

第十二屆校際香港歷史文化專題研習比賽  
The 12th Inter-school Competition of Project Learning  
on Hong Kong's History and Culture

(甲項) 文字報告 - 初級組 - 優異  
Written Report - Merit Award, Junior Division

聖言中學  
Sing Yin Secondary School

「從藍田盂蘭勝會看香港潮籍社群的傳統與發展」  
Lam Tin Ghost Festival Celebrations (Yu Lan Festival) -  
Traditions and Continuous Development of the Teochew  
Community in Hong Kong

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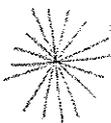
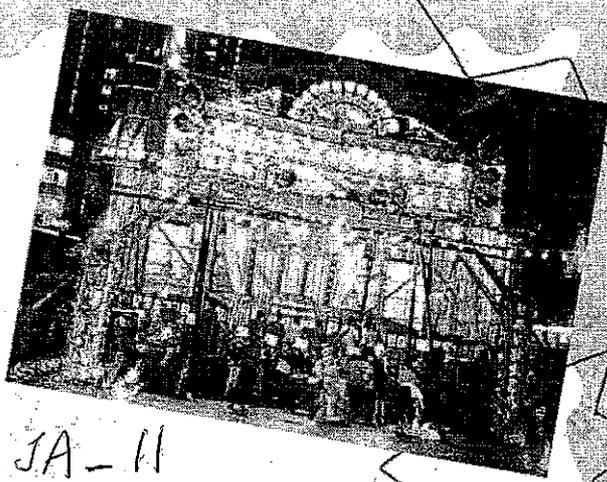
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# Inter-school Competition of Project Learning

# Hong Kong's

# History and Culture



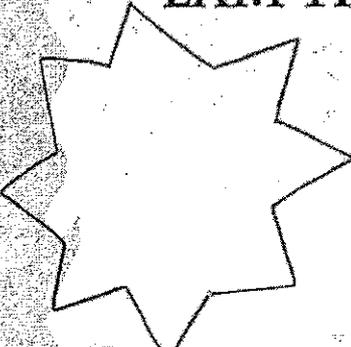
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AREA OF STUDY:

LAM TIN GHOST FESTIVAL CELEBRATIONS

(YU LAN FESTIVAL)

Traditions and Continuous  
Development of the Teochew  
Community in Hong Kong

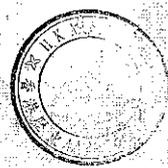


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**Area of Study: Lam Tin Ghost Festival Celebrations (Yu Lan Festival) –  
Traditions and Continuous Development of the Teochew Community in Hong Kong**

Sing Yin Secondary School

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**Abstract**

This research project aims to find out the changes and continuities of the Yu Lan Festival (Ghost Festival) Celebrations brought from Teochew to Hong Kong and thus its significance and meaning to the city over the years.

Section 1 introduces the background of the Yu Lan Festival as how it originated, evolved and gradually spread to several major parts of Asia, especially China, almost two thousand years ago. This helps us understand more about the original morals and values embodied by the festival and how it integrated with elements of the Chinese culture to become part of our own traditions. Features of the festival celebrations are also explained to help us see how the morals and values are put into practice when celebrations are held.

Section 2 narrates how Hong Kong saw the first Yu Lan Festival in the mid-19<sup>th</sup> century as it became a commercial city attracting migrants from parts of the mainland. The interesting thing is even the British enterprise Jardine Matheson played a role in the beginning of this celebration. As time went, Hong Kong absorbed waves of migrants from the mainland in the post-WWII era. The influx of the Teochew migrants not only made them an important group in society but also helped expand the number and scale of the Yu Lan Festival Celebrations to a large extent from the 1950s to the 1970s.

Section 3 makes use of two interviews we have conducted with leaders of the Teochew community in Hong Kong to analyse how the Yu Lan Festival has sought to keep its influence and meaning in a local neighbourhood of Lam Tin (as a case study) despite the many challenges faced by it as a result of the social changes from the 1980s onwards. These challenges have been widely shared by all other local celebrations, especially in the old districts, of Hong Kong. Nonetheless, we still could see that the Festival Celebration is a major event uniting the residents, businessmen, religious sector under the assistance and regulation of the government.

In response to the challenges in Section 3, attempts by the Lam Tin Kai-fong Yu Lan Association and the other territory-wide organisations promoting the Teochew culture in Hong Kong are made to help sustain the festival celebration. Section 4 explores on the features and effectiveness of these up-to-date ways to attract youths to participate and tries to draw some lessons from the successful examples found in other places in Asia.

The last section will conclude that despite the challenges posed by the ever-changing social conditions of Hong Kong, the Teochew community in Hong Kong have already done a good job in keeping the Yu Lan Festival traditions and the values so implicated alive. The Teochew spirit of unity and hard work has become part of the Hong Kong spirit and Yu Lan Festival is definitely one of the many significant proofs of this.