Since 1997, the once symbolic infrastructure of British imperialism has seemingly become eyesores of the new Hong Kong authority. In the post-colonial era, is the transformation of former colonial structures an act of de-colonisation, or is it the ‘début’ of neo-colonialism? Buried with the ruins, it is the complicated and contradictory representations of the annihilated colonial heritage. The Queen’s and Star Ferry Pier complex was where colonial governors disembarked from the Royal yachts when they reached the colony, as well the spot that hosted the city’s first wave of social movement directed towards colonial suppressions in the 1970s. The attempt and success of the post-colonial authority to transform colonial spaces and the public who is reluctant to take actions when losing their ‘site of memory’ are seen as driven by different forms of ‘colonial legacy’. This book inspects the legacy’s texture, by disentangling the interrelation between material history, historiography, identity, architecture, and civic awareness.

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Reconfiguration of ‘the Stars and the Queen’

A Quest for the Interrelationship between Architecture and Civic Awareness in Post-colonial Hong Kong

Nomos
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Cover photo: Photo of the annihilated: The post-colonial government’s intention to remove the colonial structure has drawn attention of the initially ignorant public to start reflecting on Hong Kong’s past, present and the future through looking at these structures. Special gratitude to the independent photographer, Mr Tse Pak Chai.

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The route has not been short, nor has it been painless. From the 2006’s Star Ferry Pier and Queen’s Pier movement, to the Anti-Expressed Railway Campaign defending the Choi Yuen Village in 2010, followed by the 2012’s Anti-National Education Campaign, recently it was the Umbrella Movement in 2014. The Hong Kongers’ quests shifted from being the interests for particular groups to a broader discussion on the way to a better society for everybody. For some of these Hong Kongers, ‘civic awareness’ has evolved itself into pursuit of an ultimate ideology. This ideology, departing from but simultaneously echoing with the movement’s objective, is woven into, and displayed, with the most fundamental elements of expression in the movements and the actions per se.

The evolution process of the ideology involves a perpetual and profound reflection of individual’s right and responsibility in society, proven by the Umbrella Movement. Yet, the process and the lesson for self-recognition and reflection have started far earlier than one could remember, or, imagine.

*On the 19th Day of the Yellow Umbrella Movement in Hong Kong*
Preface

This book examines how colonial space and architecture, and their treatment in a post-colonial setting in Hong Kong, transform, in parallel with the city dwellers’ civic awareness. Three examples of colonial architecture, namely Star Ferry Pier, Queen’s Pier and the former Hong Kong Legislative Council (LEGCO) Building are investigated. The two piers and their surrounding public space, the Edinburgh Place, was the site where colonial governors disembarked from their Royal yacht before their inauguration ceremony arriving at the colony, as well it was the spot which hosted the first wave of social movement in Hong Kong in the 1970s under the colonial rule. The two piers were demolished in 2006-07 despite the public’s rather vigorous opposition, while the Legislative Council was relocated from its place of birth, i.e., the colonial neo-classical building, to a newly built complex in 2011. The attempt and success of the post-colonial authority to remove or transform the colonial space and architecture, as well as the public who were not motivated enough to take actions (and the weakness of the actions per se if there were any) when their site of memory is subjected to annihilation, is seen, in fact, as driven by the perpetual colonial legacy in different forms.

This book is therefore composed of three main layers of investigation. Firstly, it analyses how history education in the colonial Hong Kong had effectively cultivated an aloof population towards local history and civic affairs, with meticulously engineered, scheming and plotting pedagogical ideals that in its essence facilitated ruling and control. While history is never completed and memory can be sanctified over time, the concept of ‘Les lieux de mémoire’ is verified with (and could have been relevant to) the two piers which narratives of the city had been continually woven into. The two removed piers are therefore, lost opportunities for the post-colonial population to learn about their civic rights and the possibilities from the past experiences with the ‘lieu de mémoire’ which has ceased to exist. The transformation and disappearance process of these three examined structures in the post-colonial Hong Kong became the interest of the second investigation. It aims at identifying the lost or realised opportunities for true public participation.

1 Pierre Nora, The Realms of Memory, 1997
in the decision-making process during the transition of these examined heritage, and to consider the subtle increase in civic awareness that results from the transition process.

Considering the conflicts between the authority and the public regarding the demolition of the two piers, the third and main investigation of this book is therefore to decipher the multiple, interwoven but contradictory narratives of these piers. The denotations or connotations of the piers were either unknown and/or unclear to most of the Hong Kong natives, due to the nature of history education during the colonial era. These different denotations and connotations perceived by the colonial and post-colonial authority, the elder generation of citizens and younger members of the public from their various perspectives are interpreted, departing from the spatial theory of Lefebvre. This is enabled by observations, archival reviews and a series of narrative interviews with five elderly people and three young demonstrators who, in different levels, participated in the anti-demolition actions in the two piers incidents. The comparison of the narratives of the two aforementioned piers between the two age groups is aimed at visualising how far the memories associated with space and architecture could actually motivate citizens to take actions when their places with associated memory are to vanish. The changes in the aloofness of certain social groups, the increase in civic awareness and simultaneously the hindrance to the rise of this awareness are discussed. This hindrance is argued to be a lingering effect from the colonial mode of both history education and the government executives’ accustomed obstinacy to the public’s wishes.

Through understanding the texture of the phantom colonial legacy, it leads to a scrutiny of the entangled interrelation between history, historiography, identity (as citizens of the late/ post-/ new colonial city), architecture and public space, and civic awareness, based on empirical and theoretical studies.

Keywords: colonial space and architecture, post-colonial Hong Kong, colonial legacy, civic awareness, public participation, ‘lieux de mémoire’\(^2\), the production of space\(^3\), narratives

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\(^2\) Pierre Nora, The Realms of Memory, 1997
\(^3\) Henri Lefebvre, The Production of Space, 1974, 1991
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What this book is not

I should perhaps, first of all, be truthful about what this book is not. It is not a guide for conservationists to refer to in order to inform themselves how to physically protect and conserve historical buildings in Hong Kong, in terms of the techniques to adopt. Many fine pieces of scholarly work in the field of architectural technology would be already covering at least some of these aspects, if not all of them. Neither is it a nostalgic memoir trying to glorify the times that Hong Kong people have spent with the British colonisers. In fact, having spent more than half of my whole life in the colonial Hong Kong and having been exposed to the real life stories and the frequent news footage reporting hardships of different people due to some iniquitous policies enacted since the early colonial rule, it is clear that one cannot view the colonial past with absolutely no grievance.

Neither is the book’s aim to analyse and compare the two different authorities before and after the sovereignty handover. The seemingly acts of de-colonisation were seen as, in fact, nothing more than a subtle but rising neo-colonialism. It is not unobvious when considering, on the one hand, how the aloofness of the public to civic matters cultivated by the colonisers was hijacked and even amplified by the post-colonial authority; and on the other hand the suppression exerted on the uprising.

Moreover, this book is not trying to pinpoint all the colonial architecture in Hong Kong and investigate/analyse extensively how to conserve them. Since the handover of sovereignty, there have been many cases of heritage conservation which are excellent exemplifications recording the public’s (and somehow the authority’s) efforts on conservation of urban heritage, and the process of learning about the ideal. The case of the two piers incidents is selected as a starting point, not just because of how much turbulence it has escalated into, but the fact that the two piers were saturated with meanings, iconisations, representations, denotations and connotations- the ripples triggered by the disappearance of the two piers brought me to the quest of all the reasoning that have contributed to such a turmoil. The influence of all these reasoning started well before anyone can imagine, so as its impact to the future of Hong Kong.

It is also not the objective of this book to criticise on the conceptualisations of the space which are to replace the architecture/ space which are studied
here – the two piers and the new government headquarters. This is not only due to the limited time and energy which were available and hence the urge to focus on the main objective of this book, but more an internal ‘calming down’ process – came gradually from something I learned over the course of the research. Borrowing Lefebvre’s wordings, conceptualisation of space by professionals (architects and planners) and their task to fulfil the authority’s ‘spatial practice’ could only lead to some of the few spatial interpretations by the users of the space. It is the everyday users who live with the space, who become both physically and emotionally attached to it, and who endow their meanings to it – to its very essence, although they are often the quietest during the conceptualisation process, at least in the case of Hong Kong.

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4 Lefebvre, 1974, The Production of Space
I Some terms and definitions

Post-colonial Hong Kong and colonial legacy, colonial space and architecture, narratives, ‘lieux de mémoire’, public participation, ‘The Production of Space’

Post-colonial Hong Kong and colonial legacy

The post-colonial setting in Hong Kong is particular in many aspects. To provide a scope of interest for this book, in this part, through resonating to certain aspects of the broader field of post-colonial studies, aspects on the temporal specification, transition of Hong Kong from British ruled to being Chinese ruled as well as the focus on certain aspects of the colonial legacy are discussed and clarified.

The broader field of post-colonial studies: geographical and temporal specification

‘Post-colonial’ studies are broad and inclusive investigations in terms of geography and disciplinary. It is not limited exclusively to the parts of the world which were subjected to formal colonialism, for example, Zachariah points out that areas of informal empire such as China or Latin America should also be included under the umbrella of ‘post-colonial’ studies due to their experiences related to colonialism. Eckardt and Hoerning in their work ‘Postkoloniale Städte’ (Post-colonial cities) suggested that postcolonial urban sociology should be a broader system of knowledge comprehensively reflecting on the relationship between continuities and ruptures in urban societies. According to Castro Varela/ Dhawan (cited in Eckardt and Hoerning), colonial discourses are effective even in countries which were never

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5 Nora, Pierre, the Realms of Memory, 1997
6 Lefebvre, Henri, The Production of Space, 1974,1991
7 Benjamin Zachariah, Postcolonial theory and history, 2012
8 Frank Eckardt and Johanna Hoerning, Postkoloniale Städte, 2012
9 Castro Varela/ Dhawan 2005, ix
colonised. In the case of Hong Kong, it is the subtle continuities alongside the apparent ruptures that became the interest of the study.

Temporal specification

The prefix ‘post’ in the ‘post-colonial Hong Kong’ has two layers of implications. Firstly it implies literally, that what has inspired this study is the period when Hong Kong sovereignty belongs no longer to the British. However, what was evident is that the apparent ruptures with the sovereignty change did not at all eliminate the subtle or non-subtle continuities. This encourages a need to resort to a consideration of the broad field of post-colonial studies, although the essence, focus and interpretation might deviate. The necessity of this clear distinction comes from the fact that, as Vickers points out, ‘Hong Kong in the last two decades of the twentieth century was ‘an anachronism’ – A ‘post-colonial colony’. ‘Colonialism had already become a filthy word in Britain and elsewhere in the world’¹⁰. Bearing in mind that Hong Kong was ceded to the British in the 1840s for a main purpose of facilitating trading, the rule exerted on the city was inevitably shifted from the focus of a sole exploitation of local resources. As Vickers referred to Ronald Robinson, the form of colonialism in Hong Kong was known as ‘collaborative contract between the colonial authority and the local elites’¹¹, which the ruling and control was made possible by ‘manipulating, reforming and unifying indigenous economic and political structures.’¹² This form of colonialism in Hong Kong was unique – as in any other colonies, to ensure the fulfilment of the original mission of seizing the place.

Having noted the rather collaborative approach (at least as proclaimed) as a backdrop which oppressions and exploitations were never too exposed and undisguised, the situation of the Mainland China was also pivotal. In Vickers’ work, he drew on the idea of the Hong Kong historian C.K. Lau¹³ that in the late 20th Century a vast majority of the Hong Kong populace would still prefer to be ruled by the British colonisers instead of the Com-

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10 Pg. 27, Edward Vickers, In Search of an Identity- History, Politics and Education in Hong Kong, 2003
11 Ibid., Pg. 28
12 Ibid, Pg.28
13 Ibid, Pg.28

24
communist China, as a fear of a worse situation\textsuperscript{14}. This is compelling, considering the diasporas from the Mainland China to Hong Kong in the 1970-80s and their reasons for fleeing from the country being an escape from the disastrous Cultural Revolution in the 1960-70s – needless to mention the still fresh memory of the 4th June 1989 Tiananmen Massacre. Vickers pointed out that this was in parallel with the time when the colonial government was coerced ‘to perform a delicate balancing act in the post-war decades’\textsuperscript{15}, knowing that their power on the colony could only sustain when the acquiescence of the local population was maintained. This led to the fact that, neither the notion of Chinese or British nationalism was compelled and fostered among the Hong Kong populace to crave for a national independence under this well presented ‘balance’.

What is fostered in the Hong Kong public was to a great extent related to the aforementioned acquiescence: the public was never encouraged to intervene with politics; it was a ‘collaborative contract’ between the colonisers and the local elites. The general created ambiance in Hong Kong society as harmonious and liberal was meticulously advertised and associated to the economic success of the city. Citizens were hypnotised by the created atmosphere in the city and were convinced that the city was and could only sustain the prosperity and stability by being run in such a manner, and there was no need for the general public to care much because of the silent consent created, with an implanted and advertised ultimate objective to ‘develop’, more and yet more, and be wealthy. As Ngo pointed out, there is ‘a high degree of consensus that the benevolent policy of the colonial state was the major determinant of Hong Kong’s developmental success.’\textsuperscript{16} While a beautiful mirage was created to veil the subtle but essentially deprived rights for the Hong Kong people to even ‘taste’ the ambiance of an autonomous society is argued as, a soft but brutal violence. The second implication of the ‘post’ in the ‘post-colonial’ Hong Kong therefore concerns the aftermaths of this ‘ideological violence’ from the colonial era, as how Castro Varela/ Dhawan put it, cited by Eckardt and Hoerning\textsuperscript{17}. In this book the aspects of this ideological violence are referred to as the ‘colonial legacy’. The discussion on this ‘ideological violence’, or this legacy, could not be simply attributed with

\textsuperscript{14} Ibid, Pg.28
\textsuperscript{15} Ibid, Pg.28
\textsuperscript{16} Ibid, Pg.29, cited by Vickers
\textsuperscript{17} Pg.266, Frank Eckardt & Johanna Hoerning, \textit{Postkoloniale Städte}, Springer VS, 2012
Some terms and definitions

‘colonial’, ‘pre-colonial’ or ‘post-colonial. This is particularly relevant when taken into account the non-typical ‘decolonisation’ in the case of Hong Kong.

From a British territory to a Chinese territory- what about Hong Kong?

Edward Said in his renowned scholarly work ‘Orientalism’, first published in 1978, founded the discourse of a ‘manufactured identity’. He pointed out that the ‘the Orients’ as an identity, as a set of values or as representation of culture in the Arabic, Middle East and South Asian Region, in reality did not exist. It was a Euro-centric knowledge production created and imposed by the ‘Occidents’ – the ‘Western’ empowered knowledge ‘founders’. The dichotomy of ‘the West’ and ‘the East’, ‘the Orients’ and ‘the Occidents’ was established to facilitate the ‘Occiental’ writers, philosophers and colonisers to handle the ‘Orients’ Otherness. As Zachariah summarised, Said ‘borrowed’ Foucault’s discourse on the close relationship between power and knowledge, and twinned it with Antonio Gramsci’s concept on ‘hegemony’. ‘Hegemony being a state of affairs where people are ruled with their apparent consent because an explicit resort to coercion is not required: people have internalised the disciplinary regime… to re-translate to a Foucauldian idiom: a form of political control that encompasses everyday practices and even bodily practices of a population…’ The local elites’ hegemony since the colonial era in Hong Kong is another research topic which could not be covered in this book, but as interpreted by Zachariah, Gramsci’s concept on ‘hegemony’, being embodied and internalised by the colonised Hong Kong public, could only be and is sustained, to a great extent by the population’s apathy to local history and politics since the colonial era. What is interesting here is how the hegemony did not at all drop into the rupture after 1997. The post-colonial Special Administrative Region (HK-SAR) Government ‘hijacked’ the formerly colonised Hong Kong population and attempts to feed on the legacy which is enrooted in society, so that the

18 Edward W. Said, Orientalism, 1978, Modern Classics
19 The Italian Marxist and anti-Fascist. Pg. 382, Benjamin Zachariah, Postcolonial theory and history, 2012
aloof and benevolent Hong Kong populace could carry on being aloof and benevolent, thus an easily manipulated population.

One should also note that, the post-colonial situation of Hong Kong is atypical. This is to say, it does not come to autonomy with a full claim of independence in a broader sense as its Latin American or Irish counterparts. Coming back to the discourse of Said on ‘Manufacture of identity’, the momentary boost of the so-called Chinese nationalism soon after the handover of the city’s sovereignty is argued as, very much manufactured. As mentioned, the notion of nationalism as either being ‘the British’ or ‘the Hong Konger’ or ‘the Chinese’ was not urged, at least in the last two decades in the colonial era. Departing from the critical reflection on the nature of the remorsefulness of colonialism and the absence of an eruption of the quest for identity and claim of nationalism, the imposition of identity to the Hong Kong populace as being Chinese is believed as, in fact, a post-colonial neo-colonialism. The imposition of the very much rushing 'manufactured' Chinese identity, to force Hong Kong, ideologically, to be part of the ‘People’s Republic of China’ in this neo-colonial period was proven vulnerable and also triggered the discussion of the ‘Hong Kong Autonomy Movement’ in the recent years.

Aspects of focus

Eckardt and Hoerning created a framework to examine post-colonial cities in their work on ‘post-colonial cities’. From an urban sociological perspective, it is suggested that, post-colonial studies should not only be a reflection of the consequences of material colonial structures (in terms of economy, politics and society), but should be a critical examination of the underlying hegemonic knowledge, process and the Euro-centric knowledge production, although in the case of Hong Kong it is the local Hong Kong government officials in the post-colonial period who inherited the system of hegemony to continue ruling the city. The transformation of Hong Kong from a British colony to a Special Administrative Region of China as a ‘post-colonial city’ in 1997, therefore, entailed more than the apparent tangible changes such as the removal of the Royal British crown on official symbols and motifs. The

21 Chen Wen, Hong Kong as a ‘Polis’ - A Discourse (originally written in Chinese, translated by the author of this thesis), 2011
22 Frank Eckardt & Johanna Hoerning, Postkoloniale Städte, Springer VS, 2012
prefix ‘post’ in the ‘post-colonial’ is, departing from serving as an explicit temporal attribute to define the temporal interest of this study on Hong Kong, it also brings an obligation to verifying this research to the system of knowledge of ‘post-colonialism’ and to observe how much the fostered and imprinted ‘colonial legacy’, i.e., the general aloofness of the public’s participation in politics, have become ‘post’, or in this case, still lingering around. This book is then to focus on the discussion of the legacy of the Hong Kong colonialism in terms of education, ruling and control, (lack of and growing) civic awareness and public participation, and the initiated emergence of transformation of this legacy in these aspects with the removal of the aforesaid piers.

Colonial space and architecture as ‘site of enunciation’

Star Ferry Pier, Queen’s Pier, the adjacent Edinburgh Place and the former neo-classical Legislative Council Building are the main case studies to be investigated in this work. The lingering colonial legacy, or the ‘ideological violence’ have been enrooted since the colonial era and inherited by the post-colonial Hong Kong SAR government. To display the existence of this enrooted legacy, the transformation or eviction process of these colonial structures is examined. This is valid for an associative reason. One of the underlying motives of the post-colonial authority to insist on transforming or evicting these colonial structures is believed to be related to the attempt to ‘decolonise’ Hong Kong. According to Eckardt and Hoerning, ‘when it comes to the clash of different articulations of identity claims, which local references are made, it always relates to an appropriation of urban spaces as material, social and discursive sites of enunciation’23. What is enigmatic with this attempt to ‘decolonise’ was the ignorance to the multiple meanings and iconisation borne by these colonial structures. The ‘sites of enunciation’ as an extending notion means that the entangling discursive, social and material representations should be taken seriously. This is because this entanglement is produced in the social and cultural practice.’24 The conflict between the authority and the different social groups induced by the removal of the two piers is exactly due to the failure in a serious discussion and

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23 Pg.270, Frank Eckardt & Johanna Hoerning, Postkoloniale Städte, (originally written in German, translated by the author) Springer VS, 2012
24 Ibid
confrontation to these ‘entangling discursive, social and material representations’, embedded in these ‘colonial structures’ and the narratives of different Hong Kong people associated to them.

‘Lieux de mémoire’

Pierre Nora argues that, as practice of generalised critical history, the preservation of museums, medallions and monuments as material is possible, but at the same time filters away the quintessence of what makes them\textsuperscript{25} – what he refers to as ‘lieux de mémoire’. Memory dissipates along the way through the process of sanctification of monuments, what remain are the cold and unanimated ‘facts’ written on history textbooks, recorded by ‘historians’, knowing as ‘history’. Again, we are back to the starting point. The sturdy nature of history constitutes the ingrained deficiencies of ‘a generalised critical history’\textsuperscript{26} as comparing to memory. While ‘memory is life, always embodied in living societies and as such in permanent evolution, subject to the dialectic of remembering and forgetting, unconscious of the distortion to which it is subject, vulnerable in various ways to appropriation and manipulation, and capable of lying dormant for long periods only to be suddenly reawakened. History, on the other hand, is the reconstruction, always problematic and incomplete of what is no longer.’\textsuperscript{27} He then points out the consequence, ‘What looms on the horizon of every historical society, at the limit of a completely historicised world, is presumably a final, definitive disenchantment.’\textsuperscript{28} The ‘disenchantment’ mentioned by Nora, in this context as the subject of discussion departing from the brutal relinquishment of Star Ferry Pier and Queen’s Pier, is the major reflection of this work. In another words, it refers to the reflection of the colonial legacy which I will elaborate in the latter part of this book.

‘If we still dwelled amongst our memories, there would be no need to consecrate sites embodying them. Lieux de mémoire would not exist, because memory would not have been swept away by history. Every one of our acts, down to the most quotidian, would be experienced, in an intimate

\textsuperscript{25} Pg.3, Nora, Pierre, The Realms of Memory, 1997
\textsuperscript{26} Ibid
\textsuperscript{27} Ibid
\textsuperscript{28} Ibid
identification of act and meaning, as a religious repetition of ephemeral practice. ‘

Public Participation

In 1969, Sherry Arnstein wrote an article titled ‘A Ladder of Citizen Participation’. The objective of the article was to scrutinise the texture of citizen’s participation in the 1960s’ America. She argues that, participation is one of the categories of power that citizen has. ‘It is the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future. It is the strategy by which the have-nots join in determining how information is shared, goals and policies are set, tax resources are allocated, programs are operated, and benefits like contracts and patronage are parcelled out.’

Having clearly defined the spirit of public participation, it calls into the question of the possible and actual extent of participation from the public in reality. She points out, that the sweet-sounding concept of public participation has been a glamorous camouflage for planners and authority to veil the actual manipulations which are in reality occurring underneath the table cloth. There is dissimilarity between ‘going through the empty ritual of participation’ and that members of the public possessing the actual necessary power to influence the result of the process. A poster painted by the French protesting students in 1968 is used so as to summarise the ‘emptiness and frustration to the powerless’ when ‘participation’ is happening without proper allocation of power. She believes that, a participation process of this type-as if every stakeholder was so-called involved with their ideas and opinions spoken out loud- would be in fact, only benefiting the ones who are in power.

To facilitate the analysis of the concepts: true distribution of power versus genuine extent of citizens’ participation, she then categorises what she refers

29 Pierre Nora, Between Memory and History, 1997
31 Pg.2, Ibid
32 ‘Je participle, tu participles, il participle, nous participons, vous participez, ils profitent’ the French sentence was artistically drawn on the poster, translated as ‘I participate, you participate, he participate, we participate, you (plural) participate and they enjoy the profit’ in English.
to as the 8 rungs along the ‘participation ladder’ to illustrate the characteristics of the eight levels of participation:

Table 0.1 Summary tabulated from "A Ladder of Citizen Participation" by Arnstein, Sherry R.

<table>
<thead>
<tr>
<th>Level</th>
<th>Participation Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Citizen Control</td>
<td>Citizens handle the entire job of planning, policy making and managing a programme e.g. neightbourhood corporation with no intermediaries between it and the source of funds.</td>
</tr>
<tr>
<td>7</td>
<td>Delegated Power</td>
<td>Citizens holding a clear majority of seats on committees with delegated powers to make decisions. Public now has the power to assure accountability of the programme to them.</td>
</tr>
<tr>
<td>6</td>
<td>Partnership</td>
<td>Redistribution of power through negotiation between citizens and power holders, which allows sharing of the responsibilities for planning and decision-making.</td>
</tr>
<tr>
<td>5</td>
<td>Placation</td>
<td>It allows citizens to advice or plan ad infinitum but retains for power holders the right to judge the legitimacy or feasibility of the advice.</td>
</tr>
<tr>
<td>4</td>
<td>Consultation</td>
<td>Methods such as attitude surveys, neighbourhood meetings and public enquiries- ‘window dressing ritual’</td>
</tr>
<tr>
<td>3</td>
<td>Informing</td>
<td>One way flow of information, no follow through and no channel for feedback.</td>
</tr>
<tr>
<td>2</td>
<td>Therapy</td>
<td>The real objective is to let power holders to cure or educate the participants, convince them that the proposed plan is the best, and to get their support.</td>
</tr>
<tr>
<td>1</td>
<td>Manipulation</td>
<td></td>
</tr>
</tbody>
</table>

In this book, the measurement of the actual extent of ‘public participation’ is employed to verify the case of the Central Reclamation Project, which comprised the two piers’ demolition. Through displaying the different scenarios the participation theory could shed light on understanding how certain opinion from the public was in reality manipulated by the planning authority in the case of Hong Kong to fulfil what was desirable to the authority.

The Production of Space: three different spatial codes

Lefebvre’s frequently cited theory on spatial codes from his work ‘the Production of Space’ propounds a triad relationship to delineate his concepts: depending on the different perspectives from different stakeholders in society playing different roles at different times-- how space is produced and

33 The Production of Space, by Henri Lefebvre, 1974,1984 English Translation 1991 by Donald Nicholson-Smith, published by Blackwell Publishing

http://www.nomos-shop.de/22099
interpreted – or how codes of space are deciphered. The three concepts are the ‘spatial practice’, ‘the representations of space’ and ‘the representational space’. ‘Spatial Practice’, which Lefebvre puts it in another term as ‘the perceived space’ - they are affirmed, presumed, produced steadily, controlled and appropriated by society. To determine the social practice of a society – for example, infrastructures, blocks and fields, one would need to decipher society’s space. Incubating spatial practice of society would imply inevitably the history of development, analysis of political and economical activities in the history. ‘It must have certain cohesiveness, but it is not necessarily coherent’. The second type, ‘Representations of space’, is the conceived space of architects, planners or designers. This typology is a blender of knowledge, understandings and ideologies. The concepts of space have the tendency of adhering to a system of verbal and intellectually worked out signs. Given the variability of knowledge, understandings and ideologies, ‘representations of space’ are relative and also in a constant process of changing. The relationships between objects and people in the represented space are following a logic which is never consistent. It is conceptual and abstract. The third category is known as ‘the representational spaces’, or ‘the lived space’, illustrated in another term. ‘The representational spaces’ does not need to be consistent or cohesive. Inhabitants of ‘the representational spaces’ might or might not possess a representational space. It is dynamic, it is living and it is interwoven with traces of passion, actions and lived situations which announce its temporal character. Nevertheless studying of representational spaces implies equivalence to scrutinising history of people (and groups of people) and their individual belonging to them.

Narratives

As part of this study, eight candidates were interviewed so as to understand their different experiences and interpretations to the two aforementioned piers. For the elderly group their stories and experience associated with the piers from their youth were shared, and from the younger demonstrators their

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34 Pg.38, Ibid
36 Ibid
37 Pg. 41, Ibid
38 Pg.43, Ibid
32
experience, interpretation of the piers and their motivation to demonstrate against the demolition were announced. Interestingly, the elder group of interviewees who were emotionally attached to the two piers did not take as many actions as the younger group, who had very limited experience with the piers. The objective of employing this method is to understand the interwoven and contradictory spatial codes endowed by different users of the same space, and to visualise the unadvertised representations of these space due to the domination of the other representations endowed by the colonial and post-colonial authorities. These stories shared by the interviewees are referred to as narratives of the piers. A ‘narrative’ in social research, according to Elliot, ‘can be understood to organise a sequence of events into a whole so that the significance of each event can be understood through its relation to that whole. In this way a narrative conveys the meaning of events.’ Here the two piers and their history are included as a ‘whole’ and the different stories, the footprints of the interviewees in the piers including their actions taken to direct against the demolition, are referred to as the different events. As Elliot quoted Hinchman and Hinchman, ‘Narratives (stories) in the human sciences should be defined provisionally as discourses with a clear sequential order that connect events in a meaningful way for a definite audience and thus offer insights about the world and/ or peoples’ experiences of it.’ This is considered as of highly relevance when studying the two piers especially the narratives could prove, on one hand a high detachment between the memories that the users have to their motivation to protect against their attached objects. On the other hand, these narratives could also prove the original purpose of appropriation of the piers being ‘site of enunciation’ for the colonial empowered was in the end not that much deviated: the monumentality of the public space could also be used as the ‘site of enunciation’ for the people – the everyday users of the space, during and after the time of colonisation.

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39 Pg.3 Jane Elliot, Using Narrative in Social Research- Qualitative and Quantitative Approaches, 2005