

International Conference

Heritage Conservation Along the Belt and Road Zones: Between Politics and Professionalism



Conference Handbook

23-24 October 2020

Venue

8/F Lee Ping Yuen Chamber,
the Hang Seng University of Hong Kong
and
Zoom

The conference is fully supported by the Research Grants Council of Hong Kong Special Administrative Region, China. (Project No. IIDS14-H03-19)

Website: <https://heritage-conference-2020.hsu.edu.hk/en/frontpage/>

Contact: heritage-conference@hsu.edu.hk

About the Conference Organizing Committee



Project Principal Investigator and Convenor:

Dr Chan Chi Ming, Victor

Department of Social Science

The Hang Seng University of Hong Kong



Project Co-Principal Investigator and Co-Convenor:

Dr Yew Foong Hui

**Department of Sociology and Contemporary China
Research Center**

Hong Kong Shue Yan University



Project Co-Investigator and Member

Prof Desmond Hui

Department of Art and Design

The Hang Seng University of Hong Kong



Project Co-Investigator and Member

Prof Kazem Vafadari

College of Asia Pacific Studies

Ritsumeikan Asia Pacific University, Japan

About the Conference

The conference brings together scholars in the field of heritage studies for an intensive discussion on heritage governance among the BRI countries, Focusing in particular on the role of heritage diplomacy as well as the uneasy relationship between “politics” and “professionalism” in the conservation process.

The conference is fully supported by the Research Grants Council of Hong Kong Special Administrative Region, China (Project No. IIDS14-H03-19).

The conference is co-organised by the Department of Social Science, the Hang Seng University of Hong Kong and Contemporary China Research Centre, Hong Kong Shue Yan University.

Conference Programme

Day 1: 23 October 2020		
10:30-10:50 (HKT)	Onsite and Virtual Registration	8/F Lee Ping Yuen Chamber /ZOOM
10:50-11:00 (HKT)	<p>Welcome Prof K.K. TAM Dean, School of Humanities and Social Science, The Hang Seng University of Hong Kong</p> <p>Prof Selina CHAN Associate Director, Contemporary China Research Center, Hong Kong Shue Yan University</p>	8/F Lee Ping Yuen Chamber /ZOOM
11:00-11:10 (HKT)	Break	
11:10-12:40 (HKT)	<p><u>Panel Session 1</u></p> <ol style="list-style-type: none"> <i>Heritage as an instrument? — a contextualized understanding of heritage policy in Hong Kong</i> (Dr HUI Cheung Man Charmaine, Department of Art and Design, The Hang Seng University of Hong Kong) <i>Heritagizing tea café: Digital Retraditionalisation, Place-making and political movements in post-colonial Hong Kong</i> (Dr. MAK Sau Wa Veronica, Department of Sociology, Hong Kong Shue Yan University) <i>The great porcelain wreck treasures and China's development of law and policy to identify and protect underwater cultural heritage along the Maritime Silk Road: evidence of "China's peaceful rise" or reaction to perceived renewed colonial humiliation?</i> (Prof. Steven GALLAGHER, Faculty of Law, The Chinese University of Hong Kong) <p>Chair & Discussant: Prof Selina CHAN (Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University)</p>	8/F Lee Ping Yuen Chamber /ZOOM
12:40-14:00 (HKT)	Lunch	2/F Canteen, The Always
14:00-15:00 (HKT)	<p><u>Keynote Speech 1</u> <i>When Silk Road scholars and professionals meet, what do they talk about? Cosmopolitan histories in the age of Belt and Road</i> Prof. Tim WINTER Professor, Faculty of Arts, Business, Law and Education, School of Social Sciences</p>	8/F Lee Ping Yuen Chamber /ZOOM

	Chair: Prof Desmond HUI (Department of Art and Design, The Hang Seng University of Hong Kong)	
15:00-15:15 (HKT)	Break	8/F Lee Ping Yuen Chamber /ZOOM
15:15-16:45 (HKT)	<p>Panel Session 2</p> <ol style="list-style-type: none"> 1. <i>The Maritime Silk Road: tourism, heritage, symbols, and the people-to-people dimension in Indonesia</i> (Dr. Angela TRITTO, The Hong Kong University of Science and Technology) 2. Affective Representations of the Sea Network Propaganda Documentary on the Maritime Silk Road (Dr. LI Cho Kiu, Department of Social Science, The Hang Seng University of Hong Kong) 3. <i>Heritage diplomacy along Silk Roads: UNESCO & Belt and Road Initiative</i> (Dr. CHAN Chi Ming Victor, The Hang Seng University of Hong Kong) <p>Chair & Discussant: Dr. HUI Yew-Foong, Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University</p>	8/F Lee Ping Yuen Chamber /ZOOM
16:45-17:00 (HKT)	Break	8/F Lee Ping Yuen Chamber /ZOOM
17:00-18:00 (HKT)	<p>Keynote Speech 2</p> <p><i>Archaeological heritage management along the overland and maritime Silk Roads: ancient and modern contexts</i></p> <p>Mr. Tim WILLIAMS</p> <p>Reader in Silk Roads Archaeology</p> <p>Institute of Archaeology</p> <p>University College London</p> <p>Chair: Dr Victor CHAN (Department of Social Science, The Hang Seng University of Hong Kong)</p>	8/F Lee Ping Yuen Chamber /ZOOM
End of Day 1 Programme		

Day 2: 24 October 2020		
14:40-14:55 (HKT) 06:40-06:55 (UTC)	Preparation and Virtual Registration	ZOOM
14:55-15:00 (HKT) 06:55-07:00 (UTC)	Welcome Dr. Victor CHAN, Department of Social Science, The Hang Seng University of Hong Kong	ZOOM
15:00-16:30 (HKT) 07:00-08:30 (UTC)	<u>Panel Session 3</u> <ol style="list-style-type: none"> <i>The construction and consequences of the Silk Roads as world heritage in China</i> (Ms. Jieyi XIE, Australian National University) <i>The mechanisms of cooperative governance and public participation in the building of creative cities: a case study of the Hubei old village regeneration of Shenzhen</i> (Dr. YUAN Yuan, Shih Chien University) Forgotten Heritage of the Road: Agriculture Heritage, Sustaining Life and Civilization in Iran (Prof. Kazem Vafadri, Ritsumeikan Asia Pacific University) <p>Chair & Discussant: Dr Kazem VAFADARI (College of Asia Pacific Studies, Ritsumeikan Asia Pacific University)</p>	ZOOM
16:30-16:45 (HKT) 08:30-08:45 (UTC)	<u>Break</u>	
16:45-18:45(HKT) 08:45-10:45 (UTC)	<u>Panel Session 4</u> <ol style="list-style-type: none"> <i>Silk Road - a mirror of contestation and a metaphor of "Revival" in regional "Shared" heritage</i> (Dr. Sandra USKOKOVIC, University of Dubrovnik) <i>Heritage diplomacy along the Maritime Silk Roads: The case of Muslim sites in Southern China</i> (Ms. Pascale BUGNON, University of Geneva) <i>Egypt and Chinese world archaeology under the Belt and Road Initiative: Archaeology as subject to global politics</i> (Dr. des. Christian LANGER, Freie Universität Berlin) <i>Macao's postcolonial cultural identity and the BRI: between soft power and national narratives</i> (Ms. Patrícia Helena Lopes Pinto de SOUSA MELO, Museology and Artistic Heritage of NOVA University) <p>Chair & Discussant: Dr. HUI Yew- Foong, Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University</p>	ZOOM

18:45-19:30 (HKT) 10:45-11:30 (UTC)	Break	ZOOM
19:30-21:30 (HKT) 11:30-13:30 (UTC)	<p><u>Panel Session 5</u></p> <p>1. <i>Finding Chinese in Cuba: The Chinatown renewal project in Havana</i> (Dr. Rudolph NG, University of Portsmouth)</p> <p>2. <i>Reviving the ancient Maritime Silk Road: The politics of heritage instrumentalisation in Asia's port cities of Quanzhou in China and Melaka in Malaysia</i> (Dr. CAI Yunci, University of Leicester)</p> <p>3. <i>Heritage management of archaeological sites along the Silk Roads</i> (Ms. Yunxiao LIU, University College London)</p> <p>4. <i>Negotiating architectural restoration approaches: Differences between Chinese and Singaporean conservation specialists</i> (Dr. YEO Kang Shua, Singapore University of Technology and Design)</p> <p>Chair & Discussant: Dr Victor CHAN (Department of Social Science, The Hong Kong University of Science and Technology)</p>	ZOOM
21:30-21:45 (HKT) 13:30-13:45 (UTC)	Closing	Zoom
End of Day 2 Programme		

Keynote Speech Speakers

Keynote Session 1: 14:00-15:00 (HKT), 06:00-07:00 (UTC)



Professor Tim Winter

Professor
School of Social Sciences
The University of Western Australia

Tim Winter is a Professor in Critical Heritage Studies at the University of Western Australia. A sociologist by training, much of his work centres around the cultural past as a vector of nationalism, diplomacy, geopolitics and economic development.

He currently examines China's Belt and Road Initiative as a vast platform for heritage diplomacy. This work develops new knowledge about 21st Century diplomacy and the political drivers of heritage preservation today. The research also addresses the Silk Road as one of the most compelling geocultural concepts of the modern era, and how the idea of its revival in the 21st century is creating new forms of cultural globalization and economic and political ties across Eurasia.

Keynote speech topic:

When Silk Road scholars and professionals meet, what do they talk about? Cosmopolitan histories in the age of Belt and Road

Keynote Session 2: 17:00-18:00 (HKT), 09:00-10:00 (UTC)



Mr Tim Williams

Reader in Silk Roads Archaeology

Institute of Archaeology Gordon Square

Institute of Archaeology

University College London

A member of the Institute of Archaeology (UCL) since 2002, Mr Tim Williams is currently serving as an Assistant Professor in Silk Roads Archaeology. His research interest includes urban archaeology, especially Roman, Islamic & Central Asian. He is especially interested in approaches to complex stratigraphy.

Mr Tim Williams is also the Principal Investigator of the Central Asian Archaeological Landscape (CAAL) project, which is assisting Central Asian countries to digitise archives and national monument records, to create a strategic resource for the countries and the region. Specialist in archaeological site management.

Keynote speech topic:

Archaeological heritage management along the overland and maritime Silk Roads: ancient and modern

Abstracts of Papers

Panel Session 1

23 October 2020 11:10-12:40 (HKT)

Chair & Discussant: Prof. Selina CHAN

(Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University)

1. Heritage as an instrument? — a contextualized understanding of heritage policy in Hong Kong

(Dr. HUI Cheung Man Charmaine, Department of Art and Design, The Hong Kong Baptist University)

The paper argues that the heritage policy in Hong Kong is an endogenous instrument to articulate its highly specific political, social and economic environment. It calls into question the applicability of any overarching theory in explaining the local adoption of heritage policy. Studies on heritage, such as Authorised Heritage Discourse (Smith, 2006), incline to understand the adoption of heritage concept in non-western countries as a result of imperialism or is a set of knowledge predominated by one social segment — the professionals — and propagated to the others. Barber also applies the policy mobilities theory to explain heritage policy in Hong Kong as an outcome of emulation or learning — an “extrospective” policy (Barber, 2014). By conducting archival research, textual analysis and discourse analysis, this paper presents the development trajectory of the heritage policy in Hong Kong in a more contextualized way. It looks into firstly, why the Antiquities and Monuments Ordinance was enacted in Hong Kong in 1971; secondly, how heritage policy evolved, and heritage decisions made to address the wider socio-economic conditions; thirdly, what roles have professionals taken in shaping the heritage policy. Albeit with a focus on one single city, this paper calls for a critical reflection of the role of professionalism that is considered to be safeguarding intrinsic values in heritage conservation decisions. Such reflection is indispensable for deeper and meaningful cooperation between cities and countries under the Belt and Road Initiative as far as heritage conservation is concerned.

2. Heritagizing tea café: Digital Retraditionalisation, Place-making and political movements in post-colonial Hong Kong

(Dr. MAK Sau Wa Veronica, Department of Sociology, Hong Kong Shue Yan University)

This article uses the heritagization of local tea café (cha chaan teng) as a lens to explore digital retraditionalisation of food, identity building, and the engagement of food in political movements in post-colonial Hong Kong. The aromatic and strong Hong Kong-

style silk socking milk tea, which resembles the British builder's brew, together with egg tarts and pineapple buns, the other two most popular food in local tea café, have been listed by the Hong Kong government in the intangible cultural heritage inventory since 2014. Based on the data and information collected through ethnographic study, personal interviews and digital media on local tea cafes, my study investigates how the milk companies, artists, café owners, and consumers interactively retraditionize the food in tea cafés and create new meanings for food branding, political movements and identity building. Contrary to the government's narrative in linking the food in now globalized Hong Kong-style tea cafe with the fusion and development of Hong Kong's East-meets-West food culture, this paper reveals a significant difference in this interpretation between the Hong Kong government and the young political generation. My study shows that the young generation treasures local tea café and its food as icons to represent "Real Hong Kongers" who are persistent in fighting for freedom and autonomy. Under the background of Hong Kong's political transition from a British colony to being part of China, the generation X and millennium are increasingly political conscious. The multiple interpretations of tea café indicate a diverse, contradictory view on the meaning of cultural heritage, and a widening gap in cultural values, political orientation and place-identity between the Hong Kong government and the young generation.

3. The great porcelain wreck treasures and China's development of law and policy to identify and protect underwater cultural heritage along the Maritime Silk Road: evidence of "China's peaceful rise" or reaction to perceived renewed colonial humiliation?

(Prof. Steven GALLAGHER, Faculty of Law, The Chinese University of Hong Kong)

China's long maritime trading history has received much publicity in the early twenty-first century, with renewed interest in histories of great Chinese explorers, maritime military leaders, pirates and trading expeditions. These stories have been supported and further elaborated by archaeological investigation as part of China's investment in its underwater culture heritage. For example, the stories of Admiral Zeng He's Ming Voyages (1405-1422) are now evidenced by archaeological investigations in China, Asia and Africa. National interest in underwater cultural heritage is claimed to evidence pride in China's long maritime trading history and "China's peaceful rise". The latter term, coined to offset international fears of China's economic rise in the late 1990s, and subsequently replaced by the term "China's peaceful development", has been supported by the identification and protection of various aspects of underwater cultural heritage. These include wrecks, sites and artefacts in China, Asia and Africa. China has expended vast sums on research and recovery to publicise and display its maritime heritage. For example, recovery of the *Nanhai 1* wreck within its seabed matrix and housing in the Maritime Silk Route Museum, Hailing Island, Guangdong. Investment has also been undertaken to assist archaeological investigations throughout Asia and as far away as Sri Lanka and East Africa to uncover evidence of

China's long trading ties with the people of these regions. Chinese naval vessels have even been involved in confrontations to warn off archaeologists representing foreign interests in disputed waters. Although, it has been argued convincingly that this underwater cultural heritage policy is part of China's peaceful rise, little has been written of other reasons for the policy. This paper considers China's underwater cultural heritage policy as a reaction to perceived humiliation when China's porcelain treasures were recovered from the oceans and sold in European auctions in the late twentieth century.

Panel Session 2

23 October 2020 15:15-16:45 (HKT)

Chair & Discussant: Dr. HUI Yew-Foong

(Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University)

1. The Maritime Silk Road: tourism, heritage, symbols, and the people-to-people dimension in Indonesia

(Dr. Angela TRITTO, The Hong Kong University of Science and Technology)

This contribution examines the nexus of economic, cultural, and diplomatic activities that constitute China's heritage diplomacy in Indonesia. We unpack what the concepts of heritage in diplomacy and heritage as diplomacy mean by examining patterns of formal engagement and "international cooperation" between the Chinese and Indonesian government and by analyzing new cultural heritage programs and destinations in the country. We situate this in the context of the rising importance of Chinese tourists and investments in Indonesia's tourism, a sector that was a primary focus of pre-Covid19 Indonesia and that became a prominent part of the diplomatic talks in BRI forums to direct Chinese investments towards the fulfilment of Indonesia's 10 new Bali policy. At the same time, we also discuss the process of re-tracing the history of Cheng Ho in Indonesia for establishing the Cheng Ho Sea Route program by drawing on first hand materials collected through interviews and by participating in official expert consultations in Indonesia. We outline the case of Lasem, one of the first success stories of regenerating a historical town connected to the forgotten Chinese heritage in Indonesia. We conclude by outlining the opportunities and challenges of rebuilding such narratives in Indonesia, a country where anti-China sentiment is rooted across different sectors of society.

2. Affective Representations of the Sea Network Propaganda Documentary on the Maritime Silk Road

(Dr. LI Cho Kui, Department of Social Science, The Hang Seng University of Hong Kong)

This paper focuses on the propaganda documentary as a cultural site wherein politics intersects with professionalism in the heritagization process of the Maritime Silk Road (MSR). The economic and political implications of the Belt and Road Initiatives (BRI) and its MSR are widely discussed. Scholarly attempts have also been made to include MSR on the UNESCO's World Heritage List (Chan 2018). However, popular culture—the field where the political-economic project interacts with archaeological and historical knowledge to co-produce digestible and attractive images for promotion—is rarely examined. Inspired by recent works on relationships between heritage and

affect (Tolia-Kelly, Waterton, Watson, 2016; Marchant 2019; Smith, Wetherell, Campbell 2018, Smith 2020), this paper attempts to understand how the public affect is produced and mediated to facilitate the heritagization of MSR and the expansion of BRI. The focus lies on different propaganda documentaries as "affective medium" (Bao 2015). This paper argues that two types of affect—the attachment to underwater objects and the Sino-centric transnational friendship--were produced.

3. Heritage diplomacy along Silk Roads: UNESCO & Belt and Road Initiative (Dr. CHAN Chi Ming Victor, Department of Social Science, The Hang Seng University of Hong Kong)

This paper examines the evolution of heritage diplomacy practices concerning the nomination of Silk Road-related world cultural heritage with the launch of BRI in 2013. The paper first discusses the evolving concept of heritage diplomacy and how the UNESCO framework works to decide the inscription of world cultural heritage. The conditions necessary for world cultural heritage nomination serve as the foundation of potential international cooperation as well as become sources of possible conflicts. The paper proceeds to review the conservation of Silk Road cultural heritage under UNESCO since the late 1980s. In different stages, to what extent, UNESCO has achieved to preserve the Silk Road as a globally important cultural heritage? The constraints and limitations of UNESCO together with the global power shift lead to BRI as a new regional-oriented effort for heritage conservation. Then, the paper investigates two Silk Road-related nominations in Central and South Asia respectively. The two nominations had been discussed before the launch of BRI in 2013. UNESCO together with the financial support of country-specific Funds-in-Trust (FiT) attempted to coordinate various Silk Road countries to put forward the nominations. The successful inscription of "Silk Roads: the Routes Network of Chang'an-Tianshan Corridor" as World Cultural Heritage in 2014 demonstrates UNESCO's authority on shaping heritage diplomacy. However, the progresses in other areas such as South Asia were not so satisfactory, and further in-depth discussion is necessary. China's BRI then promises to provide financial supports and take concrete measures to coordinate concerned parties in the nominations of world heritage. The paper argues that UNESCO remains the main player in managing and promoting heritage conservation, but China's BRI may balance "Western-dominated" heritage diplomacy through technical and financial assistance. The paper concludes by discussing the challenges and prospects of BRI heritage preservation.

Panel Session 3

24 October 2020 15:10-16:10 (HKT) 07:10-08:10 (UTC)

Chair & Discussant: Dr Kazem VAFADARI

(College of Asia Pacific Studies, Ritsumeikan Asia Pacific University)

1. The construction and consequences of the Silk Roads as world heritage in China (Ms. Jieyi XIE, Australian National University)

On Jun. 22nd, 2014, a 5,000 km section of the Silk Roads was inscribed on the World Heritage List as the first transnational nomination, bearing the name of the People's Republic of China, the Republic of the Kazakhstan, and the Kyrgyz Republic. As World Heritage, the Silk Roads is depicted to have been shaped between the 2nd century B.C. and 1st century A.D. and kept in use until the 16th century, 'linking multiple civilizations and facilitating far-reaching exchanges of activities in trade, religious beliefs, scientific knowledge, technological innovation, cultural practices and arts' (<https://whc.unesco.org/en/list/1442>). It is a historical concept covering a span of almost two thousand years and a geographical notion that blankets an area from the Western Regions (Xinjiang) in China to Central Asia. However, issues including the Silk Roads' definition, the name's legitimacy, and the validity of silk as the primary commodity traded along the roads are still under debate (Whitefield 2005, Hansen 2012, Waugh 2007, Chin 2013). The primary questions that I am seeking answers to in this paper is how and why the Silk Roads World Heritage was made to be so attractive, romantic, peaceful, and valuable and what consequences were caused by the construction of the Silk Roads World Heritage within the territory of China.

Given that apart from the States Parties of China, Kazakhstan, and Kyrgyz, international organizations such as UNESCO World Heritage Centre and International Council on Monuments and Sites (ICOMOS) were engaged themselves in the World Heritage listing, I argue that the designation of the Silk Roads World Heritage is a result of the dynamic interactions between international organizations, nation-states, and local authorities. As a result, an authorized Han-Chinese dominant Silk Roads heritage is made. Critical discourse analysis (henceforth CDA.) is drawn on to examine the reports of the four major projects related to the Silk Roads' conceptualization within UNESCO's framework and the nomination dossier of the Silk Roads submitted by China, Kazakhstan, and Kyrgyz.

2. The mechanisms of cooperative governance and public participation in the building of creative cities: a case study of the Hubei old village regeneration of Shenzhen
(Dr. YUAN Yuan, Shih Chien University)

This paper intends to rethink the research approaches of “creative city” in the literature of past twenty years after the publication of Charles’ well-known work and attempts to emphasize the governance implication as the core nature of “creative city” concept beyond the highly popular perspectives of culture-led urban regeneration and creative economy. Actually, it’s the economic-oriented and the urban regeneration-oriented approaches of “creative city” discussion that undermined the originally encouraging and productive concept to a simplified and criticized tool of so-called neoliberal urban policy. Under such background, it’s extremely necessary to rediscover and re-emphasize the governance-orientation of “creative city” to stimulate new possibilities and unleash fresh energy in the urban future, especially considering the complicated and challenging context of post-pandemic global political ecology. This paper will make a case study on a cultural heritage preservation movement in China’s first “UNESCO city of Design”--Shenzhen to explore how the voluntary cooperative governance and public participation was initiated and organized by the influential creative professionals/creative class. Based on the case study, it will finally discuss the positive and productive aspects of the “creative city” concept and the necessary mechanism innovation of urban governance in the future.

Panel Session 4

24 October 16:45-18:45(HKT) 08:45-10:45 (UTC)

Chair & Discussant: Dr. HUI Yew- Foong

(Department of Sociology and Contemporary China Research Center, Hong Kong Shue Yan University)

1. Silk Road - a mirror of contestation and a metaphor of “Revival” in regional “Shared” heritage

(Dr. Sandra USKOKOVIC, University of Dubrovnik)

World has never been uni-polar nor the history has ended as Fukuyama asserted. This paper argues that heritage is often arena for conflict and politicized in its core - illustrated here with example of Marco Polo historic legacy being shared/contested between Italy and Croatia.

Silk Road Revival is multilayered in its metaphorical meanings and it has already imprinted its image into current international politics and economics - therefore shaping contemporary world history, especially in the Mediterranean region. The dynamics of connectivity and transnational mobility so characteristic of the Silk Road once and today, overlap with the world of connectivity, communicative movement and transnational trade of ancient Mediterranean, which brings metaphor of the end of Silk Road.

The aim of this paper is to critically analyze imaginaries of Silk Road since they can provide a powerful deconstruction of ideological, political and sociocultural "myths" and orthodoxies. Finally, the metaphor of Silk Road as shared heritage might be our invitation to think creatively about the future i.e. shared future for mankind.

2. Heritage diplomacy along the Maritime Silk Roads: The case of Muslim sites in Southern China

(Ms. Pascale BUGNON, University of Geneva)

Since the establishment of the People's Republic of China in 1949, the place of Islam and Muslim communities in the country has always been somewhat complicated, oscillating between favourable policies and waves of repression, depending from time to time according to Beijing's national and international needs. This situation is salient in the field of cultural heritage, where certain Muslim sites have been destroyed while others have been promoted “National Cultural Heritage” in recent years. This revaluation of heritage should be linked to the establishment of the “New Silk Road” where famous Islamic sites are conceived as “cultural” showcases, which offer a

positive view of Islam in China and contribute to the exchanges between local governments and Muslim countries. Indeed, the state encourages the strengthening of relations between Chinese Muslims and Muslims from Islamic countries which are China's trading partners, which will enable China to participate and benefit from the flows of capital, culture, tourists, religious products, services and, above all, establish diplomatic relations.

My discussion will be grounded in two ethnographic case studies from south China: the mausoleum of Sa'ad ibn Waqqas in Guangzhou (Guangdong Province) and the cemetery of Lingshan in Quanzhou (Fujian Province), which are the incarnation as the first two entry points of Islam in China during the 7th century. In those two sites, three important Muslim tombs have been recognised and classified as national cultural heritage sites, and are inscribed on the tentative List of the UNESCO as part of the Maritime Silk Routes since 2016. Through these multilayered heritage processes, I will explore how heritage conservation emerges as an important component of the intra-regional economic and political ties that are binding states and populations, especially through the concept of "heritage diplomacy".

**3. Egypt and Chinese world archaeology under the Belt and Road Initiative:
Archaeology as subject to global politics
(Dr. des. Christian LANGER, Freie Universität Berlin)**

This contribution integrates International Relations with the politics of archaeology and cultural heritage studies by addressing the tension between the professionalism of archaeologists and politics, using the cultural battleground of Egypt as a case study. Egypt is the place where old imperial ambitions and the current drive towards multipolarity converge. The emerging Sino-Egyptian collaboration in archaeological fieldwork is part of the ongoing wider (westward) expansion of Chinese world archaeology along the Belt and Road Initiative (BRI). China encounters the former European colonial powers, who cast ancient Egypt as a precursor to Western civilization and dominate discourse in Egyptology, while Egypt controls access to archaeological resources. The paper argues that the conditions in both Egyptian archaeology and Egyptian-Western relations are susceptible to geopolitical developments, with China's BRI potentially prompting a transformation of both. Based on present-day knowledge, the Chinese entry into Egyptian archaeology may result in four possible scenarios. One of those sees Egyptian archaeology become embroiled in an ensuing contest

4. Macao's postcolonial cultural identity and the BRI: between soft power and national narratives
(Ms. Patrícia Helena Lopes Pinto de SOUSA MELO, Museology and Artistic Heritage of NOVA University)

Macau SAR is a multicultural city and a postcolonial territory, that was administered by the Portuguese until 1999, the year that marked its retrocession to People's Republic of China's government.

450 years of exchanges between the East and the West produced an outstanding hybrid cultural and artistic heritage. Although a part of it is a colonial legacy, it was still chosen as a referent for the conception of Macau's postcolonial cultural identity. This propelled the UNESCO's classification of the historical centre in 2005, which was responsible for increasing its international status, tourists and economic revenue, leading the government's endorsement of Macau as a city of tourism, a competitive and distinctive factor regarding other Pearl Delta Region cities'.

At the same time, nationalist narratives have been disseminated through museums and exhibitions, in an apparent contradiction with the integration of the Portuguese legacy in Macau's history.

In this paper, I argue that cultural heritage has been politically instrumentalized by local and central governments.

On one hand, the uniqueness of Macau's Cultural heritage has been emphasized and advertised extensively, both locally and globally, in the last 2 decades, aiming at promoting an image of Macau's and China's historical longevity of openness and harmony with different cultures. The past is used as a competitive advantage, not only in the BRI's strategy, but also in the future "Great Bay Area" hub. It will facilitate China's presence in the West and in other BRI states. However, the colonial origin of some of the cultural assets still requires selecting what should be forgotten and remembered in this context. Therefore, Macau's memories' are controlled and rewritten according to the BRI's agenda. On the other hand, the strengthen of China's control and presence in this special administrative region enforces patriotic and nationalist messages that refuse and contest the colonial presence, that was responsible for the existence of that diverse cultural heritage, used as a soft power in the BRI.

Panel Session 5

24 October 2020 19:30-21:30 (HKT) 11:30-13:30 (UTC)

Chair & Discussant: Dr Victor CHAN

(Department of Social Science, The Hong Kong University of Science and Technology)

1. Finding Chinese in Cuba: The Chinatown renewal project in Havana (Dr. Rudolph NG, University of Portsmouth)

Cuba, one of the latest countries to join the BRI initiatives, has had a long history of Chinese migration since the mid-nineteenth century. Over 120,000 Chinese coolies arrived at the port of Havana between 1847 and 1874, and a million more of free migrants came to Cuba in the first half of the twentieth century. This continuous Chinese migration helped create one of the most vibrant Chinese communities in the world, which became the Chinatown in Havana. The Barrio Chino, at its peak, was home to three Chinese opera houses, four Chinese-language newspapers, over 10 Chinese associations, and numerous Chinese businesses, shops, and restaurants. It was, in short, the hub for commerce and culture for Chinese in Cuba and the wider Chinese diasporic network in the Americas.

All this, however, came to an abrupt end in 1959, when Fidel Castro took power and nationalized the businesses owned by the Chinese, resulting in their exodus to the United States, elsewhere in Latin America, or returning to Asia. According to the national census in 2000, less than 200 Chinese lived in the city of Havana, with its majority out of the Chinatown. Nevertheless, the Cuban Government in 2009 decided to revitalize the Barrio Chino, just when China became a major benefactor to the much needed economic development in Cuba.

This paper will examine the Chinatown Renewal Project in Havana from its inception in 2009 to its completion in 2019. A preliminary assessment of the project suggests an intriguing interplay between politics, economy, and heritage preservation. In particular, the selection of artefacts, monuments, and buildings to be reconstructed appears to have departed from the memories of old Chinese Cubans and displayed a rather contemporary China which the Cuban authorities would like to project to their powerful business partners from the PRC.

2. Reviving the ancient Maritime Silk Road: The politics of heritage instrumentalisation in Asia's port cities of Quanzhou in China and Melaka in Malaysia
(Dr. CAI Yunci, University of Leicester)

Drawing on critical heritage studies as a theoretical approach, I examine the politics of heritage instrumentalisation along China's Belt and Road Initiative (BRI), based on a comparative study of Quanzhou in China, proposed for designation as a UNESCO World Heritage Site (WHS) since 2017, and Melaka in Malaysia, a UNESCO WHS since 2008. By examining the political, economic, social and cultural dynamics surrounding the heritagisation of Quanzhou and Melaka, I demonstrate how heritage conservation in these two heritage sites has been politicised to serve broader economic and political objectives of the respective national governments under China's BRI, leading to the significant destruction or commodification of sites of historical significance at these two port cities. As heritage is as a perception of the past in the present, shaped by power relations and embroiled in questions of who it belongs to, who has the right to represent it, and for whom it is represented, it is susceptible to mobilisation by different stakeholders to serve diverse agendas. In Quanzhou, the UNESCO WHS nomination process has resulted in the commodification of sites of historical significance and sometimes, the invention of the past, to meet the criteria for nomination, leading to the creative destruction of these sites and the alienation of local communities. In Melaka, the development of the Melaka Gateway, an infrastructural project to strengthen Melaka's rail and air links funded by Chinese firms, has resulted in the inundation of the historic Portuguese settlement, threatening Melaka's status as a UNESCO WHS. Based on long-term ethnographic fieldwork conducted at Quanzhou and Melaka since 2017, I show how heritage conservation in Quanzhou and Melaka has been negotiated differently by different stakeholders, including government officials, heritage professionals, business interests and local communities, to produce complex implications which may align or contest with China's BRI preservation rhetoric.

3. Heritage management of archaeological sites along the Silk Roads
(Ms. Yunxiao LIU, University College London)

The proposal for the 'Belt and Road Initiative' (BRI) and the successful World Heritage inscription of the Silk Roads have provided favourable opportunities for the countries along this route to carry out international and regional cooperation in various aspects, such as infrastructure construction, tourism development and archaeological activities, etc. Moreover, BRI is a diplomatic strategy proposed and highly emphasised by China, which means that any project in relation to the BRI or Silk Roads receives more attention by the Chinese government, which allows for a smoother and more successful execution period. China is also sitting in a leading position for most

cooperation projects, and uses cultural heritage as foundations to promote their understandings worldwide. This paper will use Xinjiang Uyghur Autonomous Region (Xinjiang) as a main case study to explore the concept of heritage management and how the heritage sites in Xinjiang have been influenced by both governments and academic institutes.

**4. Negotiating architectural restoration approaches: Differences between Chinese and Singaporean conservation specialists
(Dr. YEO Kang Shua, Singapore University of Technology and Design)**

When the People's Republic of China was established in October 1949, there was a period during which official relations and communications between China and Singapore ceased. While private visits were allowed, they were controlled. It was after 1978 when Deng Xiaoping visited Singapore that we started to see Chinese architecture experts and craftsmen employed once again for the restoration of Chinese traditional architecture in Singapore. Historic additions or changes to Chinese architecture that departed from what was practiced in China were generally "deemed" as insensitive by Chinese experts espousing cultural superiority views. It was only in the last 2 decades that there were pushbacks against such views by local practitioners who embraced these historic changes as reflections of our multi-cultural potpourri background. This presentation will look at how differing architectural restoration approaches between Chinese and Singaporean conservation specialists were negotiated through the case studies of Thian Hock Keng (1998 – 2000) and Hong San See (2006 – 2009).

MAP (The Hang Seng University of Hong Kong)



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272S, 277X, 286M, 307, 307P, 373, 680, 680A, 680X, N680, 681, 681P, 682, 682P 74X, 75X, 80X, 82P, 82X, 83X, 84M, 85C, 85M, 89C, 89D, 89X

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