



**Becoming and Unbecoming Hong Kong:
A HKS Symposium**

SCHEDULE, ABSTRACTS AND BIOS

Meeting ID: 932 1114 7116

SCHEDULE OF THE SYMPOSIUM

Saturday 17 July 2021 (9:50am – 4:30pm)

Note: Each group of presenter should give a well-timed presentation of **20 minutes**, leaving ample room for questions and discussion.

WELCOME: 9:50am

Time	Presenter's Name	Paper Title
10:00am – 10:30am	Jane PARRY	What Little We Can Do, We Do: Responsiveness to Poverty in Publicly-funded Primary Care in Hong Kong
10:30am – 11:00am	Will WU	The Urban Council and Housing: How Democratic Procedures Shaped Housing Policy and Design
11:00am – 11:30am	LI Yao Tai, Katherine WHITWORTH, CHAN Kin Yu	Is the Significance of Class Disparity Declining Through Political Consumerism in Hong Kong?
11:30am – 12:00nn	Charmaine LAM	Contesting Power in Victoria Park: Shaping and Re-Shaping Space in Colonial Hong Kong
12:00nn – 12:30pm	TING Chun Chun	Burning Down the Status Quo: Reflections on the 2019 Protest Movement and Hong Kong's Decolonization Project
12:30pm – 2:00pm	LUNCH BREAK	
2:00 pm – 2:30 pm	Justin TSE and GUO Ting	The Pervert's Guide to the Hong Kong Protests: Revisiting Slavoj Žižek on 'Capitalism with Asian Values'
2:30pm – 3:00pm	Damian CHENG	The Afterlives of the Afterlife of the "Revolution": On Chan Ping-chiu's <i>Waking Dreams in 1984</i>
3:00pm – 3:30pm	Jason CHEE	"Paving the Way Back Home": Poetics of Civic Nationalism in 2010s Hong Kong
3:30pm – 4:00pm	Hugh DAVIES	Games of Becoming
4:00pm – 4:30pm	CHEUK Ka-kin	Home Visits and its Transnational Connections: A Case Study of Hong Kong Sikhs' Family Trips to India

WELCOME: 9:50 am**THEME 1 - Social Issues in Hong Kong, Past and Present**
(10:00 am – 11:30 am)**1.****10:00 am – 10:30 am****What Little We Can Do, We Do:****Responsiveness to Poverty in Publicly-funded Primary Care in Hong Kong**
Jane PARRY**ABSTRACT**

Hong Kong, one of the richest economies in the world, is also one of the most grossly inequitable, with one in five people—one in three older adults—living in poverty. Hong Kong's high life expectancy and low infant and maternal mortality belie the health impact of poverty. In some high-income countries, primary care doctors are actively engaged in screening patients for poverty, and responding with interventions to address their patients' unmet material needs. Why is that not the case in Hong Kong? Elderly and low-income patients are concentrated in certain easily identifiable care settings, such as General Outpatient Department (GOPD) clinics, but to date there have been no such interventions there. I wanted to find out from doctors working in GOPD clinics what they thought and felt about poverty in their patient population, the barriers to them addressing it, the ways in which they try to help their patients, and what would need to change for them to do more.

In August 2019 and January 2020, I conducted in-depth interviews with 12 GOPD doctors and other health professionals. They talked to me about how easy it is to identify patients living in poverty, and we discussed the practical, structural and cultural barriers to them taking action. What was striking, and touching, was that even within the limitations of their work setting, they all try their best in whatever ways they can to help their patients. They were all interested in ways to better identify patients who need social support, and were keen to know more about how this has been done in other countries. Against the backdrop of what was happening in Hong Kong at that time, they talked about the role that government and social policy would need to play for there to be any meaningful, systemic change.

The second round of interviews was completed just before the COVID-19 epidemic began in the city. Travel restrictions made it impossible to return to Hong Kong and do a third round. Then the immediate chilling effect on public criticism of the government after the passing of the National Security Law raised the question: would participants have been so open to talking about the shortcomings of Hong Kong's social policies and its government after July 1 2020? As such, the research represents a unique snapshot of the thoughts and opinions of a group of doctors concerned about social justice issues in Hong Kong at a pivotal moment in the city's development.

Viewed from the vantage point of 2021, my research raises many questions, particularly about whether it is more or less likely for there to be a window for any kind of pro-poor public policy. Also, in the absence of any policy change, will these individual efforts by caring doctors working within a rigid system become more significant in future, or will they evaporate, as people shy away from doing anything that might attract unwanted attention, either from the government or from their own management?

ABOUT JANE PARRY

Jane Parry is a PhD candidate at McMaster University, Canada. Her research is on interventions in the primary care setting to address patients' unmet economic needs. She has a Masters of Public Health from the University of Hong Kong, and a BA(Hons) in Modern Chinese Studies from Leeds University, UK. In her professional life, she is a public health and development researcher and writer, and was formerly a journalist. Having lived most of her life in Hong Kong, she is a proud Hong Konger.

2.

10:30 am – 11:00 am

**The Urban Council and Housing:
How Democratic Procedures Shaped Housing Policy and Design
Will WU**

ABSTRACT

Compared to the faceless public housing that now sprawls across Tin Shui Wai and Tseung Kwan O, Hong Kong's older housing estates seem like the product of a better time: cohesive communities, buildings harmonious with the surroundings and individually designed for each site. These characteristics are often attributed to the vision of the designers of the estates. However, this paper argues that the humanistic design of the early public housing was a conscious, political decision, heavily influenced by unofficial members of the Urban Council under the constitutional arrangement before 1973.

Indeed, before 1973, the Urban Council largely formulated housing policy. The old Housing Authority (Nguk Gin Wui 屋建會) consisted of the full Urban Council in addition to three members appointed by the Governor. The Council was also heavily involved in resettlement, with the Commissioner for Resettlement sitting in the Council as an official member.

Under this arrangement, housing became the centre of the Council business. The appointed members cared for the resources and the economy, pressuring the government into providing more land and funds. The elected members handled complaints, held the officials accountable, and cared for the grassroot members of society in their electoral platforms. It was in this political context that the old Housing Authority produced some of the most cutting-edge public estates designs, such as those in Sai Wan, Wah Fu, and Oi Man Estate.

In 1973, all housing functions were consolidated into the new Housing Authority (Fong Wai Wui 房委會), which completely alienated housing policy from the Urban Council, despite bitter protests from the elected councillors. Housing thereby became the direct responsibility of the central Crown Colony government, with Governor Murray MacLehose announcing his ambitious Ten-Year Housing Plan the year before. The new authority carried over some degree of humanistic design, but without the constitutional guarantee, the humanistic spirit was gradually lost in uniformity and bureaucracy.

By charting this little-known history, the paper will show the role of the Urban Council in early housing policy and its constitutional underpinnings. It will demonstrate how partially-democratic procedures, publicity, and accountability through the Urban Council shaped and improved early housing policy. In this way, it will demonstrate that the humanistic nature of

early public housing was not merely the product of designers, nor the “government”, nor the “British”, but of the self-governing people who made their city a better place themselves.

ABOUT WILL WU

WU Wai Man Will is an MPhil student in CUHK in the Department of History. He is now working on the constitutional history of the Hong Kong Urban Council, in particular its power and democratic representation. He invites anyone with a general interest of the Urban Council to have a cup of tea with him.

3.

11:00 am – 11:30 am

Is the Significance of Class Disparity Declining Through Political Consumerism in Hong Kong?

Yao-Tai LI, Katherine WHITWORTH, Kin Yu CHAN

ABSTRACT

This research examines whether political consumerism in the 2019 Hong Kong Anti-ELAB movement provides an opportunity to transcend existing class disparity. One of the most iconic characteristics during the 2019 Hong Kong social unrest is the linkage of groups of retailers with specific political values—the so-called ‘yellow/blue economic circle’, in which a ‘yellow’ banner suggests the retailer is supportive of the protest, whereas a ‘blue’ retailer is alleged to be in favor of closer political ties between Hong Kong and China. Supporting only yellow shops thereby emerged as a new and widely adopted protest strategy, which can allegedly cultivate a shared Hong Kong identity and may transcend traditional class disparity. Yet, after conducting interviews with consumers from different socioeconomic backgrounds, we found that the yellow economy circle cannot automatically constitute a broad class base which eliminates existing class differences. Both working class and middle class cannot fully give up their existing shopping habits (such as shopping on Taobao and buying luxury goods/brands from the ‘blue’ shops, respectively). Meanwhile, both the working class and the middle class hold pessimistic attitudes toward behaviors of consuming with yellow-only retailers. The findings led us to conclude that political consumerism may not necessarily provide an ideological leverage of eliminating class disparity in Hong Kong.

ABOUT LI YAO-TAI

LI Yao-Tai is an assistant professor of sociology at Hong Kong Baptist University. He holds a Ph.D. in Sociology from the University of California, San Diego. His research interests include race and ethnicity, identity politics, urban sociology, and contentious politics. His work has been published in several scholarly journals including British Journal of Sociology, World Development, Urban Studies, Work, Employment and Society, Sociological Perspectives, Current Sociology, Ethnic and Racial Studies, Critical Sociology, International Migration, International Sociology, Discourse & Society, Journal of Sociology, Journal of Contemporary Asia, among others.

ABOUT KATHERINE WHITWORTH

Katherine WHITWORTH received her Ph.D. in political economy from the University of Sydney, Australia. Her research interests include political legitimacy, social welfare, contentious politics, Hong Kong and Chinese politics. Her work has been published in scholarly journals such as Urban Studies, World Development, Journal of Contemporary Asia,

International Migration. She is currently conducting a project on the Hong Kong Lennon Walls with LI Yao-Tai.

ABOUT CHAN KIN YU

CHAN Kin Yu is an independent scholar. He graduated from the department of sociology at Hong Kong Baptist University. His main research interests include political consumerism, class inequality, social movement, and Hong Kong identity.



THEME 2: Space Wars: Cultures of Protest
(11:30 am – 2:30 pm; LUNCH BREAK 12:30 pm – 2:00 pm)

4.

11:30 am – 12:00 pm

**Contesting Power in Victoria Park:
 Shaping and Re-Shaping Space in Colonial Hong Kong
 Charmaine LAM**

ABSTRACT

This study examines the construction and experience of space within Victoria Park in Causeway Bay to highlight the active role the local population played, often in opposition to the colonial government, in shaping the colonial urban landscape. Such a focus on the grassroots population has been much overlooked both within Hong Kong's colonial history and within the broader field of imperial urban history.

This analysis pursues a transnational and spatial approach to the history of Victoria Park. It applies Henri Lefebvre's categories of spatial analysis – representations of space, representational space and spatial practices. These categories facilitate an examination of the British imperial tradition and imagination imposed upon the representations of space of Victoria Park through the planning and construction processes. The everyday experiences of the Chinese working classes informed representational space. These two meanings of space collided to create the spatial practices of the park, which formed the arena of contested power where the meaning of the park was shaped then re-shaped, and which this paper will examine.

This framework highlights the equally important roles both the colonial government and the Chinese working classes of Hong Kong played in shaping the use and meaning of Victoria Park and thus, shaping the urban landscape of colonial Hong Kong.

To access each of these three components of spatial analysis, the paper draws from a range of source material, from government records to oral histories to local newspapers, that each provide insight to the perspective each category represents.

The paper will examine first the dominance of the imperial imagination over Victoria Park's spatial practices in the 1950s, then the conflicts that emerge as the everyday experiences of Chinese labouring classes came to define their uses of the park by the 1960s and 70s. While the colonial government sought to impose a hegemonic colonial order upon the spatial practices of Victoria Park, the disconnections between the imperial imagination and the everyday experiences of the Chinese labouring classes created tensions and conflicts that emerged in the park's spatial practices.

These tensions provide an understanding of the larger tensions within Hong Kong's colonial order that points to the importance of recognising local contributions to urban development and space in colonial histories. Hong Kong's development was not driven solely by the British colonial government. Rather, it was shaped as well by its residents, whose claim over the public space of Victoria Park reflected an ownership and power over colonial urban developments in Hong Kong.

ABOUT CHARMAINE LAM

Charmaine LAM is an MLitt Transnational, Global and Spatial History student at the University of St. Andrews. Her research interests centre on using transnational and spatial approaches to examine the everyday social history of local, non-elite groups within the British Empire, particularly in colonial Hong Kong.

5.

12:00 nn – 12:30 pm

Burning Down the Status Quo:

Reflections on the 2019 Protest Movement and Hong Kong's Decolonization Project

TING Chun Chun

ABSTRACT

Hong Kong has always been seen as an anomaly in the history of colonization and decolonization. When the city was handed over to China in 1997, the uncritical maintenance of its status quo was widely accepted as the antidote against the threat of homogenization by Chinese rule. The status quo was finally put into question by a series of urban movements starting in 2005. The campaigns to preserve vernacular heritage sites and contest mega-infrastructure projects shed light on the widening social disparity; activists successfully argue that the undemocratic colonial system and its lack of accountability allow public policy including urban planning to favor the business and nationalist interests in the expense of a livable city for all. The emphasis on equality and equity presents a strong challenge to Hong Kong's long-cherished notions of freedom and capitalism as valuable colonial legacies. The protest in 2019 erupted with the radical call to burn down the status quo. The movements' rejection of the economic imperatives, the revolutionary courage to take actions, the civil society's capacity to organize itself, all indicate an emerging postcolonial society taking control

of its own destiny. However, the movement's appeal to Western governments for help and its rhetorical stress on a separate identity also spell worrying signssign of reverting to a colonial mind-set and exclusionary identity politics. This paper aims to review the breakthrough and challenges presented by the 2019 protest movement and to ponder on its implications for the city's decolonization project.

ABOUT TING CHUN CHUN

TING Chun Chun is assistant professor at the School of Humanities, Nanyang Technological University, Singapore. She teaches Chinese literature and cinema, activism and art, youth and urban cultures. Ting is currently working on a manuscript on spatial politics and social movements in postcolonial Hong Kong. She also writes on Chinese documentaries and films, as well as on migrant workers' literary production in contemporary China.

~ LUNCH BREAK 12:30 pm – 2:00 pm ~

6.

2:00 pm – 2:30 pm

**The Pervert's Guide to the Hong Kong Protests:
Revisiting Slavoj Žižek on 'Capitalism with Asian Values'
Justin TSE and GUO Ting**

ABSTRACT

In this paper, we attempt a synthesis of the philosopher Slavoj Žižek's recent commentary on the Hong Kong protests from the 2014 Umbrella Movement to the 2019 anti-extradition law amendment bill demonstrations into their continuation through the 2020 COVID-19 pandemic. Žižek's commentary on Hong Kong has offered an avenue, we suggest, for revisiting what he has often derided as 'capitalism with Asian values.' While he has been criticized for being an orientalist for this formulation, we shall argue that Žižek's comments on Hong Kong reveal an opening for a kind of radical emancipatory politics for which 'capitalism with Asian values' acts as not only as a foil, but also as a perverse paternal figure whose attempt to quilt together the meaning of 'Asian values' is failing. What Žižek offers through Hong Kong, in other words, is the possibility that 'capitalism with Asian values' is not an orientalist term, but one that traverses orientalism, revealing its interior void, its failure to signify 'Asia,' and its perversion as it continues to be deployed in discourse about the Asia-Pacific, especially in Hong Kong. Working through what Žižek has in fact said about Hong Kong, we will connect those musings to his larger agenda of exposing the perversion of ideological quilting, of foreclosing what a space like Hong Kong might mean in an era of global connection. It is the imagination of Hong Kong as an Asian capitalist hub, in short, that is orientalist because it forecloses what that city means to the people who live there and who understand it to be their commons. In this way, we will demonstrate that his commentary on Hong Kong unmasks the orientalist failure that is the term 'capitalism with Asian values' instead of reinscribing it, as he is so often accused of doing. This paper contributes to the effort in Hong Kong studies to re-situate Hong Kong from an international capitalist hub to a space where resistance to such orientalism can be imagined anew.

ABOUT JUSTIN TSE

Justin TSE is Assistant Professor of Humanities (Education) in the Office of Core Curriculum and School of Social Sciences at Singapore Management University. He is lead editor

of *Theological Reflections on the Hong Kong Umbrella Movement* (Palgrave, 2016). His monograph *The Secular in a Sheet of Scattered Sand: Cantonese Protestants and Pacific Secularities* is in preliminary agreement with University of Notre Dame Press.

ABOUT GUO TING

Dr. GUO Ting is Assistant Professor in the Department of Language Studies, University of Toronto. Her work focuses on religion, politics, ideology, and gender. Her first book monograph, *Politics of Love: Religion, Secularism, and Love as a Political Discourse in Modern China and Hong Kong*, is forthcoming with Amsterdam University Press. Her most recent article, “Beyond Sing Hallelujah to the Lord: Diffused Religion and Religious Co-Optations through Hong Kong Protests,” will appear in the *Journal of the American Academy of Religion*.



THEME 3 - Representations of and Communities in Hong Kong (2:30 pm – 4:30 pm)

7.

2:30 pm – 3:00 pm

**The Afterlives of the Afterlife of the “Revolution”:
On Chan Ping-chiu’s *Waking Dreams in 1984*
Damian CHENG**

ABSTRACT

In the mid 1980’s, the acclaimed director and playwright of avant-garde theatre in Hong Kong Chan Ping-chiu wrote the short play *Waking Dreams in 1984* 午睡. It is a work about the afterlife of the social movements and upheavals of Hong Kong in the 1970’s. It shows the existential struggles and traumatic experiences that the intellectuals and activists in Hong Kong experienced after the “Revolution” of the “Red Hot Years” (火紅的年代). The play was not heavily rewritten and performed until 2016, after the Umbrella Revolution (雨傘革命) in 2014. Although *Waking Dreams in 1984* is not a direct response to the Umbrella Revolution, Chan Ping-chiu intended to engage the afterlife of the Umbrella Revolution with the afterlife of the failed “Revolution” in the 1970’s in a theatrical form. In fact, it is not the first time Chan Ping-chiu attempted to respond to the Umbrella Revolution. In the *Postcolonial God of Food* (後殖民食物與愛情, 2014) and *Postcolonial Affairs of Food and the Heart* (後殖民食物與愛情,

2016), through revisiting the cultural “golden years” of 1980’s-1990’s in Hong Kong before the Handover, Chan Ping-chiu tried to trace and problematize the root-ness and rootless-ness of Hong Kong identity. It is an attempt to examine the cultural and political predicament after the Umbrella Revolution through the lens of the recent past. Interestingly, *Waking Dreams in 1984* was performed again in 2020 after the Anti-Extradition Law Amendment Bill Movement in 2019 and the subsequent imposition of the National Security Law. In this newest iteration, *Waking Dreams in 1984* had a clear intention to respond to the afterlife of the recent social movements with the afterlife of another “revolution” in the “Red Hot Years.” With the concept of “Afterlife”, this paper explores the artistic and cultural strategies employed in the writings and productions of *Waking Dreams in 1984* and argues how Chan Ping-chiu attempts to engage the present with intimate and cultural memories of social movements in the recent past.

ABOUT DAMIAN CHENG

Damian CHENG Wai-pang is a theatre and cultural critic and is currently a lecturer in the Office of University General Education of the Chinese University of Hong Kong. He has been engaged in theatre and cultural criticism and research for many years. In recent years, his main research interests include theatre and performance studies, cultural policy, urban and cultural development, and cultural activism in Hong Kong.

8.

3:00 pm – 3:30 pm

“Paving the Way Back Home”: Poetics of Civic Nationalism in 2010s Hong Kong Jason CHEE

ABSTRACT

Scholars of Chinese and Sinophone cultures have shown that Chinese nationalist discourses are undemocratic in nature and that they have, throughout the modern period, eclipsed resistant narratives such as local and transnational histories, interventions by women writers, and other Sinophone literatures. Moreover, some scholars argue that such totalizing effects characterize not only Chinese nationalisms but nationalism in general. In response, my paper considers a form of nationalism that political theorists have called civic (as opposed to ethnic), which serves rather than harms democracy/democratization. Focusing on 2010s Hong Kong, my paper argues that pro-democratic Hong Kong literature and culture has been articulating a Hong Kong identity that could be characterized as civically national. This identity, which becomes increasingly prominent from the 2010s onward, acts as a driving force for the continued fight for democracy.

Specifically, my paper begins with Benedict Anderson’s broad conception of nationalism as discourses that produce an imagined community and proceeds to discuss Hong Kong poetry of the 2010s, focusing especially on a compilation titled *Speak, Hong Kong* by Liu Wai-tong 廖偉棠. My reading reveals that in contrast to the culturally oriented Hong Kong identity in earlier, typically topographic, poetry, this recent poetry politicizes Hong Kong identity and transforms it into one that could be described as civically national. This new expression is manifested in two ways. First, the poems articulate a notion of “home” as a community where members have civil liberties. To live under an authoritarian regime imposed from above becomes, in this conception of home, a kind of homelessness. By articulating the pain of homelessness, the poems express a longing for home and conceive of pro-democratic movements as attempts to “pave the way back home.” Second, some of this poetry (especially Liu’s collection) represents conscious efforts to construct narratives of Hong Kong history

from a pro-democratic perspective, using historical poems as a preferred genre. Taken together, these two features indicate the rise, on Hong Kong's poetic scene, of civic nationalism, which political philosophers and scientists have shown to be related to deliberative democracy or to pro-democratic movements in a chicken-and-egg fashion.

Thus, my paper seeks to make two contributions. First, it contributes to Sinophone Studies by considering Hong Kong as an illuminating case study. It expands "Hong Kong nationalism" beyond its frequent narrow association with militant localism to encompass an identity intertwined with all forms of pro-democratic movements in the 2010s and thereby nuances the predominant understanding of nationalism in Sinophone Studies. Second, it contributes to the study of Hong Kong nationalism, by supplementing the existing social-scientific literature on the topic with a cultural-studies analysis of the meanings attached to Hong Kong identity.

ABOUT JASON CHEE

Jason CHEE is a PhD candidate at the University of California. His research interests include contemporary Chinese cultural studies and Hong Kong studies.

9.

3:30 pm – 4:00 pm
Games of Becoming
Hugh DAVIES

ABSTRACT

Hong Kong is becoming in video games. Davies (2018) records that although Hong Kong boasts only a small number of video game developers, over 200 videogames are set in the city, making it one of the most represented locations in the virtual domain. While Abbas's seminal study explored Hong Kong's politics of disappearance through the cinematic lens (1997), more recent scholarship has detailed the vanishing metropolis across a range of cultural products including comics, advertising and graphic design and video games. Just as Hong Kong is disappearing in the real world, it is re-appearing in the virtual, provoking the question: can these virtual spaces bring agency and sovereignty to the city, or only precarious forms of governmentality veiled by ideologies of play? (Kücklich 2009)

Castronova (2007) surveys the growing migration into virtual spaces, and how digital enclaves such as video games alter the way we make sense of space, place and belonging. Within the context of Hong Kong, this exodus both adds to and compliments the city's existing diasporas globally, where residents labour to maintain their distinctive HongKong-ness through language, food, music and culture. Likewise, video game makers and players have worked hard to evoke the temporal and regional aesthetics of Hong Kong with examples such as *Sleeping Dogs* (2012) offering vivid representations of the city's language, culture and climate, evoking its seasons, rhythms and atmosphere. But can video games offer more than an escapist virtual Hong Kong, and instead aid with its actualisation?

Video games and other digital technologies have become a pervasive aspect of protest movements, and 2019 saw Hong Kong activists abandoning the 'occupy' located protest repertoires that marked 2014 in favour of more fluid, virtual and dynamic tactics. Commercial game products including *GTAV* (2013), *Pokémon GO* (2016), and *Animal Crossing: New Horizons* (2020) were deployed as sites of protest while new games such as *Liberate Hong Kong* (2019), *Revolution in Our Time* (2019), and *Add Oil* (2019), were developed as activist

modes of protest and play. The *detournement* of these game spaces brought to light Mahnič's (2014) suggestion that video games may be the sites of a forthcoming revolution – setting up the playful emergence of a new becoming.

Drawing on digital ethnographic research undertaken in both the physical streets of Hong Kong (2016 to 2019) as well as in the virtual game spaces in which the city appears (2018 - 2021), this paper explores the disappearance of Hong Kong and its reappearance within video game spaces. Occurring at the intersection of spatial politics, digital governance and game studies, this paper reveals how the city of Hong Kong at once becoming and unbecoming through the poetics of engagement in video game spaces.

References

- Abbas, A. 1997. *Hong Kong: Culture and the Politics of Disappearance*. Hong Kong: Hong Kong University Press.
- Castronova, E. 2007. *Exodus to the virtual world: How online fun is changing reality*. New York: Palgrave Macmillan.
- Davies, H. 2018. *Re: presenting Hong Kong in Videogame Spaces*. Chinese Digital Games and Research Association (Chinese DiGRA, Shenzhen)
- Kücklich, J. R. 2009. Virtual Worlds and Their Discontents: Precarious Sovereignty, Governmentality, and the Ideology of Play. *Games and Culture*, 4(4), 340–352.
<https://doi.org/10.1177/1555412009343571>
- Mahnič, N. 2014. Gamification of politics. *Teorija in Praksa* 51 (1), 143–161.

ABOUT HUGH DAVIES

Hugh Davies is a creative producer, curator and researcher. His practice explores histories of media, screen cultures and games and play in the Asia Pacific Region. Awarded a PhD in Art, Design and Architecture from Monash University in 2014, Hugh's research activities have been supported with fellowships from Tokyo Art and Space, M+ Museum of Visual Culture and the Hong Kong Design Trust. Hugh is currently a postdoctoral research fellow at RMIT in Melbourne, Australia.

戴修是藝術家、研究員，主要探索有趣的遊戲設備，並視城市為遊戲版圖。他透過以實踐為本的研究，探究玩樂如何成為分隔遊戲與日常、現實與虛擬的流動界線。他在2014年於蒙納殊大學取得藝術、設計及建築哲學博士學位，研究題材為跨媒體遊戲。近年，他成為 Tokyo Arts and Space 的資助研究員及香港 M+ / Design Trust 研究學人，研究亞太區遊戲文化，目前擔任皇家墨爾本理工大學的博士後研究員。

10.

4:00 pm – 4:30 pm

**Home Visits and its Transnational Connections:
A Case Study of Hong Kong Sikhs' Family Trips to India
CHEUK Ka-Kin**

(Presentation in English)

ABSTRACT

In this article, I examine the transnational connections in which the Hong Kong Sikhs have created, maintained, and mediated through their regular home visits to families in India. The research is based on long-term fieldwork in the Hong Kong Sikh Temple that I started in

2006, as well as my observations in several Hong Kong Sikhs' trips in the Indian state of Punjab. Drawing on the multi-sited ethnographic materials, I analyze the implications of these trips for the way in which the Hong Kong Sikhs organize their transnational family networks. In so doing, I unpack the historical and sociocultural factors that have been defining the everyday significance of these trips, as well as explore how these factors may change in the post-COVID-19 era.

回鄉、探親與跨國聯繫：香港錫克家庭回訪印度的個案研究

摘要

本文以香港錫克家庭回訪印度為例，探討回鄉探親這類活動，如何反映香港印度人與他們故鄉之間的跨國聯繫，以及他們如何運用這種聯繫去維持本身的宗教信仰及進行各項經濟活動。根據筆者自 2006 年在香港錫克教廟長期持續的田野調查，以及伴隨香港錫克家庭到印度旁遮普邦的探訪，本文考察香港錫克人回印探親對當地錫克家族跨國網路整合及本地日常活動的影響。以參與觀察所得的資料為基礎，本文分析香港錫克家庭回訪印度這一行為背後一系列的歷史及社會文化因素，並藉此展望在回鄉探親中展現的跨國聯繫，在全球疫情漸緩之後或會發生的轉變。

ABOUT CHEUK KA-KIN

CHEUK Ka-Kin is Annette and Hugh Gragg Postdoctoral Fellow in Transnational Asian Studies at the Chao Center for Asian Studies, Rice University. His research revolves around the study of migration, transnationalism, and inter-Asian connections, with geographic focuses on China, Hong Kong, India, and the Middle East. His recent articles have been published in journals such as *Transitions: Journal of Transient Migration* (2019) and an edited volume entitled *Bombay Brokers* (Duke University Press, 2021). Trained as an anthropologist, he has conducted fieldwork over the past decade on Sikh diaspora in Hong Kong and on Indian traders in southeast China.

END: 4:30 pm

