

Our Land Our People Pokfulam Village 港人地 薄扶林村

香港浸會大學文物與文化遺產通識課程
GDCV1095服務學習研究報告
Object and Heritage GE Course of HKBU

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Participants: GDCV1095 Student

Curator: Sarah NG

2 BACKGROUND

This project is the deliverable of a general education course offered by the Academy of Visual Arts (AVA) of the Hong Kong Baptist University. The course **GDCV1095 Object and Heritage** is held in summer term 2019. It is the first time being held and includes the service-learning element.

HONG KONG BAPTIST UNIVERSITY GENERAL EDUCATION COURSE GDCV1095 Object and Heritage

1. COURSE TITLE

Object and Heritage

2. COURSE CODE

GDCV1095

3. NO. OF UNITS

3

4. OFFERING DEPARTMENT

Academy of Visual Arts (AVA)

5. AIMS & OBJECTIVES

Objects are the material leftover of human experiences, speaking to us about how our ancestors oriented themselves in the world. GDCV1095 attempts to explore the concepts of visual and material culture in order to contextualize place, identity and heritage in both a personal sense and within the large cultural boundaries.

Exploring the formal qualities, functions and histories of “things” – ranging from personal items, works of art, places of memories, monuments, and landscapes – this course discusses how objects shape our culture and how the material world is integral to meaning-making processes. By considering material culture artifacts from the past, it introduces material culture theories from various disciplines, including anthropology, cultural studies, art history and art theories, to critically study objects within a cultural and historical context. Also, it encourages students to examine objects that interest them and explore how their personal history interweaves with the social life of things within a wider perspective of cultures.

In addition to studying material culture, this course will investigate recent debates on urban development and heritage preservation, things and memories, and, myths and traditions associated with them. This course enables students to consider how heritage objects reflect their own memories, what objects they would like to preserve, and how the presence of the past shape the cultural life of Hong Kong. Through the studying of heritage and related discussions, students will have better understanding about their personal experiences within the context of local history, and the significances of heritage preservation in embodying civil values and sustainable development of Hong Kong.

6. COURSE CONTENT

- Introduction: Defining the framework for Heritage and Objects
 - o How would an object tell us who we are and what we have been gone through?
 - o How would we define “tangible” and “intangible heritage”? Why would we want to keep that “heritage object”?

- Identifying objects and heritage
 - o Inheritance and memories
 - o Objects and identities
 - o Judgment of values (Social, historical and cultural issues of value-making)
 - o Belief and tradition

- Process of listing and conservation
 - o Researching into the object
 - o Evaluating cultural significance
 - o Interpreting object of heritage
 - o Disputes between old and new

- Institution and heritage
 - o Collections and collecting
 - o Presentation of the past

- Managing heritage
 - o Conservation and urban development
 - o Cultural tourism and authenticity of heritage
 - o Civil values, public participation and conservation

7. COURSE INTENDED LEARNING OUTCOMES (CILOs)

Upon successful completion of this course, students should be able to:

No.	Course Intended Learning Outcomes (CILOs)
1	Identify theories and method developed by diverse disciplines in examining everyday objects, including visual culture theories, anthropology, art history, gender studies and semiotics;
2	Articulate the analysis of visual art and material culture within its own historical background and cultural framework;
3	Conduct original research using everyday objects, oral materials, and written documents to bridge object, personal history and wider context of culture;
4	Critically engage into recent discussions of heritage preservation and articulate intellectual argument of what we should do with the heritage objects

8. TEACHING & LEARNING ACTIVITIES (TLAs)

CILO No.	Teaching and Learning Activities (TLAs)
1	Field trips to museums, art galleries and built sites of significance will be arranged to cultivate their appreciation and understanding of objects and heritage.
2, 4	Case studies will be used for the students to discussed, identify and define the relationship between objects and the meanings and values placed on them.
1, 3	Regular group discussions and mini-team-research will be arranged to encourage students to develop the theories and definitions with a practical and informed approach. Peers review will also be integrated to further consolidate the application of theories and research skills of objects.
2-4	Class activities (including role play, small group discussions and handling sessions) will be arranged to encourage students to express their opinions about various heritage objects. The tutor will guide students through the processes and consequently encourage them to evaluate with appropriate means and confidence.

9. ASSESSMENT METHODS (AMs)

Type of Assessment Methods	Weighting	CILOs to be addressed	Description of Assessment Methods
Debates	30% (formative)	1-4	Students are assigned into the roles of different stakeholders and debate on key issues affecting heritage preservation.
Mid-Term Q&A	30%	1-2	The mid-term Q and A requires students to look into local icons and heritage objects and sites, and apply the skills of formal analysis to interpret the cultural significances of the object and the rationale of heritage preservation.
Poster presentation	40%	1-4	Students are required to assume a role of assistant curator at the Antiques and Monuments Office, and do a poster presentation examining formal qualities of a heritage object, research into its cultural and historical significances and critically discuss why and how the object should be preserved.

10. TEXTBOOKS/RECOMMENDEDREADING

1.	Abbas, Ackbar. 1997. Hong Kong: Culture and the Politics of Disappearance. Hong Kong: Hong Kong University Press.
2.	Aplin, Graeme 2002 Heritage: Identification, Conservation, and Management. Australia: Oxford University Press.
3.	Boyer, M. Christine. 1994. The City of Collective Memory: Its Historical Imagery and Architectural Entertainments. Cambridge: MIT Press.
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5.	Delafons, John. 1997. Politics and Preservation: A Policy History of the Built Heritage, 1882-1996. London: E & FN Spon.
6.	Dicks Bella, 2003, Culture on Display. London, Open University Press.
7.	Fairclough, G, Jameson, J H, Schofield, J & Harrison, R (eds) The Heritage Reader, Routledge
8.	Hicks, Dan and Beaudry, Mary C. 2010. The Oxford Handbook of Material Culture Studies. New York: Oxford University Press.
9.	Logan, William S., ed., The Disappearing Asian City: Protecting Asia's Urban Heritage in a Globalizing World, New York: Oxford University Press.
10.	Pearce, Susan. 1992. Museums, Objects and Collection: A Cultural Studies. London: Leicester University Press.

Coursework and Assessment

I. General information about the course and assignments

For information about Pokfulam Village, please see these sources:

- 1) Pokfulam Village Community Archives (NGO)
<http://www.pflvarchives.org.hk/en/subsection.php?page=community&subsection=1>
- 2) media coverage
<https://pokfulamvillage.com/resilience/%E5%82%B3%E5%AA%92%E5%A0%B1%E5%B0%8E/>
- 3) Pokfulam Village Studio
<https://pokfulamvillage.com/2013/11/01/>

For information about the collaborators

- 1) Warehouse Teenage Club Facebook
<https://www.facebook.com/warehouseteenageclub>
- 2) Caritas Community Development Service
<http://cd.caritas.org.hk/pfl.htm>

Students are formed into groups of five people for the group assignments. They are assigned to a group with students from different disciplines. They also need to reserve three Saturdays (6 Jul, 20 Jul & 27 Jul) for optional visit and compulsory service as part of the requirements of this course.

II. Assignments

1) Community research project (Posters + creative works)

During the creation of the posters, students should conduct research on the Pokfulam Village community with a focus topic on which they are assigned. The result of such research should be presented in this assignment as a poster and creative works such as video, rubbings, cast works, photographs, board games, etc., with their groupmates. This assignment should be composed of 1) the participation of the community service on 20 July; 2) their attempts to use/ apply various recording and assessment methods to study or analyze the Pokfulam Village according to their assigned topic; and 3) content which reflects both their background library/web research and on-site research (interview, measurement, grass sample or data collection, eye observation, etc.) on their poster together with creative works if there is any which could be submitted and exhibited together with the mounted poster.

2) Individual reflective essay

Students should submit a short reflective essay with evidence of proper research, good organization and clear in a professional way (good referencing). This essay gives them the opportunity to tell people what they have tried in this project in greater depth than would otherwise be possible shown in the group poster. It is assessed based on their own reflection of the community service.

They are required to share what they personally have attempted to do in this service learning project (success or fail). They submit works other than written text as part of the reflective essay to explain what they have tried in this project. They explain why their group finally choose to select certain means or findings to show in their group poster. They also share any

experience (good or bad) in this service and how this help them take active approach to learn and see object and heritages from an insider's view.

They also need to reflect critically on their experiences of service-learning in this course. They could compare their learning experience before and after taking a course of service-learning component, comment on the service-learning content of the course and reflect on the relationship between service and learning. This reflective part of the report should help them understand better the service-learning experience and analyze their own learning process for self-development.

3) Presentation

Each group present the content and their findings of community research project to which they are assigned to as well as any other readings or materials of their assigned topic, such as tourism.

Apart from the weeks of site visits and starting from the first week, there were various activities in each session on its corresponding topic. These activities would develop their analytical and verbal skills, and as a result to encourage their participation and active-learning.

I. 22 Jul (Monday) Progress presentation/ Group review on outreach service

II. 25 Jul (Thu) Final group presentation on community research project

Each group has about 15 minutes and the use of a PowerPoint presentation is recommended. They are assessed on the application of various approaches/ means of recording and accessing the heritages, then to act as a consultant to help conserving the heritage or help the village (people and sites) by suggesting various ways for them or to find out existing problems or difficulties that the village is facing. Their understanding and analysis of the content reflected on posters and other means, articulation and verbal skills are accessed as a teamwork. They need to show what they have done to share their findings/ posters/ exhibits to the public.

4) Community Service which show their professional attitudes

Professional attitude is characterized by the willingness to learn and participate actively. It aims to assess the part of a student's performance which cannot be quantified by the course assignments. Assessment will be based on direct personal contact with the student and other assessment methods including class observation, participation in class, attendance, personal notes of students and teachers and others.

To encourage students to engage in class and to serve the community by applying what they have learnt in class or through their findings and to showcase their works at the exhibition or social media outside classroom, the assessment of professional attitude will also be founded upon their sharing of the community research project/ posters/ exhibition and related visit by their own means.

PS: These are on a voluntary basis and their performance justifies their professional attitude as a responsible student and an active learner who is eager to serve our community.

3 RESEARCH POSTERS

The Historical Connection Between the Dairy Farm and Pokfulam Village



Evolution and Development of Pokfulam Village



Traditional against Modern: Pokfulam



The historical connection between the Dairy Farm and Pokfulam village

The historical connection between the Dairy Farm and Pokfulam village

The Dairy Farm required workers to live in the Dairy Farm Senior Staff Quarters (SSQ), which were staff dormitories. Due to the limited places, many workers were not allocated a place, so they chose to live in the Pokfulam village.

Later, the Dairy Farm expanded its business to pigery and poultry, it acquired a large range of land in Pokfulam with pastures, cowsheds, offices and dormitories for workers. In 1959, almost half the village was employed by the Dairy Farm, including 721 people who lived in the staff quarters.

The Dairy Farm boosted the economy in Pokfulam village. Apart from providing job opportunities to the villagers, it attracted many hawkers to sell in the Pokfulam village. Wong Kwong Cheung, a villager in Pokfulam village, recalled that, on 3rd and 18th every month, when workers in the Dairy Farm got paid, there was an influx of hawkers in Pokfulam village. They sold accessories, clothes, and so on.

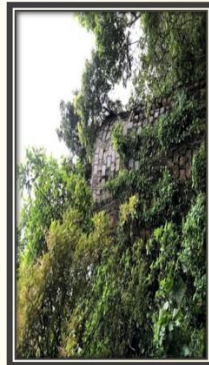
Many iconic spots connect the villages and the Dairy Farm. Children loved running around the mountain playing "cow manure chase" (牛屎追逐). There is a Manure Tank. The manure was sprayed onto the hill every month. They had to flee when the wind blew away, the cow manure, otherwise, the manure would be scattered over them. Some sneaked into the Cowshed to feed or ride the cattle, squeeze milk and drink raw milk. Some even stole milk from the Cowshed to make "milk risotto".

Architectural value

In 1983, Dairy Farm decided to close down the farm in Pokfulam. The SSQ is the only one surviving senior staff quarters and one of the oldest of the remaining Dairy Farm buildings in Hong Kong. It represents the style of the residential house in the period of late 19th to early 20th Century, which is now rare in Hong Kong.

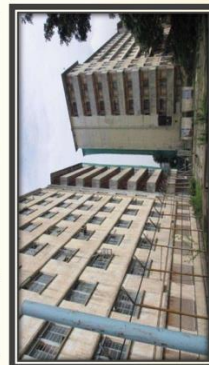
Nowadays, the Cowshed and office building have a grade two status under the city's heritage classification, while the Old Dairy Farm Senior Staff Quarters is classified grade one. They will be restored and renovated.

Grass silo



- Used to store elephant grass, which produced sufficient feed for rearing the cattle
- The grass was covered with salt
- When winter comes, the workers would take out the grass and distribute them to cowsheds

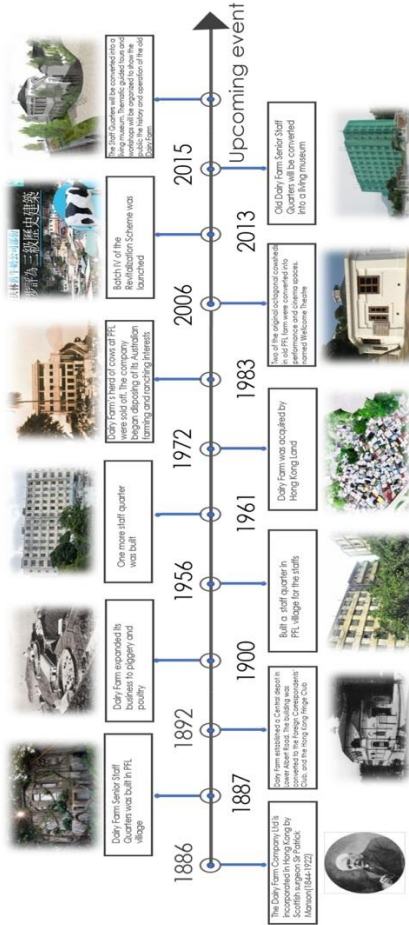
Old Dairy Farm Senior Staff Quarters



- Consists of the Main Building, the Servants' Quarters and the Garage Block
- One of the oldest of the remaining Dairy Farm buildings in Hong Kong
- Will be revitalised as a living museum
- Some villagers who were workers in the Dairy Farm lived here before

Historical background

Pokfulam Village is a historic village which has existed since the 19th century. Dairy Farm was set up in Pokfulam in 1886 by Scottish surgeon Sir Patrick Manson and five prominent businessmen, including Sir Paul Chater. The aim of setting up Dairy Farm was to provide a hygienic supply of milk to the community.



Manure Tank



- Cattle manure was collected and dumped into the tank
- Connected with pipes and pumps, the manure was sprayed onto the hill once a month
- Villagers played "cow manure chase" (牛屎追逐) when workers sprayed the manure

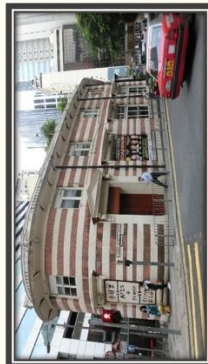
Ruins of Dairy Farm Cowshed



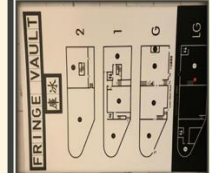
- Approximately ten-something cowsheds over the Pokfulam village in the past
- over 1,500 cattle at its peak
- Villagers climbed over it, sneaked in to feed the cattle, ride the cattle and squeeze milk

Old Dairy Farm Depot (Fringe Club)

(Located in Lower Albert Road, Central)



- established in 1892
- an icehouse to store and provide ice, then subsequently expanding into milk and dairy products



Fringe vault map

The old Dairy Farm building



For more information, **Scan here!**



Watch video

HKU Object and Heritage Group

Evolution and Development of Pokfulam Village

HKBU Object and Heritage
Group 2

PARK JAEWAN
HUANG SHENG WEN
FAN HAU YI JOYCE
CHEUNG YEUNG MING
CHO KIT JACKY WONG



PART A PAST & PRESENT: TOWN PLAN

The Past

Pokfulam Village is the most historic village in Hong Kong Island. In the Kangxi period of the Qing dynasty, the Chan, Wong and Law families from Guangdong settled on the island and became the pioneers of the Pokfulam village. The village is with the hills for a background and near the sea.



Photo of Pokfulam village taken in 1970s

The founded of The Dairy Farm has activated the development of Pokfulam village. The population has increased and also boost up the development and the economy there. A small community is formed with a mixture of residential area and industrial area.

The completion of the Pokfulam reservoir in 1863 attracted the Paris Foreign Missions Society to build Béthanie and investors to set up Dairy Farm in Pokfulam. Dairy Farm has created jobs for the Pokfulam villagers.



Photo of Pokfulam village taken in recently

Most of the building will be kept but some historical building will be repaired in the coming few years. The Old Dairy Farm Senior Staff Quarters will transform to The Pokfulam Farm. It will be a museum which mainly organises activities for the public. The building will restore to its historical appearance in 1919 and show the related documents.

PART C SPECIAL BUILDINGS

-DAIRY FARM



Dairy Farm was set up in 1886. The building in Pokfulam village is a 7 floor staff dorm. Now it is abandoned with barbed wire. Back to the old days, there was a deep relationship between Dairy Farm and Pokfulam Village. Dairy Farm is not only an economic benefit but also a childhood memories for the villagers. According to one of the villagers, she said that they can have free milk from Dairy Farm

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3. Smile Maker | Graffiti Hong Kong | HK Streetart | Smile Wall | 香港塗鴉 | 壁畫藝術 | Mural | Wall Painting | Interior Decoration. (2019). 塗出薄扶林村 This Way!!. [online] Available at: <http://www.smilemaker.hk/blog/2016/11/10/pokfulam-village> [Accessed 23 Jul. 2019].

PART B INTERNATIONAL PERSPECTIVE (KOREA & TAIWAN)

Busan Gamcheon Village

From South Korea

- Introducing Gamcheon Village
From South Korea, we have a village similar to the Pokfulam Village. This place was also a living place for fisher and mostly farmer because it is geographically near by the sea. This Gamcheon Village is now one of popular place in South Korea since there have many artworks in village that many young people are visiting.
- Personal experience as a foreigner
Since in my country South Korea also have similar village as Pokfulam Village, I hope Pokfulam Village can develop as a tourist site as Central or Tsim Sha Tsui in Hong Kong. When I have first visited the Pokfulam Village, I have discovered some paintings on the walls. It is really similar to Korea's Gamcheon Village and it could be a good strategy to get more tourists to visit this place and let more people to know and love this place.



Photos of Busan Gamcheon Village

Alley 321 Village

From Tainan, Taiwan



- Introduction to Alley 321 Village
During the Japanese colonization period, the Alley 321 village was used as the dormitory for soldiers. It is right at the downtown of Tainan city, of which location is convenient for transportation. However, it inevitably declines with the decrease of army. Recently, some artists entered this village and tried to make it vigorous again through art. Nowadays, it turns out to be a popular spot in Tainan, there are artists displaying drama, teaching people to build wood artwork, and to experience the blessings surrounded. People come to feel the unique peacefulness inside the village. By taking the distinctive feature, it is a good demonstration of Placemaking.
- From Alley 321 to Pokfulam Village
Placemaking becomes a popular approach to revive a declined place. In order to make a case successful, the designer has to determine the unique advantage of Pokfulam Village. The long-lived history forms the comparison between the village and outside Hong Kong. The high-paced life contributes to pressure in this city. Hence, the low pace and peace become a great advantage to attract people to visit the village and taste the "flavor of time". Through a day visit, people could learn to make an artwork by themselves, lower the mind to figure out happiness. "The faster the world, the slower the heart." Each place has its unique feature to be explored, as long as it could be found. From the success of Alley 321 village, the future direction for Pokfulam village is getting surfaced.

-GRASSHOOPER



The grasshopper in Pokfulam Village was own by Dairy Farm and used to store grass in winter to feed the cow. Originally there were 7-8 grasshoppers in Pokfulam Village but only 1 remain now.

Now The Grasshopper is now surrounded by steel wire netting. Plant and moss grow on the surface. And there are lots of rubbish inside!

-CHAN TAM SUN'S HOUSE



This is the house where the first Chinese international football referee, Chan Tam Sun, born and lived, who has participated in Fifa World Cup. By this building, we can not only know the historical meaning in Pokfulam Village but also many other reasons why it is so special.

-SMILEMAKER PROJECT



From the pictures we can see there are many graffiti painted by villagers and citizens by joining a project held by Smile Maker organization. This act fully shows the possibility of the renewal of the village.

Traditional VS Modern: Pokfulam Village

The Traditional Culture and Modern Life: Fire Dragon as a case

Modern vs Tradition Comparative concept!
In terms of: Time Past vs Present
Technology Less vs More Advanced
Events practised in everyday Life Culture



Photo of the fire dragon event



Photo of the fire dragon head

Fire Dragon in Pokfulam

The Pokfulam Fire Dragon Dance is performed at the night of Mid-Autumn Festival every year. The fire dragon is made with incense-lit straw-and-twine, comes to life at Pok Fu Lam Village and flies into the water at Waterfall Bay. It is an item in Hong Kong's Inventory of Intangible Cultural Heritage.

Inheriting Making Methods of Fire Dragon



Photo of making the fire dragon

Traditional: Youngsters learnt from watching the elders making the fire dragon. The elders would teach them by telling the youngsters about the skills. It is not in a systemic way of teaching, but in a way that group of villagers discuss and come up with the better method together.

Modern: The Pokfulam villagers had their own social media platform e.g. Facebook page to invite and teach outsiders how to make a fire dragon.



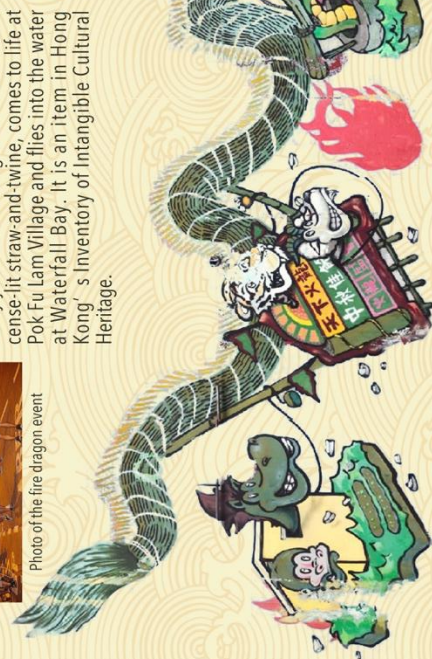
Photo of constructing the fire dragon

Conclusion

Due to the rapid development of the urban area, Pokfulam Village once faced the danger of demolition. In order to preserve the village, unity among villagers is needed more than ever. Keeping the fire dragon dance can build up strong community bonding which helps the villagers to pass through difficulty nowadays. Moreover, compared to the old times, not only the power of the villagers is needed. The village tries to engage outsiders into fire dragon dance to gather stronger force in the preservation. No matter it is in the past or modern times, fire dragon dance helps to maintain kinship and enhance unity within people. The difference is that in the past, the unity was within villagers while in the present, the unity is within Hong Kong people. Fire dragon dance in Pokfulam Village undoubtedly has shown.



Photo of putting the incense on



The Difference of Fire Dragon Dance in Pokfulam and Tai Hang

Tai Hang Fire Dragon Dance has its origin in 1880, aimed to purge plaques and chase away evil spirits. It has become part of the National List of Intangible Cultural Heritage. The outlooks of Tai Hang's fire dragon and Pokfulam's fire dragon are very similar, but they have a significant difference in the formation of participating members. For Tai Hang's fire dragon dance, there are about 300 current or ex-residents of Tai Hang to make up the team which participated in both the making and performance processes of the fire dragon. While for Pokfulam's fire dragon dance, except for villagers, volunteers outside the village can also participate in the making process of the fire dragon. Visitors can involve in the performance process by putting the incense sticks into the dragon, or even hold the dragon and rush down to the sea with other villagers too. This can promote fraternity and social harmony.



Photo of Chinese flower plaque



Photo of Chinese celebration event

Materials of Fire Dragon

Traditional: Simple raw materials like bamboos which can be obtained in Pokfulam Village.
Modern: Metal wire is used. Some of the materials like straw are imported from mainland China.



Photo of four lions with churlian

Main Purpose of Fire Dragon Dance

Traditional: To purge plaques and chase away bad luck, also wishing ritual for peace, safety and good fortune.
Modern: The main purpose of bringing peace to the village has not yet changed. Besides, the fire dragon dance continues to maintain kinship and enhance unity within villagers. "It also reminds villagers who have moved away to come home every year," says Chan Pui-chen, chairperson of the Pokfulam Village fire dragon dance organising committee.

Fire Dragon Dance mural painting

There is a famous mural painting in the Pokfulam Village, it described the traditional culture—the Fire dragon. The gorgeous painting was made by a London modern artist whose name is Parkal. In 2014, when he discovered that Pokfulam was threatened by social, political and economic changes, he wanted to do something to save this village. He decided to combine the local custom Fire dragon with 12 zodiacs which represent the villagers to draw the mural painting. From the mural painting we can learn the traditional culture background of Pokfulam Village, we can also know the famous buildings and the past of the village. In the past, the place was just a high wall covered with stains, but now, under the decoration of the mural painting, the wall becomes the most beautiful place in Pokfulam. When the painting was finished, the villagers in Pokfulam petitioned the road administration to keep the painting from being washed.



Please scan the QR code to see our video introduction.

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4 STUDENTS' REFLECTION

Over the past two weeks, this course has provided me with hands-on experience to get involved in a great variety of tasks that I seldom did in the past. What we have done has been thought-provoking. I have learnt how to analyse objects and skills in interviewing. I strove to practise what I have learnt in the service-learning experience and learn more about the relationship amongst objects, heritage and history.

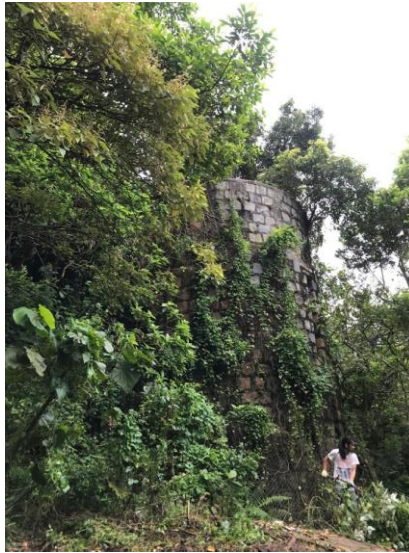
There are many aspects for us to analyse objects. We have been to the University Museum and Art Gallery to study antiques. Below are the ways of analysis:

- Material and process
- Form and measurement
- Pattern and colours

To learn more about an object, we could first analyse its appearance in the ways above. Below are two pictures of an object we saw at the Gallery. It is a simple red chair at first glance, but we could get more information from its pattern and colour. The chair is in red and has a dragon pattern. We could conduct a literature review to learn more about this chair. In Chinese culture, the connotation of a red colour is luck and good fortune. Dragon symbolises the most prominent power of the emperor. Ordinary people cannot use a dragon pattern. Therefore, it could be inferred that this chair was for the emperor in the past. Red was used because of its symbolic meaning. The broken part, which is shown on the right-hand side, shows the material of this chair. It could be inferred that this is a carved lacquerware from its appearance and material.



The Dragon Red Chair at the University Museum & Art
Gallery,
The University of Hong Kong



Grass silo in the Pokfulam Village

On the service day, we went to a heritage in the Pokfulam Village and weeded. I tried to analyse the heritage by using what I have learnt. The grass silo above is too tall, so I could not measure it. Therefore, I took a photo in which an adult is standing beside the grass silo. The grass silo, which is about five-people height, is a cylinder made of hard bricks. From the material of this building, we could make an inference that it is probably neither contemporary nor for present use since we rarely use bricks for modern buildings. Instead, we use concrete. Also, the amount of grass that we had to weed and the litter that we had to clean showed that this has been derelict over years. According to the villagers, before 1983, when the old *Dairy Farm* shut down, it was used for storing grass for cows in winter. Therefore, it is understandable that this building is enormous and looks derelict.

As our focus of the research topic is the historical relationship between the Pokfulam Village and *Dairy Farm*, a site visit is inadequate for our research. Therefore, we conducted oral interviews with the villagers to gather more information. We interviewed three people on that day and we found some interview records of other villagers in the news and books. They shared similar experience when *Dairy Farm* was operating in the village, such as sneaking into the cowshed to squeeze milk and deliver it home, riding the cows, experiencing “Cow manure chase”. The remaining heritage in the Pokfulam Village has been their collective memory since the old *Dairy Farm* was closed.

For our poster, oral history took an important role because the bonding between the Pokfulam Village and the *Dairy Farm* is intangible. For outsiders who do not live in the village, the cowshed, grass silo, cow manure tank and so on are merely buildings, whereas for insiders living in the village have feelings for them. What connects the objects, heritage and people is people’s memory, which creates history. To bridge the gap between insiders and outsiders, focusing on villagers’ oral history is the easiest and fastest way. Outsiders, such as I, myself, could understand the heritage better by knowing their views.

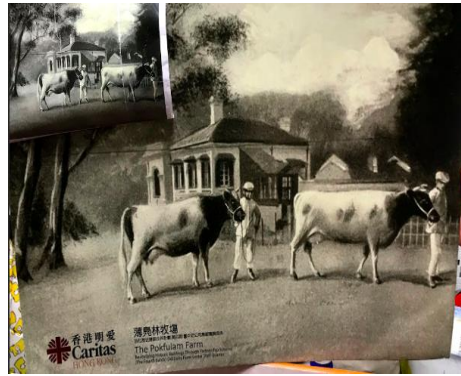
In this course, it gave me opportunities to contribute to the society by being one of the members to preserve the heritage, which is new to me. Before this course, most of my projects focused on research and analysis only, but this course offers more. I think it is a great approach that students can see the actual object or heritage rather than having empty talk. I gained, and I paid at the same time. Effort I paid is influential because it helps preserve the valuable history, the experience of weeding is not only a labour work, we could picture the old scene in the grass silo as the grass had been weeded and the whole silo

could be seen. It is a great learning experience that students are not doing things for marks only; never did my school work could be so meaningful.

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TANG Sai Fung



Leaflet of the Pokfulam Farm

Our discussion topic is the relationship between Pokfulam Village and *Dairy Farm*. The direction of this discussion is to find out the relationship between the Pokfulam Village and the history of the *Dairy Farm*. At this event, we found that the biggest connection between them was their history.

Advanced city like Hong Kong, when people are talking about the aboriginal villages, the first thing that comes to mind is probably Tai O. It is hard to imagine there was a village in Hong Kong Island. There is an old saying that “Pokfulam Village predates Hong Kong”. This project not only allowed me to know more about Pokfulam Village but also the first time to describe the local history from an artistic perspective. We have recorded local characteristics in different ways there, including photography, casting etc., to preserve the truest side of the locality. Finally, it is made into films and layouts to preserve the local culture.

However, this event has many shortcomings. First, in the relationship's aspect between the *Dairy Farm* Senior Quarters and Pokfulam Village, since we did not make relevant preparations, we could only introduce them through the photos taken locally and some stories from online. If we can arrange an interview with a local villager early or apply to go inside the *Dairy Farm* Senior Quarters to take more photos, we may find more little-known history and enrich the content of the project.

Second, the *Dairy Farm* had set up an ice factory in Central, the current Fringe Club. Besides introduce relevant history and current contrasts and changes, I think we can also add some personal insights, such as what Fringe Club can do more to let more people know the history of the *Dairy Farm* and Pokfulam Village, such as hosting some festivals and activities to promote. If the contract of the ice factory and Fringe Club was ended, what we should set up to achieve the role of revitalizing this Grade one historic building.

I think on this project, we can analyse and think about the relationship between the *Dairy Farm* and Pokfulam Village from more angles, besides the personal feelings and the history between the villagers and the *Dairy Farm*. We may try to guide or assist the villagers to let more people know about the history or even make this place a tourist hotspot. So that the history can be preserved and passed down.

I think this course can inspire the inheritance spirit of students and also let them know more about different history in Hong Kong. I really want to thank the teachers who bring this amazing course to HKBU, and I think the service-learning program was superb for students.

HO Koon Lok Cliff

Time flies, the day when the summer course kicked off and our groupmates first met together as if it was yesterday. Frankly, this is my first time joining a course including a service-learning programme. Although it was exhausting I have experienced and benefited a lot undoubtedly. It is because since the service-learning programme is a non-traditional study experience, students can learn more knowledge out of the classroom, such as having various visits, making posters, holding exhibitions etc. I would portray it as a valuable learning experience.

In my self-reflection, I would say that I felt fruitful as I have gained a lot throughout the course. Broadly speaking, first, I have looked into both the material and visual culture which helps me contextualize the place, identity and heritage from my personal sense. In addition, I learned how objects have shaped our culture and various material culture theories from different fields, such as art theories, cultural studies and anthropology. Genuinely, this knowledge benefits me to critically explore and examine the objects in the cultural and historical context.

Notably, throughout the course, the most unforgettable experience would be the service day in Pokfulam Village. During the service day, we were asked to help with the cleaning of the grass silo. To be honest, it was exhausting under the hot weather. However, what I have been given and inspired through the service is that while we enjoy visiting the heritage, we need to maintain them. We must take care to preserve our precious heritage for others. Therefore, in fact, cleaning the grass silo was a meaningful activity as it can let others visit Pokfulam Village in a well-preserved manner.

My group mates and I have reached out to the community there, such as interacting with the local dwellers, experiencing closely the objects there and exploring those historic building structures and histories behind. As our project topic was the connection between the Dairy Farm and Pokfulam Village, we have collected and learned a lot on the service day. Specifically, we have interviewed with the local dwellers who have lived in Pokfulam Village for many years, notably, some of them were even born and raised there. To me, it was a valuable lesson and opportunity because it let me have a closer, face-to-face interaction with the dwellers in Pokfulam Village. Their sharing and stories regarding Pokfulam Village nourished my understanding deeper towards the historical culture and background of Pokfulam Village for certain. Besides, we have applied the methods and techniques taught in the class for data collection. We cast two objects that we thought it was related and useful to our research project. Not only did those selected objects help us record, but better reflect and interpret the culture and history of Pokfulam Village.

Apart from that, I also feel thankful to my group mates for their great support and encouragement. Although the course works were intensive, we enjoyed and felt a high level of satisfaction during the whole working process. The division of labor and well time management helps us go through every task smoothly. We put the collected data, photography, castings, voice-recording together, into analysis and video-producing, and eventually turn into our exhibition poster, we were greatly contented and full.

In a nutshell, this course has brought me a fruitful and unforgettable learning experience ranging from visual, verbal and actual association with the dwellers in Pokfulam Village. As this is my first time taking part in the service-learning project, the project is more meaningful than just merely receiving and imagining through textbooks and lectures. It guided us to gain first-hand experience in the field study, which allows us to observe more in person. Besides, since the heritage preservation and urban development are one of the hot issues

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and is closely associated with us in society, having the visit to Pokfulam Village is a great approach as we were given the chance to explore the actual objects and heritage there, and the opportunities to contribute ourselves to society by becoming one of the members to help to preserve our collective heritage. All in all, I would say the Object and Heritage course and the service-learning project are a brand-new learning experience for me, which allows me to take initiative toward heritage preservation issues.

HO Man Shing, Eric

I had a wonderful experience in this summer course. During the course, I have learnt a lot about the preservation of heritage in Hong Kong. Before I attended this course, I did not have a lot of understanding in the culture and heritage of Hong Kong. After this course, I learnt how to preserve the heritage and see the object and heritages from an insider's view.

In this course, I had a lot of opportunities to have site visits and participate in community service. This is my first time to have a service day in Pokfulam Village. It was a memorable and meaningful service experience. On the pre-visit day, I walked around the village and discovered its own culture and beauty. Besides, I knew more about the history of Hong Kong. I found out that the village had a close historical connection with the *Dairy Farm*.

On the service day, we went to grass silo to cut off the grass. Before we cut off the grass, the silo was messy and full of weeds. We used some tools to help cut the grass. Although the weather is not good, we still finished our volunteer work successfully. I think it is a meaningful experience because I can know more about the grass silo. Although I was exhausted, I felt satisfied because we cooperated with each other and we restored the silo to the original state. I learnt the importance of teamwork. Besides, we collected some grass samples for research. I found out that the elephant grass was the food for the cow in the past. After that, I think we should preserve the silo since it is part of the history of the *Dairy Farm* and Pokfulam Village.

Our group chose the research topic to investigate the historic connection between the *Dairy Farm* and Pokfulam Village. After that, we interviewed the villagers to look for the information. We interviewed three villagers and they are very nice and kind. In addition, I found that most of the villagers worked in the *Dairy Farm* to produce milk in the past. After the service day, we started to make a cast, a poster and a video to record the history of *Dairy Farm* and Pokfulam Village. From this course, I learned the skills of casting and rubbing. We tried to apply the technique we learnt from the classes and make an artwork for Pokfulam Village. Finally, we finished our work on time and I think everyone did a great job as well.

This is a service-learning course which let me learn outside the classroom and learn from the service. I think the relationship between service and learning is interrelated. Through the service, we can interact with people who have different backgrounds, which can increase our social and communication skills. Most importantly, we can help others during the service, which is a win-win situation. In terms of self-development, I think this course helps me to be more outgoing and confident. Since I was shy, I was worried about the interview with the villagers. With the help of group mates and Sarah, I became more active after this course.

Last but not least, I know the importance of preserving the heritage. The relationship between people and land is vital. It is because the heritage recorded the community's rights, identity and history. Besides, we can know more about the history of one place through site visiting. Although we can also learn history from textbooks or photos, it is more realistic if we go to look at the heritage directly. We can have a deeper understanding to look at the heritage from an insider's view.

However, there are some threats that some heritage are frequently threatened by the development projects, which may destroy the precious cultural heritage and history record. Therefore, I think we need to have a balance between development and preservation.

To conclude, it was a precious experience for me to participate in several community services. I think conservation is very important because those heritages played a vital role as the proof and testimony of history. We need to preserve these heritages so we can let our next generation know about the history.

FUNG Tak Hang

Taking part in this course is a once-in-a-lifetime experience for me. Never have I ever been into a course that involves so many outing and excursion. I have met a lot of new friends and something new. That was very treasurable.

Apart from that, I would like to discuss the effects of promotion of the activation of Pokfulam Village. I strongly believe that almost none of our students heard of this village before our course. Even when I asked some of my friends who lived in Hong Kong Island since they were young, they had not heard of this name at all. According to my logic, I believe that not much of the young generation has heard about Pokfulam Village. It might be familiar with our parents' generation but not us. The problem is that teenagers in the present are the adults and backbone of society in the future. If the promotion does not reach our side, then the activation project and Pokfulam Village itself will not be very noticeable.

There is a tremendous difference in getting information between the younger generation and the older generation is that we do not get information from the neighbourhood. Most teenagers are not very passionate about community affairs. We get our information from the internet and because of the 'big data analysis' system of the search engine, only news or information that fit our mindset or habit will appear on our screen. I assumed that not much teenagers are very keen on activation project, renewal of old buildings etc. It causes that most of the young people know nothing about the renewal project or what is happening in the Pokfulam Village at all.

As a result, I have several suggestions on top of this issue. First, I highly recommend the Hong Kong Government should put an advertisement on the social media platform just like Instagram, Facebook etc. The best platform to put an advertisement for me is YouTube. Its customer or viewers includes most of the younger generation of Hong Kong. Advertisement will surely make a huge difference on the reputation of Pokfulam Village since we could not skip the first 5 seconds of the advertisement before we watch our favourite videos.

Second, it is better to convert Pokfulam Village to a multi-function village than just a heritage only. Pokfulam Village may have something which are very attractive to experts such as its architectural style, history, etc. But it does not attract most of the public. People may just find it boring if they can only treat it as a heritage. As our Taiwanese classmate said, Taiwan had just made the old street in Taiwan become artistic. It attracted many artists, tourists and locals for sightseeing. Not only have fun right there, but people can also learn more about the history and culture of that street through these activities. It is an exceptional model for Hong Kong and Pokfulam Village in my field of view.

To conclude, this object and heritage course will be my unforgettable experience. Although it is very tiring, I still love this course and my group mates a lot. Pokfulam Village should be more modern and multi-functional to attract people to visit and learn about its history and culture.

LO Siu Hei Max

Process

In 20th July, 2019, our course had a service day in Pokfulam Village. Besides doing community service around the grass hut, my classmates and I were interviewing and making casting works. I found that it was not only a field trip for me to have insight into the geographical environments and the monuments in Pokfulam Village, but also it was a great chance for me to blend into Pokfulam Village culture. These enthusiastic villagers who shared the village and family stories with no hesitation during the interview strongly impressed me. Through service learning, I recognized many precious experiences and knowledge, which I cannot find beyond books. I will explain my learning process on that day.

Grass silo



Photo taken in 20th July, 2019

Introduction

- It is used to store elephant grass, which produces enough food for rearing cattle.
- The grass was covered with salt.
- When winter comes, the workers would take out the grass and distribute them to cowsheds.
- It contains 100 tons of grass.
- It is built before 1941 and has become a Grade II historic building in Hong Kong.

Service day work:

- Cleaning wild grass with mow knife
- Collecting grass samples

Reflection

- I found 4 types of grasses and two of them were recognized (including mint leaf, elephant grass).

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- There are lots of mosquitos, but it showed our team spirit as we were divided into groups to weed, collect grass samples and clean up rubbish and grasses, to complete the works as soon as possible.
- There are lots of rubbish, such as wine bottles and plastic bags, which may cause environmental damage.
- Pokfulam Village used to have seven grass silos, but now only one still existed. However, the grass hut seems uncultivated for a long time, in which we discovered that there were full of mosses and grass cover on the grass silo' s surface. The erosion of bacterial may damage this historical building and the village should improve this bad environment conditions. The village could form a monument tour guide and introduce all the Pokfulam Village historical buildings background in the upcoming Pokfulam living museum in 2021, which is the project of turning the former *Dairy Farm* senior staff quarters in Pokfulam into a living museum. It is necessary to advocate the value of traditional buildings and to raise conservation and sustainable awareness to the public.

Caritas Pokfulam Community Development Project



Photo taken on 17th July 2019

Introduction

- A government subverted social work team was established in 1991.
- It aims to empower local community by building capacity in the villagers to study, initiate, educate, and monitor the conservation of the cultural landscape and around Pokfulam Village.

Oral history interview with the villagers:

Mrs. Cheung

- External resident since 1980S
- Work at the clothing industry

Mr. KO

- Indigenous resident, who was born and grew up in Pokfulam Village
- Pokfulam Village Ko's third generation

– A driver

Interview content



Photo of old Dairy Farm products taken in Caritas center in 17th July, 2019

Discussed the price index in the old days:

1950-1960s average salary \$200-600/month

1980s average salary \$1000-3000/month

1980s PFL village flat 300ft. =\$200,000

1960s *Dairy Farm* milk <\$0.5/bottle

1980s *Dairy Farm* milk \$3/bottle

Villagers worked hard to earn a living. They had only barely enough money to live on. *Dairy Farm* milk products were precious drinks in the past.

– Discussed why *Dairy Farm* chose Pokfulam Village

1) Geographical factors (There are lots of water sources, such as waterfalls, rivers, lake)

2) Convenient location to the factory (There is an ice factory in Central and machining factory in Causeway Bay)

– Learnt more about Pokfulam Village traditional activities

Fire Dragon during the Mid-Autumn Festival

Original purpose/myths: drive away the evils and bring blessings to the residents and foster a spirit of community

Nowadays: Keep historical and social value



Photo of a fire dragon taken in 17th July 2019

Villagers are now willing to teach outside Hongkongers and foreigners how to make a fire dragon. In the old days, only old and experienced villagers were qualified to make a fire dragon.

Boost traditional cultural heritage

- Discussed about the conservation work in Pokfulam Village
- Convert the Old *Dairy Farm* Senior Staff Quarters into a living museum.
- Apart from this project, there are still lots of deserted buildings in Pokfulam Village. For example, two of the staff quarters were deserted since the 1990s. Although it exists some conflicts in land interest problem with *Dairy Farm*, the government should pay efforts to deal with it, instead of giving up doing conservation work.
- Suggestions: The staff quarters should be put to good adaptive re-use, such as Student dormitory, which can provide a public space (similar ideas from PMQ in Central) to promote Pokfulam traditional industries to conserve heritage.

Relationship between service and learning

- It helps to substitute into the old days' situations. For example, in the Pre-service in 17th July, 2019, it took us 20 minutes to drive from Pokfulam Village to Fringe Club. It is a self-experience of how *Dairy Farm* workers used to transport milk product in summer by walking before refrigerated transport equipment were invented.
- Making casting and rubbing works provides us a good way to identify objects' texture and vein easier, instead of taking photos that may not be shown.
- Our door service led to be more attentive and memorable as we have a better recollection of information to share, such as the geographical location, direction of the village and interview content.
- Through doing service community work, we have recognized the connection between Pokfulam Village and *Dairy Farm*, and nowadays problems, such as a huge amount of deserted land.

CHAN Nga Yin

Touristification is a process of massive development to a specific place as a tourist site and affecting residents' living environment (RenauLuis, 2018). Nowadays, many people are traveling around the world and many countries are developing a village into a tourism site. As a result, many tourism villages suffer from massive garbage and noise from tourists. Developing a significant village into a tourism site requires amicable communication between government and residents. Here I have made some research about Pokfulam Village and contrasted to the similar village - Gamcheon Village which is located in Busan, South Korea. I would like to share my ideas about the possibilities and difficulties of developing Pokfulam Village as a tourist site based on an example of Gamcheon Village from South Korea.

To begin with, I would like to share my reflection toward Pokfulam Village. Pokfulam Village was a quiet and peaceful village and vehicles were not allowed in the village. When I first entered the village, the small market and a small canteen welcomed me. Narrow paths were connected to all villages and doors of back-to-back houses were blocking both sides of the paths. The most impressive place in Pokfulam Village was some graffiti on the walls. It reminded me of some villages in my country and pop-up with a possibility to develop this village to a tourist site like Gamcheon Village in South Korea. Gamcheon Village has been developed as a tourist site since 2009 (AnggrainiSabrina, 2018). It was because of the decrease in population in Gamcheon Village and the government's economic strategy to develop more tourism sites in Busan. It results in impressive tourism business success in Gamcheon Village. The main strategy of Gamcheon Village was Artist Residency in Gamcheon Village. (BaeJiyeol, 2019) It leads this village to become a cultural and artistic site. The main theme of this village is 'Little Prince'. Foreigners and young generations are the main tourists in this village.

Pokfulam Village has a great opportunity to develop as a tourist site. However, it needs massive support from the government and guarantees of residences' privacy protection. We can say Gamcheon Village is a successful tourism site for the tourist, but not for the residence. Many residences are suffering from noise and garbage from tourists (KimNayeon, 2018). Gamcheon Village is facing a new problem and needs a solution. To succeed in both side of tourism and residences' privacy protection, the government should be more careful with making every decision and listen to the residence as a priority.

When I visited Pokfulam Village to have a service, we went to the inside of the mountain to remove the grass. I have seen that residences are not entering the mountain frequently, and it is far from the residence area. If it is possible, the government can build a tracking path in the mountain and can see the view of the Pokfulam Village on the upper level of the mountain. It could be a contrast experience for the tourist that Hong Kong has a famous tourist site Victoria Peak and can watch a view of Hong Kong as a modern city. In contrast, tourists can see the cultural and historical view to experience Hong Kong at Pokfulam Village. Also, the residence would not suffer from the noise and garbage from tourism.

To conclude, I, as a foreigner, think it was a meaningful experience to learn cultural and historical sites in Hong Kong. I hope we can develop Hong Kong tourism to promote more cultural heritage to foreigners. Not just watching the view of modern Hong Kong, but also the historical and cultural values of Hong Kong. To continue with this development, I think persuading and getting attention from the government is the first step to develop the Pokfulam Village and protect the cultural value.

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PARK Jaewan



Photo of an old house

In this course, we have a lot of chance of getting in touch with creative works, such as rubbing and casting. During the lessons, we tried to use the clay to cast the object in the Academy of Visual Art, not only in the lesson but also in the outing of the service-learning, we can do the creative works in Pokfulam Village. Our group did a rubbing artwork of a wall comprise old and new bricks which display the fusion of the generations.

Our group project is “Evolution and Development of Pokfulam Village”. We divided the poster into three parts. The first part is the past and present town plan of Pokfulam Village. It introduces the history and how *Dairy Farm* affect the development of Pokfulam Village and the future conservation of Old *Dairy Farm* Staff Quarters. The second part introduces the village culture from an international perspective. It is to show the difference between the villages. The third part is about some special buildings in Pokfulam Village. We took some photos in the village and chose some special buildings with description to show it to the audience. It can show the current view of Pokfulam Village.

This course is a service-learning based course that allows students to leave the classroom and explore more. Most of the classes have outing part and we can visit different venue we have never been to, such as Pun Uk Tsuen, Warehouse teenage Club etc. Through the outings, we get to know more about the heritage in Hong Kong. Other than the heritage, there was a visit of a gallery in Hong Kong University which we can have a close observation of precious historical relics. It was a rare experience as we could only observe historical relics behind the glass.

EVOLUTION AND DEVELOPMENT OF POKFULAM VILLAGE



Photos taken in Fung Ping Shan Gallery, University Museum & Art Gallery, Hong Kong University

Although the schedule of this course is a bit closely packed, it gave me a chance to dig deep into heritage conservation. I am not a student majoring in visual art, and I am not interested in it. Before taking this course, I have little knowledge about “object and heritage”. After finishing outings, a poster and artworks in this course, it broadens my art horizon and I know more about the heritage conservation. The photo we took and the artwork we made will be a piece of recording documents.

One service-learning part in Pokfulam Village was cleaning up the grass-silo. We removed the grass and the garbage near the grass-silo. Others may treat it as a volunteer work, but from my point of view, I think this is a part of heritage conservation. As grass-silo we visited was the only one left out of six, cleaning up the environment nearby can prevent the garbage polluting and the corrosion of some plant to the building.



Rubbing works of wall in Pokfulam Village

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FAN Hau Yi Joyce

My group project is the evolution and development of Pokfulam Village. We tried to cover more in the project, but we could not complete it in such a limited time. We planned to study terrain and the reasons of the villagers settling in Pokfulam Village.

We also planned to study the historic buildings i.e. grass hut and *Dairy Farm* Staff Quarter, and the protest against the threat redevelopment and land monopoly. After listening to the advice of Sarah and Parry, we replaced them with a brief history of the village and a comparison of similar villages in Korea and Taiwan.

The content of our poster has three parts. Part A is the town plan of Pokfulam Village. It shows a brief history and the future development of Pokfulam Village. We have done some research and listened to the oral history from villagers at Caritas Pokfulam Community center to know more about the background and history of Pokfulam Village and Hong Kong.

Part B of our poster compares Pokfulam Village to similar villages in Korea and Taiwan. It is so lucky to have two international students in our group. They are from South Korea and Taiwan. Gamcheon village in Korea and Alley 321 village in Taiwan are similar old villages like Pokfulam Village but the two villages turn into popular tourist spots. My international group mates mentioned that they hope Pokfulam Village can be a tourist spot but I doubt whether the culture of the peaceful quiet village can be preserved when that really happen. It might commercialize the culture and the crowded tourists may disturb the villagers. It is difficult to find a balance between development and conservation in a substantial way.

I appreciate the effort of the Caritas Community center a lot and I am so glad to take part in it by clearing the wild grass around the grass hut and putting in event invitations cards into envelopes. It is never easy to protect the culture of a village. I remember that it was so hot at the grass hut and there were mosquitoes. We used sickles to clear the grass. The teacher Parry told us some information about the plants around the grass hut. Some of us got a few samples of the plants but we did not find the elephant grass which was the cattle feed back then in the grass hut.

Before I studied this course and took part in service learning, I mainly did my research limited to the internet and libraries. This course and the service-learning experience taught me to step out of my comfort zone. Regarding using oral sources in history, we asked questions to the oral informant to get in-depth information. Most of them are not well organized and most of the time the residents living there for so long do not really know much about the history of the village. It is hard to use the information collected to the project, but I have learned so many fun facts about history. For example, I remember Nigel, a villager, told us he could not swim and the punishment of that was being tied for a whole day.

Rubbing and casting are introduced to us in the course. Our group did not use casting for the rainy weather. I appreciate my group mate Jacky's artwork a lot. He planned to do an artwork of a map with photos taken in the village. Because of a limited time, he changed it by making an artwork of a house with the photos and the rubbings of the bricks as the background. We also did a rubbing of the mosaic artwork of a grass hut in the village, but it was not shown in the exhibition.

EVOLUTION AND DEVELOPMENT OF POKFULAM VILLAGE



Photo of the mosaic artwork and the rubbing

Service and learning should be connected. HKBU is devoted to delivering whole person education for us. It fosters spiritual, intellectual, humane, social and physical development. It nurtures a sense of responsibility for ourselves and others. By serving the community, I develop a sense of belonging to the society. It also develops our physical strength by clearing wild grass in hot weather.

This course covers history, arts and even science when analyzing the materials of historic buildings. I hope there will be more similar service learning and interdisciplinary programs in HKBU.

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CHEUNG Yeung Mong

Time flies, the one-month course has already ended. It did somehow inspire me and could be rated as one of the best general education courses I have taken. In July, we not only just learned how to make rubbings and castings but also went out for several visits like Pun Uk, Aberdeen and Fanling wood factory, even conducted a community service project for Pokfulam Village. In this essay, I will dig into the reflections for Pokfulam Village, to see how “Placemaking” could help the village become more vigorous, and some personal thoughts about the course.

Once we arrived at the village, the antiquated buildings and the differences surprised me with surrounding modern architectures. It is appealing that how they took excellent advantage of the terrain to build the villages. Houses are located along the whole hill and be connected by the tortuous trails. Incredibly, such a small village could accommodate around two thousand population. Although it looks amazing for visitors at first sight, it is declined from the villagers’ point of view. Consider its past glory history, is there any approach to improving the current situation? I think that “Placemaking” might be a possible solution to this question.

“Placemaking” is a multi-faceted approach to the planning, design, and management of public spaces. Placemaking capitalizes on a local community's assets, inspiration, and potential, intending to create public spaces that promote people's health, happiness, and well-being. It is political for place identity. Placemaking is both a process and a philosophy that makes use of urban design principles. Good placemaking makes use of underutilized space to enhance the urban experience at the pedestrian scale to build habits of locals.” It is the definition given by Wikipedia. To make a case successful, designers have to focus on "place, people and industry," the three key elements that capture the unique local features and figure out the most suitable industry to revive a town.

Placemaking is unnecessary to only promote tourism. A famous Japanese drama “SAVE OUR TOWN” recorded the story of “Son of God village”. This village reflects the situation of the aging problem and young population leakage. The place produces rice with quality, however, the subsidized policy made it lose competitiveness against others. Eiji Asai, an enthusiastic civil servant, found that these good products are under-discovered, and the town will vanish if young population does not come back. Hence, he tried to make efforts promoting the rice, including writing a letter to the Roman Pope. Gradually, rice from “Son of God village” has opened its fame to international. The successful story attracted young villagers coming back to work for their home and eventually made the village vigorous again. From the above case, we could break one general misunderstanding that the best approach to revive a place is to develop tourism which is the most common way indeed. Every place has its unique feature, and we should find out an industry that best fits the local situation.

Applying placemaking into Pokfulam Village, I think it is through promoting its atmosphere and historical value. Yet, single tourism should not be an approach. The case study of Busan that attracts people as much as possible could be troublesome for the village, just like current Venice. Consider the size and ability to receive many comers, for example, there is only one restaurant within the village, they were not capable of serving a large population immediately from our last visit. It is indicated that it would be easily transformed into over-tourism if something is out of control. In my opinion, the villagers could take advantage of the cultural contents like fire dragon to offer "experienced traveling", such as holding small festivals. During the visit, people will taste the tranquility between here and

outside of Hong Kong. Of course, there will be many challenges I hope that the suggestion is helpful to some extent.

This course applies the spirit of service-learning. After taking it, I feel that I truly learn something, though it is hard to clearly identify them. If this GDCV class contains only lectures, my feelings will not be that strong. It opens a window for us to look into object and heritage conservation. Finally, thanks to Sarah and Parry's structured class design, I have taken another service-learning class before, and I could say that was "terrible". Both Ophios and Charlotte are very dedicated. Thanks for all your efforts.

HUANG Sheng Wen

Fire Dragon as a case study

In this part of my essay, I would like to illustrate a few points why our group would choose the Fire Dragon Dance as our case-study topic.

First, all our group members believe that this kind of traditional celebration is a symbol of self-recognition in a local community, and it represents an important recognition value of every Pokfulam Villager. The Fire Dragon Dance performance had been held over a hundred years, it was undoubtedly a cultural heritage linked up the past and the present life of this village, through studying the changes of different aspects of the Fire Dragon Dance, we observed the changes of mindset or even some traditional culture of villagers. The festival cycle can express how the membership and boundary of community have been reinforced, redefined or changed. For example, the method of how they make the “Dragon Head” was only taught to villagers. However, the Fire Dragon Dance performance we know nowadays opened freely to the public, everyone from anywhere could learn to make the Dragon, they even had a Page in Facebook promoting the tradition “Dragon Head” making method to the youngster. These significant changes could show the harmonize of a local community with the modern society, like Hong Kong, to preserve their tradition in a better way, villagers cooperated with the government and citizens outside the village. These kinds of studies about a traditional performance could give us a lot of information in connecting tradition culture and modern life, which is the main topic of our group.

Before the finalization of our topic, we had thought about setting our study case as buildings in Pokfulam Village. As we knew there were lots of historical buildings left in the village, such as the “Grass House”(草蘆) which is located at the back hill of the village, the *Dairy Farm* Company used to store grass for cows at that spot. However, we then thought it was not the most suitable study theme of our topic, as the historical heritage in Pokfulam Village could reflected the early day life and history of the villages, but in the part of linking up “modern life” and “culture”, we believed the Fire Dragon Dance performance would work better than mentioned above, it was an intangible cultural heritage constantly held over 200 years, and it had a great change in the modern life that is worth studying. Some historical buildings in Pokfulam Village had already restructured or discarded, such as the “Grass House” and the Tai Ko Building. It was difficult to reflect modern life nowadays.



The Grass House(草蘆), it is discarded now.



Tai Ko Building(太古樓) used to be a function as a dorm, primary school, church, it was restructured in 1977 and now become the Pokfulam Garden(薄扶林花園).

Besides, our group mates do not have a good knowledge of architecture, it would be difficult if we would like to dig deeper for instance the material used to build have any

historical connection between society and village. Also, we were told that there is some conflict between the government and villagers, therefore some buildings were better not to touch and conduct research nearby, it might bother the villagers.

Service learning and outing experience

The one inspired me the most and be related to Pokfulam Village was the Pik Shan Heritage. Though Pokfulam Village and Pik Shan Heritage have a different historical background and location, but in fact they are two examples of regional community(地緣社會) and blood-bond community(血緣社會). The Pik Shan villagers share the same surname “Tang” and could be traced back to the same ancestor. Pokfulam Villagers come from a different clan, later on there was no longer the Hakka people living here but villagers from other places such as Guangdong. Though both villages are a local community in Hong Kong, but they share different tradition. In Pik Shan Tang Clan, they have The Tang Ancestral Hall to unitize the Tang clan, it has a few main functions, including ancestral worship, holding ceremonies, handle affairs inside the clan, gatherings for hold the clan together. The clansmen build their own identity by worshipping their ancestors in the ancestral hall.

In Pokfulam Village, they are not a blood-bond community, their way to build up an identity recognition was through festival celebration such as the Fire Dragon Dance, festival and celebration are periodic social activity. All the members from the community could interact in a different level by joining festival, to reach a united in ethnic, language, religion and history aspect, to share the same values between members. By repeating celebration, organizing festival, it strengthened the bond, defined the line of each community. By comparing these two local villages in Hong Kong, there was a glimpse of how the old Hong Kong indigenous people live their life.

After the service part of this course, it gave me a better understanding of how an object and heritage could tell a story of history. For example, during the grass cleaning section, our instructor Parry encouraged us to save some grass sample to find out which kind of plants the *Dairy Farm* grew for the cow feed. Through exploring the surrounding living creature of heritage, we could know more about the function of it. This reminds me of the importance of preservation of heritage. If the object no longer exists, after years, when people forgot the history, at least we could still learn the past story from the heritage.

KUN Yuk Ting Cindy

In this course, there are a lot of service-learning activities, which differs totally from the courses I have registered before. As the name of this course implies, instead of sitting in the classroom and attending the lecture, it combines service and learning, we can go out to see, feel and learn from the heritage in Hong Kong.

Although there are a lot of fields trips and outings, the most memorable and eye-opening one is visiting Pokfulam Village. Pokfulam Village is one of the most historic villages in Hong Kong, but it is actually the first time I have been there. My first impression of this village was special as it seemed like a traditional village in a modern area; the contrast was so strong. In the village, I experienced weeding, doing an interview, making rubbings and claying, eating in an old-style Chinese tea house. All these were brand new to me. Through the interview, I could feel that the villagers were united as one to conserve and inherit the heritages left. For example, establishing a school for teaching the youngsters Fire Dragon Dance, planting Lycium Chinense (goji) on their own farm etc. Their hospitality and kindness really impressed me a lot.

In our group project, I made a video to further illustrate our group. The topic we have chosen is related to the comparison of traditional cultures and modern life in Pokfulam Village. Without a doubt, there are a lot of traditional rituals which are still practised, that is why it took us some time to narrow down our theme. After a short discussion, we all agreed with working on the topic of Fire Dragon Dance. It is one of the significant events in Pokfulam Village. To emphasize the difference between the traditional and modern way of demonstration, we asked for the help of the teachers and they tried to guide us in the right direction. Therefore, we compared the Fire Dragon Dance in Tai Hang and also the Mainland China. Also, we would like to include the building of the Caritas Hong Kong in Pokfulam Village as it was built by green bricks, but it was also decorated by mosaic tiles inside, which is exactly the most suitable representative of our topic. However, since there were a lot of contents we wanted to add in, we put the relatively unimportant and unrelated part, which refers to the Caritas Hong Kong, into the video and uploaded to YouTube. I created a QR code on the poster, once people scan it, it can directly lead to our YouTube channel. It is a more modern, effective and interesting way to promote Pokfulam Village to people all over the world. "Two heads are better than one." – this quote exactly concludes what I have learned during the discussion process. On the one hand, too many different opinions in a group may easily lead to some unavoidable arguments. On the other hand, it allows us to come up with the best idea. Besides this, since time was running short and the schedule was tight, I learned how to manage my time well to get my work done on time. I learn the importance to filter and select a wide range of first-hand and second-hand information to fit in the poster too.

In conclusion, this course provides me with a precious opportunity to investigate into so many fields, such as making rubbings, visiting Pokfulam Village, walking through Ping Shan Heritage Trail, to name but a few. It definitely raises my awareness of the conservation of heritage in Hong Kong. To me, it is a turning point to appreciate all the tiny objects surrounding me, since there may be a meaningful and beautiful history behind which worth me to discover. Also, it is my honour to form the group with all my group mates because they are all lovely, helpful, considerate and reliable. Although our poster may not be the best compared to the other two groups, it is already the best in my heart as we really made an all-out effort to make it from zero to one.

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YIM Pui Yu, Raven

Our group would like to investigate the way traditional culture practiced nowadays and how it merged with modern life, such as whether the form is the same, or whether the purpose of practicing this tradition has changed. At last we chose the fire dragon dance as our theme since it is the tradition in Pokfulam Village which is famous for having a very long history. We believe by comparing the way fire dragon dance was done in the past and in the present, we can find out how a traditional culture merged into modern life. Thus, comparison was done in our poster.

In this service-learning project, I was attempted to find out why some traditional cultures are still practiced nowadays. I lived in building and had weak connections with my neighborhoods. Even in Chinese New Year, my home doesn't celebrate much. The traditional cultures seem to be far away from my life, and I do not see a strong reason to keep practicing it as I do not find myself belongs to a certain community. During the visit, I interviewed several villagers, including who was born in the village, and who was moved into the village later in their life. Unexpectedly, I found a strong sense of belonging of the community in them. It surprised me since I had learnt from Nigel and knew that they are not from a certain lineage or origins. While in Chinese tradition, or in other long history village in Hong Kong, most of the people have a strong sense of belonging mainly because they share the same surname or from the same origins. However, in Pokfulam Village, the villagers build up a strong connection by practising fire dragon dance every year.

The purpose of practicing fire dragon dance in the past was to purge plagues and chase away evil spirits. But villagers practise the tradition mainly to preserve their culture as the fire dragon dance has become one sign of their community. Mr. Ko, one of our interviewees, commented that they have to fight against the developer and keep practising fire dragon dance is one way to make everyone united.

It inspired me and urged me to reflect on the traditions we insist on preserving. When we practice certain acts in our daily life for a certain time, the act becomes tradition. The meaning of practising a certain tradition was not built in but given by people in that time. The meaning comes from the consensus of the community and this helps the community to unite. Thus, finding who you are and where you belong.

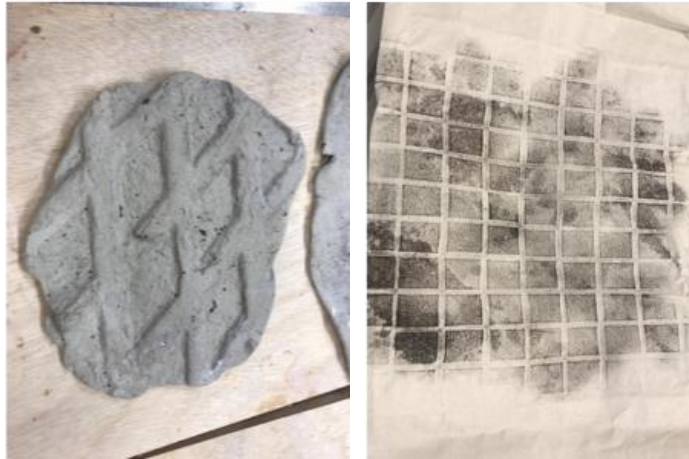
By research, I know there are many fire dragon dances in Hong Kong, especially in Tai Hang. Moreover, there are similar traditions in mainland China too. But what makes Pokfulam Village special is the villagers, the insiders. During the interview, Mr. Cheung told us that the villagers would help each other. She said, 'Give and take is what we should do.' Other villages in Hong Kong were special because they belong to a certain lineage like the villages we visited in Ping Shan, having the Tang Ancestral Hall. However, the Pokfulam Villagers do not connect because they share a similar cultural background or family structure, but because they share the development of the land. They build up connection by getting through difficulties together. In the past, they purged plagues while in present, they united through keep practicing fire dragon dance to preserve this land they lived and loved. I believe this make Pokfulam Village unique.

When I participated in the service, a more in-depth understanding in conservation which might not be found in the books can be learnt. I made contact with the villagers, spent time with them, and thus developed my own opinions rather than just learning from what the lecturer told me. During the weeding, I was the last batch to stay and we made fence revealed again. An old lady came up and showed no surprise towards the historic fence. I then understand that sometimes conservation is not to cover some objects or heritages with

glass box and protect them. Some heritage has merged into people's lives, and a way to preserve them is to 'let it be' since the villagers themselves, from my point of view, are part of the reasons that made the heritage valuable. Just as the book mentioned, the future of Pokfulam belongs to every villager and conservation should be led by others.

Pokfulam Village is an example of how to balance traditional culture and modern life. In the rapid development of Hong Kong, this is also a question we have to think about.

MONG Ka Yiu Yolanda



Casting and rubbing (credit by me)

At the beginning of the course, I have learned how to cast and rubbing from Dr. Sarah and Mr Parry. Such a very interesting hands-on experience! I think it is a way to understand the object thoroughly. Not only can I know more that object through my sight but also feel that object through direct contact. Before this lesson, I have no idea on rubbing and casting and I just heard of rubbing and casting only.

After I have learned how to cast, I know there are more ways to understand the object in depth. The skills and methods I have learned from the course can apply to my future research on other objects. The most impressive experience was the service in the Pokfulam Village.

TRADITIONAL CULTURE AND MODERN LIFE IN POKFULAM VILLAGE

There was a pre-site visit to the Pokfulam Village before the service day was on 20th July. Mr Nigel briefed us on what we should remember when we walked through the village. Mr Nigel Ko told us the history of the Pokfulam Village as he is the fourth generation of Ko's family living in this village. Hence, he had much experience and knowledge about this village. After that, I discovered that the Pokfulam Village is a deep-rooted village in Hong Kong and emerged during the British's rule. It is a pleasing village and some would like to choose it as a living place. When compared to the walled village in New Territories, such as renowned Tang's family, there are some differences. For instance, the Pokfulam Village is not a walled village where villagers are not indigenous residents.

On the service day, we were briefed by Mr Parry quickly when we just arrived the Pokfulam Village. After that, we were assigned to work and clean the grass in the grass storage area (草蘆).

I still remembered it was raining in the morning at 7a.m and the weather was stifling. We were nearly melting during the service! The working area was a little slip, in which we got a long way to complete. Despite the fact that this was a hard and exhausting work, I still enjoyed cleaning the grass storage area. Working with classmates was warm with the spirit of serving others. Under the cooperation, they took care of me and understood what I needed at that time. For example, they gave me a piece of tissue and the water bottle when I kept sweating.

We also discovered some leaves with special shapes and colour and discussed with Mr Parry. He explained to us what the species of the leaves are, which are unique in Hong

Kong. We gained a lot from field observation, especially working in the grass storage area. It was an unforgettable experience.



(Credit to Charlotte)

As we had done research on the Pokfulam Village before the service day, it was much easier to let me pick up on the interview section. Therefore, the whole interview was conducted smoothly and as we expected. Through the interview with villagers, I have gained more about the village and the interviewee's personal life in the village. Apart from this, I could have a basic understanding of the living environment, habits and traditional culture of the old village.

In fact, I had a performance on 20th July, which is my birthday. That day was meaningful as I carried out a service, which aimed to protect the environment and conserve the natural resources. For me, this birthday was very special, and I will remember what I have learnt and contributed to the village on that day.

My group mates and I did the afterward presentation. However, I haven't made a poster before. I grasped this opportunity to learn from my group mates on making a poster regarding the Pokfulam Village. After the presentation, Mr Nigel gave us some comments on the content of the poster useful to further study. He commented to us which part should be paid more attention. I hope I can improve on the other presentations.

Finally, this course is educational with useful knowledge. I feel fortunate to join this summer course. It will be a remarkable experience this summer.

LEUNG Kwan Yin Chloe

In this course, we used the service-learning way to research Pokfulam Village, and it is the first time that I have the chance to attend a service course. When our group doing the poster, I mainly play the part of poster design. Because the topic of our group presentation is mainly focused on the Fire Dragon in Pokfulam, so I took 10 photos of the Fire Dragon mural painting in Pokfulam to make sure that is clear enough for our poster background. Later, I splice the photo and cut out the unnecessary part of the mural painting by using Photoshop.

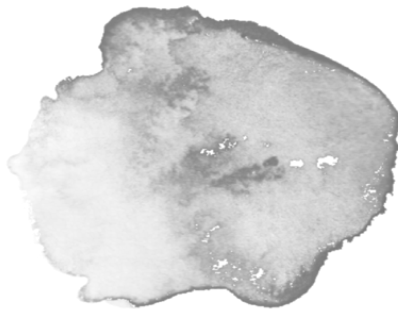


The mural painting after splicing



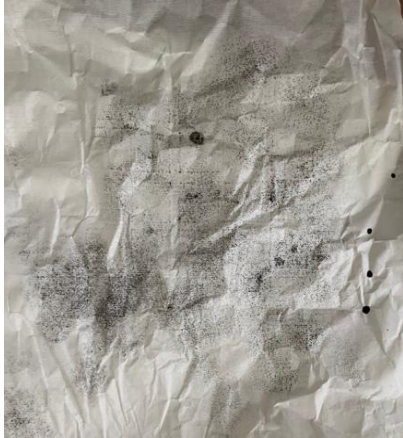
The mural painting after cutting out the unnecessary part

I tried different backgrounds for the poster. For example, the Chinese ink painting style, or paper-cut style as background. But I found that such a background would make the text in the poster difficult to read by people. Considering that the poster needs to highlight the text, I used the auspicious cloud pattern, which is like the background color.

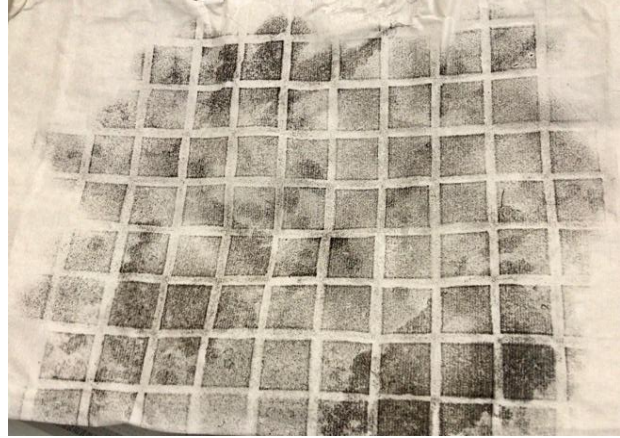


Reference photos for the background color

In Pokfulam Village, when we were collecting the traces of history, we tried to make rubbing and clay. At first, I stuck the paper on the wall of Caritas, after taping the paper I took it off and tried to use the dabber to apply ink, but the result was the ink cannot show the texture of the brick. When I used the right way to rub the brick, the clear and obvious texture of the brick showed on the paper.



Rubbing in the wrong way



Rubbing in the right way

We also made clay for the brick with the number outside the Caritas. Because it was raining outside, the first clay we made was sticky and the surface of it was wet. We made a clay again, after wiping the brick, we got a different result, the texture and the numbers were clearer. According to Parry said in the lecture, we should abandon none of the evidence we collect, no matter if it is satisfactory or not, we should also keep it as a collection. Therefore, we also showed the rough clay at our presentation.

Besides, to show the difference between the Fire Dragon dance and other traditional culture, I did some research about the Chinese traditional culture which is Lion dance. In the past, the lion dance and the fire dragon dance were roughly the same, both to get rid of the evil and evil spirits and pray for happiness. Nowadays, the purpose of the two activities is different. Fire dragon dance can bring collective cohesion to the villagers, and it is also a performance and custom of the Mid-Autumn Festival every year. Not only the villagers can participate, but people outside the village can participate in the production and performance process. Meanwhile, a wonderful Lion dance performance contains many difficult dance movements, so those who do not systematically learn lion dance cannot perform. In modern times, people usually invite the lion dance team to perform during the Spring Festival, opening ceremony and ribbon-cutting ceremony to add a festive and happy atmosphere to the scene. In mainland China, the Lion dance also divided into Southern Lion dance and Northern lion dance, the costumes they wear, and the dance moves differ greatly from each other.



Lion dance in North China



Lion dance in South China

In the service-learning course, I found it is important to explore and experience by ourselves. We can benefit ourselves, other people and also the community. For example, we helped the villagers to clean the grass, in this progress, we can also know more historical information about the grass house and get to know the plants beside it. During the presentation in the Warehouse Teenage Club, we showed our outcome to the teacher, classmate and also the tourists. We can introduce a unique village to more people and help the village's development. Also, the poster and video can be kept by organizations like Caritas or Pokfulam preserve organizations, it is very meaningful to me.

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WU Qianxi

**5 OUR LAND OUR PEOPLE
POKFULAM VILLAGE EXHIBITION**

CURATOR AND LIST OF PARTICIPATING STUDENTS AND TEACHING ASSISTANTS

CURATOR

Dr. Sarah Ng

TEACHING ASSISTANTS

Ophios Chow

Charlotte Man

PARTICIPATING STUDENTS

Chan Nga Yin

Cheung Yeung Mong

Fan Hau Yi Joyce

Fung Tak Hang

Ho Man Shing

Ho Koon Lok

Huang Sheng Wen

Kun Yuk Ting Cindy

Leung Kwan Yin

Lo Siu Hei Max

Lui Tsz Kiu

Mong Ka Yiu

Park Jaewan

Tang Sai Fung

Wong Cho Kit Jacky

Wu Qianxi

Yim Pui Yu

CURATORIAL STATEMENT

This exhibition investigates recent debates on urban development and heritage preservation, things and memories, and associated myths and traditions in the only surviving indigenous village in Hong Kong Island: Pokfulam Village. The village was first documented in the Xin'an County Record in 1819 and the villagers believe that the history of their village could date back to 1780. For many Hong Kong people, Pokfulam Village was well-known by its milking farm where Scottish surgeon Sir Patrick Manson and five local businessmen established Dairy Farm in 1886. The farm had developed and entwined with the evolution of Pokfulam Village into the modern era. Nowadays, no more dairy farm or even cattle are bred here but their traces, such as the staff quarters and silo have become the collective memory of the community. In addition to its milking farm history, it is a historic village which still preserves traditional cultures and rituals in such a unique landscape on the mid-hill.

Pokfulam Village is included in the list of 2014 World Monuments Watch for its significance and scarcity in a city which has a predilection for rapid development. It is a rare living site with great research values for fields including local history, architecture, urban studies, conservation, art history of objects and many others. There are around forty "objects" or "architectural structures" being classified as historic sites inside and near the village.

Co-organized by The Warehouse Teenage Club and with the support of Pokfulam Village Cultural Landscape Conservation group, Caritas Hong Kong, and the Centre for Innovative and Service Learning (CISL) and Academy of Visual Arts (AVA) of the Hong Kong Baptist University, this exhibition highlights the service-learning project findings of HKBU students (GDCV1095) through a field study in Pokfulam Village.

They reached out to the community of Pokfulam Village, interact with the dwellers, closely study the objects there, discover the historic building structures and clear the grass on the abandon road for use to provide evidence for the possible dating and reference model in agricultural history, and learn the relationship between the objects and the community. They have gained first-hand experience and reflect on the current issues pertaining objects, heritage and urban development in Hong Kong, rather than merely a vicarious one in which they can only imagine through textbooks and lectures.

The idea of "Our Land Our People" corresponds to the project our students research on Pokfulam Village and local community in Hong Kong, the results of which are shown in these posters supplemented with various creative works. These demonstrate what they have collected in the village by applying the techniques and knowledge acquired in class, ranging from oral history to anthropological field study. During the field study, students recorded the decorative patterns of selected objects in the village, such as gates, door, lot marking bricks, pigeon holes, road signs and window motifs or inscriptions on objects by tracing them with charcoal and paper (rubbing), or indeed using rubbing techniques, or creating an impression or making a mold with paper clay in addition to voice-recording and photography to produce a more holistic ensemble of data. They then analysed them and recommend some ways to help preserving the village and community with various focus, such as Dairy Farm and Pokfulam Village; Traditional Cultures and Modern Life; and The Development and Evolution of the Pokfulam Village.

This project consumed huge amount of work, research and dedication. Still, implementation would not have been possible if we did not have the great support from many individuals, including another course instructor Parry Ling, research assistants Ophios Chow and Charlotte Man, Nigel Ko and Pokfulam Village Group (PFVL), Eva Chan from Caritas Hong Kong, Bryon Wong and Becky Lam from The Warehouse Teenage Club, colleagues from Centre for Innovative Service-Learning (CISL) and Academy of Visual Arts (AVA). Therefore, I would like to extend my sincere gratitude to all of them.

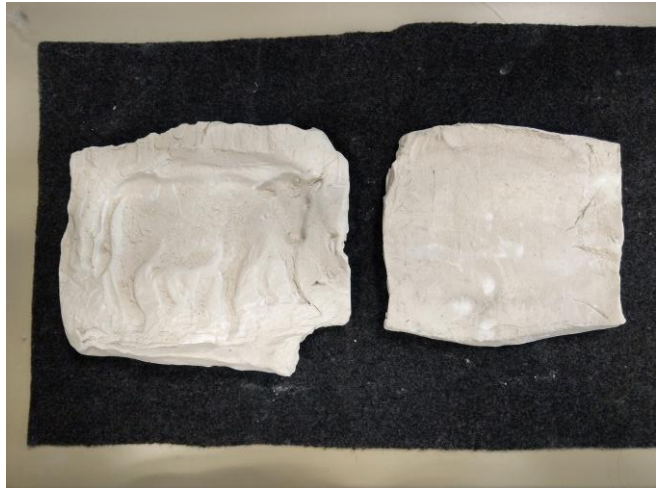
Dr. Sarah NG

RAP, AVA/ Exhibition Curator

Hong Kong Baptist University

EXHIBITS AND EXHIBITION PHOTOS





Clay mould of objects at Pokfulam Village made by students



Mixed media artwork made by Wong Cho Kit Jacky

港人地： 薄扶林村

**Our Land Our People:
Pokfulam Village**

導賞 - 27/7(星期六)下午二時半至四時
Guided Visit - 27/7 (SAT) 2:30PM-4PM

26/7-3/8

10AM-6PM

蒲窩青少年中心
香港仔大道116號

The Warehouse Teenage Club
116 Aberdeen Main Road
Aberdeen

主辦 Organized by



香港浸會大學
HONG KONG BAPTIST UNIVERSITY

協辦 Co-organized by



支持 Supported by



創意研究院
Institute of Creativity
SPONSORED BY HUNG HIM SHU CHARITABLE FOUNDATION
九龍船塢基金贊助



CENTRE FOR
INNOVATIVE
SERVICE LEARNING
創新服務學習中心



POKFULAM - VILLAGE
薄扶林村文化地帶發展有限公司



香港浸會大學
HONG KONG BAPTIST UNIVERSITY



ACADEMY OF
VISUAL ARTS
視覺藝術院

Our Land Our People

Pokfulam Village

港人地

薄扶林村

Participating students
 Chan Nga Yin
 Cheung Yeung Mong
 Fan Hau Yi Joyce
 Fung Tak Hang
 Ho Man Shing
 Ho Koon Lok
 Huang Sheng Wen
 Kun Yuk Ting Cindy
 Leung Kwan Yin
 Lo Siu Hei Max
 Lui Tsz Kiu
 Mong Ka Yiu
 Park Jaewan
 Tang Sai Fung
 Wong Cho Kit Jacky
 Wu Qianxi
 Yim Pui Yu

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 Hong Kong Baptist University

主辦 Organized by



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 HONG KONG BAPTIST UNIVERSITY

協辦 Co-organized by



WAREHOUSE
 薄扶林青少年中心

支持 Supported by



創意研究院
 Institute of Creativity
 CENTRE FOR INNOVATIVE SERVICE-LEARNING
 創新服務中心



POKFULAM VILLAGE
 薄扶林村



香港社會服務處
 CARITAS HONG KONG



ACADEMY OF VISUAL ARTS
 視覺藝術院

SOCIAL MEDIA COVERAGE

Our People Our Land : Pokfulam Village (HKBU General Education Service Learning Course related Research Based Exhibition)

Date: 27 July (Sat) - 3 August 2019 (Sat)
 Time: 10:00 - 18:00
 Venue: The Warehouse Teenage Club, 116 Aberdeen Main Road, Aberdeen
 Language(s): English, Cantonese, Putonghua
 Enquiry: 34118272, ava@hkbu.edu.hk
 Audience: General Public, HKBU Staff, HKBU Students
 Organiser(s): Hong Kong Baptist University

ava_hkbu
11 days ago

【Our People Our Land : Pokfulam Village】
 (HKBU General Education Service Learning Course related Research Based Exhibition)
 This exhibition investigate recent debates on urban development and heritage preservation, things and memories, and associated myths and traditions in the only surviving indigenous village in Hong Kong Island: Pokfulam Village. The village was first documented in the Xin'an County Record in 1819 and the villagers believe that the history of their village could date back to 1182. For many Hong Kong people, Pokfulam village was well known by its milking farm where Scottish surgeon Sir Francis Mason and his local business partner established Dairy Farm in 1858. The farm had developed and entered with the evolution of Pokfulam Village into the modern era. Nowadays, no more dairy farm or even cattle are bred here but their roots, such as the still existing and still have become the collective memory of the community. In addition to its milking farm history, it is a historic village which still preserves traditional culture and skills in such a unique landscape on the mid-hill.
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Pokfulam Village 薄扶林村
@PokfulamVillage.org

薄扶林村 薄扶林村和 Nigel Ko 在一起
7月27日 18:38

港人地：薄扶林村
由浸會大學老師帶領由26/7-3/8 在香港仔薄扶高層學生對薄扶林村的認識及體會。
標題起得好好。
#BUHK #薄扶林村

立即致電 傳送訊息

4.9 (滿分為 5) · 根據 66 位用戶的意見

追蹤 Pokfulam Village 薄扶林村

“有任何人可與我洽談嗎？”
“我有問題，你們可以幫忙嗎？”

社群 邀請朋友 讚好這個專頁
5,437 人對此讚好
5,591 個人正在追蹤
6,500 次獲讚

關於 邀請朋友 讚好這個專頁
6199 9473
www.pfvfarchives.org.hk

WAREHOUSE
滿清青少年中心

【「港人地：薄扶林村」展覽導賞】
 薄扶林、舞火龍、舊牛奶公司宿舍……由一班浸大學生研習薄扶林村，將會透過舉行「港人地：薄扶林村」展覽，展示研究努力成果！讓日伴有導賞，由同學親自介紹作品，嚟使登記，即場參與！
 導賞 7月27日(六) 14:30-16:00
 展覽 7月26日(五) - 8月3日(六) 10:00-18:00
 地點 滿清青少年中心
 #薄扶林村 #社區 #歷史 #舞火龍 #暑假活動 #南區好去處 #滿清好去處

26/7-3/8 10AM-6PM
 滿清青少年中心
 香港仔大道116號
 The Warehouse Teenage Club
 116 Aberdeen Main Road
 Aberdeen

主頁 關於 帖子 影片 相片 活動 直播視像 社群 Livestream

香港仔大道116號 (3.94 km)
 香港仔
 規劃路線
 2873 2244
 www.warehouse.org.hk
 非牟利機構
 營業時間：10:00 - 22:00
 營業中
 編輯建議

AVA
Academy of Visual Arts, HKBU 視覺藝術院

Academy of Visual Arts, HKBU 視覺藝術院
40 mins · Q

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 香港仔大道116號
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 Aberdeen

Our Story
 The Academy of Visual Arts (AVA) is the first university academy of its kind in Hong Kong, providing...
 See More

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 722 check-ins

About
 51 Keun Tong Road Kowloon, Hong Kong SAR
 Get Directions
 3411 8282

ava_hkbu · 追蹤

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1週
 33 個讚
 7月26日

6 VISITS, FIELD TRIPS AND LEARNING ACTIVITIES

COURSE SCHEDULE

Date	Content
JUL 5 (FRI)	Introduction by Dr. Sarah NG
JUL 6 (SAT)	Visit: Warehouse Teenage Club Wood workshop (Optional)
JUL 8 (MON)	Traditional Art Practice: Rubbings and its History by Dr. Sarah NG
JUL 9 (TUE)	Service Learning Questionnaire by Mr. Yiu Sun CHAN Lecture on Lei Yu Mun Ceramic Factory: Archaeological Site of the Majestic Chemical Art Craft Manufacture in Lei Yue Mun by Dr. Sharon WONG
JUL 11 (THU)	Visit: Pun Uk Tsuen & Ping Shan Heritage Trail by Dr. Gesa SCHWANTES & Mr. Ophios CHOW
JUL 12 (FRI)	Visit: South Island History and Heritage Tour (Warehouse Teenage Club) By South Island Women Association
JUL 15 (MON)	Lecture on The Meaning of coating and treatment on our daily object by Jacky Lecture & Workshop on Casting (1) by Parry LING
JUL 16 (TUE)	Lecture & Workshop on Casting (2) by Parry LING
JUL 17 (WED)	Pre-service Visit to Pokfulam Village & Central (Fringe club) by Nigel (NGO) and Parry LING
JUL 20 (SAT)	Service Day by Nigel KO and Parry LING
JUL 22 (MON)	Group Progress Presentation and Reviews
JUL 23 (TUE)	The urban forest development in Hong Kong by Ken SO
JUL 24 (WED)	Beyond Function: How to process the tree to the wood object well (Fanling factory) by Parry LING
JUL 25 (THU)	Final Project Presentation
JUL 27 (SAT)	Outreach service: Exhibition installation and exhibition

6 July, 2019 - Warehouse Teenage Club Wood Workshop in Aberdeen



8 July, 2019 - Traditional Art Practice: Rubbings and its History



9 July, 2019 - Lecture on Lei Yu Mun Ceramic Factory: Archaeological Site of the Majestic Chemical Art Craft Manufacture in Lei Yu Mun



11 July, 2019 - Visit: Pun Uk Tsuen & Ping Shan Heritage Trail in Yuen Long





12 July, 2019 - Visit: South Island History and Heritage Tour (Warehouse Teenage Club, South Island Women Association, Heritage Trail, boat-trip to experience fishermen life on boats) in Aberdeen





15 July, 2019 - Lecture on The Meaning of coating and treatment on our daily object

Lecture & Workshop on Casting at the Hong Kong University Museum & Art Gallery (UMAG)



16 July, 2019 - Lecture & Workshop on Casting at Academy of Visual Arts (AVA) in Kaitak campus





17 July, 2019 - Pre-service visit to the Pokfulam Village & the old Dairy Farm storage in Central





20 July, 2019 - Service Day at the Pokfulam Village (Field Work and Oral History Interview)





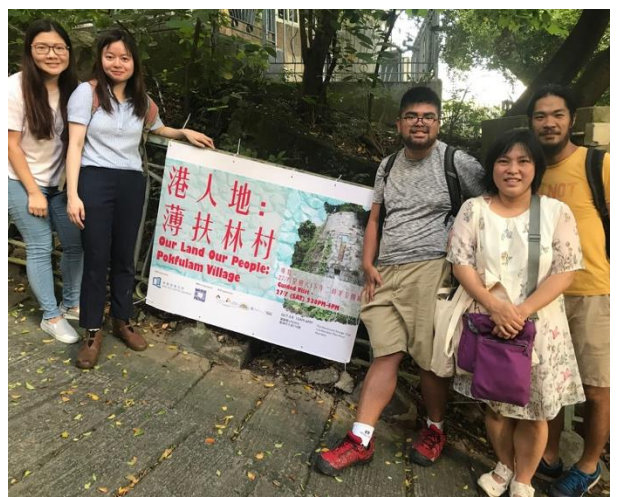
23 July, 2019 - Lecture on The Urban Forest Development in Hong Kong and on-site visit at HKBU Kowloon Tong campus



24 July, 2019 - Lecture on Beyond Function: How to process the tree to the wood object well (Fanling Wood Processing and Recycling Studio Visit)



25 July, 2019 - Final project presentation and setting up exhibition at the Warehouse Teenage Club





27 July, 2019 - Outreach service
Giving guided tour to visitors at Warehouse Teenage Club





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This book is published as a report and documentation of the GE course GDCV1095 Object and Heritage service-learning project entitled, OUR LAND OUR PEOPLE Pokfulam Village and its exhibition (26 JUL - 3 AUG, 2019), with the support of the Pokfulam Village Group, The Warehouse Teenage Club and Caritas Hong Kong and the Academy of Visual Arts (AVA) of the Hong Kong Baptist University.

Publication Date: AUG 2019