

香港樹仁大學

Hong Kong Shue Yan University



當代中國研究中心

Contemporary China Research Center

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Diversity in Hong Kong: Exploring the Ethnic, Cultural and Religious Dimensions

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707 Library Complex, Hong Kong Shue Yan University

Postcolonial Hong Kong has seen its resident ethnic minority population rise from 5.13% in 2001 to 6.38% in 2011. At the same time, Hong Kong has attracted to its shores transient migrants such as asylum seekers from South and Southeast Asia as well as traders from Africa. While its non-Chinese population is getting more visible, Hong Kong's Chinese population is also getting more diverse. Conventionally consisting mainly of people from the provinces of Guangdong and Fujian, with a sizable minority from the environs of Shanghai, the Chinese population has in recent years been infused with people beyond these regions. The growing diversity of Hong Kong's population has had an impact in both visible and subtle ways. This workshop features papers that reflect on and investigate the ethnic, cultural and religious dimensions of Hong Kong's diversity.

Some of the issues examined in this workshop include:

- how different ethnic groups from China, South Asia and Southeast Asia have migrated to and settled in Hong Kong at different times.
- how the diverse languages, as well as religious and culinary practices of these migrants have been preserved and transformed.
- debates related to the assimilation of non-Chinese immigrants.
- how their different migratory paths (via colonial networks or transnational networks), languages, religious and cultural backgrounds have contributed to diversity in Hong Kong.
- how diversity in Hong Kong has become more “visible” in public discourse and/or social policies in the postcolonial era.
- the impact of diversity on the politics of recognition and the discourse of multiculturalism in Hong Kong.

All are welcome!

Organizer: Contemporary China Research Center

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<http://www.hksyu.edu/ccrc/Seminars.html>

Programme

- 09.45 Arrival/ Tea/ Coffee
- 10.00 Welcome Remarks:
Professor Selina Ching CHAN
- 10.15-12.15 PANEL 1
Chairperson: **Dr Yuk Wah CHAN**
Speakers:
Dr Yew-Foong HUI
Whither Multiculturalism: Hong Kong and its Minorities
Mr Kim Ming LEE
Mr Andy WONG
How do Ethnic Minorities in Hong Kong Construct their Identity?
Dr Kwok Shing CHAN
Ethnicity, Citizenship Rights, and Nationality: Traditions, Privileges and Entitlements of the New Territories Indigenous Inhabitants in Hong Kong
- 12.15-13.15 Lunch
- 13.15-15.15 PANEL 2
Chairperson: **Professor Selina Ching CHAN**
Speakers:
Dr Paul O'CONNOR
An Overview of Hong Kong Muslim Community
Mr Lok Yin LAW
Perception of Islam in Hong Kong Local Community: Case Study of Sheung Shui Mosque
Dr Wai-Yip HO
Re-familiarizing Muslim Communities in Hong Kong: Madrasah Education as a New Literacy
- 15.15-15.30 Tea/ Coffee Break
- 15.30-17.30 PANEL 3
Chairperson: **Professor Graeme LANG**
Speakers:
Dr Terence C.T. SHUM
Street-Level Multiculturalism: the Lived Experience of African Refugees in Hong Kong
Dr Sharanya JAYAWICKRAMA
Intimate Strangers: Cultural Representations of Foreign Domestic Helpers and Discourses of Diversity in Hong Kong
Professor Selina Ching CHAN
Changteng and Hong Kong Identities
- 17.30-18.15 ROUNDTABLE DISCUSSION
Professor Yuet-Wah CHEUNG
Professor Selina Ching CHAN
Dr Yew-Foong HUI
- 18.30-20.30 Dinner

Chairpersons:

- **Dr Yuk Wah CHAN**
Associate Professor
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- **Professor Selina Ching CHAN (see below)**
- **Professor Graeme LANG**
Professor until retirement in 2014
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Chairpersons of the Roundtable Discussion:

- **Professor Yuet-Wah CHEUNG**
Department Chair
Professor
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- **Professor Selina Ching CHAN (see below)**
- **Dr. Yew-Foong Hui (see below)**

Speakers:

- **Dr Yew-Foong HUI**
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Whither Multiculturalism: Hong Kong and its Minorities

Hong Kong's ethnic pluralism is a colonial legacy that, in this era of globalization, is likely to deepen and become more visible, not least because the proportion of ethnic minorities in Hong Kong has been expanding in recent years. This includes not just significant transient populations of Indonesians and Filipinos, but also so-called "South Asians", some of which have been in Hong Kong for generations, while others are more recent migrants. In view of the processes of mainlandization and re-sinicization that has taken place since the return of Hong Kong to China, these minorities are embedded in an ambivalent position. This paper argues that such ambivalence is not only the result of a lack of multicultural policies, but more importantly because both state and society in Hong Kong have not adopted multiculturalism (of any shade) as a guiding ethos.

● **Mr Kim Ming LEE**

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Mr Andy WONG

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How do Ethnic Minorities in Hong Kong Construct their Identity?

Localism, defined as the emphasis of a Hong Kong local identity, has been developing in Hong Kong, changing the political landscape. Although there are different versions of localisms, it has been largely a development among the ethnic Chinese majority in Hong Kong, trying to differentiate themselves from the Chinese in Mainland China. Ethnic minorities in Hong Kong are included as Hongkonger in some versions of localism, but not all. How do they construct their identity and make sense of their differences with the Chinese majority? Do they consider themselves as Hongkonger? Do the Umbrella Movement and localism debates affect their identity construction? Do they care about the ongoing localism debate at all? We attempt to answer these questions through in-depth interviews with Ethnic Minorities.

● **Dr Kwok Shing CHAN**

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Ethnicity, Citizenship Rights, and Nationality: Traditions, Privileges and Entitlements of the New Territories Indigenous Inhabitants in Hong Kong

In Hong Kong, New Territories Indigenous Inhabitants are regarded as a subethnic group of Chinese, which share certain common characteristics (in terms of history, customs, rules and practices) essential for constituting themselves as a distinct community. Also they are eligible for a number of privileges and entitlements by virtue of their government-granted indigenous inhabitant status in colonial and post-colonial regime. Importantly, these privileges and entitlements have given this subethnic group more and definite advantages over other Hong Kong people in terms of welfare and rights, thereby demonstrating a particular form of “differentiated citizenship” to be enjoyed by the indigenous inhabitants. But notably, this form of citizenship is in striking contrast to their empty rights and entitlements in terms of formal British citizenship in the context of British colonization.

● **Dr Paul O'CONNOR**

Visiting Assistant Professor

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An Overview of Hong Kong Muslim Community

Hong Kong's Muslims number approximately 300,000 accounting for over 4% of the total population. As such the Muslim population of Hong Kong is of a similar percentage to that of many Western countries like the UK and Germany, and at least double that of Australia and the USA. Despite their numbers, Hong Kong's Muslims are often poorly understood and represented despite their deep contributions to the territory. This talk looks at Hong Kong's longstanding Muslim community and its transformation over the last 180 years. It importantly addresses the problem of the term 'Muslim Community' and highlights that the diversity of Muslims past and present has served to limit a cogent religious and cultural collective. Addressing the specific situation in 2016, three themes are shown to be critical in understanding Muslims in the territory, the issue of ethnicity, social marginalisation in a changing Hong Kong, and the representation of Islam globally. The discussion highlights that for many Muslims everyday concerns about finding a job, and the education of their children resonate with the concerns of everyday Hong Kongers. In conclusion it is argued that an overview of Hong Kong's Muslims provides deeper insight and reflection to the more general social issues facing citizens in Hong Kong.

● **Mr Lok Yin LAW**

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Perception of Islam in Hong Kong Local Community: Case Study of Sheung Shui Mosque

To fulfill the needs of increasing numbers of worshippers, several representatives of Hong Kong's Muslim community suggested, in the early 2000s, the building of a new mosque in Sheung Shui, a rural area of the territory. However, social protests and governmental stone-walling created barriers for its building. Although the mosque was approved to develop, this mosque is still in progress because of lack of resources and social supports.

In this workshop, I will make use of the examples of the difficult development of this new mosque in Sheung Shui to reveal the perception of Islam in Hong Kong local community which misunderstood the culture of Islamic culture and mosque. Finally, this case hopefully throws light on the local tolerance of foreign cultures particularly in reassessing Hong Kong as an international city in policy and imagination.

● **Dr Wai-Yip HO**

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Re-familiarizing Muslim Communities in Hong Kong: Madrasah Education as a New Literacy

This paper argues Muslim identity formation in Hong Kong is rooted by triple Islamic heritage. And the combined effects of British colonial legacy, exilic experience in the South China history and transient stay in the age of globalization have constructed the triple identity of Hong Kong Muslims. Three diasporic Muslim communities of South Asian, Chinese Hui and Indonesian Southeast Asian traditions have been contributing their part to shape the distinctive ethnic, cultural and religious landscape in Hong Kong. For instance, the Pakistani population has rapidly increased from 11,017 in 2001 to 18,042 in 2011 and in contrast to the patterns in age groups of the other nationalities, 8,106 Pakistanis (46.98%) are below 19 years old. In the context of the substantial need of madrasah and Islamic education among Muslim youths, this paper calls for equipping frontline educators, youth workers and policy makers a new literacy to understand and communicate with the growing Muslim communities in Hong Kong.

● **Dr Terence C.T. SHUM**

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Street-Level Multiculturalism: the Lived Experience of African Refugees in Hong Kong

The Hong Kong SAR government has been promoting racial tolerance and ethnic harmony towards minority groups in the public discourse. Although the government claims that Hong Kong is a multicultural society, there is a relatively subtle form of racism and discrimination against migrants at the community level. Refugees, a group of migrants, are considered illegal immigrants who are socially, economically, culturally and politically marginalized in this multicultural society. Hong Kong is a major first asylum port in Asia for refugees who originate from different South and Southeast Asia and African countries. Among them, African refugees are largely discriminated in Hong Kong due to their different skin colour, culture and physical features.

Based on ethnographic research, this paper examines the everyday experience of African refugees in this multicultural society of Hong Kong. Merely emphasizing the exclusion and marginalization of migrants in the receiving society, however, limits our understanding of migrants who are social actors. This research turns our analytic lens to position migrants, in this case African refugees, as subjects. It challenges the traditional scholarship of multiculturalism which mainly adopts a top-down approach to examine how the governments use different policies and regulations to manage cultural diversity in the territories. This research raises the concept of “street-level multiculturalism” for making

analysis of how African refugees experience and negotiate cultural difference on the ground, how they interact with the local people and how their social relations are shaped and re-shaped in the process.

● **Dr Sharanya JAYAWICKRAMA**

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Intimate Strangers: Cultural Representations of Foreign Domestic Helpers and Discourses of Diversity in Hong Kong

According to the most recent census of 2011, ethnic minorities constitute approximately six percent of Hong Kong's population, of which Foreign Domestic Helpers (FDHs) hailing from the Philippines, Indonesia, Thailand, Myanmar, Bangladesh, Nepal, Pakistan and Sri Lanka account for approximately half, ninety-nine percent of whom are female. As such, any discussion of diversity in Hong Kong must consider perceptions of the FDH in both domestic and public spaces where, this paper argues, she constitutes a figure of both intimacy and estrangement. This paper explores life stories, narrative fiction, and media representations in order to investigate stereotypes of ethnicity, models of gender and sexuality, and debates on rights and residence. The paper contributes to an understanding of how cultural representations of the FDH impact upon the visibility of diversity in public discourse in Hong Kong.

● **Professor Selina Ching CHAN**

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Chachangteng and Hong Kong Identities

Hong Kong's integration into China has provided a particularly important political backdrop which drives Hong Kong people to search for food representing themselves and to construct a link between food, memory, and historical consciousness. This paper takes a processual and a relational approach to examine the meanings of chachangteng, a Hong Kong local eatery, and investigates how the representation of this local eatery helps to connect the locals through their imagined local taste. It goes on to examine the various kinds of invented Hong Kong local foods that are served at chachangteng, thus tracing the features of chachangteng that are considered to be "Hong Kong" as well as the process in which chachangteng has been invented as a Hong Kong style restaurant. Although chachangteng began as a restaurant which sold "western" food, nowadays different ethnic cuisines are also served there, which reveals the awareness of culinary others and the inclusiveness of Hong Kong local eateries. I argue that chachangteng is a lens to understand the Hong Kong's ethnic diversity and inclusivity. Meanwhile, chachangteng as a local traditional eatery is culturally salient while the boundary between the local and

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global cultures, as well as between the western and Asian cultures, is blurred and indeterminate. It is this broken and hybrid nature which constructs chachangteng's postcolonial Hong Kongness. Such an invention of local food reflects the search for a local identity in response to globalization, decolonization, and reintegration with China.