



CONVERSATION STARTER KIT FOR SENIORS

SERIES 3: JOBS AND PROFESSIONS

Acknowledgements

The National Heritage Board (NHB) would like to express our gratitude to our partners, social service agencies, community care practitioners, seniors and volunteers who have contributed to the production of this resource kit. We are also grateful to the National Council of Social Service (NCSS) for the partnership in developing Series 1 and 2 of the Conversation Starter Kit for Seniors.

Partners and Social Service Agencies

Anglican Senior Centre, Agency for Integrated Care, Guide Dogs Singapore Ltd, Orange Valley Senior Activity Centre (Woodlands Peak), SAGE Counselling Centre, Sengkang Community Hospital, St Andrew's Nursing Home, St Andrew's Senior Care

Core Team Members (*in alphabetical order*)

- Ms Mandy Lim, Assistant Manager, Silver Hubs (Education & Community Outreach), National Heritage Board
- Ms JinXian Pang, Project Officer, Silver Hubs (Education & Community Outreach), National Heritage Board
- Mr Don Yew, Executive, SAGE Counselling Centre
- Ms Prabha Techna Miti, Senior Medical Social Worker, Sengkang Community Hospital
- Special thanks to Mr Chhua Bak Siang, Ms Chua Yock Peng Lorraine, Ms Kerry Gutierrez Zambrano, Ms Lim Bee Hong Cyndy, Dr. Sona Pranav Kumar, Ms Sylvia Costa, Ms Tan Tee Kheng, Ms Wang Kwei Fang, Ms Wong Lay Kiow Regina and all volunteers.

About the Conversation Starter Kit

The Conversation Starter Kit for Seniors is a resource kit developed by NHB. Each kit contains 20 images curated based on a theme, and each image is accompanied by a set of questions to facilitate meaningful conversations between seniors, family members, caregivers, and volunteers. The kits have been used in various community care settings since 2018, and serve as a good introductory tool for cultural engagement with senior audiences.

How to use the Kit

Always prepare by reading through the content and themes of the kit before each session.

As a person-to-person activity

1. Introduce yourself and the purpose of the activity.
2. Start with the image facing the participant and the text facing you.
3. Use the questions as a guide to start or deepen conversations.
4. If time permits, access the online resources and videos by scanning the QR codes on each page.

As a group activity

1. Gather your participants around a table or space.
2. Ensure that each participant is able to see you.
3. Introduce yourself and purpose of the activity.
4. Hold up the image side of the kit at a clear angle.
5. Allow participants to take turns in sharing their thoughts about the image.
6. Encourage them to describe what they see and what they think the subject/focal point of the image is.
7. Use the questions as a guide and allow conversations to form naturally and between participants if they have stories to share.

List of Jobs and Professions

1. Clog Shoemaker
2. Traditional Chinese Medicine Practitioner
3. Rattan Weaver
4. Street Barber
5. Trishaw Peddler
6. Lantern Maker
7. Vegetable Seller
8. Satay Seller
9. *Samsui* Woman
10. *Twakow* Worker
11. Chinese Rod Puppeteer
12. Snake Charmer
13. Bus Conductor
14. Coolie
15. Fortune Teller
16. Typist
17. Fisherman
18. *Amah*
19. Provision Shop Owner
20. Seamstress

Roots

Visit Roots.sg, NHB's heritage portal, for more videos, stories and resources.

We would love to hear from you!

Share your feedback with us at https://go.gov.sg/cskfeedback

Clog Shoemaker at a stall, 1970s - 1980s

Clog Shoemaker at a stall, 1970s - 1980s

1. Where can you buy these clogs?
2. Have you worn clogs before? How do they feel?
3. Do you know how clogs are made?

Background:
A clog shoemaker at a stall in Singapore in the 1970s to 1980s.

Clogs were commonly worn by people living in Singapore before World War II. The shoes were a popular form of footwear as they were non-slip and had a high wooden base that kept feet and clothing dry on wet floors.

Many clog shoemakers were Chinese immigrants who set up their stalls around areas such as Chinatown. They would use tools such as a chopping board, a chopper and a penknife to shave pieces of wood for making clogs. Pieces of rubber, leather or plastic would then be cut and nailed on both sides of the clog to form a strap.

Read more about clog shoemakers – on e-NLB
https://go.gov.sg/csk3-clogshoemaker

Cabinet used by Traditional Chinese Medicine Practitioners, 1920s - 1940s

Courtesy of the Asian Civilisations Museum, National Heritage Board

Cabinet used by Traditional Chinese Medicine Practitioners, 1920s - 1940s

1. What do you think this cabinet is used for?
2. Where can you find cabinets like these?
3. Do you like the taste of Traditional Chinese herbs? Why or why not?

Background:
A Traditional Chinese Medicine (TCM) cabinet made of teakwood from the 1920s to 1940s. These cabinets are commonly found in Traditional Chinese medicine halls and are used to label and store herbs. The herbs are then heated, ground and prepared in various forms, according to the quantities indicated on the doctor's prescription.

The origins of TCM can be traced back to ancient China. The practice is founded on the concept of the human body as an interconnected whole, linked by a network of passages. The network carries blood, or qi (meaning "energy") that flows to all parts of the body to achieve balance.

Today, TCM is largely recognised as a complementary form of medicine to Western medical treatments and offered at many clinics, private and public hospitals in Singapore.

Read about Traditional Chinese Medicine
https://go.gov.sg/csk3-tcm

Read about Singapore's History of Healthcare
https://go.gov.sg/csk3-healthcare

Objects made by Rattan Weavers, 1950s

Courtesy of the National Museum of Singapore, National Heritage Board

Objects made by Rattan Weavers, 1950s

1. What material is this bag/basket made from?
2. Did you own a bag/basket like this?
3. What other objects can be made from rattan?

Background:
A ladies' tote bag made of rattan with a flower embroidery design in the 1950s (left) and a rattan basket in the 1950s that was likely used as a baby cot (right). Traditional rattan makers are known for hand-weaving rattan, a family of climbing palms, into a variety of objects. Common objects made from rattan include bags, baskets, and furniture. Rattan makers would create designs based on a customer's requests and needs, then weave a mixture of thick and thin rattan as required.

Many communities from Indian, Malay and Chinese backgrounds were involved in rattan craft in Singapore. The rattan industry reached its peak in the 1960s to 1970s, when Singapore became known for rattan processing and trade of high-quality handmade rattan products.

Today, only a few traditional rattan makers continue to make rattan products by hand.

Read about the making of rattan products
https://go.gov.sg/csk3-rattanmaking

Watch Heritage in Episodes –
The Last Rattan Weaver
https://go.gov.sg/csk3-rattanweaver

Street Barber at work, early 20th century

Street Barber at work, early 20th century

1. What do you think the man is doing?
2. Do you enjoy getting a haircut?
3. How much did it cost to get your hair cut when you were young?

Background:
A street barber at work in the early 20th century.

Many early street barbers in Singapore were Chinese male immigrants, although there were also Malay and Indian street barbers.

Street barbers only required a small space and simple tools such as scissors, combs, brushes, razors, powder puffs and a mirror for work. Some street barbers also offered additional services such as ear cleaning, facial hair trimming and massages for their customers.

Read about traditional trades in Singapore
https://go.gov.sg/csk3-traditionaltrades

Watch Heritage in Episodes – An Encounter with a Street Barber
https://go.gov.sg/csk3-streetbarber

Trishaw Peddler, 1970s

Trishaw Peddler, 1970s

1. What is the man peddling on?
2. Have you travelled by trishaw before, and did you enjoy it?
3. Where have you seen trishaw peddlers in Singapore?

Background:
A trishaw peddler riding through the streets of Singapore in the 1970s. The first trishaws were registered in Singapore in 1914 and were a popular mode of transportation from the early 1920s.

Unlike traditional hand-drawn rickshaws, trishaws had bicycle peddles so that they could be peddled to move people and goods more quickly from one place to another. They were also a popular mode of transportation as petrol for motor vehicles was not readily available back then.

Today, trishaw peddlers are mostly managed by key licensed operators, who cater mainly to tourists seeking an experience of the yesteryears in Singapore.

Photograph of a rickshaw puller
https://go.gov.sg/csk3-rickshawpuller

Read about trishaw peddlers – on e-NLB
https://go.gov.sg/csk3-trishaw

Lantern Makers at work, 1970s - 1980s

Lantern Makers at work, 1970s - 1980s

1. What do you think the man and woman are doing?
2. Where can you find lanterns in Singapore?
3. Do you celebrate the Mid-Autumn Festival? What are some of your favourite things to do as part of the celebrations?

Background:
A man and woman making traditional Chinese lanterns in the 1970s to 1980s.

Traditional lanterns are made from bamboo and covered with oil-coated silk paper. The five basic steps of lantern making are known as "twisting", "tying", "gluing", "painting" and "lighting up". The shape and painting on each lantern reflect its origin – Teochew lanterns have rougher, faster strokes while Foochow lanterns usually have a cylindrical frame with detailed drawings.

Lanterns are usually hung as a form of display to commemorate religious events or occasions such as funerals and weddings. They may be painted with different colours and motifs depending on the occasion.

In Singapore, lanterns are commonly hung during large festive occasions such as the Lunar New Year and the Mid-Autumn Festival. Large lantern displays can also be found at places such as Chinatown, Gardens by the Bay and Sun Yat Sen Nanyang Memorial Hall.

Read about the making of traditional Chinese lanterns
https://go.gov.sg/csk3-lanternmaking

Watch Heritage in Episodes –
The Tale of a Traditional Lantern Painter
https://go.gov.sg/csk3-lanternpainter

Vegetable Seller at a street market, 1980s

Vegetable Seller at a street market, 1980s

1. What have you bought from street hawkers before?
2. Do you enjoy going to street or wet markets?
3. Do you prefer buying groceries at a street or wet market or supermarket?

Background:
A vegetable seller displaying vegetables for sale at Chinatown in the 1980s.

Street hawking, or the peddling of items such as food, drinks and vegetables, was a popular occupation for many new immigrants in Singapore. Such jobs were also often taken up by the poor and illiterate, as it provided them with an easy means to make a living.

Many wholesalers and goods importers also depended heavily on street hawkers to sell their items. Many street hawkers would walk and carry their items in baskets or trays in search of customers. Sometimes, street hawkers may also gather at busy roads to get more customers.

An island-wide registration exercise was conducted from the 1960s to 1980s to relocate hawkers into designated community areas, and to prevent illegal street hawking. Today, hawkers must be registered as stall owners at designated markets or hawker centres, before they are able to sell their goods.

Read about street hawkers
https://go.gov.sg/csk3-streethawkers

Satay Seller, 1970s - 1980s

Satay Seller, 1970s - 1980s

1. What do you think the man is doing?
2. Do you like the taste of satay?
3. What other kinds of food do you enjoy eating at a hawker centre?

Background:
A satay seller fanning satay over hot charcoal in the 1970s to 1980s.

Satay is a Singapore dish made of grilled skewered meat, usually chicken, beef or mutton, and served with cucumber, sliced onion, ketupat (pressed rice cake) and peanut sauce. The name of the dish is said to come from the Tamil word sathai (meaning "flesh").

Satay is typically sold at makeshift food carts or stalls. In the past, patrons would sit on wooden stools around the stall, with dishes laid out on enamel bowls and a large pot of peanut sauce for dipping.

In Singapore, the well-known Satay Club at the Esplanade opened in 1971 as an open-air food centre with food stalls selling mostly satay. The stalls operated from sunset to early morning and was a popular place for family dinners and gatherings. The food centre was demolished in 1995 to make way for Singapore's performing arts centre, Esplanade – Theatres on the Bay.

Photograph of the Satay Club at the Esplanade
https://go.gov.sg/csk3-satayclub

Photograph of a wooden stool at a satay stall
https://go.gov.sg/csk3-satayseller

Samsui Woman, 1938 - 1939

Samsui Woman, 1938 - 1939

1. What kind of work do you think the woman did for a living?
2. Have you seen one of these women in person or on TV before?
3. Do you see a lot of construction works around where you live? Who are the people working at construction sites?

Background:
A samsui woman carrying soil and debris in buckets hanging from shoulder poles between 1938 and 1939.

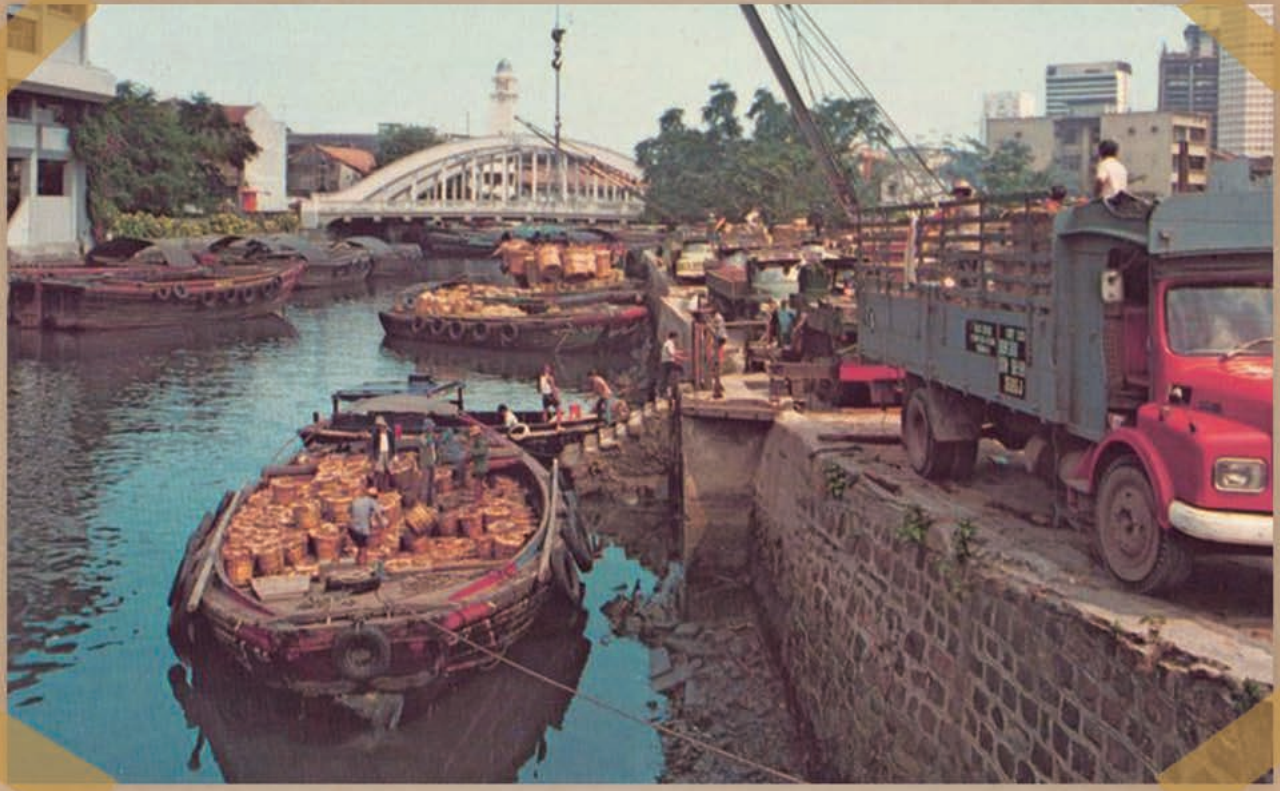
The term "samsui" probably originated from the background of the women, many of whom were Cantonese or Hakka immigrants from the Sanshui area in southern China. Many samsui women started arriving in Singapore in the mid-1930s and worked mainly at construction sites, doing hard labour.

Samsui women are known for their distinctive red headscarf, or hong tou jin (meaning "red head scarf"). The colour red was chosen as it was easy to spot from a distance and reduced the occurrences of accidents on construction sites. The headscarf has since become an iconic representation of their hard but dignified lives.

There are only a few samsui women living in Singapore today, as most have either passed away or returned to China.

Read about the journey to Nanyang
https://go.gov.sg/csk3-nanyang

Read about Ms Ng Moey Chye, a samsui woman born in Singapore
https://go.gov.sg/csk3-



Twakow Workers transporting goods at the Singapore River, 1970s

Twakow Workers transporting goods at the Singapore River, 1970s

1. What do you think the men are doing?
2. Have you taken a ride on a twakow before?
3. What are some of your favourite things to do along the Singapore River?

Background:
A group of twakow (lighter vessel) workers transporting cargo in the 1970s. The twakow or "bumboat" was widely used for transporting cargo and other goods from ships onto the banks of the Singapore River from the early 1900s. Most twakow owners were Hokkiens or Teochews who lived close by, along the banks of the Singapore River.

The twakow had Chinese-influenced nautical designs and were often painted with "eyes" at the front to enable the vessels to "see" any danger ahead of them. Many were also painted in auspicious colours of green, white and red. Most vessels were later banned from entering the Singapore River following the river clean-up campaign in the 1980s.

Today, twakows have been installed with wooden seats and are repurposed as river taxis by licensed operators to ferry tourists to experience the sights and sounds along the Singapore River.

Read about the Singapore River story
https://go.gov.sg/csk3-singaporeriver

Get moving with the Singapore River Walk
https://go.gov.sg/csk3-singaporerivertrail

Performance staged by Chinese Rod Puppeteers, early 20th century

Courtesy of the National Heritage Board

Performance staged by Chinese Rod Puppeteers, early 20th century

1. What are these figures and how do they move?
2. Have you watched a performance like this before?
3. What type of performances do you enjoy watching?

Background:
A view of Hainanese rod puppets during a performance by San Chun Long, a Chinese puppet theatre troupe in the early 20th century. Chinese puppetry, or puppet theatre, is a traditional art form that was widely performed by Chinese immigrants in Singapore from the 1920s.

A typical performance involves puppeteers moving puppets from behind the stage using long sticks or rods, accompanied by musicians using instruments such as clappers, cymbals or a flute. Such performances are usually staged in Chinese dialects, depending on where the troupe originated from, and often depict classic tales and stories passed down through generations.

Today, puppet troupes continue to perform at religious institutions such as temples, and during special occasions such as birthdays or weddings. Devotees may also invite puppet troupes to perform as entertainment for deities and to receive blessing and protection in return.

Read about Chinese puppetry
https://go.gov.sg/csk3-chinesepuppetry

Watch Chinese Puppetry – Performance for the Gods
https://go.gov.sg/csk3-chinesepuppetperformance

Snake Charmers near Mount Faber, 1930s

Courtesy of the National Museum of Singapore, National Heritage Board
The National Heritage Board, despite all reasonable efforts, have been unable to trace/identify the copyright owners of the image. We invite the rightful owners to make contact.

Snake Charmers near Mount Faber, 1930s

1. Have you watched a snake charmer perform before?
2. Where can you find snake charmers in Singapore?
3. Are you afraid of snakes?

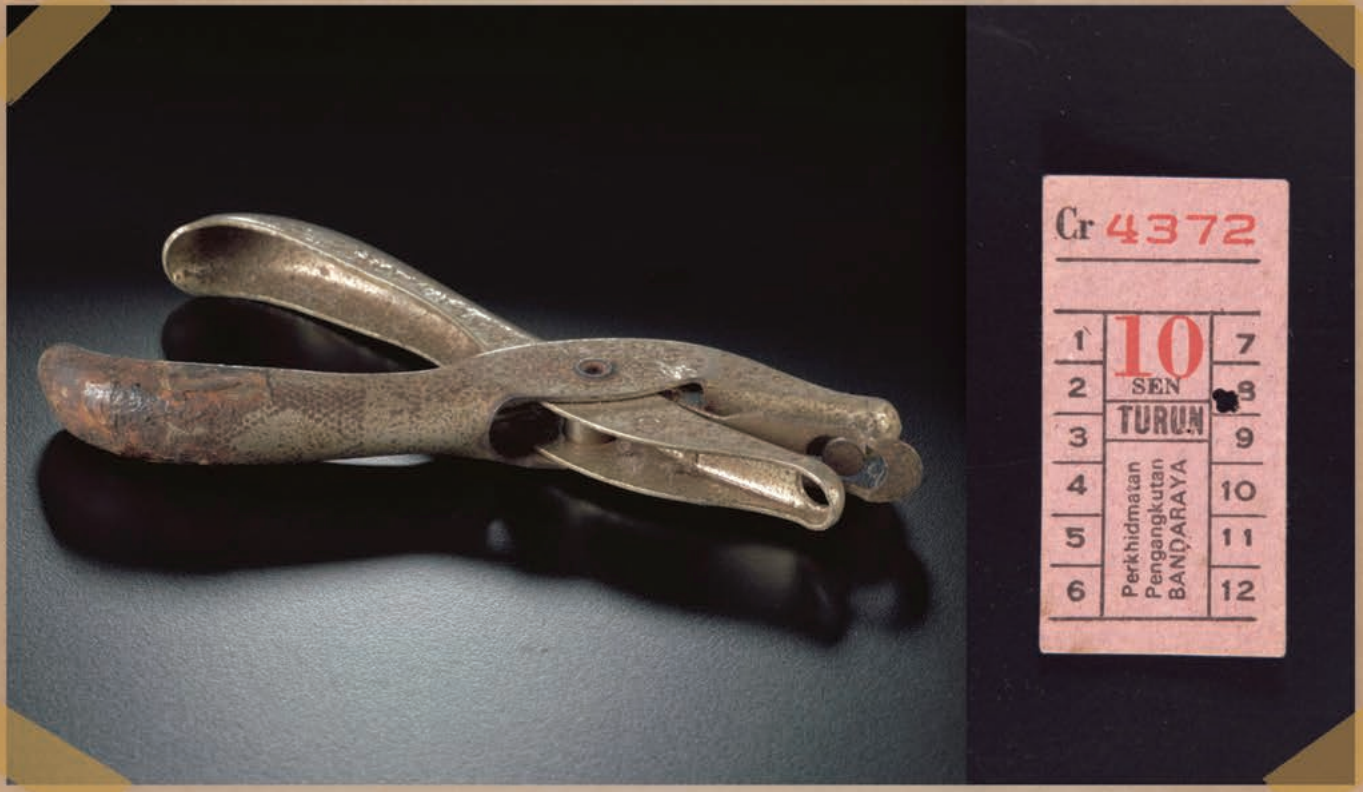
Background:
Snake charmers with their pet snakes used for performances in the 1930s.

Many snake charmers were immigrants from Poona, a city in the western Indian state of Maharashtra. Snake charmers were popular roadside entertainers in the 1950s and 1960s who made a living by making their pet snakes "dance" to music from a naskar (traditional flute-like instrument made from bamboo stem and coconut shell).

Many snake charmers performed for tourists at places such as outside of hotels, and at local attractions such as Sentosa and Mount Faber.

Today, few snake charmers remain in Singapore, and of those who remain, they offer performances as a form of entertainment for foreign visitors and tourists.

Stamp design featuring a snake charmer
https://go.gov.sg/csk3-snakecharmerstamp



Ticket puncher used by a Bus Conductor and a Bus Ticket, 1940s to 1970s

Ticket puncher used by a Bus Conductor and a Bus Ticket, 1940s to 1970s

1. What do you think the object on the left is used for?
2. What do you enjoy most about travelling by bus?
3. How are bus rides different today?

Background:
A metal ticket puncher used by a bus conductor for validating bus tickets, and a bus ticket with a value of 10 cents used in the 1940s to 1970s. Bus conductors were a common sight on buses in the early 20th century. They were responsible for conducting checks on passengers and validating their journeys by punching holes on their tickets. The holes represent where the passengers started their journeys.

The introduction of printed tickets in the 1980s meant that tickets no longer had to be punched, and bus conductors were no longer required. A fare card system was later introduced in 1990, followed by the EZ-Link card system in 2002.

Today, the job of a bus conductor is no longer required in Singapore. Many initiatives have also been put in place to deter passengers from skipping bus fares, such as charging the maximum fare distance on the passenger's EZ-Link card if they did not tap out when alighting the bus.

Read about transportation in Singapore – on e-NLB
https://go.gov.sg/csk3-transportations

Read about the Green Bus Company, established in 1935
https://go.gov.sg/csk3-greenbus

Chinese Coolie, early - mid 20th century

Chinese Coolie, early - mid 20th century

1. What do you think the man is doing?
2. What do you think is inside the gunny sack?
3. Where have you seen these men at work before?

Background:
A Chinese coolie carrying a gunny sack on his shoulders in the early to mid-20th century.

The term "coolie" probably originated from the Hindi word Kuli, with reference to the name of a native tribe from Western India. The Kulis were believed to be among the first coolies to arrive in Singapore. Another belief is that the term originated from the Chinese word ku li (meaning "hard labour").

Most coolies were poor Chinese immigrants who came to Singapore in search of jobs and a better life. They were mostly employed as construction workers, port workers and miners, and worked long hours under the scorching sun transporting items in gunny sacks. A gunny sack is a brown bag usually made from jute and other natural fibres and used to transport grains and other agricultural produce.

Today, the job of a coolie has been replaced by construction and manual labour workers in Singapore.

Read about coolies in Singapore – on e-NLB
https://go.gov.sg/csk3-chinesecoolies

Photograph of a gunny sack from the 1970s
https://go.gov.sg/csk3-ricesack

Fortune Slip issued by a Chinese Fortune Teller, early to mid-20th century

Courtesy of the National Museum of Singapore, National Heritage Board

Fortune Slip issued by a Chinese Fortune Teller, early to mid-20th century

1. What do you think is written on the slip of paper?
2. Have you had your fortune told by a fortune teller before?
3. Do you believe in fortune telling?

Background:
An advice slip given by a Chinese fortune teller to a couple in the early to mid-20th century. The slip contains the couple's dates and times of birth, which are used to calculate marriage compatibility, as well as auspicious dates and times for different ceremonies to take place.

Fortune tellers were common along five-foot ways in Singapore from the 1800s and provide advice on matters relating to marriage and business. Most fortune tellers had a simple set-up of a wooden table and stool, and objects such as statues of Buddha, joss sticks and books. Popular methods include palmistry and ba zi (the use of birth data to predict one's future).

Fortune telling was also popular among the Indian community. Many Indian fortune tellers practised as parrot astrologers, where a parrot would be instructed to pick a card with its beak after "reading" a customer's name and birthday. The parrot astrologer would then interpret the meaning behind the card. Today, only a few traditional fortune tellers continue to practise around areas such as Chinatown and Little India in Singapore.

Photograph of a ba zi fortune chart
https://go.gov.sg/csk3-fortunechart

Read about parrot astrologers in Singapore – on e-NLB
https://go.gov.sg/csk3-parrotastrologers

Remington Typewriter used by a Typist, 1900s

Gift of George Goh. Courtesy of the National Museum of Singapore, National Heritage Board

Remington Typewriter used by a Typist, 1900s

1. Have you used a typewriter before?
2. Do you prefer typing or writing with a pen?
3. Do you enjoy using a computer?

Background:
A Remington typewriter used by the Straits Settlements Police Force in the 1900s.

The typewriter is a writing instrument invented by Christopher Latham Sholes, an American newspaper editor in 1868. The keys on the keyboard of a typewriter are arranged in a manner that prevents typists from working too fast and causing the keys to get stuck. The keyboard on the typewriter also uses the QWERTY layout that has been adopted by computers and mobile devices worldwide.

Unlike the mid-20th century where typists were specifically employed in publishing, administrative and clerical industries, the job of a typist is covered by persons employed in data-entry positions today. A data-entry position is when a person is hired to type or copy information onto a computer.

Photograph of a typing certificate from the 1950s
https://go.gov.sg/csk3-typingexam

Read about communication methods across history
https://go.gov.sg/csk3-communications

Bamboo Hat worn by a Fisherman, 1950s

Courtesy of the Asian Civilisations Museum, National Heritage Board

Bamboo Hat worn by a Fisherman, 1950s

1. Who was the hat likely to have belonged to?
2. Have you stayed in a kampong before?
3. Do you know how to fish?

Background:
A bamboo hat worn by a fisherman in the 1950s. Although Singapore was known as a fishing village from as early as the 1800s, historical accounts have depicted ancient Singapura, or Temasek, as a place of bustling activity for trade and commerce, with its capital located at the mouth of the Singapore River.

Fishing was the main source of income for many Malay families living in kampongs (villages) in the early to mid-20th century. The houses of these families were often built on wooden platforms raised with stilts along riverbanks and coasts, for easy access to the river. Many fishermen travelled using a perahu (traditional small sailing boats used for transport and fishing) and fished by manually throwing nets into a river.

Today, fishing is mostly known as a recreational pastime, while commercial fishing is carried out by licensed operators on large vessels, with the use of machinery and modern equipment.

Photograph of a fisherman in the 1950s to 1960s
https://go.gov.sg/csk3-fisherman

Read about fishing in Singapore – on e-NLB
https://go.gov.sg/csk3-fishinginsingapore

Amah with a group of children, 1930s

Amah and a group of children, 1930s

1. What do you think an amah does?
2. Do you think amahs were allowed to marry?
3. Do you enjoy doing household chores?

Background:
An amah (domestic helper) with a group of children in the 1930s.

Many female Chinese immigrants found employment as amahs in the 1930s to 1970s, where they were employed by wealthy families to carry out household chores such as cleaning, cooking, and caring for the families' children. Many amahs served their employers for a long period of time, resulting in close bonds with their employers' children. Many were also regarded as part of the family.

Sometimes, amahs are also referred to as majies (a distinct group of amahs from the Shunde district in China). Unlike other amahs, majies would take a vow of celibacy before working. The term "majie" was likely to have originated from the Cantonese ma cheh (meaning "mother and sister").

Today, most amahs and majies have gone into retirement, and most of the domestic helpers in Singapore originate from neighbouring countries in Southeast Asia.

Read about amahs in Singapore – on e-NLB
https://go.gov.sg/csk3-majie

Provision Shop Owner, 1950s - 960s

Courtesy of the National Museum of Singapore, National Heritage Board

Provision Shop Owner, 1950s - 1960s

1. What items can you buy at a provision shop?
2. Do you prefer going to a provision shop or a supermarket?
3. Where do you usually buy your everyday items?

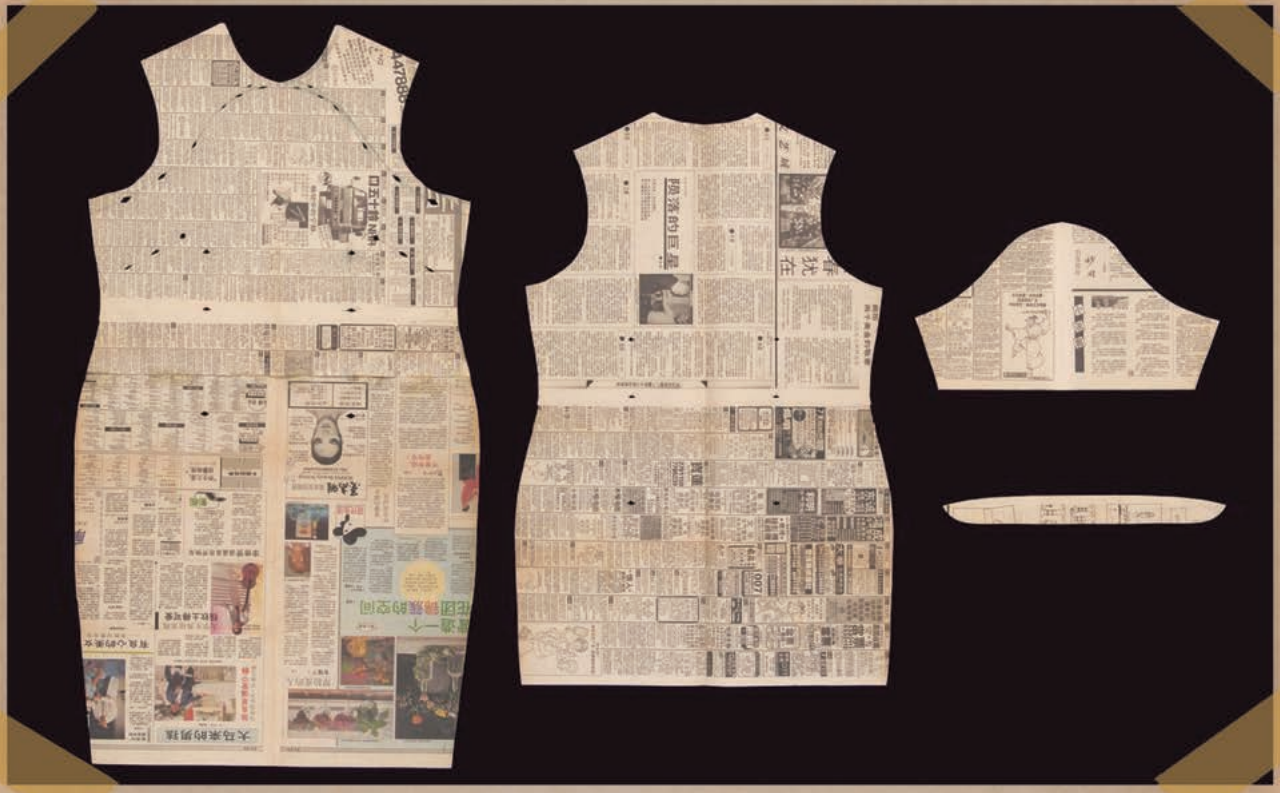
Background:
A man standing behind the counter of a provision shop in the 1950s to 1960s.

Provision shops were common places in Singapore that sold everyday items such as rice, spices, canned goods and household items.

Some provision shops also operated on a credit system, where regular customers could buy items from the shops on credit. Shop owners would have a book to record the purchases, which customers could return to pay for up to a few months' later.

Today, most provision shops have been replaced by large supermarket chains or convenience stores such as Cheers and 7-Eleven. There are only a few provision shops remaining in Singapore and they can be found within older public housing estates.

Watch Heritage In Episodes – The Story of a Traditional Provision Shop
https://go.gov.sg/csk3-provisionshop



Paper pattern cut-outs made by a Seamstress, 1980s

Gift of Mdm. Ee Kwai Wing. Courtesy of the National Museum of Singapore, National Heritage Board

Paper pattern cut-outs made by a Seamstress, 1980s

1. What kind of clothing are these patterns used for?
2. Have you had your clothes tailored by a seamstress or tailor before?
3. Do you know how to sew?

Background:
A set of paper pattern cut-outs made in the 1980s by Mdm. Ee Kwai Wing, a seamstress.

Paper cut-outs were commonly made by seamstresses and tailors as part of the process of altering or tailoring customised clothing.

This set of paper pattern cut-outs was cut from newspaper for making the front, back, collar and sleeves of a cheongsam, or qipao (a traditional Chinese dress). The dress is typically made by hand from a full set of 16 pattern cut-outs. The cheongsam was popular among affluent and white-collar women, and there was a high demand for cheongsam tailoring businesses up to the 1960s.

Today, cheongsams are mostly worn during social or festive events, such as wedding banquets and the Lunar New Year. Many cheongsam tailoring businesses have also learnt to incorporate multicultural influences, such as the use of batik, into their designs to cater to modern preferences.

Read about cheongsam tailoring in Singapore
https://go.gov.sg/csk3-cheongsamtailoring

Read about the cheongsam, a traditional Chinese dress
https://go.gov.sg/csk3-elizabethchoycheongsam

Recognising the potential of the silver community and working with community care partners to enable seniors to lead meaningful and fulfilling lives.

An initiative by :

National Heritage Board