WORKSHOP ON
“MEMORIES AND HERITAGE IN ASIA”

16 March 2015, 9:30am--5:30pm
707, Library Complex

Speakers:

- **Timothy Yun Hui TSU (Kwansei Gakuin University)**
  East Asian Heritage Disputes: Japan, Korea, China

- **Jing SONG (Hong Kong Shue Yan University)**
  Self-Employment: Memories of Women in a Chinese Village

- **Selina Ching CHAN (Hong Kong Shue Yan University)**
  Memories and Heritage: Hungry Ghosts Festival in Hong Kong

- **Kong Chong HO (National University of Singapore)**
  Heritage Making and its Relevance for Community and City

- **Wayne Wing Lun CHAN (Open University of Hong Kong)**
  History, Heritage and Hong-Kong-Style Community Policing: A Study of the Yau Ma Tei Fruit Market

- **Yew-Foong HUI (Hong Kong Shue Yan University)**
  From Cemetery to Heritage Site: The Case of Bukit Brown Cemetery in Singapore

- **Kwok Shing CHAN (Hong Kong Baptist University)**
  The Cult and Culture of Mazu: Macau's Role in Cross-Strait Relations

- **Der-Ruey YANG (Nanjing University)**
  The Making of a Daoist Heritage in the 21st Century China: the Case of Maoshan, Jiangsu

For enquires, contact Professor Selina Ching CHAN (email: scchan@hksyu.edu; Tel: 28065142).
For details, see  [http://www.hksyu.edu/ccrc/Workshop%20detail.pdf](http://www.hksyu.edu/ccrc/Workshop%20detail.pdf)

ALL ARE WELCOME
# Memories and Heritage in Asia
## 16 March 2015

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<td>10:00-10:40</td>
<td>Yew-Foong HU</td>
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<td>Research Associate Professor</td>
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<td>Sociology Department, Hong Kong Shue Yan University</td>
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<td>10:00-10:40</td>
<td>Timothy Yun-Hui TSU</td>
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<td>Professor, School of International Studies, Kwansei Gakuin University</td>
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<td>Associate Professor, Department of Anthropology, The Chinese University of Hong Kong</td>
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<td>Selina Ching CHAN</td>
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<td>Professor, Sociology Department, Hong Kong Shue Yan University</td>
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<td>Assistant Professor, Sociology Department, Hong Kong Shue Yan University</td>
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Chairpersons:

Joseph BOSCO
Associate Professor
Department of Anthropology, The Chinese University of Hong Kong
Email: josephbosco@cuhk.edu.hk

Professor Yao-Su HU
Academic Vice President
Hong Kong Shue Yan University
Email: yshu@hksyu.edu

Yew-Foong HUI
Research Associate Professor
Sociology Department, Hong Kong Shue Yan University
Email: yfhui@hksyu.edu

Raymond Wing Kam LAU
Professor
School of Arts and Social Sciences, The Open University of Hong Kong
Email: rlau@ouhk.edu.hk

David A. PALMER
Head/Associate Professor
Sociology Department, The University of Hong Kong
Email: palmer19@hku.hk
Paper Presenters:

➢ **Selina Ching CHAN**

Professor  
Sociology Department, Hong Kong Shue Yan University  
Email: scchan@hksyu.edu

*Memories and Heritage: Hungry Ghosts Festival in Hong Kong*

This paper examines how has the Chaozhou Hungry Ghosts festival been remembered, represented, and utilized by different groups of people in Hong Kong. It demonstrates how the organizers, participants, and Chaozhou voluntary organizations engage in the contestations of meanings of the festival in decolonized Hong Kong. It also investigates how the past, present, and future are fused in remembering and appropriating the Chaozhou Hungry Ghosts Festival. Firstly, oral narratives recounting the origins of the performance of Chaozhou Hungry Ghosts Festival reveal social memories of Hong Kong. They include economic memories, communal memories, as well as disaster memories. Secondly, the festival has become an objectification of Chaozhou culture and ethnicity after it was officially granted the status of being a Chinese national intangible cultural heritage in 2011. Thirdly, the heritagizing process of the Chaozhou Hungry Ghosts Festival creates an opportunity to unite Chaozhou people in Hong Kong and to express the Chaozhou community’s support for the Mainland Chinese government. Fourthly, Chaozhou Hungry Ghosts Festival has also become a site of Hong Kong nostalgia. This paper concludes that different levels of identities (Chaozhou, Hong Kong, and Chinese) are related to the politics of heritage in the context of decolonization.

➢ **Wayne Wing Lun CHAN**

Assistant Lecturer  
School of Arts and Social Sciences, Open University of Hong Kong  
Email: wwlchan@ouhk.edu.hk

*History, Heritage and Hong-Kong-Style Community Policing: A Study of the Yau Ma Tei Fruit Market*

This study describes policing in a traditional wholesale market, located in a densely populated neighborhood of urban Hong Kong. Ethnographic research is conducted to outline the political arrangements that govern the discretionary use of police power while identifying the crucial features of the current system of police as emergent from a fusion between the democratic ethos of community policing ideals, and the non-democratic qualities of local administration in the Hong Kong Special Administrative Region. Within this, the current study focuses on how this historically developed system currently functions to secure the status quo order of the market against various pressures to change. We conclude by suggesting that certain cultural heritage of a traditional marketplace is playing an important role in maintaining the local order and defining what could be called the “Hong Kong style” community policing.
Kwok Shing CHAN
Assistant Professor
Department of Sociology, Hong Kong Baptist University
Email: kschan@hkbu.edu.hk

The Cult and Culture of Mazu: Macau's Role in Cross-Strait Relations

This presentation focuses on a recently-developed religious complex (A-Ma Cultural Village) and its associated festival (A-Ma Cultural and Tourism Festival) in Macau, which are solely dedicated to the deity A-Ma (also known as Tianhou or Mazu—Goddess of the Sea). It examines their development and meanings in relation to cultural tradition, heritage and identity within the context of cross-strait relations between mainland China and Taiwan. The strategic position of Macau in a post-colonial regime and the role of the local Fujian business elites will be discussed.

Kong Chong HO
Associate Professor
Department Of Sociology, National University of Singapore
Email: sochokc@nus.edu.sg

Heritage Making and its Relevance for Community and City

When I started my interviews with residents and key stakeholders relating to the Tangpu sugar museum, Taipei in February 2012, I came away from the field-site impressed with the determination of the people to preserve a slice of their community history. The project involved the preservation of three sugar warehouses in the old quarter of Wanhua in Taipei, and the success of this project is featured in Community Action Stories produced by the Taipei City Government, Department of Urban Development (2006).

I have just moved to Hong Kong for the second half of my sabbatical, after seven months in Taipei. During the Taipei stay, I made several more visits to the site, did more informal chats with the museum volunteers, and in one visit bringing two friends, a New Zealand geographer and a Japanese anthropologist who acted as my fresh “eyes”. I also presented a draft for students and faculty at the Graduate Institute of Architecture and Cultural Heritage, the Taipei National University of the Arts. Thirdly, I had a more focused discussion of Tangpu with three professors, two of whom had written books on community organization in Taipei, and most significantly with the third professor who is a resident of Wanhua, and who participated (when she was an urban planning student at Taida) as a member of the community organization group back in the late 1990s when Tangpu was a site of activism.

And so, after this second set of encounters and discussing the site and an audience of academics, I now at the position where I need to rebalance my interpretation of the value of heritage making to community and to the city. That the museum is relevant to the community is clear, for in the museum are reminders of the community’s past, represented by the photos and other memorabilia contributed by the residents. But if heritage is of such value that it requires public money for its sustenance, then it must prove its relevance to the city? The
sugar warehouses, humble in its architecture, is an important reminder of the country and city’s economic history under the Japanese. But does anyone else in Taipei know of its existence? The Tangpu sugar museum seem in danger of falling into the category “Mosquito Museums”, an empty venue built on campaign promises that are simply abandoned after elections. A key question in heritage making is the intersection between city, place and community, and of the sustaining roles of government and community roles in the process.

Yew-Foong HUI
Research Associate Professor
Sociology Department, Hong Kong Shue Yan University
Email: yfhui@hksyu.edu

From Cemetery to Heritage Site: The Case of Bukit Brown Cemetery in Singapore

Conventionally, a cemetery serves as a space for remembering one's ancestors. In the case of Bukit Brown Chinese Municipal Cemetery in Singapore, memory of those interred there has expanded beyond the familial sphere to the public sphere, such that the cemetery is now articulated as a cradle of the collective memory of Singaporeans. This paper looks at how such narration, through new media platforms, fuels a process of patrimonialization that can transform a cemetery into a heritage site.

This process is informed by the emergence of a moral discourse at the point where the cemetery is threatened by development. The impending sense of loss evoked a moral discourse among activists that valued heritage over material benefits such as roads and houses. While this moral discourse centered on the cemetery as the resting place of "pioneers" that contributed to the development of Singapore, it also drew on the value of the space as a World War 2 battlefield and an exclusive green space for flora and fauna to flourish. This counter-pragmatic movement is symptomatic of a discursive turn in Singapore politics whereby the dominance of economic development, at the expense of other aspects of the life of the nation, is being interrogated. At the same time, this case demonstrates how new social media such as Facebook facilitates the articulation of collective memory and an alternative imagination of the nation.
Jing SONG
Assistant Professor
Sociology Department, Hong Kong Shue Yan University
Email: jsong@hksyu.edu
Self-Employment: Memories of Women in a Chinese Village

China’s market-oriented reforms have revitalized the nation’s private economic sector, including self-employment. This study traced the past of self-employment in a village in Zhejiang in southeast China and found that women have played an important part in various forms of self-employment and private businesses. Drawing on in-depth interviews with local respondents, this study finds that the women took the lead in developing sideline self-employment in the 1970s, and were then attracted to rural wage employment in the 1980s. With the privatization of rural industries and the rise of capital-intensive self-employment in the 1990s, some women returned to self-employment but in more fluid and diversified forms. This study also examined the multiple meanings of self-employment that have evolved over time, ranging from informal economic activities that occurred outside the state or collective economic sectors, to more formal and professional types of work, including individual or family businesses. The new developments have a root in the local economy of traditional skills and sideline activities with unique gender dynamics.

Timothy Yun-Hui TSU
Professor
School of International Studies, Kwansei Gakuin University
Email: msoe@hksyu.edu
East Asian Heritage Disputes: Japan, Korea, China

The world heritage movement, which many justifiably consider a good thing in general, has caused discontent and conflict in domestic and international contexts around the world. In this talk, I shall discuss cases from Japan where domestic controversies have erupted over the selection and management of world heritage sites to highlight the kinds of forces critical of and even opposed to world heritage inscription. I shall also discuss cases where recent Japanese attempt to gain world heritage recognition for particular sites and cultural practices has contributed to international tension between Japan on the one hand and Korea and China on the other. I shall conclude by commenting on some of the contradictions in contemporary Japanese society as seen through world heritage controversies as well as by reflecting on the concept and practice of world heritage in general.
Der-Ruey YANG
Associate Professor
Department of Sociology, Nanjing University
Email: yangdr@nju.edu.cn

The Making of a Daoist Heritage in the 21st Century China: the Case of Maoshan, Jiangsu

This paper aims to discuss the process in which the Maoshan in Jiangsu Province, one of the most renowned sacred sites of Daoism since the fifth century A.D., gradually becomes a cultural heritage of the 21st century China. The decline of Maoshan since 1860 to the end of Cultural Revolution will be briefed as the background for the main story this paper wants to address: its revival since 1980 onward, especially its development after 2000. By juxtaposing the different accounts and views given by government officials, high-ranking and ordinary Daoist priests, pilgrims, and tourists about the image and functioning of Maoshan, the author attempts to show that the process is at once a negotiating process as well as a learning process for all the agents involved. The development of Maoshan as a cultural heritage can thus be seem as the result of a awkward collaboration among a diversity of inventions proposed by vastly different-minded agents.