identified the hawker business as one that is subjected to many regulations. It is thus suggested that the constant shaping from state agencies to push hawker culture as a function of tourism has resulted in the resonance towards tourists as a unique space of cultural consumption. On the contrary, the hawker scene did not resonate with locals as efforts to safeguard traditions and heritage, but rather, a functional place for "mundane activities, such as eating" (Teo & Huang, 1995). Singaporeans identify hawker culture with less historical significance, but rather as an unremarkable part of their everyday lives.

### **Hawking as an Occupation**

The heavy state mediation to wield hawker culture as a tool for tourism (Teo & Huang, 1995) imposes a superficial symbolism on the subject, often overwriting the fact that hawker culture is also a lived reality for locals and hawking is a source of subsistence (Henderson et al., 2012). A review of case studies has identified sentiments that suggest difficulties in sustaining hawker culture in the future such as the growing adversities faced by hawkers. These adversities include: aging population of current hawkers, difficulties in hiring, long working hours and low profit margins, which in turn lowers the continuity of this occupation (Tan, 2020; Ng, 2018).

Hawkers draw financial difficulties from hawking to two main reasons, the impression that hawker food must be cheap and rental costs. The National Environmental Agency has been critiqued for their asymmetrical reporting of hawker rental costs which contradicts actual experiences of hawkers (Stolarchuk, 2020). The lack of help with rental costs coupled

with the identity of “cheap and good food” integral to hawker food makes it difficult for hawkers to sustain their livelihoods when they are unable to raise food prices or risk lower customers (Tan, 2020). The lack of respectable earnings and manpower crisis makes the future of hawker culture a cause for concern both financially and socially.

In recent years, the social concerns of manpower in hawker culture have started to observe a shift through the emergence of hawkerpreneurs. These hawkerpreneurs provide modern culinary ideas and business plans through the operation of hawker stalls and are often made up of the younger generation (Chew, 2020).

This study thus aims to explore youth’s perceptions on hawker culture, as the younger generation is anticipated to inherit the trade and there are fewer studies exploring youth perceptions. By observing the gap between the current symbolic nature of hawker culture and the difficulties in future economic viability from running a hawker stall, this study seeks to gain a better understanding of how youths view hawker culture and the likelihood of them taking over the trade.

## **Methods**

### *Participants.*

33 youths were recruited through convenience sampling and contacted through messaging platforms. Participants were required to be between 18-35 years old and live in Singapore. Informed consent was sought before proceeding with the study, assuring that data collected would only be studied in the aggregate. Participants were reassured of their confidentiality when the study was completed (refer to Appendix A).

### *Study Design and Material.*

This study used an online mixed methods survey and consisted of 3 sections. The first section had 3 qualitative and 2 quantitative items and aimed to understand the extent of youths’ interactions with hawker centres. This is operationally defined by the frequency of visitation and range of activities youths do at hawker centres. This section also explored how youths defined hawker culture. The second section had 3 qualitative and 2 quantitative items which aimed to understand youths’ impression of traditional hawking and hawkerpreneurship as an occupation. As hawkerpreneurship is a new field in hawking, participants were given a general description of hawkerpreneurs before answering in order to standardise definitions and to avoid assumptions (refer to Appendix B). Youths’ opinions on the future of hawker culture were also collected in this section. In the third section, demographic information (i.e, age) was collected in order to confirm the inclusionary criteria for participants. All additional secondary data were collected through publicly available databases and credible news sites.

## **Results**

Two types of analysis were used to process the different data exploring youth’s perception on hawker culture in the following section. Descriptive analysis was conducted on youth’s interactions with hawker centres to understand their extent of interactions. A Kawakita-Jiro (KJ) analysis was then employed to analyse open-text responses for youth’s perception on hawker culture and their thoughts on the future of it. A Pearson’s correlation was

conducted to understand the relationship between youth's interactions with hawker centres and their considerations to become a hawker.

### *Descriptive Statistics*

Interactions with Hawker Centres. Frequency of youth's interaction with hawker centres were measured by numbers of visits per week (refer to Table 1). 29 participants (88%) visited a hawker centre at least once a week. Amongst them, 9 (27%) of them visited a hawker centre once a week, 7 (21%) thrice a week and 5 (15%) of them twice a week.

**Table 1**  
**Number of visits to a Hawker Centre per Week**

<i>No. of Visits per Week</i>	<i>No. of Respondents</i>	<i>%</i>
0	4	12%
1	9	27%
2	5	15%
3	7	21%
4	4	12%
5	1	3%
6	2	6%
7	0	0%
8	0	0%
9	0	0%
10	1	3%
Total	33	100%

Table 2 reflects the length of time youths spend in hawker centres during each visit. Mostly, 19 (58%) of the participants (58%) spent between 30 to 60 minutes in each of their visits. Subsequently, 11 (33%) spend between 5 to 30 minutes per visit and 3 participants (9%) spend no more than 5 minutes. None spends more than 60 minutes per visit to the hawker centre.

**Table 2**  
**Time Spent at a Hawker Centre per Visit**

<i>Time Range</i>	<i>No. of Respondents</i>	<i>%</i>
<i>No more than 5minutes</i>	3	9%
<i>5-30minutes</i>	11	33%
<i>30-60minutes</i>	19	58%
<i>More than 60minutes</i>	0	0%
Total	33	100%

**Table 3**  
**Activities at a Hawker Centre**

<i>Activities</i>	<i>No.</i>
<i>Dine In</i>	20
<i>Takeaway</i>	17

<i>Casual Meetings</i>	2
<i>Catching up with Friends/Families</i>	8

Youths interact with hawker centres through multiple ways. Among the 33 respondents, 20 participants (43%) dined in, while 17 of them (36%) took away food from hawker centres (refer to Table 3). 8 participants (17%) caught up with friends or family members, and only 2 (4%) participants held casual meetings. It is noted that participants could choose more than one response. The extent of youth's interaction with hawker centres is thus recorded in Table 4. 12 participants (36%) engage with hawker centres in 2 ways, 9 participants (27%) in 1 way, 7 participants (21%) in 3 ways and 5 of them (15%) in all 4 ways.

**Table 4**  
**Extent of Engagement with Hawker Centre**

<i>No. of ways Engaged</i>	<i>No. of Respondents</i>	<i>%</i>
1	9	27%
2	12	36%
3	7	21%
4	5	15%
<i>Total</i>	33	100%

*Perceptions of Present Hawker Culture.* Youths were asked to define hawker culture and describe what it meant to them in 3 words. Referring to Appendix C, 3 main themes emerged, namely Singapore, cheap and good food, and descriptive terms about the physical characteristics of hawker centres. Singapore was the most common theme (e.g. "Unique to Singapore. Feels like home").

2 main clusters of associative words emerged when analysing what hawker culture meant to youths personally, (1) culture and (2) experience. The culture cluster consisted of themes that drew back to Singapore culture, namely: Singaporean, sentimental memories, sense of community and culture. On the other hand, the experience cluster expressed themes that reflected the individual experience with hawker centres, namely: cheap, food descriptions, time-based proximity and location-based proximity. Amongst the two clusters, cultural and food description themes were the most common.

*Perceptions of Future Hawker Culture.* This section consists of 3 sections, (1) youth's impression of being a hawker as an occupation, (2) impression of being a hawkerpreneur as an occupation and (3) personal thoughts on the future of hawker culture (refer to Appendix D). 2 main themes emerged from youth's impressions of hawkers as an occupation - physically exhaustive and positive reputations. (e.g. "Tiring and backbreaking occupation" and "...definitely not an easy feat and therefore being a hawker is respectful as a lot of determination is required"). The most common theme described the physical demand of being a hawker while the theme reflecting respect mostly does so in reference to the hard work required.

Exploring youth's impressions of hawkerpreneurs as an occupation, 4 main themes emerged. The most common theme expressed positive reputations (e.g., "The people who choose to do it as an occupation deserve respect"). Other themes included the view that hawkerpreneur is a modern and creative repackaging of a traditional trade (e.g., "very

innovative!”). Others raised questions on the authenticity of hawkerpreneurs, while another group had a positive outlook for hawkerpreneurs, but reflected no personal interest in it as an occupation.

Looking at youth’s thoughts on the future of hawker culture, 2 main themes emerged. The most common theme expressed that the hawker culture would evolve in the future, taking a different form from what it is at present (e.g., “I think a lot of local flavours will remain, but the younger generation will change it up and fuse a variety of flavours.”). The second most common theme reflected that the hawker culture would fade (e.g., “I worry it would be declining due to more and more current hawkers retiring and less and less youngsters willing to take up the role of being hawkers.”).

### *Inferential Statistics*

A Pearson correlational analysis was carried out to find if there were any relationship between key measures of this study - number of visits, sum of activities, time spent at hawker centres; and interests in becoming a hawker and hawkerpreneur (refer to Table 5). Results revealed that interest to become a hawker and hawkerpreneur was significantly correlated,  $r = .776$ ,  $p < .001$ . However, it also revealed that there is low ( $r < .5$ ,  $p < .05$ ) to little ( $r < .3$ ,  $p < .05$ ) correlation across all variables measuring youth’s interaction with hawker centres and their considerations to become a hawker.

**Table 5**  
**Correlation Matrix**

Measure	1	2	3	4	5
1. No. of Visits	-				
2. No. of Activities	.338	-			
3. Time Spent	-.03	.217	-		
4. Interest in Hawking	.162	.091	.228	-	
5. Interest in Hawkerpreneurship	.208	.068	.197	.776*	-

\*\*correlation is significant at 0.001 level, 2 tailed

### **Discussion**

Results reflected inconsistency between physical engagement with hawker centers and hawking as an occupation. While 88% of youths visit hawker centres at least once a week, 96% of them would not consider or were neutral about becoming a hawker thus suggesting lower engagement in terms of ambitions. Additionally, responses show that youths primarily have sentimental perceptions of hawker culture. There is a distinct gap between youths’ role as regular and fervent patrons and their level of readiness to take on hawking as work.

A combination of participants’ perceptions and the extent of their interaction with hawkers highlights how youths typically perceive hawker culture from a consumer’s point of view. They recognize that what benefits them as consumers is at the expense of hawkers’ profitability and physical capacity. The uncertainty in youth’s responses to the future aspects of hawker culture echoes a similar line of thought. While the positive values are advantageous to them as consumers, the conditions become inversely disadvantageous if they were to be in the opposite role of being a service-providing hawker.

*Theoretical Implications.* This study suggests that hawker culture takes on symbolic meanings in more than just the tourism context found in pre-existing literature. Apart from the cultural significance tourists might associate hawker culture with, results reveal that local youths relate hawker culture more as an economic activity that affects one's livelihood and job satisfaction. Youths have come to identify hawker culture as an economically-ineffective and disadvantageous symbol, which leads to the gap between their perceptions and aspirations. With pragmatic considerations, local youths are concerned with the economic viability of hawking for a living.

The results of the current study parallel the findings from pre-existing literature on the reality of sustaining hawker culture. However, the study showed a different aspect that is challenging the conservation of the trade: Singaporean youths display no interests in succeeding the trade due to pragmatism. Without a line of succession, hawking eventually becomes a sunset industry. Moreover, a major portion of Singapore's multicultural narration would be lost with the disappearance of tourism's gastronomic dimension (Yang et al., 2020).

*Limitations and Future Studies.* Some limitations for the current research include the small sample size which is not representative of the views of all Singaporean youths. The recruitment was done through convenience sampling, and thus may be skewed towards NTU students. In addition, there is a lack in literature regarding youth's perceptions towards hawker culture, hence the current research topic is scoped towards broader perceptions. Therefore, future studies could build upon the findings of this study to gain a deeper understanding on the relationship between youths and hawker culture.

Future studies could focus on establishing a more comprehensive set of push and pull factors that youths have developed towards hawking from a consumerist point of view. By identifying the pain points of the industry from both ends of the demand-and-supply chain, opportunities can be better sought out to motivate youths from being consumers to providers. Specifically, as the results of this study found positive sentiments towards the creative repackaging of the old trade (in the form of hawkerpreneur), a focus on exploring the modernized rhetorics and reinvented image of hawkers might reveal practical appeals to the younger generations. The rejuvenated image could give a modern appeal to a trade which traditionally vends food for a simple living (Tarulevich, 2018).

Furthermore, future studies could investigate the likelihood of appealing to youths through use of business logics to bridge between their sentimental values of hawker culture and career aspirations. This could help to advance conversations from recounting hawker's humble past and a sense of nostalgia, to encouraging hawker as a job for the future to the next generation. By highlighting the professional skills required in the job, more can be achieved in decreasing the unfavourable stigmas of being a hawker. The disadvantageous aspects consumers tend to associate hawkers with stems from an insufficient recognition of the myriad of professional skills required in the job. Future research could deduce ways to fill in the gap in promoting hawkers' professionalism as opposed to highlighting its precarity.

Alternatively, more research can be done to explore the viability of having foreign workers to take up hawking, the impacts this move might have on hawker culture and the responses of the general public might have to such a proposal.

### **Conclusion**

The current study explored youth's perceptions on hawker culture. The findings have suggested that there is a distinct gap between youth's passion for hawker culture and their ambitions to take it up as an occupation. It is hoped that the study can broaden the understanding of youth's perception and that the findings are able to inform future methods and possible directions for future campaigns on promoting hawking as a liveable reality. Hawker culture is a crucial part of Singapore's heritage and identity and it is important to sustain the realities of hawker culture beyond its symbolic meanings and prevent it from becoming a sunset industry.

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## **Appendix A**

### **Informed Consent**

Hi there!  
Thank you for giving us your precious time!

If you are between the age of 18 to 35, we would like to invite you to participate in this questionnaire on Youth's Perception of Hawker Culture! This study will take approximately 15 minutes of your time. This questionnaire will consist of questions regarding your interaction with hawker centres, alongside your opinions on hawker culture.

Note:

Your participation in this study is completely voluntary. If you feel uncomfortable or do not wish to answer the questions, you have the right to withdraw from the survey at any point with no penalties. Your participation and responses will remain confidential and anonymous as they will be studied only in the aggregate. All data collected will only be used for the research paper for Academic Communications in the Social Sciences. Your information will be coded and will only be accessed by the researchers. There will be no compensation provided for your participation and there are no foreseeable risks to individuals participating in this survey beyond those that exist in daily life.

If you have any questions regarding this study, please feel free to contact the researchers,  
Jocelin at JOCE0020@e.ntu.edu.sg  
Daphne at DAPH0023@e.ntu.edu.sg

Please indicate your consent to participate in this study:

- I have read and agree to the above informed consent form. By clicking the next button and proceeding with the survey, I indicate my willingness to voluntarily take part in the study.

### **Debriefing Page**

Thank you for participating in this study. As mentioned, your participation and responses will remain confidential and anonymous as they will be studied only in the aggregate. Your participation in this research is greatly appreciated!

If you have any further questions regarding this study, please feel free to contact the researchers:

Jocelin at JOCE0020@e.ntu.edu.sg  
Daphne at DAPH0023@e.ntu.edu.sg

## Appendix B

### Everyday Interaction with Hawker Centres

This section wishes to understand your interactions with hawker centres and hawker culture.

Hawker centres are also known as cooked food centres, and can include any of such places housing many stalls selling a variety of cuisines. This may include the coffee shops around your neighbourhoods and even the canteens and food courts in school.

There are no right or wrong answers to this section and your honest response will be greatly appreciated!

#### Q1. How many times do you visit a hawker centre in a week

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#### Q2. What do you usually do at a hawker centre (select all that apply)

- Dine in
- Takeaway
- Casual Meetings
- Catching up with family/ friends
- Others: \_\_\_\_\_

#### Q3. How long do you usually spend at a hawker centre each time?

- No more than 5mins / Taking away food
- 5-30mins
- 30-60mins
- More than 60mins

#### Q4. How would you define hawker culture?

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#### Q5. In 3 words, describe what hawker culture means to you?

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### Impression of Hawkers

This section wishes to understand your impression of hawkers.

There are no right or wrong answers to this section and your honest response will be greatly appreciated!

#### Q6. What is your impression of being a hawker as an occupation?

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#### Q7. I would consider becoming a hawker as a future occupation

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

**Hawkerpreneurs:**

In recent years, there has been a rise in “Hawkerpreneurs” which is defined by the new and younger generation of hawkers. These hawkers add a new spin to traditional hawker food we know and love and are also invested in creating a brand for their food, aiming to span across different branches.

**Q8. What is your impression of being a hawkerpreneur as an occupation?**

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**Q9. I would consider becoming a hawkerpreneur as a future occupation**

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

**Q10. What do you think of the future of hawker culture in Singapore?**

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**Demographics**

**Age:** \_\_\_\_\_

## Appendix C

### Defining Hawker Culture:

<b>Cheap &amp; Good food</b>	<b>Singapore</b>	<b>Atmosphere/ Characteristics of Hawker Centers</b>
<i>Cheap and good!</i>	<i>Unique to Singapore. Feels like home.</i>	<i>when there's distinct stalls at one location, and generally cheaper food than normal restaurants</i>
<i>Cheap and good</i>	<i>Local Singaporean food, variety of cuisines</i>	<i>"Choping", queuing for good food, loud and busy atmosphere</i>
<i>Variety of food options and its cheap</i>	<i>It's a vibrant place that reflects Singapore's multiculturalism. It is also reflective of how Singaporeans truly live in the heartlands.</i>	<i>"Chope", hot, good and diverse food</i>
<i>vibrant, a lot of cheap and yummy food</i>	<i>Uniquely Singapore, something that you can't find elsewhere and will miss when overseas.</i>	<i>Open-air environment, "choping" tables with tissue paper, cheap food</i>
<i>cheap food</i>	<i>Uniquely Singapore</i>	<i>Atmosphere of the hawker centre and behaviour of the people when entering in a hawker centre</i>
<i>Cheap local food</i>	<i>It's definitely a trademark of Singapore... like it represents our traditional and cultural aspects? And our good food haha. It's also quite affordable and convenient and has a variety of cuisines, making it a very inclusive culture that makes it suitable for everyone</i>	<i>beautiful</i>
<i>Cheap food, local delicacies and the smell of localness</i>	<i>Traditional</i>	<i>Convenient, comforting</i>
<i>casual dining with affordable food</i>	<i>Familiarity among Singaporeans</i>	<i>Having a variety of nice local food to choose from</i>
<i>Affordable good food run by the govt</i>	<i>Immersion of different cultural foods. Unique to Singapore</i>	<i>Singaporean/Singaporean-influenced street food in an open air environment</i>
<i>Good and affordable food</i>	<i>something that Singaporeans are very familiar with, a place that people come to gather and eat their favourite local food</i>	
<i>Good food at affordable prices</i>	<i>a place with a great variety of food and where people can bond</i>	
	<i>good way to see the local way of living. extremely vibrant in its own ways. hawkers who work long hours to produce delicious, cheap food</i>	
	<i>familiarity of the hawker centre, habits that we will only see at hawker centres (i.e. chope seats with tissue packets), have a plethora of food options</i>	

**Meaning of Hawker Culture:**

Culture			Experience			
Singaporean (9)	Sentimental Memories (10)	Sense of Community & Culture (21)	Food Descriptions (14)	Affordability (11)	Time-based Proximity (7)	Location-based Proximity (5)
Singaporean	Memories with family	Home	Yummy food	affordable	Fast	Convenient
Singapore	Memorable	Local	yummy	Affordability	Bustling	Accessible
Singaporean culture	Comfort	Heartland	delicious	Cheap	Anytime	
Singapore identity/culture	Familiar	Multicultural	food	Budget	Always	
	homely	Traditional	good food	Value for Money	everyday	
	nostalgic	Unique	local food			
		Authentic	Variety			

## Appendix D

### Hawker as an Occupation (Main Themes):

<b>Physical Exhausting</b>	<b>Respectability/ Positive Reputation</b>
<i>Tiring and tough job.</i>	<i>commendable</i>
<i>very tiring</i>	<i>I think it is definitely not an easy feat and therefore being a hawker is respectful as a lot of determination is required.</i>
<i>Tough</i>	<i>used to be looked upon as an occupation for people who don't study, but now i think it's gaining increasing acceptance and popularity as we realise that it is an important part of our culture</i>
<i>It's a lot of hardwork. Have to wake up early to prepare food</i>	<i>Passionate</i>
<i>Tiring and backbreaking occupation</i>	<i>COOL! good at cooking</i>
<i>Exhausting</i>	<i>they are to be admired because it's a very hard and tiring job but they still do it and bring lots of smiles to people's faces</i>
<i>Tiring and hot but earns well if its popular</i>	<i>To be honest I really admire hawkers... cos they work in such hot and tiring conditions the whole day and they don't charge much for their cuisines too... it's usually a job undertaken by the elderly or mature adults I guess. You rarely see young adults or teenagers being/aspiring to be hawkers due to the harsh conditions they work in.</i>
<i>Tough</i>	<i>I support!</i>
<i>Tough, underpaid, unglamorous, undervalued</i>	
<i>Tough but satisfying job</i>	
<i>It's a tiring job</i>	
<i>tough</i>	
<i>tough and laborious work</i>	
<i>very tiring</i>	
<i>Very tough job</i>	
<i>It's a tough job because of the long hours and working conditions</i>	

### Hawkerpreneur as an Occupation (Main Themes):

<b>Respectability/ Positive Reputation</b>	<b>Modern/ creative repackaging of tradition</b>	<b>Positive sentiments but no personal interest</b>	<b>Questioning Authenticity</b>
<i>The people who choose to do it as an occupation deserve respects</i>	<i>I think it's an innovative job idea</i>	<i>It is a viable option for some, but I personally will not embark on this route</i>	<i>Interesting but spoils the authenticity</i>

<i>I think they are very innovative</i>	<i>It is a promotion of hawking to younger generation.</i>	<i>It's a valid occupation. If they are passionate in it, they should go for it.</i>	<i>not very authentic</i>
<i>I love to see their new innovative ways of fusing/reimagining hawker foods to appeal to the young people too</i>	<i>Not bad, it revitalize the impression of boring hawker food.</i>	<i>Respectable but not something I would pursue</i>	<i>Selling Instaworthy food rather than old tradition.</i>
<i>I think it's really cool and awesome that the younger generation are stepping up to create new things from the old whilst keeping sentiments of the old alive</i>	<i>Good to have an interesting spin</i>	<i>Not for me</i>	<i>I'm assuming it's tough to break out into the market this way as Singaporeans are so used to how hawkers are and may not necessarily be susceptible to change</i>
<i>It seems like quite a noble occupation as they are trying to preserve the traditional hawker culture and cuisines but at the same time integrate it with modern spins which doesnt seem like an easy feat!</i>	<i>I think it's great that they're continuing the tradition of hawker culture, but adapting it to new trend for its sustenance</i>	<i>It's interesting that a growing number of people are interested in this, and it is definitely a respectable job (for the next generation, I wouldn't do it since I don't enjoy cooking)</i>	<i>It opens new doors for hawkers but it can't beat traditional hawkers</i>
<i>Brave</i>	<i>very innovative!</i>		
<i>quite cool! their food pretty cool</i>	<i>It is a good starting point for new chefs, assuming it is the younger generation. it is a good avenue to be creative with food</i>		
<i>Daring</i>			
<i>Very zai 🍑</i>			

#### Future of Hawker Culture (Main Themes):

<b>Culture will transform</b>	<b>Culture will fade out</b>
<i>it will become more creative</i>	<i>Diminishes</i>
<i>Going towards a fusion of local food with new taste and presentation</i>	<i>the old culture of not very aesthetic signboards but good and authentic food dying out</i>
<i>I hope it will be kept alive. It is representative of our culture in Singapore. With newer and younger hawkers coming into the scene, I think the vibes will change to be more varied – e.g. burger stalls in hawker centres that represent the changing tastebuds of Singaporeans to be accepting of different cuisines</i>	<i>Bleak with lesser hawkers</i>
<i>, quite bright</i>	<i>Dying</i>
<i>I think with the rise of AI, maybe machines will be the ones cooking</i>	<i>Uncertain as future generations probably gravitate towards more white-collar jobs</i>
<i>Food court style.</i>	<i>It is on a decline but hopefully after attaining the UNESCO status will help to preserve it.</i>
<i>It may develop into something that is different from the hawker culture that we used to know or now know, but I am</i>	<i>Declining but there had been government support to sustain it.</i>

<i>pretty sure that Singaporeans will still ensure that the culture remains authentic and true to its roots and origins.</i>	
<i>i think a lot of local flavours will remain, but the younger generation will change it up and fuse it a variety of flavours</i>	<i>I worry it would be declining due to more and more current hawkers retiring and less and less youngsters willing to take up the role of being hawkers.</i>
<i>Alot more fusion / westernized food</i>	<i>it might die....</i>
<i>Limitless creativity on food ideas</i>	<i>It's slowly fading away)):</i>
<i>from the newer hawker centres e.g. pasir ris hawker centre, it seems to be moving towards more westernised food</i>	<i>I feel like it may die out simply because not many people want to take over. I feel like this is enhanced by the fact that not many people who know how to cook know how to cook well such that they think about it as a profession</i>
<i>There is likely to be a large increase in fusion/western food</i>	
<i>fresh cuisines</i>	
<i>The same or people become more polite with each other. It will become a eating main course cafe.</i>	

**Hawker as an Occupation (Other Themes):**

<b>Long Hours (Time)</b>	<b>No Impression</b>	<b>Economic Element</b>	<b>General Statements about Hawker Culture</b>
<i>Being a hawker is an occupation that requires long hours and hard work.</i>	<i>No impression? The only impression is the food and the price.</i>	<i>Possibly very well-compensated but also hard work</i>	<i>Usually done by older uncles and aunties, but an increasing number of young people are starting to do it (+ the hawker course at poly iirc)</i>
<i>long hours</i>	<i>It's a valid occupation</i>	<i>I feel that is is an up and coming job right now, a lot of young people are leaving their 9-5 jobs for it.</i>	<i>Not for me a good on those who are keen - keep the hawker spirit going</i>
<i>it's a tough line of work requiring working long hours</i>			

**Hawkerpreneur as an Occupation (Other Themes):**

<b>No difference from normal hawking (neutral)</b>	<b>Feels that it is carrying on the tradition</b>	<b>Physical Exhausting</b>
<i>Same as hawkers, same industry after all</i>	<i>Preservation of hawker culture</i>	<i>Cool and flexible time, albeit with lots of hard work and long working hours!</i>
<i>Cool, no negative feelings.</i>	<i>It is a good investment, undying line of work that is always there and available.</i>	<i>long hours</i>
<i>Cool with that</i>		



**Future of Hawker Culture (Other Themes):**

<b>Culture will remain</b>	<b>Hawking will remain but the culture of it will transform</b>	<b>Sustainability dependent on new generation</b>
<i>It will stay. An observation is we will see more and more franchised hawker stalls</i>	<i>while more young people are keen on taking on such a job, the traditional recipes and foods are slowly going away</i>	<i>More young people need to be willing to step up and step into this role as a hawker to ensure sustainability</i>
<i>i'm not sure i foresee hawkerpreneur getting big in the near future but hawker culture will definitely still be here to stay</i>	<i>there are younger generation who will take up being a hawker as occupation. but i think that the original and traditional taste would slowly be scarce</i>	<i>Definitely good to have more young people joining and carry on the hawker culture because it will be really sad for it to die. It also allows for people to try new food/cuisine at a more affordable price and convenient location.</i>
<i>Keep them there</i>	<i>Sadly be more expensive when they are outsourced to companies like ntuc</i>	