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ESTABLISHING THE THEMED HERITAGE TRAIL
THE HAPPY VALLEY HERITAGE TRAIL:
SENG LOU BENG SEI IN HAPPY VALLEY

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A PROPOSAL PRESENTED TO PROF. ZHANG
OF THE DEPARTMENT OF CHINESE, TRANSLATION AND LINGUISTICS
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FINAL YEAR PROJECT

ABSTRACT

Heritage is crucial to all mankind because it links the past to our future. We inherit the culture, traditions and accumulated properties from our ancestors today by learning from the remaining cultural heritage either tangible or intangible. Heritage conservation is thus a fundamental agency of development of mankind which ensures the inheritance process. There is no doubt that it needs our passion and lifelong devotion to take part in. To conduct heritage conservation efficiently, not a single one of proper attitude, policies setting, techniques and education can be omitted.

With regards to the rising concerns for Hong Kong's cultural heritage among the public in recent years, heritage conservation in Hong Kong has officially moved into a new era since the 2007 Policy Address *A New Direction for Hong Kong* announced by the Chief Executive Donald Tsang, who declares that “a progressive city treasures its own culture and history along with a living experience unique to the city (Tsang, 2007)”. Heritage conservation is now on the right track after the stressed importance of “living experience” of the community as the essence of heritage. In the previous stage, heritage had long been seen as tourist attractions and the cultural significance of our local history and heritage was not sufficiently acknowledged and appreciation.

Heritage trail is a rather new and emerging form of heritage education and conservation. In this proposal, we focus on heritage trail as one of the mostly potential means of education of heritage conservation. We sincerely propose the

idea of establishing a new themed heritage trail in Happy Valley, a unique and symbolic district in Hong Kong that highly represent the cultural diversity as the local cultural characteristics, which emphasizes on the living experience of the community and manifests the cultural uniqueness of Hong Kong. The proposed heritage trail comprises of religious sites, historic sites, cemeteries, public facilities still in use, etc, which is all-embracing, inspirational and educational. Finally, in addition to a final year project, we wish to make the whole idea as a practical project that may contribute to the local heritage conservation.

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CHAPTER 1

INTRODUCTION

1.1 Project Aims and Objectives

1.1.1 Project Aims

The aims of this project are to set the standard and the milestone target for the new direction of local heritage conservation in response to the 2007 Hong Kong Policy Address, by using the heritage trail as a main tool to carry out heritage education. We would like to make this project as a remarkable step of managing cultural heritage with new concept and thinking in the new era. We could also like to recognize the cultural significance and identify the character-defining elements of Happy Valley district that has witnessed the change of cultural landscape and urban development of Hong Kong for more than 170 years, by unveiling the many stories around diverse culture coexisting in Happy Valley which are neglected by the local public, and providing an educative, inspirational, interpretive and historical account of significant cultural heritage sites, artifacts, living experience of the community, messages and moments in time. Besides, the purpose of this project is to examine the use of planning and design of a heritage trail as a tool in heritage education which contributes to heritage conservation. We also wish to introduce the international concept and approach of managing cultural heritage to form the new framework for the development of heritage trails in Hong Kong.

1.1.2 Objectives

The objectives of the project are as follows:

- To develop an interpretive, educational and inspirational themed heritage trail;
- To introduce international concepts and approaches of managing cultural heritage and extract relevant principles for application in Hong Kong;
- To launch a milestone project to set the standard with a new mindset in managing cultural heritage for local cultural development in response to the 2007 Hong Kong Policy Address about the new direction of heritage conservation;
- To address the interest and needs of the local public, especially for the members of the Happy Valley community, teachers, students, young couples and families, by using the heritage trail as a tool to make people aware our own cultural heritage.
- With the success to be measured by establishing the proposed heritage trail, to arouse the public interests and respect of our own local cultural heritage in Happy Valley district; and
- With the success to be measured by establishing the proposed heritage trail, to define and present cultural diversity as our local cultural identity by using a mix of medias of heritage interpretation, according to the results of the research team dedicated to the identify the character-defining elements.

1.2 Background

It was not until the announcement of the 1999 Burra Charter, which provides guidance for the conservation and management of places of cultural significance (cultural heritage places) and sets a standard of practices for those who provide advice, make decisions about, or undertake works to places of cultural significance and it can be generally applied to all areas, when heritage study and conservation finally moved into a new era. The final revised version of Burra Charter was adopted by Australia International Council on Monuments and Sites (ICOMOS) and was released in November 1999.

The importance of this international Charter in common use is that it brings up the new concept of studying cultural heritage that is fundamental but long been missed. It advocates that places of cultural significance which enrich people's live, often providing a deep and inspirational scene of connection to community and landscape, to the past and lived experiences; they are historical records, that are important as tangible expressions of a group's identity and experience. Places of cultural significance reflect the diversity of people's communities, telling people about who they are and the past that formed people and the landscape, which are irreplaceable and precious that must be conserved for present and future generations (Australia ICOMOS, 2000).

From the perspective of heritage study and conservation, it is doubtless that the change in concept brings a big challenge to state the significance. In Canada approach, a succinct and workable way of expressing heritage value has been

developed since the announcement of the Burra Charter, called the Statement of Significance (SOS); and Hong Kong has followed the step of the international approach since then. The three-part SOS contains:

- A brief description of the historic place;
- An identification of the key heritage values assigned to the historic place; and
- A list of its principal character-defining elements.

In addition to old ways of heritage study and conservation, which emphasizes on artistic, historic and scientific values only, the most crucial point was advocated—the character-defining elements (Canada’s Historic Places, 2006). The statement of these elements exactly is the process of identifying cultural significance “which are irreplaceable and precious that must be conserved for present and future generations” stated by the Burra Charter.

A character-defining element is any tangible or intangible feature that expresses the heritage values associated with the historic place. It includes both tangible features (materials, forms, location and spatial configurations) and intangible features (uses and cultural association or meanings) that contribute to the heritage values of a historic place, and which must be retained in order to preserve heritage value. Character-defining elements are those features which most clearly convey the meanings and importance of the place. If they were removed, it would no longer be possible to understand the importance of the place. The heritage values of the place are dependent on its character-defining elements (Canada’s Historic Places, 2011). A symbolic example of heritage conservation project that adopts the

statement and identification of character-defining elements is the Nova Scotia Heritage in Canada. The authority helped identify, protect and rehabilitate heritage properties through the province. It also underwent several reviews and they were determined that Nova Scotians, including municipalities, property owners and developers, wanted changed made to the authority that would improve its ability to address current and future needs, to ensure the respect and conservation of the living experience of the community, which was the cultural significance of the district (Province of Nova Scotia, 2011).

Indeed, the concept of character-defining elements was generally accepted in the globe which was not limited by the field of heritage study and conservation only. In Asia, the Echigo Tsumari Art Field is the representative art exhibition that fully adopts the concept of character-defining elements. The Art Field is one of the largest art festivals in the world and is held once every year in the Echigo-Tsumari region since 2000. In addition to a single art fair, it also emphasizes on the living experience of the community that it reveals existing assets of the region using as a catalyst, rediscover their values, communicate these to the world and find a way to revitalize the region (Echigo Tsumari Executive Committee, 2012). Following the major trend of heritage conservation and cultural events, the announcement of 2007 Policy Address made a remarkable towards proper international approach, for example, the revitalization project of the Central Market “The Central Oasis”, which aims at introducing more greenery into Central, creating and amenity space for the public and recapturing the old days of the cultural heritage sites at the same time (Urban Renewal Authority, 2012).



Heritage trail is an effective and also interesting way to bring education and arouse awareness and respect of the public towards their own cultural heritage. Ways of presenting heritage trail today should be changed, according to the major trend of heritage study and conservation in the globe, that is, to emphasize the character-defining elements of the particular heritage as its cultural significance in addition to traditional focus only on artistic, historic and scientific values. We propose the Happy Valley Themed Heritage Trail with reference to education and interpretation, with the hope to adopt the new elements and approach to local heritage trails demonstrated by foreign examples of heritage conservation projects and cultural events to set the new standard of managing cultural heritage in the new era. We would like to identify the point cultural diversity as the character-defining elements and the living experience of the community would be our focus—Happy Valley as the unique district that embraces diverse religious beliefs, different life styles and varied styles of architecture with profound history and all four components of life: “birth, aging, illness and death”.

1.3 Definition of Heritage Trail

It is inevitable that people regard heritage trails as a kind of tourist products; even the committee and the authority of conducting management, they see heritage trails as attractions that target foreign tourists in the first priority. However, in terms of heritage studies, education and conservation, it is obviously not an ideal way to present the local cultural heritage of the cultural group of the corresponding country or region. The public engagement is the fundamental component of heritage trail; without the participation of local public, heritage trail is nothing more than the packaged tourist commodities. We think that the way ways to present and interpret heritage trail at present should be revalued and considered; one thing we always have to bear in mind is that: tourists can be both local and foreigners. In this project, we emphasize on the local values. Our proposed approach of defining the heritage trail is that: putting the focus on the local engagement at the first place, than the foreigners. The following we would like to discuss the origin and development of heritage trail in the globe and then our own suggestion and definition.

Heritage trail, also known as heritage corridor and heritage walk, is a tourist scenic route which “leads travelers to the heritage assets existing in an area. (Chow, 2002)” Today there are thousands and thousands of heritage trails lay around the world; however, there is not a generally accepted date of the invention of the concept of heritage trail. The sudden prosperity of heritage trail throughout the past twenty years is believed to be the result of the identification made by United Nations World Tourism Organization (UNWTO) about regarding “heritage



tourism” as a major tourism trend in 1998, “more tourists wish... to learn about the history, culture, natural environment and wildfire of areas they visit. As a result, nature, cultural and adventure tourism are rapidly growing forms of tourism development. (UNWTO, 1998)” From the perspective of tourism planning and attraction establishment, heritage trail is seen as “the most suitable and effective way for packaging heritage assets as tourism product”. A great quantity of heritage trails have been set up one after another since then, famous examples of well-organized trails includes: Kennebec-Chaudiere Heritage Corridor in Canada, South Carolina National Heritage Corridor in the United States, Bukit Timah Trail in Singapore, etc.

There is no standard definition since the initial idea of heritage trails was brought up. The basic concept of heritage trail is unerringly “to link up several cultural heritage sites to present the visitors the history and stories of the particular regions.” However, the purposes, objectives, missions and components are all varied from each other: the committees of their trail made different definition according to their concept and perspective. Besides, the emphasis of heritage trails does not remain the same all the time. In early stage, people put their emphasis of heritage trail on the link of nature and human activities. For example, the Europe’s Sleeping Beauty in Slovenia, the well-organized heritage trail which was inaugurated in 1996, made its own definition, “a regional network of natural and cultural heritage sites, activities and tourism facilities which is created with a well defined product identity and the purpose for rural regeneration through sustainable tourism. (Regiogroup, 1996)” The feature of the early heritage trail is the connections of natural and cultural heritage in regional scale. In the former stage,



emphasize of heritage trails was put on the growth and development of urban districts. The Central and Western Heritage Trail is a typical example of this kind of trail. It is located at the heart of the city, linking up the historic buildings and sites in urban areas to show the inception of British rule in 1841. (Antiquities and Monuments Office, 2004)

The concept of making use of natural and cultural heritage in existence to establish attractions may be an ideal way to gain income in terms of tourism and economic. However, such form of tourism arouses other problems. According to Bramwell and Lane, firstly, when heritage interpretation of the form of tourism is propelled by economic motives there is a danger that it is done for the wrong reasons (e.g. profit making). Secondly, heritage events and places are sometimes simplified to meet the harried needs of visitors. Thirdly, there is some danger in over-interpretation, which can lead to trivialization of historic events and places are commodified into quaint tourist landscapes, where the show itself becomes more important than the message it is aiming to convey to visitors (Bramwell & Lane, 2003).

From the perspective of heritage conservation and education, there is no doubt that the above emphasis of regarding heritage sites as tourism product is a downgrade. Under such way of making heritage sites as part of tourism planning to interpret, the authenticity of the history and cultural significance is neglected, since the exterior of the selected natural and cultural heritage sites were on the first priority to be featured; the hard fact of history would be the subject matter, on the other hand, the heritage values, living experience and community is

overlooked.

We believe that the old concept and definition of heritage trail should be revalued and reconsidered. The living experience and the community of the heritage sites ought to be the focus of establishing heritage trails. To ensure quality of heritage education, the character-defining elements, the specific attributes of the particular sites that determine heritage value and reveal the unique context behind or function of the construction (Province of Nova Scotia, 2010), were the essence heritage trails should present. There is no necessary relation between tourism and heritage trail; it should serve for (Scotia, Character-Defining Elements of Built Heritage, 2010) heritage education that ensures respect of the local public towards their own heritage in the first place. Once the local cultural ambience takes shape, it becomes the tourist attraction afterward, which is not created artificially. Therefore, the definition of our proposed themed heritage trail would be:

The Happy Valley Heritage Trail is a interesting and inspirational walk which links up significant cultural heritage sites including religious sites, historic sites, cemeteries and public facilities still in used with the theme “Seng Lou Beng Sei (literally means ‘Birth, Aging, Sickness and Death’)”. The emphasis of the trail is to present the public the cultural side of the district beyond the limited impression of fun and excitement of race days. Happy Valley is a great cultural container that embraces diverse religious beliefs, different life styles and varied styles of architecture with profound history that highly represent the cultural uniqueness of Hong Kong—the cultural diversity and vital community which consists of the basic four components of life—birth, aging, illness and death.

1.4 Research Methodology

Our main project objective is to develop an interpretive, educational and inspirational themed heritage trail with new concept and approach that is able to identify the character-defining elements of the district and reveal the feature cultural diversity. Therefore, our steps of conducting research are listed as following:

- I. Researched local cultural heritage sites from the books, on the internet, etc, to explore the potential districts in Hong Kong that are proper to establish a heritage trail and finally aim at Happy Valley;
- II. planned and managed to visit all the exiting local heritage trails in order to evaluate the approach of management, interpretation and marketing strategies adopted at present and learn from them;
- III. planned and managed to have several site visits in Happy Valley to explore the sites, take photographs, plan the route of the trail and identify the community of the district;
- IV. invited specialists and professionals in the fields of managing heritage trails, cultural tourism, heritage conservation and local history studies (kindly refer to APPENDIX D), to broaden our horizon and increase our exposure about concept and approach of heritage studies;
- V. conducted an online questionnaire to make study and analysis of how local people think about heritage trail and the degree of their understanding about Happy Valley;
- VI. visited Happy Valley again, to talk with the members of the community to learn and feel the living experience of the district; and also to understand



and answer to their concerns brought by the establishment of heritage trail
in the district; and

- VII. researched the international examples and approaches to conduct similar projects from books, newspaper, articles, journals, magazines and the Internet, in order to make our concept more comprehensive and workable to practice.

CHAPTER 2

SURVEY RESULT ANALYSIS

2.1 Summary of Survey Result

In this survey, we learnt people's attitude to heritage trails in Hong Kong, habits in visiting heritage trails and understanding about cultural values in Happy Valley. Through reading the result of the survey, we believe that setting up a new heritage trail in Happy Valley is beneficial to our society (kindly refer to APPENDIX A).

We understand that it is needed to arouse the public interests and respect of local cultural heritage because Hong Kong people do not show their interest local cultural heritage. The majority of interviewees know that there are heritage trails in Hong Kong and agree that heritage trail is educational, interesting and touristy but half of the interviewees never visit any heritage trails in Hong Kong.

We discover that new forms of interpretation are preferred in presenting cultural value in Happy Valley. Heritage trails visitors tended to obtain information about the trail from brochures, docent services and information boards. In fact, interviewees are willing to try something new to access information, such as smart phone, QR code or Internet.

Third, we can make use of different mass media to provoke the public attention in the proposed heritage trail. The result of the survey shows that people used to obtain information about historic buildings in Happy Valley district mainly from

schools, Internet, books, television and friends and colleagues. We suggest promoting the proposed heritage trail through such media and, additionally, new forms of media, such as advertising apps and social media.

Lastly, we believed that Happy Valley Heritage Trail is valuable to be set up. It would be successful to arouse public interests in local cultural values. For the result of the survey, less people can identify different religious sites in Happy Valley district. However, majority of interviewees is interested and willing to visit new heritage trail, which comprises historic buildings, traditional restaurants, temples and cemeteries.



2.2 Summary of Existing Local Heritage Trails Visit Report

We discovered the potential strengths and weaknesses of existing heritage trail in interpretation and it is a lesson for us in setting up the proposed Happy Valley Heritage Trail. We will practice the strengths and avoid the same problems happened again in the proposed trail.

There are five heritage trails in Hong Kong. Three trails are in the countryside, which are Ping Shan Heritage Trail, the Long Yeuk Tau Heritage Trail and Tai Tam Waterworks. The others are in the urban area, which are the Central and Western Heritage Trail and the Wan Chai Heritage Trail. The strengths and the weaknesses of the trails gave us a lesson in setting up a new heritage trail. We are going to pick some typical examples to identify the strengths and weaknesses we discovered in local heritage trail.

2.2.1 The Tai Tam Waterworks Heritage Trail



(FIGURE 2.2.1.1 The Tai Tam Waterworks Heritage Trail)

The Water Supplies Department, cooperated with the Development Bureau and the Antiquities and Monuments Office, set up the Tai Tam Waterworks Heritage Trail in 2009, which covers 21 declared monuments. Visitors are able to learn the Hong Kong history of waterworks and admire natural sceneries along the trail.

Strengths:

- Well-designed information boards are available on all sites. Made by enamel, the information boards are durable and aesthetic.
- Monuments are well preserved. The trail can tell the good story with its monuments very coherently.

Weaknesses:

- No visitor center is established for the Tai Tam Waterworks Heritage Trail.
- No docent service is on demand.



(FIGURE 2.2.1.2 The map of Tai Tam Waterworks Heritage Trail)

2.2.2 The Central and Western Heritage Trail



(FIGURE 2.2.2.1 The Central and Western Heritage Trail)

Thanks for the funding by Hong Kong Jockey Club Charities Trust, the Antiquities and Monuments Office set up the Central and Western Heritage Trail. The whole trail consists of three routes, which are the Central route, the Sheung Wan route and the Western and the Peak route. The trail covers 99 historic sites and buildings

Strengths:

- The Antiquities and Monuments Office provides decent services on demanded.

Weaknesses:

- Information boards are seriously insufficient.
- No visitor center is established for the Central and Western Heritage Trail.

- The Trail is failure to present its CDE because many historic buildings in urban area were demolished.



(FIGURE 2.2.2.2 The map of The Central and Western Heritage Trail – the Western and the Peak route)



(FIGURE 2.2.2.3 The map of The Central and Western Heritage Trail – the Sheung Wan route)



(FIGURE 2.2.2.4 The map of The Central and Western Heritage Trail – the Central route)

2.2.3 The Ping Shan Heritage Trail



(FIGURE 2.2.3.1 The Ping Shan Heritage Trail)

The Ping Shan Heritage Trail is the first heritage trail in Hong Kong, which set up in 1993 by the Antiquities and Monuments Office with financial support from the Hong Kong Jockey Club and the Lord Wilson Heritage Trust. It covers 12 historic building and sites. Visitors can learn about the history and the development of Tang clan in Hong Kong.

Strengths:

- There has a visitor center, named Ping Shan Tang Clan Gallery cum Heritage Trail Visitors Centre, to interpret the whole story of the trail to visitors.
- Information boards are available on all sites.
- Monuments are well preserved. The trail can tell the good story with its monuments very coherently.
- Antiquities and Monuments Office provides docent services on demand.



(FIGURE 2.2.3.2 The Map of Ping Shan Heritage Trail)

We will adopt the previous successful experience and avoid the same problems happening in our proposed heritage trail. Firstly, we are going to establish visitor center for the Happy Valley Heritage Trail. Second, we should guarantee that information boards with clear and accurate information are available on all sites. Third, we have to ensure the preservation of monuments in Happy Valley district to ensure the trail can tell the good story to visitors. Lastly, we would provide guided tours for visitors.

CHAPTER 3

THE HERITAGE TRAIL

3.1 The Overview

This section is all about our concepts, thematic ideas, history, cultural significance, consideration, details in practice, etc of our proposed themed heritage trail in Happy Valley. The section includes textual description, analysis, photos and figures. Some of the parts in this section are the summary of detailed reports. Kindly refer to APPENDIX D, E, F and H to have a greater and detailed understanding of our ideas. The following is going to start with the history and development of Happy Valley district:



(FIGURE 3.1 A Vertical View of Happy Valley

[image from the online reference resources])

To many Hong Kong people (according to the questionnaire), “Happy Valley” is synonymous with horse-racing and high-income residential regions. Few of Hong Kong People realize the long history and cultural diversity of Happy Valley. In fact, if we take a closer look on some bystreets and alleys among this district, we can

recognize a special and interesting Happy Valley.

However, the name “Happy Valley” is not derived from the fun and excitement, luxurious and sumptuous of race days and housing. Conversely, the name “Happy Valley” was reflecting some misfortune and sorrow. In the 1800s, the name “Happy Valley” was commonly used in Britain as a euphemism for cemeteries. It is believed that the term was originated from the novel *The History of Rasselas, Prince of Abissinia* written by Dr Samuel Johnson in 1759.

The story revolves around the adventure of the Abissinia prince, Rasselas. He has been living in “Happy Valley” since birth, it was a beautiful and airy place but Rasselas didn’t satisfied, he thirst for adventure and see the outside world, so he escaped with his sister. However, after a long period of adventure, he realizes that any place in the world is inferior to “Happy Valley” as a satisfactory living place and he was happy to back home and be the prince again. The name “Happy Valley” represents the most beautiful and airy place.

Happy Valley was initially known as Wong Nai Chung Valley 黃泥涌谷, where was a swampland before. The former name originated the stream full of yellow mud among the valley which became “Bowrington Canal” later. The valley was formed by two mountains, Morrison Hill and Leighton Hill.

In the early 1840s, Happy Valley was considered as the boundary of the City of Victoria, British army had set up military camps at Wong Nai Chung Valley. However, due to the sultry and damp weather, and the adverse circumstances of swampland, a lot

of soldiers were killed by malaria and calenture. The government buried the dead in the vicinity of Wong Nai Chung and evacuated the barracks subsequently. Since the number of dead soldiers continually increased, and different religions sequentially built cemeteries here, Wong Nai Chung became the district of cemetery. The British called it “Happy Valley” for euphemism, translated into Chinese as “快活谷” the symbolic meaning of bliss. On the other hand, at the almost same time in 1846, some British considered that the flat land of Happy Valley is suitable for holding horse racing, so the Happy Valley Racecourse was established. The hustle and bustle of horse racing and the peace of cemeteries form an amusing and solemn Happy Valley.

3.2 The Theme “Seng Lou Beng Sei”

Happy Valley is a valuable place for its special geographical feature and unique development history. Happy Valley plays various roles that serve as the popular racecourse for horse racing lovers, the ideal residence for wealthy celebrity, the sacred land for devout religionist, the resting place for deceased person and the memorial room for filial descendants.

In addition to the diversity of religion within the district, Happy Valley is a comprehensive place for living. There are great numbers of distinctive architectures for different meanings and uses in Happy Valley. Refer to the Buddhism saying, there are “Four Suffering” of life including “Birth, Aging, Illness and Death” 生老病死, the four inevitable processes of all humankind’s life. In the modern general interpretation, “Seng Lou Beng Sei” are not suffering anymore but normally refer to giving birth, living retirement, getting medical treatment, and having funeral. The multiple function of Happy Valley is able to satisfy different need in different stage of life. For example, church for wedding, hospital for giving birth and medical treatment, and cemetery for funeral. Such high social diversity within one district is rare in Hong Kong, Happy Valley is a worth for concern and attention. As an interesting saying that “a man can live his whole life without going outside of Happy Valley.”

From those religious architectures in Happy Valley, we can understand the variety of culture festival and ritual of different communities and religions. From those cemeteries, we can see the different religions varying interpretations and attitudes to the meanings of life and death.

For instance, an admonition written at the entrance of St. Michael's Catholic Cemetery, “As you are now, I once was, as I am now, you soon will be. So prepare for the death and follow Jesus.” These short but meaningful sentences truly tell us the Catholic perspective of death: Death is a part of life that we cannot avoid it, so prepare for it.

Learning the respect to different culture on the perspective of death by visiting those religious architectures and cemetery is an interesting way to understand the meaning of life. The worthiness of the theme “Seng Lou Beng Sei” in Happy Valley should be introduced to the public through the Happy Valley Heritage Trail.

3.3 The Highlighting Heritage Sites

- St. Margaret's Church 聖瑪加利大堂 (No. 2A Broadwood Road)
- City Boundary Marker 維多利亞城界石 (Opposite to St. Paul's Primary Catholic School)
- St. Paul's Primary Catholic School 聖保祿天主教小學 (Wong Nai Chung Road 81A)
- Tam Kung Temple 譚公廟 (No.9, Blue Pool Road, Happy Valley, Hong Kong)
- Tin Hau Temple 天后廟 (No.9, Blue Pool Road, Happy Valley, Hong Kong)
- No. 11, 15 & 17 Yuk Sau Street (毓秀街 11 號 + 毓秀街 15 號 + 毓秀街 17 號)
- No.54 Village Road (山村道 54 號)
- Po Kok Primary School 寶覺小學 + Tung Lin Kok Yuen 東蓮覺苑 (No. 11 & 15 Shan Kwong Road)
- Jewish Cemetery 猶太墳場 (No. 13 Shan Kwong Road)
- Happy Valley Tram Terminus 跑馬地電車總站 (Wong Nai Chung Road)
- Hong Kong Sanatorium and Hospital 養和醫院 (2 Village Road, Happy Valley, Hong Kong)
- Hindu Temple 印度廟 (No. 1B Wong Nai Chung Road)
- Parsee Cemetery 波斯墳場 (Wong Nai Chung Road)
- Hong Kong Cemetery 香港墳場 (Wong Nai Chung Road)
- St. Michael's Catholic Cemetery 聖彌額爾天主教墳場 (Wong Nai Chung Road)
- Muslim Cemetery 回教墳場 (Inland Lot No. 288, Wong Nai Chung Road)
- Original Site of the Liaison Office of the Central People's Government in the Hong Kong Administrative Region 新華社香港分社原址 (No. 387-397



Queens Road East, Wanchai, Cosmopolitan Hotel today)

- Sikh Temple 錫克教廟 (No. 371 Queen's Road East)
- Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum 香港賽馬會跑馬地馬場及賽馬博物館 (Wong Nai Chung Road)

3.4 The Statement of Significance of the Heritage Sites

The proposed Happy Valley Heritage Trail contains 12 Graded Historic Buildings and 7 different religions of architectures including Catholicism, Buddhism, Judaism, Hinduism, Parseeism, Islamism and Taoism.



(FIGURE 3.4 A vertical view of Happy Valley
[Image from the online reference resources])

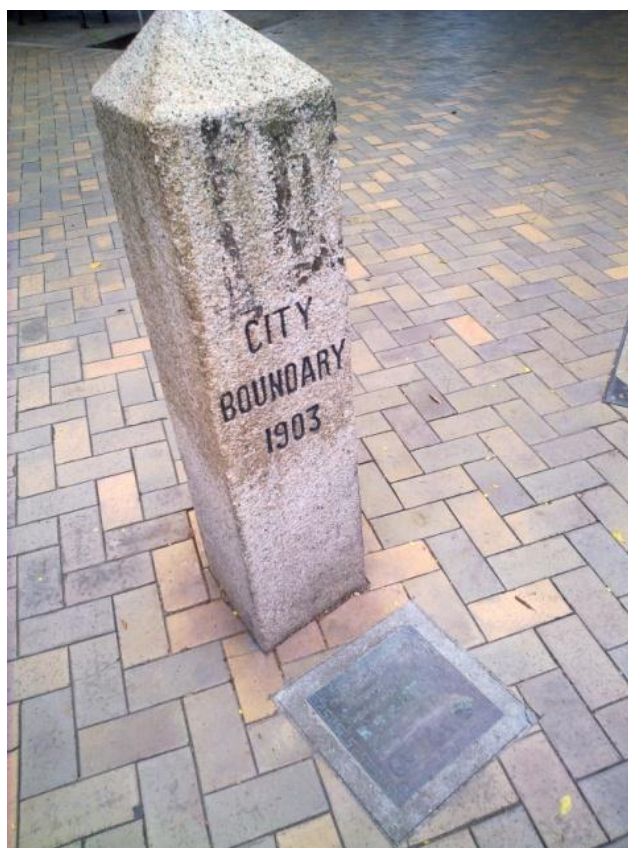
3.4.1 St. Margaret's Church



(FIGURE 3.4.1 St. Margaret's Church)

St Margaret Church is a Grade 1 Historic Catholic church which tells the development history of Catholicism in Hong Kong. It is also a popular place for holding marriage.

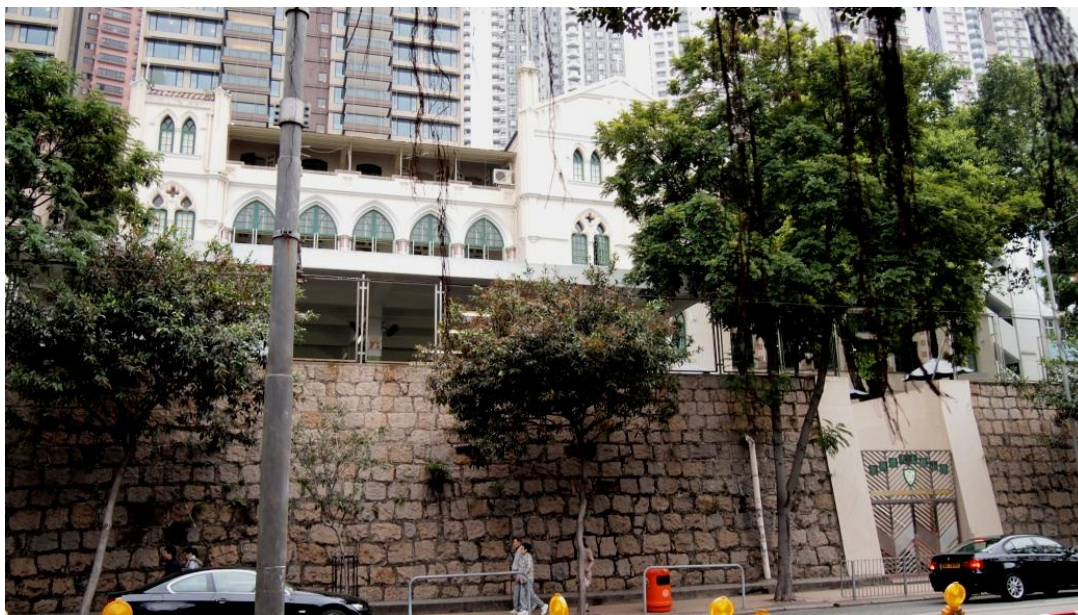
3.4.2 City Boundary Marker



(FIGURE 3.4.2 City Boundary Marker)

City Boundary Marker is a stone pillar for marking the boundary of the City of Victoria during the colonial period which witnesses the city development of Hong Kong under British governance.

3.4.3 St. Paul's Primary Catholic School



(FIGURE 3.4.3 St. Paul's Primary Catholic School)

St. Paul's Primary Catholic School is Grade II Historic Buildings, witnesses the effort of St Paul de Chartre to the development of church school in Hong Kong.

3.4.4 Tam Kung Temple and Tin Hau Temple



(FIGURE 3.4.4 Tam Kung Temple and Tin Hau Temple)
[Image from the online reference resources])

The existing Tam Kung Temple was built in 1901. Tam Kung was generally believed to be a Taoist god of sea fares. In the past, people worship Tam Kung for constant watch and protection over their safety.

3.4.5 No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road



(FIGURE 3.4.5 No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road)

No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road are some kind of Western-style houses which reveals the life-style of middle- class in 1920s and the process of urbanization in Happy Valley.

3.4.6 Po Kok Primary School & Tung Lin Kok Yuen



(FIGURE 3.4.6 Po Kok Primary School & Tung Lin Kok Yuen)

Tung Lin Kok Yuen is a Chinese Renaissance Architectural Style temple featured with the combined decoration style of East and West. Its establishment is contributed by Sir Robert Hotung and his Cheung Ching Yung.

3.4.7 Jewish Cemetery



(FIGURE 3.4.7 Jewish Cemetery)

Jewish Cemetery was surrounded by Buddhist Tung Lin Kok Yuen and Po Kok Primary School without any conflict since the early 19th century, reflects the cultural harmony and diversity of Hong Kong

3.4.8 The Happy Valley Tram Terminus



(FIGURE 3.4.8 The Happy Valley Tram Terminus
[Image from the online reference resources])

Happy Valley Tram Terminus is the first generation station in the tram system with rich historical value. Tram is important transportation to residents of Happy Valley due to the lack of MTR rail.

3.4.9 The Hong Kong Sanatorium and Hospital



(FIGURE 3.4.9 The Hong Kong Sanatorium and Hospital
[Image from the online reference resources])

Hong Kong Sanatorium and Hospital is one of the most famous and historic private hospital in Hong Kong. The only hospital specially employed Chinese doctors and served Chinese patients in the past.

3.4.10 Hindu Temple



(FIGURE 3.4.10 Hindu Temple)

The Hindu Temple in Happy Valley is the only existing Hindu Temple still in use in Hong Kong. The temple is a significant place for Hindus gathering, wedding and festival ceremony.

3.4.11 Parsee Cemetery



(FIGURE 3.4.11 Parsee Cemetery)

The Parsee Cemetery in Happy Valley is the Hong Kong's unique Parseeism cemetery, built in 1852. Some notables like Sir Hormusjee Naorojee Mody and the Ruttonjee family are buried in this cemetery.

3.4.12 Hong Kong Cemetery



(FIGURE 3.4.12 The Hong Kong Cemetery)

Hong Kong Cemetery is commonly called “Red Hair Cemetery” which was established in 1845, the oldest cemetery in Hong Kong. A lot of significant historical figures buried in the Cemetery, such as Yang Quyun,

3.4.13 St. Michael's Catholic Cemetery



(FIGURE 3.4.13 St. Michael's Catholic Cemetery)

St. Michael's Catholic Cemetery is the Hong Kong's oldest Catholic Cemetery famous with a lot of angel statuary of tomb and the couplet carved at gateway to tell people cherish life and put aside persistence on the shortness of life.

3.4.14 Muslim Cemetery



(FIGURE 3.4.14 Muslim Cemetery)

The Muslim Cemetery in Happy Valley is the oldest Muslim cemetery in Hong Kong which opened since the early 19th century. The cemetery purely presents the characteristics of Islamic funeral that without any photo and offering for worshipping.

3.4.15 Original Site of the Liaison Office of the Central People's Government in the Hong Kong Administrative Region



(FIGURE 3.4.15 Original Site of the Liaison Office of the Central People's Government in the Hong Kong Administrative Region
[Image from the online reference resources])

The office formerly known as Xinhua News Agency was a significant political symbolic place in Hong Kong before the handover. It used to be the supposed via point or terminal point of protests for its relation with China.

3.4.16 Khalsa Diwan Sikh Temple Hong Kong



(FIGURE 3.4.16 Khalsa Diwan Sikh Temple Hong Kong)

The Khalsa Diwan Sikh Temple is the only Sikhism temple in Hong Kong constructed in 1901. There are religious activities and voluntary services organized for public in temple regularly.

3.4.17 The Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum



(FIGURE 3.4.17 The Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum
[Image from the online reference resources])

Since the Britain introduced horse racing into Hong Kong in 1841, Happy Valley became the chosen location for the first racecourse in Hong Kong. Today, Happy Valley Racecourse has more than 150 years long history.

3.5 The Map and the Route of the Proposed Happy Valley Heritage Trail



3.6 Heritage Interpretation

We believe that a proper heritage interpretation is able to connect the emotion of the heritage and visitors. For visitors, good heritage interpretation can educate visitors, enhance visitor experience and provide entertainment to visitors. For the society, proper heritage interpretation is able to arouse the public interests and respect of cultural heritage and distribute to heritage conservation.

3.6.1 Defining Heritage Interpretation

The Happy Valley Heritage Trail has been given an interpretation to visitors, which is “Seng Lou Beng Sei” in Happy Valley. There are mainly five tools for interpretation in heritage trails, which are:

- I. Setting up a visitor center;
- II. Installing information boards for each sites;
- III. Distribution of brochures;
- IV. Providing guided tour; and
- V. The adoption of common used technology

3.6.2 Visitor center

Visitor center can enrich the interpretation of heritage trail. Diputació de Barcelona supported the importance of visitor center in heritage interpretation:

“Heritage Interpretation Centres are specially created facilities for evaluation of the cultural and/or natural heritage of a given area and its transformation into an educational, cultural or tourism product.” (Heritage Interpretation Center, 2006)

Obviously, visitor center is not only a place for visitors asking helps or taking rest, but also a place to interpret heritage trail as an educational and cultural product. Dr. Lee Ho-yin believes that visitor center is indispensable in setting up a heritage trail and playing a role to link up the theme of the trail. It also can provide further information to visitors. (Appendix C)

We believe that establishing a visitor center is able to link up all the sites of the Happy Valley Heritage Trail with the theme “Seng Lou Beng Sei”. The purpose of visitor center is providing the understanding of cultural value in Happy Valley district to visitors. The center is including:

- I. Guided tours;
- II. Permanent seminars;
- III. Archives;
- IV. Permanent and temporary exhibitions; and
- V. Multimedia and interactive educational center



We understand that the establishment of the visitor center may be restricted by problems of funding and places. It is probable that the visitor center will not be ready while the Happy Valley Heritage Trail open. We have two solutions:

- The Happy Valley Heritage Trail must not open upon finishing the establishment of the visitor center; or
- The Happy Valley Heritage Trail will open even if the visitor center has not been finished yet. The establishment of the visitor center would be discussed in the following time.

We believe that the second one is more preferable because the visitor center will soon follow if the heritage trail once gets launch. The opening of the Happy Valley Heritage Trail will draw the attention from our society. When the government, non-governmental organizations or private organizations concern about the imperfectness of the Happy Valley Heritage Trail; the problems of establishment would be easier to deal with. On the other hand, visitor center is not the only tool for interpretation. Visitors would have other choices, such as information boards, brochures, guided tours and smart phone instead.

3.6.3 Information boards

Information boards would be proposed to install on each site. In the other word, there are 19 information boards on the Happy Valley Heritage Trail. Information board can provide information of sites, the map of the trail and the emergence hot line; for enhancing the visitor experience, we are proposing to apply technological or interactive elements on information boards, such as Quick Response code (QR code).

There are the typical simples of information board. We would invite specialized company to design information boards for the Happy Valley Heritage Trail:



Left: FIGURE 3.6.3.1 Battle of Edgehill Information board, Castle Inn, Edgehill

Right: FIGURE 3.6.3.2 Tai Tam Waterworks Heritage Trail Information Board,

Hong Kong

We are concerning the problem of installing information boards near private buildings or on private lands. In the interview with Mr Chan Tin Kuen, he pointed out that the installing information boards in the Happy Valley district would become a problem because local resident or the owners of private properties would oppose the installation. We concern the problem and think that we have to understand the needs of the local community through inquiry and discussion. As a statutory body, Wan Chai District Council is able and responsible to promote and support cultural activities in Wan Chai district. We believe that communication can solve the problem.

3.6.4 Brochures

Brochure is a popular tool for interpretation in visiting heritage trail, which is able to provide information and portable for visitors to read in the duration of their trip. It is also a very important tool in unguided trip. These are the reasons why the majority of interviewees in our survey selected brochures to access information during visiting heritage trails. Also, visitors can browse through brochures throughout the duration of their walk and can opt to take them home for further study.

We believe that designing two versions of brochures, a simple one and normal one, respectively for children and adult is able to convey an effective interpretation. Family is our target audience. Grandparent would teach the history or share their stories to their grandchildren during the trip. A brochure with simple text and colorful pictures is effective for grandparent sharing with their grandchildren.

Brochure also is a good educational material for teachers and parents to teach their students and children. We believe that teachers' and parents' participation in designing brochures is important because they are the potential users of the brochures. We would share opinions with teachers and parents for designing more amiable and suitable brochures.

Specifically, the proposed brochure for the Happy Valley Heritage Trail includes:

- Introduction of the trail;
- Information of all sites;



- Map; and
- Information hotline

Brochures would be distributed to visitors for free in Hong Kong Discovery Center,
Hong Kong Tourist Association, neighboring shops, hotels and restaurants.

3.6.5 Guided Tour

We believe that a guided tour is able to enhance the visitor experience, which plays a role to interpret the heritage trail to visitors. Tour guides are trained and able to provide the most accurate and professional information. More importantly, tourist guides can interact with visitors, such as answering questions for visitors or playing games with young visitors. It gives an extraordinary experience to visitors.

AMO is able to provide qualified tour guides. Mr. Chan Tin-kuen thinks that the training of tour guides is very important. Good tour guides is able to deliver professional knowledge to visitors. We are proposing to invite AMO providing tour guides for the Happy Valley Heritage Trail. AMO's "Friend of Heritage" has a well-developed guided tour system. They have a training program for training qualified tour guides. We believe that AMO can provide qualified and responsible guided tours for Happy Valley Heritage Trail. In addition, we suggest that tour guides use emerging technologies to enhance visitor experience, such as iPad for playing videos or showing pictures.

We also comprehend the different needs of visitors in guided and unguided tour. For example, some visitors expect to visit the whole trail with guided tour but some of them hope to join the tours partly. For the reason, we are proposing to divide the tour in two parts:

- Part 1 (St. Margaret's Church, City Boundary Marker, St. Paul's Primary Catholic School, Tam Kung Temple, Tin Hau Temple, No. 11, 15 & 17 Yuk

Sau Street, No.54 Village Road, Po Kok Primary School and Tung Lin Kok
Yuen and Jewish Cemetery)

- Part 2 (Happy Valley Tram Terminus, Hong Kong Sanatorium and Hospital, Hindu Temple, Parsee Cemetery, Hong Kong Cemetery, St. Michael's Catholic Cemetery, Muslim Cemetery, Original Site of the Liaison Office of the Central People's Government in the Hong Kong Administrative Region, Sikh Temple, Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum)

Guided tour Part 1 would start in the morning and part 2 would start afternoon. It is fixable for visitors choosing to join whether two or one guided tours. At the same time, visitors are able to adjust their break time in the duration of the tour. We believe that the friendly arrangement of guided tour is able to satisfy the needs of visitors, who prefer guided tour, unguided tour or half guided tour.

3.6.6 The Adoption of Common Used Technology

We believe that smart phone is an operative tool in interpretation to increase the public interests in local heritage. Smart phone apps gradually become one of the mainstream mediums in heritage interpretation, for example the Apps of Heritage in Kam Tin. Smart phone app can provide information and interact with audience to enhance the visitor experience. In addition, we believe that developing smart phone apps for the trail can attract young generation to try to visit the Happy Valley Heritage Trail.

We prefer inviting universities or other educational associations to develop smart phone apps for the Happy Valley Heritage Trail. There are many apps development companies in the market. We think that the apps for heritage trail are different from the norms because it involves different kinds of cultural sectors. Universities and educational associations, such as Creative Media Center of City University of Hong Kong, have a large database in cultural knowledge for developing the app for heritage trail.

We proposed to design smart phone apps for the Happy Valley Heritage Trail, which includes:

- The introduction of Happy Valley and 19 sites with texts;
- The route and map of Happy Valley Heritage Trail;
- QR codes scanner;
- Audios;

- Photos;
- Video; and
- Augmented reality system

The smart phone apps can provide unguided tour for visitors. Thanks to GPS technology, visitors are easy to identify their location on the trail with smart phones. Visitor can also design and arrange own journey with Google Map. We believe that smart phone and smart phone apps would become an important role in unguided tour. Coordinating with the various functions of smart phone apps, such as audio, visitors would have fun and be educated in the Happy Valley Heritage Trail.



(FIGURE 3.6.6 The sample of smartphone app for heritage trail)

3.7 Marketing Strategies

3.7.1 Target Audience

In order to heighten the public interest and respect for local heritage in the Happy Valley district, we are specifically targeting members of the Happy Valley community living in the area:

- Teachers and students;
- Young couples; and
- Family.

Teachers and students are interested in educational field trips. The Happy Valley Heritage Trail is a novelty for students to learn outside the school; teachers also regard the Trail as a good educational material for their students. Young couples would look for a different dating experience in the Happy Valley Heritage Trail. Families hope to bond over heritage; elders would be happy to share their personal experience to young generation; the Happy Valley Heritage Trail provides an opportunity for them telling stories.

3.7.2 Promotion

According to our survey, the general public mostly obtains information regarding heritage trails through educational institutions and traditional media such as television and newspapers. Therefore, we intend to focus on these particular mediums when marketing and advertising our proposed heritage trail.

3.8 Management

3.8.1 Maintenance of the Sites

In this current age of social media platforms, many government departments are adding a social media value to marketing campaigns, providing an interactive way to connect with the audience – discerning their likes, dislikes, and interests. With Internet being the third source of knowledge from our survey, we would also like to make use of new emerging media such as advertising Apps, Facebook, Twitter and QR codes to market the trail. This not only facilitates interaction between the coordinators and visitors, but ups marketing to a higher level by encouraging user generated content, developing an educational and stimulating marketing plan geared towards the local public.

The maintenance of historic sites and monuments need to be concerned because historic sites and monuments are important in interpretation and show the CDE of Happy Valley district. We are going to take the opinions of the government in protecting historic buildings for reference.

There are four types of historic buildings and monuments included in the sites on the proposed Happy Valley Heritage Trail, which are:

I. Publically owned graded buildings:

- E.g. Hong Kong Cemetery

II. Privately owned graded buildings:

- E.g. St. Margaret's Church, Hindu Temple

III. Publically owned non-graded buildings:

- E.g. City Boundary Marker

IV. Privately owned non-graded buildings:

- E.g. No. 54 Village Road, Happy Valley Tram Terminus

The government-owned historic buildings would get funding and approval for maintenance and preservation under the legislation. We think that the problem of maintenance of privately owned historic buildings is rather hard. However, private owner may not be willing to pay for the huge amount of preservation cost.

The government is providing financial assistance for graded buildings. There are 6 graded buildings on the proposed trail. Although they are not under the legal protection, the government provides the Financial Assistance for Maintenance Scheme for the private owners for preservation. The successful application of the scheme would be granted up to HKD 1 million. It enables to do the maintenance works for graded buildings. We would introduce the scheme to private owners of historic buildings and assist the application.

We suggest revitalization and charity funds for the preservation of the non-graded historic buildings. Privately non-graded historic buildings are lacking of financial supports because the Financial Assistance for Maintenance Scheme does not cover the non-graded buildings. No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road are

potentially revitalized. After that, they will procure money with their own means to begin restoration. Furthermore, we would seek for the charity funds for non-graded historic buildings, such as Tam Kung Temple and Tin Hau Temple. There is diversity of charity funds focus on cultural preservation, such as Hong Kong Jockey Club Charities Trust and Hotung Charities Trust. We can provide information and suggestions to charities to fund non-graded historic buildings owners for preservation.

We concern about the owner's approval in the maintenance. It is not a potential problem for government-owned buildings. For privately owned buildings, we can quote the guideline of graded buildings to recommend owners to do the preservation.

3.8.2 Evaluation

Evaluation is a crucial management process of carefully collecting information and feedback from visitors and the public about the heritage trail, in order to make necessary decisions about identifying measures to assess progress toward achieving results sustainably. We suggest the following measures to conduct evaluation of our proposed heritage trail:

I. On-site Questionnaire Survey:

We propose to conduct onsite questionnaire surveys after every guided tour. It is to distribute a set of printed questionnaire about visitor experience to every visitor who joined the guided tour and ask them return before leaving.

II. Setting up Suggestions Boxes:

Suggestions boxes are proposed to be set up in the visitors' centre in order to collect feedback forms from the visitors and the public about the heritage trail.

III. Making Use of Social Network:

Permanent social networking pages such as Facebook, Twitter, Google+ and Sina Weibo are proposed to be established in order to offer a platform for communication and interaction between the committee of the proposed heritage trail and the public. Visitors can also leave their comments and share opinions with friends about the trail easily online.

IV. Establishing Online Suggestion Area:



Suggestion area is proposed to be set up in the official page in order to collect the opinions of online user and the public.

V. Focus Group Questionnaire:

Focus group should be set up regularly. It is proposed that members of the group can be chosen from the visitors who join guided tours. We suggest having a brief understanding of the visitors' background at the same time while their registration or booking, so as to target equivalent visitors to put them into focus group. Focus group questionnaire will then be conducted about their opinions about the theme setting, interpretation, management, development and promotion of the trail.

VI. Symposium:

It is proposed to hold public symposiums in order to offer a platform for direct and face-to-face communication and interaction between the committee of the proposed heritage trail and the public.

CHAPTER 4

BUDGET PLAN

We are considering the different kinds of costs in setting up a heritage trail in Happy Valley. It is inevitable to involve money when setting up a new heritage trail. Based on the interview, we found out that the cost of setting up a heritage trail mainly includes installing information boards, designing brochures, maintenance and promotion.

Heritage Trails in Hong Kong are mainly funded by the Development Bureau, Leisure and Cultural Services Department, District Council; and private funding, such as Hong Kong Jockey Club Charity Fund. We believe funding for the establishment of the Happy Valley Heritage Trail is easy to obtain.

We rather concern who would provide services in setting up the Trail. The costs assessment is difficult and complicated; therefore we suggest the open tendering system to determine services providers. The Hong Kong government uses resorting to the open tendering system because it effectively avoids corruption. In addition, open tendering makes more choices in selecting contractors to maximize productivity and minimize the cost of projects. Hong Kong Independent Commission Against Corruption (ICAC) suggested a procedure in procurement of services:

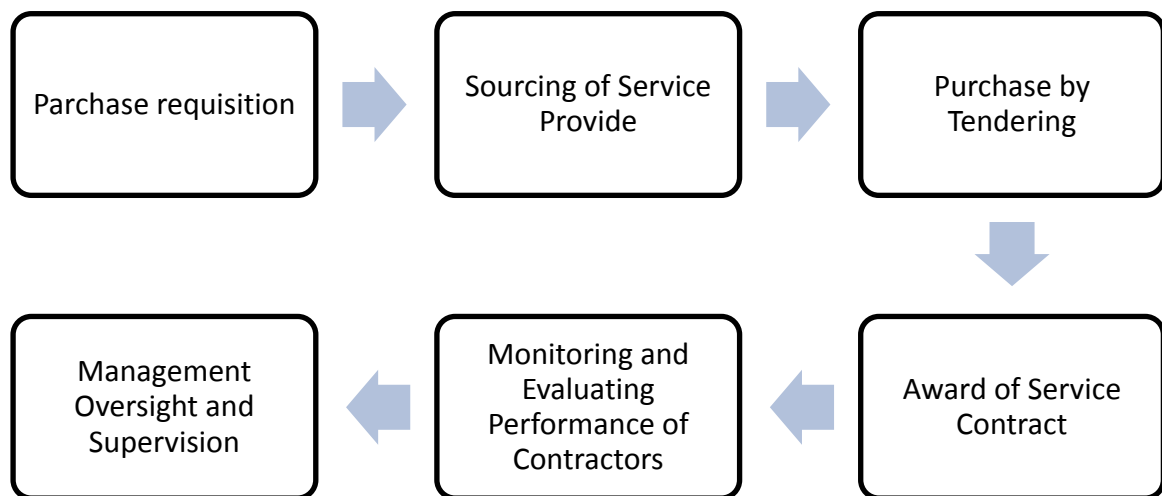


FIGURE 4 Process of tendering system)
(Corruption Prevention Department , 2010)

According to the procedure in procurement of services, we have to requisite the fund provider the purchases. Then, it is indicating the rage of services and searching for different service providers. The fund provider can refer to their experience in setting up heritage trails to list the service providers, who had participated in previous procurement. Later, it is designing a clear and detail tender invitation document with contract for inviting service providers. It is important to ensure the reasonable number of competitors to avoid corruption problems.

There are two kinds of expenses in setting up the Happy Valley Heritage Trail:

4.1 Construction

Construction is a one-time cost. Engineering contactors would be invited. The contract would include:

- 19 information boards with installation
- Road signs for the trail
- Installing of wifi
- Road signs for the trail

4.2 Marketing

Marketing is a one-time cost or recurring cost for promotion and public programs.

Marketing and advertising company would be invited.

One-time cost would include:

- Designing the information boards
- Designing the official website of Happy Valley Heritage Trail
- Designing smartphones applications for the trail
- Taking photos and Recording videos for promoting the trail

Recurring cost:

- Maintenance and technical update for website
- Maintenance and technical update for applications

4.3 Staffing

Staffing is a recurring cost, such as hiring security guards, staff and cleaner in information center. We would invite Security Company and human resource company to tender for hiring security guards, fulltime or part-time staff, volunteer, supervisor and maintenance staff for the visitor center. Some of the government departments can provide cleaners for the whole Happy Valley Heritage Trail, such as Food and Environmental Hygiene Department and Hong Kong Police Force.

CHAPTER 5

CONCLUSION

Heritage conservation is an important project to all mankind, which needs our lifelong devotion to participate in, in order to ensure the inheritance of human history and cultural heritage. Having reviewed the previous measures of conducting heritage conservation in Hong Kong, we discovered that there is still much more room to progress. The Hong Kong government has made the right move towards proper direction to conduct local heritage conservation; the standard of corresponding cultural establishment should be made in response to the remarkable step. We sincerely propose the Happy Valley Themed Heritage Trail, with the hope of contributing to local heritage education, one of the main components of heritage conservation. We believe that our proposal is practical, affordable and meaningful to our local cultural heritage and cultural development. Therefore, we have proposed our ideas and concepts to Wan Chai District Council, with the hope of realizing the project. Of course, whether the proposal is adopted or not is based on the priorities of government policies; we have tried our best to conceive and present our ideas though. We understand that more research and studies should be done, but we believe that we have made an initial step to set the standard and example of corresponding cultural facility to heritage conservation in new era. We look forward to receive further instructions and comments to make the project more refined and achievable. Finally, we also look forward to the setting up of the West Kowloon Cultural District and the proposed Cultural Bureau, which will be significant to cultural development of Hong Kong.

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ESTABLISHING THE THEMED HERITAGE TRAIL
THE HAPPY VALLEY HERITAGE TRAIL:
SENG LOU BENG SEI IN HAPPY VALLEY

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APPENDIX A SURVEY DATA ANALYSIS

A1 Summary of Survey Data

The Name of the Survey:

- Survey of Hong Kong people's views, understanding and attitudes to heritage trail and historic buildings in Happy Valley

Purpose of the Survey:

- The Survey helps us to understand the views, understanding and attitude of Hong Kong people in heritage trail and historic buildings in Happy Valley. Subsequently, we can make use of the designed questionnaire to consolidate our proposal in setting up a heritage trail in Happy Valley.

The Brief of the Survey

- Date of the Survey
 - i. From 24 March 2012 to 10 April 2012
- Method of the Survey
 - i. Internet Survey
(<https://docs.google.com/spreadsheet/viewform?formkey=dHdLdnZ6aFBzYXFHZk9WajVackJ4MXc6MQ#gid=0>)
- Valid Simple
 - i. 133 completed questionnaires
- The design of the questionnaire



- i. The questionnaire set for understanding the views, understanding and attitude of Hong Kong people in heritage trail and historic buildings in Happy Valley including the concept of heritage trail in Hong Kong, experience of heritage trail visitor, the impression of Happy Valley and the expectation of Happy Valley Heritage Trail in yes-no questions and multiple choices. All interviewees are anonymous.

A2 The Result of the Survey

Q1. Which following age group are you in?

- Age group 18-22 and 23-32 are the major in this survey and occupy 53% and 35%.

12 or below	2	2%
13-17	3	2%
18-22	70	53%
23-32	46	35%
33-42	4	3%
43-52	6	5%
53-62	1	0%
63 or above	0	0%
Total	132	100%

Q2. What is your gender?

- Male is major in this survey and made up 52%.

Male	69	52%
Female	63	48%
Total	132	100%

Q3. What is your education background?

- Bachelor Degree is the majority in this survey in this survey, making up 67% of total response. High school and sub-degree program are second majority and making up 14% and 11% of total response respectively.

Primary School	0	0%
Secondary School	2	2%
High School	18	14%
University-Preparatory School	9	7%
Sub-Degree Program	14	11%
Bachelor Degree	88	67%
Master	1	1%
Doctor or Above	0	0%
Total	132	100%

Q4. Did you know that there are heritage trails in Hong Kong?

- 64% interviewees know there are heritage trails in Hong Kong. 14% interviewees are not. 22% interviewees have no comment in this question.

Yes	85	64%
No	18	14%
No comment	30	22%

Total	133	100%
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Q5. (Corresponding to Q4) How did you know about heritage trails in Hong Kong? (You can choose more than one answer)

- The majority of interviewees knew about heritage trails in Hong Kong at schools, from television, on Internet and from newspaper, making up 20%, 18%, 17% and 15% of total response respectively. Only 2% selected radio as one of source to know about heritage trails in Hong Kong.

School	62	20%
Books	32	10%
Newspaper	49	15%
Magazine/ Weekly/ Monthly Periodicals	22	8%
Television	59	18%
Radio	7	2%
Internet	55	17%
Friends/ Colleagues	28	9%
Other	4	1%
Total	318	100%

Q6. Have you ever visited heritage trails in Hong Kong?

- Half of interviewees have visited heritage trails in Hong Kong and half have not.

Yes	66	50%
No	66	50%
Total	132	100%

Q7. (Corresponding to Q6) If yes, how often do you visit heritage trails?

- 69 interviewees answer this question. The majority of interviewees are not regularly visit heritage trails, making up 77% of total response. 12% interviewees would visit heritage trail once in every six months.

Once Every Week	0	0%
Once Every Month	3	4%
Once Every Six Month	8	12%
Once Every Year	5	7%
Not Regular	53	77%
Total	69	100%

Q8. (Corresponding to Q6) According to your personal experience of visiting heritage trails in Hong Kong, how far do you agree you have learnt something new from the visits?

- 66 interviewees answer this question. The majority of interviewees agree that they have learnt something new form the visits, making

up 75% of total response. 14% interviewees have no comment in this question.

Totally Disagree	1	2%
Disagree	2	3%
No Comment	9	14%
Agree	50	75%
Totally Agree	4	6%
Total	66	100%

Q9. (Corresponding to Q6) What usual media did you use to access information when you were visiting heritage trails?

- Interviewees can choose more than one answer. The majority of interviewees selected brochures and brochures to access information when they were visiting heritage trails, making up 26% and 23% of total response respectively. Least interviewees selected books as the main source and got information by themselves.

Internet	27	18%
Brochures	38	26%
Docent Service	30	20%
Books	10	7%
Information Boards	33	23%
None/By Yourself	7	5%

Other	1	1%
Total	146	100%

Q.10 How do you feel about heritage trails in Hong Kong? (You can choose more than one answer)

- Interviewees can choose more than one answer. The majority of interviewees felt heritage trails in Hong Kong educational, making up 34% of total response. 19% and 18% selected for the tourists and interesting. Only 1% and 2% interviewees thought that visiting heritage trail is wasting time and damaging the heritage sites.

Boring	30	10%
Educational	99	34%
Inspiration	31	11%
Entertaining	11	4%
Wasting Time	3	1%
For the Tourists	56	19%
Interesting	54	18%
Damaging the Heritage Sites	7	2%
Other	4	1%
Total	295	100%

Q11. Which factor(s) of heritage trails in Hong Kong draw your attention/ attract you to visit? (You can choose more than one answer)

- Interviewees can choose more than one answer. A majority of interviewees visited heritage trails in Hong Kong because of historic buildings and monuments and scenery, making up 24% and 23% of the total response respectively. Some of them were visiting for knowledge, exercising and collective memory.

Historic Buildings and Monuments	98	24%
Rich Knowledge	49	12%
Scenery	95	23%
Collective Memories	71	17%
Hiking/Exercising	47	11%
Hearing Stories form Others	52	13%
Other	0	0%
Total	412	100%

Q12. Which of the following(s) is/are the values of heritage trails in Hong Kong? (You can choose more than one answer)

- Interviewees can choose more than one answer. The majority of the values of heritage trails interviewees selected are heritage conservation, historic value and education, making up 24%, 23% and 20% of total response respectively. Only 5% selected for improving public health.

Tourism Attractions	74	17%
Heritage Conservation	105	24%
Historic Value	101	23%
Education	86	20%
Research	48	11%
For Improving Public Health	20	5%
Other	1	0%
Total	435	100%

Q13. Which kind(s) of media do you prefer to access information/ receive help when you visit heritage trail? (You can choose more than one answer)

- Brochures, docent services, Internet and smartphone Apps are the majority preferred to access information/ receive help when they visit heritage trail, making up 19%, 19%, 18% and 17% of total response respectively. Least interviewees would prefer books, magazine and information boards.

Internet	73	18%
Brochures	75	19%
Docent Services	77	19%

Books	26	7%
Magazine/Weekly/Monthly Periodicals	26	7%
Smartphone Apps	66	17%
QR Code	22	6%
Information Boards	28	7%
Other	2	0%
Total	395	100%

Q14. How do you feel about Happy Valley district? (You can choose more than one answer)

- Interviewees can choose more than one answer. Horse racing and residential area of rich people/celebrities is the majority in feeling about Happy Valley district, making up 35% and 35% of total response. Very least interviewee thought that there are many temples in Happy Valley.

Horse Racing	101	35%
Residential Area of Rich People/Celebrities	102	35%
Many Cemeteries	19	7%
Many Temples	3	1%
Many Historic	15	5%

Buildings		
Happy Valley Athletic Association	10	3%
Tourist Attraction	11	4%
Nothing Special	15	5%
No Comment	5	2%
Other	7	3%
Total	288	100%

Q15. Did you know that there are over 10 graded historic building sites by the Antiquities and Monuments Office in Happy Valley District?

- 89% interviewees do not know there are over 10 graded historic building sites by the Antiquities and Monuments Office in Happy Valley District.

Yes	12	11%
No	119	89%
Total	133	100%

Q.16 (Corresponding to Q15) How did you know anything about historic buildings in Happy Valley district? (You can choose more than one answer)

- Interviewees can choose more than one answer. Internet and school are the majority to know something historic building in Happy Valley district, making up 25% and 20% of total response.

Schools	9	20%
Books	6	13%
Newspapers	4	9%
Magazine/Weekly/Monthly Periodicals	2	5%
Televisions	6	13%
Radio	0	0%
Internet	11	25%
Friends/Colleagues	6	13%
Other	1	2%
Total	45	100%

Q17. Did you know the following religious architecture/ site(s) is/are located at Happy Valley district? (You can choose more than one answer)

- Interviewees can choose more than one answer. The majority is Hong Kong Cemetery, making up 30% of total response. St. Margaret's Church and St. Michael's Catholic Cemetery are the second and the third, making up 13% and 10% of total response. Parsee Cemetery is least, making up 2%.

St. Margaret's Church	33	13%
Tung Lin Kok Yuen	16	6%
Jewish Cemetery	20	8%

Hindu Temple	17	7%
Parsee Cemetery	6	2%
Hong Kong Cemetery	77	30%
St. Michael's Catholic Cemetery	25	10%
Muslim Cemetery	14	7%
Sikh Temple	23	9%
Other	21	8%
Total	252	100%

Q18. To what extent do you agree that Happy Valley District represents the cultural uniqueness (cultural diversity) of Hong Kong?

- 55% interviewees are no comment in this question. 25% disagree or totally disagree and 21% agree and totally agree. That Happy Valley District represents the cultural uniqueness (cultural diversity) of Hong Kong.

Totally Disagree	6	5%
Disagree	27	20%
No Comment	73	55%
Agree	25	19%
Totally Agree	2	2%
Total	133	100%

Q19. Would you support the idea to set up a new heritage trail in Happy Valley District?

- 50% interviewees are no comment in this question. 33% and 13% interviewees support and totally support the idea to set up a new heritage trail in Happy Valley District.

Totally Not Support	1	1%
Not Support	5	4%
No Comment	66	50%
Support	44	33%
Totally Support	17	13%
Total	133	100%

Q20. To what extent, are you interested in going to the visit, if a two-hour-length new heritage trail, which comprises historic buildings, traditional restaurants, temples and cemeteries, is set up in Happy Valley?

- 52% are interested, but not a must to visit a new heritage trail in Happy Valley. 29% interviewees will visit. Only 4% interviewees would not visit.

Not Going to Visit	5	4%
Not Interested	14	11%
No Comment	6	5%
Interested, But Not a	69	52%

Must to Visit		
Will Visit	38	29%
Total	132	100%

A3 Brief Conclusion of the Survey

According to the result of the survey, many people know there are heritage trails in Hong Kong but some of them never visit any heritage trails. Also, most of them agree that heritage trail is educational.

The survey shows that people have less understanding about Happy Valley. They think that Happy Valley is a place of horse racing activities and residential area of rich people. Survey also shows that people have very less understanding about religious architectures or sites in Happy Valley. Interviewees are interested in the idea of setting up a new heritage trail in Happy Valley.

It is potential to set up a new heritage trail about diversity of religions in Happy Valley.

APPENDIX B QUESTIONNAIRE QUESTIONS

香港人對文物徑及跑馬地歷史建築的看法、認識及取態問卷調查

您好，我們是香港城市大學文化及文化產業管理的三年級生，現正進行一份有關香港文物徑及跑馬地歷史建築的畢業專題研習，並冀以問卷的結果研究於跑馬地地區設立文物徑的可行性。

希望您能抽空，幫忙完成這份長約一、兩分鐘的問卷，萬分感謝！

Hi, this questionnaire is from a group of final year students, who are studying the major Cultural and Heritage Management from the City University of Hong Kong, for the final year project about the study of local heritage trails and historic buildings in Happy Valley district. According to the result, we would also like to investigate the possibility of setting up a new heritage trail at the district.

We genuinely hope that you may spare us some time to finish this questionnaire, thank you very much.

* Required

1. 請問您屬於以下哪個年齡層？ *

1. Which following age group are you in?

- ☐ 12或以下 or below
- ☐ 13-17
- ☐ 18-22
- ☐ 23-32
- ☐ 33-42
- ☐ 43-52
- ☐ 53-62
- ☐ 63或以上 or above

2. 您的性別是？ *

2. What is your gender?

- ☐ 男性 Male
- ☐ 女性 Female

3. 請問您的教育程度是甚麼？ *

3. What is your education background?

- ☐ 小學 Primary School
- ☐ 初中 Secondary School
- ☐ 高中 High School
- ☐ 預科 University-Preparatory School
- ☐ 專上非學士生 Sub-Degree Programme
- ☐ 專上學士生 Bachelor Degree
- ☐ 碩士 Master
- ☐ 博士或以上 Doctor (Ph.D) or above

第一部分 Part 1: 香港文物徑 Local Heritage Trails

在第一部分，我們希望了解您對香港文物徑的看法、認識及取態。

In part 1, we would like to know how you look at, know about and think about local heritage trails.

4. 您知道香港有文物徑嗎？ *

4. Did you know that there are heritage trails in Hong Kong?

- ☐ 知道 Yes (繼續至問題5 Continue to Q5)
- ☐ 不知道 No (請跳過問題5 Please skip Q5)

5. (承問題4) 請問您是怎樣得悉香港的文物徑？ (多選題)

5. (Corresponding to Q4) How did you know about heritage trails in Hong Kong? (You can choose more than one answer)

- ☐ 學校 Schools
- ☐ 書本 Books
- ☐ 報紙 Newspaper
- ☐ 雜誌/週刊/月刊 Magazine/ Weekly/ Monthly Periodicals
- ☐ 電視 Televisions
- ☐ 電台 Radio
- ☐ 互聯網 Internet
- ☐ 朋輩/ 同事 Friends/ Colleagues
- ☐ Other:

6. 請問您曾否參訪香港的文物徑？ *

6. Have you ever visited heritage trails in Hong Kong?

- ☐ 有 Yes (繼續至問題7 Continue to Q7)
- ☐ 沒有 No (請跳過問題7,8,9 Please skip Q7,8,9)

7. (承問題6) 如有，您多久參訪一次文物徑？

7. (Corresponding to Q6) If yes, how often do you visited heritage trails?

- ☐ 約一星期一次 Once every week
- ☐ 約一個月一次 Once every month
- ☐ 約半年一次 Once every six months
- ☐ 約一年一次 Once every year
- ☐ 不定期 Not Regular

8. (承問題6) 根據過去參訪文物徑的經驗，您同意文物徑能使您學習到新的事物嗎？

8. (Corresponding to Q6) According to your personal experience of visiting heritage trails in Hong Kong, how far do you agree you have learnt something new from the visits?

- ☐ 完全不同意 Totally Disagree
- ☐ 不同意 Disagree
- ☐ 無意見 No Comment
- ☐ 同意 Agree
- ☐ 完全同意 Totally Agree

9. (承問題6) 過去參訪文物徑時，您慣常透過那些媒介獲得資訊／取得輔助？

9. (Corresponding to Q6) What usual media did you use to access information/ ... when you were visiting heritage trails?

- ☐ 互聯網 Internet
- ☐ 小冊子 Brochures
- ☐ 導賞服務 Docent services
- ☐ 書本 Books
- ☐ 資料板 Information boards
- ☐ 沒有 None / by yourself
- ☐ Other:

10. 香港文物徑給您的感覺是怎樣的？(多選題) *

10. How do you feel about heritage trails in Hong Kong? (You can choose more than one answer)

- ☐ 沉悶 Boring
- ☐ 具教育意義 Educational
- ☐ 具啟發性 Inspirational
- ☐ 具娛樂性 Entertaining
- ☐ 浪費時間 Wasting time
- ☐ 為旅客而設 For the tourists
- ☐ 有趣味性的 Interesting
- ☐ 破壞文物 Damagin the heritage sites
- ☐ Other:

11. 您認為以下哪些元素會吸引您參訪香港的文物徑？(多選題) *

11 Which factor(s) of heritage trails in Hong Kong draw your attention/ attract you to visit? (You can choose more than one answer)

- ☐ 歷史建築及文物 Historic buildings and monuments
- ☐ 豐富知識 Rich knowledge
- ☐ 風景 Scenery
- ☐ 集體回憶 Collective Memories
- ☐ 遠足/運動 Hiking/exercising
- ☐ 聆聽別人故事 Hearing stories from others
- ☐ Other:

12. 您認為香港現存文物徑的價值在於以下哪些範疇？(多選題) *

12. Which of the following(s) is/are the values of heritage trails in Hong Kong? (You can choose more than one answer)

- ☐ 旅遊景點 Tourism attractions
- ☐ 文物保育 Heritage conservation
- ☐ 歷史價值 Historic value
- ☐ 教育 Education
- ☐ 學術研究 Research
- ☐ 強身健體 For improving public health
- ☐ Other:

13. 您期望於參訪文物徑時，使用以下哪些媒介獲得資訊／取得輔助？(多選題) *

13. Which kind(s) of media do you prefer to access information/ receive help when you visit heritage trail? (You can choose more than one answer)

- ☐ 互聯網 Internet
- ☐ 小冊子 Brochures
- ☐ 導賞服務 Docent services
- ☐ 書本 Books
- ☐ 雜誌/週刊/月刊 Magazine/ Weekly/ Monthly Periodicals
- ☐ 手機應用程式 Smartphone apps
- ☐ QR碼 QR code
- ☐ 資料板 Information boards
- ☐ Other:

第二部份 Part 2 跑馬地歷史建築 Historic Buildings in Happy Valley

在第二部分，我們希望您對跑馬地歷史建築的看法、認識及取態。

In part 2, we would like to know how you look at, know about and think about historic buildings in Happy Valley district.

14. 您對跑馬地地區的印象是怎樣的？(多選題) *

14. How do you feel about Happy Valley district? (You can choose more than one answer)

- ☐ 賽馬 Horse racing
- ☐ 富豪／名人聚居地 Residential area of rich people/celebrities
- ☐ 很多墳場 Many cemeteries
- ☐ 很多寺廟 Many temples
- ☐ 很多歷史建築 Many historic buildings
- ☐ 愉園 Happy Valley Athletic Association
- ☐ 旅遊景點 Tourist attraction
- ☐ 無甚特別 Nothing special
- ☐ 無意見 No comment
- ☐ Other:

15. 您知道跑馬地地區現存不少於十個古物古跡辦事處評級之各級歷史建築群嗎？ *

15. Did you know that there are over 10 graded historic building sites by the Antiquities and Monuments Office in Happy Valley District?

- ☒ 知道 Yes (繼續至問題16)
- ☐ 不知道 No (請跳過問題16 Please skip Q16)

16. (承問題15) 請問您是從甚麼途徑得知跑馬地區的歷史建築？(多選題)

16. (Corresponding to Q15) How did you know anything about historic buildings in Happy Valley district? (You can choose more than one answer)

- ☐ 學校 Schools
- ☐ 書本 Books
- ☐ 報紙 Newspaper
- ☐ 雜誌/週刊/月刊 Magazine/ Weekly/ Monthly Periodicals
- ☐ 電視 Televisions
- ☐ 電台 Radio
- ☐ 互聯網 Internet
- ☐ 朋輩/ 同事 Friends/ Colleagues
- ☐ Other:

17. 您知道跑馬地區以下現存的宗教建築／場所嗎？(多選題) *

17. Did you know the following religious architecture/ site(s) is/are located at Happy Valley district? (You can choose more than one answer)

- ☐ 聖瑪加利大堂 St. Margaret's Church
- ☐ 東蓮覺苑 Tung Lin Kok Yuen
- ☐ 猶太墳場 Jewish Cemetery
- ☐ 印度廟 Hindu Temple
- ☐ 波斯墳場 Parsee Cemetery
- ☐ 香港墳場 Hong Kong Cemetery
- ☐ 聖彌額爾天主教墳場 St. Michael's Catholic Cemetery
- ☐ 回教墳場 Muslim Cemetery
- ☐ 錫克教廟 Sikh Temple
- ☐ Other:

18. 您同意跑馬地區能代表香港的獨有文化（文化多元性）嗎？ *

18. To what extent do you agree that Happy District represents the cultural uniqueness (cultural diversity) of Hong Kong?

- ☐ 完全不同意 Totally Disagree
- ☐ 不同意 Disagree
- ☐ 無意見 No Comment
- ☐ 同意 Agree
- ☐ 完全同意 Totally Agree

19. 您支持於跑馬地區設立一條嶄新的文物徑嗎？ *

19. Would you support the idea to set up a new heritage trail in Happy Valley District?

- ☐ 完全不支持 Totally Not Support
- ☐ 不支持 Not Support
- ☐ 無意見 No Comment
- ☐ 支持 Support
- ☐ 完全支持 Totally Support



20. 如果在跑馬地區成立一條步行時間長約兩小時的文物徑，涵蓋歷史建築、傳統食肆、寺廟及墳場，您有多大興趣參訪？ *

20. To what extent are you interested in going to the visit, if a two-hour-length new heritage trail, which comprises historic buildings, traditional restaurants, temples and cemeteries, is set up in Happy Valley?

- ☐ 不會參訪 Not going to visit
- ☐ 無甚興趣 Not interested
- ☐ 無意見 No comment
- ☐ 有興趣，但不一定參訪 Interested, but not a must to visit
- ☐ 會參訪 Will visit

全卷完，感謝您的意見和寶貴的時間！

This is the end of the questionnaire, thank you very much!

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APPENDIX C EXITING LOCAL HERITAGE TRAILS VISIT REPORT

C1 Summary of Reflection

Accessibility

The accessibility of Ping Shan Heritage Trail is satisfactory. Visiting Ping Shan Heritage Trail is convenient and only takes 29 minutes from Tsim Sha Tsui.

Lung Yeuk Tau Heritage Trail and Tai Tam Heritage Trail is just acceptable and need 46 minutes and 32 minutes respectively.

Heritage trails in urban area are absolutely convenient. Visitors only need 6 to 11 minutes from Tsim Sha Tsui to Wan Chai Heritage Trail, Sheung Wan Route and Central Route of the Central and Western Heritage Trail.

The Peak Route is just acceptable. Visitors have to take 35 minutes from Tsim Sha Tsui to the Peak.

Facilities

Guideboards

The setting of guideboards is satisfactory in countryside heritage trails but poor in urban area. The situation in Ping Shan Heritage Trail is satisfactory because there is a sufficient amount of guideboards.

However, the installation of guideboards in the Lung Yuk Tau Heritage Trail is poor because they are insufficient for tourists to identify their location.

The amount of guideboard in urban area is insufficient for directing tourists to the next location. For example, there is lack of board visitors to identify their location at the Wan Chai heritage trail.

Sitting-out area

Sitting-out areas are sufficient in countryside area, such as a small park near Tang Ancestral Hall of Ping Shan Heritage Trail and Tang Chun Ling Ancestral Hall in Lung Yuk Tau.

There are some barbecues sites for taking rest in Tai Tam heritage trail.

The setting of sitting-out facilities in urban area is also satisfactory. Hong Kong Park, Hong Kong Zoological and Botanical Gardens, Blake Garden and Hollywood Road Park provide sufficient places for visitor taking rest.

Food Services

Food services, such as restaurants, cafés or stores, are insufficient in countryside heritage trail (Tai Wan Waterworks Heritage Trail, the Peak route, Long Yuk Tau Heritage Trail and Ping Shan Heritage Trail). Visitors may need to prepare food or water before visiting countryside heritage trail.

It is satisfactory for food services in urban area because there are a sufficient

amount of restaurants, cafés and stores along the trails.

Toilets

We are satisfied that the amount of public toilets in Long Yuk Tau and Ping Shan Heritage Trail. For Tai Tam Heritage Trail and trails in urban area, the amount of public toilets is merely acceptable.

The amount of toilets in Central route, Sheung Wan route and the Peak route of Central and Western Heritage Trail is not enough and should be improved.

Car Parks

Car parks are available in Ping Shan Heritage Trail and Lung Yuk Tau Heritage Trail so visitors are convenient to visit there with their own cars.

Although there are car parks in urban area, we do not recommend because it is different to find parking spaces in the duration of rush hour.

There is no car park at the surrounding area of the Tai Tam Heritage Trail.

Publicness

Publicness means the quantity or state of being public or belonging to the community.

The Tai Tam Heritage Trail has the highest publicness among all trails.

The publicness of the Ping Shan Heritage Trail, Long Yeuk Tau Heritage Trails and the Wan Chai Heritage Trail is satisfied. Only few monuments are not open to public.

The publicness of trail in urban area is merely acceptable. Many important sites are not open for the public, such as Old Supreme Court and the Former French Mission Building

Interpretation

The interpretation facilities of all heritage trail is acceptable.

There is an insufficient amount of visitor centers at all heritage trails. Only the Ping Shan Heritage Trail has established a visitor center.

The distribution of brochures is satisfactory. Visitors are easy to get the brochures of all heritage trails with different ways, such as Hong Kong Heritage Discovery Center, District Offices, online and so on.

For information boards, only the Ping Shan Heritage Trail and the Tai Tam Heritage Trail has established sufficient information boards for all sites. The amount of information boards is a lack at the Ling Yeuk Tau Heritage Trail and the heritage trails in urban area.

Docent service is merely acceptable because it is just available for some trails or some parts of the trails.

Safety

The problem of stray animal is potentially dangerous in countryside heritage trails.

However, it would not become a problem in urban area heritage trail.

Also, crossing facilities are sufficient in urban area heritage trails, such as Central and Western Heritage Trails and Wan Chai Heritage Trail. Tai Tam Heritage Trail is safe because no private cars are allowed to get in. Crossing facilities are insufficient in the Lung Yeuk Tau Heritage Trail and Ping Shan Heritage Trail.

Emergency service and facilities are satisfied in the Lung Yeuk Tau Heritage Trail, Ping Shan Heritage Trails, Central and Western Heritage Trails and Wan Chai Heritage Trail.

Visitors are easy to find telephone booths, guideboards and traffic signs in these trails.

C2 Table of Summary

		Countryside			Urban				Remark
		Ping Shan Heritage Trail	Lung Yeuk Tau Heritage Trail	Tai Tam Waterworks Heritage Trail	Wan Chai Heritage Trail	Central Route	Sheung Wan Route	Western District and the Peak Route	
Accessibility	Time (Minutes)	29	46	32	8	6	11	35	Tsim Sha Tsui MTR station is assumed as the starting point
	Cost (HKD)	17.6	14.9	16.8	8.1	8.1	8.1	17.9	
	Comment	Satisfactory	Acceptable	Acceptable	Satisfactory	Satisfactory	Satisfactory	Acceptable	
Facilities	Guideboard	Satisfactory	Poor	Satisfactory	Poor	Acceptable	Poor	Acceptable	
	Sitting-out Areas	Satisfactory	Satisfactory	Satisfactory	Acceptable	Satisfactory	Acceptable	Poor	
	Food Services	Acceptable	Poor	Poor	Satisfactory	Satisfactory	Satisfactory	Acceptable	
	Toilets	Satisfactory	Satisfactory	Poor	Acceptable	Acceptable	Acceptable	Acceptable	
	Car Park	Acceptable	Acceptable	Poor	Poor	Poor	Poor	Poor	
Publicness		Satisfactory	Satisfactory	Satisfactory	Poor	Poor	Acceptable	Acceptable	The quantity or state of being public or belonging to the community

		Countryside			Urban				Remark
		Ping Shan Heritage Trail	Lung Yeuk Tau Heritage Trail	Tai Tam Waterworks Heritage Trail	Wan Chai Heritage Trail	Central Route	Sheung Wan Route	Western District and the Peak Route	
Interpretation	Visitor Center	Available	N/A	N/A	N/A	N/A	N/A	N/A	
	Information Boards	Acceptable	Poor	Satisfactory	Poor	Poor	Poor	Poor	Quantity of the board and accuracy of Information
	Brochures	Available	Available	Available	Available	Available	Available	Available	
	Guided Tour	Available	Available	N/A	N/A	Available	Available	Available	Limited to specific sites
Safety	Stray Animal	Poor	Poor	Acceptable	Satisfactory	Satisfactory	Satisfactory	Satisfactory	
	Pedestrian Crossing	Poor	Poor	Acceptable	Acceptable	Acceptable	Acceptable	Acceptable	
	Emergency service and facility	Acceptable	Acceptable	Poor	Acceptable	Acceptable	Acceptable	Acceptable	

APPENDIX D DESCRIPTION OF HIGHLIGHTING HERITAGE SITES IN THE PROPOSED HERITAGE TRAIL

D1 St. Margaret's Church



(FIGURE D1 St. Margaret's Church)

St. Margaret's Church is a Catholic church located at No. 2A Broadwood Road, Causeway Bay, facing the Hong Kong Jockey Club Happy Valley Racecourse. Due to its more than 80 years long history and special architectural style, the church was listed as Grade I Historic Building in December 2010.

The foundation of St. Margaret's Church was laid by Rev. De MARIA, Pietro MEM who was a priest from the Pontifical Institute for Foreign Missions (in Latin, Pontificium Institutum Missionum Exterarum, P.I.M.E) in February 1923. The

construction was finished after two years, and it started using on January 25, 1925 which was the first church in the name of St. Margaret Mary Alacoque in the East Asia.

St. Margaret's Church is a typical neoclassical architecture which followed the design of ancient Roman Temple. The floor plan is in rectangular form but not Latin cross shape like other classical Catholic Church. The façade above a long stone stair is a giant-shaped porch and a huge gable with circle window supported by four Doric columns. Two marble sculptures stand on the both sides of the façade; the left is St. Peter who is the Prince of the twelve Apostles and the First Pope, the right is St. Paul who is the most influential early Christian missionary. Although the St. Margaret's Church is a Western architecture, the top of the front door was carved four Chinese words “天主教堂”.

St. Margaret Mary Alacoque is the patron saint of parish and a French Roman Catholic nun born in July 1647. In 1671, she entered the Visitation Convent at Paray-le-Monial on 25 May 1671, intending to become a nun. Since this convent, she received several revelations of the Sacred Heart from Jesus Christ and tells her that he desired to make all mankind to know the treasures of his goodness, and he had chosen her for this mission. Therefore, she started to promote the devotion to the Sacred Heart enthusiastically. Eventually, 75 years after she died in October 17, 1690, the devotion to the Sacred Heart was officially recognized. And St. Margaret Mary Alacoque was canonized by Benedict XV in 1920.

In addition, St. Margaret's Church is a popular place for wedding. There is a beautiful big bell make with flower will be hang on the porch when wedding taking place. The famous movie *A Moment of Roman* 天若有情 (1990) find view here because of this romantic feel.

D2 City Boundary Marker



(FIGURE D2 City Boundary Marker)

City Boundary Marker, or called City Boundary Stone, it is a stone pillar for marking the boundary of the City of Victoria. At that time the City of Victoria contain Western and Central district, from Causeway Bay to Kennedy Town. On the other hand, locals called these stone pillars as “Four Wans Nine Yeuks Marker” because the City of Victoria was divided into “Four Wans” 四環 including Sai Wan, Sheung Wan, Central, Ha Wan(Wan Chai) , and the four wans was further divided into “Nine Yeuks” 九約 which are nine detailed delimitation.

After the First Opium War, the Qing Government was forced to sign the Treaty of Nanking with the United Kingdom on August 29, 1842. Hong Kong Island was

officially ceded to Britain. In 1843, the British Hong Kong Government was planning to develop city and port at Victoria Harbor, and this new city was named the City of Victoria in order to commemorate the Queen Victoria's accession to the throne in 1837. In 1903, the British Hong Kong Government erected several block of stone pillars for indicating the scope of the City of Victoria.

The north boundary of the City of Victoria is the coast, and the south boundary is indicated by the City Boundary Marker. The City Boundary Marker is made of granite which height of 1m, and engraved with words "CITY BOUNDARY 1903". In fact, the scope of city has been prescribed by the law, so the City Boundary Marker is just a symbolic mark without any legal sense. Nevertheless, the City Boundary Marker now becomes a historic mark of the City of Victoria. Although it is not a Graded Historic building, it is worth for perseveration.

It is known that there were seven City Boundary Markers located at different places in Hong Kong Island. However, one of them is missing. The other five City Boundary Markers are separately located at the Kennedy Town Temporary Recreation Ground at Sai Ning Street, the Pok Fu Lam Road No.3987, the Hatton Road 400m from Kotewall Road, the intersection of Old Peak Road and Tregunter Path, and the Bowen Road half km from the interchange of Stubbs Road.

The missing City Boundary Marker was originally located at the Magazine Gap Road No.17 was moved away because of a slope maintenance works, and then its whereabouts become a mystery. A lot of people are very concerned about the situation of this missing City Boundary Marker, and they still hammer at finding it.

D3 St. Paul's Primary Catholic School



(FIGURE D3 St. Paul's Primary Catholic School)

St. Paul's Primary Catholic School is located in Happy Valley, facing the Wong Nai Chung Road and the Hong Kong Jockey Club Racecourse. The existing school building is a four-storey building in colonial style, its arched windows, the pitched roof, the veranda, the decoration in Gothic style, and the fireplace in underground central room are all full of historic value. In 1992, the St. Paul's Primary Catholic School building was assessed as Grade II historic building by the Antiquities Advisory Board.

The original function of St. Paul's Primary Catholic School was an orphanage and hospital named “Le Calvaire” 加爾瓦略山會院 built in 1907, which was operated by the St Paul de Chartre 沙爾德聖保祿女修會. In 1908, the orphanage was unveiled by Governor Sir Frederick Lugard and with the consecration by Bishop Mgr. D. Pozzoni. In initial stage, the orphanage was used as a shelter for helpless and underprivileged women and children. In 1927, St Paul de Chartre tried to operate school, “Le Calvaire” became the campus of French Convent School in Causeway Bay. In 1941, the school had closed because of the war, and had been forced to be a police station and prisons during the Japanese Occupation. After the war, the school re-opened in 1945. In 1955, French Convent School renamed as St. Paul's Convent School. In 1960, the “Le Calvaire” campus in Happy Valley became a subsidy school



and the name was changed to "St. Paul's Primary Catholic School".

St Paul de Chartre is a French Catholic church. On September 12, 1848, four sisters of St Paul de Chartre led by Sister Alphonsine Forcade came to Hong Kong in response to the ardent plea of Bishop Augustine Forcade MEP, brother of Sr Alphonsine, who was the Prefect Apostolic of Hong Kong. Since then, St Paul de Chartre started the charity services in Hong Kong for more than hundred years. Unfortunately, after two years, Sr Alphonsine and another Sister died when they were 30 year-old.

Nevertheless, St Paul de Chartre hasn't given up their mission. The sisters not only operated orphanage, but also found schools and hospitals to help the poor people, such as the St. Paul's Convent School in 1854; the St. Paul's Hospital in 1898; St. Teresa's Hospital in 1940, locals call it "French hospital"; the St. Paul's Secondary School in 1960. In this century, the sister of St Paul de Chartre has contributed a lot to the development of Hong Kong education and medicine.

D4 Tam Kung Temple



(FIGURE D4 Tam Kung Temple [image from the online reference resources])

The new Tam Kung Temple in Blue Pool Road in existence was built in 1901, funded by Hakka people living in the Wong Nei Chung District. The original Temple, which was previously located on a slope near the Hong Kong Sanatorium and Hospital, was demolished during urban development.

There is an interesting tale from mouth to mouth about the origin of the new Tam Kung Temple. It is said that after the demolition of the old temple, a Hakka boy sat on the present site of the new temple one day, calling himself the embodiment of Tam Kung the deity. He then ordered the public to construct a new temple exactly where he sat to worship him. People then followed what he said and built the present temple.

Tam Kung, also called the Sea God Lord Tam, was generally believed to be a Taoist god of sea fares. The deity was originally a native of Huizhou in Guangdong Province named Tam Ciu (譚峭) during Yuan Dynasty; although the county was not in coastal area and there was no fisherman, he became the Sea God due to his abilities. According to the record, Tam Kung has been able to possess supernatural powers to command the wind and rain and cure the sick for people since he was twelve. Besides,

his ability to forecast the weather made him a popular deity among the fisherman at that time. Since Tam Kung got the ability to acquire Tao and became long life and celestial when he was very young, he is always portrayed as being young and having a fresh face.

Although there are not too many people in the Happy Valley district continue to be engaged in sea fares today, worshippers still come from time to time. They hope to seek for physically and mentally safety through worshipping. There is another story from mouth to mouth that supports their beliefs and proves that Tam Kung is efficacious. It was said that during an air raid in the Second World War, a bomb was dropped in front of the temple but did not go off. People thus believed this was a miracle of Tam Yung who kept a constant watch and protection over their safety. Besides, the committee of the Temple kept the tradition to organize Tam Kung Festival on the eighth of the fourth lunar month biennially. Starting from 1915, festive activities including theatrical performance and parade around the streets of Happy Valley are held in the biennial Festival to celebrate the birthdays of Tam Kung in odd years.

In addition to the main deity of Tam Kung, the Temple also houses Pak Tai (Supreme Emperor of the North), Tai Sui (Sixty Gods of time), Kwun Yun (Goddess of Mercy), Lui Cho (One of the Eight Immortals), Lui Wo (Goddess of Marriage and Fertility), Wong Tai Sin (A God of Medicine), Wai Nung (a Buddhist monk in Tang Dynasty), Lady Golden Flower (Patron of Pregnant Women) and Shing Wong (City God). Deities being worshipped in the Tin Hau Temple include Tin Hau, Tai Sui (Sixty Gods of Time) and Shing Wong (City God).

For the temple architectural setting, it is small relative to the overall structure which includes a covered terrace. Further up the Tam Kung Temple there is a small temple dedicated to Tin Hau. There were two renovation projects carried out in 1989 and 2005 respectively. The Tam Kung Temple is managed by the Chinese Temple Committee today.

D5 No. 11, 15 & 17 Yuk Sau Street & No.54 Village Road



(FIGURE D5 No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road)

The Western-style houses at No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road have about seventy years long history which witnessed the life style of middle-class at the pre-war period.

Happy Valley is located in the depths of the valley, far away from the coastline. Long time ago, there was only one remote village named “Wong Nai Chung Village” built since the period of Qianlong Emperor. In 1923, the British Hong Kong Government determined to develop the City of Victoria’s boundary, extended tramway to Wong Nai Chung and planned the Wong Nai Chung area into European-style residential district for the middle class such as government clerks. Most of the buildings there were designed in European style and limited in height of three-storey for the Buildings Ordinance at that time. Wong Nai Chung Villagers were moved and the village was repossessed by the Government for redevelopment.

Among these building, the three-layered European-style House at No. 11 Yuk Sau Street built in 1934 is 76 years old now. This property purchase spent the descendants of the deceased wealthy businessman Wu Chi Cheng HK \$27 million in 2004. Wu family intended to commission planners to do revitalization privately, in order to

retain the original appearance instead of new construction after demolition.

We can find many features of 1920s European decorative arts style on this Western-style house. The whole building makes use of reinforced concrete, brick walls, wooden stairs, and small concrete balconies on each floor. The ground floor was rice shop since 1960s, but replaced by restaurants in recent years. Today, the second floor and third floor were made use of art gallery. The original architectural features were deliberately retained in the decoration of gallery, including the orange-brown Guangzhou tiles, the transom window and the small terrace.

On the other hand, the Western-style house at No.54 Village Road built in 1920s was the oldest house among this district and one of the first generation buildings of urban development after the demolition of Wong Nai Chung Village. The house with three-storey has a classical design facade. Previously, the house's underground was a garage with stone stairs next to it.

Nowadays, both of No.11 Yuk Sau Street and No.54 Village Road are cut half. Originally, they were two houses in one and shared same stair, but one of them was later redeveloped into a skyscraper, and the existing one can fortunately survive until now. The Antiquities and Monuments Office classified them as Grade III Historical Buildings.

This type of Western-style house can be easily found in other places of Happy Valley such as Fung Fai Terrace, Sing Woo Road, Blue Pool Road, Holly Road and Broom Road. Most of them are in decorative arts style and Bauhaus style with simple design and the remnant of Western architecture of previous generation. Compared with the monotonous modern architecture and the high-income residence without any personality, these little well-preserved Western-style houses create a kind of classical atmosphere of Happy Valley.

D6 Po Kok Primary School & Tung Lin Kok Yuen



(FIGURE D6 Above: Po Kok Primary School;
Below: Tung Lin Kok Yuen)

The establishment of Tung Lin Kok Yuen originated from an anniversary gift. In 1931, Hong Kong tycoon Sir Robert Hotung gave \$100 thousands to his second wife Cheung Ching Yung (also named Zhang Lin Kok) for the anniversary gift. Cheung was a devout Buddhist, so she used the money to build Tung Lin Kok Yuen and Po Kok Primary School for promoting Buddhism and educating the girls in poverty. As a

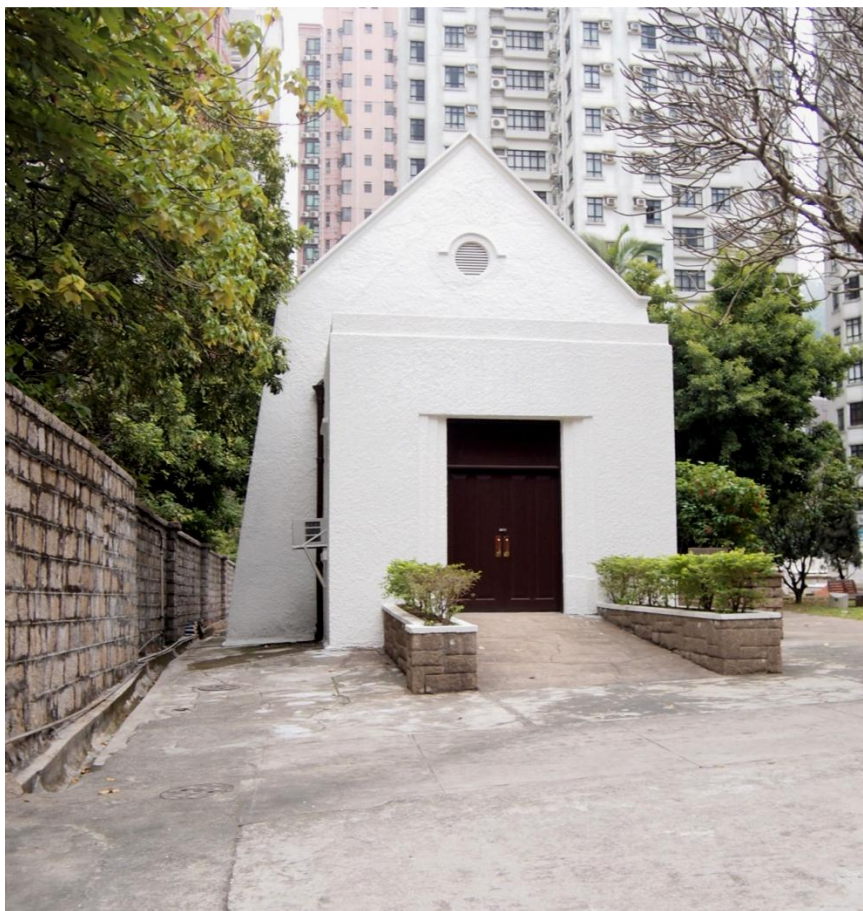
result, Tung Lin Kok Yuen is in the combined name of Ho Tung and Zhang Lin Kok to praise their contribution. After four years construction, Tung Lin Kok Yuen was completed in 1935 and become the largest Buddhist temples in district.

Tung Lin Kok Yuen made use of Chinese Renaissance architectural style design, and built its Chinese featured façade with Western technology. Unlike the layout of traditional Chinese temples, the floor plan of Tung Lin Kok Yuen is more like a Western-style church with the combined interior decoration style of East and West. The façade of Tung Lin Kok Yuen imitated the style of magnificent Chinese palaces using red wall and yellow tiles as basic color. The floor is covered with Italian tiles and the stained glass windows were brought from Europe. Above features are quite rare in Hong Kong

The main hall of Tung Lin Kok Yuen used the highest standard of Chinese temple design and decoration with a lot of valuable antique furniture. The rear of Tung Lin Kok Yuen is a memorial building for Cheung Lin Kok built in 1954. There are three little ancestral hall on the second floor of Tung Lin Kok Yuen for different people use. One for Ho Tung family which hanging huge portraits of Ho Tung, Zhang Lin Kok couple and their mothers, one for the board members of Tung Lin Kok Yuen and their descendants, and one for the public.

Tung Lin Kok Yuen is not only a permanent place for Buddhist retreat but also a school for educating children and a temple for preaching Buddhism. There are sufficient facilities such as the Buddhist Library and scriptorium which contains a lot of Buddhist scriptures and books, auditorium, vegetarian dining hall, and staff and student dormitories. Buddhism ceremonies, courses and talks held for Buddhist practices in Tung Lin Kok Yuen every year. Tung Lin Kok Yuen is a combination of Buddhist temple, columbarium and school. It creates a new form of promoting religion: union of missionary, publication and education. Therefore, Tung Lin Kok Yuen became the milestone in the development history of Buddhism in Hong Kong because of its comprehensive uniqueness of the time.

D7 Jewish Cemetery



(FIGURE D7 Jewish Cemetery)

In 19th century, Happy Valley was an urban border area with small population, so the government planned it for cemeteries. In 1855, the piece of land at Shan Kwong Road was allocated to the Jewish community for building cemetery, two years later the first Jews buried in this. With the city development, Happy Valley changed into a prestigious residential area, but the cemetery has been preserved.

The Jewish Cemetery surrounded by Tung Lin Kok Yuen and Po Kok Primary School which are two Buddhism building in Chinese style, forming an interesting scene. There are a chapel built in 1857 was confirmed as Grade III Historic Building, a gurgling fountain, and a “Magen David” (大衛之星) on the ground make of small stones. We can also see the symbol on tombstone and entrance. “Magen David” also known as the “Hexagram” was used as Judaism symbol since the 18th century. Its origin is commonly believe that the six-angle represent the number of workdays a

week, and the hexagonal central is the symbol of Sabbath

Jewish community in Hong Kong is small but powerful. For example, Emanuel Raphael Belilios (庇理羅士) from Calcutta, India was a wealthy businessman and philanthropist in Hong Kong, he was also the director and President of HSBC during 1860s. He moved to British when he was old and died there in 1905, but his wives and children stay in Hong Kong until they died and were buried at this Jewish cemetery.

Kadoorie is another famous Jewish family in Hong Kong, Ellis and Elly Kadoorie moved from Baghdad to Shanghai and Hong Kong for doing trade in 1880. After they established their business, Lawrence and Horace Kadoorie took over and further expanded the business. In 1951, they found the Kadoorie Farm and Botanic Garden to assist poor farmers from the mainland and teach them earn a living. Lawrence and Horace Kadoorie were also buried in Jewish Cemetery death. Although they were wealthy, there is no decoration with their simple tomb.

We can see some small stones on the tomb, which is the way Jews cherish the memory of their ancestors. When Jews worship their ancestors, they will put stones on the tomb, which means to awake the ancestors' soul and communicate with them by reciting the scriptures of Judaism.

D8 Happy Valley Tram Terminus



(FIGURE D8 The Happy Valley Tram Terminus

[image from the online reference resources])

The Happy Valley Tram Terminus is located at the Wong Nai Chung Road, between the junction of Sing Woo Road and Shan Kwong Road. Happy Valley Terminus is the most southern and one of the oldest terminuses in the Hong Kong tram system that has served Hong Kong people for more than hundred years.

Happy Valley Terminus can be considered as the first generation station in the tram system. It is the only one terminus without loop nearby for tram's turnback, but replaced by two platform and two route for changing direction. It is very special and unique in the whole tram system.

The idea of Hong Kong's trams was originated in 1881. At that time, some people had proposed a construction of tram system at Hong Kong Island. Nevertheless, the plan was tabled because it failed to interest any consortia. On August 29, 1901, the government finally approved the construction of the tram system plan, and the Hong

Kong Tramway Electric Company Ltd established in the United Kingdom decided to take the responsibility for the construction and operation of this plan on February 7, 1902. However, the company was taken over by the Electric Traction Company of Hong Kong Ltd later. In 1910, it changed its name to Hong Kong Tramways Ltd and the name still in use today.

The construction of Hong Kong's tram system began in May 1903, and started using on July 30, 1904. In early stages, the route is only from the Arsenal Street in Wan Chai to Shau Kei Wan, and a feeder to the Happy Valley. At that time, the tram was using electricity power generated by the tram company own. The first batch of trams was imported from the British, the tram designed in western style and single-layer which was very different from today trams. Initially, when the tram ticketing service was still provided by conductors, there were two of them in each tram selling ticket. In 1976, due to cash box was new added in tram, conductors were eliminated and most of them became captain after training. Until 1982, the conductor system was officially repealed.

When we look back at the development history of tram, we can find out that tram has changed a lot in this century and witnessed the development of Hong Kong. Tram is absolutely a living collective memory.

D9 Hong Kong Sanatorium and Hospital



(FIGURE D9 The Hong Kong Sanatorium and Hospital
[image from the online reference resources])

The Hong Kong Sanatorium and Hospital is a famous private hospital in Hong Kong, formerly known as the Yeung Wo Nursing Home (養和園), founded by a group of Chinese doctors and professionals in 1922, their purpose is to provide medical services for the Chinese community. In these hundred years, the Hong Kong Sanatorium and Hospital change from a simple clinic with only 28 sickbeds into a modernize hospital with more than 400 sickbeds.

The Yeung Wo Nursing Home was the only hospital which specially employed Chinese doctors and served Chinese patients at that time. In the early 1920s, Hospitals in Hong Kong are mostly operated by the colonial government or foreign church. Sickbeds were in serious shortage, the problem in Chinese doctors and patients was worse. When the demand of medical treatment of the local Chinese was increasing day by day, the establishment of the Yeung Wo Nursing Home solved the sickbed shortage problem, and provided another choice for Chinese patients.



The Yeung Wo Nursing Home is located next to the Hindu Temple, the site was originally the Happy Retreat, which is the first public playground in Hong Kong. The Happy Retreat was very popular because of rich facilities and beautiful environment. However, the fire of Happy Valley racecourse in 1918 caused hundreds of deaths and injuries, and this tragedy indirectly led to the decline of The Happy Retreat. After that, this site was purchased by the organizer of the Yeung Wo Nursing Home later and started provided medical treatment in September 1922.

The first superintendent of the Hong Kong Sanatorium and Hospital Dr. Li Shu Fan went to America for accomplishing a career with his brother when he was young. Once, Li got hurt and had treatment by western doctor, he feel that western medicine was much progressive and useful. Therefore, he studied at the Hong Kong College of Medicine when he returned Hong Kong. After having Western education, Li knows that there is a need of reformation in China, so he participated in the Chinese United League in 1905. Later, he joined the Yeung Wo Nursing Home and became the medical superintendents and chairmen of the board. After his death, the Li Shu Fan Medical Foundation was established to promote and support medical education and research in Hong Kong. Like Dr. Li Shu Fan saying, “One of the main philosophic convictions of my life has been the desire to leave the world a little richer than when I found it.” He has spent his whole life to make contribution to the development of Hong Kong Sanatorium and Hospital.

D10 Hindu Temple



(FIGURE D10 Hindu Temple)

Hinduism is the world's third largest religion which has about 1 billion believers, just behind the Christianity (including Catholicism, Protestantism and the other churches) and Islam. The “Vedas” 《吠陀經》 written in 1500 BC is the classic doctrines of Hinduism. Hinduism is India's traditional religion, originated in the ancient primitive worship and witchcraft. For Indian, Hinduism is not only a religion, but also a faith and way of life, they believe in animist, and think that the human soul is forever exist, humankind are all influenced by “karma” (業) and “Samsāra” (輪迴). Therefore, individuals must be charitable and do pious deeds, through practice to cognitive “Brahma” 梵 (Brahma is the Divine Ground of all matter, energy, time, space, being, and everything beyond in this Universe; that is the one supreme, universal spirit), The final goal of every Hindus’ life is to realize that one's atman (True self) is identical to Brahman, the supreme soul.

The Hindu Temple located at Happy Valley was built in 1852. It is a three-storey temple in Uttarapatha architectural style. The altar was set at the top floor, worshipping

the Vishnu (毗濕奴神) (One of the three supreme gods in Hinduism, the “Preserver of the universe”), and the Lakshmi (拉喜米) (The goddess of fertility in India). In October 2009, the Hindu Temple was listed as Grade II Historic Building.

Most of the early Hindu immigrants engaged in cloth and clothing industry in Hong Kong, the proportion of them to the Hong Kong human resource market is about 10%. In normal days, Hindus do many things in the Hindu Temple, for instances, having meditation, doing Spiritual formation, and exercising yoga. In some special days or festivals such as the Vaisakhi (光明節) and the Diwali (屠妖節), Hindus participate in celebration in the temple. Moreover, according to the law of Hong Kong Chapter 181 Marriage Ordinance, Hindu Temple is a licensed place for celebration of marriages. Hindus can hold betrothal and wedding ceremonies with traditional custom and ritual of Hinduism in the temple.

In addition to provides other important services, such as arrangements for cremation and related matters. The Hindu temple is also responsible to the management of Cape Collinson Crematorium general service. Every Sunday morning and Monday evening, gatherings are held in the temple, including religious music perform and sermons, adherent can enjoy free meal after gathering on Sunday.

D11 Parsee Cemetery



(FIGURE D11 Parsee Cemetery)

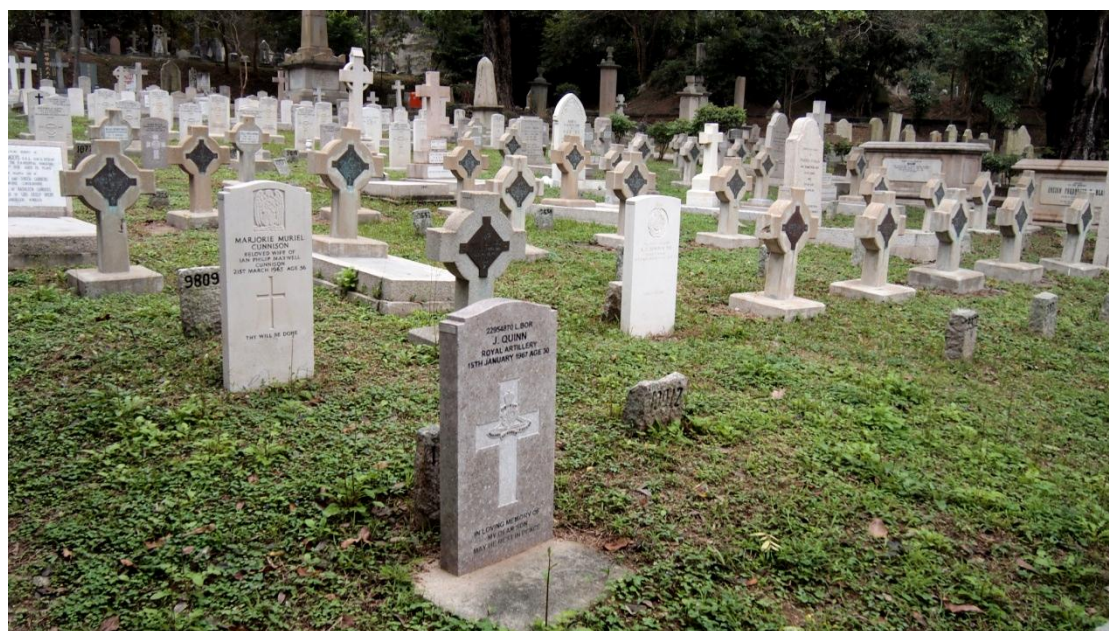
Zoroastrianism (祆教，又稱拜火教、波斯教或白頭教), also known as Parseeism, Mazdaism or Pyrolatry was founded by the Persians Zoroaster before 6th Century BC in greater Iran. The “Avesta”《波斯古經》 is the primary collection of sacred texts of Zoroastrianism. Since the Tang Dynasty, Zoroastrianism was found in many Western regions near China. Zoroastrianism originates from the Middle East, and declined later because of the rise of Islamism. Therefore, a large number of insistent and pious Zoroastrians moved to the Western India and settled down, the Indian locals called them the “Parsee”. On the other hand, because of the open external policy implemented by the Tang Dynasty, different religions from wherever were welcomed to develop and do missionary in China. The Zoroastrian Temple is located in Chang'an, two in Beijing, Los Shenyang and northwestern regions.

During the early 19th century, Zoroastrians came to Macao for doing trade. In 1842, the Zoroastrianism Foundation was established in Hong Kong and Macau. Zoroastrians started to preach their religion and build temple and cemetery in Hong Kong. Zoroastrianism used to have great influence in Hong Kong. For instances, In 1860s, there were 17 out of 73 trading companies in Hong Kong found by Parsee, they mainly engaged in the business of silk, spices, jewelry, cotton yarn, real estate and shipping. In 1862, 3 out of 13 members of HSBC Bank Committee were Parsee. The Star Ferry Company was also established by a Parsee called Dorabjee Naorojee Mithaiwala in 1888. He selected the star as a logo of his company, because Zoroastrianism is a moral dualism religion and the stars means bright and pure.

The Zoroastrian Cemetery, also known as Parsee Cemetery located at Happy Valley was built in 1852. It is a private cemetery and the optimum burial place for the Persian Zoroastrian in Hong Kong. There are three characteristics of the Zoroastrianism Cemetery, the wells (for cleaning body), the fire temple (for the rituals of worshipping fire) and the granite tombstones. The Pavilion, the Service Hall and the Gardener's House in the cemetery were all listed as Grade II Historic Building in 2010.

Sky burial is the traditional and usual funeral practice for Parsee. However, burial is also adopted in the South China. Both Sir Hormusjee Naorojee Mody (one of the founders of the University of Hong Kong) and the Ruttonjee family are buried in this cemetery.

D12 The Hong Kong Cemetery



(FIGURE D12 The Hong Kong Cemetery)

The Hong Kong Cemetery is the oldest and largest Happy Valley Cemeteries. It was also called the Protestant Cemetery, which was originally set up for Protestants and was managed by Colonial Chaplain in the early time. It highly reflects the cultural diversity of Hong Kong.

The Cemetery and the Chapel were officially established in 1845, in order to solve the urgent need for burial space to cope with the large numbers of deaths among the British garrison and civilians. In the early 19th century, Hong Kong was still regarded as a piece of “barren rock”. However, because of its location and tranquility, it was an ideal resting place for many who travelled to the Far East from Europe.

Since 1842, Hong Kong has become the British colony; more and more foreigners came to work and stay. It was generally regarded as a trading centre and home to merchants and military members of the colonial services. In the early years when Hong Kong was still a fledgling colony, there was an outbreak of typhoid, cholera and bubonic, incorporating the difficulty for the foreigners to adopt themselves to the hot and humid weather of Hong Kong, it took the toll in the community. The Old Protestant Burial Ground in Wanchai was full soon. A new cemetery was needed to

tackle the problem of the lack of burial space. In the 1840s, Wong Nei Chung Valley was on the outskirts of the city and was seen as an ideal spot. As the scale of the Cemetery grew larger and larger, the region was then renamed “Happy Valley”, the name commonly used in Britain as a euphemism for cemeteries in the 1800s, due to the presence of the cemetery gardens and their images as peaceful sanctuaries.

The earliest recorded grave in the Cemetery, which was a box tomb dated 1841, belongs to Commander William Brodie of HMS Rattlesnake. In addition to the British garrisons, the Cemetery was initially served for government officers and missionaries. Therefore, it was originally called the Protestant Graveyard, and later, the Colonial Cemetery. Besides, since most of the deceased buried in the cemetery were foreigners (mainly Europeans), it was commonly called “Red Hair Cemetery” in Chinese community, that “red hair” represents the foreigners because they have red hair color in local people eyes. Later in the early 1900s, as the first group of significant Chinese celebrities was buried in the Cemetery, it included local Chinese people gradually. And being the public cemetery, it accepted deceased from different ethnic groups and religious background. For example, there are more than 400 Japanese graves in the Cemetery, witnessing the history of Japanese people’s moving in early Hong Kong.

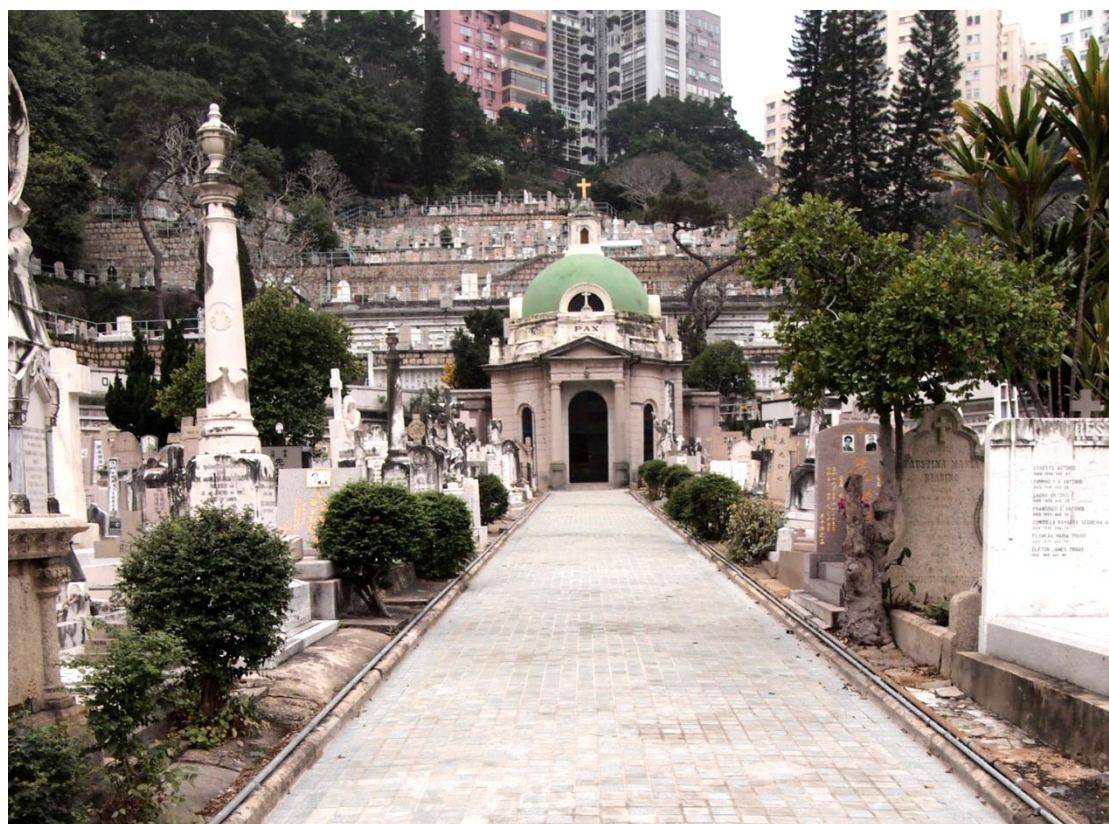
Towards to end of the 1800s, the negative feeling towards the cemeteries mellowed to some extent. Hong Kong’s living conditions had improved and better sanitation, meaning that there were fewer decimating outbreaks of diseases. Moreover, the appearance of the Hong Kong Cemetery was being steadily transformed by the Botanical and Afforestation Department, which was responsible for the landscape maintenance of parks, street trees and amenity open spaces. Following the sentiment for more ornamental planting which was consistent with the prevailing trend in the West to design cemeteries to function both as dignified memorial garden as well as public parks and due to the biodiversity of the site, the concept of cemetery garden was introduced in the Hong Kong Cemetery; and it transformed into a beautiful garden as shown today.

Today the Hong Kong Cemetery contains around 12100 recorded burials, with variety of different ethnic groups, status and religious background. There are a lot of



significant historical figures buried in the Cemetery, including: Yang Quyun, the late Qing revolutionist and martyr, who was also the founder and president of Hong Kong's first political organization, Revive China Society, Sir Kai Ho Kai, the leading political theorist in modern China, who was the teacher of Dr. Sun Yat-sen, the leader of the Chinese community in Hong Kong in the late 19th century and early 20th century and also the third Chinese to be appointed to the legislative Council, and etc. Besides, the Chapel, which was built in the same year of the inauguration of the Cemetery, has been graded as Grade I Historic Building since 2009.

D13 St. Michael's Catholic Cemetery



(FIGURE D13 St. Michael's Catholic Cemetery)

St. Michael's Catholic Cemetery is the Hong Kong's oldest Catholic Cemetery with more than 20,000 graves. The St. Michael's Cemetery Chapel inside the cemetery was built in 1916 which managed by the Catholic Diocese of Hong Kong. The chapel's lancet arch windows and doors, and the square moldings reflect that the chapel is Italian Renaissance style architecture. In 2009, the Chapel and the gateway were listed as Grade II Historic Building.

In the early years of Hong Kong, the death rate of disease was very high because of the appalling sanitation. In order to let the adherents rest in peace after death, priest Rev. Theodore Joset of the Catholic Diocese of Hong Kong applied to the Government for a place to build cemetery. The cemetery was originally located in St. Francis Street, Wan Chai. Due to the population growth, Wan Chai was planned in urban development. Moreover, in the Minister of Land Registry AT Gordon's view, the swampy Wong Nai Chung area with the alarming miasma is uninhabitable.

Therefore, the Government decided to approve that site for the construction of St. Michael's Catholic Cemetery in 1848, and rental of HK \$ 1 per year for 999 years.

Before the cemetery officially opened in 1845, that site has been used for tomb since 1841. The first buried person was a British warships captain William Brodie. Initially, only British and the Japanese were buried here, until 1913, tombs of Chinese appeared. There were a lot of historic monuments and sculptures in the cemetery, for instance, the monument for commemorating Sisters Calixle (1813 - 1850) of the St Paul de Chartre who came to Hong Kong for mission and social services in 1848, and died after two years. The famous actress Lin Dai was also buried in this cemetery, her tomb photo was stolen by her crazy fans many times. Cardinal Wu Cheng Chung.

When you pass through the side door, you can see a couplet carved 「今夕吾軀歸故土，他朝君體也相同」 which is believed that created by a priest in the late 1910s in order to pacify the soul of dead in the Happy Valley Racecourse Fire. However, according to the researcher of the Catholic Diocese of Hong Kong history, priest Louis Ha 夏其龍神父, the couplet was translated from Latin verses written by the teacher of Charlemagne, Alcuin of York. It translated in English as “You are now, traveler, what I once was, and what I am now you will one day become.” means that Human is unable to escape from death, so cherish your life and put aside your persistence on the shortness of life. However, the identity of the translator is still a mystery.

D14 Muslim Cemetery



(FIGURE D14 Muslim Cemetery)

Islam is a monotheistic religion based on the Quran(古蘭經)and Hadith(聖訓). Muslims consider the Quran as an apocalypse given by the god Allah, and the Hadith is a record of the messenger and prophet of God Muhammad's words and deeds. The name of Islam come from the Semitic root "S-L-M" which means "obedience (to God)", and the name of Muslim also come from the same root means "obedient man". Muslim believer in the unique and unparalleled god called "Allah" 阿拉. Islam is one of the three largest religions in the world which has more than 1.3 billion adherents.

Islam had been introduced into Hong Kong as early as 300 years ago. Nowadays, there are a total of more than 80,000 local Muslims in Hong Kong, about half of them are Chinese, and the others come from Pakistan, India, Malaysia, Indonesia and the Middle East. In addition, about 100,000 domestic helpers from Indonesia and most of them are Muslims. As a result, there are about 180 thousands Muslims living in Hong Kong.

There are two Muslim Cemetery in Hong Kong, located at Cape Collinson and Happy



Valley. The Muslim Cemetery at Happy Valley opened in the 19th century. Originally, there is mosque in the cemetery. However, the mosque had been demolished because of the construction of Aberdeen Tunnel. Muslims then used the government compensation land to build the Amasjid Ammar and Osman Ramju Sadick Islamic Centre at Oi Kwan Road.

In the Muslim cemetery, we won't see any photos or fancy decor on the tombstones, friends and relatives won't bow to the dead, and worship with no flowers or sacrificial offerings. Islam is not idolatry, Muslim only respect and worship the god Allah. Muslim also pay attention to the simple funeral, and advocate thrift and plainness, they buried the body into earth directly without coffin, because they think that human being are created from earth, so the body should return to earth after death. All tomb in the cemetery are in the same size. No divide between rich and poor. No matter how rich the dead were, their body would wrapped up in same white cloths, no mortuary objects is accepted. Muslim funeral reflect the doctrine of Islam: Life is equal.

D15 Original Site of the Liaison Office of the Central People's Government in the Hong Kong Administrative Region



(FIGURE D15 Former Liaison Office of the Central People's Government in the
Hong Kong Administrative Region
[Image from the online reference resources])

The present location of Cosmopolitan Hotel is the original Site of Xinhua News Agency Hong Kong Branch. Initially, before the building here was reconstructed for Xinhua News Agency, it was designed for hotel use. Xinhua News Agency Hong Kong Branch was renamed into Liaison the Office of the Central People's Government in the Hong Kong Special Administrative Region on January 18, 2000 and moved to Sai Wang in 2001. Then, the building was renovated by developer for hotel use again, and the façade was fortunately preserved for attraction to tourists.

Xinhua News Agency's branch in Hong Kong was not only a press agency. It was named a news agency because of the special historic conditions before Hong Kong's sovereignty was handed over from Britain to the People's Republic of China. The PRC did not recognize British sovereignty over the colony, therefore an embassy or consulate cannot be established in Hong Kong since it was considered as territory. After 1997, it functioned as the diplomatic mission of the PRC in Hong Kong. It was

authorized by the special administrative region government to continue to represent the central government.

From the 1980s to the late 1990s, Xinhua News Agency was the most famous and significant political symbolic place in Hong Kong. Among these two decades, when public marches took the Central Government as the target of petition, the Xinhua News Agency Hong Kong Branch would have been supposed as a via point or terminal point of procession. The most famous example of continued demonstration is the series of action “Rehabilitating Tiananmen Crackdown” on June 4 every year.

What is interesting, the song “Queen’s Road East” sang by Lo Ta-yu and Ram Chiang Chi Kwong in 1991 is an irony of the Hong Kong condition before the handover of sovereignty. The use of words in this song described the assimilation from mainland China in Hong Kong, and humorously told the worries and doubts of Hong Kong people on the Sino-British negotiations and the future of Hong Kong. The Song repeatedly referred to the Queen's Road, the lyrics “Palace” at Queen's Road East was believed implying the Xinhua News Agency Hong Kong Branch. It was deriding the Xinhua News Agency’s political intervention just like the Queen, while Hong Kong was still British colony at that time.

Liaison Office of the Central People’s Government in the Hong Kong Administrative Region’s official website

D16 The Khalsa Diwan Sikh Temple Hong Kong



(FIGURE D16 Khalsa Diwan Sikh Temple Hong Kong)

The Khalsa Diwan Sikh Temple Hong Kong, also called Sri Guru Singh Sabha, is the first Gurudwara (literally means temple in the Punjabi language) in Hong Kong constructed in 1901 (Guang-xu 27).

The founder of the Gurudwara was a group of Sikh members of the British Army Regiment, The Volunteers, which comprised of European and Indian soldiers stationed in Hong Kong. Sikhism was first brought into Hong Kong by these Indian members before the 20th century.

Sikhism is a monotheism founded in India in around 15th century by Guru Nanak (1469-1539). The word “Sikh” in the Punjabi language means “disciple”. Sikhs are the disciples of God who follow the writings and teachings of the Ten Sikh Gurus. According to the Sikh philosophy and beliefs, there is only one god, and he is the same god for all people of all religions. Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God.

Because of the toleration nature of Sikhism, the number of Sikhs and Non-Sikhs homeless people continued to grow and the Gurudwara was needed to be extended in the 1930's. Till the early 1940's, the year during the Pacific War, the Sikh Temple Hong Kong was boomed twice, sustaining extensive damage. In one of the attacks, the priest Bhai Nand Singh was fatally injured when he was sitting in the main hall, reading the Sikh Holy Scripture. However, it was a mercy that the Gurudwara was not damaged. Many Sikhs and Non-Sikhs had sought refuge in the Gurudwara and some of them sustained injuries. Then after the war, the damaged areas of the Gurudwara were rebuilt and extended. A two-storey-building was constructed during the extension. In the 1980's and late 1990's, another two extension projects were carried out. The participants of all the projects comprised of the Sikhs and the Non-Sikhs.

In addition to the religious activities organized regularly every week, the Khalsa Diwan Sikh Temple is far from a religious institute only today: it provides many voluntary services both for Sikhs and Non-Sikhs. The service is regarded as a prominent part of Sikh religion. The services include: free meal, medical consultation, kindergarten, tuition classes (academic), Punjabi classes (language), Gurbani Classes (religious), music classes (traditional music), Gatka classes (martial arts), library and temporary stay. There are also daily Kirtan/ Katha Darbar ceremonies in the morning and afternoon.

D17 The Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum



(FIGURE D17 The Hong Kong Jockey Club Happy Valley Racecourse and
Racing Museum

[Image from online reference resources)

In the early 19th Century, when the British first came to Hong Kong and started the development of the City of Victoria, they found that in the whole northern part of Hong Kong Island, there was only one flat land at Happy Valley and it was still a swamp. The British think that Happy Valley was the most optimum and the only available place for holding the traditional and popular sport in the United Kingdom - Horse Racing. As a result, Happy Valley Racecourse became the first racecourse in Hong Kong.

As early as 1841, horse racing was introduced from the United Kingdom to Hong Kong. The first Hong Kong official horse racing was held at Happy Valley Racecourse in December 1846. Since then, this kind of British traditional sport and betting activity became popular in Hong Kong Chinese community like wildfire.

Three years after the construction of Happy Valley Racecourse, the Hong Kong

Jockey Club was established in 1884 which is a non-profit-making organization in Hong Kong, responsible for providing horse racing, sports and gaming entertainment, one of the largest horseracing organizations in the world. In the early stages, Jockey Club only accepted foreigners Member. Until 1927, the Governor of Hong Kong, Sir Cecil Clementi inspired the Jockey Club to ingest Chinese members, the first group of Chinese member including famous businessman and the proprietor of Kom Tong Hall Mr. Ho Kom Tong. Hong Kong Jockey Club now is the third largest charitable organizations in Hong Kong.

Unfortunately, February 26, 1918, a tragic fire occurred in Hong Kong Happy Valley Racecourse, more than 600 people were killed in this tragedy, and it became the most fire serious in Hong Kong history. After many years of reconstruction and extension, Happy Valley becomes one of the most famous world-class racecourses in Asia.

The Hong Kong Racing Museum opened on October 18, 1996. The museum contains eight exhibition halls, a theatre and souvenir shop. Each exhibition hall has different theme, including the history of Hong Kong Jockey Club, the development of Happy Valley and Sha Tin Racecourses, famous horses' information and specimen. The theatre regularly screens videos about horse racing. Visitors will have deeper understanding of the Hong Kong Jockey. The Hong Kong Racing Museum Admission is free.

APPENDIX E SAMPLE OF PROPOSED BROCHURE

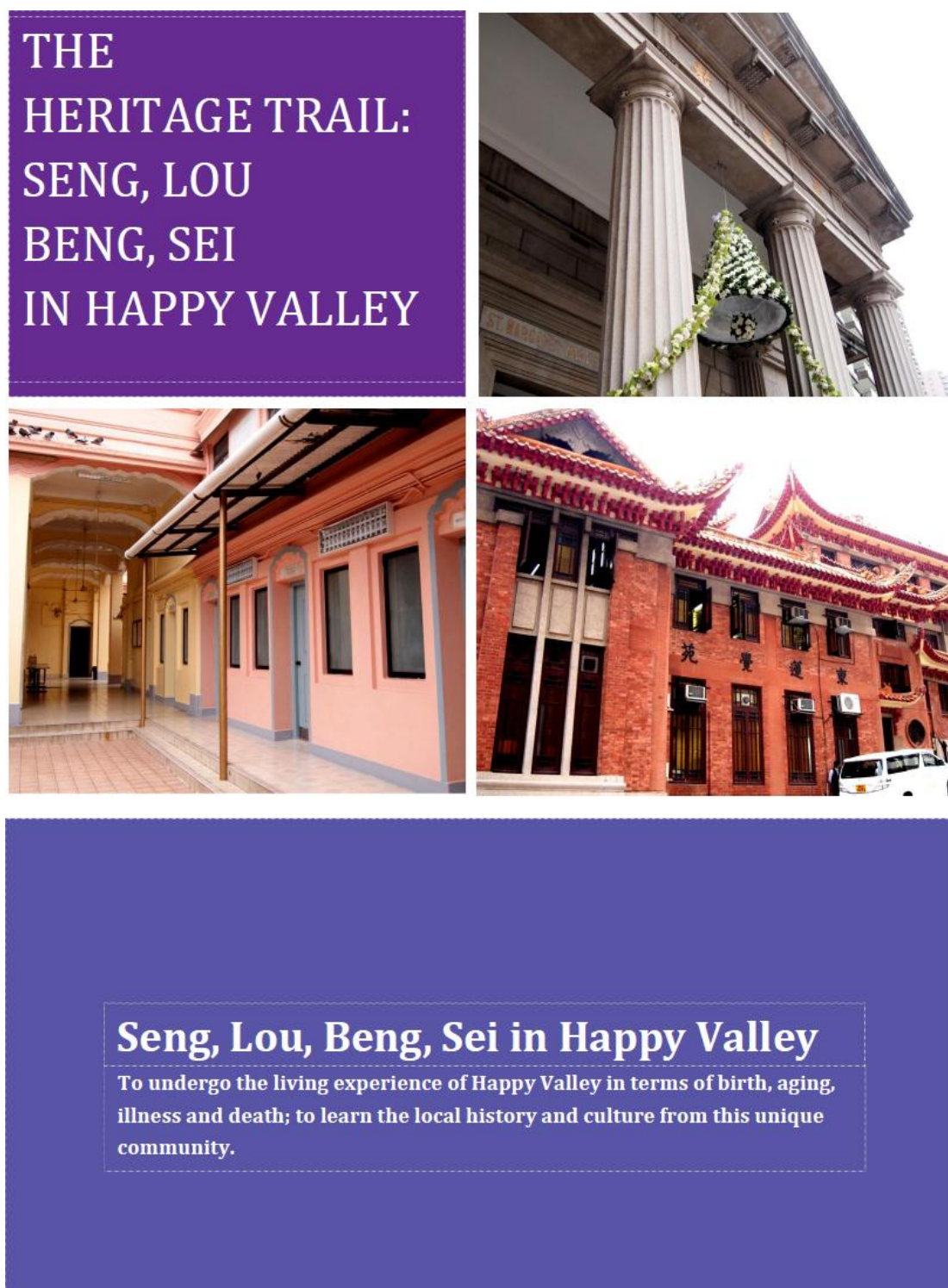
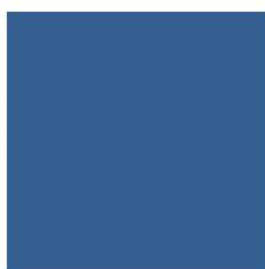


FIGURE E Sample of Proposed Brochure



Happy Valley Heritage Valley:

The Definition

The Happy Valley Heritage Trail is a interesting and inspirational walk which links up significant cultural heritage sites including religious sites, historic sites, cemeteries and public facilities still in used with the theme “Seng Lou Beng Sei (literally means ‘Birth, Aging, Sickness and Death’)”. The emphasis of the trail is to present the public the cultural side of the district beyond the limited impression of fun and excitement of race days. Happy Valley is a great cultural container that embraces diverse religious beliefs, different life styles and varied styles of architecture with profound history that highly represent the cultural uniqueness of Hong Kong—the cultural diversity and vital community which consists of the basic four components of life—birth, aging, illness and death.

Happy Valley: A place of ours.

To many Hong Kong people (according to the questionnaire), “Happy Valley” is synonymous with horse-racing and high-income residential regions. Few of Hong Kong People realize the long history and cultural diversity of Happy Valley. In fact, if we take a closer look on some bystreets and alleys among this district, we can recognize a different and interesting Happy Valley.

However, the name “Happy Valley” is not derived from the fun and excitement, luxurious and sumptuous of race days and housing. Conversely, the name “Happy Valley” was reflecting some misfortune and sorrow. In the 1800s, the name “Happy Valley” was commonly used in Britain as a euphemism for cemeteries. It is believed that the term was originated from the novel *The History of Rasselas, Prince of Abissinia* written by Dr Samuel Johnson in 1759.



MAP & THE SUGGESTED ROUTE



Cultural Heritage Sites

The Physical Manifestation of Cultural Diversity.



St. Margaret's Church

St. Margaret's Church is a Catholic church located at No. 2A Broadwood Road, Causeway Bay, facing the Hong Kong Jockey Club Happy Valley Racecourse. Due to its more than 80 years long history and special architectural style, the church was listed as Grade I Historic Building in December 2010.

The foundation of St. Margaret's Church was laid by Rev. De MARIA, Pietro MEM who was a priest from the Pontifical Institute for Foreign Missions in February 1923. The construction was finished after two years, and it started using on January 25, 1925 which was the first church in the name of St. Margaret Mary Alacoque in the East Asia.



City Boundary Marker

City Boundary Marker, or called City Boundary Stone, it is a stone pillar for marking the boundary of the City of Victoria. At that time the City of Victoria contain Western and Central district, from Causeway Bay to Kennedy Town. On the other hand, locals called these stone pillars as "Four Wans Nine Yeuks Marker" because the City of Victoria was divided into "Four Wans" (四環) including Sai Wan, Sheung Wan, Central, Ha Wan(Wan Chai), and the four wans was further divided into "Nine Yeuks" (九約) which are nine detailed delimitation.



City Boundary Marker

St. Paul's Primary Catholic School is located in Happy Valley, facing the Wong Nai Chung Road and the Hong Kong Jockey Club Racecourse. The existing school building is a four-storey building in colonial style, its arched windows, the pitched roof, the veranda, the decoration in Gothic style, and the fireplace in underground central room are all full of historic value. In 1992, the St. Paul's Primary Catholic School building was assessed as Grade II historic building by the Antiquities Advisory Board.

The original function of St. Paul's Primary Catholic School was an orphanage and hospital named "Le Calvaire" (加爾瓦略山會院) built in 1907, which was operated by the St Paul de Chartre (沙爾德聖保祿女修會). In 1908, the orphanage was unveiled by Governor Sir Frederick Lugard and with the consecration by Bishop Mgr. D. Pozzoni.



Tam Kung & Tin Hau Temple

The new Tam Kung Temple in Blue Pool Road in existence was built in 1901, funded by Hakka people living in the Wong Nei Chung District. The original Temple, which was previously located on a slope near the Hong Kong Sanatorium and Hospital, was demolished during urban development.



No. 11, 15 & 17 Yuk Sau Street

The Western-style houses at No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road have about seventy years long history which witnessed the life style of middle-class at the pre-war period.



No. 54 Village Road

The Western-style house at No.54 Village Road built in 1920s was the oldest house among this district and one of the first generation buildings of urban development after the demolition of Wong Nai Chung Village. The house with three-storey has a classical design facade. Previously, the house's underground was a garage with stone stairs next to it.



Po Kok Primary School

The establishment of Tung Lin Kok Yuen originated from an anniversary gift. In 1931, Hong Kong tycoon Sir Robert Hotung gave \$100 thousands to his second wife Cheung Ching Yung (also named Zhang Lin Kok) for the anniversary gift. Cheung was a devout Buddhist, so she used the money to build Tung Lin Kok Yuen and Po Kok Primary School for promoting Buddhism and educating the girls in poverty.



Tung Lin Kok Yuen

The establishment of Tung Lin Kok Yuen originated from an anniversary gift. In 1931, Hong Kong tycoon Sir Robert Hotung gave \$100 thousands to his second wife Cheung Ching Yung (also named Zhang Lin Kok) for the anniversary gift. Cheung was a devout Buddhist, so she used the money to build Tung Lin Kok Yuen and Po Kok Primary School for promoting Buddhism and educating the girls in poverty.



Jewish Cemetery

In 19th century, Happy Valley was an urban border area with small population, so the government planned it for cemeteries. In 1855, the piece of land at Shan Kwong Road was allocated to the Jewish community for building cemetery, two years later the first Jews buried in this. With the city development, Happy Valley changed into a prestigious residential area, but the cemetery has been preserved.



Happy Valley Tram Terminus

The Happy Valley Tram Terminus is located at the Wong Nai Chung Road, between the junction of Sing Woo Road and Shan Kwong Road. Happy Valley Terminus is the most southern and one of the oldest terminuses in the Hong Kong tram system that has served Hong Kong people for more than hundred years.



Hong Kong Sanatorium and Hospital

The Hong Kong Sanatorium and Hospital is a famous private hospital in Hong Kong, formerly known as the Yeung Wo Nursing Home (養和園), founded by a group of Chinese doctors and professionals in 1922, their purpose is to provide medical services for the Chinese community. In these hundred years, the Hong Kong Sanatorium and Hospital change from a simple clinic with only 28 sickbeds into a modernize hospital.



Hindu Temple

Hinduism is the world's third largest religion which has about 1 billion believers, just behind the Christianity (including Catholicism, Protestantism and the other churches) and Islam. The "Vedas"《吠陀經》 written in 1500 BC is the classic doctrines of Hinduism. Hinduism is India's traditional religion, originated in the ancient primitive worship and witchcraft.



Parsee Cemetery

Zoroastrianism (祆教, 又稱拜火教、波斯教或白頭教), also known as Parseeism, Mazdaism or Pyrolatry was founded by the Persians Zoroaster before 6th Century BC in greater Iran. The "Avesta"《波斯古經》 is the primary collection of sacred texts of Zoroastrianism.



Hong Kong Cemetery

The Hong Kong Cemetery is the oldest and largest Happy Valley Cemeteries. It was also called the Protestant Cemetery, which was originally set up for Protestants and was managed by Colonial Chaplain in the early time. It highly reflects the cultural diversity of Hong Kong.



St. Michael's Catholic Cemetery

St. Michael's Catholic Cemetery is the Hong Kong's oldest Catholic Cemetery with more than 20,000 graves. The St. Michael's Cemetery Chapel inside the cemetery was built in 1916 which managed by the Catholic Diocese of Hong Kong. The chapel's lancet arch windows and doors, and the square moldings reflect that the chapel is Italian Renaissance style architecture.



Muslim Cemetery

Islam is a monotheistic religion based on the Quran(古蘭經)and Hadith(聖訓). Muslims consider the Quran as an apocalypse given by the god Allah, and the Hadith is a record of the messenger and prophet of God Muhammad's words and deeds.



Original Site of the Liaison Office of the Central People's Government in the HKSAR

it was designed for hotel use. Xinhua News Agency Hong Kong Branch was renamed into Liaison the Office of the Central People's Government in the Hong Kong Special Administrative Region on January 18, 2000 and moved to Sai Wang in 2001.



The Khalsa Diwan Sikh Temple Hong Kong

The Khalsa Diwan Sikh Temple Hong Kong, also called Sri Guru Singh Sabha, is the first Gurudwara (literally means temple in the Punjabi language) in Hong Kong constructed in 1901 (Guang-xu 27).



The Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum

As early as 1841, horse racing was introduced from the United Kingdom to Hong Kong. The first Hong Kong official horse racing was held at Happy Valley Racecourse in December 1846. Since then, this kind of British traditional sport and betting activity became popular in Hong Kong Chinese community like wildfire.



Useful Contact Number



Emergency Service (Police, Ambulance, Fire) : 999

General Police Enquiries : 2527 7177

Department of Health : 2961 8989

Hong Kong Tourism Board Visitor Hotline : 2508 1234

Weather Information : 187 8066

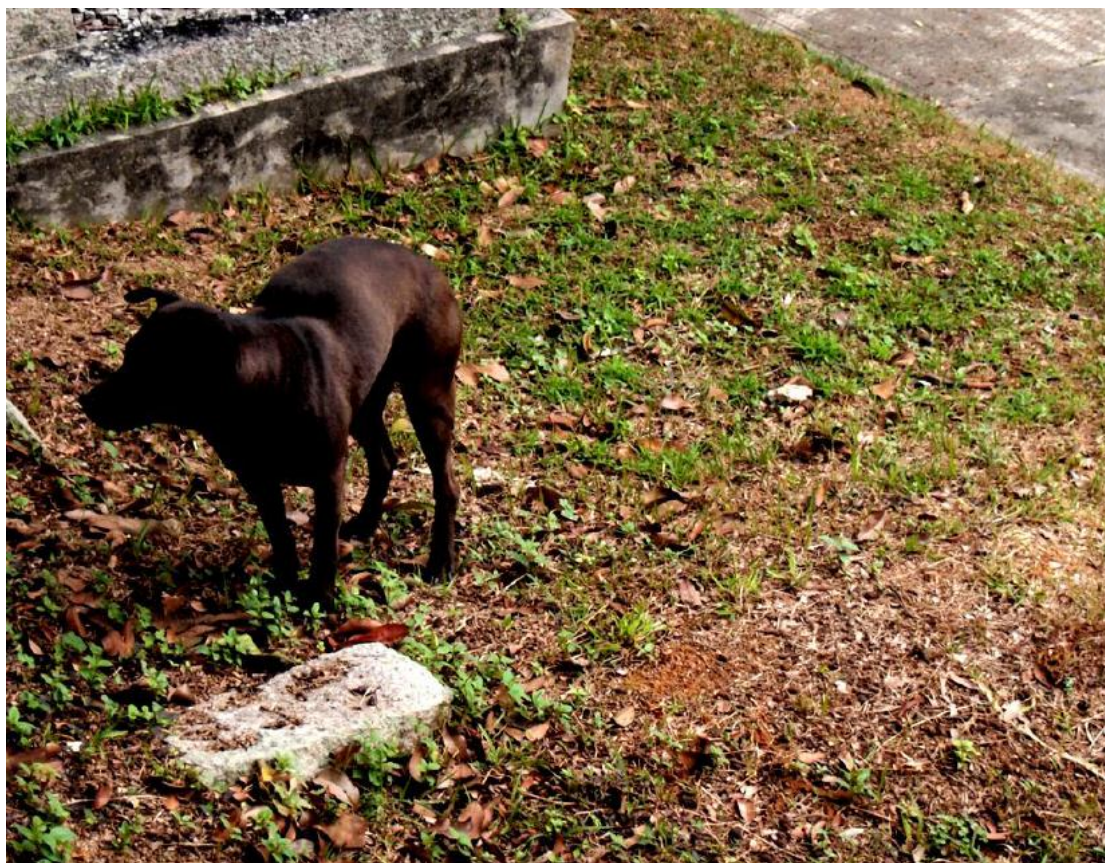
Overseas IDD and Cardphone Enquiries : 10013

RTKH's Service Hotline : 2272 0000

Consumer Council : 2929 2222

Hong Kong International Airport : 2181 0000

Directory Enquiries : 1081



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Cultural and Heritage Management, Department of Chinese, Translation
and Linguistics, City U niversity of Hong Kong

APPENDIX F TABLE OF INTERVIEWEES

Interviewees	Date of Interview	Form of Interview	Focus Area	Recordings
Ms. Erica Leung	29/2/2012	Email	Heritage Trail	N/A
Mr. Chan Tin-kuen	11/3/2012	Face-to-face	Cultural Tourism	✓
Dr. Ho-yin Lee	13/3/2012	Face-to-face	Heritage Conservation	✓
Mr. Alexander Hui	23/3/2012	Face-to-face	Heritage Conservation	✓
Dr. Joseph Ting	24/3/2012	Face-to-face	History of Happy Valley	✓
Mr. Wai-fung Chung	5/4/2012	Face-to-face	Heritage Trail	N/A
Mr. Leonard Steninbach	22/4/2012	Face-to-face	Proposal Writing	N/A



APPENDIX G INTERVIEW COVER LETTERS

G1 COVER LETTER TO MS. ERICA LEUNG

From: Chan Siu On
To:
Date: 24/02/2012 01:55
Subject: Interview Request

Dear Kevin, (later the email was forwarded to Ms. Erica Leung)

This is Chan Siu On, a year three Bachelor of Arts student majoring Cultural and Heritage Management at the City University of Hong Kong. I joined the internship program in the AMO in last summer and began to develop an interest in historic buildings in Hong Kong.

Currently, I am doing a group final year project about heritage trails in Hong Kong; my project group, which includes three members, decided to develop and propose the idea of creating a new heritage trail in happy valley. As you, Ms Leung, is a specialist in this area, we would like to invite you to undergo a face-to-face interview about the topic. We believe that your professional opinions will be able to broaden our understanding concerning the concept of heritage trail in Hong Kong.

Kind Regards,
Chan Siu On

G2 COVER LETTER TO MR. CHAN TIN-KUEN

From:

To:

Subject: 邀請陳老師出席訪談

Date: Mon, 27 Feb 2012 13:08:56 +0800

陳天權老師：

你好。我們是香港城市大學文化及文化產業管理科的學生，為完成畢業論文，我們正進行有關香港文物徑的研究，並構思在香港創立一條全新的文物徑。數月前，我們曾在業餘進修中心報讀由你任教的香港西式建築課程，獲益良多。得知陳老師在香港文化及文物保育工作方面擁有豐富的經驗和知識，如能跟老師作一訪談，將對我們完成畢業論文有莫大的幫助。因此，我們希望邀請你進行一個簡短的訪問，給予我們寶貴的意見。未知閣下能否撥冗接受我們的訪問？敬希示覆，謝謝。

祝生活愉快

香港城市大學學生

何敬謙啟

二零一二年二月二十七日



G3 COVER LETTER TO DR. HO-YIN LEE

寄件人: Chan Siu On

標題: Interview Request

日期: 2011 年 12 月 2 日 GMT+08:00 下午 6 時 57 分 41 秒

收件人:

Dear Ho Yin

My name is Chan Siu On, a year III Bachelor of Arts student studying Cultural and Heritage Management at the City University of Hong Kong. Perhaps you may recall that I came to hand you a letter from AMO while I was interning there this summer. Currently, I am doing a research about Ho Tung Gardens' conservation.

As you, Dr Lee, is an expert in the area of architectural conservation - especially in Hong Kong, I would like to kindly invite you to undergo an email interview about the topic. I believe that your professional opinions will be able to broaden my understanding concerning the concept of conservation.

Kind Regards,

Chan Siu On

G4 COVER LETTER TO DR. JOSEPH TING

From: Cheuk Yin Leung
Date: 2012/3/2
Subject: Interview Request
To:

Dear Dr. Ting,

Hi, this is Eric Leung, a year three Bachelor of Arts student, majoring Cultural and Heritage Management (BACHM) at the City University of Hong Kong (CityU). I am the student who helped Zita Lau, another BACHM student, to take photos of you last time when you came CityU to attend the "cemetery tour" interview. I am grateful to be there to take photos of you since I learnt so much from you about religions and local history.

Similar with Zita's, currently I am doing the group Final Year Project about local heritage trails. My groupmate and I planned to establish a new heritage trail in Happy Valley and decided to propose the concept and ideas to the Antiquities and Monuments Office. The concept of the proposed Happy Valley Heritage Trail is to manifest the multi-culture and cultural hybridity of Hong Kong. The starting point of the proposed trail would be St. Margaret's Church and it ends at the Sikn Temple.

As you, Dr. Ting, is a specialist in Hong Kong local history, heritage and monuments, we would like to invite you to undergo a face-to-face interview about the topic. We believe that your kindly help and professional opinions will broaden our horizon and understanding concerning the concept of local history of Happy Valley, historic values of the sites within the district and the establishment of new heritage trail.

We are looking forward to your reply, thank you for your attention.

Regards,
Eric Leung



Cultural and Heritage Management

City University of Hong Kong

G5 COVER LETTER TO MR. ALEXANDER HUI

寄件人 Cheuk Yin Leung

收件人

日期 2012 年 3 月 19 日上午 3:37

主旨 訪問邀請函

寄件人 gmail.com

許日銓先生：

你好，我是香港城市大學文化及文化產業管理科的學生，為完成畢業論文，我與兩位組員正進行有關香港文物徑的研究，並構思在跑馬地設立一條全新的文物徑。早前，我們參聽了許先生在香港大學就東蓮覺苑的設計、建築和保育為題的座談會，並曾與許先生在完會後作簡短交談，我們實在眼界大開、獲益良多。得知許先生在香港歷史建築的修復工作方面擁有豐富的經驗和知識，許先生又身兼東蓮覺苑及毓秀街歷史建築的修復主任，如能跟您作一訪談，將對我們的學習及畢業論文有莫大的幫助。因此，我們誠邀您進行一個簡短的訪問，給予我們寶貴的意見。未知閣下能否撥冗接受我們的訪問？以下是本人的聯絡電話號碼：64888745。敬希示覆，謝謝。

祝生活愉快

香港城市大學學生

梁焯然啟

二零一二年二月二十七日



G6 COVER LETTER TO MR. WAI-FUNG CHUNG

From: Chan Siu On

Date: 2012/3/1

Subject: Interview Request

To:

Dear Annisa, (later the email was forwarded to corresponding departments)

This is Chan Siu On, a year three Bachelor of Arts student majoring Cultural and Heritage Management at the City University of Hong Kong.

Currently, I am doing a group final year project about heritage trails in Hong Kong; my project group, which includes three members, decided to develop and propose the idea of creating a new heritage trail in happy valley. As Water Supplies Department, has participated in the establishment of Tai Tam Waterworks Heritage Trail, we would like to invite you to undergo a face-to-face interview about the topic. We believe that your experience and opinions will be able to broaden our understanding concerning the concept of heritage trail in Hong Kong.

Kind Regards,

Chan Siu On

APPENDIX H INTERVIEW Q & A

H1 BACKGROUND AND INTERVIEW Q&A OF MR. ERICA LEUNG



Antiquities and Monuments Office
Leisure and Cultural Services Department

(FIGURE H1 Icon of the Antiquities and Monuments Office)

Interviewee:

Ms. Erica Leung (梁翠筠女士)

- Assistant Curator I (Educational Activities) of the Antiquities and Monuments Office

Interview Q&A

From: Erica TK LEUNG

Subject: Re: Interview Request

Date: 29th Feb 2012 GMT+08:00 5:06:51 PM

To: Chan Siu On

Dear Mr. Chan,

Thank you for your invitation to share the experience in setting up a new heritage trail in Happy Valley, Hong Kong, which would be the subject of your final year group project. We appreciate your group's interest and support in local heritage conservation works. Please accept our apology for not being available to attend the proposed meeting. Below are some suggestions, we hope they are of use in developing your assignment:

1. Objectives of setting up such heritage trail.
2. Identify the spots/sites for inclusion in the trail.
3. Seek consent/support from the owners/stakeholders to open their sites for public visit.
4. Search for funding to support the running of the trail.
5. Management of the trail, such as preservation of the spot/site, any public facilities like lavatories, traffic arrangement etc.
6. Promotion of the trail, such as web promotion, cell phone compatible applications, guided map, leaflets, flyers, arrangements of guided tours, etc.
7. It is vital to avoid disturbing the heritage site/spot and other users of the site/spot.



Thanks again for your enthusiasm to local heritage.

With regards,

Ms. Erica Leung

for Antiquities and Monuments Office

----- Forwarded by Erica TK LEUNG/LCSD/HKSARG on 29/02/2012 16:59 -----

From: Chan Siu On

To:

Date: 24/02/2012 01:55

Subject: Interview Request

H2 BACKGROUND AND INTERVIEW Q&A OF MR. CHAN TIN-KUEN



FIGURE H2 Mr. Chan Tin-kuen

Interviewee:

Mr. Chan Tin-kuen (陳天權先生)

- Travel lover, especially being passionate in exploring Hong Kong heritage sites to visit
- Local writer in tourism studies, published books include: *Heritage Trails in Macau*, *The Tourist Yellow Pages for the Silk Road*, *The Tourist Yellow Pages for Thailand*, *Stepping on Fusang*
- Blogger in promoting local cultural tourism: *Cultural Tourism Blog*
<http://blog.yahoo.com/J5EXNDE2KA4J2T2P5SGGQJY5QU/articles/page/1>
- Specialist in Hong Kong heritage and architecture, taught several courses about architecture in Hong Kong in the Hong Kong Federation of Trade Unions

Interview Q&A

Q1. 根據世界旅遊組織(World Tourism Organization, WTO)資料顯示，現時世界各國嘅旅遊行程總和裡面，文化同文物佔咗當中嘅四成，反映文化旅遊係旅遊業一個新興，但係不可忽視嘅部份，請問陳生你點睇文化旅遊？

1. 香港直至現在，喺國際旅遊方面都係以「購物天堂」、「美食天堂」自居，文化旅遊似乎唔係 selling point，你覺得香港有無條件同潛力發展文化旅遊？

A1.1:

困難。經費問題 未成氣候

旅客慣常享用免費服務 冇贊助冇錢 不能長期進行

發展局只有短期贊助

2. 如果香港要主打本土文化旅遊，用一句說話概括，香港能夠吸引遊客嘅文化特質係啲咩？

A2:

N/A

3. 你覺得跑馬地區符唔符合呢個特質？跑馬地區（嘅宗教建築）對香港文化同歷史有咩教育意義？

A3:

可以，每區都可以。

因為跑馬地夠冷門，未有前人發展， spots 夠集中，有潛力。（其他例子：東區，大坑）

政府不會幫助，因為冇法定古蹟。可找灣仔區議會幫助，非 AMO，但不能長期進行。



Interview Q&A

問題：知名度低，需要宣傳

地理位置不便，偏遠或景點分散

缺乏導賞員，難以理解。訓練導賞員困難，需要錢

缺乏詳細的導賞書（可能蝕本）

Interview Q&A

Q2. 喺一個地區或者一個歷史建築群發展旅遊業可以係一把雙面刃，一方面可以教育大眾、得到政府同埋坊間組織嘅重視、投資同保育；另一方面因為遊客嘅增加而影響該區嘅安寧同埋造成損耗（e.g. 柬埔寨嘅吳哥窟），你認為兩者之間點樣取得一個妥協？

1. 文物保育好大程度上係歷史同文化嘅篩選過程，被保留、加以活化、再引入旅遊成份嘅古跡，可以話係被挑選刻意保留嘅部份。跑馬地區有咁高嘅歷史，AMO 都無設立文物徑嘅打算，你認為呢個決定純粹係因為政府唔想干擾該區宗教場所嘅安寧，定係該區所反映嘅文化共融性不被政府重視？

A2.1:

騷擾和阻力不大，因為導賞團規模不大 8-10 人
但跑馬地 situation 較特別 兼顧宗教，建築，歷史
因為香港人對異國文化忽視，二手史料不足
香港國際性只限經濟，不是文化。

2. 喺文化城區設置旅遊點，你認為點樣先可以保留文物同歷史嘅真實性而唔會被錯誤詮釋呢？

A2.2:

Information board 易出錯 eg. 油麻地天后廟
設 Information board 有困難，因涉及利益衝突，stakeholder 多 eg.
阻人做生意，一有人投訴，政府就不做野，可見市區文物徑有
Information board。但圍村只須與村長商討。

Interview Q&A

Q3. 旅遊係一門大生意，而文化旅遊經常被指為係經濟收益比較低嘅旅遊方式，考慮到可持續發展嘅問題，你認為經濟收入同文化之間點樣取得一個平衡？

1. 政府近年銳意將香港打造成文化創意之都，喺旅遊業方面，你認為文物徑等等嘅旅遊方式嚟緊會唔會成為一個焦點？

A3.1:

短期內不會，反而郊遊發展較快

香港歷史不悠長，缺乏標誌性文化遺產

例子：沙頭角

Target audience 以本地人為主

只要遊客規模不大 => 影響不大

短期不會破壞文化

小冊子

2. 我地睇過陳生你嘅網上文章同大公報專欄，亦都好認同香港其實有唔少被忽視而值得探索嘅文化，你會點樣去說服政府去做呢盤表面上睇嚟係蝕本嘅生意？

A3.2:

政府其實是須要發展這些文化旅遊。

教育著手 (通識) => 增加港人興趣先

帶動風氣

學校 帶團考察 > 博物館講座 > 民間團體(no money) > 傳媒

參考例子：澳門歷史城區

有 Information board

有 guide map with information for visitor travel on themselves

有定點導賞員 集中易訓練 靈活

IVE 生有成功例子：由港大出發的文物徑，旅發局接受

H3 BACKGROUND AND INTERVIEW Q&A OF DR. HO-YIN LEE



(FIGURE H3 Dr. Lee Ho-yin & us)

Interviewee:

Professor Li Ho-yin (李浩然博士)

- Director, Architectural Conservation Programme, Assistant Professor
- Academic qualification:
 - 1998 PhD, The University of Hong Kong
 - 1989 BArch, National University of Singapore
 - 1986 BA(AS), National University of Singapore
- Professional Affiliations
 - 2010-current Founding Member, The Hong Kong Institute of Architectural Conservationists
 - 2010-current Founding Member, Hong Kong Institute of Urban Design
 - 2007-current Associate Member, Hong Kong Institute of Architects
 - 2005-current Corporate Member, ICOMOS (International Council on Monuments and Sites) China
 -



Interview Q&A

- 2000-current Core Member, UNESCO-ICCROM Asian Academy for Heritage Management
- Member of Antiquities Advisory Board
- Local writing in
 - “Hong Kong: Cultural Heritage Conservation in a City of Change”
 - "Hong Kong's Architectural Heritage: Pre-war Tong Lau and Post-war Composite Buildings of Hong Kong"

Interview Q&A

1. 我們知道 Hoyin 你是古物諮詢委員會(AAB)既成員，亦常常為古物古蹟辦事處(AMO)提供意見(如景賢里修復工程)，我們希望知道，

I. 古物諮詢委員會的運作是？

- N/A

II. 古物諮詢委員會對推廣古跡活化係持甚麼的態度？

- 政府希望做到公眾諮詢，但需要大量時間及金錢
- 古物諮詢委員會作為大眾與政府之間的溝通橋樑
- 所以吸納不同團體的意見，如
 - 公眾人士
 - 中學校長
 - 學者，如丁新豹
 - 專業人士
- 現在的主席陳智思
 - 他落實了古物諮詢委員會要以公開方式進行

Interview Q&A

2. 香港政府近年積極發展文物徑，早在 1993 年的屏山文物徑，及最近的孫中山史跡徑，

I. 古物諮詢委員會在設立文物徑上扮演甚麼角色？

- N/A

II. 有沒有具體的方法推動文物徑？

- 古物諮詢委員會很少參推動文物徑的工作
- 古物諮詢委員會只會負責為建築物評級而已
- 區議會負責設立及宣傳文物徑
- 而古蹟辦會支援文物徑的設立，如為文物提供正確的資料

Interview Q&A

3. Hoyin 是文物修復的專家。因此我們希望知道你為我們提供香港文物修復的意見。最近，香港政府常常提倡文物保育及活化，以推廣文化旅遊，

I. 你認為以香港文物保育程度或活化程度，有沒有可能成功發展到文化旅遊？為甚麼？缺少甚麼？

- 旅遊及文物保育不可以相提並論，是錯誤的
- 旅遊會令本土文化消息，如大型商鋪引入
- 何志平在任時曾鼓吹文化旅遊，結果令 Heritage 1881 的活化項目失敗
- 而林鄭月娥認為保育該是發展而不是旅遊
- 不應把歷史建築視為寶物放進博物館內，文化旅遊便是一個戶外博物館
- 所以應該活化文物，加入新元素，才有意義
- 但不應把文物改建，建築物是反映當時的文化，所以保育原則是：可還原性

II. 修復文物既過程，會否影響該文物的歷史詮釋？

- 澳門及新加坡有活化的好例子
- 保育的對象是本地居民，旅遊的收入只是意外收穫
 - 遊客希望要的是地道的面貌
- CED 的概念：保留的應該是當地的感覺，而不是建立
- 所以市民也應被邀請參與
- 保育應以城市為主，因為城市的保育阻力大(如經濟發展)



Interview Q&A

- 香港文物保育由 2007 開始
- 以前是：先保育，後活化
- 現在是：保育＋活化
- 保育是為未來，而不是過去
- 保育更可令周邊地區有經濟得益

Interview Q&A

4. Hoyin 你曾經提過活化成為博物館不一定是一個最好的保育方式，

I. 你認為設立文物徑是個好方法嗎？為什麼？

- 以前是以「戶外博物館」方式保育
- 現在應該要為古跡加上社區功能
- 考慮新元素，及當地生活文化
- 不可只為外來者而設

II. 我們希望在跑馬地設立以宗教為主題的文物徑。文化旅遊對古跡保護會有幾大程度上的衝突？有甚麼因素需要考慮？

- Interpretation Center 對一條文物徑是十分重要
- 它成為了文物徑的中心
- 如孫中山博物館成功活化了孫中山史跡徑

H4 BACKGROUND AND INTERVIEW Q&A OF MR. ALEXANDER HUI



(FIGURE H4 Mr. Alexander Hui & us)

Interview Q&A

Interviewee: Mr. Alexander Hui (許日銓先生)

- Architect, especially passionate in heritage conservation;
- Former director of the University Museum and Art Gallery;
- Coordinator of Tung Lin Kwok Yuen Conservation Project & Yeuk Sau Street Conservation Project
- Director of Sense Art Studio; and
- Project coordinator of the Kohebi-tai Volunteer of the Echigo-Tsumari Art Field Triennial (越後妻有大地藝術祭小蛇隊義工)

Interview Q&A

1. How Alex Hui thinks about the grading assessment of the Antiquities and Monuments Office:

- AMO 的評級標準只是參考
- 因為它們只是把 50 年樓齡的建築物備案，但又沒有資源為所有建築做研究
- 只是建築趣味 (Interest) 而不是建築價值 (Values)

2. How Alex Hui thinks about the point cultural tolerance:

- 不同意跑馬地區有文化共融性
- 只是多元性，質疑所謂共融性 (Tolerant)
- 茶餐廳的興旺不能說是文化共融的體現，應以 Demand and Supply 解釋
- 墳場是以宗教分割，非該宗教人事未必可葬於此地
- 多元性可從三方面發掘：
 - i. 痕跡
 - ii. 硬件 (建築物)
 - iii. 人文活動

3. The Classification of heritage trail:

- 以階級？宗教？背景？(許日銓不同意以宗教)
- 跑馬地的「生老病死」
- 應該以客觀方法描寫事實，無謂強加一個背景(Theme)，不然會成為一本「唔人旅遊書」

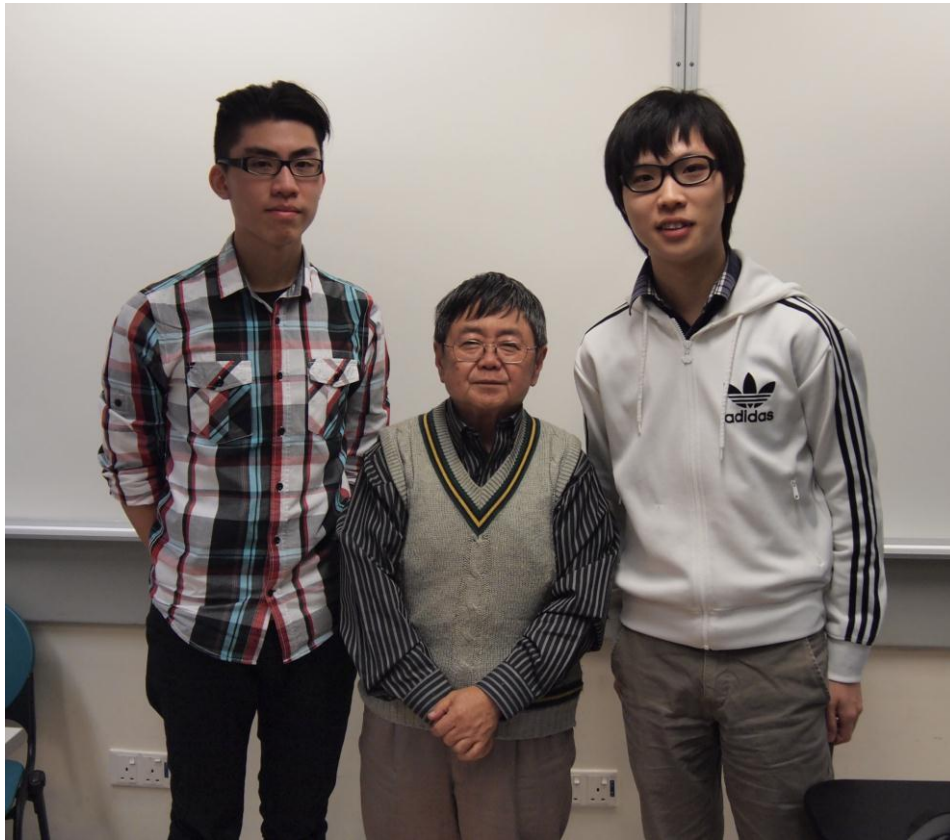


Interview Q&A

4. The “interest” of Happy Valley

- 建築物建造的原因、選址
- 養和醫院，與當地酒店的關係
- 交通歷史，居民團結，一致拒建地鐵站
- 電車對當地的貢獻
- 跑馬地大排檔，現被市政大樓取代

H5 BACKGROUND AND INTERVIEW Q&A OF DR. JOSEPH TING



(FIGURE D5 Dr. Joseph Ting & us)

Interviewee:

Dr. Joseph Ting (丁新豹)

- Lecturer of Department of History in Chinese University of Hong Kong
- Adjunct Professor
- Honorary Senior Research Fellow
- Former Chief Curator, Hong Kong Museum of History
- LCSD, HKSAR Government
- A lover in cemetery
- Cemeteries tour guide
- Published books included: 《四環九約：博物館藏歷史圖片精選》，《殖民體系的建立和演進》，《南海海上交通貿易二千年》，《人物與歷史 - 跑馬地香港墳場初探》 etc

Interview Q&A

1. 跑馬地社區與歷史建築對香港而言有甚麼歷史價值／意義？
 - a. 猶太墳場可追溯到二戰野：1. 巴格達投資 2. 猶太人避難
 - b. 香港為中國收納了各方面的人才
 - c. 養和醫院創辦人：李樹芬及李樹基與孫中山的革命事跡有關
 - d. 意大利及法國天主教在香港爭奪傳教權的故事
 - i. 米蘭外方傳道會及巴黎外方傳道會
 - e. 聖保祿書院的故事
 - i. 以前是亂葬岡
 - ii. 後為香港訓練修士
 - f. 永安對香港人的影響，他的創辦人在鳳輝台有大量物業
 - g. 跑馬地是香港島填海工程開始前，最大片的平地
 - h. 40年代文化界名人多居於跑馬地區
 - i. 揚子理髮廳，可提供大量當地的故事
 - j. 譚公廟是黃泥涌村的歷史見證
 - k. 五苟節會故事
 - l. 馬場，英國人最成功引入的文化
 - m. 電車總站，值得研究的社區設施
 - n. 拔粹女校，為拔粹男校的修士提供妻子
2. 如果說香港的核心價值是文化共融，跑馬地是否這種文化特質的縮影？
 - a. 不是，跑馬地是文化多元
3. 在跑馬地區，不同文化、宗教、風格的建築共冶一爐，在歷史上，這是一個巧合還是刻意安排？
 - a. 應該是巧合

Interview Q&A

4. 有人提出各宗教場所在跑馬地內分界鮮明，事實是各家自掃門前雪，或是暗地裡有衝突，只係外人不知，那還可算是文化共融嗎？
 - a. 共容是不太對提，事實上只是文化多元，各自存在
 - b. 向種族清楚知道他們有自己的地方，不會逾越
5. 在設定文物徑的主題，應該廣義還是狹義地表達？
 - a. N/A
6. 文物徑是文化保育的層面，應該尊重該社區嘅本土性，你認為「生、老、病、死」這個主題能夠切合跑馬地社區特色嗎？
 - a. 還算可以
 - b. 要切記客觀性，應該專注在你們希望把甚麼東西介紹給遊客
 - c. 路線不要太長

H6 BACKGROUND AND INTERVIEW Q&A OF MR. WAI-FUNG CHUNG



Water Supplies Department

The Government of the Hong Kong Special Administrative Region

(FIGURE H6 Icon of the Water Supplies Department)

Interviewee:

Mr. Wai-fung Chung (鍾偉峰先生)

- Engineer (Hong Kong and Outlying Islands District) of the Water Supplies Department
- Coordinator of the Tai Tam Waterworks Heritage Trail

Interview Q&A

1. 請問貴處在設立大潭水務文物徑的最初階段：

- 建議由誰提出？向誰提出？由誰負責執行？
- 不同的合作團體各自負責甚麼工作？怎樣作出如此分界的決定？
- 諮詢方面有何考慮？向誰諮詢？有否諮詢民間聲音？

- 2009 年秋天
- 水務署提出及執行
- 發展局、古蹟辦(AMO)合作及支持
- 是一團隊的合作
- 水務署 - 提供古跡的完整資料、設計路線及詮釋歷史
- AMO – 提供建立文物徑的意見及經驗
- 漁農自然護理署 – 得到同意，因為文物坐落於交野公園
- 地政總署 – 加工，地政問題
- 沒有民間諮詢，因為：
 - 不是大興土木，不是爭議性的話題
- 有別於其他建設，設立文物徑是正面的工作，認為沒有需要(也不需要，因為此等設施屬於水務署)提升至地區議題
- 開幕典禮
- 宣傳單張
- 導賞服務
- 主要專注於後期推廣

Interview Q&A

2. 在設立過程中：

- 在訂立理想、使命、信念(Vision, Mission, Value)時如何得到共識？
 - 資金來源？有否向其他機構申請資助？
 - 如何訂立出建立文物徑所需要的設施？(例如我們很欣賞您們設立的資訊看板，不單資料豐富、指引清晰、而且設在每個史跡點的當眼處，在介紹文物以及幫助遊客方面做得很好，是其他現存的文物難以企及的，您們在設立時有何考慮？怎樣執行？)
 - 落實執行的工作具體上包括了甚麼？
 - 執行時遇到甚麼難題？如何解決？
 - 有否在作出影響歷史及史跡真實性的考慮？
 - 宣傳及推廣如果進行？
-
- VMV 與 AMO 不同，他們不是為了文物保育
 - 水務署文物徑沒有口號性 VMV，是為市民提供具歷史意義的場所，為市民的福祉，為服務市民而設
 - 沒有資金壓力
 - 把古跡保育視為內部工程，常規性修復
 - 水務資金使用：
 - 維修部門，興建，不同部門來源
 - 常規性／一次性撥款(如特別興建項目)
 - 視乎項目類別
 - 有特色，豐富的資料
 - 水務署成立 150 周年，有大量珍貴資料
 - 因應地理環境，文物設施的位置
 - 格調一致，會追訪不同地方的參訪，不會特別徵詢
 - 大雜燴？！



Interview Q&A

- 路線設計，利用郊野公園的環境，加插指示牌
- **Information Boards** 的發展、拍版及樣版是根據藍本執行
- 只有四個籌組，執行
- 團隊精神，如爆水管等突發事件
- 公關並非特別難

Interview Q&A

3. 在成功設立後：

- 有否進行遊客意見收集？
 - 為何不設立文物中心／訪客中心作為文物徑中心點？
 - 導賞服務為何要定期進行，而非供市民及遊客因他們的行程與時間預約？
 - 在文物徑的持續性發展方面的考慮？(包括設施維修、文物修復、市場推廣、資金問題等等)
-
- 沒有
 - 水務署不是旅發局，設立文物徑或步行徑並非水務署專項，收集意見需時、數量、代表性、分析，而水務署資源不足
 - 但會 **generally** 收集電郵意見
 - 有關訪客中心，文物徑並非古玩/**small piece**，沒有訪客中心，是因為水務署並非專項部門，資源及人手不足，故希望以自然模式展示公眾
 - 持續性發展方面，維修本來已是必要項目，而市場推廣並非專項服務
 - 軟性教育：在學校辦教育、查詢，讓傳媒採訪拍攝

THE HERITAGE TRAIL: SENG, LOU BENG, SEI IN HAPPY VALLEY



Seng, Lou, Beng, Sei in Happy Valley

To undergo the living experience of Happy Valley in terms of birth, aging, illness and death; to learn the local history and culture from this unique community.



Happy Valley Heritage Valley:

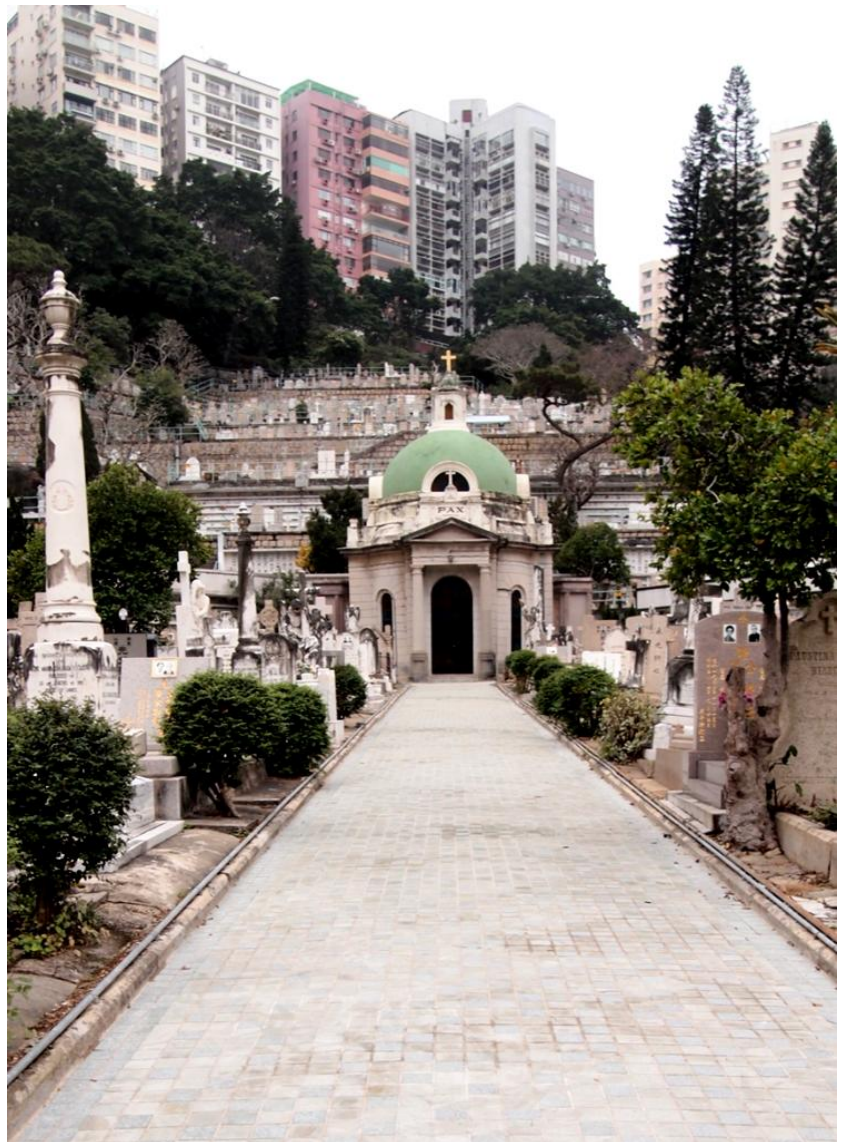
The Definition

The Happy Valley Heritage Trail is a interesting and inspirational walk which links up significant cultural heritage sites including religious sites, historic sites, cemeteries and public facilities still in used with the theme “Seng Lou Beng Sei (literally means ‘Birth, Aging, Sickness and Death’)”. The emphasis of the trail is to present the public the cultural side of the district beyond the limited impression of fun and excitement of race days. Happy Valley is a great cultural container that embraces diverse religious beliefs, different life styles and varied styles of architecture with profound history that highly represent the cultural uniqueness of Hong Kong—the cultural diversity and vital community which consists of the basic four components of life—birth, aging, illness and death.

Happy Valley: A place of ours.

To many Hong Kong people (according to the questionnaire), “Happy Valley” is synonymous with horse-racing and high-income residential regions. Few of Hong Kong People realize the long history and cultural diversity of Happy Valley. In fact, if we take a closer look on some bystreets and alleys among this district, we can recognize a different and interesting Happy Valley.

However, the name “Happy Valley” is not derived from the fun and excitement, luxurious and sumptuous of race days and housing. Conversely, the name “Happy Valley” was reflecting some misfortune and sorrow. In the 1800s, the name “Happy Valley” was commonly used in Britain as a euphemism for cemeteries. It is believed that the term was originated from the novel *The History of Rasselas, Prince of Abissinia* written by Dr Samuel Johnson in 1759.



MAP & THE SUGGESTED ROUTE



Cultural Heritage Sites

The Physical Manifestation of Cultural Diversity.



St. Margaret's Church

St. Margaret's Church is a Catholic church located at No. 2A Broadwood Road, Causeway Bay, facing the Hong Kong Jockey Club Happy Valley Racecourse. Due to its more than 80 years long history and special architectural style, the church was listed as Grade I Historic Building in December 2010.

The foundation of St. Margaret's Church was laid by Rev. De MARIA, Pietro MEM who was a priest from the Pontifical Institute for Foreign Missions in February 1923. The construction was finished after two years, and it started using on January 25, 1925 which was the first church in the name of St. Margaret Mary Alacoque in the East Asia.



City Boundary Marker

City Boundary Marker, or called City Boundary Stone, it is a stone pillar for marking the boundary of the City of Victoria. At that time the City of Victoria contain Western and Central district, from Causeway Bay to Kennedy Town. On the other hand, locals called these stone pillars as "Four Wans Nine Yeuks Marker" because the City of Victoria was divided into "Four Wans" (四環) including Sai Wan, Sheung Wan, Central, Ha Wan(Wan Chai) , and the four wans was further divided into "Nine Yeuks" (九約) which are nine detailed delimitation.



City Boundary Marker

St. Paul's Primary Catholic School is located in Happy Valley, facing the Wong Nai Chung Road and the Hong Kong Jockey Club Racecourse. The existing school building is a four-storey building in colonial style, its arched windows, the pitched roof, the veranda, the decoration in Gothic style, and the fireplace in underground central room are all full of historic value. In 1992, the St. Paul's Primary Catholic School building was assessed as Grade II historic building by the Antiquities Advisory Board.

The original function of St. Paul's Primary Catholic School was an orphanage and hospital named "Le Calvaire" (加爾瓦略山會院) built in 1907, which was operated by the St Paul de Chartre (沙爾德聖保祿女修會). In 1908, the orphanage was unveiled by Governor Sir Frederick Lugard and with the consecration by Bishop Mgr. D. Pozzoni.



Tam Kung & Tin Hau Temple

The new Tam Kung Temple in Blue Pool Road in existence was built in 1901, funded by Hakka people living in the Wong Nei Chung District. The original Temple, which was previously located on a slope near the Hong Kong Sanatorium and Hospital, was demolished during urban development.



No. 11, 15 & 17 Yuk Sau Street

The Western-style houses at No. 11, 15 & 17 Yuk Sau Street and No.54 Village Road have about seventy years long history which witnessed the life style of middle-class at the pre-war period.



No. 54 Village Road

The Western-style house at No.54 Village Road built in 1920s was the oldest house among this district and one of the first generation buildings of urban development after the demolition of Wong Nai Chung Village. The house with three-storey has a classical design facade. Previously, the house's underground was a garage with stone stairs next to it.



Po Kok Primary School

The establishment of Tung Lin Kok Yuen originated from an anniversary gift. In 1931, Hong Kong tycoon Sir Robert Hotung gave \$100 thousands to his second wife Cheung Ching Yung (also named Zhang Lin Kok) for the anniversary gift. Cheung was a devout Buddhist, so she used the money to build Tung Lin Kok Yuen and Po Kok Primary School for promoting Buddhism and educating the girls in poverty.



Tung Lin Kok Yuen

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Jewish Cemetery

In 19th century, Happy Valley was an urban border area with small population, so the government planned it for cemeteries. In 1855, the piece of land at Shan Kwong Road was allocated to the Jewish community for building cemetery, two years later the first Jews buried in this. With the city development, Happy Valley changed into a prestigious residential area, but the cemetery has been preserved.



Happy Valley Tram Terminus

The Happy Valley Tram Terminus is located at the Wong Nai Chung Road, between the junction of Sing Woo Road and Shan Kwong Road. Happy Valley Terminus is the most southern and one of the oldest terminuses in the Hong Kong tram system that has served Hong Kong people for more than hundred years.



Hong Kong Sanatorium and Hospital

The Hong Kong Sanatorium and Hospital is a famous private hospital in Hong Kong, formerly known as the Yeung Wo Nursing Home (養和園), founded by a group of Chinese doctors and professionals in 1922, their purpose is to provide medical services for the Chinese community. In these hundred years, the Hong Kong Sanatorium and Hospital change from a simple clinic with only 28 sickbeds into a modernize hospital.



Hindu Temple

Hinduism is the world's third largest religion which has about 1 billion believers, just behind the Christianity (including Catholicism, Protestantism and the other churches) and Islam. The “Vedas”《吠陀經》 written in 1500 BC is the classic doctrines of Hinduism. Hinduism is India's traditional religion, originated in the ancient primitive worship and witchcraft.



Parsee Cemetery

Zoroastrianism (祆教，又稱拜火教、波斯教或白頭教), also known as Parseism, Mazdaism or Pyrolatry was founded by the Persians Zoroaster before 6th Century BC in greater Iran. The “Avesta”《波斯古經》 is the primary collection of sacred texts of Zoroastrianism.



Hong Kong Cemetery

The Hong Kong Cemetery is the oldest and largest Happy Valley Cemeteries. It was also called the Protestant Cemetery, which was originally set up for Protestants and was managed by Colonial Chaplain in the early time. It highly reflects the cultural diversity of Hong Kong.



St. Michael's Catholic Cemetery

St. Michael's Catholic Cemetery is the Hong Kong's oldest Catholic Cemetery with more than 20,000 graves. The St. Michael's Cemetery Chapel inside the cemetery was built in 1916 which managed by the Catholic Diocese of Hong Kong. The chapel's lancet arch windows and doors, and the square moldings reflect that the chapel is Italian Renaissance style architecture.



Muslim Cemetery

Islam is a monotheistic religion based on the Quran(古蘭經)and Hadith(聖訓). Muslims consider the Quran as an apocalypse given by the god Allah, and the Hadith is a record of the messenger and prophet of God Muhammad's words and deeds.



Original Site of the Liaison Office of the Central People's Government in the HKSAR

it was designed for hotel use. Xinhua News Agency Hong Kong Branch was renamed into Liaison the Office of the Central People's Government in the Hong Kong Special Administrative Region on January 18, 2000 and moved to Sai Wang in 2001.



The Khalsa Diwan Sikh Temple Hong Kong

The Khalsa Diwan Sikh Temple Hong Kong, also called Sri Guru Singh Sabha, is the first Gurudwara (literally means temple in the Punjabi language) in Hong Kong constructed in 1901 (Guang-xu 27).



The Hong Kong Jockey Club Happy Valley Racecourse and Racing Museum

As early as 1841, horse racing was introduced from the United Kingdom to Hong Kong. The first Hong Kong official horse racing was held at Happy Valley Racecourse in December 1846. Since then, this kind of British traditional sport and betting activity became popular in Hong Kong Chinese community like wildfire.



Useful Contact Number



Emergency Service (Police, Ambulance, Fire) : 999

General Police Enquiries : 2527 7177

Department of Health : 2961 8989

Hong Kong Tourism Board Visitor Hotline : 2508 1234

Weather Information : 187 8066

Overseas IDD and Cardphone Enquiries : 10013

RTKH's Service Hotline : 2272 0000

Consumer Council : 2929 2222

Hong Kong International Airport : 2181 0000

Directory Enquiries : 1081



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