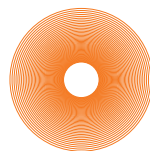# 新加坡
华族之多元性
国际会议

DIVERSITY AND SINGAPORE
ETHNIC CHINESE COMMUNITIES
INTERNATIONAL CONFERENCE

13 & 14
APRIL 2019

SINGAPORE CHINESE CULTURAL CENTRE
ZHONG SHENG JIAN RECITAL STUDIO

CONDUCTED IN ENGLISH AND MANDARIN
WITH SIMULTANEOUS TRANSLATION

INTRODUCTION

"Diversity and Singapore Ethnic Chinese Communities International Conference" is jointly organised by the Singapore Chinese Cultural Centre and the Department of Chinese Studies, National University of Singapore.

The conference brings together over 20 Singaporean academics from local and overseas tertiary institutions. The conference's five panels will examine different aspects of the Singapore Chinese community, namely, identity, religion, literature, language and popular culture.

Concluding the conference is a roundtable discussion with researchers of local Malay and Indian cultures, which explores the challenges of promoting ethnic culture and heritage in this new era and multicultural Singapore.

In true Singapore fashion, the conference will be conducted in both English and Mandarin with simultaneous translation, and include panellists from other ethnic groups.

《新加坡华族之多元性国际会议》由新加坡华族文化中心与新加坡国立大学中文系联合主办。

与会的20余位来自本地与海外学府的新加坡学者，将分成五个研讨小组，分别探讨新加坡华人的身份认同、宗教信仰、文学、语言以及通俗文化。

最后通过和本地马来文化、印度文化的研究者对谈，探讨在新时代和多元文化背景中传承民族文化的挑战。

不改"新"式作派，会议将包括不同种族的成员，以中英双语进行并提供同步口译。

ABOUT US

About Singapore Chinese Cultural Centre

The Singapore Chinese Cultural Centre (SCCC) aims to nurture and promote Singapore Chinese culture, and to foster mutual understanding among all ethnic communities of our multicultural heritage.

Opened by our Patron, Prime Minister Lee Hsien Loong on 19 May 2017, SCCC strives to become a hub for high-quality performances, exhibitions and cultural activities, and a lively and interactive platform for all ethnic communities to gather and interact with one another. New immigrants may also acquaint themselves with our local Chinese traditions and customs.

The Centre aspires to be a community institution for everyone to participate in and appreciate our distinctive Singapore Chinese culture, and to establish itself as a cultural landmark locally as well as in the region.

关于新加坡华族文化中心

新加坡华族文化中心旨在继承和推广传统中华文化，保留和发扬新加坡独特的本土华族文化，以及促进各族群间的相互理解。

新加坡华族文化中心于2017年5月19日由赞助人李显龙总理主持开幕。中心致力成为一个呈献优质演出、展览和文娱活动的交流站，为不同族群的国人创造一个充满活力的互动平台。此外，新移民也能通过参与中心的活动，了解本地习俗和文化。

中心希望成为各界人士了解本地华族文化的机构及享誉区域的文化地标。

About Department of Chinese Studies, NUS

The Department is one of the leading institutions in the world in the fields of Chinese Studies and Chinese Language, and a major academic centre in Southeast Asia.

Taking the perspectives of both globalisation and regionalisation, the Department combines the strengths of Classical and Modern Chinese Studies in promoting research and study in key areas such as Chinese linguistics, Chinese literature, Chinese history, Chinese philosophy, and Chinese-English translation.

The Department has a strong interest in Southeast Asian Chinese in particular, exploring its various sociological, historical and cultural dimensions. The Department has established close ties of exchange and collaboration with academic institutions worldwide, and the Wan Boo Sow Research Centre for Chinese Culture was established in 2016 to promote learning and cultural interactions.

Conference organisers (NUS):
Koh Khee Heong; Ong Chang Woei; Phua Chiew Pheng; Chong Ja Ian; Yang Yan

关于新加坡国立大学中文系

新加坡国立大学中文系是国际上主要的汉学与汉语教学研究机构之一，也是东南亚地区最主要的学术重镇。

中文系以全球化与本土化的视野，积极开拓中国语言、文学、历史、哲学和翻译等多领域的教学研究，并特别推动具有本土特色的东南亚华人社会、历史与文化探索。多年来，中文系以学者互访、学术交流、论著出版、主办会议等方式，与国际学术界进行了广泛的交流合作。

中文系还于2016年成立"雲茂潮中华文化研究中心"，将中心打造成本区域的研究及文化推广重镇 。

会议召集人（国大）：
许齐雄、王昌伟、潘秋平、莊嘉頴、杨妍

PROGRAMME PROCEEDINGS

13 April 2019, Saturday

Time	Description	Programme
09:30 – 09:40	WELCOME ADDRESS	
	Low Sze Wee 刘思伟 Singapore Chinese Cultural Centre **Kenneth Dean 丁荷生** National University of Singapore	
09:40 – 10:40	KEYNOTE SPEECH	
	Brenda Yeoh 杨淑爱 National University of Singapore	Transnational Migrations and Plural Diversities in Postcolonial Times
	PANEL 1: IDENTITY	
10:45 – 12:30	CHAIRPERSON	
	Koh Khee Heong 许齐雄 National University of Singapore	
	PANELLISTS	
	Chong Ja Ian 莊嘉穎 National University of Singapore	Complications of Ethnicity: The Politics of Chinese-ness in Singapore 民族的包覆：新加坡华族与政治认同

	Elaine Ho 何琳贻 National University of Singapore	Co-ethnic Relations in Singapore, Between Being a "Diaspora Hub" and a Nation-state
	Terence Lee 李廷文 Murdoch University	On Speaking Singlish: An Autobiographical Take on My Postmodern (Chinese) Identity
12:30 – 14:00	LUNCH	

	PANEL 2: RELIGIONS AND SOCIETY	
14:00 – 15:45	CHAIRPERSON	
	Lee Cheuk Yin 李焯然 National University of Singapore	
	PANELLISTS	
	Jack Chia 谢明达 University of California, Berkeley	Lion City's Dharma: Chinese Buddhism in Modern Singapore
	Francis Lim 林克宜 Nanyang Technological University	Negotiated Sovereignty: Chinese Popular Religion and Community Formation in Urban Singapore
	Dean Wang 王坤利 National University of Singapore	Praying in a Secular Temple: Haw Par Villa and Chinese Religiosity in Singapore
15:45 – 16:00	BREAK	

	PANEL 3: SINGAPORE CHINESE LITERATURE	
16:00 – 17:45	**CHAIRPERSON**	
	Tan Tian Yuan 陈靝沅 SOAS, University of London	
	PANELLISTS	
	Lim Wah Guan 林华源 University of New South Wales	Tensions and Convergences in 1980s Chinese Diasporic Theatre: The Case of Singapore
	Chan Cheow Thia 曾昭程 National University of Singapore	The Fictional Deliverance of Others and Its Limits: Reading the Anthologically-Embedded Representations of Strangers in Chia Joo Ming's "Bon Voyage" **小说"传异"的限度：反思文学选集的他者再现与导读取向**
	Tan Chee Lay 陈志锐 National Institute of Education, Singapore	On the Who and When of Singapore Chinese Literature **何人与何时：新加坡华文文学的两个大哉问**
17:45	END OF DAY 1	
18:00 – 20:00	CONFERENCE DINNER	

PROGRAMME PROCEEDINGS

14 April 2019, Sunday

Time	Description	Programme
	PANEL 4: **CHINESE LANGUAGE IN SINGAPORE CONTEXT**	
10:00 – 11:45	CHAIRPERSON	
	Tham Shiao Wei 谭晓薇 National University of Singapore	
	PANELLISTS	
	Wee Lian Hee **黄良喜** Hong Kong Baptist University	Snapshot of Singapore Mandarin Prosody
	Phua Chiew Pheng **潘秋平** National University of Singapore	新加坡华语中相等于 "了1"的"了213"
	Nala Lee 李慧莹 National University of Singapore	Negotiating Chinese Identity in Baba Malay
12:00 – 13:30	LUNCH	

	PANEL 5: POPULAR CULTURE AND ENTERTAINMENT	
13:30 – 15:15	CHAIRPERSON	
	Thang Leng Leng 汤玲玲 National University of Singapore	
	PANELLISTS	
	Ong Chang Woei **王昌伟** National University of Singapore	新谣与国家论述
	Brenda Chan 陈健盈 National University of Singapore	Rethinking Chinese Dialects in Local Media and Popular Culture
	Liew Kai Khiun **廖继权** Nanyang Technological University	"Because I am Chinese?" The Online Meme-ing of Singapore's Chinese Privilege
15:15 - 15:30	BREAK	

15:30 - 17:00	**ROUNDTABLE DISCUSSION**
	CHAIRPERSON
	Chong Ja Ian 莊嘉穎 National University of Singapore
	DISCUSSANTS
	Lim Sun Sun 林珊珊 Singapore University of Technology and Design
	Laavanya Kathiravelu Nanyang Technological University
	Azhar Ibrahim National University of Singapore
17:00	END OF CONFERENCE

KEYNOTE SPEECH

Transnational Migrations and Plural Diversities in Postcolonial Times

Brenda Yeoh
National University of Singapore

Research Interests:
The politics of space in colonial and postcolonial cities; Heritage issues and tourism studies; Place histories and landscape studies; Social reproduction, care migration and gender politics.

Sandwiched between the large polities of China and India, Southeast Asia has a long history of migrations, mobilities and circulations connecting diverse societies, ranging from merchants, monks, sailors, rebels to the coolie trade (Nyiri and Tan, 2017).

In postcolonial times, one of the primary tasks of nation-building among the new Southeast Asian states is to transform a motley crew of diasporic orphans, whose emotional homelands diverge from their physical locations as well as from each other, into a "settled" people who inscribe their belonging onto a single home-nation, while selectively marking out other migrants who arrive later as part of renewed diasporas as transgressors of the nation-state.

In this context, urban encounters do not just engage difference, but are underscored by a wide spectrum of familiar-but-strange plurality that shifts with each turn of the postcolonial kaleidoscope.

Affective practices that develop between the older "settled" (once-migrant) population and the newer streams of "current" migrants are hence ridden by the contradictions of sameness and difference occurring simultaneously amidst new varieties of pluralism.

Using the context of Singapore, this presentation examines three interlocking sets of diversity politics in the light of increased flows of differentiated transnational migration: (a) Multiracialism and the politics of hyphenated identities; (b) Nation-diaspora and the politics of forgetting and (non-)recognition; and (c) Spatial politics of encounter, enclosure and enclavement.

PANEL 1: IDENTITY

Complications of Ethnicity:
The Politics of Chinese-ness in Singapore
民族的包覆：新加坡华族与政治认同

Chong Ja Ian
National University of Singapore

Research Interests:
International relations and politics of the Asia-Pacific; Chinese foreign policy; US-China relations; Political liberalisation and foreign and security policies.

A common portrayal of Singapore is that of an ethnic-Chinese majority state with a multicultural setting. Less discussed is what this condition means—and perhaps should mean— in practice for ethnically Chinese citizens in a highly diverse society.

There is also relatively little attention to the tensions exist between ethnic Chinese communities in Singapore and attempts by various efforts in China and elsewhere to frame the obligations and loyalties associated with what it means to be Chinese.

These dynamics mask shifting and often contested nature of "Chinese-ness." This talk seeks to reflect on how these different cross-cutting pressures play out and discuss ways to consider the relationships between ethnic Chinese communities in Singapore and society's increasingly pluralistic nature.

Co-ethnic Relations in Singapore, between Being A "Diaspora Hub" and A Nation-state

Elaine Ho
National University of Singapore

Research Interests:
Chinese diaspora and transnationalism; Transnational ageing and care in the Asia-Pacific; China-Myanmar borderland migrations.

Multiple diaspora populations, including co-ethnics from other lands, are converging and diverging in Singapore, a "diaspora hub". For decades, Singapore has promoted a multicultural "Singaporean" identity even though the city-state contains a majority Chinese population.

China remains a key migrant source country for Singapore, both in terms of unskilled and skilled labour, as well as investor migrants. Nonetheless, co-ethnic tensions are observed in the relations between the "old" Chinese diaspora, which considers Singapore a natal land, and the post-1979 "new" Chinese diaspora from the People's Republic of China.

The Singaporean state emphasises the importance of immigrant integration into the city-state's existing social fabric, but Singaporeans are sceptical about the willingness of new immigrants to integrate.

What do we know about the attitudes and experiences of new immigrants towards integration? This presentation draws on qualitative interviews with "new Chinese immigrants" (xinyimin) to bring attention to how the periodisation of migration matters in discussions of co-ethnic relations, and more crucially, for integration debates in Singapore.

On Speaking Singlish: An Autobiographical Take on My Postmodern (Chinese) Identity

Terence Lee
Murdoch University

Research Interests: Media and politics in Asia; Political/Government communication; Internet regulation, Cybersovereignty; Cultural and media policy.
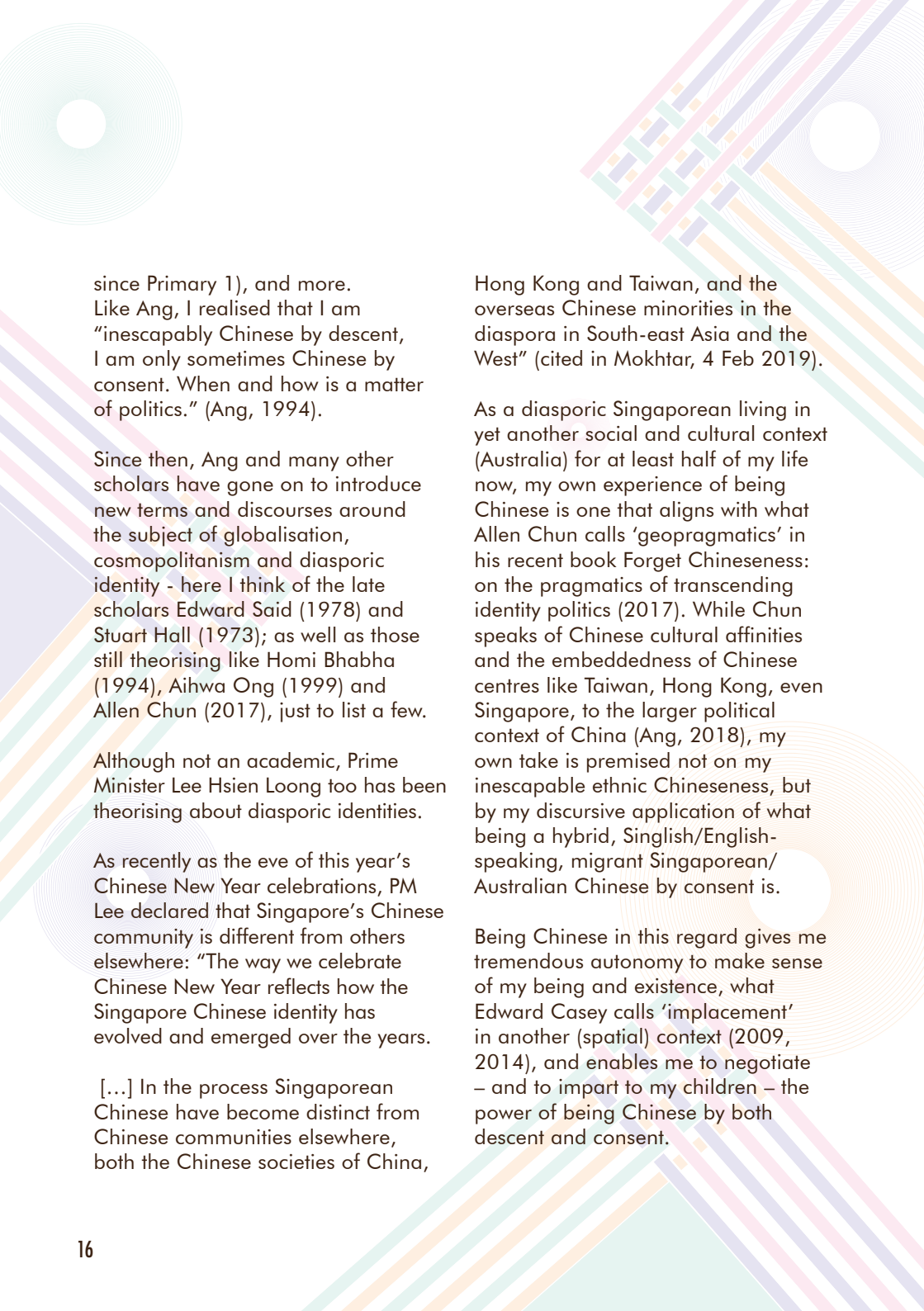
In 1993, I left Singapore to embark on my undergraduate studies at my present university in Australia. My intention then was to complete a course in communication studies, so that I could become a broadcast or print journalist. Over the next few years, I picked up the ropes of filmmaking, radio presenting and writing – as well cultural, political and sociological theories – but decided that academia was where I wanted to cut my teeth (Lee, 2010).

What I discovered upon leaving Singapore and living in Australia was an acute and a growing consciousness of 'cultural difference and diversity', incidentally the title of a course I undertook as an undergraduate student taught by the eminent Professor Ien Ang. In this course, along with several others that I completed – and thoroughly enjoyed – under the rubric of 'Communication and Cultural Studies', I became captivated with questions of identity, belongingness, hybridity, postmodernity and diasporic communities.

In 1994, Ien Ang published a journal article in New Formations (Issue 24, Winter 1994) that resonated with much of my thinking about my Chineseness, or the lack of. The piece was entitled "On not speaking Chinese: Postmodern identity and the politics of diaspora", which was to become the title of her fully-developed book several years later (Ang, 2001).

It was only in a term paper that I wrote in 1994 (that I have long misplaced) entitled 'My Hybrid Self' that I began to 'connect the dots' about what is meant for me then to identify as an ethnic Chinese, a Singaporean, an English-speaking Asian, a banana (a label I have worn

since Primary 1), and more. Like Ang, I realised that I am "inescapably Chinese by descent, I am only sometimes Chinese by consent. When and how is a matter of politics." (Ang, 1994).

Since then, Ang and many other scholars have gone on to introduce new terms and discourses around the subject of globalisation, cosmopolitanism and diasporic identity - here I think of the late scholars Edward Said (1978) and Stuart Hall (1973); as well as those still theorising like Homi Bhabha (1994), Aihwa Ong (1999) and Allen Chun (2017), just to list a few.

Although not an academic, Prime Minister Lee Hsien Loong too has been theorising about diasporic identities.

As recently as the eve of this year's Chinese New Year celebrations, PM Lee declared that Singapore's Chinese community is different from others elsewhere: "The way we celebrate Chinese New Year reflects how the Singapore Chinese identity has evolved and emerged over the years.

[…] In the process Singaporean Chinese have become distinct from Chinese communities elsewhere, both the Chinese societies of China, Hong Kong and Taiwan, and the overseas Chinese minorities in the diaspora in South-east Asia and the West" (cited in Mokhtar, 4 Feb 2019).

As a diasporic Singaporean living in yet another social and cultural context (Australia) for at least half of my life now, my own experience of being Chinese is one that aligns with what Allen Chun calls 'geopragmatics' in his recent book Forget Chineseness: on the pragmatics of transcending identity politics (2017). While Chun speaks of Chinese cultural affinities and the embeddedness of Chinese centres like Taiwan, Hong Kong, even Singapore, to the larger political context of China (Ang, 2018), my own take is premised not on my inescapable ethnic Chineseness, but by my discursive application of what being a hybrid, Singlish/English-speaking, migrant Singaporean/Australian Chinese by consent is.

Being Chinese in this regard gives me tremendous autonomy to make sense of my being and existence, what Edward Casey calls 'implacement' in another (spatial) context (2009, 2014), and enables me to negotiate – and to impart to my children – the power of being Chinese by both descent and consent.

PANEL 2: RELIGIONS AND SOCIETY

Lion City's Dharma: Chinese Buddhism in Modern Singapore

Jack Chia
University of California, Berkeley

Research Interests:
Buddhism in maritime Southeast Asia; Chinese popular religion; Overseas Chinese history; Southeast Asia-China interactions.

Buddhism in present-day Singapore comes in all shapes and sizes. One can easily notice that Theravada, Mahayana, and Vajrayana Buddhist institutions coexist and interact with each other in this global city-state.

According to the 2010 Singapore Census of Population, Buddhism despite remaining the majority religion in the country has declined significantly from 42.5 percent in 2000 to 33.3 percent a decade later.

In this presentation, I will discuss the development and evolution of Chinese Buddhism (hanchuan fojiao 汉传佛教) in the history of modern Singapore. My presentation is divided into two parts.

First, I will present a brief history of Singapore's Chinese Buddhism from the nineteenth century to the present.

I will demonstrate how migration and missionary activities of monastics and laypeople played a significant role in the emergence of Chinese Buddhism in global city Singapore.

Then, I will discuss issues and challenges related to Chinese Buddhism in contemporary Singapore.

I aim to address two questions: who are the "Chinese Singaporean Buddhists", and what factors contributed to the decline of Buddhism in the last decade.

Negotiated Sovereignty: Chinese Popular Religion and Community Formation in Urban Singapore

Francis Lim
Nanyang Technological University

Research Interests:
Religion in Asia; Tourism;
China; Singapore; South Asia
(Nepal, Tibet).

In the officially secular city-state of Singapore, urban planning authorities adopt a functional conception of spatiality underpinned by the ideology of development and modernization.

This hegemonic, modernist framing of the urban space significantly affects the ways religious activities are conducted, and inform how religions and religiosity are regulated by the state authority.

Going beyond a one-sided analysis that locates agency and power primarily in the urban planning authorities, in this presentation I examine how deities and their cults in Chinese popular religion are able to express and exercise sacred potency to claim religious sovereignty in urban spaces.

I propose the concept of 'negotiated sovereignty' and use it to analyze how the state's expanding claims over urban spaces involve a process of constant negotiation and contestation with deities and their human communities over legitimate territorial claims. In the process, the respective religious communities may adopt various strategies to circumvent state regulations for their expansion and community formation.

Praying in a Secular Temple: Haw Par Villa and Chinese Religiosity in Singapore

Dean Wang
National University of Singapore

Research Interests:
Chinese religion; Late Imperial China history; Chinese diaspora.

Haw Par Villa (HPV), otherwise known as the Tiger Balm Garden, is an Asian cultural theme park established in 1937 as a private garden to the Aw family.

In 1985, HPV was acquired by the Singapore government who later privatised the management of the park. Despite its secular guise as a theme park, HPV houses a large collection of sculptures of the Daoist, Buddhist, and Confucian traditions.

The main purpose of these sculptures is to provide entertainment, but they also allow for the inculcation of moral and religious values, and provide an avenue for the visitors to "do religion".

Besides the sculptures, traces of religiosity include material objects like religious paraphernalia, and private ritualistic acts executed by visitors to the park.

How does the privatisation of theme park development interrelate with the privatisation of religion? This paper examines the socio-religious aspect of HPV through spatial and material analysis, contending that it is the religious aspirations of visitors to the cultural theme park that facilitated the conjuration of spontaneous and transient sites of religiosity.

PANEL 3:
SINGAPORE CHINESE LITERATURE

Tensions and Convergences in 1980s Chinese Diasporic Theatre: The Case of Singapore

Lim Wah Guan
University of New South Wales

Research Interests:
Modern Chinese Literature;
Chinese Diaspora; Theatre
and performance studies.

The many strictures and structures that define modern and contemporary Chinese politics, society and ideology extend well into the Chinese diaspora.

This paper attempts to contextualize the work of Kuo Pao Kun, widely regarded as Singapore's most important dramatist.

As an avid theatre practitioner who was originally only active in the Chinese-language sphere, Kuo proceeded in the 1980s to conduct workshops and write plays in the English language, as well as develop a multilingual theatre praxis that henceforth became the definitive model of Singaporean theatre. As a result, all the major artists in both the current local Chinese- and English-language theatre circles have been nurtured under his influence.

In crossing the linguistic divide that governed Singaporean ethnic groups prior to the 1980s, Kuo was not only responding to the government's suppression of Chinese-language education, he was at the same time lending a voice to the Chinese-educated Singaporeans who had been disenfranchised by the 1979 language policy that favored English-language speakers.

Beginning with his magnum opus Mama Looking for Her Cat (1988), Kuo's theatre praxis encapsulated a holistic Singaporean experience that revolutionised the hitherto monolingual tradition of drama in Singapore. His work can be seen as a space for articulating an alternative form of cultural identity in contradistinction to the government's "Multiracial Model."

The Fictional Deliverance of Others and its Limits: Reading the Anthologically-Embedded Representations of Strangers in Chia Joo Ming's "Bon Voyage"

小说"传异"的限度：反思文学选集的他者再现与导读取向

曾昭程
新加坡国立大学

研究兴趣：
新马华文文学、 中国现当代文学、
东南亚华人研究、离散研究

有学者指出，无论是剖析中国境内使用汉语的少数族群、各地华人移民与原住民的互动，抑或是华人移民作为弱势族裔的生存境况，本世纪初于北美学界崛起的"华语语系"研究方法标示了华文现代文学研究的"种族化转向"。

有别于上述转向衍生的分析模式，我的报告拟从阶层（class）的角度切入，以谢裕民的短篇小说《一路顺风》（2017）里的客工人物之刻画为例，勘探新加坡华文小说如何传达岛国社会的异质性。

再者，作为文学集《起承转合的路上》所收录的作品之一，《一路顺风》实则受限于选集规划的解读取向。

编选者的鉴赏引导，以及小说的他者再现所担负的行动指向，实则为读者设定了分歧的主体位置。

据此我将阐释，关注在地现实的创作与导读实践，何以在协调文学的社会功能与审美功能之时，既可能相得益彰，亦可能相互牵制。

On the Who and When of Singapore Chinese Literature
何人与何时：新加坡华文文学的两个大哉问

Tan Chee Lay
National Institute of Education,
Nanyang Technological University

Research Interests:
Literature and culture; Teaching
of Chinese as a Second Language;
Modern and Contemporary
Chinese literature; Singapore
Chinese literature.

"Singapore Chinese literature
(新华文学)" is a term coined in
1970, originally referring to literary
works in Chinese written by writers in
Singapore, a nation which gains its
independence only on 9 August 1965.

However, Chinese literary works
written in Singapore, by locals and
overseas writers residing in the
Singapore island, have come a long
way from the time this land was still
part of Malaya, and even before that.

The two paramount questions of
"Singapore Chinese literature" remain
highly debatable: who to include, and
when it commences.

This paper aims to provide responses
to these two questions, and perhaps,
questions about these questions.

PANEL 4: CHINESE LANGUAGE IN SINGAPORE CONTEXT

Snapshot of Singapore Mandarin Prosody

Wee Lian-Hee
Hong Kong Baptist University

Research Interests:
Phonology; Phonetics; Optimality theory; Varieties of Englishes; Chinese languages.

Singapore Mandarin is easy to identify for compatriot speakers. Yet, phonologically speaking, it is hardly too different from dictionary descriptions.

Speakers schooled after the Speak Mandarin Campaign in the 1979 learn pronunciations following the standards of mainland China's dictionaries, and hence have the same consonantal, vocalic and tonal contrasts.

This mode of learning does not spread prosodic properties like er-hua (suffixal retroflexion) or qingsheng (light tones) although some of these are lexically acquired, e.g. yihui'r "momentarily" and mama "mother".

Generally, if Chinese characters were read in isolation, it is hard to tell apart a Singapore Mandarin speaker from a regular Putonghua speaker, especially if they both began schooling after the late 1970s.

The main clue must therefore lie in prosody. When words are strung to make phrasal and intonation utterances, the difference become obvious enough for the identification of a Singapore Mandarin speaker.

This squib compares the recordings of an identical passage from two women (one from northern China, and one from Singapore). The parameters for comparison are: (i) pitch range, (ii) speech rate, (iii) peak delays, and (iv) intensity differences between full and light syllables.

The statistical limitation of a snapshot study with only two subjects is mitigated by two things: firstly, the fact that their readings are deemed typical and highly recognizable by their compatriots and secondly, the fact that the study covers four parameters.

新加坡华语中相等于"了$_1$"的"了$_{liAu213}$"

潘秋平
新加坡国立大学

研究兴趣：
上古汉语语法、新加坡华语、
汉语历史语言学

新加坡華語裡有一個讀[liAu^{214}]的語素，陳重瑜（1983）、吳英成（1986）、周清海和周長楫（1998）等都把它記為"了"。

它除了是個能帶賓語的動詞外（如：了了這個心願），也能充當補語，出現在動詞之後，表示對可能性或程度做出估計（如：吃得了/吃不了）。它雖和現代漢語普通話讀為[liAu^{214}]的"了"有一樣的語法表現，但也有一些不同。

其中一個不同如下例所示：
　　　1. 這麼薄的衣服，穿了
　　　　liAu$_{214}$也沒什麼用。

陳重瑜（1983）最早注意到這個現象，並把這個現象稱為"了liAu$_{214}$"之特殊用法，而這種特殊性就表現在"了liAu$_{214}$"取代"了$_{lə}$"上。現有的研究把現代漢語普通話中的"了"可分"了$_1$"和"了$_2$"："了$_1$"緊附于謂詞之後，但在賓語之前，是個表完整體義（perfective aspect）的動詞詞綴，而"了$_2$"則處在句末位置，是個句末語氣詞（朱德熙1982、Li & Thompson 1981）。

根據上述的分析，例1中的"了liAu$_{214}$"在語法功能上和"了$_1$"相同，唯一的分別僅在讀音上。

一個共時的語法系統有兩個"了$_1$"（一個讀$_{lə}$，一個讀liAu$_{214}$）促使Lee & Cheong（2009）從語用的角度認爲"了liAu$_{214}$"表示说话者的负面情绪。本文借用范曉蕾（2016）對邢臺方言"了$_1$"的描寫框架，結合吳英成（1986）、Lee & Cheong（2009）和林婉瑩（2016）的語料，重新觀察新加坡華語裡相等于"了$_1$"的"了liAu$_{213}$"的語法分佈。

新加坡華語裡的"了liAu$_{214}$"至少有下列兩個重要的語法表現：

一、　　新加坡華語裡的"了liAu$_{214}$"在主要小句中不能出現于祈使句和意願句中：

　　　　2 . *快吃了liAu$_{214}$那碗飯！（祈使句）
　　　　3 . *我明天就殺了liAu$_{214}$他。（意願句）

這清楚地説明新加坡華語裡的"了liAu$_{214}$"和"了$_{lə}$"在語法分佈存在不同。

二、"了liAu$_{214}$"在從屬謂語中雖緊附于謂詞之後，但後頭卻永不帶賓語。普通話的"了$_1$"和新加坡華語中的"了$_{lə}$"都能出現在下列的句子中：

　　　　4 . 他吃了飯就走了。
　　　　　　但一旦用"了liAu$_{214}$"替換例4中的"了"，則後頭的賓語不能共現：
　　　　5 . 他吃了liAu$_{214}$就走了。
　　　　　　賓語若一定要出現，則"了liAu$_{214}$"必須出現在動賓結構之後：
　　　　6 . 他吃飯了liAu$_{214}$就走了。

新加坡華語裡相等于"了$_1$"的"了liAu$_{214}$"和"了$_{lə}$"明顯有不同的分佈，而結合漢語史對"了$_1$"的語法化過程所做的分析（蔣紹愚、曹廣順 2005；殷國光、龍國富、趙彤 2011），則能發現"了liAu$_{214}$"的語法表現和唐代文獻中的"了"有相同之處，如：

　　　　7 . 子胥解夢了，見吳王嗔之，遂從殿上褰衣而下。（《敦煌變文集》）

例7是"了"語法化成動態助詞（也即動詞詞綴）之前的階段，因此"了liAu$_{214}$"在新加坡華語中出現就成了個逆語法化的現象（degrammaticalization，詳見 Norde 2009）。

本文採用Mufwene（2001）的"特徵匯集"（feature pool）的模型，從方言接觸的角度嘗試討論"了liAu$_{214}$"在新加坡華語中產生的過程和機制，進而在這個基礎上説明新加坡華語中的"了liAu$_{214}$"的其它用法（如：機器坏了liAu$_{214}$了$_{lə}$）的來源。

Negotiating Chinese Identity in Baba Malay

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Research Interests:
Language documentation;
Language endangerment and
death; Language contact;
Sociophonetics; Sociolinguistics.

Baba Malay is the home language of the Peranakan Chinese, a community formed by the early intermarriages of Chinese traders and indigenous women in the Malay Peninsula.

The language, which derives most of its lexicon from Malay and most of its grammar from Southern Min, reflects the identity of its speakers and encodes the emergent fusion culture.

Intangibly, lexicon in the wedding domain demonstrate the pattern of intermarriage with bride-related roles being encoded in words of Hokkien origin and groom-related roles being encoded in words of Malay origin.

Tangibly, the Chinese identity is negotiated is the early publication of cherita dulu kala, many of which are Baba Malay translations of classic Chinese novels.

The paper then concludes by highlighting the state of the language's endangerment and the need for preservation, for reasons including the fact that it is a unique repository of this fusion culture and identity.

PANEL 5:
POPULAR CULTURE
AND ENTERTAINMENT

新谣与国家论述

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研究兴趣：
儒学、中国思想史、
中国地方史、宋代军事史

新谣的出现是1980年代本地华族文化圈的盛事。本文将通过追溯新谣的起源及其生产与接受的过程，一窥围绕着这场运动所展开的国家论述，并探讨政治、族群、语言和青年文化之间错综复杂的关系。

Rethinking Chinese Dialects in Local Media and Popular Culture

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Research Interests:
Asian popular culture; Hong Kong and Singapore cinemas; Chinese-language popular music and Mandarin television dramas in Singapore.

After the implementation of the Speak Mandarin Campaign in 1979, Chinese dialects had been systematically discouraged by the state, through restriction of airtime for dialect programmes in television and radio, dubbing of films in dialect with Mandarin and other measures.

Despite marginalisation in mainstream broadcast media, Chinese dialects have managed to survive in other forms of popular culture in Singapore, such as open-air concerts (getai) during the Hungry Ghost Festival.
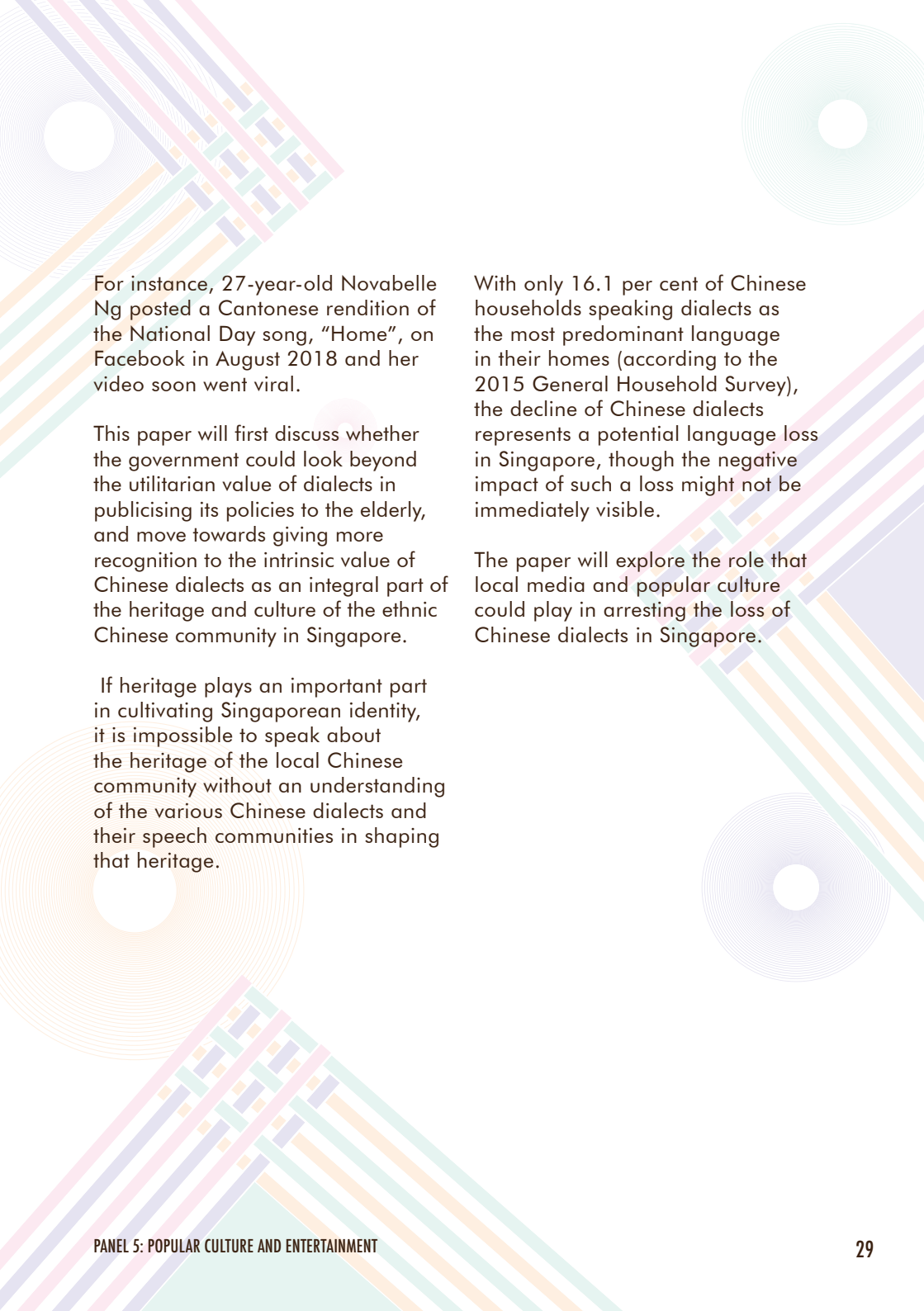
While remaining consistent in implementing the Speak Mandarin Campaign annually, the government actually adopts a flexible and strategic approach towards the use of dialects in broadcast media for public communication of its policies.

In recent years, television dramas in dialect and televised getai singing competitions (with contestants singing songs in dialect) have been platforms through which the government disseminates information on healthcare and medical benefits for senior citizens.

In officially-endorsed media content, Chinese dialects tend to be associated with the elderly and the lower-income segments of the population.

Outside the confines of mainstream media, however, young Singaporeans have been creating and circulating content in dialect (or carrying substantial amounts of dialects) via social media, to express their Singaporean identities.

For instance, 27-year-old Novabelle Ng posted a Cantonese rendition of the National Day song, "Home", on Facebook in August 2018 and her video soon went viral.

This paper will first discuss whether the government could look beyond the utilitarian value of dialects in publicising its policies to the elderly, and move towards giving more recognition to the intrinsic value of Chinese dialects as an integral part of the heritage and culture of the ethnic Chinese community in Singapore.

If heritage plays an important part in cultivating Singaporean identity, it is impossible to speak about the heritage of the local Chinese community without an understanding of the various Chinese dialects and their speech communities in shaping that heritage.

With only 16.1 per cent of Chinese households speaking dialects as the most predominant language in their homes (according to the 2015 General Household Survey), the decline of Chinese dialects represents a potential language loss in Singapore, though the negative impact of such a loss might not be immediately visible.

The paper will explore the role that local media and popular culture could play in arresting the loss of Chinese dialects in Singapore.

"Because I am Chinese? The Online Meme-ing of Singapore's Chinese Privilege

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Research Interests:
Transnational popular cultural flows; Heritage studies; Social media cultures; Medical humanities.

Crystal Abidin
Curtin University

Research Interests:
Internet culture; Internet influencers; Microcelebrity.

On 31 January 2019, an online posting of a recording of a dispute between a Malay-Muslim private hire driver and his Chinese passenger went viral when the latter accused the former of kidnapping her "is it because I am Chinese."

Until the recent decade, the public debates and scholarly literature on ethnicity and identity politics have taken place predominately in the mainstream media and political spheres. Increasingly, Singapore's dis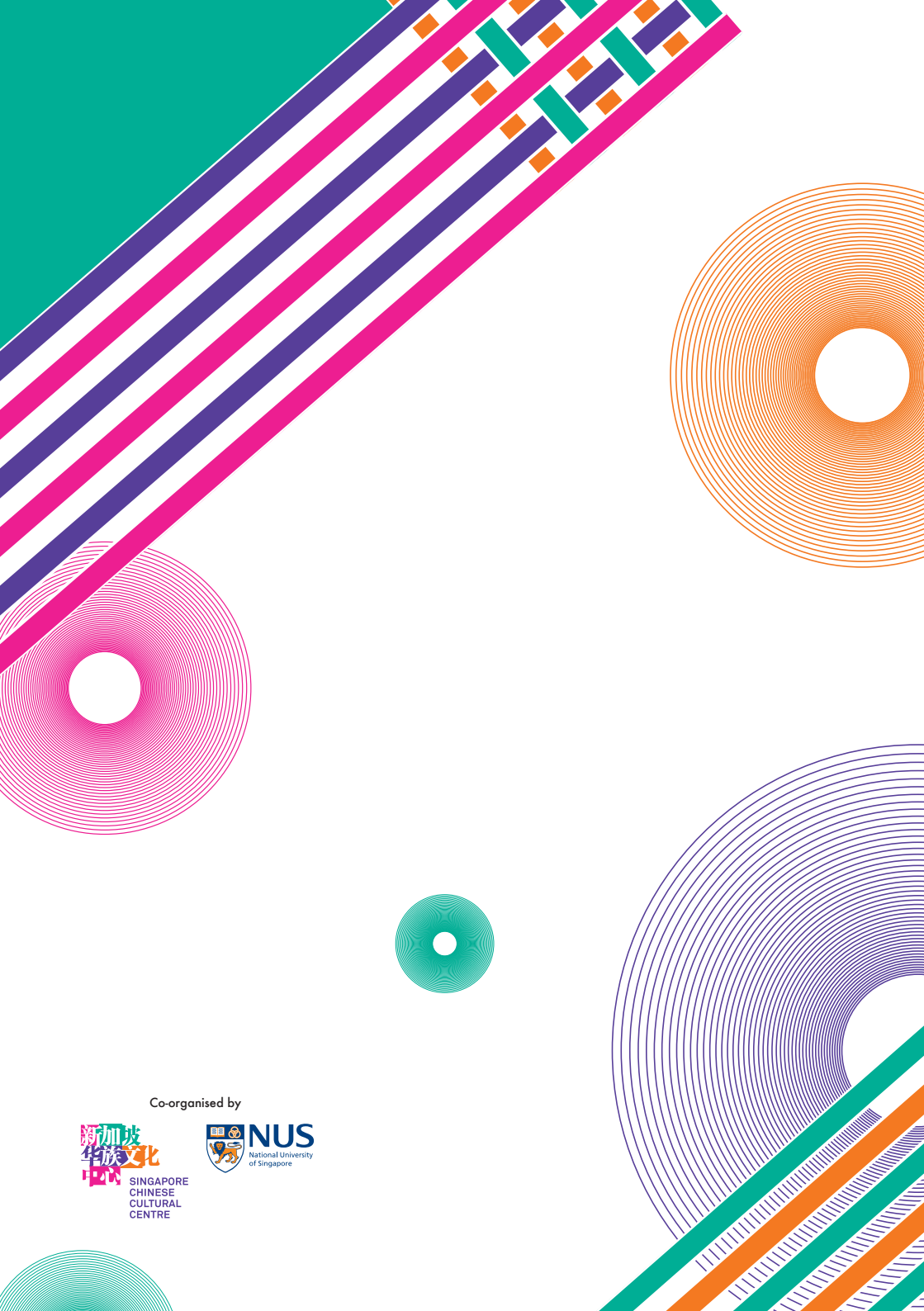courses on race and ethnicity are being shaped online, informally and frequently from both micro-incidences as well as more reflexive user-generated contents.

Such had included the term of "Chinese privilege" that was conceptualised in 2015 in a blogpost by both an academic and activist outside formal and traditional scholarly and media platforms that were in turn further popularised in social media commentaries, parodies as well as playfully subversive memes.

From the case-studies of some of these contents and discussions, the authors intend to reveal a more dynamic and autonomous digital Singaporean public sphere that reveals a more fragmentary Singaporean citizenry.

The opinions expressed in this conference are those of the authors.