

“One Country, Two Systems  
One Public Space, Two Ideologies  
One Public Sphere, Two Perspectives”

## **The People’s Cart**

by

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## **AUTHOR'S DECLARATION**

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners. I understand that my thesis may be made electronically available to the public.

## **ABSTRACT.**

In 1842, China signed a treaty that leased Hong Kong to Great Britain for 99 years as a result of China's loss in the Opium War and its trading of tea for opium. This agreement changed the fate and destiny of the Chinese that lived in Hong Kong compared to those who were living in Mainland China. The territory was stripped of the traditional Chinese characteristics of politics and ideology and the old systems were replaced by the influence of the Western culture. Hong Kong's unique identity is created with a combination of traditional Chinese cultures and the British influences that shaped the city from law, politics, education, language, food, and the way of thought.

In 1997, the British returned Hong Kong to Chinese sovereignty and there began the introduction of the concept of "One Country, Two Systems". The concept, with the com-

bination of China's "Open Door Policy" since 1992, helped create a new character of Hong Kong that attracted much attention across the world with the anticipation of how Hong Kong could become a bridge for China to connect with the rest of the world. Hong Kong became a territory that held many differences to Mainland China in terms of character of spaces, density of architecture, personalities of people, and the disappearing of Chinese traditional culture that were very much affected by the capitalist mindsets that controlled the society and the life of the people. The attractiveness of Hong Kong and the Open Door Policy attracted many Mainland Chinese to visit. Due to the cultural differences of the two groups of Chinese, many conflicts began to arise in public spaces which became an issue for the "One Country, Two Systems".

Most of the conflicts between the two groups of Chinese arising in public spaces in Hong Kong are born from the differences in the ways of behaving, speech, and thinking. Accordingly, the conflicts can be said to originate from the differences in ideology between the Hong Kong Chinese and Mainland Chinese societies. Hong Kong's public spaces can be divided into two groups: the first are government owned and the second are private enterprises. The ideology reflected in the two spaces are often affiliated with capitalist influence, where it is either surrounded by towers of architecture that reflect the businesses and investments in Hong Kong by foreign companies or surrounded by advertisements, small retail, and big shopping malls. My thesis explores ways to connect the two cultures so that they can exist alongside each other and provide a common ground for them to voice their differences and commonalities. I want to introduce an intervention that can be inserted into public spaces in Hong Kong that will help the Hong Kong Chinese to connect and redefine with the Chinese culture that is disappearing and at the same time, help the Mainland Chinese to appreciate the hard work that Hong Kong Chinese have invested into their society. This intervention is to stimulate a process to help Hong Kong Chinese to distinguish their own unique identity that has been lost in the process of colonization and one that will truly reflect the concept of "One Country, Two Systems".

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## METHODOLOGY.

The research of this thesis was carried out in five stages: historical background, conflicts and issues revolving around cultural differences, literature studies, case studies of ideology in public spaces, and analysis of public spheres existing in public space. The five stages were steps to gain a better understanding in both the political and cultural sense of China and Hong Kong.

The study process began with understanding the Chinese history. It was a necessary step to understand the existence of a huge political and cultural difference between the Mainland Chinese and Hong Kong Chinese. Since Hong Kong's return to China and its open door policy, many conflicts and issues were stirred up due to the policy of "One Country, Two Systems". The next stage was to collect data and information on the advantages and disadvantages of the relationship between Mainland China and Hong Kong in "One Country, Two Systems". The conflicts and issues that arose reflected the differences between the two groups of Chinese. Third, the culture of each society was further investigated through their portrayal in films. Two films that accurately represented each society were chosen to be analyzed. *Hero*, dated in the Imperial Era, represented the collective and selfless culture found in historical China that still exists today. *Infernal Affairs*, was picked to portray the individualism and identity conflict in Hong Kong. Both films' plots, hidden messages, and emotions of individuals were analyzed to help differentiate the thoughts and mind-sets of both groups of Chinese.

The last stage was the study process. Through the literature studies on ideology, ideology in public space, and public sphere, criteria and guidelines were created to study the existing public spaces in Beijing and Hong Kong. There were many different types of public spaces in China, the appearances of these spaces varied from small villages to big cities emphasizing different aspects of the ideology that was important within each community. I chose to study public spaces specifically in Beijing for two reasons. Firstly, I wanted to compare Chinese public spaces located in a big city that were equivalent to Hong Kong's public spaces in scale and importance. Also, due to my previous work term in Beijing, I wanted to include my personal experience within the analysis of my thesis. In the case studies, eight types of public spaces in Beijing and Hong Kong were analyzed. Althusser's "Ideological and Ideology Apparatuses", helped define the meaning and function of ideology in society and the types of apparatuses that the ideas of the dominant social class were being taught. The essay provided an explanation on how ideology operates within societies. This could be applied to both China and Hong Kong as ideology in both societies was a significant factor that influenced how people spoke, acted, behaved, and thought in public spaces. Zhu Jianfei's "Chinese Spatial Strategies" helped to explain aspects of traditional public life. Further to that, it helped identify the original form of public space and provided a comparison and contrast to the public spaces today. Lastly, Habermas' "The Structural Transformation of the Public Sphere" defined the following terms: public, private, and public sphere. The three readings have helped create a structure to analyze the eight public spaces in Beijing and Hong Kong in terms of how (context, scale, control, appearance) and through which medium (ISAs, actors, activities) the ideology is reflected in and what type of public sphere is created within the public space.

Fig. 0.01  
BEIJING, CHINA

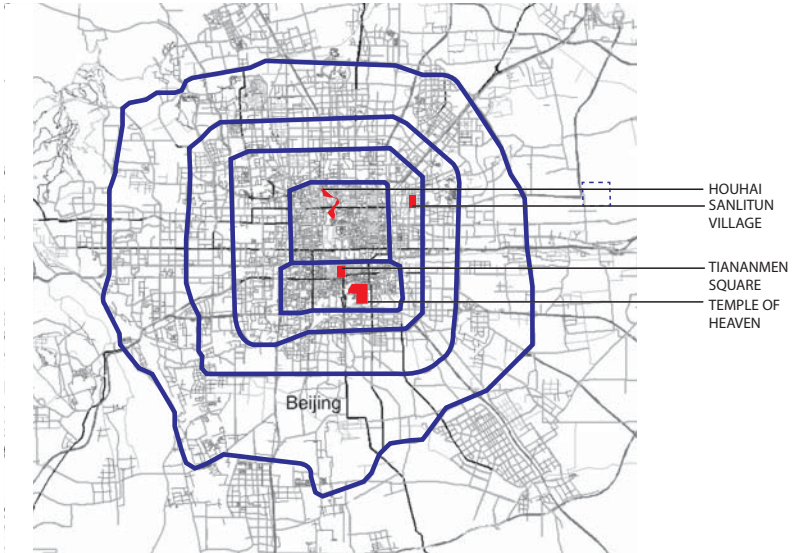
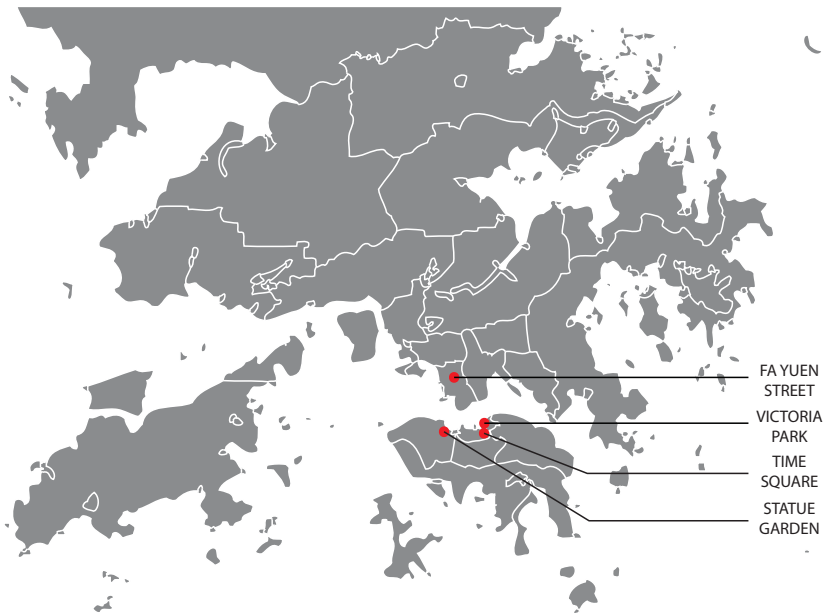


Fig. 0.02  
HONG KONG



The thesis will end with a proposal for a temporary public space in Hong Kong that creates a platform through installation pieces and public art for both the Mainland Chinese and Hong Kong Chinese to equally voice their opinions regarding arising conflicts due to their differences. I would like to introduce a new element in form of a vendor cart to be added to the existing public spaces in Hong Kong that provide the characteristics of “One Country, Two Systems”.





# 1.0 HISTORY

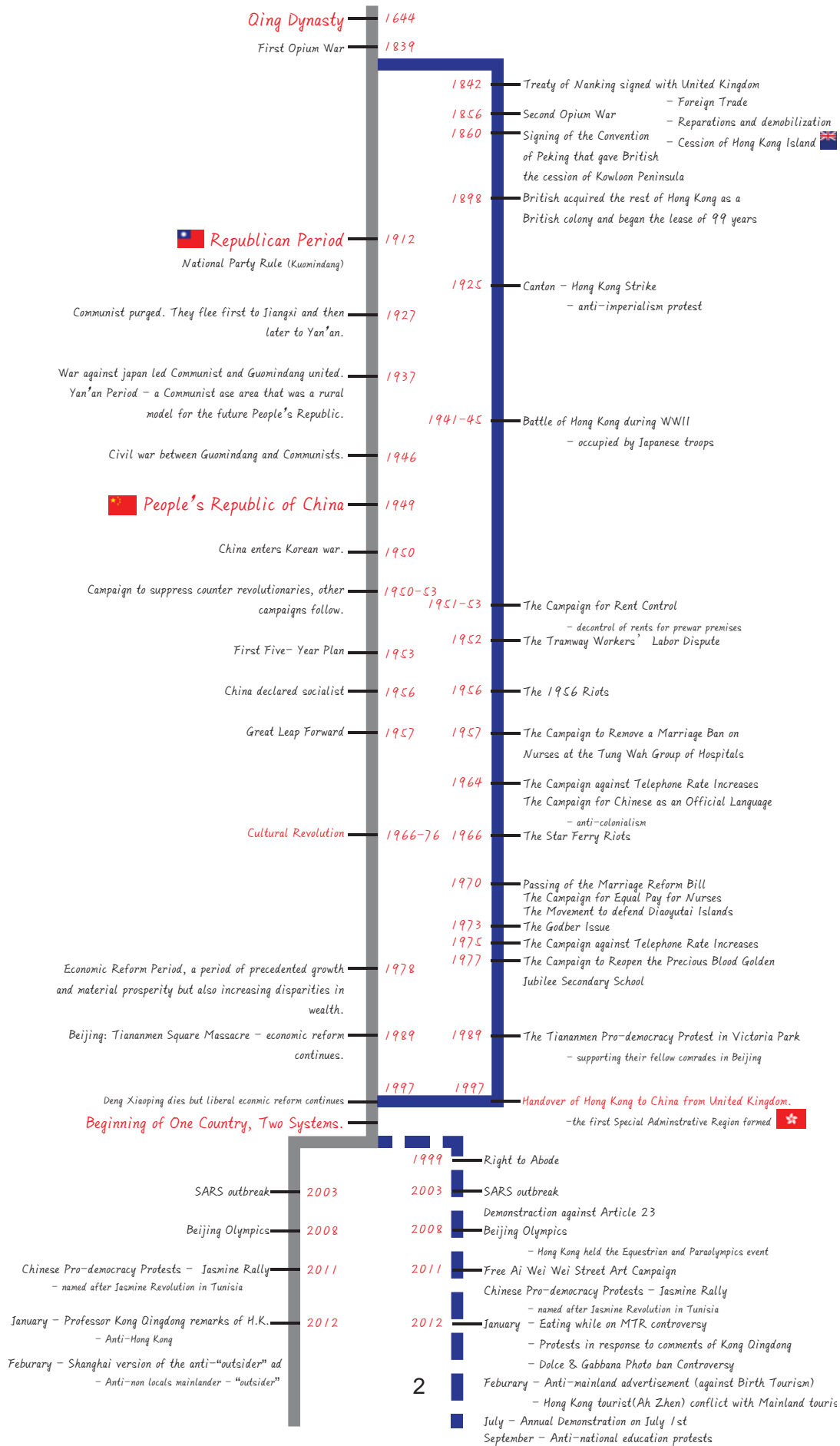


Fig. 1.01 (right)  
Timeline of China and Hong Kong.

## **MAINLAND CHINA. REPUBLICAN PERIOD. (ROC)**

Mainland China had to undergo a tremendous and rigorous transformation in its past for it to become the powerful state it is today. It was a state built on the people's sweat, sufferings, blood, and strong will.

The great transformation began when China shifted from the traditional ruling by one king into the New Republican Period. In the late Qing dynasty, the existing government was controlled by foreigners who were responsible for building the railway.<sup>16</sup> The people felt their voice were not heard throughout the decision making process. In 1911, the Qing government nationalized the railways against the wishes of the locals, which furthered the feelings of negligence by the government towards its people.<sup>16</sup> The anti-Western sentiments started to rise amongst the people.<sup>16</sup>

Through 1895 to 1911, Sun Yat Sen, known as the founder of the Republican movement in China, started to spread the ideas of revolutionary theory in China.<sup>9</sup> He incorporated the administrative concepts of nationalism, democracy, and people's livelihood he had learned from America and Europe.<sup>9</sup> The power in Beijing was eventually passed down to Yuan Shikai who controlled the most powerful military force in China.<sup>9</sup> On February 12<sup>th</sup>, 1912, the Imperial Era ended.<sup>9</sup> Due to the humiliation that the people felt after being overpowered by the Westerners, they felt happy for the change of power in hopes that Chinese morals and values would be stabilized in China once again.

In August of 1912, the Kuomintang(KMT), was founded by Song Jiao Ren and Sun Yat Sen.<sup>9</sup> Political groups were formed and members were elected nationally for the new parliament. Song's conducted an effective campaign that secured the KMT many seats in the new government.

In 1914, World War I led China to lose power of Shandong Province to the Germans. Japan, who were fighting alongside the Allied forces seized Shandong Province from the Germans and claimed their control over the land.<sup>9</sup> This was confirmed by the Treaty of Versailles.<sup>9</sup> The losses China sustained from World War I proved devastating to the local people and caused an uproar of rebellious acts and resentment towards the acts of the new government.<sup>9</sup> In May 4<sup>th</sup>, 1919, known as the May Fourth Movement, a massive student demonstration was held to protest against the government and Japan.<sup>9</sup> The power of Nationalists eventually shifted from Yuan to Chiang Kai Shek.<sup>9</sup>

## **MAINLAND CHINA. PEOPLE'S REPUBLIC OF CHINA PERIOD. (PRC)**

In the midst of the chaos from World War I, Communist Party of China (CPC) was founded in 1921 and based in Shanghai.<sup>5</sup> Mao Zedong was an early supporter of the Communist Party since the student demonstration on May 4<sup>th</sup>, 1919.<sup>5</sup> On April 12<sup>th</sup>, 1927, the first civil war broke out soon after the united front between KMT and CPC to fight against Warlordism. The KMT massacred the Communists in Shanghai as a result of the clash in their respective ideologies.<sup>5</sup> The Communists that safely fled to the countryside regrouped underground and awaited for an opportunity to strike back.<sup>5</sup> With the support of the USSR, they were able to regain power and recruited members from the countryside.<sup>5</sup> After many years of competition for power between the two parties, a civil war finally broke out in 1946 between the CPC and KMT.<sup>16</sup> During the Second Sino Japanese war, the local Chinese people suffered significantly from the Japanese occupation.<sup>5</sup> Even though CPC and KMT formed an united front to fight the Japanese off Chinese land, their ideological thoughts and their vision for China were too different and a merge of the parties was not possible. The livelihood of the Chinese people were devastated by the black market, hyperinflation and high level of corruption under the KMT.<sup>17</sup> For these reasons, the Communist Party was able to gain favour within society. The CPC victory of the Civil War led the KMT to flee to Taiwan.<sup>10</sup> Mao Zedong became a very influential figure in this period of time. He strengthened the power of the CPC in China by removing any item or person associated with the KMT through terror tactics and violent means.<sup>16</sup> As a result, the CPC was able to secure military and political discipline.<sup>17</sup>

By October 1<sup>st</sup>, 1949, CPC announced the foundation of the People's Republic of China.<sup>10</sup> Beijing was decided to be the new capital and was redeveloped to suit the CPC's vision of the New China.<sup>10</sup> Old city walls were brought down, new boulevards were built in place of the old roads and buildings in front of the imperial palace were leveled and replaced by the famous Tiananmen Square.<sup>9</sup> Soon after, the new capital was established.

## **LAND REFORM. COLLECTIVISM. THE GREAT LEAP FORWARD.**

Throughout the civil war period, the Communist Party always emphasized their idea of collectivism, which gained a lot of support from the rural areas.<sup>12</sup> Therefore, once the capital was established, land reformation also began. Lands were reclaimed from wealthy peasants and small landlords by the CPC government and were redistributed amongst peasants equally.<sup>12</sup> Households were instructed to join their resources, equipment and human labour to establish teams of agricultural groups.<sup>12</sup> In combining efforts, it allowed extra resources to push forward the development of the industrial sector.<sup>12</sup> Profits would be shared and distributed equally among the peasants.<sup>12</sup> The CPC often promoted the idea of collectivism by way of relating it to the benefits of raising the peasants' standard of living.

In 1953, the population grew by 6.4 million, but the agricultural growth rate was not as

optimistic.<sup>12</sup> The amount of crops produced was not enough to be distributed to the whole population.<sup>12</sup> Therefore, Mao's government proposed a "planned purchase and supply", which forced the peasants to sell their products to the state below the market price.<sup>12</sup> In addition to the rapid growth of population compared to the harvesting of crops, the government's plan also failed because of the imbalanced growth between the agricultural industry and industrial development. Slow industrial development bottlenecked the agricultural yield.

Between the years of 1958-1960, the Communist government pushed for a great movement, The Great Leap Forward, which Mao envisioned would help double national income in a short period of time.<sup>12</sup> The movement was meant to help mobilization and shared labour between the industries. During the down season of the agricultural periods, human labour was moved to help produce labour intensive work, examples of this include capital construction, steel production and all local government activities.<sup>12</sup> The Great Leap Forward failed as a result of the lack of planning and unskilled labour being transferred back and forth.<sup>12</sup> The people's suffering and resentment eventually led to Mao's loss of power in the CPC.

In the countryside, people were reorganized into communal environments, that included workplaces, dorms, and eating areas.<sup>6</sup> People had to live, eat, and work together. The communes provided free meals, healthcare, education, full range of government activities, and daily services from haircuts to communal baths for each of the individual living within them.<sup>6</sup> It promoted the ideas of a communist society where needs are met and provided with the exchange of labor.

## THE CULTURAL REVOLUTION.

During the recovery period, after Mao stepped down from his influential position, Vice Chairman Liu Shaoqi and Premier Zhou Enlai, introduced new conservative policies based on individual incentives to stimulate the economy from 1962 to 1965.<sup>19</sup> Mao became increasingly disturbed by how society had developed during under the new policies after the collapse of the Great Leap Forward. Society was heavily influenced by technology and personal benefits which eventually overthrew his vision of ideology and the principles of pure communism.<sup>12</sup> Mao's fears of losing power in the CPC and the abandoned communist values by the Party members led him to begin the Cultural Revolution movement.<sup>19</sup> Lin Biao, the head of the national army, organized hundreds of Mao's quotes into a book called Quotations from Chairman Mao, also known as "Little Red Book".<sup>19</sup> The "Little Red Book" was required to be read by the soldiers and eventually became popular among the people.<sup>19</sup> In 1966, Jiang Qing, Mao's wife, and her allies eliminated and criticized those who were against and critical of Mao.<sup>19</sup> A fraction of the faculty and students began to criticize Party members whose views do not aligned with the the ideas of communism.<sup>19</sup> Many students became youth activists, whom the radical members declared as "Red Guards - the front line of the new revolutionary upheaval".<sup>19</sup> Those who shared the views of capitalists, had connections to the West, to landlords and rightists or had opposing views of the Cultural Revolu-

tion were persecuted.<sup>19</sup> The whole of China was cleansed with Communist views and ideology. Many Chinese accused of being counterrevolutionaries were sent to the countryside as labourers and were re-educated with the ideology of “serve the people” and “fight self”.<sup>12 19</sup> At the end of the Cultural Revolution, an estimate of approximately 16 million Chinese youths from the cities were redistributed into the countryside.<sup>19</sup> Large numbers of these youths never returned home.<sup>19</sup>

During this time, Mao personified the image of power and truth. He was admired and worshipped in the homes of many Chinese. Statues were built in almost every provincial centre in China. His pictures and messages were published and broadcasted in various media, such as newspaper and radio in addition to public spaces. In 1974, Zhou Enlai and Mao Zedong were seriously ill and gave up their power to govern.<sup>19</sup> The CPC had an internal power struggle between the four remaining leaders of the Cultural Revolution, named the “Gang of Four” and the practical leaders, like Deng Xiaoping.<sup>19</sup> Zhou Enlai died in January 1976 and Mao Zedong died in September 9<sup>th</sup>, 1976.<sup>19</sup> The Cultural Revolution came to an end with the arrest of the Gang of Four on October 6<sup>th</sup>, 1976.<sup>19</sup>

In 1979, Deng Xiaoping took over the government and steered it towards a new direction to greater economic freedom and stronger connections with the outside world.<sup>3</sup> In 1984, Deng and his government introduced the first kind of open market in China since 1950s.<sup>3</sup> It allowed farmers to sell their surpluses to the public and to the state for a small profit.<sup>2</sup> This resulted in creating opportunities for more jobs that allowed people to work in established villages and town enterprises. China’s relationship with Europe and North America has strengthened. Hong Kong became a promising partner and started to build their factories in China which created a lot of opportunities for the Chinese.<sup>3</sup>

Throughout the 1980s, those who spoke against the works of the CPC were sentenced in “Reform Through Labour” or re-education camps, where the people were taught how to correctly behave, think, and speak in a communist society.<sup>3</sup> However, there was a huge student pro-democracy demonstration that happened in 1989.<sup>3</sup> Mikhail Gorbachev’s visit to China in May of 1989 attracted a lot of attention from the international media and it also raised international awareness of the large groups of students, workers and other social groups that were gathered at Tiananmen Square.<sup>7</sup> The details surrounding the June 4<sup>th</sup> incident in Tiananmen Square still remained unclear and the number of casualties unknown.<sup>7</sup> On June 5<sup>th</sup>, the square was cleared of demonstrators after army tanks and troops marched into Beijing to begin the crackdown of Tiananmen Square.<sup>7</sup> This event led the rest of the world to turn its back on China which drastically stalled the progress of China’s development towards a more open society.

### THE CPC FROM 1992s - 2008s.

In this new era for the CPC, the association of their ideology with Marxism - Leninism seemed to have disappeared.<sup>4</sup> Political education was still being enforced in schools during the

ruling of Deng Xiaoping and after Jiang Zemin. However, the talk of overthrowing the bourgeoisie (the middle class) with the uprising of proletariat (the labouring class) seemed to have vanished.<sup>4</sup> The vision and the talks from the party revolved around patriotism and sacrificing for one's country. Through various means of media, such as, newspaper, radios, lectures, and television, the message that was constantly delivered to its audiences was the emphasis of patriotism. The talks and written articles were there to help provide a healthy thinking environment for the Chinese.

With the aid of the open market in China, the disparity in the standard of living of people from the urban centers in comparison to those from the rural regions rapidly grew.<sup>4</sup> A new trend had developed, known as the "renkou liudong" or floating population.<sup>4</sup> Many peasants from the rural areas wanted to try earning a better living by working in factories, workshops, and restaurants that were located in the cities.<sup>4</sup>

Throughout the 1990s to 2000s, the debates on ideology continued between the leftists and the reformers.<sup>4</sup> The leftists still wished to return to the teachings of Mao and believed that China should not be dwelling on ideas from the West. However, in 2007, General Secretary Hu Jintao announced "reform and opening up process as both correct and irreversible".<sup>4</sup>

Even though the new open market helped increase the living standard of some, it also increased the suffering of others, especially those in the rural areas. Lands were taken away from farmers and sold by government officials to build enterprises, fueling corruption among the businessmen and the high officials. For this reasoning, the disparity grew even larger between the urban and rural areas. The problem of corruption and the state of the environment and security were prioritized as concerns for the people. An example of this would be the poor quality of schools that were built, and subsequently, collapsed after an earthquake in Sichuan which resulted in the deaths of many children.

## **HONG KONG.**

On the other hand, Hong Kong went down a totally different path compared to China. This path drastically changed the lives of those who lived on the continent. This change was initiated by the signing of what the Chinese saw to be the inequality treaty, the Treaty of Nanking, during the Qing Dynasty when they lost to the British in the Opium War (1839-1842).<sup>14</sup> The Treaty of Nan-



king (1843) and the Convention of Peking (1860), gave Great Britain possession of Hong Kong Island and the tip of Kowloon Peninsula.<sup>14</sup> The Treaty of Nanking gave the British permission to take over a part of Hong Kong Harbour as their loading dock to off load and store their goods to sell to merchants in China. Then in 1898, the British acquired the rest of Hong Kong, the New Territories, for a lease of 99 years which made Hong Kong an official colony of Great Britain.<sup>8</sup>

Due to its location with three sides surrounded by the sea, Hong Kong attracted a lot of investors from Europe, the United States, and China.<sup>8</sup> With its strong connections to China, it served as the middleman in the trading industry, facilitating business between the West and China.<sup>7</sup>

Under the Western influence, Hong Kong became more open, politically and economically. The people were experiencing a new way of life that they would never have experienced in China. The freedom that Hong Kong people gained attracted many refugees from China whenever there was a cultural upheaval in China, such as the Cultural Revolution.<sup>8</sup> The Cultural Revolution led many Shanghai Industrialist and Nationalists to flee the Mainland to establish their businesses and factories in Hong Kong.<sup>8</sup> The numerous refugees that fled from Mainland China provided cheap labour for production and soon the colony became known for manufacturing plastic flowers, wigs and textiles.<sup>14</sup> Hong Kong began to prosper by the late 1960s and early 1970s.<sup>14</sup>

The people who fled from China to Hong Kong during those times became the shapers of today's Hong Kong. The new government that was set up by the British promoted capitalist ideas and policies such as the "positive non-intervention policy".<sup>14</sup> The refugees that escaped into Hong Kong came from the two political parties that were in China, the Republic of China (KMT) and the Communist Party of China (CPC).<sup>13</sup> These two parties helped create push and pull forces in Hong Kong's politics, forming a three way relationship with the new British government.<sup>13</sup> Political activities were initiated when one party felt that their competition was beginning to hold more power. People participated in political activities when it concerned concepts including nationalism, liberalism, human rights, economic fairness, and anticolonialism.<sup>14</sup> Most of these activities were targeted at the Hong Kong government, PRC and ROC governments and certain private institutions.<sup>14</sup> Even though they were living in a free society, despite the new social atmosphere, social movements continued to increase in the 1960s and 1970s.<sup>14</sup> The main role of the government at the time was to maintain social stability. As time passed, people's expectation of the government's role started to increase which led to more political participation.<sup>13</sup> While these conflicts disrupted social harmony among the people, they also helped establish a more stable society by balancing different perspectives.

Hong Kong rapidly established its fame and character as an international city and became an example of what China could become in the future. All eyes are turned to China, anxiously waiting on how they would take over Hong Kong when the lease ended in 1997. What would become of Hong Kong? How would Hong Kong's relationship with the world help China's growth? These questions remained unanswered and many Hong Kong Chinese feared the unknown on July 1, 1997 when the People's Liberation Army marched into Hong Kong.

## FROM 1997 - PRESENT.

Sixteen years have passed since the Handover – during this time, there have been small changes but an increased sense of anxiety over how much of “Hong Kong’s way of life” China would keep. More specifically, its social and economic systems and the region’s administrative autonomy in all areas except defense and foreign affairs.

After the Handover, Hong Kong has been referred to as the Hong Kong Special Region Administration (HKSAR). The Executive Council, the Civil Service, the Legislative Council, and the Judiciary make up the government.<sup>1</sup> The government is led by the Chief Executive who under the Sino-British Joint Declaration 1984 “shall be selected by elections or through consultations held locally and be appointed by the Central People’s Government.”<sup>1</sup> With the exception of the first Chief Executive who was appointed by the Selection Committee, each subsequent Chief Executive has been elected by the Election Committee. The Election Committee consisting of 1,193 representatives from different sectors was established in the Basic Law to provide an indirect election for the Chief Executive.<sup>1</sup> New York Times wrote an article stating that the sectors that are Pro-Beijing seemed to have a larger portion within the election committee.<sup>2</sup> Therefore, Hong Kong citizens have always wondered if the Election Committee actually represented the voices of the society. The pro-democracy groups, which represented majority of the middle class population, have always desired faster progress on democratization and the principle of one man, one vote.<sup>2</sup> Until today, Hong Kong has made little progress concerning the individual voting rights of the selection of Hong Kong Chief Executive and Legislative Council.

Economically, Hong Kong has suffered a great deal from the Asian Financial Crisis and the H5N1 Avian Influenza that happened around the same time as the Handover.<sup>16</sup> After these events, recession began resulting in a decrease of the city’s gross domestic products, which affected commodity price and wage deflation, and increased the unemployment rate.<sup>16</sup> The recession was furthered impacted by the Severe Acute Respiratory Syndrome (SARS) which occurred in 2003.<sup>16</sup> This created a lack of confidence in Hong Kong as a business and trading partner. The decrease of tourists entering the city has had a significant impact on the businesses in the tourism and service sector. The recovery from the recession only began when Hong Kong became a trade partner with Mainland China after the introduction of two important policies: Individual Visit Scheme (IVS) and The Closer Economic Partnership Arrangement (CEPA).<sup>20</sup> Hong Kong has benefited from the IVS and attracted more tourists and business partners from Mainland China. This was the beginning of the influx of Mainland Chinese tourists that accounts for approximately half of Hong Kong’s visitors and greatly boosted the economy of Hong Kong. At the same time, the CEPA, gave Hong Kong companies a huge advantage in exporting their goods into Mainland China market without paying importing taxes.<sup>20</sup> Both policies has helped Hong Kong regain confidence and boosted its economy.

The consequences of the two policies has led the culture and services in Hong Kong to shift to accommodate tourists and business partners from Mainland China. Other than providing services in Cantonese and English, Mandarin has also become a third business language that is mandatory especially in retail stores and restaurants.<sup>16</sup> Nowadays, it is common to see streets of Hong Kong crowded by Mainland tourists. The pressure and increase of the Mainland population in Hong Kong created much resentment. There was also a huge decrease in the expatriate communities within Hong Kong after the Handover.<sup>16</sup> Since the introduction of the IVS, there has been constant inflation, increase in property prices and great tensions between the two different cultures. The inflation has increased from 1.7% in 2010 to 5.3% in 2011.<sup>11</sup> It has made it more difficult for local residents to buy a property and start their own families.<sup>16</sup> This has eventually led to issues arising related to the identity of Hong Kong. Most of the people in Hong Kong preferred to refer themselves as Hong Kong Chinese over just Chinese, because they liked to distinguish themselves from the Mainland Chinese due to their time as a British colony.<sup>16</sup> Therefore, since 1997, there has been an increased desire in preserving "Hong Kong culture".<sup>16</sup> People have become more aware for preserving historical colonial style buildings that differ from those found in Mainland China.

Hong Kong people have always enjoyed the freedom of speech, freedom of press, and freedom of assembly. They liked to exercise their freedoms to fight for an egalitarian society. The personal liberties and media freedom has always been used to oppose and keep the government's actions in check. Even though these freedoms have remained, there was a reluctant sense of self-censorship in media so as not to antagonize People's Republic of China. This was evidence of the anxiety in the population for self protection after the 50 years of no change. Since 1997, Hong Kong people have become even more involved and aware of political matters due to the insecurities of their future. They also wanted to accelerate the process of democratization earlier on to prevent changes and new policies implemented by the Chinese government after 50 years. Statistics have shown that only 52% of the population has confidence in "One Country, Two Systems". No one knows what Hong Kong will become after 50 years, but the whole world is acutely aware of the minor transformations of Hong Kong under the People's Republic of China.



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In the early 1980s, Deng Xiaoping proposed the idea of “One Country, Two Systems” as a solution to reunite Hong Kong, Macau, and Taiwan with China.<sup>4</sup> This would allow Hong Kong, Macau, and Taiwan to keep their identity as an independent Chinese region.<sup>4</sup> The three regions would be able to maintain themselves under their capitalist social and political systems, while the rest of China would remain under the socialist system.<sup>4</sup> They were granted the rights to keep their political system, legal, economic and financial affairs, including commercial and cultural agreements with foreign countries, and would enjoy “certain rights” in foreign affairs. Taiwan could continue to maintain their military force.<sup>4</sup>

In 1984, prior to the expiration of Hong Kong’s lease to Britain in the year of 1997, Deng Xiaoping proposed to apply the same ideology to Hong Kong as part of the negotiation.<sup>4</sup> The agreement upon negotiation was that after the return of Hong Kong back to the People’s Republic of China, Hong Kong (who was a British colony) and Macau (who was a Portugal colony) was allowed to preserve their social and political system under a high degree of autonomy for at least 50 years after reunification.<sup>4</sup>

In the Hong Kong Basic Law (Chapter 1, Article 5), the constitutional document of the Hong Kong Special Administrative Region stated the following<sup>1</sup>:

“ The socialist system and policies shall not be practiced in the Hong Kong Special Administrative Region, and the previous capitalist system and way of life shall remain unchanged for 50 years.”<sup>1</sup>

The agreement was signed and Hong Kong reunited with China in 1997, but no one can foresee what Hong Kong will become in 2047.

It has been sixteen years since the handover of Hong Kong from Britain back to the People’s Republic of China. It is evident that distinct cultural differences between Hong Kong and PRC still exist today. Hong Kong citizens have lived in a society that has experienced and a long period of time interacting with outside influences. They have the freedom of speech, freedom of protest and freedom of broadcasting, in contrast to China where the flow of information and media are often controlled and censored by the government. It is one country but under two systems. The issue of identity is becoming a troubling issue between the Mainlander Chinese and Hong Kong Chinese. This cultural clash is problematic in bringing unity between these two vastly different groups of people under a single country. Hong Kong and China were separated not only by a visible geographic boundary but also by an invisible cultural boundary. Direct interactions between the two groups of people ignite tensions as one step beyond the border of Lo Wu. There is a clash of cultural pressure that exists as both communities believe in the benefits of their respective beliefs and values.



# 2.0 ONE COUNTRY TWO SYSTEMS

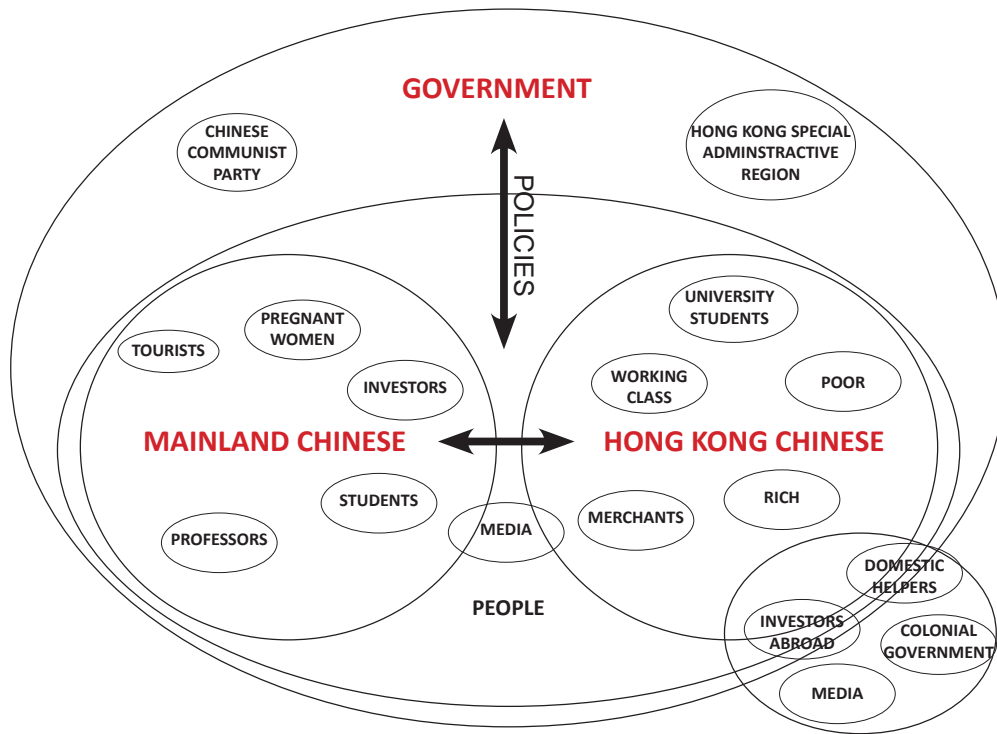


Fig. 2.01  
Actors, people that were involved in issues between Mainland Chinese and Hong Kong Chinese.

### ACTORS.

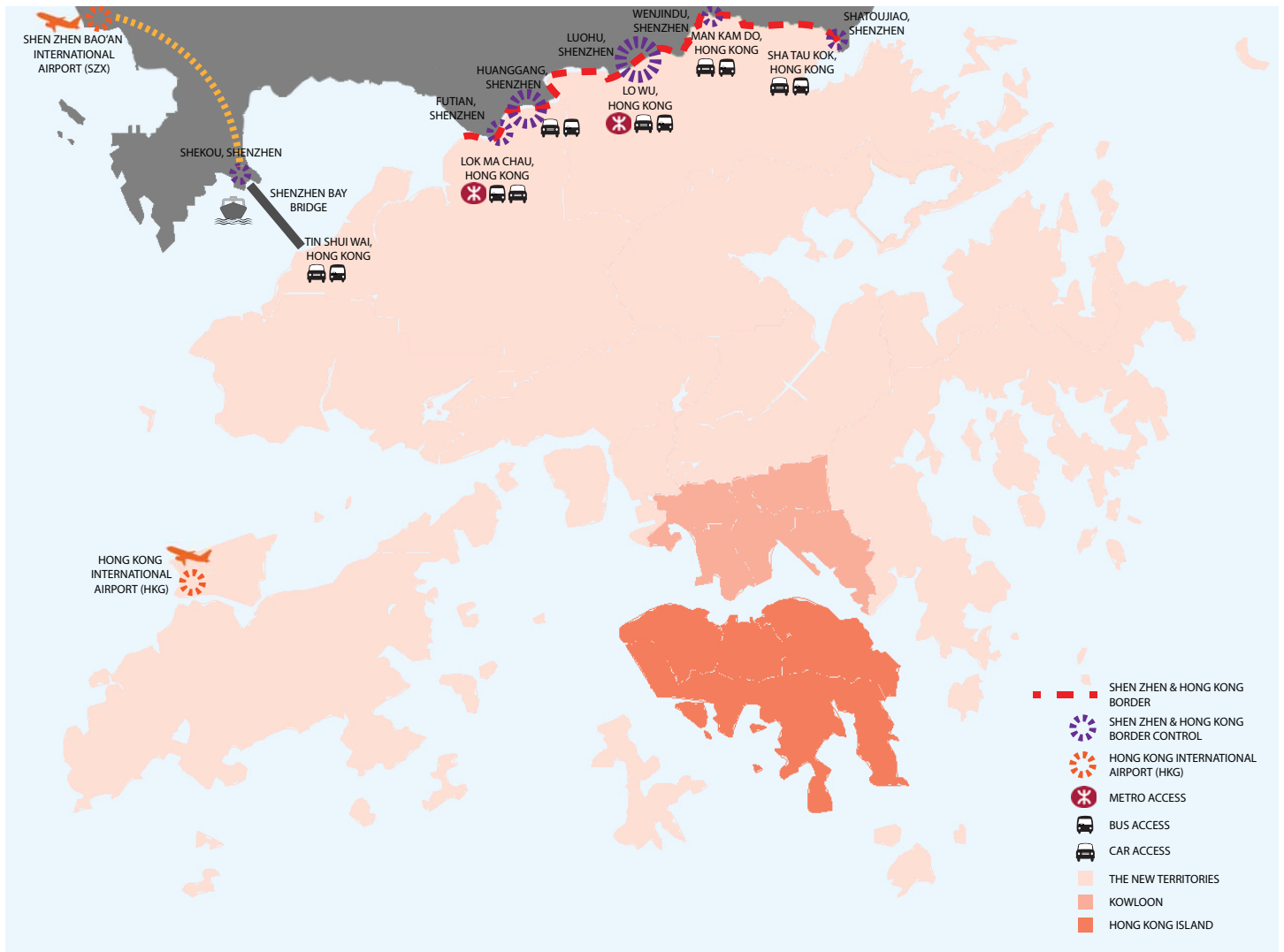
Prior to 1997, even though Hong Kong was separated from Mainland China, it still kept a close connection with its motherland. Hong Kong has an important role acting as a middle person between the rest of the world and China. Hong Kong's importance is not only solely as the middle man but also as a financier, trading partner, and also a facilitator. Hong Kong's close proximity to other metropolitan cities such as Tokyo and Singapore and efficient transportation and communications infrastructures provided an advantage to many businessmen to travel around the world easily from the city. Under the influence of the British, majority of the population knew how to communicate in English, which became one of the main qualities to its success as the facilitator between Mainland China and the world. Hong Kong

people accounts for 21% of the gross domestic product (GDP) of China and is responsible for 65% of the external investment in China.<sup>2</sup> The different functions of Hong Kong provided a huge aid to China in its open door policy. After the policy was introduced, many of the businessmen moved their manufacturing production to the south of China to take advantage of the cheaper labor. Eventually, Hong Kong was transformed into a service economy, focusing on tourism, banking, shipping, and transportation.

Since the CEPA was established, Mainland China has become Hong Kong's main trading partner in re-exports, imports and domestic exports. Hong Kong has been taking on a significant role in handling Mainland China's external trade. In 2012, 47% of Hong Kong's imports were from Mainland China's and 44% of domestic exports were exported to Mainland.<sup>3</sup> Hong Kong also handled 54% of the re-exports to Mainland China and 62% from other origins to Mainland China.<sup>3</sup>

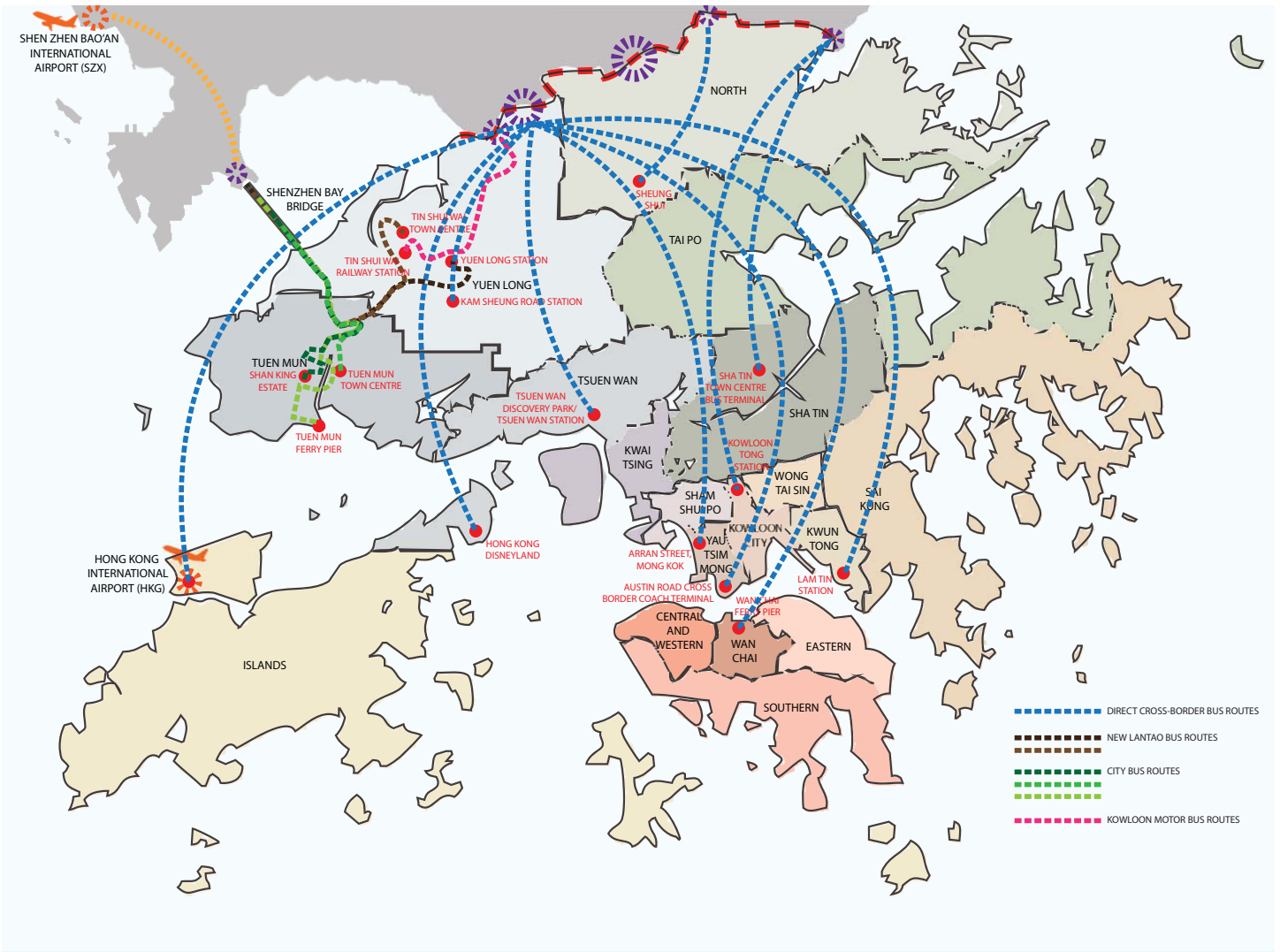
Other than economic relations, Hong Kong also had a political role in relations with China, especially during the Cultural Revolution and Tiananmen Square Incident. During the Cultural Revolution, it accepted the ROC members who fled when CPC declared to purge all those who are against them. Also many Hong Kong citizens gave support and stood by the Beijing students as they watched them tragically fight for democracy in China in 1989. Hong Kong was a place that accepted those who sought political asylum from the CPC government prior to 1997.

After 1997, Hong Kong became a Special Administrative Region in China governed by its own government but monitored closely by the CPC. The changes and impacts of "One Country, Two Systems" in Hong Kong can be seen from the issues that arose between the two groups of Chinese. Verbal fights that occurred physically or through media expressed the strong tension of the two systems, mainly caused by those middle class Mainland tourists who could afford to travel to Hong Kong and those of the working class in Hong Kong who felt that their space has was violated by these visitors.



SOURCE: HONG KONG TRANSPORTATION DEPARTMENT

Fig. 2.02  
Border control points between Hong Kong and Shenzhen



SOURCE: KMB, CITY BUS, NEW LANTAO, DIRECT CROSS-BORDER BUS

Fig. 2.03  
Bus routes from controls points into Hong Kong.

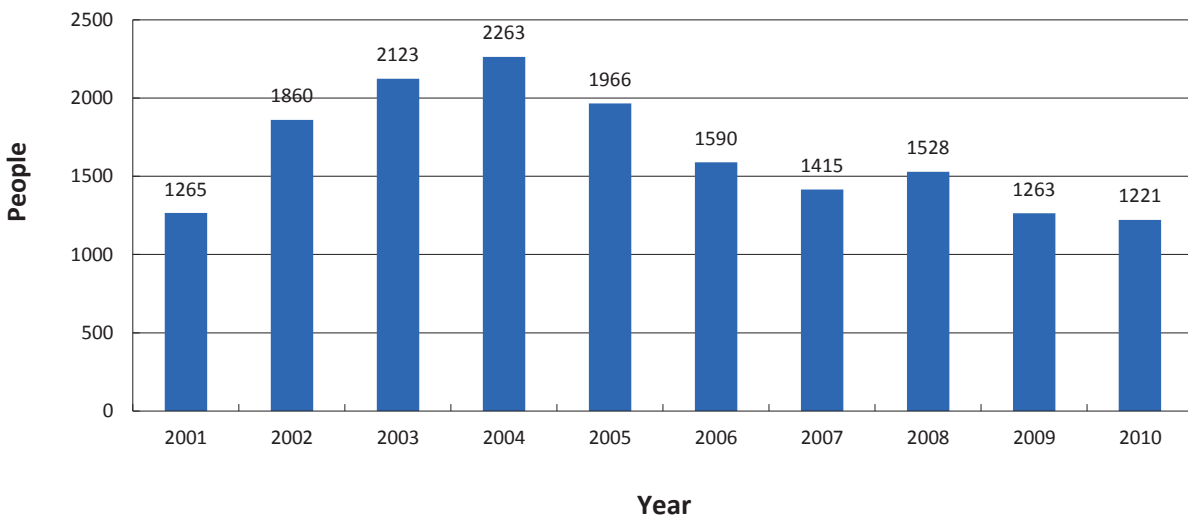
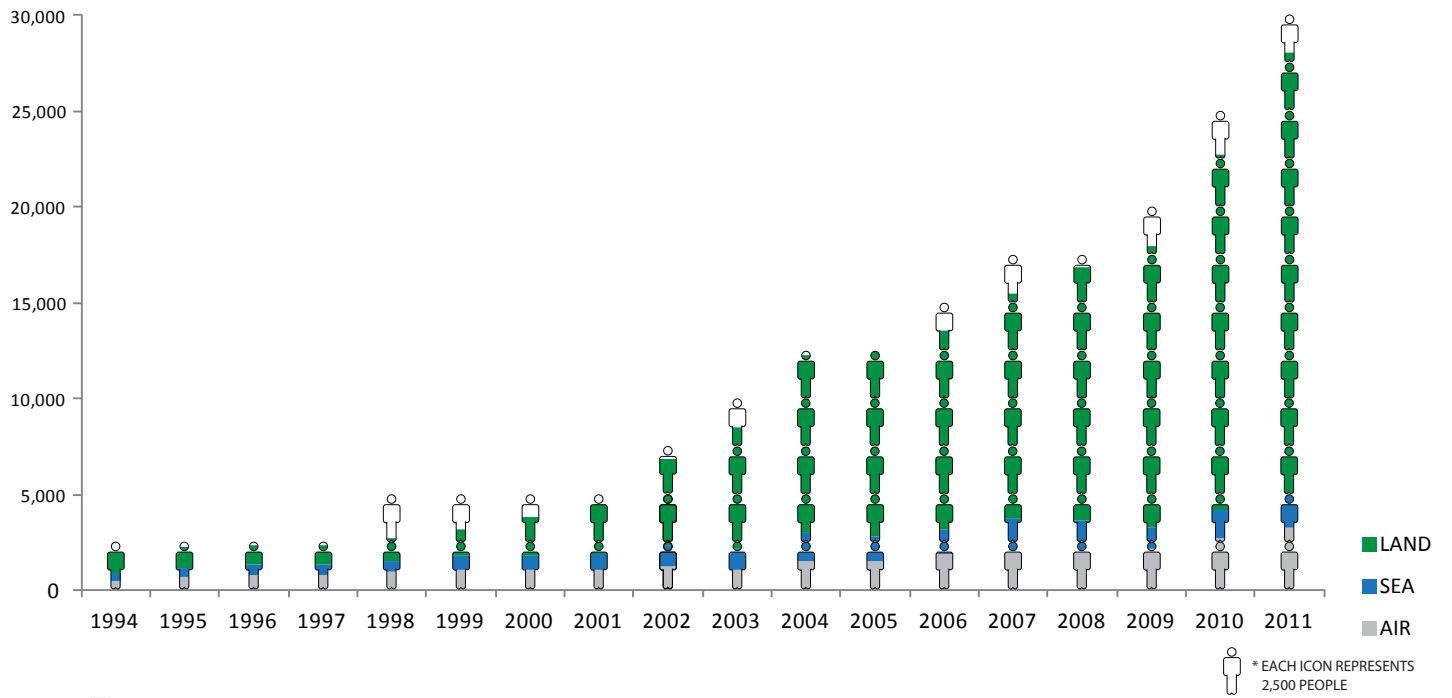
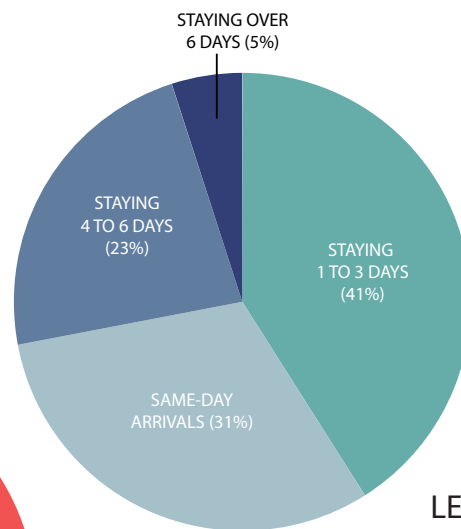
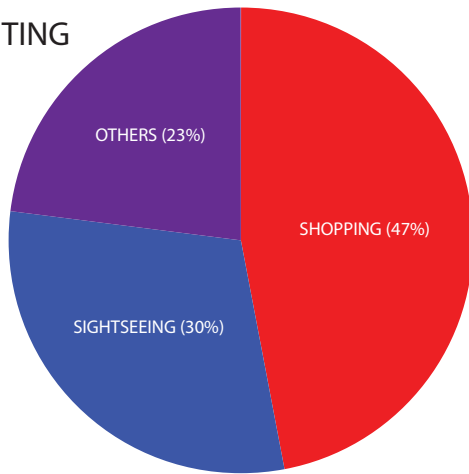


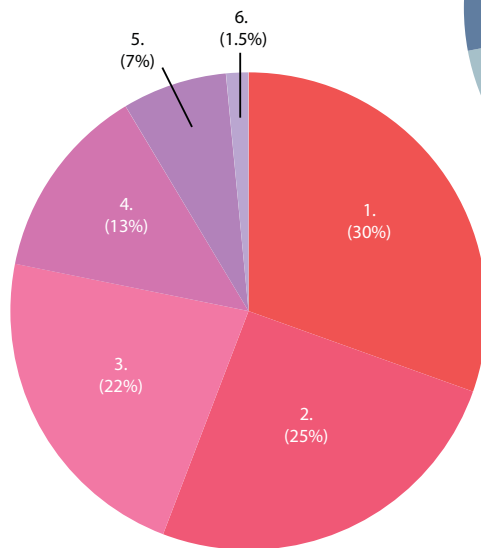
Fig. 2.05  
Total number of persons arrested for crimes who are Mainland visitors in Hong Kong for respective years from 2001 -2010

PURPOSE OF VISITING



LENGTH OF STAY

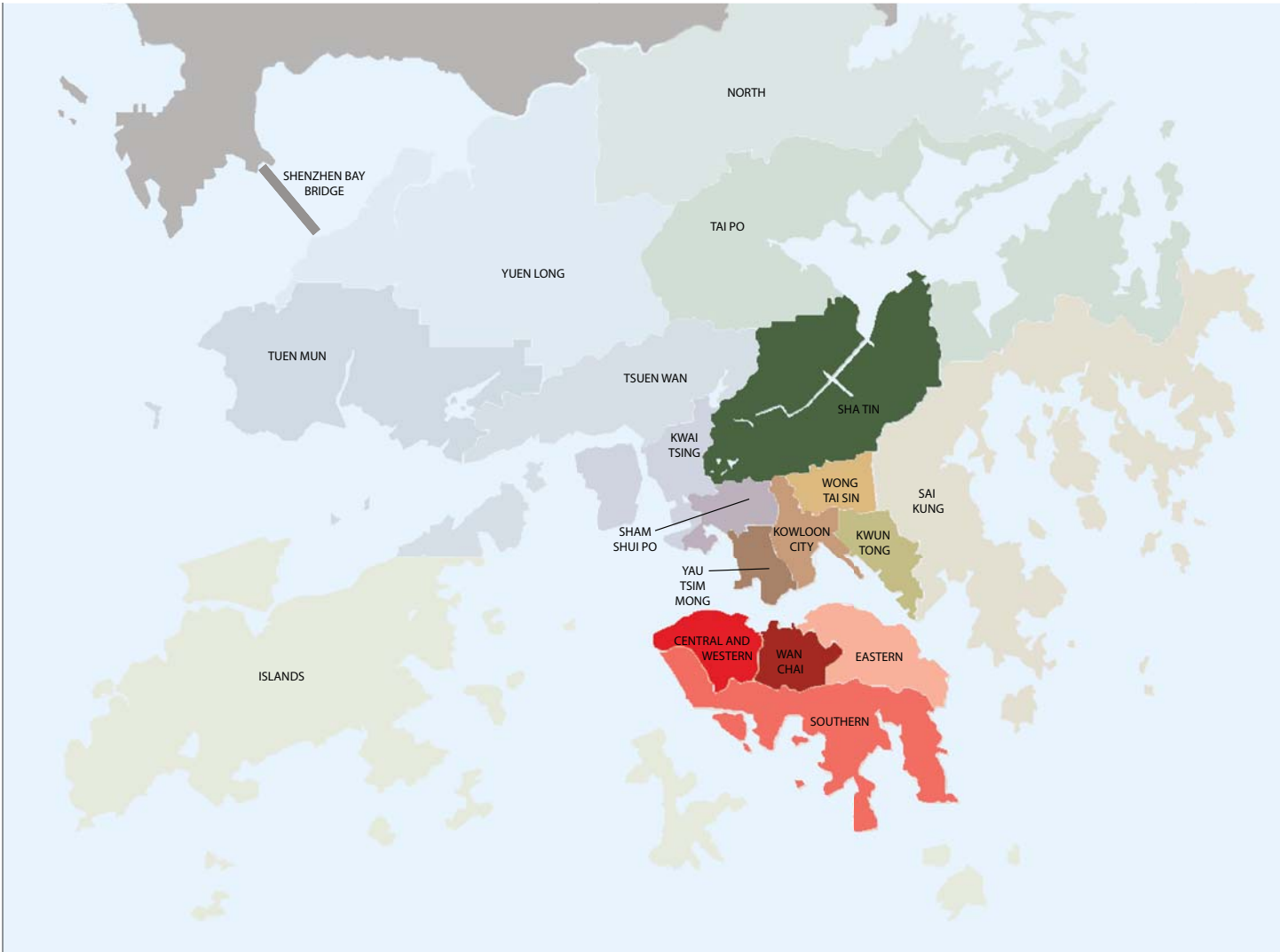
- 1. < RMB 3,000
- 2. RMB 3,000 - RMB 5,000
- 3. RMB 5,000 - RMB 10,000
- 4. RMB 10,000 - RMB 20,000
- 5. > RMB 50,000



SPENDING BUDGET IN HONG KONG

SOURCE: STAT REVIEW OF HONG KONG TOURISM 2011

Fig. 2.06  
Mainland tourists spending trends.



SOURCE: HKTB DEPARTING VISITOR SURVEY

Fig. 2.07  
 Areas in Hong Kong that is populated with Mainland Tourists.



2011 及 2012 年曾遊覽之地方及主要購買物品 ( % )

Places Visited and Main Items Bought in Hong Kong 2011 & 2012 ( % )

曾遊覽之地方 Places Visited	2011 %	2012 %	主要購買物品 Main Items Bought	2011 %	2012 %
星光大道 Avenue of Stars	28	29	現成服裝 Ready-made Wear	46	42
太平山頂／山頂凌霄閣 Victoria Peak / Peak Tower	28	28	化粧品 Cosmetics	29	28
海洋公園 Ocean Park	19	20	小食／糖果 Snacks / Confectioneries	28	27
香港迪士尼樂園 Hong Kong Disneyland	20	20	皮鞋／其他鞋類 Shoes / Other Footwear	21	18
露天市場－女人街 Open-air Market - Ladies Market	21	19	手袋／銀包／皮帶 Handbag / Wallets / Belts	17	16
露天市場－廟街 Open-air Market - Temple Street	14	13	藥品／中藥 Medicine / Chinese Herbs	12	13
香港會議展覽中心 (包括金紫荊廣場) Hong Kong Convention & Exhibition Centre (including Golden Bauhinia Square)	11	12	紀念品／手工藝品 Souvenirs / Handicrafts	12	10
尖沙咀海濱公園 Tsim Sha Tsui Waterfront Promenade	13	11	香水 Perfume	9	8
黃大仙祠 Wong Tai Sin Temple	9	10	個人日用品 Personal Care	8	8
尖沙咀鐘樓 Clock Tower at Tsim Sha Tsui	13	9	金首飾 (無寶石) Gold Jewellery, without Stone	7	8

註 Remarks:  
旅客可能購買多於一項商品  
Visitors may have bought more than one item

YAU TSIM MONG

TSIM SHA TSUI

MONG KOK

YAU MA TEI

過夜旅客在港購物百分比

Percentage of overnight visitor who shopped in Hong Kong

2011 - 87 %

2012 - 86%

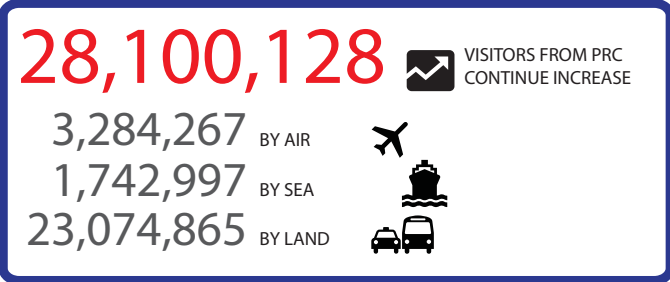
資料來源：香港旅遊發展局離港旅客問卷調查 Source: HKTBD Departing Visitor Survey

Fig. 2.08  
Places visited and main items bought in Hong Kong 2011 & 2012 (%).

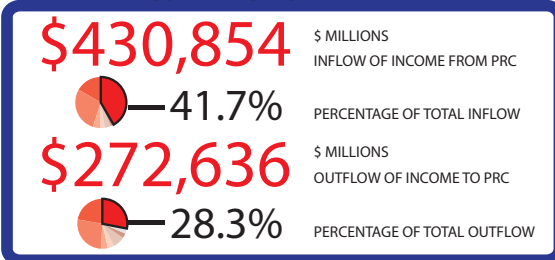
# BENEFITS

Fig. 2.09  
Benefits and Issues between Mainland Chinese and Hong Kong Chinese

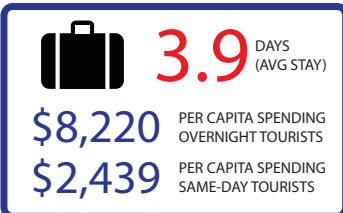
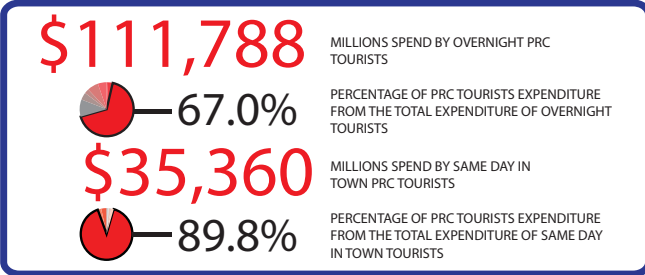
## MAINLAND VISITORS FROM PRC IN 2011



## PRIMARY INCOME FLOWS 2011



## EXPENDITURE OF MAINLAND TOURIST 2011

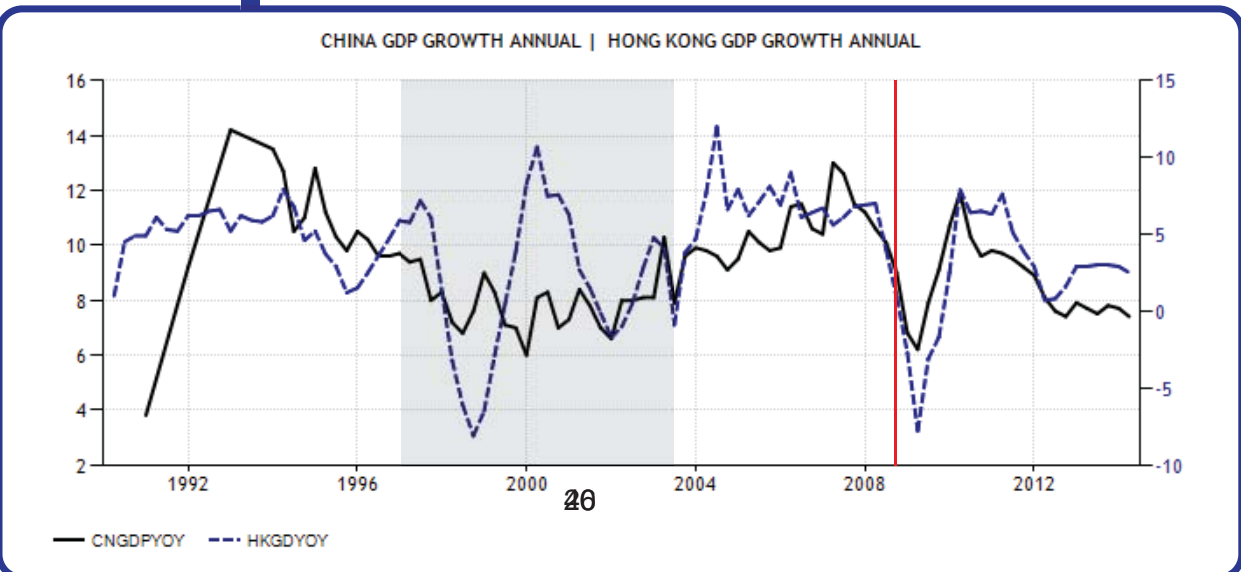


PRC	\$\$\$	H.K.
<b>\$6,093</b>	GDP PER CAPITA (2012) USD	<b>\$36,708</b>
<b>7.7 %</b>	GDP GROWTH RATE (2012) ANNUAL CHANGE	<b>1.5 %</b>
<b>1.351</b> BILLION	POPULATION (2012)	<b>7.155</b> MILLION

China's and Hong Kong's GDP annual growth are seen to be closely related and in sync after 1997.

- IMPACT ON HK'S ECONOMY:
- Asian Financial Crisis (1997)
  - H5N1 Avian Influenza Virus (1997)
  - Severe Acute Respiratory Syndrome (2003)
- POLICIES: (JUNE 2003)
- Closer Economic Partnership Arrangement
  - Individual Visit Scheme

— WORLD FINANCIAL CRISIS (SEPT 2008)



# ISSUES



## RESOURCES



HOSPITAL BEDS FOR PREGNANT WOMEN

BABY FORMULA SHORTAGE

CULTURAL DIFFERENCES MANNERS

IDENTITY SURVEY 2013

38.2% HONG KONG CITIZENS  
23.0% CHINESE CITIZENS  
24.3% CHINESE HONG KONG CITIZENS  
12.0% HONG KONG CHINESE CITIZENS

\* Survey Sample - 1055  
Public Opinion Programme, The University of Hong Kong

SURVEY FROM 06.01.2010 - 29.06.2010

**6,169** BABIES BORN FROM ONE LOCAL PARENTS

54.0% BABIES THAT RESIDE IN HONG KONG AFTER BIRTH  
46.0% BABIES THAT DOES NOT RESIDE IN HONG KONG BEFORE AGE ONE  
94.0% BABIES THAT EVENTUALLY RESIDE IN HONG KONG

SURVEY FROM 06.01.2010 - 29.06.2010

**32,625** BORN FROM TWO MAINLAND PARENTS

4.0% BABIES THAT RESIDE IN HONG KONG AFTER BIRTH  
96.0% BABIES THAT DOES NOT RESIDE IN HONG KONG BEFORE AGE ONE  
68.0% BABIES THAT EVENTUALLY RESIDE IN HONG KONG

SURVEY FROM 06.01.2010 - 29.06.2010

**49,762** BABIES BORN FROM TWO LOCAL PARENTS

**56.2%** OF THE TOTAL NUMBER OF BABIES BORN IN 2010

\* SOURCE: Census and Statistics Department



PUBLIC BEHAVIOURS

MULTICULTURAL CITY

LANGUAGE (CANTONESE & ENGLISH)

FREE MARKET LOW TAXATION

"EAST MEETS WEST" WESTERN INFLUENCES



## Endnotes

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<[http://www.censtatd.gov.hk/fd.jsp?file=B10100032012AN12B0100.pdf&product\\_id=B1010003&lang=1](http://www.censtatd.gov.hk/fd.jsp?file=B10100032012AN12B0100.pdf&product_id=B1010003&lang=1)>.
4. Qing, Wen. "'ONE COUNTRY, TWO SYSTEMS': The Best Way to Peaceful Reunification -- Beijing Review." 'ONE COUNTRY, TWO SYSTEMS': The Best Way to Peaceful Reunification -- Beijing Review. Beijing Review, 26 May 2009. Web. 15 Aug. 2013.  
<[http://www.bjreview.com.cn/nation/txt/2009-05/26/content\\_197568.htm](http://www.bjreview.com.cn/nation/txt/2009-05/26/content_197568.htm)>.

What does “national unity at all cost” mean in terms of China’s policy of “One Country, Two Systems” in Hong Kong?<sup>7</sup> How does it translate to human rights and individual freedom?<sup>7</sup> It stirred up many negative emotions and anxiety within the former colonies, like Hong Kong and Macau. Even though the Chinese government has once gained trust from the Hong Kong citizens in 1980s when Deng Xiaoping opened up its borders to Hong Kong people for reunifications of many families for the first time since 1950s.<sup>7</sup> However, in 1989, that hard earned trust flushed down the drain when many Hong Kong people were shocked by the tragedy of the Tiananmen Square pro-democracy movement, which resulted in the Chinese military killing many young college students and their supporters.

Therefore there were much resentment, sadness, fear, and anxiety felt towards the Chinese Communist Party in Beijing in regards to Hong Kong’s future before and especially after the Handover of Hong Kong in 1997 due to the memories of Tiananmen Square tragedy still flickering in the minds of the Hong Kong Chinese. As China changed the visa policy between Hong Kong and China after SARS as a tactic to boost Hong Kong economy during that depressed time, it resulted in a flux of Mainland tourists rushing to Hong Kong to consume. These hoards of Mainland tourists was seen by the locals as invaders of their spaces which heightened the discrimination between the Mainland Chinese and Hong Kong Chinese due to their cultural differences. Conflicts kept arising in public and over all sorts of media between the people.

*-only to discover they have never understood one another. Each speaks a different language. Then the conflict between the two types begins. This struggle is envenomed, brutal, full of mutual depreciation, even when conducted quietly and in the greatest intimacy. For the value of the one is the negation of value of the other.*

*Two Essays on Analytical Psychology,  
C.G. Jung (Pg 55)*

# 3.0 Conflicts & Differences

# Eating while on MTR controversy



Fig. 3.01

Caption<sup>5</sup>:

Mainland woman: Just tell us clearly, right? Not a big deal.

Hong Kong woman: It is not a big deal, but even it is a small thing, it is still not good.

Mainland woman: Not good, we know now, isn't it enough? What else do you want?

?: Don't fight, no use arguing with them.

Hong Kong woman: Tell them all to get off the train.

Hong Kong man: We are not afraid of wasting time.

Hong Kong man to staff: They are eating noddle here, spilling all over the place. I told them you can not eat on the train.

Mainland woman to staff: Because children just got on the train and the children don't know.

Hong Kong man to staff: Then they started yelling. This is Hong Kong.

Little girl: Mom should be at fault, sister.

Hong Kong man to staff: We told them can not eat here. Then they started yelling at us. You should ticket them.

Staff: Which of you will apologize.

Mainland woman: sorry (in English)

Staff: Don't say sorry to me.

Hong Kong Man: Speaking English sorry, so smart!.

Mainland woman: I don't understand Cantonese.

Staff to Mainland woman: Are these yours? Get off the train in a moment.

Hong Kong man: Ok I don't have a problem.

Staff: Are you all together?

Mainland woman: I don't understand.

Staff: (in Mandarin) How many of you? Get off next stop.

Mainland woman: Ok, get off.

Staff: We do not allowing eating here.

Mainland woman A: let me explain.

Mainland woman B: please let her explain.

Mainland woman A: we just got on the train, the children do not know, I stopped her right the way.

Staff: OK get off next stop.

Little girl: Not my fault.

Mainland woman to little girl: not your fault, not your fault.

Hong Kong man: I saw adults were also eating, you should be punished.

Mainland woman B: I didn't know.

Mainland woman: Please stop.

Hong Kong man: Get off together, do not need to talk to them, all Mainland people are like this. Get off.

Mainland woman: Curse you to death after we get off!



## Kong Qingdong's remarks



Fig. 3.02

A harsh public comment on V1.CN followed this incident by the controversial professor Kong Qingdong from Peking University who is known for his nationalist views and use of profanity. He responded publicly "You Hongkongers are Chinese, right? But as I know, many Hongkongers don't think they are Chinese. They claim that we are Hongkongers, you are Chinese. They are bastards. Those kinds of people used to be running dogs for the British colonialists. And until now, you Hongkongers are still dogs. You aren't human."<sup>6</sup>



Fig. 3.03

# Birth Tourism

Do you want Hong Kong to spend \$1 million HKD every 18 minutes to raise a child without a single Hongkongnese parent?

People of Hong Kong, we've had enough!

Because we know you have milk powder that's poisonous,  
we understand why you grab all our milk powder,  
Because we know you have no freedom,  
we host you when you visit Hong Kong on your own,

Because we know your educational system is backward,  
so we share our educational resources with you,  
Because you can't read Correct Chinese (traditional Chinese),  
so we use Defective Chinese (simplified Chinese).  
Please respect local culture if you come to Hong Kong,  
otherwise it'll be your fault when Hong Kong is finished.  
[We] strongly request that the government changes the Basic Law!  
Stop the limitless entry of Mainland pregnant women from invading Hong Kong! <sup>4</sup>

**It's time for us to say 'NO'!**



Fig. 3.04 (left)  
Fig. 3.05 (right)

你願意香港  
**每18分鐘**  
**花\$1,000,000**  
養育「雙非」兒童嗎？



# 香港人，忍夠了！

因為同情你們受毒奶粉所害，所以容忍你們來搶購奶粉  
因為可憐你們沒有自由，所以邀請你們來港「自由行」  
因為明白你們教育落後，所以分享了教育資源給你們  
因為了解你們看不懂正體字，所以下面用了殘體字  
「來香港請尊重本地文化，要不是香港你們全完蛋了」

**強烈要求政府修訂基本法24條！**  
**阻止大陸雙非孕婦逃難式入侵香港！**

\* 統計處資料顯示，二〇〇九年出生的「雙非」嬰兒的二萬九千名，即每18分鐘出生一名「雙非」嬰兒，未計算其他嬰兒。每名「雙非」嬰兒尚幼時需至大學畢業，最少要消耗一百萬政府資助。

\*\* 內地孕婦來港產子，父母的非港人數目，於2001年為42人，於2010年為32,000人，數量大增達約700倍。

[This city is different.com.hk/en/](http://this.city.is.different.com.hk/en/)



反對內地孕婦來港產子！  
10 萬人 Like 俾政府聽！  
Facebook 活動詳情

<https://www.facebook.com/101161100496>

# Advertising Differences

中文

The advertisement features a central image of a large Prosperity Burger on a wooden board, accompanied by a side of Twister Fries. To the left, two smaller burgers are shown, one labeled 'Beef' and the other 'Chicken'. A 'NEW' starburst is placed above the main burger. The background is a vibrant pink. In the top left corner is the McDonald's logo with the slogan 'i'm lovin' it'. In the top right, the text 'PROSPERITY BURGER HOT PICKS TVC' is displayed. On the right side, the words 'PROSPERITY BURGER' are written in a large, stylized font. At the bottom right, there is a graphic for '33 mini Games to get the year off to a great start!' with a play button icon. A circular callout at the bottom left contains promotional text: 'Get "A Great Start To The Year" red packets when you buy a Prosperity Burger (Extra Value Meal) - Red Packet while stocks last'. Two cartoon characters are also visible at the bottom right.

Fig. 3.06  
Hong Kong Mcdonalds advertise-  
ments emphasizing on the fun in  
eating.

The society in Hong Kong concentrates mainly on the idea of consuming. The people are more concern about their consuming habits related to their social class. The social class of the individual is based by wealth, specifically the wealthier you were, the higher your social class. Therefore, Hong Kong commercials and advertisements, like the West, focuses on the luxury, fun and enjoyment of the products being promoted.<sup>1</sup> It emphasizes both consumption and ideology of individualism. For example, McDonalds uses celebrities in their advertisements - highlighting the fun the individual is having while eating in the fast food chain and the quantity over the quality of the food. It also demonstrates their close connection to the Western world.



Fig. 3.07  
Mainland China McDonalds advertisement emphasizing on the quality of the food served to its customers.

In contrast, advertisements and commercials in China are usually direct by using simple messages promoting the quality of the product. The Mainland Chinese ways of advertising revolve around the ideology of the society, where valuing family bonds, strengthening relationships between individuals and enhancement of the quality of the person's image are emphasized.<sup>1</sup> The people prefer products that are more reliable, worthy of the price versus cheaper price and bad quality, and the benefits for consuming the products.<sup>1</sup> Therefore, McDonalds ads are very successful in promoting their burgers through their message of quality ingredients instead of cheap prices.

*The shadow is often projected on to others. Examination of those attributes which a man most condemns in other people (greed, intolerance, disregard for others etc.) usually shows that, unacknowledged, he himself possesses them.*

*The Essential Jung Selected Writings Introduced by Anthony Storr (Pg 87)*

# DOLCE & GABBANA

Fig. 3.08 (Above)

Fig. 3.09 (Bottom left)

Fig. 3.10 (Bottom right)



“Shadow” is one of the Jungian archetypes. It is where one suppresses qualities of one’s self that one wishes to ignore, deny, or eliminate.<sup>2</sup> The “Shadow” of oneself is usually projected onto others and can be measured through one’s irritation at another’s behaviour, actions or the denial of their behaviour in oneself.<sup>2</sup> The conflicts between Mainland tourists and the people of Hong Kong are a reflection of the each other’s “shadow” projected onto one another. The increasing levels of dislike and irritation in Hong Kong towards the Mainland Chinese tourists and the strong denial of being referred to as “Chinese” as opposed to “Hong Kong Chinese” reflect the people’s fear of being associated with the behaviours of the Mainland Chinese. Hong Kong citizens have suppressed their inner self, especially the qualities they find in Mainland Chinese, to build up the image of a civilized and international city that they do not want to lose. Mainland Chinese, on the other hand, are envious of the quality of life enjoyed by the Hong Kong people. They want to be accepted in Hong Kong’s society through purchasing luxury goods to represent their wealth and their social class.

The Mainland Chinese person visiting in Hong Kong finds a type of freedom they have never experienced before. However, while in Hong Kong, they are constantly seeking for the sense of belonging that they feel when they are in their hometowns. Luxury products and foods they purchase can help represent their ability and wealth and help them climb up the social ladder. The brand of goods they use help to strengthen their owners’ social status. Therefore, when they arrive in Hong Kong, the most popular activity they do is to go shopping. Another reason why they love Hong Kong is their faith in the quality certified products that are sold. Through these goods, they want to be recognized and be accepted into Hong Kong’s society. However, Mainland Chinese were unwelcome by the Hong Kong Chinese and they became critical towards their lack of appreciation, hospitality, and nationality towards them as their largest consumers out of all tourists. Even with the high levels of disappointment and anger towards Hong Kong Chinese, they are desperately trying to gain citizenship of Hong Kong through birth tourism to earn the status and benefits of the freedom in Hong Kong.

Hong Kong citizens on the other hand, feel suffocated from the large numbers of Mainland tourists roaming their streets, and cleaning the shelves of supermarkets of their daily life items creating shortage of resources in Hong Kong for the locals. Through their own suppression of inappropriate and uncivilized behaviours and actions, Hong Kong people have worked hard to obtain the image of the world’s city and they will do anything to maintain that image. They feel that in order to belong in the city, they understand they need to behave by informal rules in order not to be classified as an outside hindrance and prevent the development and success of the city. The locals identify the lack of resources caused by reckless acts of the Mainland tourists along with their uncivilized behaviours as both hindering and destructive to the image of Hong Kong’s identity. Therefore, they will criticize the Mainland tourists publicly for their behaviours and wrongdoings.

*It might reasonably be supposed that each, conscious of his own value, could peaceably recognize the other’s value, and that in this way any conflict would be superfluous.*





## Endnotes

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The cultural differences between the two groups of Chinese are due to the fact that they were under different influences for the past 120 years. The language, beliefs, and way of life all seem very different when compared to each other, but truthfully, they are not that different from each other. Hong Kong's values are based on the traditional Chinese values and beliefs from the times prior to when the Communist Party of China was in power in addition to Western influences after colonization. Therefore, one can say that the Chinese side of Hong Kong's culture is actually more traditional than the new Chinese values developed after the Cultural Revolution.

As Hong Kong developed into an international port, it has also become increasingly materialistic. Surrounded by consumerism, shown through overlapping layers and layers of signage, billboards, advertisements on buses and taxis, the idea to consume never stops. This is one of the main reasons that Mainland Chinese visit Hong Kong – to consume.

One of the main factors that affect people's culture is the ideology of the area. The ideology embedded in the minds of the people or that are being taught affects the people's thoughts which in turn is related to how they behave. Material taught in school will eventually be applied in society which reflects a certain type of ideology that one believes in. One's beliefs can also be reflected in the city's planning and how architecture is being built and design. Architecture not only tells the history of a place but also depicts the evolution of their ideology in society. The limitations and restrictions in the space will show the allowance and tolerance of the activities that can happen within that space.

The next two chapters will present the ideas and evolution of Chinese ideology. It will further elaborate on how ideology affected public space to illustrate certain qualities of society and the identity of the people living within it.

# 4.0 CULTURE DIFFERENCES.

*Seen from one-sided point of view of the conscious attitude, the shadow is an inferior component of the personality and is consequently repressed through intensive resistance.*

*Two Essays on Analytical Psychology, C.G. Jung (Pg 53)*



Fig. 4.01  
Soundtrack cover for “Hero”, a movie that represents Chinese Ideology.

Two films will be used to illustrate the people's mindset and ideology in China and Hong Kong. Both were highly successful and popular when they debuted in 2002 - 2003 and used as examples by Janet Ng in *Paradigm City*. Both were produced shortly after the Handover of Hong Kong in 1997 when Hong Kong gained a new status as Hong Kong Special Administrative Region. Both of the films stirred up reactions from the public as could see themselves in the characters in the film. The reactions eventually provoked public discussions and public attention.<sup>3</sup> The scenes of everyday life and the perceived society during the daytime and night times in Hong Kong and Mainland China were portrayed in these two films.

Hero is a film based on a very popular story in history about the first emperor of China, the Qin emperor. This emperor is well known for his ideology of unifying China by standardizing and regularizing Chinese writing system and weights and measures.<sup>3</sup> Traces of that ideology are still visible and used in Chinese politics today. The Qin emperor is always depicted as dictator that acts very cruelly to his enemies and his people. He suppressed the people who voiced their complaints and persecuted intellectuals whose thoughts did not align with his.<sup>3</sup> He is known for burying many Confucian scholars alive and burning their books.<sup>3</sup> He burdened the poor to build massive state projects, such as the completion of the Great Wall. He became a hated character in history.



Fig. 4.02 - 4.06, (Top to bottom)  
Screen Capture from the movie, "Hero."



The film's opening caption was "people die for all sorts of reasons, for friendship, for love, for an ideal... and people kill for these same reasons also." The plot of Hero is based around the main character called Nameless. Nameless is a swordsman that tries to gain trust from the emperor so that he can get close to him and kill him. In order to gain that trust, he must kill the emperor's three most feared enemies, Sky, Broken Sword and Flying Snow, all accomplished swordsmen. Whoever is successful in assassinating his enemies would be granted an opportunity to dine with him and be showered with rewards and decreasing number of guards to prove his earned trust. As evidence that he killed the emperor's enemies, Nameless brought back the swords of all three swordsmen. The film was taken place during the rewarded meeting, where the emperor wants to hear the stories of how the three swordsmen were killed. It was made up of four segments containing the different versions of how the enemies were killed, the versions were represented by four different colours; Nameless's claim of his assassination in red, the imagination of the emperor in blue, the past assassination of two of the three enemies in green, and finally the truth in white.

According to Nameless, he stirred up emotions of jealousy, mutual suspicion, and hatred among the alliance of the three enemies in order to defeat them. But the emperor did not buy into his story, knowing how experienced these swordsmen were, but when the truth of Nameless assassination slowly unveils itself, Nameless was already sitting within striking distance of the emperor. At that time, Nameless finally confessed to the emperor his real intentions but also revealed an unexpected factor in the story that eventually created a surprising turn to the whole situation. After the back and forth of the versions of stories, Nameless slowly

understands why Broken Sword had advised him not to kill the emperor. Broken Sword tried to make Nameless understand that killing the emperor would lengthen suffering of the people because the division and fighting among the various kingdoms would remain.<sup>3</sup> He knew that only Qin emperor was the only man at the time powerful and masterful enough to unify China and to end all the wars. The idea of peace should come before all other emotions, like hatred and sorrow.<sup>3</sup> In the end, Nameless surrendered his life and died from a thousand arrows from Qin's soldiers.

The characters in the film are portrayed as divinities with flowing gowns and emphasis on their larger-than-life personalities.<sup>3</sup> It is an attempt for the audiences to see bits of themselves in the shoes of these heroes so that they could also acquire these qualities and act like heroes in their societies.<sup>3</sup> In Ng's conclusion in her analysis of Hero, she believes that "the protagonists stoically acknowledge and yield to the powerful state monolith in a reality where both might and hegemony are respected and deemed the ultimate necessity, if not good, for the common people."<sup>3</sup>

My interpretation of the film is similar to Janet's, the protagonists within the film, would all be labeled as 偉大, great and mighty, for their individual sacrifices for the greater good. The flow of movements in the duels between protagonists provided a feeling of elegance and calmness on the surface that reflected the behaviour of how individuals should act within society. The struggles suppressed within the individual was represented by the rhythm of background music through the fight which stops abruptly when the duel ends. All self interest and desires needed to be suppressed in order for the individual to achieve outer and inner peace. Society would become stable and harmonious which would help the state and its people to prosper. The theme of the power of the state made up from each selfless individual can be found in the recent Olympics opening ceremony, where the world watch in awe the great performance carried by the unity of millions of individuals whom all look identical. The power of the state is felt through the television and the visual that each individual contributes to the fabric of the country.

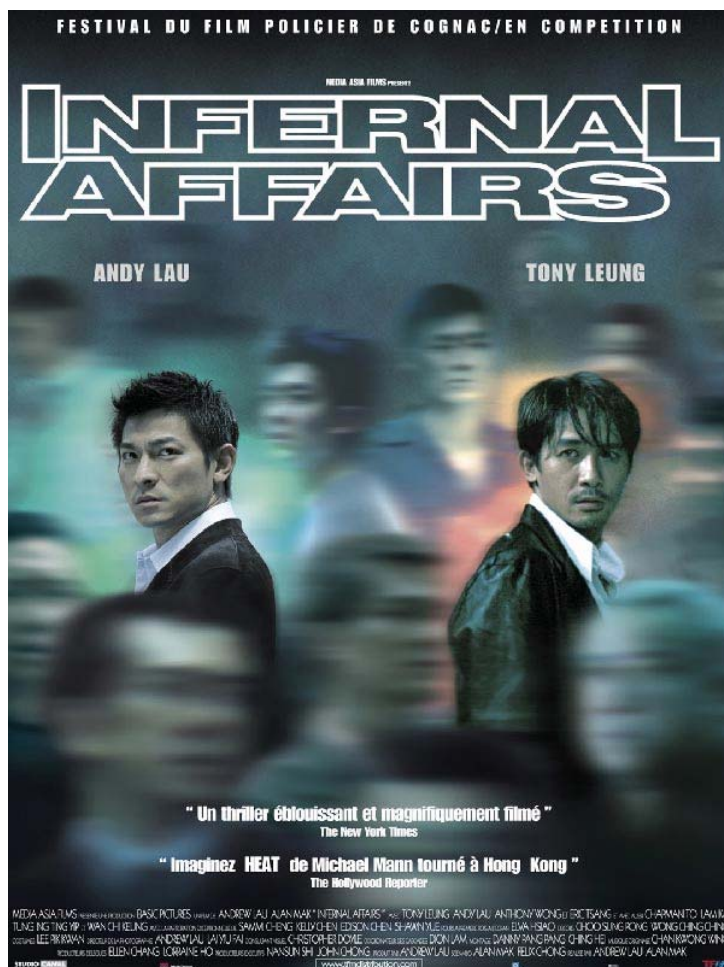


Fig. 4.07  
Infernal Affairs DVD cover.

*The persona is a complicated system of relations between the individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.*

*Two Essays on Analytical Psychology,*  
C.G. Jung (Pg 192)



Infernal Affairs is a movie that gained a lot of popularity in Hong Kong during the same time that Hero was produced. The film captures the complexity of relationships between people that are bounded by circumstances that they cannot control. Each person becomes a tragic hero following a destiny they have no control over.<sup>3</sup> One of the main characters named, Chan, is an undercover police agent in a triad. His safety depends on developing a trusting relationship with his criminal boss. Lau, the other main character, is a member of the same triad who is undercover in the police force. His supervisor was the only person who knew his undercover identity and the erasing of his original identity files. Therefore, he was in fear of losing his true identity when he witnessed the murder of his supervisor. The tragedy of both characters arises from their desire to be “good” despite their assigned roles in life.<sup>3</sup> They tried to create normal relationships with their loved ones and friends around them in order to keep something true in their lives.

Chan struggled in maintaining his identity living his life in the underworld even though he is a legitimate policeman. Lau, on the other hand, tried to live a decent, middle class lifestyle, even though he works for the triad. Chan constantly wanted to return to his original identity as a legitimate person in society, but being an undercover cop in the underworld, his identity was erased in material reality and only existed with his supervisor.<sup>3</sup> He was sent to the psychiatrist for help by his supervisor, but during his treatment, he was unable to find his true self. Lau would like to become a good and decent citizen, but he knows his relationship and upbringing with the criminal origin cannot be easily erased without serious consequences.<sup>3</sup>

Fig. 4.08 - 4.10  
Areas in Hong Kong that is populated with Mainland Tourists.



The most favourite and memorable scene in the movie occurs when Chan and Lau confronted each other on the rooftop of a building. A place where there would be no interruptions or fear of leakage of information to the outside world, they were exchanging secrets just between each other. They both learned each other's identity and threatened the other to survive in the society they are living in.

Ng feels that this film depicts the world in Hong Kong's society. All the settings are filmed in dim and shadowy places, individuals could not be easily distinguished from "good" or "bad" as they are all dressed similarly.<sup>3</sup> The only things that exist in this world are secrets and lies.<sup>3</sup> Individual identities do not matter, because they are controlled and can be easily manipulated by external forces within society that the individual cannot control or change.<sup>3</sup> Through her conclusion, Ng identifies that "each person's life is not controlled by own will, but shackled to the prescribed destiny within predetermined historical conditions. It is an ambiguous world of no absolutes that gives a semblance of individual choice and freedom, but within pre-articulated perimeters."<sup>3</sup> This only depicts the conflicts of the various groups of the underworld, but these battles never crossover the daytime world of the regular citizens of the city.

The characters in this film represent the people in Hong Kong, especially after the Handover in 1997. The people are lost in identity and constantly searching for qualities and characteristics that distinguish them from those they do not want to be associated with, the Mainland Chinese. They do know who they do not want to be, but yet they do not know who they really are. The old buildings are being demolished in the city to make way for new developments and skyscrapers. The image of the city is constantly changing and being replaced by new buildings and new facades. They feel threatened by the influx of Mainland Chinese in the city and are desperately trying to find their uniqueness to combat the feeling of being overtaken by the oneness of China.



## Endnotes

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“For ideology is illusion, then it is an illusion which structures our social practices; and to this extent ‘falsity’ lies on the side of what we do, not necessarily of what we say.” - Terry Eagleton

# 5.0 | IDEOLOGY. MAINLAND CHINA VS. HONG KONG

## **IDEOLOGY. - ALTHUSSER<sup>9</sup>**

Prior to distinguishing the differences in ideology between Mainland China and Hong Kong, one must first define what ideology is and how does that affect and stimulate behaviours and actions of the people in society. Ideology is often defined as a set of ideas shared by a group of people that share similar views. However, Louis Althusser, in *Ideology and Ideological State Apparatus*, describes and explains ideology and its characteristics in a more in-depth and elaborate way.

Althusser states that in a capitalist society, which can also be applied to a socialist society, ideology is taught within its education system, through different modes of communications, and cultural activities. Through the beginning of the education system children are taught the basic skills for them to survive in society and later on they learn specific skills and techniques that will be useful for them in specific jobs that aids the modes of production. Once graduated, they become experts and tools for the modes of production.

Within the teachings of the skills and techniques, schools also teach the individuals the “rules” of good behaviour as Althusser worded it. It turns the individuals into subjects. The



teachings revolve around what is expected of the individual when he enters society in the specific role that he has chosen or was chosen to do. They must understand the rules of morality, civic duties and professional conscience, and rules of respect for the socio-technical division of labor and rules of order established by the dominant class. Each position requires correct qualities and behaviour of the individual in order to exercise the ruling and maintain the power of the dominant class. Through understanding and acknowledgement of their role in society, they become the actors of the ideology they were taught. Their actions turn the ideology into material existence.

Althusser laid out the functions and purposes of two apparatuses that exist in a State - State Apparatus and Ideological State Apparatus. These two apparatuses help control society. The former uses repression and physical methods, while the latter uses ideology and education methods. From Althusser's summary of "Marxist theory of the State", these state apparatuses are used by the dominant class who controls the State power, because claiming the state power means that they use these devices to exercise their ruling ideology.

State Apparatuses differs from Ideological State Apparatuses because as stated earlier the former is dominant by repression and the latter dominant by ideology. State Apparatuses help control stability in society according to the rules of the dominant class. These apparatuses include the government, the police, the courts, and the prisons, etc. They operate through public facilities controlling disciplines and are usually operated by the strongest class in power. Ideological State Apparatuses are controlled by the ruling ideology of the dominant class which functions to unite all diversity and contradictions of other ideologies under it. They are mostly operated by the private sector in a capitalist society. Ideological State Apparatuses allows different views and ideologies and it expresses the opposing ideas between the different classes. Hence, there are various Ideological State Apparatuses (ISA) that operates in institutions, such as the following:<sup>6</sup>

- the religious (different religions and Churches)
- the educational (the different systems of schools, such as public and public)
- the family
- the legal
- the political (different political parties)
- the communications (different types of media)
- the cultural (different sports, arts, and literature)

Prior to the capitalist period, Ideological State Apparatuses was dominated by The Church ISA working closely in relation to The Family ISA. This relationship was replaced by The Educational ISA and The Family ISA as it turned into a capitalist society. Children are steeped in the capitalist ideology from a young age to learn the correct morals and beliefs. Every day they will spend majority of the day in the educational environment learning the 'democratic' ideology. Ideology is taught the same way with the same methods in a socialist society, where everything happens in the educational ideological state apparatuses. Each of the ideological apparatuses serves a purpose to promote the dominant ideology.

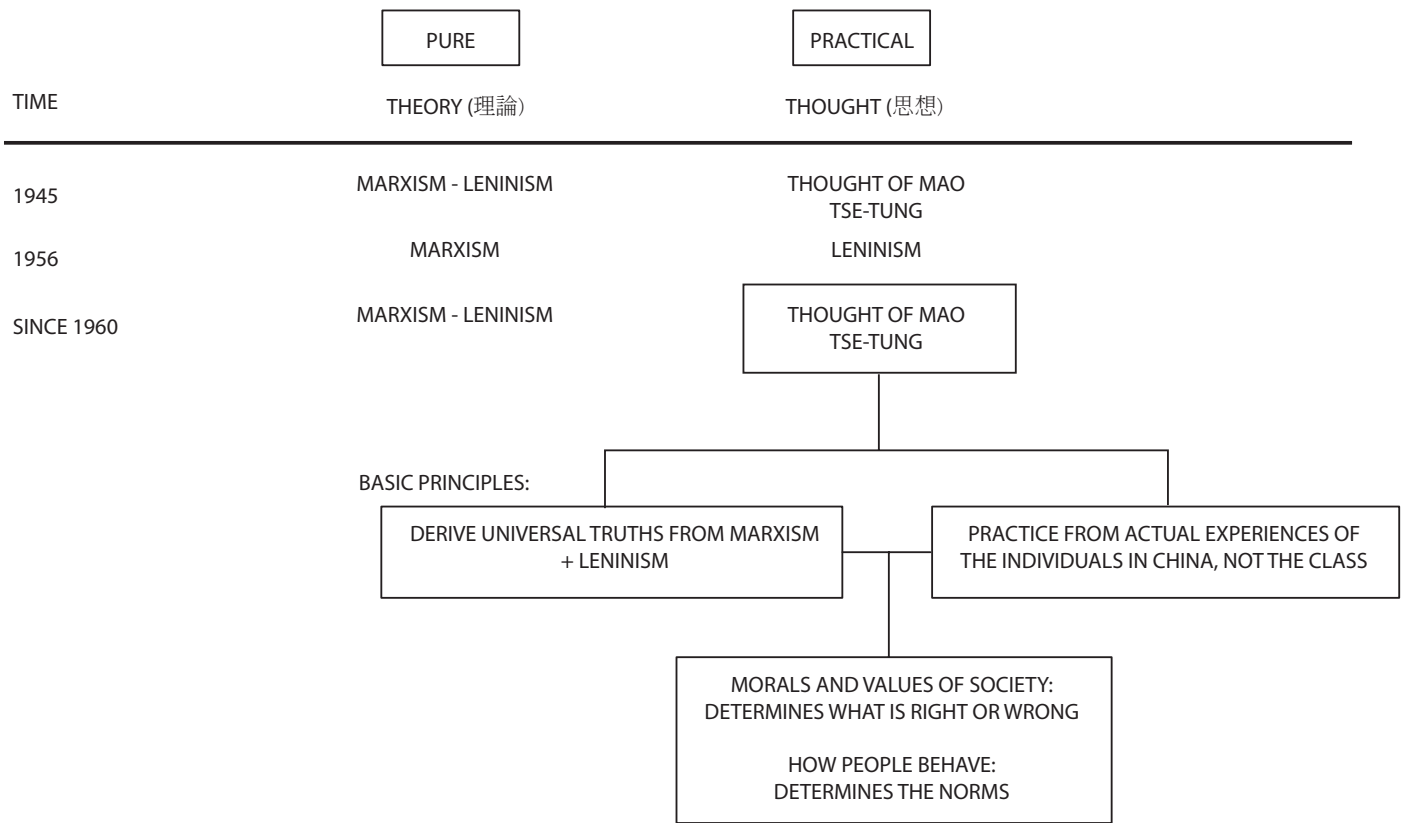
## **CHINA. IDEOLOGY & IDEOLOGICAL STATE APPARATUSES.**

There are multiple definitions of ideology in the world, but what does it mean to the Chinese? Since 1960, Chinese ideology is separated between theory and practice.<sup>6</sup> The theory is derived from Marxism and Leninism.<sup>6</sup> At the time, Mao thought that even though he agreed with Marxism and Leninism, the theory and practices cannot be followed directly from the books. He believed that there are universal truths in Marxism that could be used for the theories to determine what is right and wrong which could be applied to the Chinese people's way of life. Therefore, he came up with a practical theory called, the "Thought of Mao Zedong".<sup>6</sup> The combination of the universal truths from the theories of Marxism and Leninism and the application of these theories to the everyday lives of the Chinese creates the norms, core values and beliefs that is solely for the Chinese.

Ever since CPC came into power in China under Mao's leadership, ideology has become a crucial part of social stability and the people's discipline.<sup>4</sup> Ideology was a tool used by Mao to inject the people with "healthy thoughts" as to how they should serve their country by sacrificing oneself. Mao used it to legitimize his power by promoting beliefs and values that were in line with these ideas. Prior to the Great Leap Forward, he convinced the farmers and landlord to give up ownerships of lands to the state and collectively grow crops to free up labour for the industrial sector.<sup>6</sup> During this time, communes were created and set up to provide a more harmonious environment for the people that worked together, to make them believe that what they were doing benefited their common future.<sup>6</sup> The working teams built complexes that have high degree of transparency between the families that are living there, promoting the idea of helping each other and become one big family together. These complexes were the representation of residential architectures from that period time.

Fig. 5.01

PEOPLE'S REPUBLIC OF CHINA - IDEOLOGY - SOCIALIST STATE WITH CHINESE CHARACTERISTICS



Lijia Zhang wrote in the The Guardian, "Under Mao, citizens were forced to behave themselves in both public and private spheres. Every March, people were obliged to go into the street to do good deeds: cleaning buses, fixing bicycles and offering haircuts. Now relaxed social control and commercialisation over the past three decades have led people to behave more selfishly again. [Source: Lijia Zhang, The Guardian, October 22, 2011]"

The Cultural Revolution was another direct example of Mao's usage of ideology to create socially necessary illusions to gain stability to regain power over the Chinese Communist Party. By inserting and educating Mao's teaching in the youths, he was able to create an army of Red Guards.<sup>6</sup> Under the orders of Mao, the Red Guards went around cities to cities violently persecuting those who did not fit in with the socialist system and proletarian dictatorship. Some luckily escaped, but most of the victims suffered severe beatings from these youths.

Those who were accused of being counterrevolutionaries either committed suicide, beaten, or were persecuted from the attacks of the Red Guards or sent away to the countryside to be re-educated by labouring among the peasants.<sup>7</sup> As things were starting to get out of control, Mao ordered the Red Army to stop their violent acts and started a movement to send these youths to the countryside to offer their services and be re-educated.<sup>7</sup> Today, those who have opposing values will be sent to "re-education camps" to relearn the values and beliefs of the Chinese Communist Party so that they can behave correctly in society and not cause disturbances to disrupt social order.<sup>6</sup>

At the time, Mao used "tongzhi" (comrades), an ideological term, to address the people of China. The word "tongzhi" underlying the messages of "same will" and "same purpose" was used to have people understand that the idea of a wholeness as one working towards the same goal.<sup>4</sup> Another term that was popular used by Mao was "renmin" (people) to group the different classes into one big group under the CCP.<sup>4</sup> It referred to the working class, the peasant class, the petty bourgeoisie, and the national bourgeoisie.<sup>4</sup> The term helped the people belong and legitimize the power of the CCP. "Renmin"(People) were the prefixes of state owned institutions and organizations, such as, People's Theater, People's Communes, People's Daily, People's University, and etc.<sup>4</sup> The word was absorbed into the people's mind and the underlying message of how to behave like a "renmin" was embedded into the people's minds.

The term "renmin" was rejected by some of "the peo-

ple” in 1989 during the Tiananmen Square Incident, when the people stood and fought for their rights and freedom but was tragically and forcefully stopped by the “People’s Liberation Army”.<sup>4</sup> It wasn’t until 1978 - 1992 during the period when Deng Xiaoping became the leader of the CCP party that many terms were eliminated and replaced by the traditional, pre-revolutionary terms. For example, the term “renmin” was replaced by “gongmin”.<sup>4</sup> Deng helped China recover from the losses of the revolution and transformed the country with a renewed ideology of “Socialism with Chinese characteristics”.<sup>4</sup> He stressed the production of agricultural output and using materials as incentives to motivate labor force. Free market was opened and peasants were able to increase their income. Districts were allowed to choose the industries they deemed most profitable instead of being forced into the ones they were not skilled at or would likely be unsuccessful.<sup>4</sup> The government had very little control over the production and capital, but relocated the profits through taxation.<sup>4</sup> Deng’s goals were to modernize the sectors of agriculture, industry, science and technology, and military.<sup>4</sup>

Jiang Zemin took over the leadership role when Deng XiaoPing stepped down. Jiang used ideology as a tool to legitimize the power of the Party in the theory of the “Three Representations” in his speech in 2000,

“Three Representations’ (san ge daibiao)<sup>4</sup>:

1) on the importance of the communist party in modernizing the nation – representing the demands for the development of advanced social productive forces, 2) the direction of advanced culture, 3) and the fundamental interests of the greatest majority of the people.”

Jiang Zemin organized continued-education for cadres to enhance their knowledge on the new ideology that was based on “Mao Zedong’s ideas and Deng Xiaoping’s theories”.<sup>4</sup> He was able to continually push forward Deng Xiaoping’s theories to promote a more advanced China while tying it back to Mao’s ideas. This combination created the new ideology that became the foundation of the contemporary China, “Socialism with Chinese Characteris-

tics”.<sup>4</sup> However, the three representations concentrated on the production forces of contemporary China in contrast to the emphasis of “people” used in Mao’s speeches. It was Hu Jintao, the successor of Jiang Zemin, that brought back the emphasis of “the people” and the “three representations” was redefined into “three people” in a speech in 2003<sup>4</sup>,

“Three People:” the party must “exercise its power for the people, have passion for the people, and seek benefits of the people.”

The definition of “the people” in the statement is interpreted as entrepreneurs and technical personnel employed by scientific and technical enterprises of the non-public sector, managerial and technical staff employed by foreign-funded enterprises, the self-employed, private entrepreneurs, employees in intermediaries, and free-lance professionals.<sup>4</sup> Workers who became entrepreneurs were indicated as workers who have “changed” their jobs instead of owners of private practices.<sup>4</sup> All the people are still ruled under the power and authority of the CPC.

Throughout history, the ideology of China has continued to transform through the development of new theories by incorporating the old theories into the new China. At the beginning of PRC establishment, ideology and beliefs and values were adopted from the theories of Leninism- Marxism. During economic reform period, Deng adapted Mao’s theories and developed his own application that suited the modern Chinese society.

China’s ideologies throughout history focused on the greater goods for the society, specifically in the interest of the Communist Party. Recently, the basic principles of Confucian theories and virtues have taken on an important role again in society. The reason for its revival was due to the alignment of the ideas of Confucianism with the current Communist emphasis on order, balance and harmony.<sup>1</sup> It taught respect for authority and concern for others.<sup>1</sup> It used as a medium to control social order and remind the people to keep their place. Through education, media, and press, the citizens were taught to understand their role as The

People. Through that acknowledgement they have become subjects within the ISAs. The society focused on maintaining familial bonds, duties to the country, and anti-individualism.<sup>2</sup> Younger generations were encouraged to study hard as it is the only path to achieve and move forward.<sup>2</sup> Every person worked towards the goal for greater achievements and increasing their social status.<sup>2</sup> They strived to be accepted, recognized, and admired by others. These were all done within the system set by the CPC government who maintained social order, because the people feared that they would lose their status and wealth once the social order is in chaos.

The government has always used the following quote from Confucius emphasizing the duties of the individual<sup>2</sup>,

“To put the world right in order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts right.”<sup>2</sup>

People have understood the government’s role to advance towards national interests and not for individual rights. The people were afraid that they will lose everything they have created and earned if chaos were to break out. Therefore, there was little resistance against the government. The ideology in China was very much reflected in the activities people perform in public spaces. The public spaces were built to impress and stages performances of the people who are acting their role accordingly. The spectators could feel the great harmony in society through the performers in the spontaneous gatherings and activities in these spaces. The public spaces were operated for the greater health and good for the people by providing them a place to exercise and engage in healthy interaction with one another. Yet, political activities against the government were prohibited in these spaces to prevent disturbance in social order and the harmony the CPC has constructed to stay in power.

## **HONG KONG. IDEOLOGY & IDEOLOGICAL STATE APPARATUSES.**

Hong Kong, similar to the portrayal in the film “Infernal Affairs”, has a dark side in the society that the people live in. Since the British took over and redeveloped the social system and structure of Hong Kong, Chinese people living in the territory lived with a new set of ideas that separated them from China. These new ideas created a different lifestyle that legitimized the dominant class to gain power in society.

Even though the dominant population of Hong Kong has always been Chinese, during the period as a British colony, the British and its colonial government were the ones in power. At the beginning of colonization, it was influenced by a capitalist ideology. Despite the huge contrast to the idea of Imperial China, the Chinese in Hong Kong saw it as an opportunity to escape poverty and turmoil and to build their wealth and social class in the capitalist system.<sup>5</sup> The Chinese population of Hong Kong could be divided into groups with different political thoughts; the Republicans, the Communists, and the British.<sup>5</sup> These three regimes made up and stabilized the Hong Kong government.

The ideologies in society were constantly reinforced and transformed due to the push and pull relationships between the three parties that dominated the government as they fought for equalization. Not necessarily believing in the new ideas being implemented, the Chinese understood that the only way to ascend the ladder of social class and increase their wealth was by learning the system, hard work and using their knowledge to their advantage. Therefore, Hong Kong Chinese have always been associated with words such as, economic animals, hardworking, efficient, workaholics, and so on. Since then, Hong Kong Chinese have lived with traditional values and beliefs that are passed down from Imperial China in a society that is governed with a capitalist government which has stressed the “positive non-intervention policy”.<sup>5</sup> The traditional values and beliefs and the capitalist society is what created the unique identity



of Hong Kong.

At the time, Chinese people were tired and depressed after experiencing significant hardship after each political change and revolution. When they were given an opportunity to live a more stable life in Hong Kong, they were grateful and worked efficiently to settle down. Therefore, in the beginning years as a colony, the Chinese in Hong Kong were claimed to be politically indifferent and very passive.<sup>5</sup> The government's role was mainly to regulate and control public utilities, mediate conflicts, and maintain social order.<sup>5</sup> However, political activism began to rise in the younger generation in the 1950s and 1960s.<sup>5</sup> The people became politically active to demand their needs from its government and fight for ideological concepts, such as, gender equality and national dignity.<sup>5</sup>

One of the significant political events at the time would be the First Campaign for Chinese to be an Official Language.<sup>5</sup> Nationalism was one of the issues in society due to the left and right wings parties that stabilized the Hong Kong government.<sup>5</sup> The term, Factional Nationalism, was used to describe the different and opposing views and ideological ideas between the PRC (left wing) and ROC (right wing).<sup>5</sup> The ROC played a significant part in the preservation of traditional Chinese culture and language that is still visible in Hong Kong's society today through educational institutions. It was a constant struggle in society for the two parties as they fought to gain power and eliminate the other by stirring up issues and conflicts through campaigns.

Other than Nationalism, Liberalism was another important ideology in Hong Kong.<sup>5</sup> There were huge demands in society for the right to demonstrate, public representation, and demands for a responsible and transparent government.<sup>5</sup> The ideologies that developed in Hong Kong around the time revolved around the concepts of Nationalism, Liberalism, human rights, economic fairness, and anticolonialism.<sup>5</sup> Most of the requests made by the people were mainly for self-interest, materialistic, or instrumental motives. The political activities have increased since the 1970s and the scale and intensity of the demonstration also multiplied

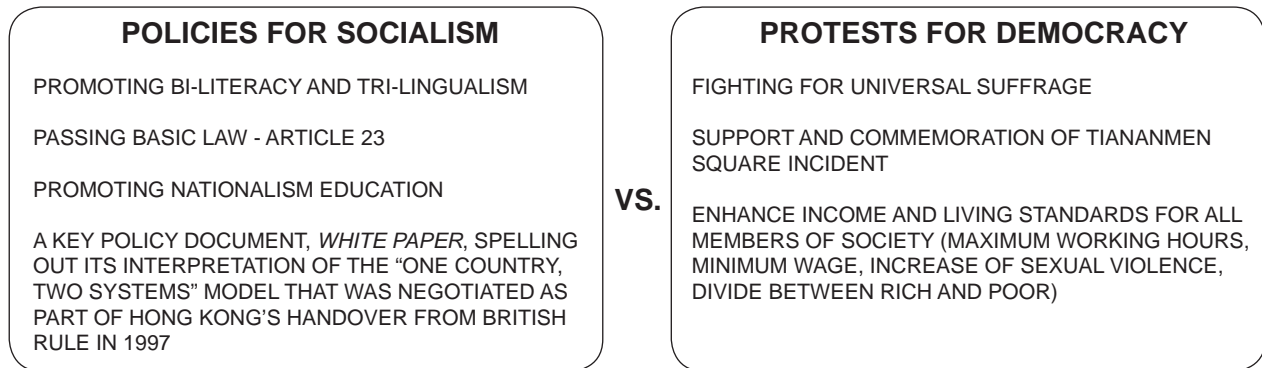
greatly.<sup>5</sup> Hence, the ideology in Hong Kong is under constant transformation by interests of the social classes that can voice out their opinions. As Terry Eagleton said in *Ideology: An Introduction*, “a dominant ideology is typically that of a dominant social bloc, made up of classes and fractions whose interests are not always at one; and these compromises and divisions will be reflected in the ideology itself.”

Prior to the Handover, the ideology of Hong Kong was constantly strengthened in the conversations and discussions that the citizens generated through protests and demonstrations, but the dominant power was still held by the middle class. Hong Kong's identity is built in the image as an international city under capitalism. It can be clearly seen by looking at the appearance of Hong Kong and how it portrays itself to the world. The styles of Hong Kong architecture have had an international influence with designs by architects from all around the world. Streets, transportation, and public spaces are embedded with layers and layers of advertisements and mass media. Instead of parks and urban squares, elevated pedestrian walkways have become their most used public spaces. The ideology promised the people a free and open society and better quality of living, while creating opportunities for entreprising, creativity, innovation, and professionalism. Therefore, Hong Kong has developed the identity of a fast paced, efficient, and hard-working culture that is recognized by the world.

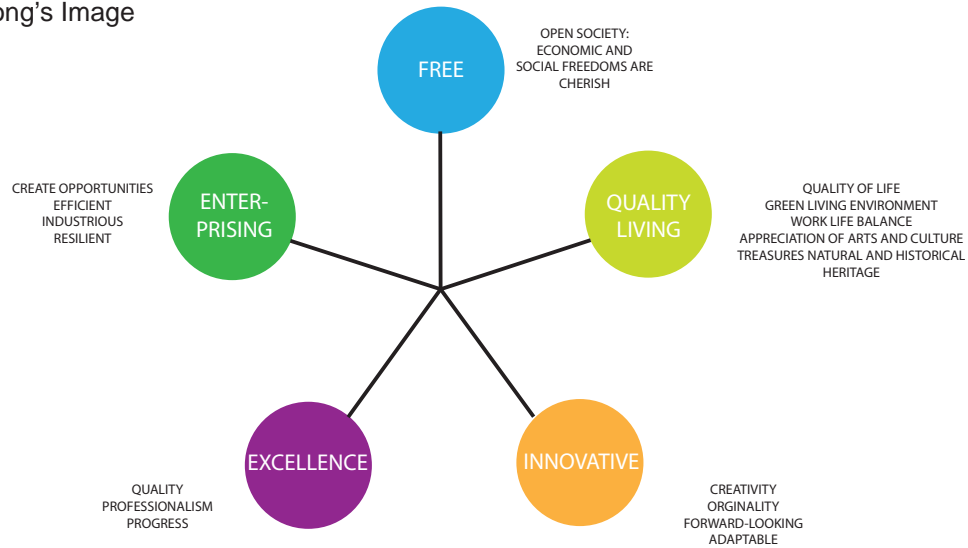
16 years since “One Country, Two Systems” was applied to Hong Kong, there have been doubts on whether the HKSAR government and the Beijing government kept true to its promise of “50 years unchanged” for the political system and economic autonomy in Hong Kong. Hong Kong citizens were not confident in Hong Kong under Chinese influence. Studies have also shown that more people liked to be recognized as Hong Kong Chinese versus Chinese Hong Kong. This can be proven through the increase of large scale protests and demonstrations against HKSAR government policies since the Handover that seemed to favour the Beijing government more than the citizens within Hong Kong. Through policies such as the Nationalism education that the government tried to introduce, a shift in

ideology can be sensed towards a more Socialist society. Hong Kong citizens became more anxious and scared of the changes in the society under the implementation of the new policies. The ideology of factional nationalism has also disappeared from the big picture as Hong Kong became a Special Administration Region of People's Republic of China. The tension in society continues to be the push towards democracy from the Hong Kong people versus the HKSAR government introducing new policies that benefit the Beijing government.

Fig. 5.02 Hong Kong's Ideology



Hong Kong's Image



RESOURCE: COMMUNICATING BRAND HONG KONG



## Endnotes

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Public Space as a State Ideological Apparatus. How are public spaces reflecting the ideology of the state?

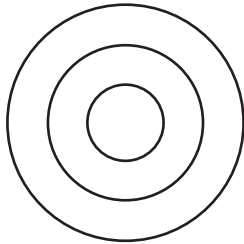
Public spaces in China strongly reflect the culture of the people whom live in it. The public spaces provide the citizens both space and equipment to do group exercises or interact with one another. Surrounding these open spaces is architecture that contains historical and cultural values and beliefs of the People's Republic of China promoted by the Chinese Communist Party. The citizens using the space are immersed in the culture that is implemented and controlled by the authority of the State. There are certain behaviours expected from the users of the public spaces, if not followed the individual would be punished.

Due to the history, the destiny of the Chinese is determined by where they resided. Under the influence of the British, Hong Kong was able to prosper into an internationally recognized world city with characteristics that attracts not only a large number of tourists but also investors. Bursting with opportunities and economic freedom, the people were able to gain a better lifestyle, raise their living standard and immersing themselves into the capitalist world.

Public spaces in Hong Kong especially reflect the capitalist culture, values, and beliefs of its people. Unlike the public spaces in China, it is rarely surrounded by historical and cultural architecture, but by overlapping various communication and media promoting the act of consumerism. There are two types of public spaces in Hong Kong, one type is owned by the government and the other is owned by the private enterprise known as Public Open Space in Private Developments (POSPD). The capitalists are the dominant class in society, therefore, many of the public spaces are designed to the usages and needs of them, especially the POSPD. These public spaces come in many different forms. They exist in pedestrian walkways, plazas for private malls, widening the sidewalks, and walkways. These spaces often receive complaints by the people for the lack of street furniture and heavy control and patrol by the security of the property that limits users' activities. On the other hand, the government owned public spaces are very limited due to the lack of space for public spaces. Government public spaces exists in parks, such as, Victoria Park recreational facilities and urban plazas. Victoria Park is known for being the gathering spaces for demonstrations, charity concerts and especially the commemoration of the Tiananmen Square Incident.

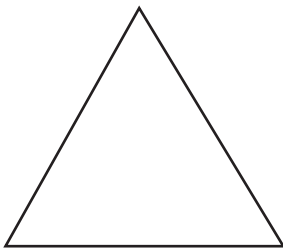
# 6.0 PUBLIC SPACE & IDEOLOGY

# IMPERIAL CHINA



FORMAL PLAN

The imperial ideology is represented in a concentric layout. The closer an individual are to the core the higher social class he or she is. The king was always located at centre of the layout as the universe of the society.



A 'REAL' SPACE

Elevation of where the individual resides determines the rank the person belongs in. Increase in an individual's status and rank means an equivalent increase in the elevation in where he or she resides.

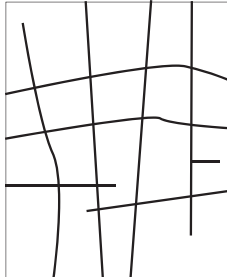
In order to understand the characteristics of current urban public spaces of modern China, one must investigate the development and transformation of these spaces since Imperial China. In Zhu Jianfei's *Chinese Spatial Strategies*, he elaborately analyzed the public spaces in Beijing from 1420-1911.<sup>4</sup> In Imperial China, spaces were segregated and walled between different social classes. He used the following two diagrams to explain and illustrate the hierarchy and political structure of the plan of Beijing at that time. The 'formal' plan illustrates the walls as literal separation that creates sections within the city.<sup>4</sup> The 'real' space illustrates the social and political structure of the people in section of a pyramid where the social classes are ranked from high to low from top to bottom.<sup>4</sup> The two diagrams are to be understood by combining the two together to identify the space division in the city. Therefore, the closer an individual resides near the core of the city (The Forbidden City), the more power and higher in status that individual holds. As Zhu Jianfei pointed out, the social class of an individual can be easily classified through the location where he resided.

Fig. 6.01  
Two levels of space and their social functions in Beijing



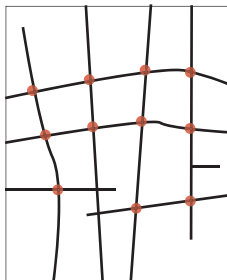
Fig. 6.02  
 Areas of social spaces in the society  
 of Ancient China

### THREE TYPES



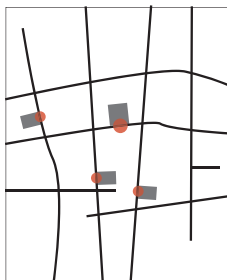
STREETS

Forms the global pattern of the network and accommodated all movements for urban life. Shops on the streets created long streetfront, and encouraged social interaction and commercial exchange.



NODES

Defined by free-standing arches and street fences where streets intersect with each other.



NODAL  
 AREAS

Nodal areas often linked with public institutions, and referring to the recessed space in the front connecting the entrance with the streets, such as, temples.

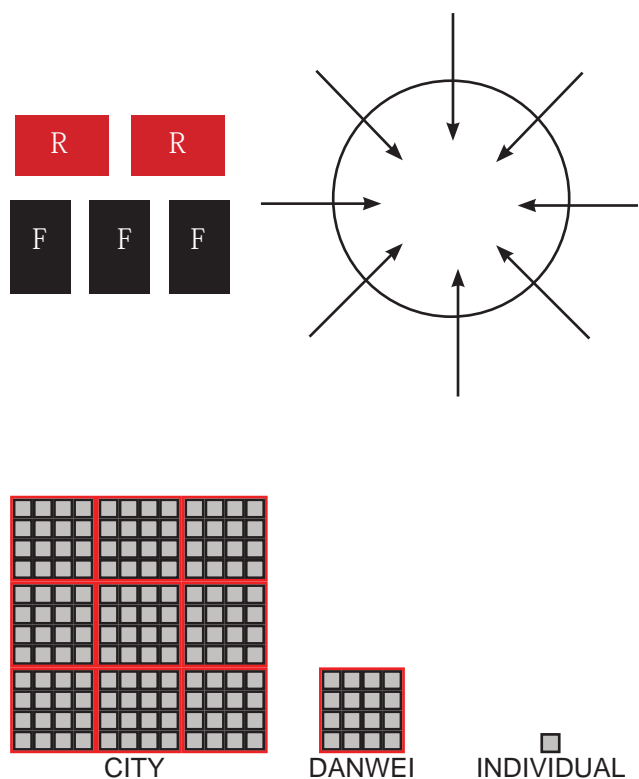
During this time period, gardens and parks were built for the king, elites and scholars.<sup>4</sup> These green open spaces are usually the place for leisure activities for the king and the royal family in addition to an area for literary and political discussions for the elite and scholarly groups. Commoners were not allowed to enter without permission. There were no designated open spaces for the citizens. The gathering spaces for them are usually in spontaneously created areas on streets, nodes, and nodal points. The streets were defined by three elements: wall, gate, and storefronts.<sup>4</sup> The streets became vibrant and the livelihood of the people increased as the storefronts generated interactions amongst the merchants and customers. Other than the stores, there were also multiple street vendors selling food and displaying goods along the streets. These small and temporary vendor stations were usually operated by farmers or lower income merchants, who set up their stations during the day and disappear by night.<sup>4</sup> The streets became a scene where people from different social classes were constantly mingling, exchanging goods and sharing one space together.<sup>4</sup>

The nodes are slight widening of streets where most cultural events happen, such as, storytelling and street performances.<sup>4</sup> The nodes were defined with timber structures, open arches, and street fences.<sup>4</sup> These events held in these intersections attracted so much attention from both directions of the roads. It generated much curiosity and interest from the citizens to learn more about the current issues, rumors, and legendary war stories. The nodal area branches off from these nodes and they are usually the recess areas of institution, such as, temples, theatres and theatre restaurants, and guilds and guildhalls.<sup>4</sup> The nodal area held periodic cultural events, religious festivals and market fairs for the citizens.<sup>4</sup> They were often the places that holds political related events, such as, speeches and rallies. The open spaces offered a much bigger gathering space for the people and generate more interaction among users.<sup>4</sup> As Zhu Jianfei said, the three forms of space for the people became the “foci of the economic, social and cultural life of the city.”<sup>4</sup>

Fig. 6.03 Forms of social spaces in the society of Ancient China, Beijing.



Fig. 6.04 Communes and structures of work and living complexes set up during Mao's era.



**Communes** - "The unity of living and working"

Households were organized into teams, then teams formed brigades, and brigades formed the commune. All public facilities, workplace, living spaces are provided within the commune. Multiple households would be organized together into production teams. Those who were in the same production team were intended to help each other out and seek harmony within the community by pooling together resources and labour.

**Danwei**, work unit, functions as an organization, in charge of the management of the household register, the staple and non-staple food supply, all medical services, and all housing.<sup>1</sup>

It is universally used by all types of social organizations in China. It is the basis of China's political, economic and social system.<sup>1</sup> The work unit is controlled by the top-down state administrative power which controls the individuals within the society.<sup>1</sup>

## **PUBLIC AND PRIVATE SPACES OF MODERN CHINA & HONG KONG.**

It is very hard to generalize all public spaces into one category because it can be divided into two types - "public space" and "privately owned public space". Sociologist Habermas believed that the beginning of public space stemmed from the eighteenth century literary public sphere.<sup>3</sup> It was a place that allowed the civil society to use reason in forms of literary journals, periodicals, press, coffee houses and salons to discuss about art, politics and current issues.<sup>3</sup> Discussions of these publications were generated in these places eventually developed what Habermas called the political public sphere.<sup>3</sup>

In ancient China, the distinction between public and private did not exist. What existed was only the public representation of the King to his people. It was only through the transformation of the modes of production that public and private spaces began to exist in society. Habermas refers to 'public' as the public authority of the state and 'private' as the economy, family, and the family. A public space allowed the private people to gather and use under the laws set by the public authority.<sup>3</sup> At times, a public sphere will be presented in these spaces through the discussions of issues related to the individuals that are using the public space. A public sphere was not an actual space that existed but rather a platform that allowed the state and society to exchange genuine opinions, expressions and criticism.<sup>3</sup> However, today's public spheres in both China and Hong Kong are not defined by genuine discussions between individuals but by the acts of performance and planned discussions by the different parties with their own interests within these spaces.

After China adopted modern modes of production, the open spaces were given a new appearance. During Mao's era, factories and living complexes were built right alongside each other.<sup>2</sup> Public spaces were guarded closely with time restrictions and limited access.<sup>2</sup> It was not until after the reform that these walls were torn down. The walled in cities were demolished and replaced with large urban squares, monuments, and new city centers.<sup>2</sup> Even though the spaces were more open, the walls were only replaced by gates and security that continued to limit access.

Public squares were a new type of open space born and developed in China after 1949.<sup>2</sup> The new public squares were opened up for commoners to use and gather in. Tiananmen Square would be a prime example. However, the square was mainly used for political purposes and officials events held by the government. Back in Mao's era, the square would be filled with people on the event days, but the rest of the time, it just served as a void in the middle of the city. The space was more "political" than "public".<sup>2</sup> Many of these squares were also a reflection of CPC's ideology. They are constructed in a very grand manner and it displays much of China's proud history and power of the state.

It was not until the late 20th century that a new cultural space was developed. The new cultural spaces were developed to provide an environment for more interactions between the government and the people. It was built by the government to perform as a mediator and creating new relationships among individuals. The people were able to linger and leisurely enjoy their time in the open squares. The people are like performers in the spaces as they like to gather for group ballroom dancing or Tai Chi. The dynamic activities that happen in these spaces were not only the gatherings for group exercises but also the spontaneous crowds created by the street vendors. Street vendors were allowed to set up their booths in the squares, providing all sorts of food and leisure services to the people. The vendors created an inviting environment that attracted and offered the people with entertainments and foods that they can enjoy with family and friends. They have the ability to create a pop-up public space that can appear and disappear very quickly.

A recent study of resident's perception of urban public space in a newly-developed district of the city of Tianjin by researchers from Beijing University, the Shanghai Urban Planning and Design Institute, and the Tianjin Economic and Technological Development Area classified eight types of urban public spaces, commercial retail space, service space, local markets, auditoriums/performance space, recreational space, clubhouses, formal urban public space (landscaped plazas, etc.), and parks.<sup>1</sup> Most of these public spaces allow for spontaneous leisure activities, where people gather for ballroom dancing, matchmaking clubs and Tai Chi. These public spaces are designed for the outdoors, unlike the capitalists cities, such as Hong Kong, where public spaces exist in mega malls and elevated pedestrian walkways. As housing and work units became privatized, urban public spaces have also moved out from the work and housing complexes into more open areas. People are gradually leaving their neighbourhoods to enjoy entertaining activities they can find somewhere else. These public spaces emphasize the needs and good health of individuals and good relationships between the locals. The public spaces include open squares, the outdoors spaces in housing areas, parks and recreational facilities. In recent years, China have increased their investments towards commercial and entertainment complexes and renovating the existing street markets. Similar to Hong Kong, commercial and entertainment related activities have grown to become the most significant and most used public spaces for the people. Many people view these places as "public", but actually they are heavily controlled and under constant surveillance. Both public and private realms exist in this societal complex and draw a boundary separating them.

It is difficult to distinguish between the public and private in China as it is unclear the percentage of each space that is both governed and owned by the Chinese government. Occasionally, public spaces are spontaneously created in an empty parking lot, empty construction site or urban plaza that appears during the low traffic time and disappears during the day. Each site becomes an interesting phenomenon for the public as they can become the spectator or freely join in or stand and watch the activities that are ongoing. Street vendors will also crowd around these areas generating their public space on the streets in a similar fashion to ancient China. The harmony through interactions between individuals could be clearly seen through the activities and conversations. In many ways, these public spaces help legitimize the ideology and power of

the CPC that creates the scenes of a harmonious and pleasant society and the happiness of the people. It is clear that the high censorship, controlled security and heavy surveillance still existed beneath the “publicness” of these open spaces. The public sphere is constantly molding to the new relationships, public spaces, and practices that are emerging in the new China and how it shows itself through these spectacles and performances to the rest of the world.

In Hong Kong, the green spaces, for example designated areas for parks and recreational venues are “public spaces” regulated and maintained by the government. The public sphere is highly political because the private people would gather in mass demonstrations within these public spaces to compel public authority to legitimize itself before public opinion. It would be a place where Habermas said true public sphere exists, where private people use reason to criticize public authority. Whereas the open spaces found in commercial and condominium complexes can be clearly classified as “privately owned public spaces”. These are the modern public spaces where publicity can be manipulated to misguide the consumers. Advertisements, media, and press are constantly creating false public opinions to legitimize the ideology in Hong Kong’s society. These spaces create a false sense of “publicness” where rational debate cannot be found. The people are constantly drowning in the influences of consumerism.

Therefore, how public can these spaces be in modern China and Hong Kong? What purpose do they serve in the society? As more commercial complexes are built as a new form of public space, they are also devaluing the purpose of public spheres that allows for rational debate to keep the power of the state and the dominant ideology in check. The people use the space knowing that there are implied rules and restrictions in these spaces regarding what can be done and said. The publicness and the discussions that happen in these public spaces is questionable, because what shapes the public sphere in these spaces are not by genuine discussions but by staged discussions. In China, these discussions are often shaped by the Chinese Communist Party. In Hong Kong, the discussions are shaped by the political parties, mass media, and private enterprises. All of these parties manipulate the actors and their actions in these spaces as a way of creating fake public opinions, even though it might hold some truths for a part of the population. The actors become subjects that embody the ideology which controls its actions. Actions, behaviours, ways of thinking, and speaking all have strong relation to the ideology one believes in.

If discussions in the “public spaces” in Hong Kong are shaped by these different parties that stage fake publicity to use to their advantage, what can be added or changed in the existing space that can transform the space consisting characteristics of “One Country, Two Systems” for a public sphere to exist to discuss matters that concerns this topic?



## Endnotes

1. Dutton, Michael Robert. "Daily Life in the Work Unit." *Streetlife China*. Cambridge, UK: Cambridge UP, 1998. 42-61. Print.
2. GAUBATZ, PIPER. "New Public Space in Urban China: Fewer Walls, More Malls in Beijing, Shanghai and Xining." *China Perspectives* (2008): n. pag. [Http://chinaperspectives.revues.org/](http://chinaperspectives.revues.org/). Web. <<http://chinaperspectives.revues.org/4743?file=1>>.
3. Habermas, Jürgen. *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Cambridge, MA: MIT, 1989. Print.
4. Zhu, Jianfei. *Chinese Spatial Strategies: Imperial Beijing, 1420-1911*. New York: RoutledgeCurzon, 2004. N. pag. Print.

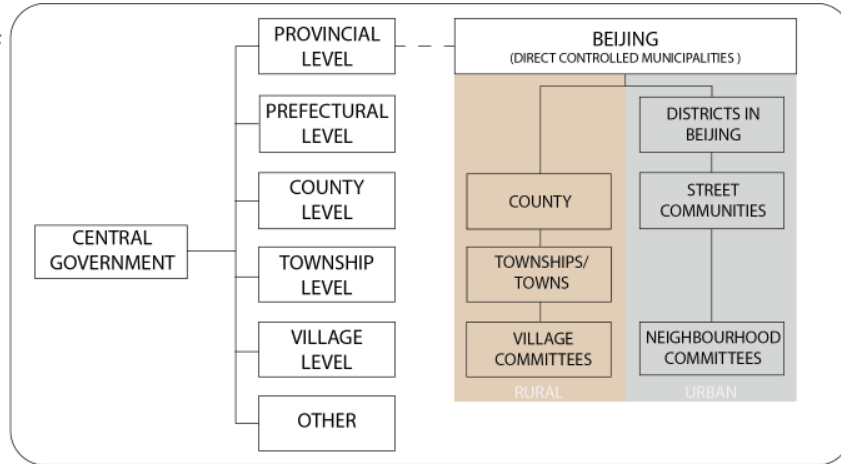




# 7.0 CASE STUDIES

# BEIJING'S PUBLIC SPACES

## 1. HIERARCHY OF GOVERNMENT CONTROL



## 2. URBAN PUBLIC SPACES IN BEIJING

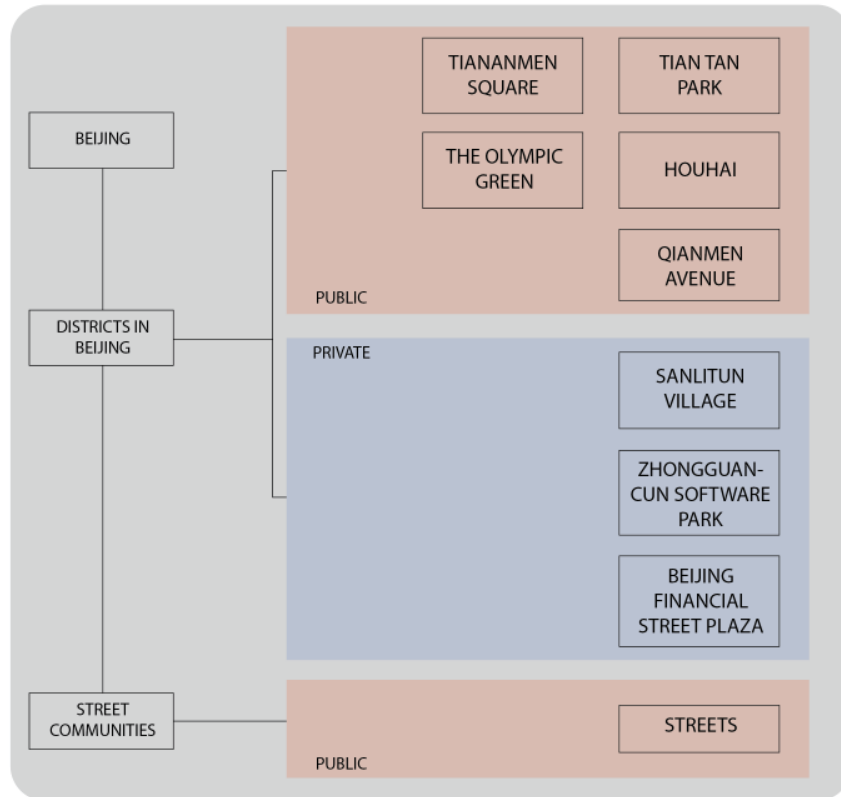


Fig. 7.01  
Types of public spaces in Beijing governed by different authorities.

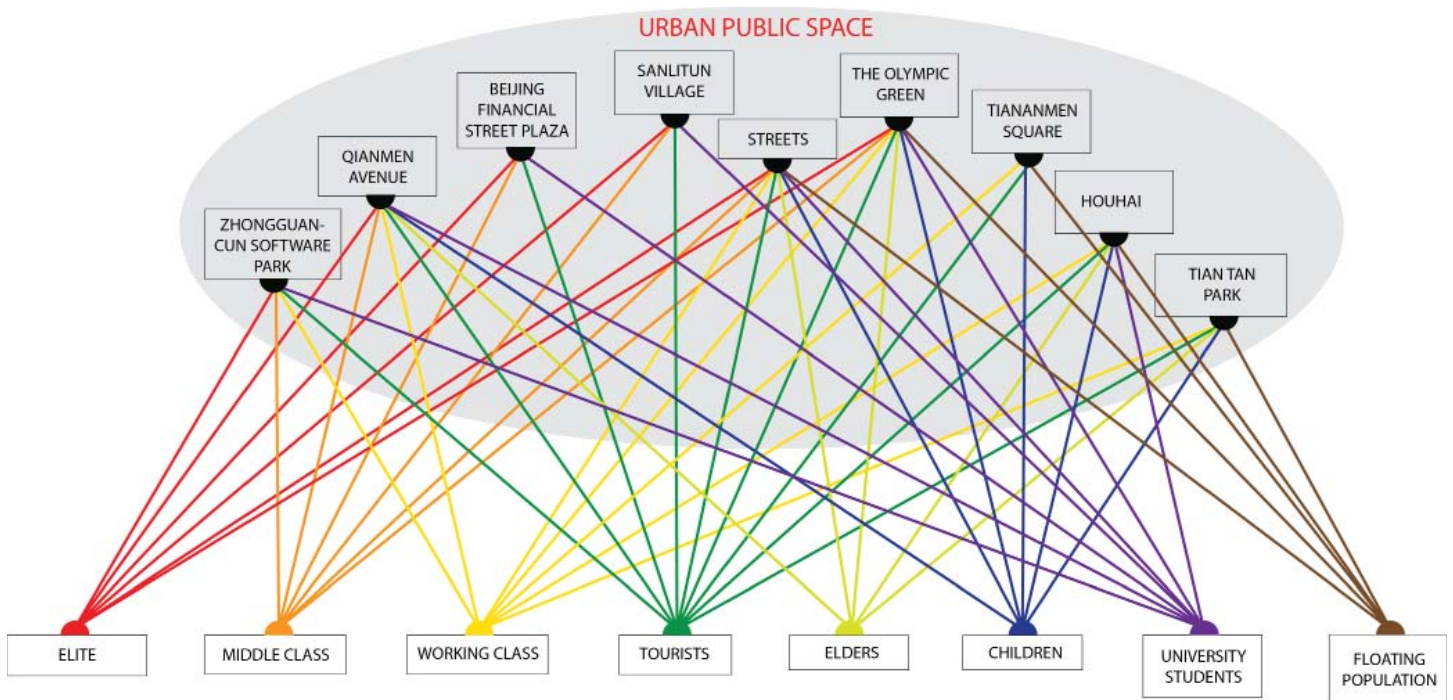


Fig. 7.02  
Different public spaces in Beijing and their targeted different user groups.

**BACKGROUND.**

The Tiananmen Square used to be 100,000 square metres.<sup>9</sup> After several expansions through periods of time, it became the size of 800 x 550 m.<sup>9</sup> It is the third biggest square in the world.<sup>9</sup> The square is surrounded by the past and present of China's civilization.<sup>9</sup> In the square there is the Monument to the People's Heroes, and the mausoleum of Mao Zedong. The site is framed by four main streets and two gates: Tiananmen to the north and Qianmen to the south. The four streets are connections that bring people from the outer circles into the core of Beijing. The Chinese Communist Party decided to build a square with this size and on this particular site as a display of their legitimacy as dominant power of the new China. The Great Hall of the People and the national Museum of China along the west and east side of the square reinforce the emphasis of Chinese history on site. The significance of Mao's influence and his ideas and vision of the modern China were the main focus as they are building the new modernized China based on his theories and interpretation of Communism from Marxism-Leninism. The square is the space that holds many significant and patriotic political events, such as, military display on the anniversary of People's Republic of China. Adopting the concept of public spaces used in Moscow's Red Square and other Soviet examples, the square acts as a centre of universe utilized by the government to display its power and dominant ideology of the modern Chinese society.<sup>8</sup>

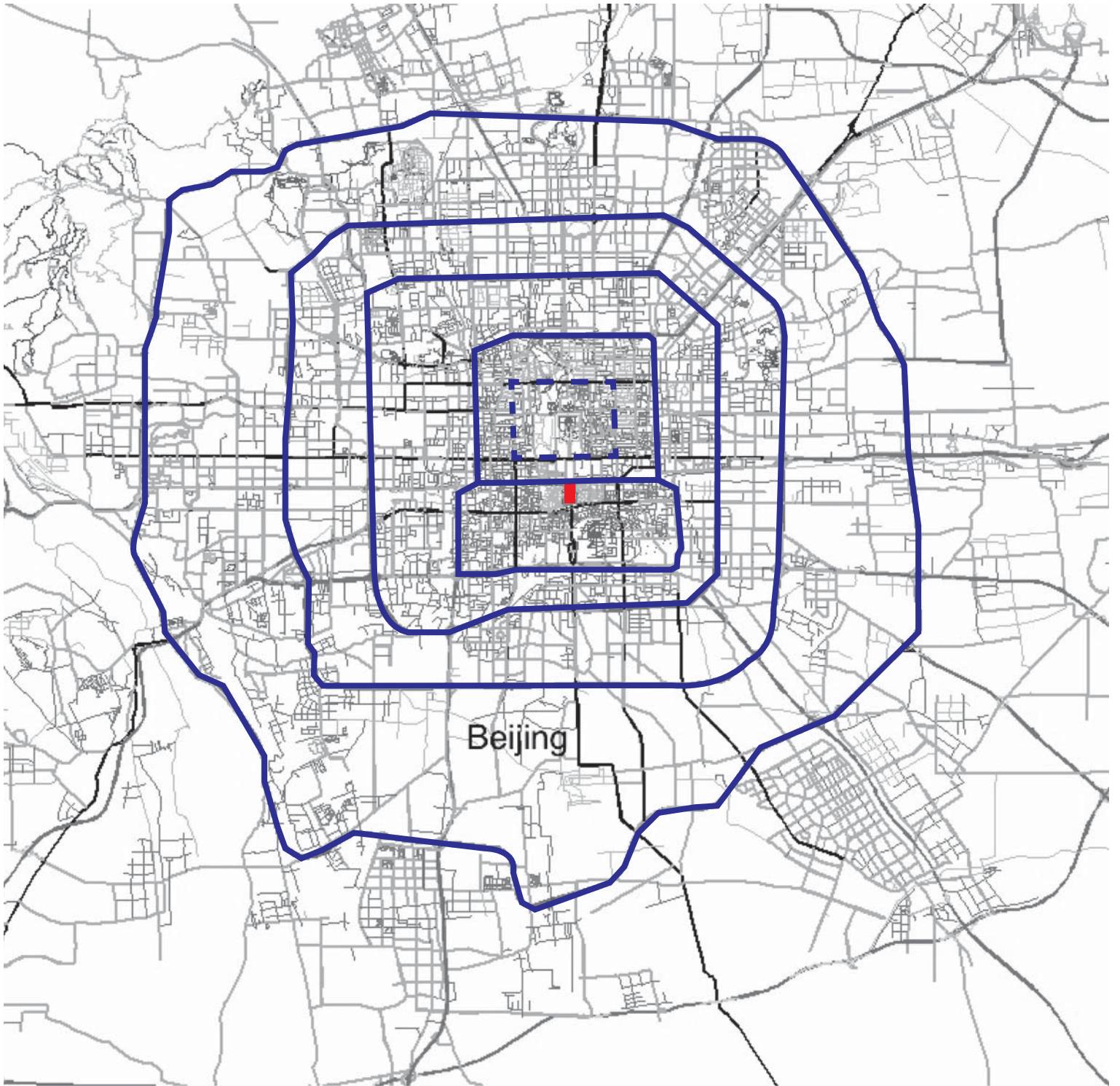
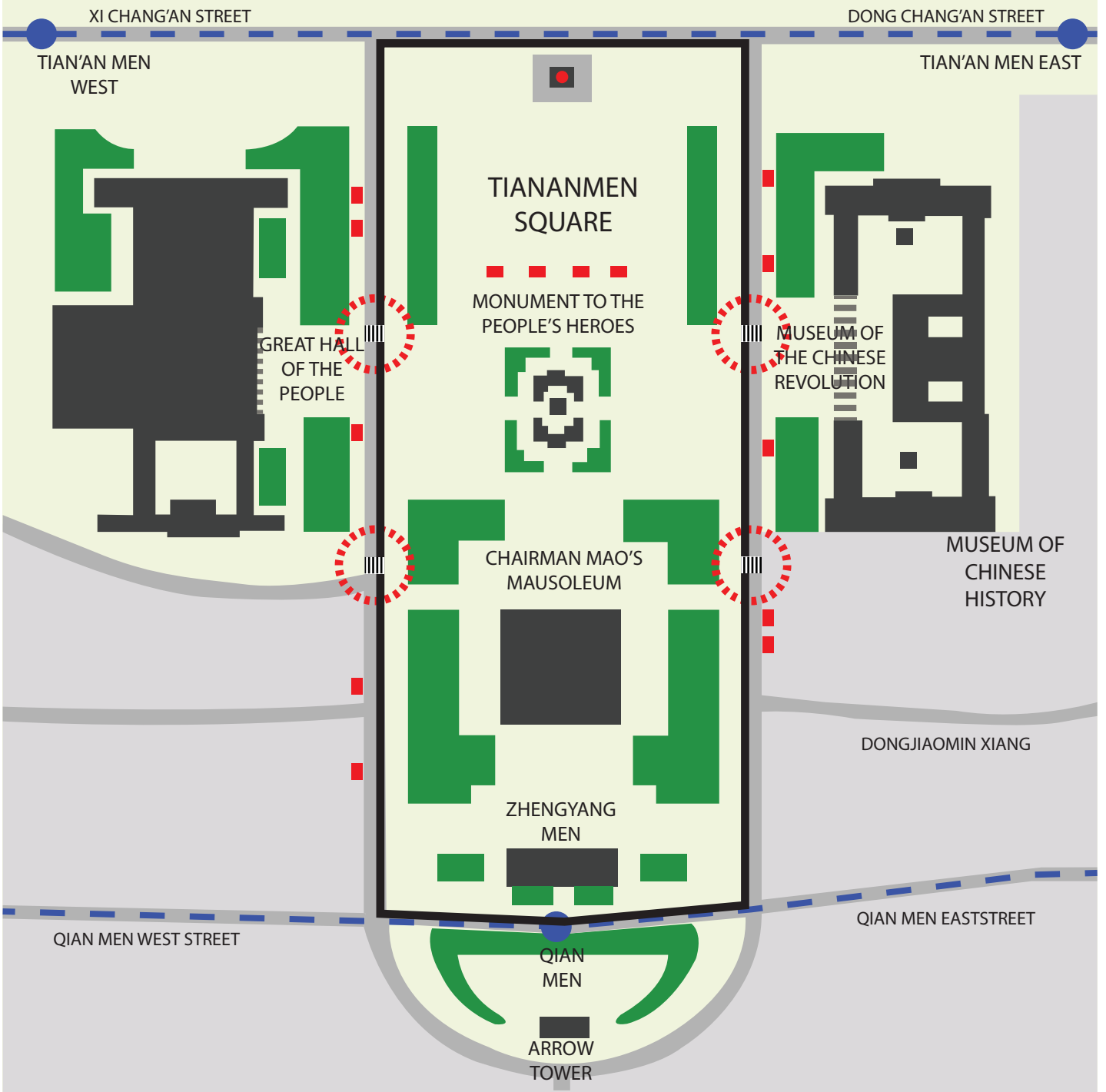
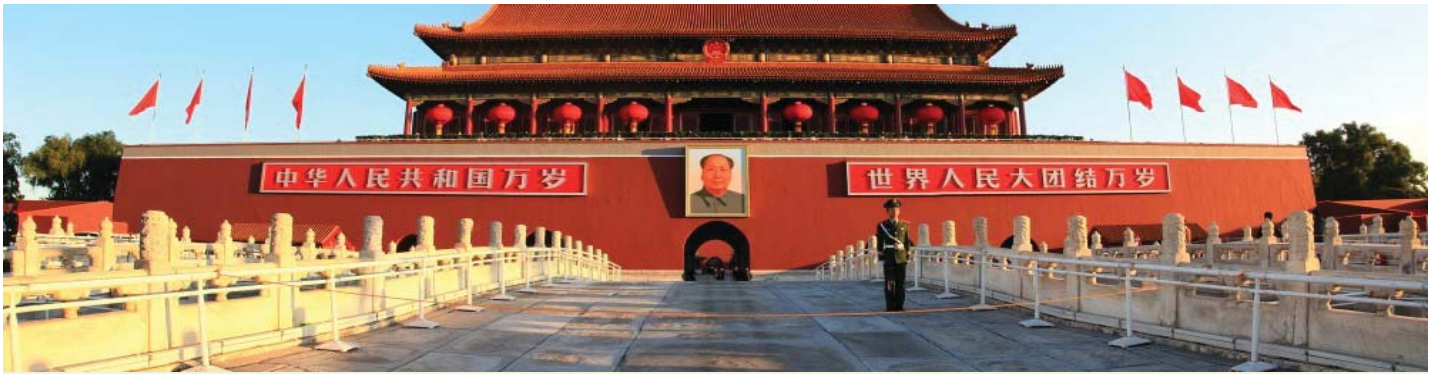


Fig. 7.03 Location of Tiananmen Square in Beijing.



## **CONTEXT.**

All the entrances surrounding buildings are facing the inner square. Each piece of building on the site is placed in relations with one another to direct the focus to the monument and Mao's mausoleum in the middle of the square. The square is surrounded by symbolic architecture that represents the different stages of Chinese history. The architecture is representative of the power of the state and emphasis on the ideology of the Chinese communist party. The entire square is fenced off with limited access into the square which allows the site to be under heavy surveillance and controlled security by the Chinese police in case an urgent or abrupt disruption is caused within the site at any time.

## **ACTIVITY.**

The reason for the heavy control of the activities that could happen in the square was due to the tragedy that happened in 1989 in Tiananmen Square scarred many Chinese people's hearts. Many university students and workers stood up against the government for government accountability, free of the press, freedom of speech, and the restoration of workers' control over industry.<sup>21</sup> After days of hunger strike, the protest event ended up in tragedy.<sup>14</sup> In the end, the government decided to use military means to end the students' protest, which caused many innocent lives to die on May 20<sup>th</sup>, 1989.<sup>14</sup> Up to date, there was still no confirmation on the numbers of how many died on that day.<sup>14</sup> Since then, the square was under continuity patrolled by the Chinese police to prevent the same type of event from happening again.

Tourists around the world visit the square due to its historical importance and to see the representation of the state's power. Tourists love to gather around the square usually at the times of the raising and lowering of the flag ceremony performed by soldiers at sunrise and at sunset. There are a lot of street vendors that set up inside and outside the square. The ones inside the square provides photography services for the tourists and the ones located

Fig. 7.04 (left)  
Tiananmen Square plan

Fig 7.05 (bottom)  
A famous photo of a Chinese man standing alone to block a line of tanks during the tiananmen Square incident.





Fig. 7.06 (left)  
Street vendors in Tiananmen Square

Fig. 7.07 (right)  
Street vendors in Tiananmen Square.

outside of the square sell traditional Beijing snacks, treats and souvenirs. These vendor carts increased the livelihood of the political space and brings the Chinese culture closer to the people who visits the square. Even though there are times during official events that they are restricted in the square, but it is one of the activities that penetrated through the tight security and became a culture of the square on a normal day.

### **CONCLUSION.**

Originally, when Mao build this square, it was believed that he did not intend for the public to use it.<sup>8</sup> The true intention for the square was to display the power of the Chinese Communist Party.<sup>8</sup> Therefore, the square was empty for most of the time and only served as a void in the city.<sup>8</sup> The purposes and usages of the urban squares changed as China opened for economic reform in the 1980s.<sup>8</sup> The urban squares became a new form of public space where locals were allowed to enter and enjoy the space.<sup>8</sup> Even though Tiananmen Square seems more open to public today, the activities that are allowed within the square is still restricted and mainly for tourist attraction purposes.<sup>8</sup>





Fig. 7.08  
Soldiers on duty at Tiananmen  
Square.

The existence of the public sphere within this square is questionable due to the restrictions of anti-government discussions and activities. With the heavy security within the square, there are limited civil society's interests that are actually reflected in this public space. People are often treated as spectators of the space. This is a public space operated by the government displaying its own interests for the world. The street vendors are able to break through the barrier and creating a mobile and informal public space that generated interactions and conversations through the products they are selling.

# HOUHAI 后海 BEIJING, CHINA

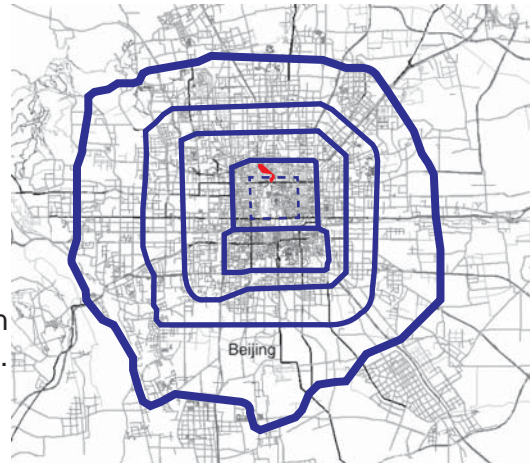


Fig. 7.09 Location of Houhai in Beijing.

## **BACKGROUND.**

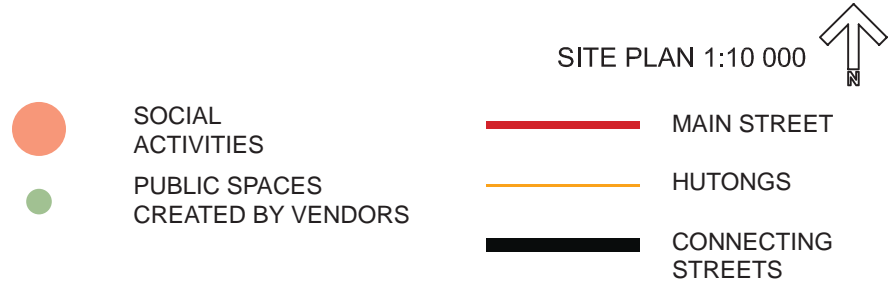
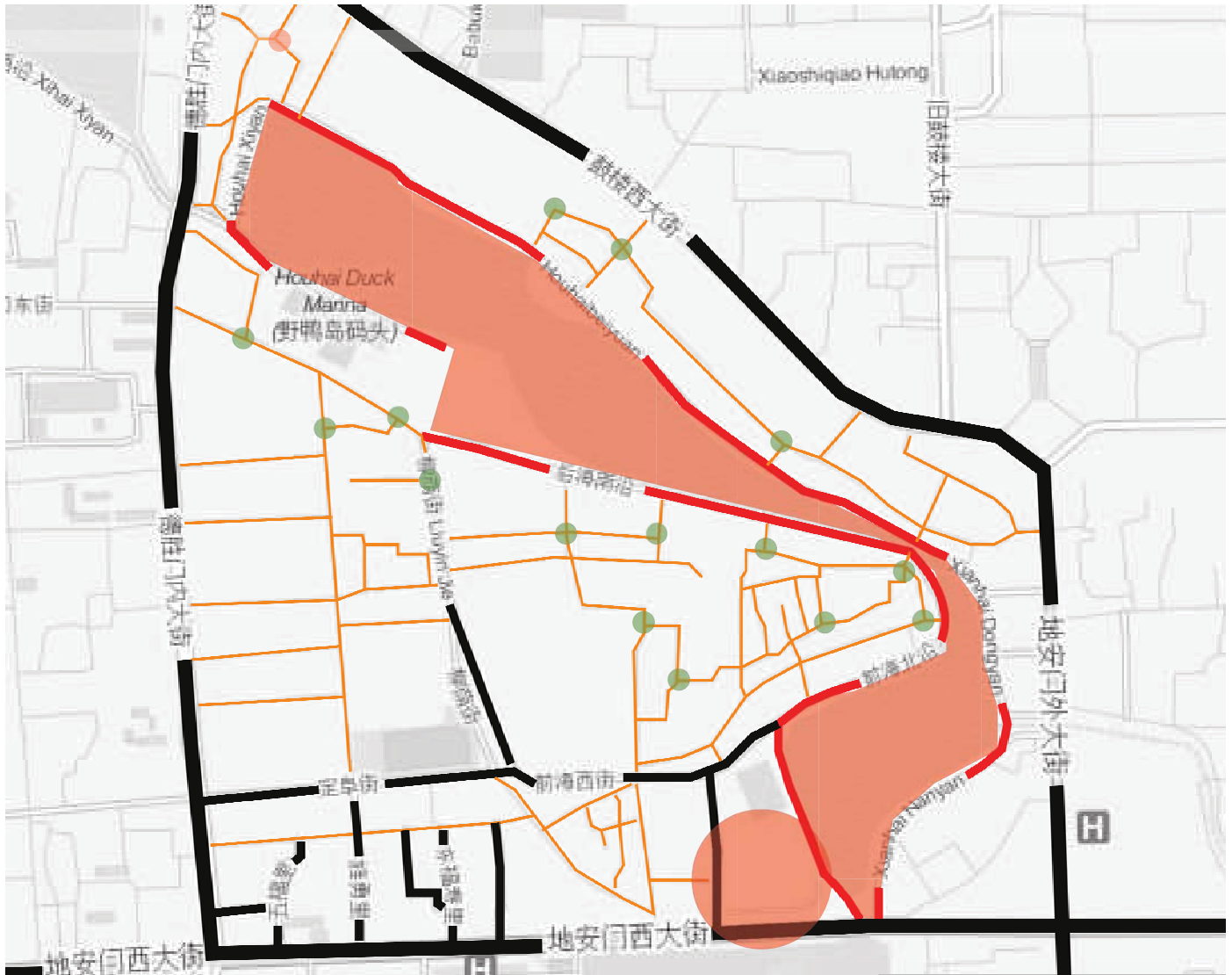
Houhai is located northwest of Central Beijing. Together with Qianhai (Front sea) and Xihai (West sea), the three lakes form the largest bodies of water in Beijing called Shichahai.<sup>3</sup> The three lakes cover a large area of 146.7 hectares.<sup>3</sup> It is famous for its beautiful scenery and its historical value. The roads that surround Houhai house the core of the activities happening in the area. The roads act as major laneways to connect the small alleyways in the area back to the main streets. Residences are situated in these narrow alleyways.<sup>3</sup> These small alleyways, known as, hutongs, were icons of old China due to their characteristics of narrowness in width that range from 10 metres down to only 40 centimetres.<sup>5</sup>

Back in Yuan Dynasty (1271-1368), the area was used as a terminal for transport as it is located at the end of the Great canal.<sup>3</sup> The area became busy and began to prosper until the Ming Dynasty (1368 -1644).<sup>3</sup> At that time, due to the fact that the terminal was not functioning as efficient as before, the area became more quiet.<sup>3</sup> Eventually, it transformed into a public space that provided leisure activities where the residents would take strolls along the lake.

## **CONTEXT.**

The site is surrounded by a very beautiful view and peacefulness, therefore, in the past, there were many princes, governmental officers, celebrities, monks and nuns that chose to build residences, mansions, temples and nunneries in the area. Building and transforming from its former use back in ancient China, the streets remain as a public space that promotes interactions between different users from different social classes without any discrimination. Nodes of the streets are placed with street vendors and some the residences along the alleyways are now transformed into restaurants and retail stores selling souvenirs. The culture of the streets has switched from being private to public, offering the visitors a taste of old and new China at the same time.

Fig. 7.10  
Houhai Site Plan





(from top to bottom)  
Fig. 7.11  
Houhai during daytime.

Fig 7.12  
Street vendors in the hutongs of Houhai.

Fig 7.13  
Houhai during nighttime.

Fig 7.14  
Activities in Lotus Lane by Qianhai.

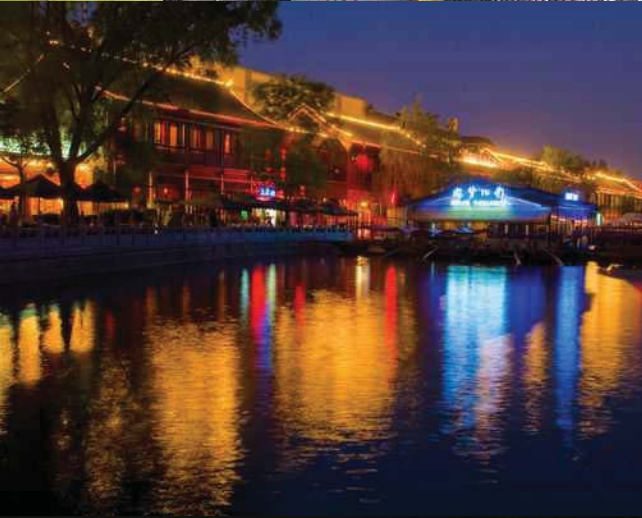


### **ACTIVITY.**

Houhai consists of one of the few original hutong neighbourhoods that still remains intact today. Due to the economic reform and capitalist influence, the old residences and courtyards in the neighbourhood slowly transformed into restaurants and shops bringing character to the area. Street vendors also like to crowd around the narrow alleyways adding another layer of character onto the streets. Similar to Tiananmen Square, the vendors act as a mobile public sphere. They move very freely within the hutongs. They sell and brought their services and products to their target customers. It also helped to create conversations and discussions of Chinese cultures as they interact with tourists with other cultures around the world. It reflected the character of the streets in Imperial China.

Unlike how the rest of Beijing is advancing towards modernity, the area continues to develop with its ties to the history of space. In the narrow alleyways, one is able to find the little red books, pins, and posters of Mao, or shops selling local crafts sold by the street vendors. Visitors from abroad love visiting Houhai to get a taste of the Chinese traditional architecture, art and local culture, and music played by local musicians. They are able to ride pedicabs to tour around the neighbourhood and stopping by restaurants to eat local foods.

During the day time Houhai is reflected with history and local culture, but when the night comes, the area transforms into a vibrant nightlife location that attracts not only visitors but also locals. The quiet streets is filled with live



music and chatter from people's interactions. The character of Houhai is created by its surrounding architecture, history and the scenery. The historical value of the area is one of the reasons for its high level of tourism.

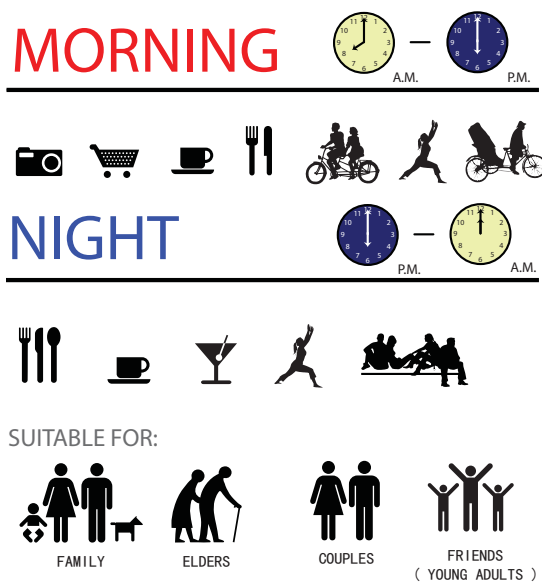
During the daytime, shops are open to sell souvenirs and foods. One of the souvenirs that are very popular among the tourists is the little red book of Mao. Though Mao's thoughts and ideas are not as popular anymore, his influence remains in memories of the Chinese people and the curiosity of the Westerners. Therefore, instead of being used to promote his ideology for the China which he envisioned, his products became souvenirs for visitors. The transition in ideology of the people as China developed into a social capitalist state is also reflected in the changes of the usage of the historical architectures that are now being used for commercial purposes.

**CONCLUSION.**

The character of Chinese public sphere was changed drastically after the economic reform and a new type of public space was developed for the people. During the night time, when entering Houhai through Lotus Lane, the open space at the entrance of the lake welcome the visitors to start spontaneous activities. The activities range from ballroom dancing, tai chi exercises, to even street performances. The environment attracts the visitors' attention and invites them to be a part or spectacle of the performances that are happening. The crowded entrance helps promote a harmonic environment and welcomes the visitors who arrive.

The atmosphere of this space changes from day to night time. The streets along the lake are packed with bars that only open during night time. There are a variety of foods that are offered on the street. The visitors are able to taste traditional Chinese snacks and foods and at the same time enjoy the night view of the lake. With the ancient style architecture acting as its facade to attract tourists to promote the values of Capitalism, the Chinese values and traditions during the Mao's period are no where to be found.

Fig. 7.15  
Day and night activities and suitable user groups.



吃  
EAT  
喝  
DRINK  
玩  
PLAY  
樂  
ENJOY

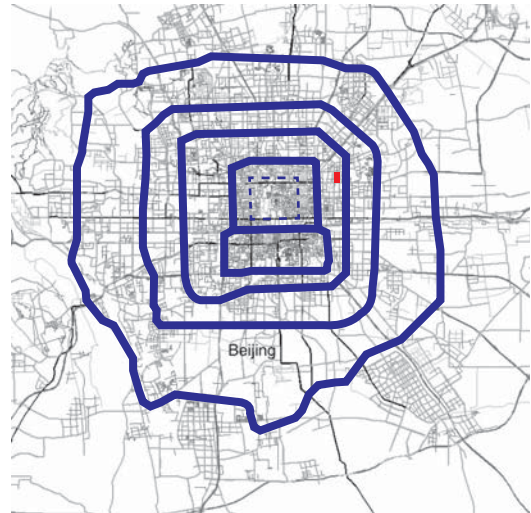


Fig. 7.16  
Location of Sanlitun Village  
in Beijing.

## **BACKGROUND.**

Sanlitun Village was built in 2008 in time for the Beijing Olympics.<sup>1</sup> It was inspired by characteristics of Beijing hutongs.<sup>1</sup> The village is made up of 19 buildings, it is a public space filled with gardens, courtyards, and twisting alleys, which together created an open environment for the users.<sup>1</sup> The exterior and the interior of the spaces constantly intermingle with each other, maximizing the experiences of the visitors.<sup>1</sup> It was designed by Kengo Kuma, consisting of vibrant colours and irregular shapes. The design was meant to provide for the “people”, the users of the space.<sup>1</sup>

Even though the placement of the retail buildings creates voids that mimics the characteristics of western urban plazas, but it also contains qualities of public spaces from ancient China. Sanlitun Village is an attempt of hybridization between the two cultures. Very similar to how public spaces were organized in ancient China, the nodes of the narrow alleyways are where the open spaces act as a gathering point for visitors to interact. The open spaces are contained by its surrounding retail buildings directing all attention inwards toward the urban plazas. The surrounding buildings resemble the western malls extruding from the grounds, which helps frame and volumize the urban plazas. There is sufficient seating, plantations and open areas provided which allow for the users' enjoyment and a variety of activities to happen freely depending on the events.

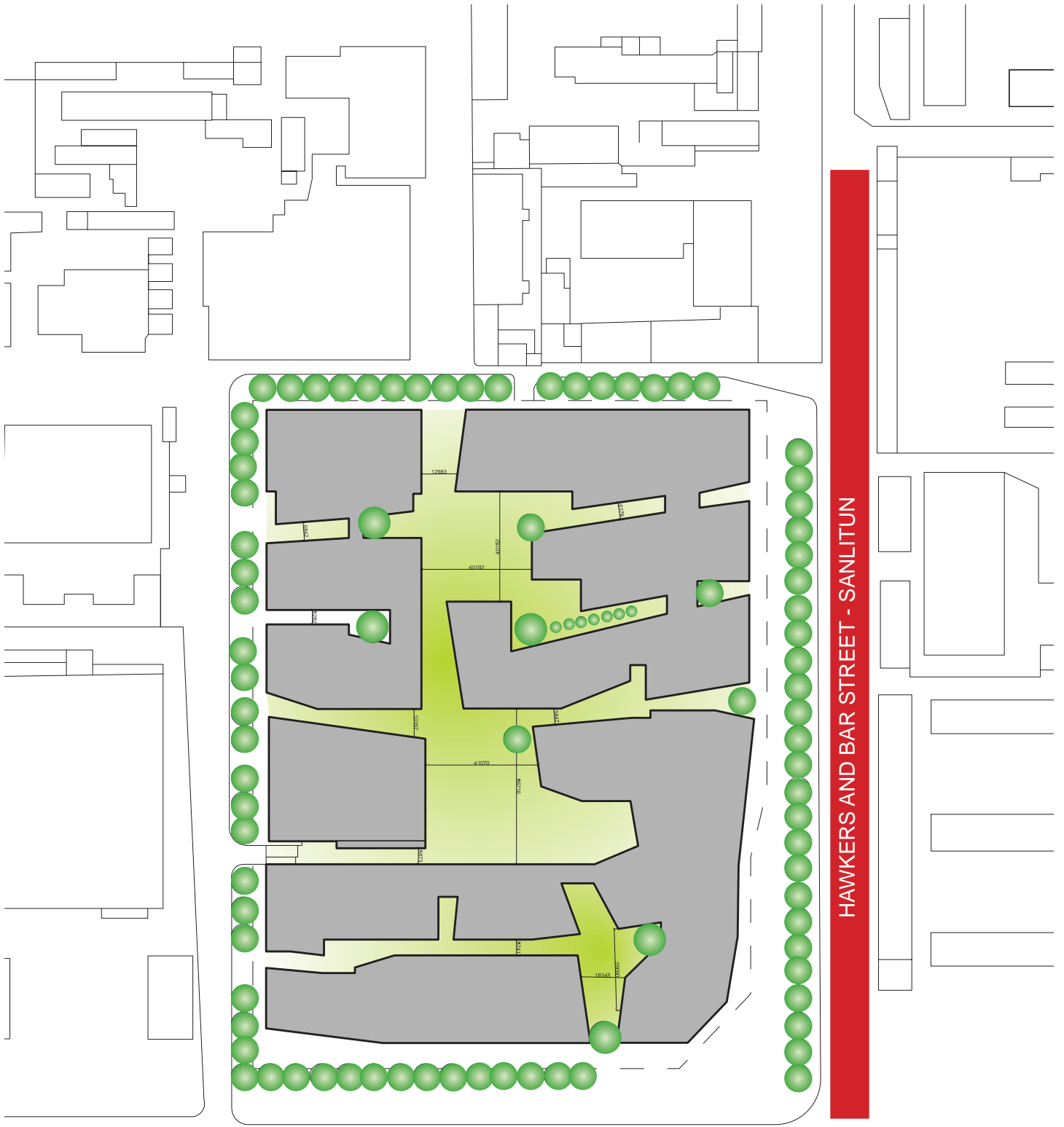
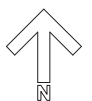


Fig. 7.17  
Sanlitun Village site plan.



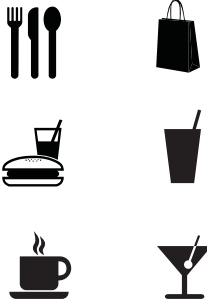
## CONTEXT.

Sanlitun Village is located in Chaoyang district.<sup>28</sup> It is an area that consists of many popular bars and international shops. It was Beijing's first bar community.<sup>7</sup> The area became more lively after the government decided to move all the international embassies away from the core of Beijing in 1962.<sup>7</sup> With the foreign officers residing in the area after the move, it transformed the character of the district to accommodate the needs of the foreign families.<sup>7</sup> It is also within walking distance from the foreign embassy and worker's stadium.<sup>28</sup> Sanlitun is one of the most developed commercial hubs in Beijing containing the most foreign shops in Beijing. On the south end, there are common American and European shops, such as, the first Apple store in China, American Apparel, Adidas, etc. On the north end, there are high-end retailers, such as, Alexander McQueen, Balenciaga, Balmain, Lanvin, etc.<sup>28</sup> The vibrant and lively atmosphere of the retail and bar districts attracted many local and international people with high income.

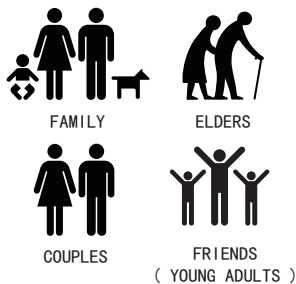
Fig. 7.18 (left)  
Activities and suitable user groups.

Fig. 7.19 (right)  
Salitun Village entrance during night time.

### ACTIVITIES:



### SUITABLE FOR:



## ACTIVITY.

Furthermore, the Sanlitun district continues to change as new commercial and residential towers are built on the south side of the area. These new developments further enhance the livelihood of the people who live and visit the village on a regular basis and brings character to the





Fig. 7.20 (top)  
Sanlitun Village during the day.

Fig 7.21 (bottom)  
Streets around the Village during night  
time.



district.<sup>7</sup> There are numerous street vendors found on the streets surrounding the complex.<sup>7</sup> They sell cheap and affordable local foods and products which is a huge contrast to the commercial complex.<sup>7</sup> The people the street vendors attract are from different social classes which creates more opportunity for conversations to generate between mixture of individuals unlike the Sanlitun Village.

Sanlitun is named after its three-mile distance from downtown of Beijing.<sup>7</sup> Prior to the development of the Sanlitun now, the district was a refuge for nocturnal artists, musicians and hipsters. They would spend their time drinking until the early morning.

The first Chinese bar was opened in 1989 in the area.<sup>7</sup> The earliest bars were generally located near to the living residences of these overseas ambassadors and foreigners; gradually, many travelers, celebrities and white-collars can be found relaxing themselves in the area.<sup>7</sup> Nowadays, with the increase involvement of the government, Sanlitun district is soon going to be transformed into the international cultural and fashion district. It became a popular district visited by many young, working/ middle class people. A place where they can shop and also enjoy the artistic surroundings. People mingle with family in the piazzas or enjoy a beer with friends on the bar street. It is a district that differs so much from the rest of Beijing.

### **CONCLUSION.**

With the government's vision to turn Sanlitun area into the new commercial hub in Beijing, it further illustrates the new direction the country is heading towards. The realm of public and private is being mixed together. The new public sphere is being blinded by the false publicity that is being shown in these complexes. Even though the old architecture styles are being incorporated into the new modern architecture, but the old traditional values and beliefs are replaced by consumerism of the west. The people who visits and uses the space are a specific group who can afford that luxurious lifestyle.

# TEMPLE OF HEAVEN 天坛 BEIJING, CHINA

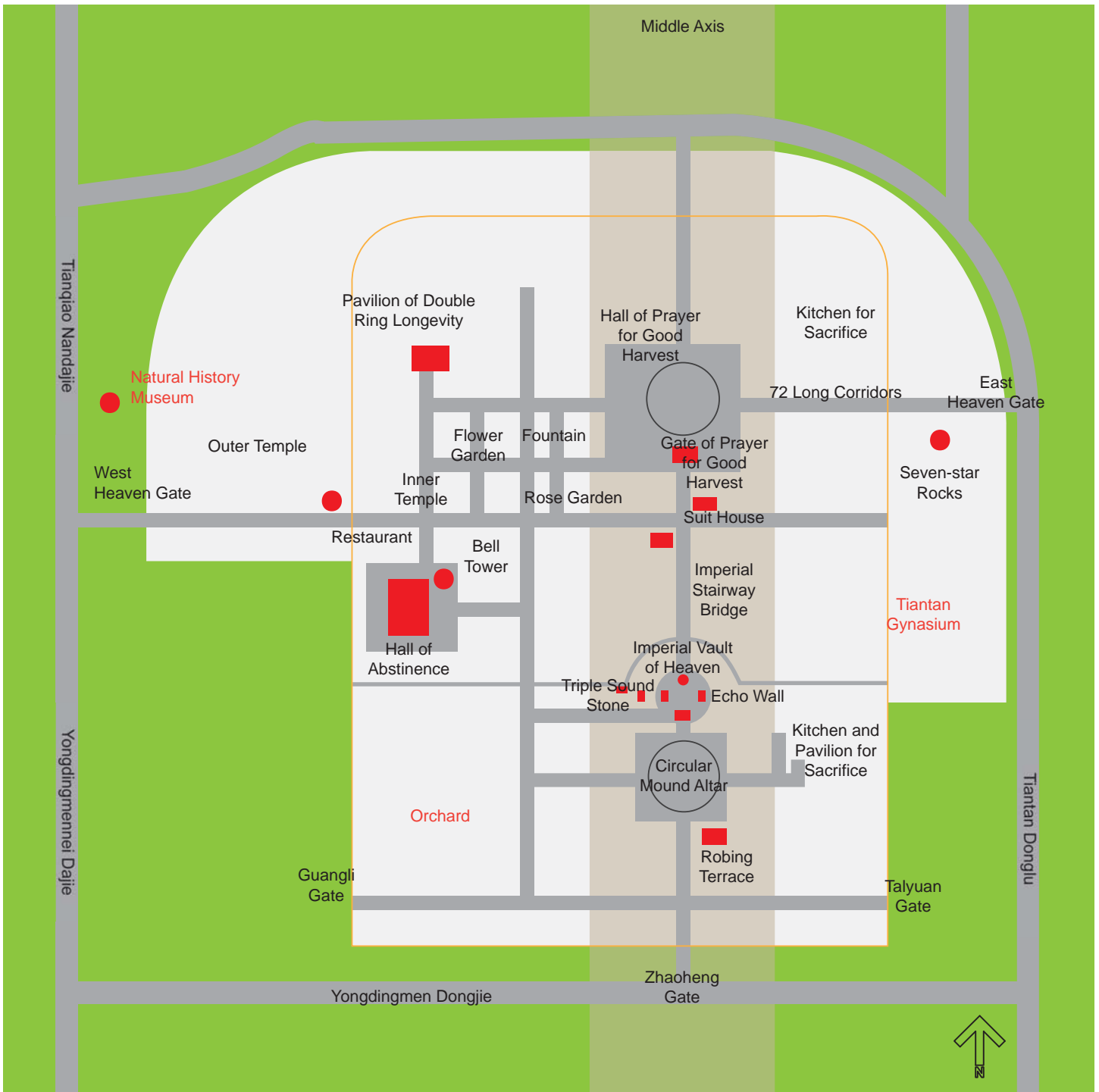


Fig. 7.22  
Location of Temple of Heaven in Beijing.

## **BACKGROUND.**

The Temple of Heaven was built by the YongLe Emperor in 1420 during the Ming Dynasty.<sup>4</sup> It has been expanded to its current size covering 2,700,000 square metres during Qing Dynasty.<sup>4</sup> The size of the park is bigger than Forbidden City, since Heaven was thought to be much greater than the human kind.<sup>4</sup> The park was built for the purpose of worshipping the God of Heaven and pray for good harvest.<sup>4</sup> It is the largest architecture in the world that is dedicated for conducting rituals to Heaven.<sup>4</sup> The park is surrounded by a wall forbidding commoners to enter and to observe the rituals performed in the park by the emperor.<sup>4</sup> The walls have remained since. The emperor would sacrifice animals and burn incense sticks to pray for good weather for the crops at the Altar of Prayer for Good Harvest.<sup>6</sup> The worshipping ceremonies would be held at the south of the park in Circular Mound Altar.<sup>6</sup> It is one of the few parks that housed China's ancient sacrificial buildings.<sup>6</sup> It is also listed as "one of the key monuments under the state protection in 1961."<sup>6</sup> The park is recognized by the UNESCO as "one of the human heritages of the world" in 1988.<sup>6</sup>

Fig. 7.23  
 Temple of Heaven plan.



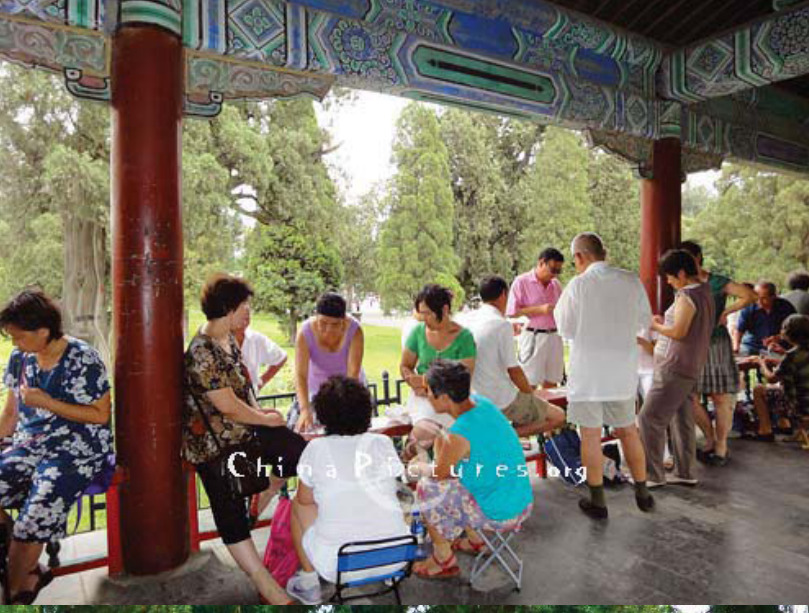


Fig. 7.23 - 7.29 (top to bottom, left to right)  
Activities that occurs in different section in the Temple of Heaven park.

### **CONTEXT.**

The Temple of Heaven is divided into two sections that separate the inner and outer altar.<sup>4</sup> The Chinese always believed that the Heaven is round and the Earth is square.<sup>4</sup> Therefore, the circular buildings represented the Heaven while the square buildings represented the earth.<sup>4</sup> The main buildings of the park are located at the middle axis. The buildings along the axis starting from the south to north consist of the Circular Mound Altar, the Imperial Vault of Heaven, and the Hall Prayer for Good Harvest. These buildings are connected by the 260 metre long Imperial Stairway Bridge.<sup>4</sup> All the architecture in the park create a museum type environment that represents the great culture of Chinese history.

### **ACTIVITY.**

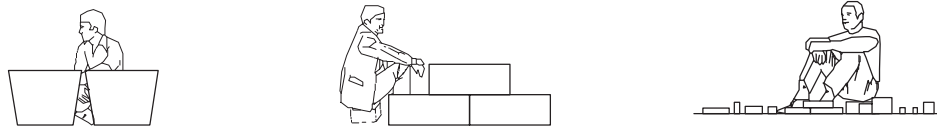
In 1912, the park that was once only used by the emperor was now open to the public.<sup>4</sup> People are allowed to enter with an entrance fee. There are three different types of admissions that are customized for different users of the space: the tourists and the local residents. The admissions vary between a general entrance and entrance fees for the entering the buildings.<sup>4</sup> The tourists would visit the park for an experience of the architecture that displays the cultural, history, and religion of ancient China. The local residents would enjoy the park while occupying open areas outside of the architecture. They are able to enjoy the park while doing different activities, such as, running, cycling, singing, dancing, playing chess, flying kites, etc. There are even paid tour groups that show the tourists around the park exploring the different types of exercises that are performed by the residents.

Bi-annually, like the Imperial times, the park also holds cultural events that replicate the old ceremonies of sacrifices and prayers during the Imperial times.<sup>4</sup> The visitors were able to get an idea of the big scale and atmosphere of the rituals that were once performed in the space.

### **CONCLUSION.**

The park provides a very interesting experience for the visitors, especially the tourists. It juxtaposes the old Chinese traditional beliefs and cultural values through the ancient architecture and the spatial layout of the park with the new cultural activities performed by the local residents within the spaces outside of the ancient architecture. Though the scale of the park is very grand but it is divided into little pockets of space where different activities can happen simultaneously without disturbing each other. The different parts of the park are open at different times. Hence, sometimes tourists would arrive prior to the opening hours for the ancient buildings just to see the phenomenon of the morning exercises performed by the local residents.

Fig. 7.30  
Different styles of street vendors in China.



In Beijing, the street vendors also create a lot of informal public spaces in the city. There are many types of street vendors in Beijing. They vary in shapes, forms, and sizes depending on where and what the vendor was selling. The hawkers are constantly under control and surveillance by the City Urban Administration and Law Enforcement Bureau.<sup>26</sup> The reason for the tight control is because some of the hawkers are illegal immigrants from the rural cities, known as the floating population. Due to the fact that it is difficult to find a job in the city, most of the floating population would support their families through street hawking. Therefore most of the hawker carts are very mobile in case they get chased away by the officers or it is in convenience of them needing to move to different places at different times where they can attract more customers.

The unique feature of the hawker carts in Beijing is that it generates its own public space wherever it goes. Through the products or services it sells, they are able to create cultural exchanges and interactions among individuals. Since they are very mobile, the public sphere they create follows them to wherever they go. The street vendors contribute a lot to the vibrant atmosphere in most streets, tourist attractions, urban squares, and parks. They can easily adapt to the environments and targeted customers. Other than these public spaces, they can also generate other purposes at places that are not meant to be a space for leisure activities, such as, parking lots, school entrances, and construction sites.

There are also stationary newspaper stalls that fit in niches of walls or at a busy intersections around the city. These stands were used as a tool for the communist government to promote their ideology through newspaper and press in Mao's era. It was an important source where the locals get their political related information. However, due to new technologies in the modern era, information is easier to access via internet. Hence, the importance of newspaper has decreased and attention has shifted to magazines and publications of lifestyles, fashion, and gadgets that are more relevant to today's world under Western influences.



Fig. 7.31 - 7.36 (top to bottom, left to right)  
Street vendors on the streets of Beijing.



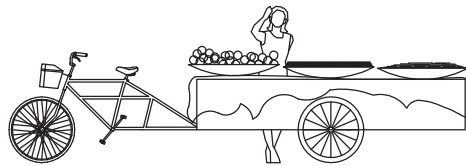


Fig. 7.37 - 7.42 (top to bottom, left to right)  
Different usages of tricycles on the streets in Beijing.



Fig. 7.43

Different styles of tricycles vendors on the streets of Beijing.



Other than the street markets, there are also the vendors and couriers in tricycles that create a spectacle for tourists who visit China. These tricycles are operated by the citizens of the lower class that attempt to earn a living through transporting goods, selling foods and products, and collecting recyclable materials. They are mobile by circulating around the city looking for opportunities. The couriers pile Styrofoam, water bottles, cardboards, materials that were unwanted and could be collected and delivered to the temporary recyclable stations. The amount of objects the couriers stacked on their carts is unbelievable and appears almost impossible for one to ride with that weight in the back. The big mountain of goods compared to the tiny individual who is carrying them seems like a representation of the individual compared to the state. The courier is like an actor performing the ideology of the state. The tricycles, carrying this image, are very mobile in the city having the ability to bring anything anywhere at anytime, even people.

The tricycles are a main part of the citizen's life. They are not only providing goods and promoting exchanges among individuals but it becomes a part of their lifestyle. It can also provides them a temporary public space for spontaneous social activities. They are not limited to one specific site for specific activities but have the ability to transform and adapt to their environment. The multiple functionalities helps the peasants to earn a living in many different ways. As China modernized, the vendors are also constantly adapting to customers interests and tastes. Although in the future, these street vendors would become unwanted and eventually disappear on the streets of Beijing, but ironically, they are also one of the symbols of fascination in China that attracts attentions of many tourists.

# HONG KONG PUBLIC SPACES

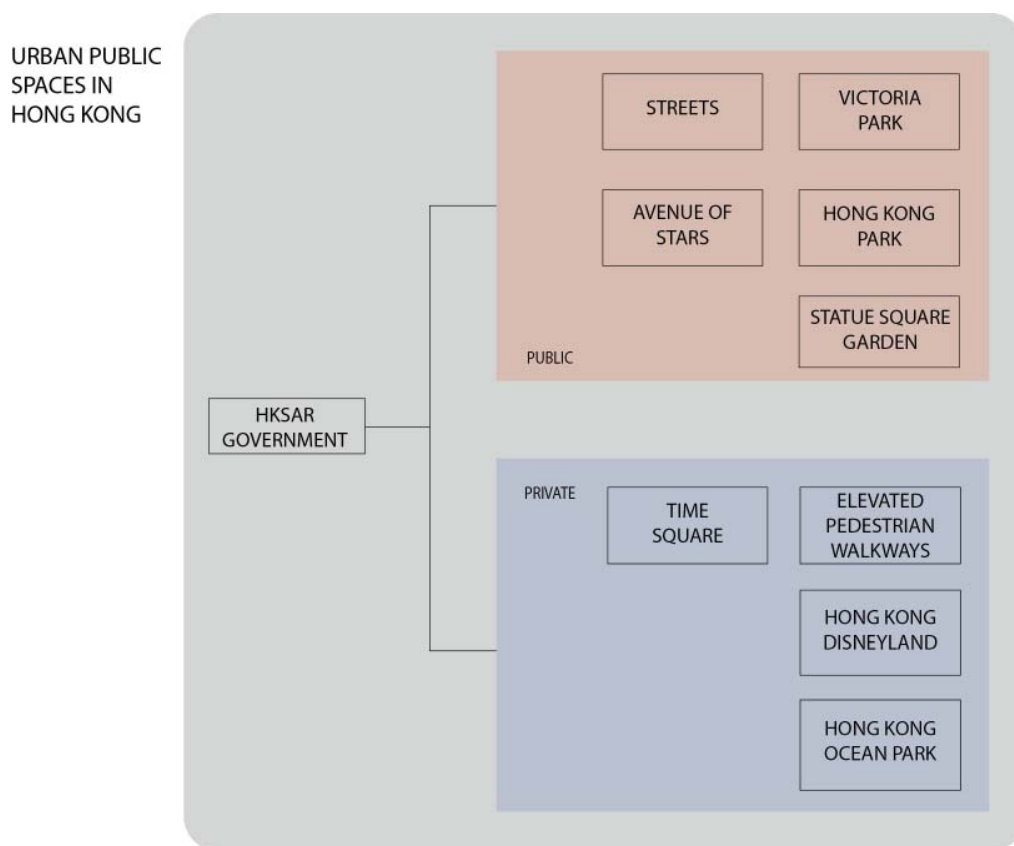


Fig. 7.44  
Types of public spaces in Hong Kong governed by different authorities.

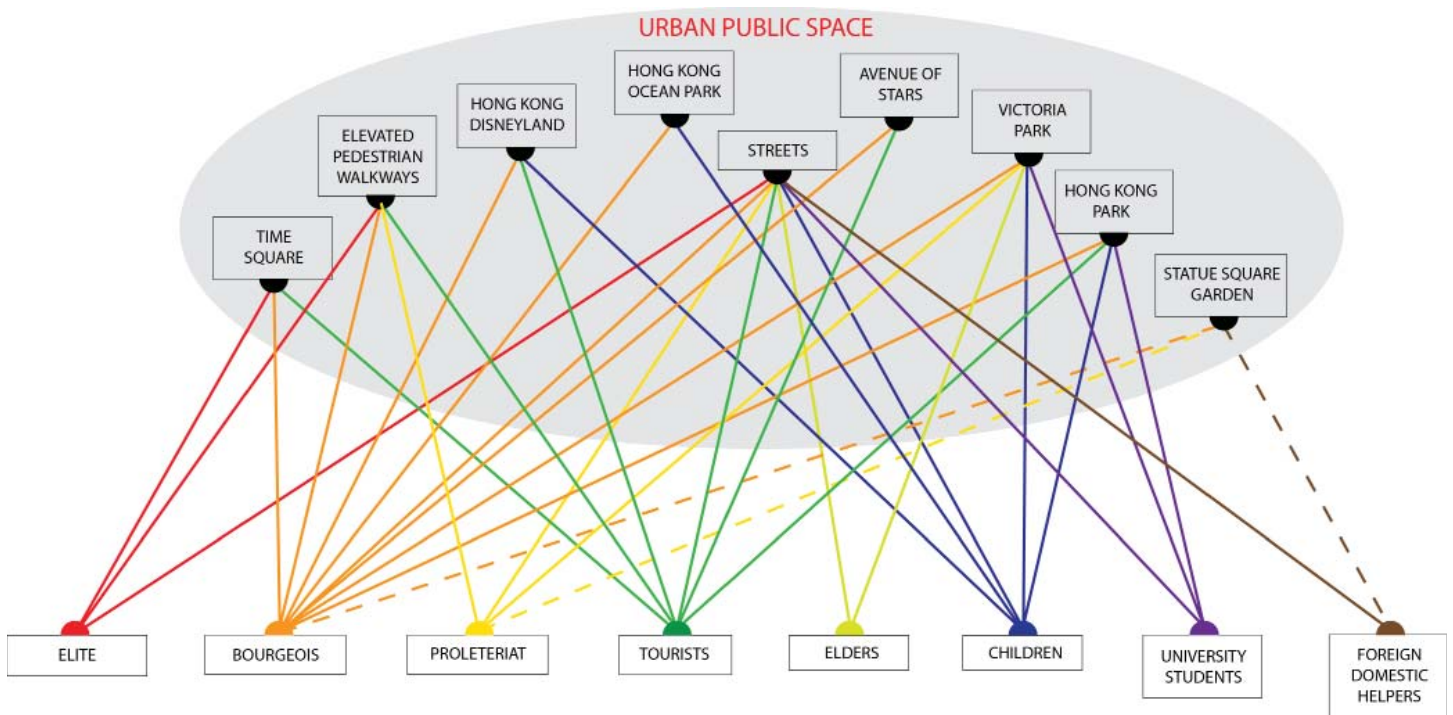


Fig. 7.45  
Different public spaces in Hong Kong and their targeted different user groups.

## TIME SQUARE 時代廣場 HONG KONG, CHINA



Fig. 7.46  
Location of Time Square in Hong Kong

### **BACKGROUND.**

Due to the lack of public spaces in Hong Kong, the Hong Kong government decided to follow New York's model and proposed Public Open Space in Private Development (POSPD) policy to the developers.<sup>20</sup> The idea of the Public Open Space in Private Development is to promote more public spaces for the citizens but owned and maintained privately by the developers.<sup>20</sup> The open space in private development for public use is an efficient way to increase the space that the public can use freely and to linger around.<sup>20</sup> In return, the developers get extra building gross area that allows them to build more floors in their towers.<sup>20</sup>

The policy was proposed to enhance and increase the number of open spaces for public enjoyment. Time Square is an example of a privately owned public space.<sup>10</sup> Time Square designated a piazza as a public space on the ground floor at the entrance of the mall in exchange for an increase in the number of office floors in the tower that sits above the mall.<sup>10</sup> It is one of the very few POSPD that actually offers an open space that supposedly allows the public to rest and act freely. There are only 8.8% of open spaces in the total amount of POSPD in Hong Kong.<sup>12</sup> Most of the private developments only offer linkages from buildings to buildings, such as, pedestrian walkways and footbridges.<sup>12</sup>

There was a controversy in regards to the piazza of Time Square when part of the public space was rented to Starbucks between July 2003 to March 2005.<sup>16</sup> The owners quickly apologized and fixed the situation when the question was raised, claiming that it was unintentional.<sup>16</sup> However, another huge controversy was raised in 2008 when complaints were publicized indicating that people were not allowed to use the piazza unless they were following specific rules that are displayed around the square.<sup>16</sup> Security guards would stop people from lingering in the space.<sup>16</sup> The lack of seating and landscaping in piazza did not provide a leisure environment for the public to enjoy the open space. After these issues, it led the Building Department to periodically and properly inspect the former and future POSPD in response to the public's discontent.<sup>16</sup>

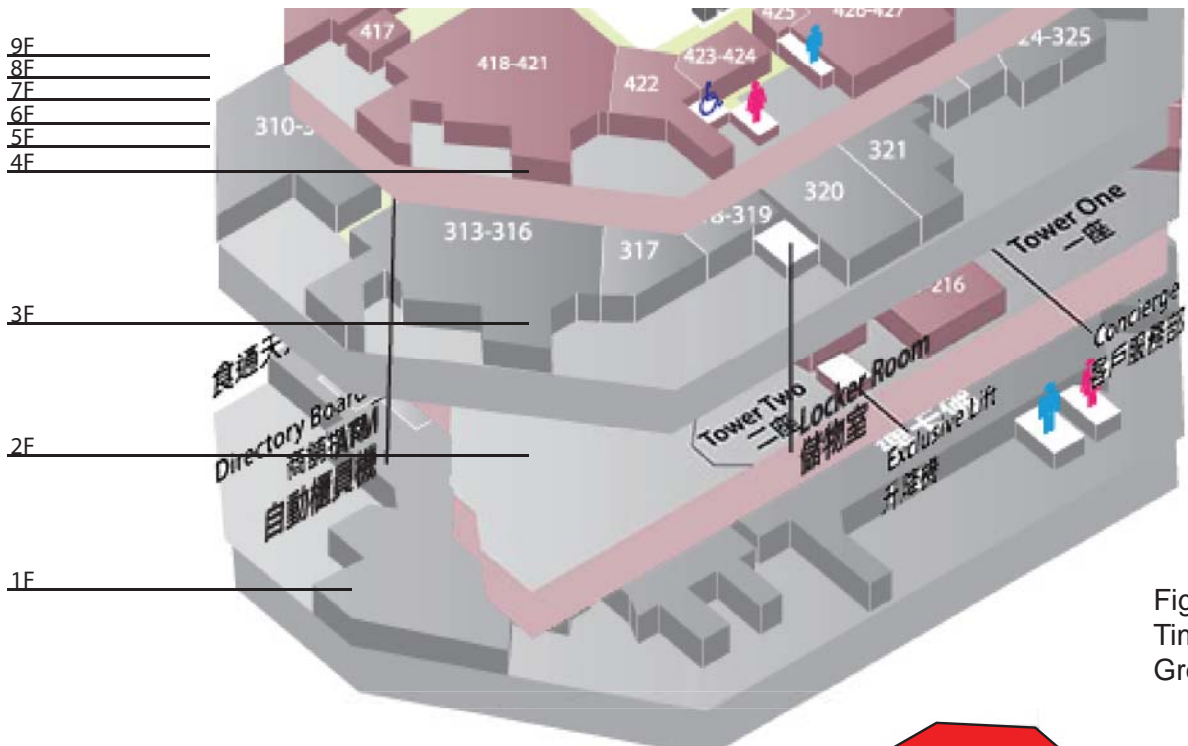


Fig. 7.47  
Time Square  
Ground Floor Plan

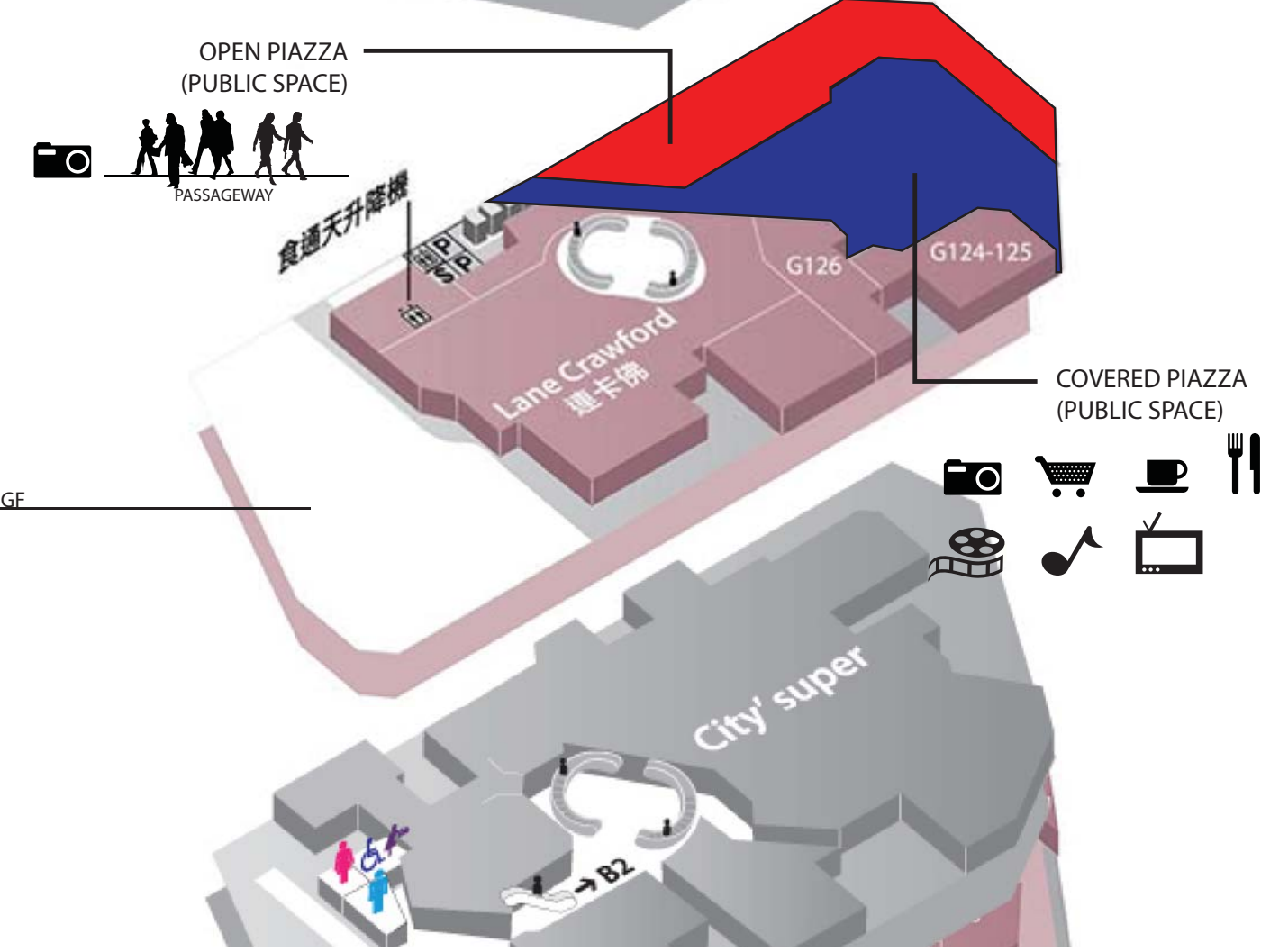


Fig. 7.48  
Interior of Time Square.



## **CONTEXT.**

Time Square is located in the heart of Causeway Bay in Hong Kong. It is the biggest and luxurious shopping mall in Hong Kong. The shopping mall consists of mid-priced to luxurious brands and restaurants. The broad variety of brands attracts not only locals but many tourists. It is a shopping mall and a tourist attraction. From time to time, the plaza houses different art exhibitions, cultural events, products launches, charity events and movies promotion. The big open plaza at the front of the building is frequently used for holiday celebrations, such as the New Years countdown. These events are usually broadcast by local media and foreign media.

The site is owned by Wharf Properties Limited, part of The Wharf Limited group.<sup>23</sup> It was previously used as a tram depot of the Hong Kong Tramways, which was bought by Wharf in 1974.<sup>23</sup> At the time, the site was mainly occupied with residents.<sup>23</sup> The tram depot was relocated to Sai Wan Ho and Sai Ying Pun in July 1986 with the agreement that the money the company saved would keep the fares down.<sup>23</sup> With the limitation of building more residential in the area, Wharf proposed a 1,600,000 square foot office and retail space.<sup>23</sup>

The complex was completed in April 1994.<sup>24</sup> It became the prime location of Causeway Bay with high land value.<sup>24</sup> The office was built on top of a 9 storey tall retail space.<sup>16</sup> It became the first 'vertical' mall in Hong Kong and differed drastically from the flat horizontal mall found on the West.<sup>16</sup>

## **ACTIVITY.**

The verticality of the mall is one of the reasons why a visitor would be awestruck as they first step foot into the mall. When in the space, the visitor is constantly in contact

Fig. 7.49  
Lomography exhibition in Time Square  
open plaza.

Fig 7.50  
Lego exhibition within the circulation of  
Time square.



with “consumerism”. From when they first get off the subway to the path they walk on until they get to the mall, their surroundings are plastered with all kinds of media such as advertisements, broadcast, and multimedia.

The mega shopping mall can be very easily accessed by buses and subways, making it very convenient for the residents and visitors. There are direct escalators that brings a visitor right into the mall without taking any extra steps. The intention of the different activities and exhibitions in the plaza is to promote local culture and art, which is very suitable for all age groups from children to elders.

It is hard for one to be at peace mentally due to the continuous influence of the different media that is appealing to their five senses. The bright red sale signs, the colour window displays to the trendy clothing and shoes that each store offers that makes it for the visitor unable to take their eyes off the merchandise. It seems that after entering the space, consuming behaviours are automatically turned on in each individual and their minds are focused on the different ways to consume, consume and consume.

### **CONCLUSION.**

The owners of the complex are very smart in terms of the types of exhibitions it displays effecting how one behaves in the public space. These tactics have strong psychological as well as ideological influence on each individual who visits. The whole mall is plastered with publicity that is created by the owners. It displays a culture of the modern public sphere that is manipulated by the false publicity of public opinion through advertisements, media, and press within the space. Proven by the controversy, these open squares provided by the private enterprises seem to be open to all people but underneath the “publicness” are the restrictions and limitations to whom and how individuals were allow using the space.

# FA YUEN STREET 行人專用區 HONG KONG, CHINA



Fig. 7.51  
Location of Fa yuen street in Hong Kong.

## **BACKGROUND.**

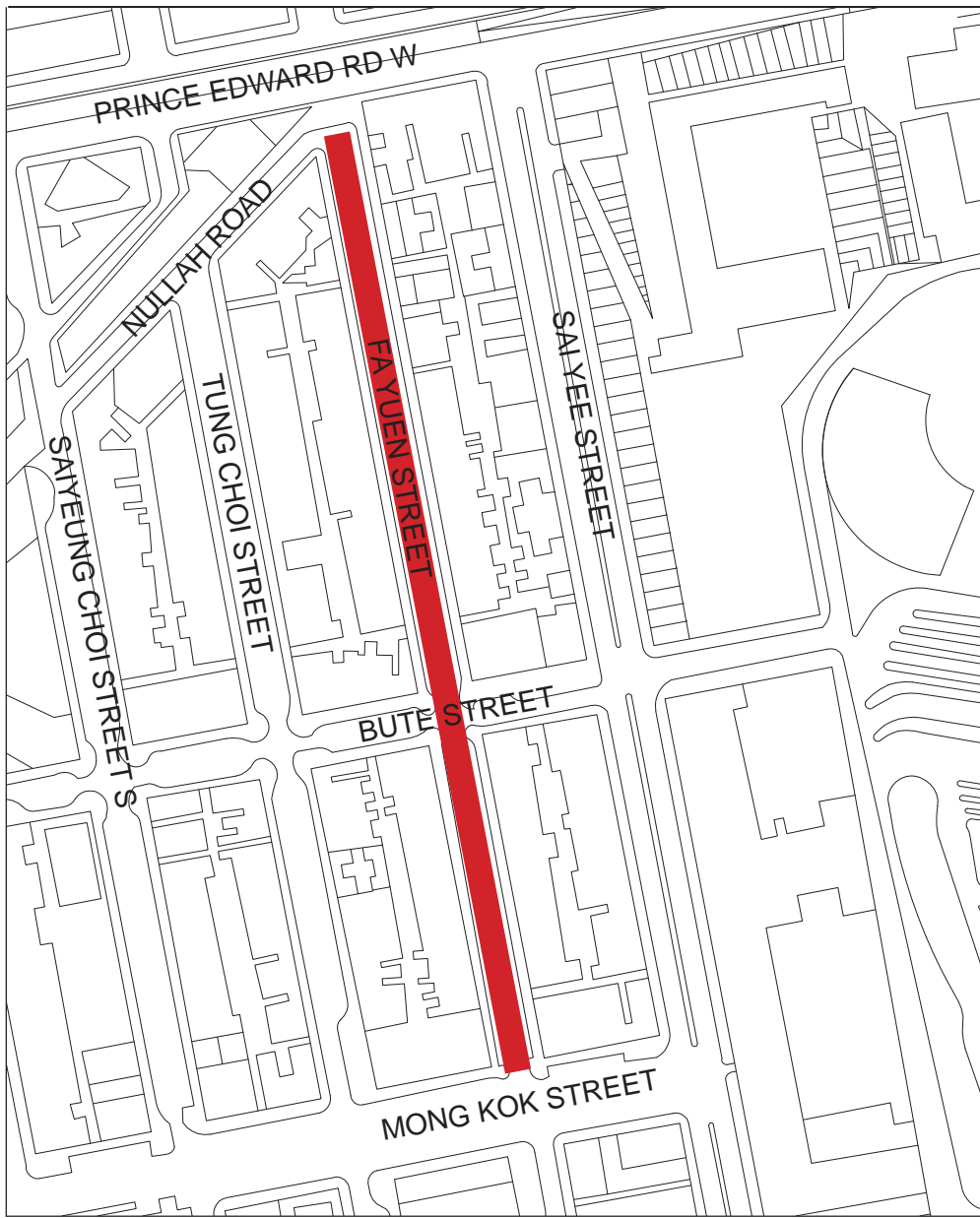
Hong Kong is a city full of movement. The transportation system is very well developed to accommodate the fast-paced and efficient lifestyle of the people. Hong Kong citizens, unlike people from the West, mostly rely on the public transportations, such as, buses, metro, ferries, and minibuses, to get to and from their desired destinations. Due to that reason, the streets of Hong Kong are usually packed with huge crowds of people whose paths continually intertwined and mingle with each other. However, these heavy pedestrian traffic always tend to clash with the vehicular traffic, which causes a lot of accidents. This issue eventually caught the attention of Hong Kong's transportation department which led to changes in policy in 2000.

In 2000, the transportation department made a few proposals, to improve the situations and environments for the pedestrians.<sup>29</sup> As a result, the department came up with the idea of changing some of the lighter traffic roads into full time and part time pedestrian streets.<sup>29</sup> The change of the usage of these roads will provide the following benefits<sup>29</sup>:

1. To improve pedestrian safety and mobility
2. To promote walking as a transport mode
3. To discourage access for non-essential vehicles
4. To reduce air pollution
5. To improve overall pedestrian environment

Fa Yuen Street was one of the streets in consideration especially after the canopies catching on fire that spread to the nearby building which killed nine people.<sup>2</sup> Improvements to designated areas and materials of the stalls were made to prevent the tragedy from occurring again.<sup>2</sup> Fire safety measures were also taken into considerations for precaution.<sup>2</sup>



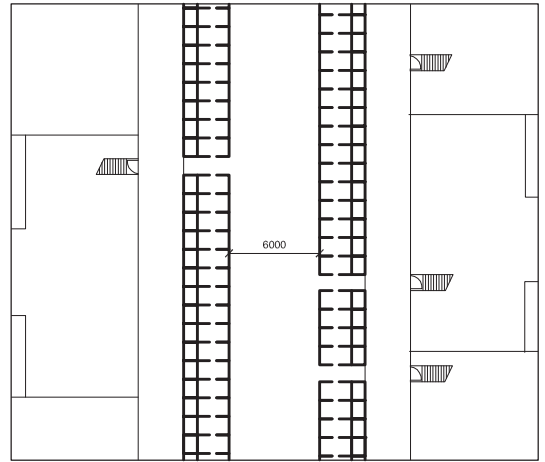


SITE PLAN 1:1250

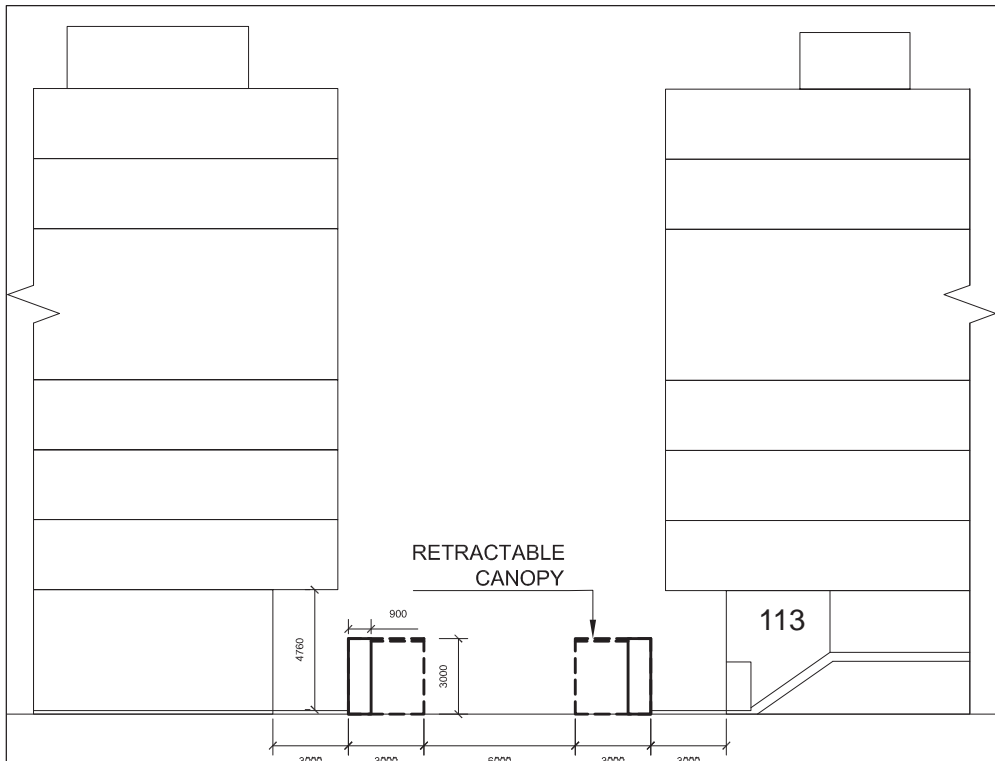
Fig. 7.52  
Site plan, plans and sections of Fa Yuen street.



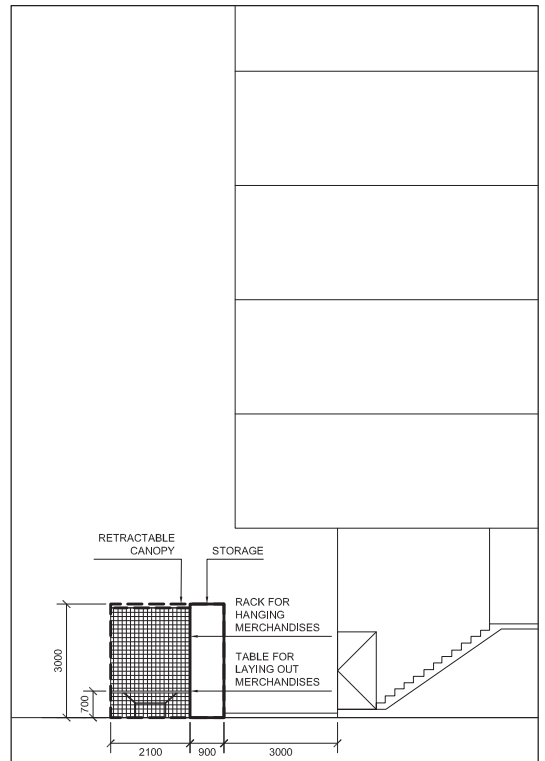
Fig 7.53  
Location of all full time and part time pedestrian streets in Hong Kong



PLAN 1:500



STREET SECTION 1:300



STALL DETAIL SECTION 1:200

Fig. 7.54  
Hawker stalls along the pedestrian streets in Mongkok.



Fig 7.55  
Cultural foods sold on the streets in Mongkok.



Fig 7.56  
Dai Pai Dongs in full time pedestrian

**CONTEXT.**

Street hawking has a long history in Hong Kong. It started since the end of World War II.<sup>11</sup> It created opportunities for the grassroots and veterans to support themselves.<sup>11</sup> The goods that are sold are relatively cheap and affordable for the people.<sup>11</sup> It eventually became a culture of Hong Kong, but nowadays that unique culture is disappearing. There are many complaints and problems that arises from the hawkers, mostly related to environmental hygiene.<sup>11</sup> These fixed pitched stalls were usually located at narrow streets which creates obstruction and inconvenience to the nearby residents.<sup>11</sup> The complaints and problems led the government to change the policies and added restrictions of the hawker licenses making it more difficult for the hawkers to continue their business.<sup>11</sup>


**ACTIVITY.**

Each of the pedestrian streets, which do not differ between full time and part time, have their own uniqueness. In order to attract people to these streets to maximize the usage of these pedestrian streets, the placements of these streets are based on the characteristics of the stationary vendor stalls, shops and restaurants that are located in the area. The streets are unique in the sense that they usually sell one type of product, entertainment, or service. Some of the famous ones include, Sneaker Street, Sai Yeung Choi Street, Fa Yuen Street, Temple Street and etc. On these streets, the visitors are surrounded by shops, small snack shops and restaurants. The visitors are totally immersed into the capitalist culture and consumerism.




### TYPES I - FULL TIME PEDESTRIAN STREETS

Full-time pedestrian streets will not allow any vehicles to pass. Pedestrian have first priority and rights to use the streets at any time. Only emergency vehicles and service trucks are allowed during specific times.

Ex. Jardine's Crescent - Causeway Bay **MON -SUN**  (implemented since October 2000)

### TYPES II - PART TIME PEDESTRIAN STREETS

Part time pedestrian streets requires the vehicles and pedestrians to share the usage of the streets at different times. The priority is still stressed on the pedestrians. The vehicles are also restricted to park along these streets. There are no parking spots on the streets.

Ex. Sai Yeung Choi Street - Mong Kok **MON -SAT** 

### TYPES III - TRAFFIC CALMING STREETS

Vehicles are allowed on these streets, but there are speed bumps, kerb build-outs, sharpened corners, road narrowings, gateways, etc. Sidewalks and pedestrian walkways are widen to accomodate and to improve the environment for the anticipated crowds. On street parking and taxi and minibus stands are limited to reserve moe space for the pedestrians.

Ex. Haiphong Road - Tsim Sha Tsui

### SAI YEUNG CHOI STREET, MONG KOK

BEFORE



AFTER



Fig. 7.57

Mongkok streets after implementing the policy of full time and park time pedestrian streets.

### CONCLUSION.

The characteristics of these streets attract a lot of locals from the working class and tourists. Depending on of the location of the streets, the products that are sold range from relatively cheap on the Kowloon side, which the prices could be bargained, to mid-range products on Hong Kong Island. Streets as a public space allow more interaction and the hawker cart environments can help people generate more conversations with each other. The public sphere created on the streets is very different from the ones in the urban squares and parks. Conversations and activities can be very spontaneous. The streets are usually where the interactions of different social classes would happen in Hong Kong.



Fig. 7.58  
Location of Statue Square Garden in Hong Kong.

## **BACKGROUND.**

Statue Square is located in the financial core of Hong Kong Central. The square's history has a great connection with the British, because there used to be a statue of Queen Elizabeth, as the Chinese name is named after the statue that was once placed there.<sup>15</sup> The other buildings around the square were originally named after the royalties in Britain, such as, the Prince's Buildings, King's Building, and Queen's Building.<sup>15</sup> They were eventually renamed when the buildings adopted another use.<sup>15</sup> There were multiple statues that situated in the square, but as of now, there is only Sir Thomas Jackson and also a statue of Greek Goddess of Justice and Law, Themis, standing in front of the Legislative Council Building facing into the square.<sup>17</sup>

## **CONTEXT.**

Surrounding the square are several symbolic buildings that represents the history of Hong Kong's transformation. In the square on the north-east side, there is a cenotaph that was erected to commemorate the ones who died in World War I and II, especially those who died during the Japanese invasion.<sup>13</sup> The design of the monument was a replica to the cenotaph in Whitehall, London.<sup>13</sup>

The Legislative Council Building went through several transformations to reach its current identity. It was designed by a British architect that had a strong reputation in London.<sup>17</sup> The architecture styles are designed suitable to the former uses of the building, as the Supreme Court.<sup>17</sup> It has the granite and ionic columns surrounding the building that measure two storeys high.<sup>17</sup> It was finished with a statue of the Greek Goddess of Justice and Law, Themis, overlooking into the square.<sup>17</sup> The facade of the building has become one of the monuments of Hong Kong.<sup>17</sup> It has become one of the sightseeing places that attracts many tourists, especially when it is lit up at night.

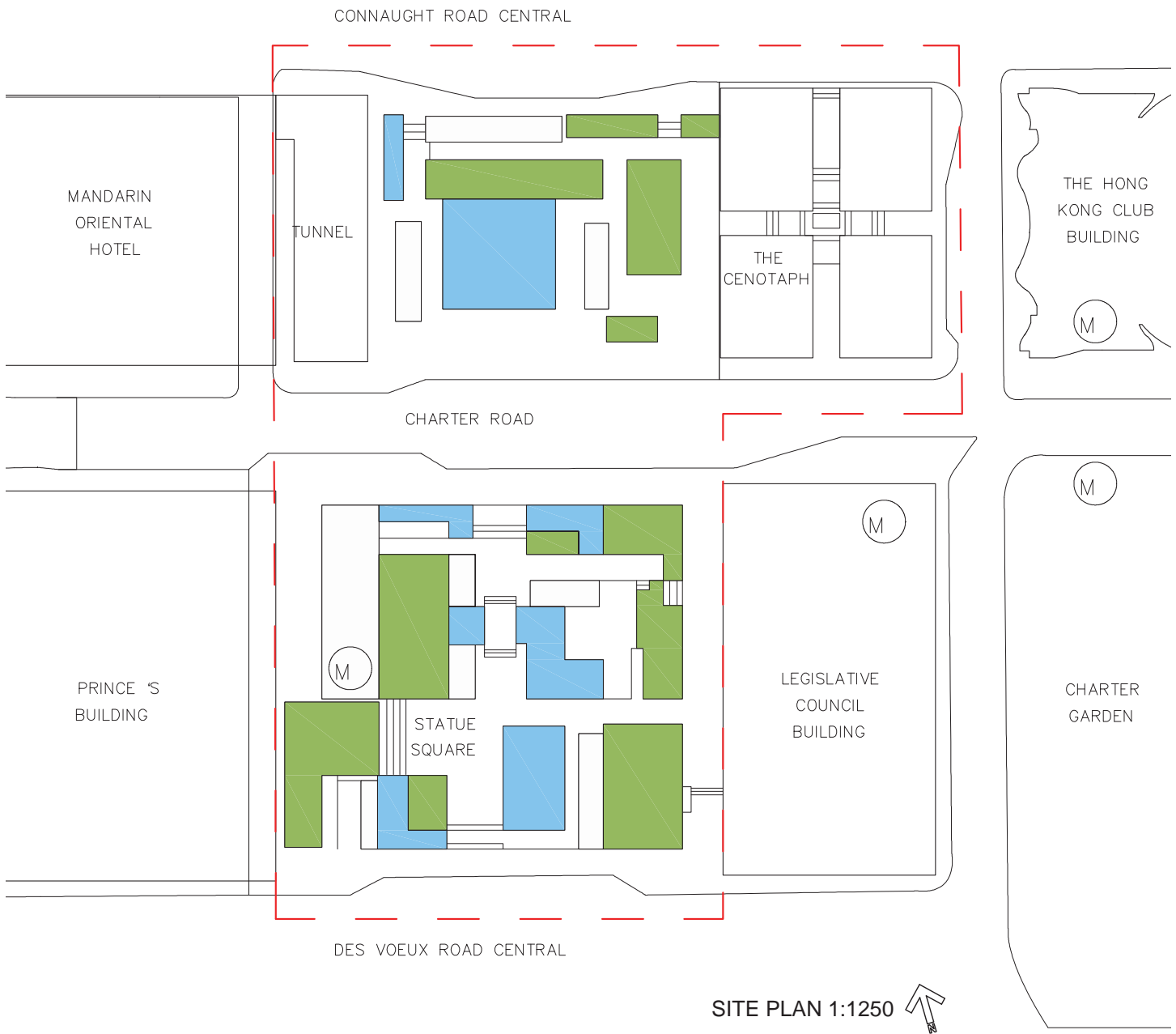


Fig. 7.59  
Plan of Statue Square Garden.

SAT-  
SUN



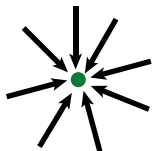
FILIPINA  
DOMESTIC WORKERS



A.M.



A.M.



MEETING  
POINT + GATHERING  
PLACE



Filipina domestic workers love to congregate around the square during the days off. By performing their daily acts and loitering around with each other in the space, they are able to transform the environment of the square into a different atmosphere from its weekdays activities.



MON-  
FRI

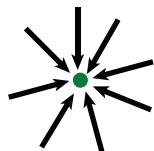
GOVERNMENT  
WORKERS &  
BUSINESS MAN



P.M.



P.M.



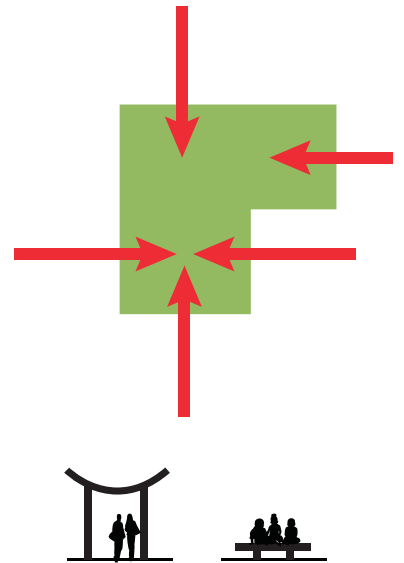
MEETING  
POINT



PASSAGEWAY

During the weekdays, the users of the space are usually business man and workers from the buildings that surround the square. They occupy the space for short periods of time during rush and lunch hours using it as a passage way and resting place to enjoy lunch.

FOCUS & AMENITIES:



## SHARED USES



ART EXHIBITION



Other than the two user groups, there would be tourists who would visit the square for the art statues and exhibitions shown there.

Fig. 7.60  
Weekday and weekend users  
of Statue Square Garden.

There are many buildings that attract one's attention when on site.<sup>15</sup> Such as, the Harbour on the north, the Legislative Council Building on the East, the Cenotaph, mixed-use buildings and hotels on the West.<sup>15</sup> All the buildings have their entrances opened to the square, therefore, diverting the people's attention to the middle.<sup>15</sup> The roads north and south of the square were designed with limited crosswalks, so that there is a slight isolation of the square in relation to the Hong Kong Harbour to the north.<sup>15</sup>

### **ACTIVITY.**

Unlike the public space provided by private enterprise, the square was designed with seatings and shading so that the users are able to linger and enjoy the space.

The Filipino domestic workers prove that the public space doesn't have to be dominant and used by the informal rules of the middle class. They are able to reclaim a significant public space in Hong Kong by how they act, use, and occupy the space. They became an evidence of the democratic society that Hong Kong claims to be.

### **CONCLUSION.**

The square is surrounded by bus stops on its north and south side. The subway line also was designed so that it can exit directly into the square. Due to the limited crosswalk at grade level, there is a tunnel located in the square that allows people to walk over to the other side of Connaught Road Central.

With the statue of Themis, overlooking into the square, it seems to leave an impression of the emphasis of equality to the users in the space. Alternating ownership of the space between the two main user groups, the uses of the square are reflecting a way of thinking of the users.

Through the continue negotiation between user groups in public space, new ideas and conflicts can strengthen the ideology that the middle class strongly believes. These interactions of the people are constantly defining what kind of society exists in Hong Kong.

*"The transformation of society presupposes a collective ownership and management of space founded on a the permanent participation of the 'interested parties' with their multiple, varied and even contradictory interests." - Lefebvre*



Fig. 7.61  
Location of Victoria Park in Hong Kong.

## **BACKGROUND.**

Victoria Park is located in Causeway Bay on the Hong Kong Island. The site was formerly used as a Typhoon shelter for yachts and fishing boats. In 1950s, the park replaced the shelter.<sup>25</sup> It is known for being the largest park that exists in Hong Kong. The park provides the users with a broad range of activities and facilities, such as, sport fields, swimming pool, mini zoo, running track, pen space for leisure activities, and playgrounds for children. The park offers a variety of activities for people of all ages, therefore, attracting lots of people into the park everyday. Some of the sport related facilities are free for all the users and is provided to encourage a healthier lifestyle of the people. However, there are also some privately organized spontaneous activities, like Tai Chi, that gathers groups of people with similar interest to mingle by using a part of the open space. It is also a very popular location to hold political related events organized by the people.

## **CONTEXT.**

Victoria Park can be very easily accessed by subway and many buses, hence, making it easier for people to use the space to its potential. Its location is also walking distance to the Central Government Office, which is one of the reasons why it is usually the starting point of many protests and demonstrations, such as the July 1<sup>st</sup> marches and Anti-National Education protests.

## **ACTIVITY.**

The park consists of 19 hectares of open space, which makes it very optimal for holding large scale outdoor political and charity events, such as the commemoration of the 1989 Tiananmen Square Incident.<sup>13</sup> There are multiple sport facilities that allow for people to stay active and promotes a healthy lifestyle.<sup>13</sup> The large tennis courts are ade-



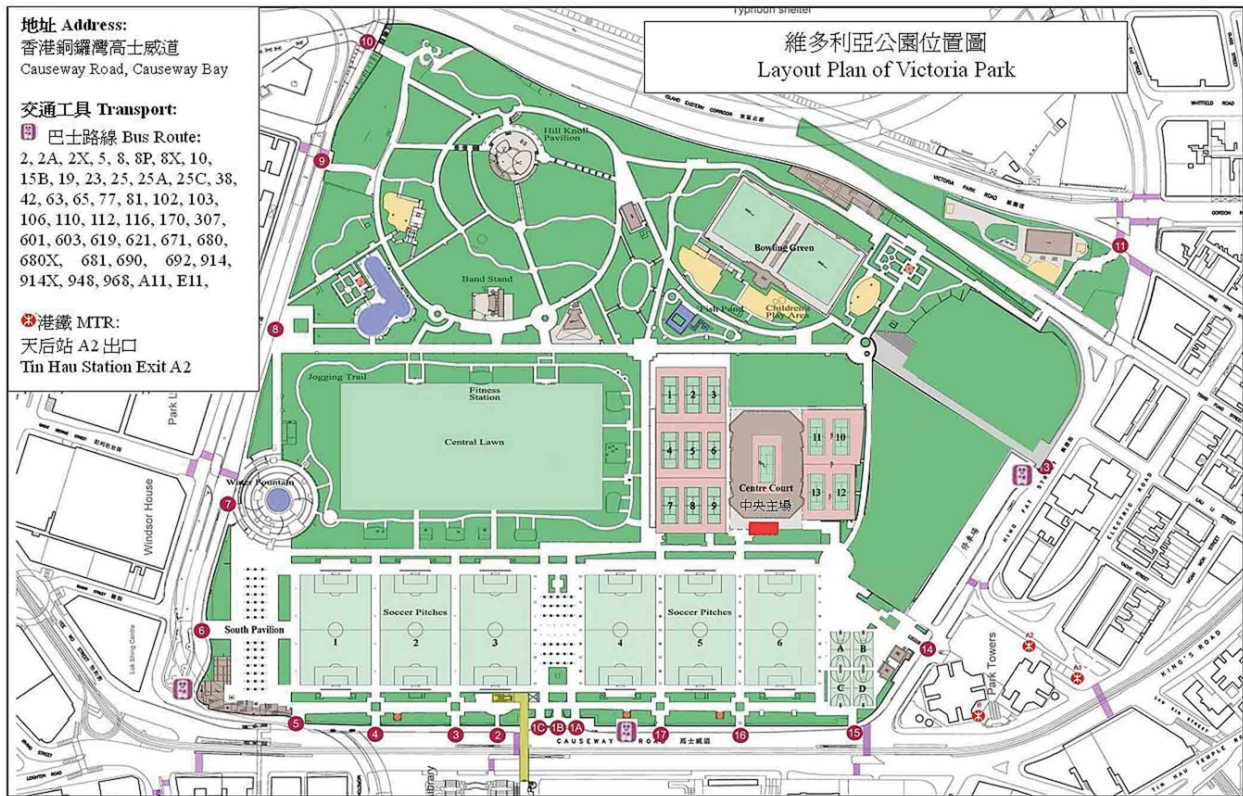


Fig. 7.62  
Layout of Victoria Park.

Fig 7.63  
Activities within Victoria Park.



quately equipped with seating for 3607 enclosing the central court that makes it possible for the park to host international tennis competitions, such as, Hong Kong Open and Hong Kong Tennis Classics.<sup>13</sup>

The park is constantly under a series of transformations adapting to different users' needs. With so many facilities available within the park, the groups can simultaneously use the space within the park without clashing with each other with respect to each other's existence. The significant groups that use the space periodically are the city forum and Indonesian domestic helpers.

Since the early 2000s, the numbers of Indonesian Domestic Helpers gradually increased over the years to surpass the Filipinas in Hong Kong.<sup>27</sup> Similar to the Filipinas Domestic Helpers that congregate in Statue Square Garden in Central on Sundays, the Indonesian Domestic Helpers gather in the western part of Victoria Park and leisurely enjoy their one day off in the week. The services that are offered in the park allow them to linger and perform many everyday activities, such as, eating, laying around, hairdressing, etc, without feeling unwelcomed and having asked to leave the park. This phenomenon has attracted tourists around the world to see.



Festivals and markets are periodically held in the large open space and attract large crowds to visit the park.<sup>22</sup> These events provide a traditional celebration of Chinese holidays to the locals and at the same time displaying the Chinese cultures and traditions to the foreigners that visit.<sup>22</sup> The market stalls are usually owned by small stores owners, students, and vendors, the atmosphere is full of loud cheers and strong creative advertisements that represents another side of Hong Kong, the side of the working class. It resembles a similar atmosphere that is visible on the famous cultural pedestrian streets. The experience is enhanced by the five senses because once you enter the markets, you see the colourful signs and variety of products, you hear the voices of the vendors trying to attract your attention, you smell and taste the snacks sold by street vendors and you are walking into a sea of people bumping shoulders with each other.

Victoria Park is government maintained, therefore, it is less commercialized than the privately owned public spaces in Hong Kong.<sup>22</sup> The political involvement in Hong Kong is considered to be more visual and verbal when compared to China, due to the differences in the laws and freedom of speech. In Hong Kong, the freedom of speech and basic laws allow the people to organize protests and demonstrations to state their unfair treatment in order receive a just conclusion. The citizens of Hong Kong often display their emotions and thoughts of the issues by using media, protests, and public discussions. Most of these political activities are usually gathered and begin in Victoria Park.

One of the most significant events that gathered tens of thousands of people every year in Victoria Park is the commemoration of 1989 Tiananmen Square Incident.<sup>22</sup> In 1989, Hong Kong people witnessed the hunger strike and gathered in Victoria Park to showed their support to the Beijing students. The incident ended in tragedy and scarred many of the Chinese people. A vigil would be held every year on June 4th as a remembrance and respect to those who died in Tiananmen Square in 1989. Thousands and thousands of Hong Kong people will gather despite of how good or bad the weather. It is one of the events that can

Fig. 7.64  
Victoria park exhibitions and market.

Fig 7.65  
Indonesian maids congregate in Victoria park, while a protest was going on.

Fig 7.66  
The candlelight vigil in Victoria Park, marking the 20th anniversary of the Tiananmen Square Protests.

Fig 7.67  
Festive flower markets held in Victoria Park.

gather large crowds of Hong Kong people to come together for the same purpose.

City Forum is another event and is well known for occurring in Victoria Park.<sup>22</sup> It is organized and sponsored by the Radio Television Hong Kong (RTHK).<sup>22</sup> It occurs every Sunday in Victoria Park at 12:00 p.m. The city forum openly discuss current affairs of Hong Kong and seeks for the opinions and feedback of the citizens.<sup>22</sup> They also invite guests, such as, politicians, academics, and significant public figures, onto the show and have an open debate by sharing different point of views in society.<sup>22</sup> This is the only live television program aired that still remains uncensored.<sup>22</sup> Aside from the show, there are also a group of pro-Beijing men who gathers outside of the forum space every Sunday to protest loudly and disrupt the forum especially when members of pro-Democracy parties appear on the show.<sup>22</sup> These men are popularly known as “Uncles of Victoria Park” as an iconic figure of Victoria Park.<sup>22</sup> The tension created by these two groups reflect the political culture of Hong Kong society.

The vast open space in the park is very ideal for holding outdoor art exhibition.<sup>19</sup> Under the recommendation of Jackie Chan, Hong Kong was able to host the largest open air art show for the United Buddy Bears.<sup>19</sup> More than 130 Buddy Bears were displayed, representing peace, love, and solidarity.<sup>19</sup>

## **CONCLUSION.**

Victoria Park is an icon of Hong Kong culture. It is one of the public spaces that allow all sorts of usage that the users demands. It ranges from political to social events allowing the citizens to be able to voice their opinions freely. Government’s actions and policies is constantly being contested by different political groups through forums and demonstrations. However, the visitors are only temporary users because people don’t congregate in the park unless there is an event other than domestic helpers.



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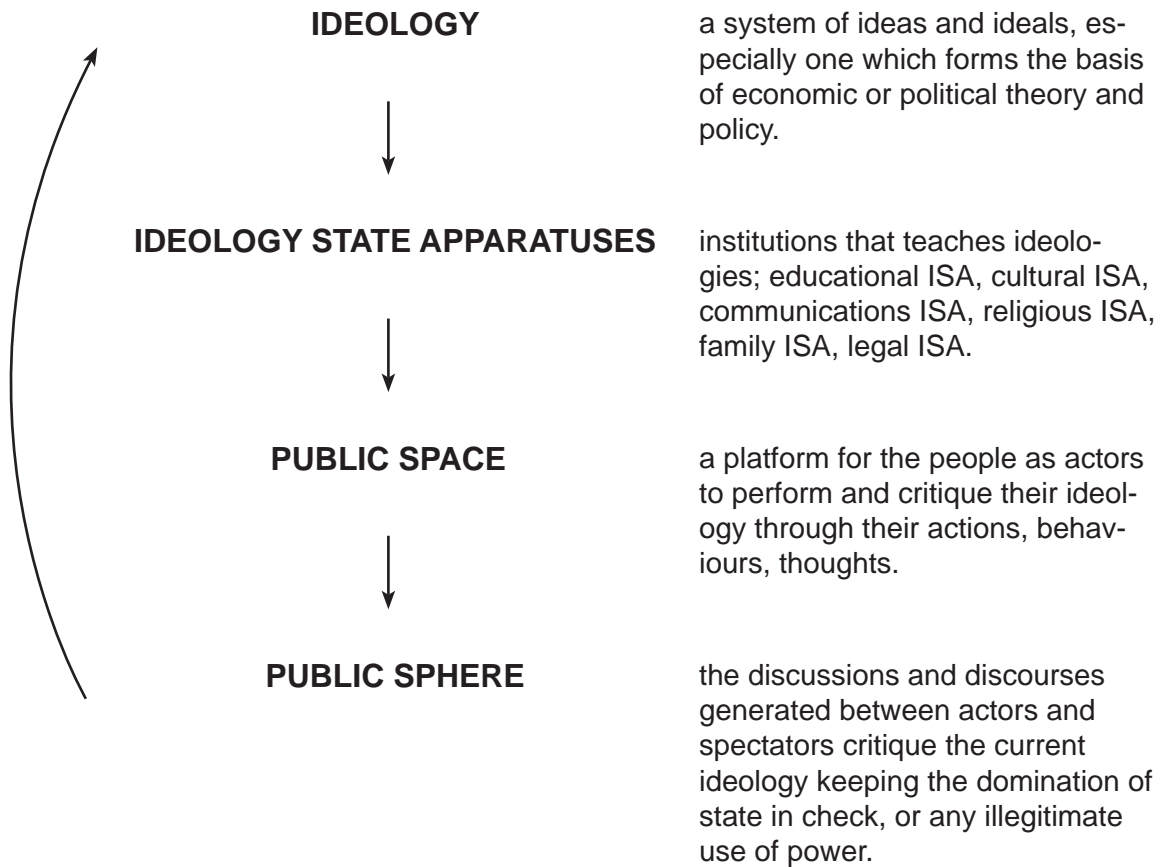


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# RESULT

## Public Spaces in Beijing & Hong Kong



A society operates under the ideology of a dominant social class. The ideas within the ideologies are taught through the ideological state apparatuses. The ideological state apparatuses teach people the basic skills reading, writing and speaking, politically correct behaviours, ways of thinking, and the ways of speaking for them in order to survive in society and in aids of the modes of productions. *“all ideology hails or interpellates concrete individuals as concrete subjects, by the functioning of the category of the subject.”* – Althusser. People are identified as subjects according to their specific roles in society. People acknowledge themselves as these subjects by behaving accordingly. They understand their roles in society, and therefore, become the actors of the ideology. In that case, through the practice of the subjects, the ideology gains a material existence.

“Public” refers to the public authority of the state. It is often used as an opposition to the term “private”, which refers to the civil society. Public spaces are governed by the public authority,

of which refers to the state. In China, the public authority is exerted by the Communist Party of China (CPC). The public spaces produced and created by the CPC are platforms for the subjects as actors to perform their ideology. The laws and restrictions of these public spaces are controlled by the public authority. Therefore, they have the ability to control what types of activities and behaviours are allowed within the space. On the other hand, in Hong Kong, public spaces are created by the following two sectors: state governed & private sector. Public spaces are governed by the private sectors but only under the circumstance of being observed by the public authority. These public spaces are a platform where Ideological State Apparatuses (ISA) take place. The ISAs such as, mass media, press, culture, presented in these public spaces have no interest in the civil society or political matters but only in the ideas of consumerism. The space is constantly under surveillance by the owners of the space that control what kind of activities are allowed in it and prevent any disturbance that might interfere with the ideology the space. The lack of inspection by the public authority in the privately owned public spaces has ignited controversy over the usage in these spaces for the public. In contrast, the state-governed public spaces operated on a different system. The space became a platform where the equal rights of the individuals are respected and negotiated. The subjects of society are allowed to exercise their rights through sharing and using the space for their own needs. A political public sphere is also realized in some of the state-governed public spaces and through exchanging opinions and discussions on political related matters. These two types of public spaces represent the ideology of Hong Kong that strives for providing an egalitarian society within the scope of free markets.

## **IDEOLOGY.**

The society in China is operated under the ideology of the Chinese Communist Party. Since Mao, the CCP's ideology has been modified versions with the combination of theories taken from Marxism-Leninism applied to the practices of the Chinese ways. The ideology of Socialism with Chinese characteristics stresses on the "Three Representations", "The Four Cardinals Principles", Harmonious Socialist Society, and Chinese Dream.

The ideology is based on "The Four Cardinals Principles" <sup>5</sup>,

1. the principle of upholding the socialist path
2. the principle of upholding the people's democratic dictatorship
3. the principle of upholding the leadership of the Communist Party of China (CPC), and
4. the principle of upholding Mao Tse-Tung thought and Marxism-Leninism

"The Three Representations" <sup>1</sup>,

"Three People:" the party must "exercise its power for the people, have passion for the people, and seek benefits of the people."

## A Harmonious Socialist Society<sup>2</sup>,

Since the cultural revolution, the importance of harmony and social order has always been the main concern for the CCP to stay in power.<sup>2</sup> The housing and work were set up as units to promote the idea of the collective.<sup>2</sup> Nowadays, even though the housing and work complexes were privatized, the ideology are taught to the younger generations through the Ideological State Apparatuses, such as, schools, media, press, literature, arts, and more.<sup>2</sup> This also includes the idea of the government guiding the people to becoming more civilized.<sup>2</sup>

Lastly, “The Chinese Dream”<sup>4</sup>,

“national rejuvenation, improvement of people’s livelihoods, prosperity, construction of a better society and military strengthening”<sup>4</sup>

The four principles together created the norms and values within the current Chinese society. These ideas were taught through educational Ideological State Apparatuses and embedded in the minds of each individual. The ideology controlled the individual’s thoughts, speech, and actions to sustain social stability in society.

In Hong Kong, the society operates on a different ideology. It is an ideology of the dominant class in Hong Kong; the ideology of the capitalists. In the colonial times, the political structure of Hong Kong was stabilized by three main parties: the colonial government, the Pro Communists, and the Republic of China.<sup>3</sup> These three parties created push and pull relationships within the society.<sup>3</sup> After the handover of Hong Kong and its return back to China, the Hong Kong Special Region Administration now operates under the relationships between the Pro Beijing camp, and the Pro Democracy Camp.<sup>3</sup> The ideology in Hong Kong is based on the core values of the word: “freedom”.<sup>3</sup> It stresses on the open society where economic autonomy and freedom of rights, speech and media are cherished.

The citizens of Hong Kong enjoy their right to protest and voice their opinions freely through press, demonstrations, and media. The focus in society is on individual rights and equality. The people only come together as a collective in demonstrations and protests with others that share the common goal and suffers.<sup>3</sup> The government takes the role as the mediator that tries to reach equality among different groups with different interests.<sup>3</sup> Press and media are used as a medium to promote these ideas. The people are buried within the ideology of the middle class and professionals because they were the ones who build up the image of Hong Kong based on their personal efforts to achieve success and fair competition. They accept the rules of society and compete to build their social status and gain a better livelihood.

## **PUBLIC SPACE.**

The public spaces in Beijing revolve around four characteristics: Background and Context, Control, Scale, Activities and Amenities. The four characteristics contribute to the appearance of the public space and determine how it is publicly used.

### **Background and Context.**

The public spaces in Beijing are often derived from the public spaces created during the Imperial times. During that era, public spaces were not open to the common people and were reserved spaces for the elite and individuals who belonged in the higher social classes with power. It was built for pleasure and used as a place for escape and reflection away from the outside world. The elite would use that space to entertain important guests and to discuss matters related to politics and literature. Since there were not any designated public spaces for the common people, public life usually occurred on streets, intersections of streets, slight widening of streets, and at recess areas in front of temples and other institutions.

However, the nature of the public space changed after the Cultural Revolution. Factories and residential complexes were built side by side in aid of boosting the industrial sector. Public spaces were found only within the complexes. The social interactions were only between the workers within the complexes and it was very limited due to the time restrictions and controlled environment within the spaces. Under the western influence, Mao destroyed the walls within the city and replaced them with urban squares.

It was not until the economic reforms era that public spaces for the common people started to arise. Public spaces that were once reserved for only the elite became open to public. Access was granted through purchasing monthly passes. The privatization of residential complexes also led to people getting out of their neighbourhoods and promoted more social interaction among individuals.

From the analysis of the four of the five examples of public spaces in Beijing, the history of the site plays a huge role on how urban spaces were being used by the people. From the purpose of politically related events to cultural related events to commercial related events. Even though the appearance and the atmosphere of each space are very different from one another, they are able to present the Chinese Communist Party's ideology in many ways. All four types of public spaces are often visited by tourists and are portrayed as tourist attractions.

Tiananmen Square was built as a display of the power of the state after the Cultural Revolution and it still remains as a site that holds many political related events that presents the greatness of China to the world. The public square represents itself as a stage where the power of the state is the backdrop and the people who enter the square are the actors.

Houhai was a place that was busy with social interaction. It now has become a cultural tourist attraction by day that transforms into a pub street by night. It has become a place where locals enjoy strolls down the park and tourists learn about the traditional Chinese culture. The architecture is one of the major reasons many tourists are attracted to this area during the day.

Sanlitun District was the location for the first bar community in Beijing. It was a place where artists and hipsters would hang around until the mornings. Since the foreign embassies moved from the core of Beijing to Sanlitun, the district has become more vibrant and has become the area that is most under western influences. It is also one of the reasons that Sanlitun Village was built there instead of elsewhere at the core of Beijing.

Temple of Heaven is one of the many parks that also functions as a museum. The park was built in the Imperial period and consisted of much ancient architecture that depict the story of ancient China. The ancient architecture is a symbol of traditional Chinese culture and beliefs that were once a main part of the Chinese people lives. The environment has not changed since it was opened to public, but the purpose of the spaces has drastically transformed into a tourist attraction and a place where locals can enjoy their activities.

Control.

Control has a huge factor in the atmosphere of the space. When one is under the surveillance of the repressive state apparatuses it makes them unable to act freely due to limitations to the activities and strictness to order. The rules, the police, the guarded or invisible boundary around the site filter the users and the type of behaviour that is permitted.

In Tiananmen Square, since the incident in 1989, the square has become a controlled public space to prevent the same tragedy from happening again. The square has a visible boundary which has limited entry points that are guarded by the police. The police patrolling inside and outside of the square are always alert for any signs of inappropriate activity by the users. The locals do not use this space for their leisure activities.

In Temple of Heaven, there is a clear boundary around the site with few entrances. There is a paid fee in order to enter the park. Even though there is a physical boundary around the park that separates the outside and inside, the activities within the park were not restricted. The sites around the ancient architectures are the most controlled. The guards are seen patrolling around these buildings for preservation purposes to prevent any harm done to the art and architecture by the tourists.

Houhai and Sanlitun District both have very limited control shown by the government. Police are not visible and do not patrol around the site like they do in Tiananmen Square, nor are they present to prevent damage done to historical architecture that represents ancient China. Therefore the atmosphere is more open and more carefree within these two spaces.

## Scale.

It is realized through the case studies that the larger the scale of the public spaces are in Beijing, the more intimidated the users would feel in the space. The individual would feel very small and leads them to get overpowered by the context and the public space. The huge difference in proportion between the space and the individual changes the space from being enjoyed to becoming a display for the message the government wants to show to the users. It was discovered that the local residents enjoy dwelling and lingering in the public spaces that are divided into smaller open areas that allowed them to enjoy different activities.

The scale of the Tiananmen square, its monuments and its surrounding context are enormous compared to the individual. It creates an intimidating environment for those who visit. The tight security control also acts as a boundary that becomes the threshold when the spectator becomes the actor as they enter the square. The vendor carts as the only allowed activity that is able to penetrate through the tight control and helps break down the square into smaller experiences. The scale of the public square within Sanlitun Village was very similar. Instead of being surrounded by monuments, the square is surrounded by commercial retailers. The individual becomes very small in the complex as the commercial retailers tower over the public space. The urban plaza may seem very open but the big openness doesn't suit the needs of how Chinese people traditionally use their public space for group exercises. The space becomes a display of China's modernization only enjoyed by a specific group of users.

The streets and hutongs in the Houhai allowed people to navigate the place in a much smaller scale compared to Tiananmen Square. People are allowed more intimate connections with the space by exploring and discovering through the ancient residences of famous princes and elites. The discovery experience and the interactions between the people were important for the experience of the individual immersing in the Chinese culture. The vendor carts also provide moments of pauses for the visitors to get absorbed in the culture and scenery. The Temple of Heaven operates in the same way, dividing a big site into small components that could be enjoyed by the users in different ways. The scale of the park was sectioned so that the user can experience one space at a time without feeling overwhelmed by the different components of the whole site. The experience of the space becomes the most important aspect on the enjoyment of the space. The spaces are communal and users were allowed to claim any open space by performing their own activities.

## Activities and Amenities.

As more public spaces are available to the people, they are able to perform all sorts of activities within the space, such as, group exercises, group dancing, tai chi, chess playing, and many more. In parks, free outdoor exercising equipment is provided for the public to use. This is to promote healthy living habits of the citizens. The activities are very often performed alone or with a huge group. With these activities, the people shaped and transformed the nature and



Fig. 7.68

Elders exercising with fitness equipments provided by the government. characteristics of these public spaces. They provide opportunities for physical activities and also social interaction with one another.

Exercise has become a repetitive activity that predominantly occupies Chinese public spaces. Since the Cultural Revolution, doing exercise in a big group was a main activity back in schools, where students and teachers would gather together to perform exercises routines and recite communist slogans. The importance of good health continues to be strongly encouraged by the government today. The slogans were replaced with promotions of individual health and civil responsibility. The communities of these groups gathering together to perform exercise shows the importance of communal space and equipment can be shared by everyone freely. This is the image the government wants to illustrate as to how the Chinese lives.

Public spaces that were the most enjoyable for the locals are the ones that provided them space for communal use. Chinese people love to gather in large groups in public spaces. The usages in the public spaces usually revolve around the idea of promoting healthy lifestyle and personal enjoyment. Houhai and Temple of Heaven are able to provide communal spaces that allowed these activities to happen within the space. The open spaces also allow for the locals elders to join together to dance and perform together. These activities become performances to the visitors and create a vibrant environment that entertains everyone. Other than the performances in the open spaces, vendor carts are also able to attract large crowds through the products and services they sell. They promote interactions and cultural exchanges between individuals.



The public spaces that do not allow these activities can be categorized as public spaces used as a display for power of the state or Chinese modernization. The Tiananmen Square and Sanlitun Village are examples of this. In these two public spaces, the locals are not able to gather to perform exercises due to the restrictions and purpose of the public space and how the space promotes the Chinese ideology. Most of the public spaces are designed for specific purposes and for specific users. The activities that happened in each space by the users are all performed to illustrate the Chinese ideology. The categorization of public space can be clearly seen through the mappings of each space and which user groups are targeted.



Fig. 7.69 (left)  
Elders playing cards at the Temple of Heaven early in the morning.

Fig 7.70 (right)  
Elders playing Chinese chess on a sidewalk in a hutong district in Beijing.

## HONG KONG.

In contrast, Hong Kong public spaces operate differently than the public spaces in Beijing. The spaces are focused around their ideology of Liberalism and Consumerism. Due to the limited spaces and high land prices for public space in Hong Kong, the government implemented a policy of “Privately Owned Public Spaces”. The policy was designed to stimulate better cooperation between the private and public. It encouraged social responsibility from the private sectors which play a dominant role in Hong Kong’s society. The private sectors are able to gain more floor area by providing a public space on the ground floor. For that reason, there are two types of public spaces in Hong Kong. One is governed by the Leisure and Cultural Service Department from the government and the other by the private developments. The four public spaces are also analyzed by: Background and Context, Control, Scale, and Activities and Amenities.

## Background and Context.

Hong Kong's public spaces are mainly shaped by the sector who governs them. The government provides open spaces such as, parks, low-income residential parks, urban plazas, sport facilities, and streets. Whereas, the private sector provides the public spaces in forms of elevated pedestrian walkways, plaza outsides of commercial complexes, private residential gardens and parks, elevated gardens, atriums and lobbies of malls or business buildings. Both types of public spaces are usually surrounded by tall buildings due to the high density of the city.

The government maintained public spaces that could be accessed easily and close to the residential areas providing a space for enjoyment for the locals. The government usually provided the green and open spaces that allowed for recreational activities. The Culture Streets in Mong-Kok, Victoria Park, and Statue Garden represent three different forms of government controlled public spaces. They all represent the ideology of Liberalism of Hong Kong in their appearance, the urban context and the amenities each provide. Each space provides the users a platform to exercise their rights through their actions and negotiation in space. Therefore, these spaces are usually politically charged that allow for the different users to voice their opinions.

The most common Privately Owned Public Spaces are usually the elevated pedestrian walkways that link one building to another and urban plazas of malls and private complexes. Therefore, they are usually located near commercial retail stores and private buildings. They are not always easily accessible by the people as some of them are located on the second floor of a private building or there is a visible threshold the user has to go through that cause people to wonder if it is public or private. Other than that, the public spaces are usually the leftover spaces that are not pleasant for public usage. The elevated pedestrian walkways became the corridors that regulate pedestrian traffic and provide a faster route to get from one place to another. Its only purpose is to act as a passageway that do not allow for moments of pause. The urban plazas outside mall, for example, Time Square, are surrounded by commercial related activities that promote the idea of consumerism. The space is open and influenced by the products exhibited within the space and the products or services it is trying to advertise.

## Control.

The public spaces are maintained by the Leisure and Cultural Service Department of the government. Public parks are usually a space where negotiation and discussions happened and where voices can be heard through political related activities. Police are only visible during times of big demonstrations to direct traffic and maintain social order just in case the event turned violent or when illegal activities happened. During cultural events, and especially on the cultural streets, the spaces are under surveillance and inspection due to the safety and hygiene of the space. There are also rules on how to behave within these spaces and the rules are understood as norms that were set by the dominant social class in society to provide a scene for a civilized society. The rules consists of, do not step on the grass, no cycling, no dogs or other pets allowed, and etc. Due

to signage of rules around the public spaces that lists the rules to how the public can interact with the space.

On the other hand, there security is always visible at the POPS. The security is in charge of chasing away the users whose activities do not align with the ideology of consumerism within the public space. Like the urban plaza in Time Square, the public space does not provide public seating and planting. Users of the space would get warned or chased away for sitting on the ground, sitting on the planters or squatting in the space. There is a set of rules and restrictions written that determine what can and cannot be done within the space.

Scale.

The public parks, like Victoria Park, that are governed by the government. These parks covers a large area, however, the park is divided into smaller sections that accommodate different activities for different types of users. Each section is divided by plants, public seating, or buildings. The user is able to experience the space through the different sections taking one space at a time. The cultural streets create a very unique experience set up by the stalls that transform a quiet street into a vibrant environment filled with locals and tourists. The narrowness of the streets created by the crowding of the stalls provided an intimate environment. The individual is exploring and discovering as they walk through every stall and allow them to interact and converse with other people.

According to the statistics, around 70% of the POPS have a size less than 50 square metres. The spaces are mostly left over spaces or circulation spaces. They are unable to provide a public space that is needed in a city which defeated the purpose of the policy of POPS. For POPS that open spaces, it doesn't allow opportunities for group interaction, as they just immerse the users into the consumerism culture by providing a scene heavily influenced with advertisements and commercial related media. It looked as if it is an environment crowded with people, but it does not promote interactions among the individuals using the space. Similar to Time Square, the space is surrounded by tall commercial complexes filled with the impact of consumerism. The vertical-ness of mall and the buildings would make the individual seem very small within the space. Though the urban plaza seemed very open, the space is crowded with exhibition pieces that draw the users into the mall.

Activities and Amenities.

The government maintain public spaces that provide mostly sport facilities for the public. The public spaces are mostly in forms of parks, playgrounds near residential areas, and urban plazas near business buildings. Other than sports activities, the locals also occasionally would get involved in political-related activities in these spaces. Victoria Park is an example of a public space that allowed for many different types of activities to happen at once, such as, city forums, demonstration, commemoration of the Tiananmen Square, cultural markets, and sports many

more. Statue Garden is another type of government maintained public space. It was a space that was shared between two groups of users. The businessmen would use it during the week and the domestic helpers would use it on the weekend. This is a compromise reached between the two groups of users maximizing the usage of the public space. The negotiation also reflected the ideology in Hong Kong that emphasized on the equality of rights between individuals. However, the two groups of user do not cross paths or interact with each other. The character of each public space is determined by the types of activities the users bring to the space. Even though the public space provides amenities for the public, it is only used for recreational purposes. Hence, it only attracts certain types of users to the space, such as, elders, children and domestic helpers, and occasional protestors or users going to events. Most of the working class and middle class population prefer indoor public spaces like malls.

The POPS public space operates very differently. The activities allowed within these spaces are very different from the government maintained public spaces. It can either act as a passageway, where the users do not linger in the space or it is a space filled with commercial related activities. The commercial activities such as, exhibitions of certain products and events sponsored by the private sectors. There were also times where these public spaces were illegally privatized and profit was created from the spaces. These public spaces are only targeting a part of the working class but mainly the middle class who has the ability to spend. The purpose of each space can be clear through mapping the activities and its targeted users.

## **PUBLIC SPHERE.**

The public sphere eventually developed into a political sphere that allowed the public to criticize and discuss the political issues regarding the government's actions to prevent their domination in society. The discussion created in the public spaces in China is very different from the ones that are generated in Hong Kong. The topics and issues differ in terms of the way people live, think, speak, act and react.

In China, the political public sphere that existed in the existing public spaces were tightly controlled by the state. The Chinese Communist Party provided the stage that limits how people would act and speak. The topics that opposed the government's ideology would be censored and restricted. Therefore, the existing public sphere is not where the Chinese can come together to discuss their opinions and thoughts freely through rational debate. Instead, the conversations generated are always related to its context and how it represents the power of the state. The greatness of the Chinese history and modernization is always emphasized. The actors within these spaces are also a crucial factor in terms of how these public spaces are used and what discussions would appear.

In Hong Kong, the two types of public spaces, government owned and POPS, generated two types of public sphere. The former provides an environment for the different opinions from different social class to be heard. The people in Hong Kong only gather as a collective when they

protest for common interests. Like in Victoria Park, it is often the venue for mass demonstration and city forums where public opinions can be contested and discussed. The different users of the public space reflect a certain sector of the society and rights and equality are fought through these conflicts and issues. It created a political public sphere where actions of the government are constantly being questioned for any unjust treatment towards certain group in society to maintain social order. The public space is plastered with media and advertisements that reflect the interests of the private sectors. Through the media, the ideas of consumerism are presented to influence and obscure public opinion. Therefore the public sphere present in the POPS public space generated discussion and conversation related to the culture of consumption.

## **CONCLUSION.**

After Hong Kong's return to China's sovereignty, Hong Kong's streets and public spaces are constantly crowded by the ascending numbers of Mainland tourists arriving at the border everyday. The overcrowding spaces have caused an uprising of conflicts and issues between the Mainland Chinese and Hong Kong Chinese. It has also created an identity issue within Hong Kong. The term "One Country, Two Systems", that represents the China after the Handover and the actual scenes happening in Hong Kong are where the two systems meet face to face. The conflicts and issues are constantly happening in public spaces in relation to the differences in culture, language, and behaviours.

The high numbers of Mainland Tourists arriving in Hong Kong has been a threat to the existing culture in Hong Kong. The culture of Hong Kong has seemed to shift from being influenced by the international styles to transforming to suit the needs of the Mainland tourists. Therefore, I believe that the existing public space has to be able to change to adapt to this transformation. The transformation of the existing public spaces can start to mediate the tensions between the two groups of Chinese that is caused by a huge gap of difference between ideology and culture. The public space would need to have the characteristics of "One Country, Two Systems", which should reflect both cultures, equally providing them a platform and creating a public sphere where the issues and conflicts can be discussed.

A "One Country, Two Systems" public space requires to provide a space that reflects the importance of Chinese culture while not conflicting with the capitalist culture of Hong Kong. A new element needs to be inserted into the current state of public spaces to generate a public sphere that discusses the relationship between the Mainland and Hong Kong. The new element needs to consist of the characteristics public spaces in Beijing emphasized. The characteristics that display the power of state and Chinese culture and history and the focus on the communal aspect and healthy lifestyle of the people.

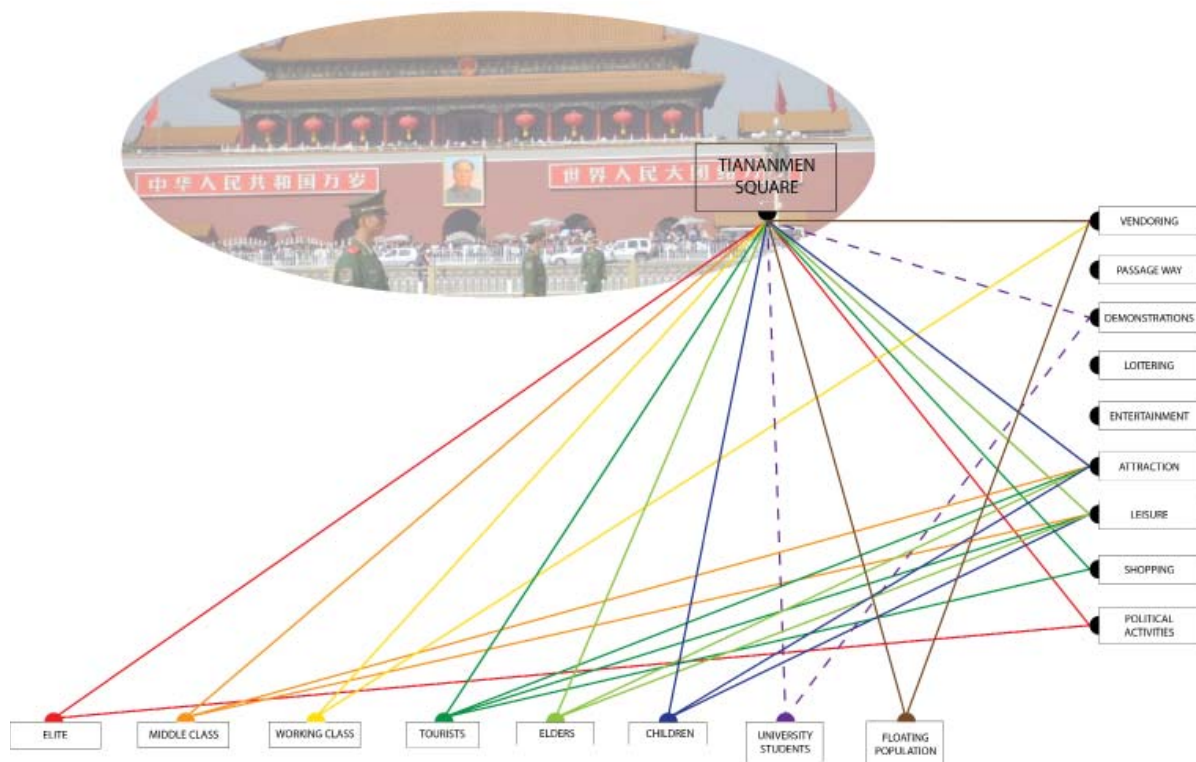


Fig. 7.71  
Tiananmen Square targeted activities and user groups.

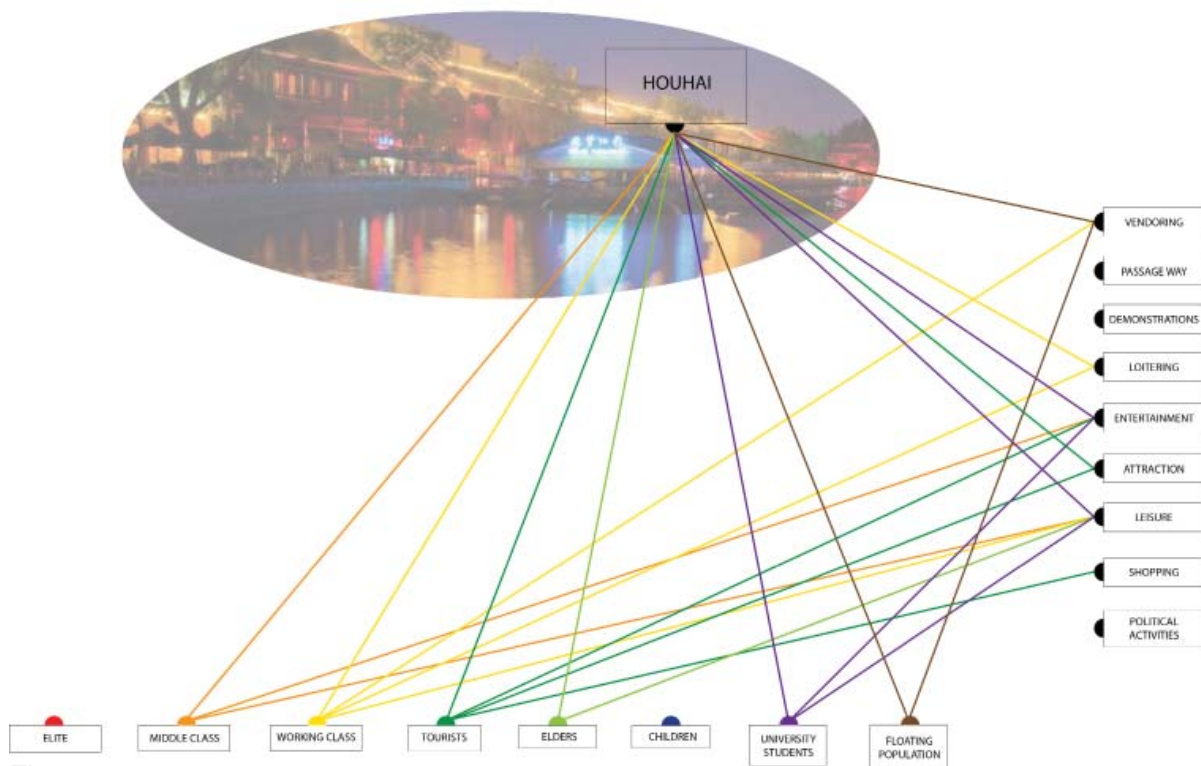


Fig. 7.72  
Houhai targeted activities and user groups.

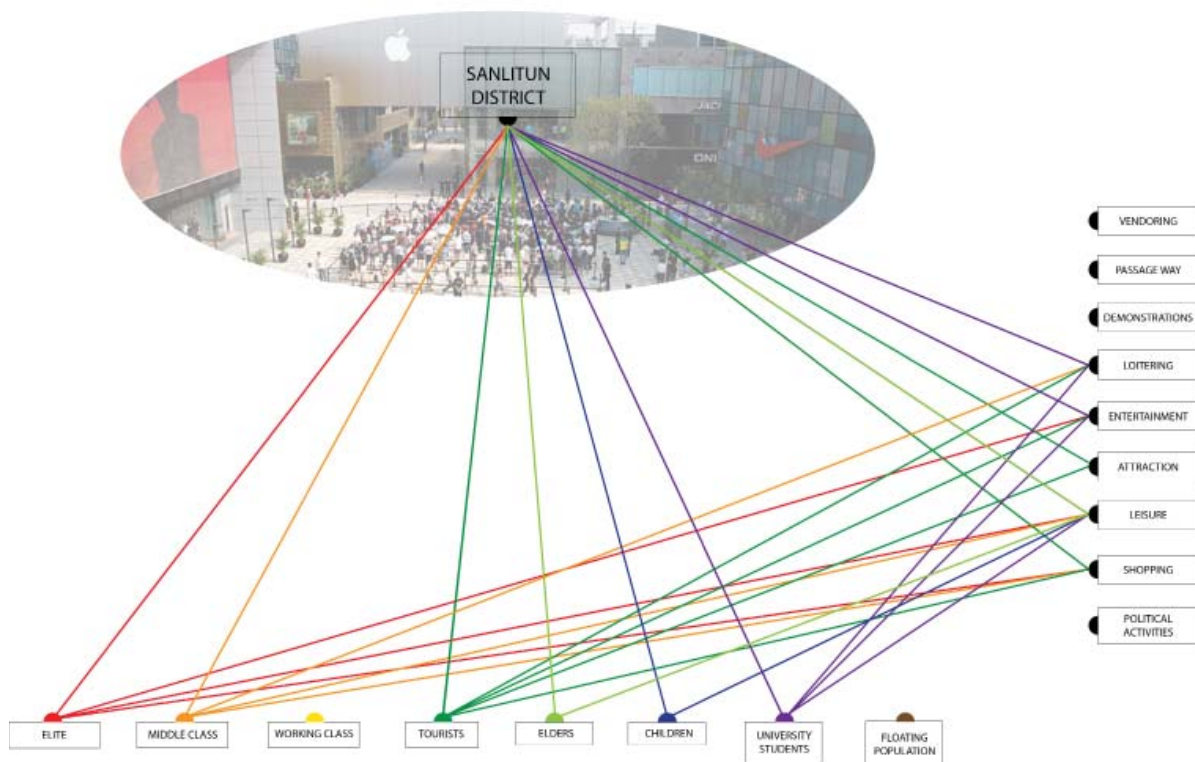


Fig. 7.73  
Sanlitun District targeted activities and user groups.

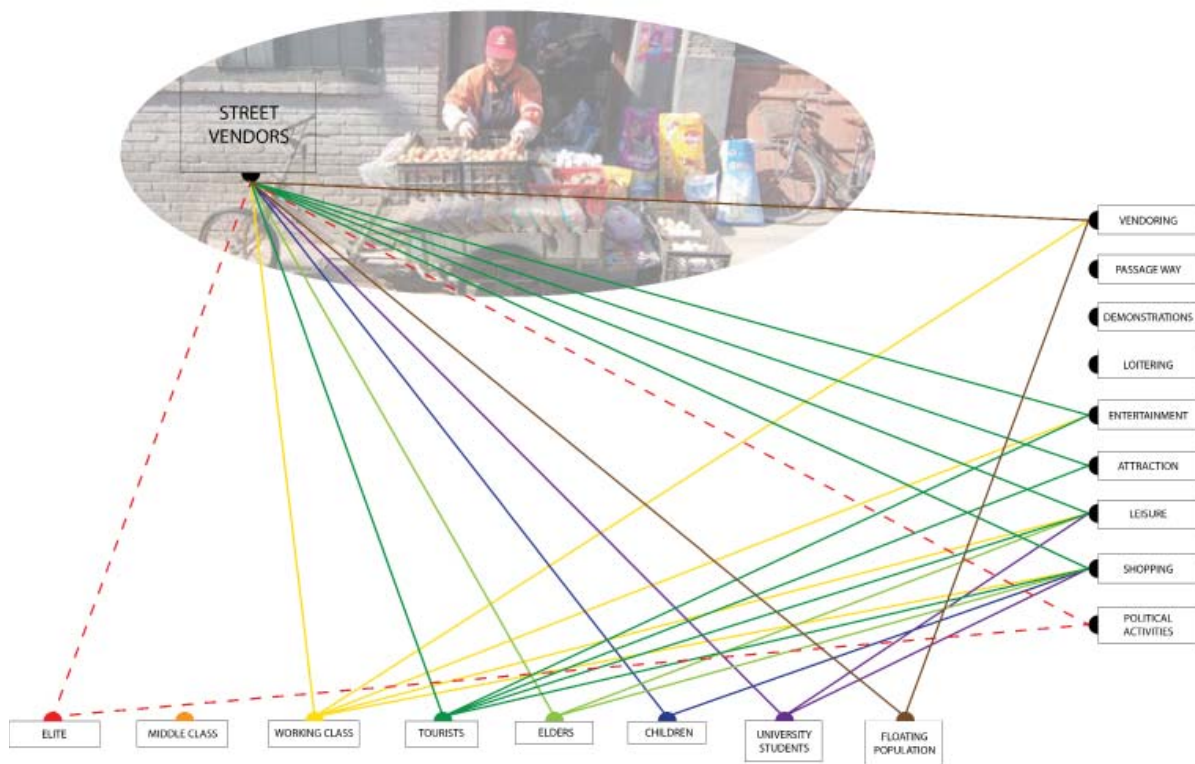


Fig. 7.74  
Streets vendors targeted activities and user groups.

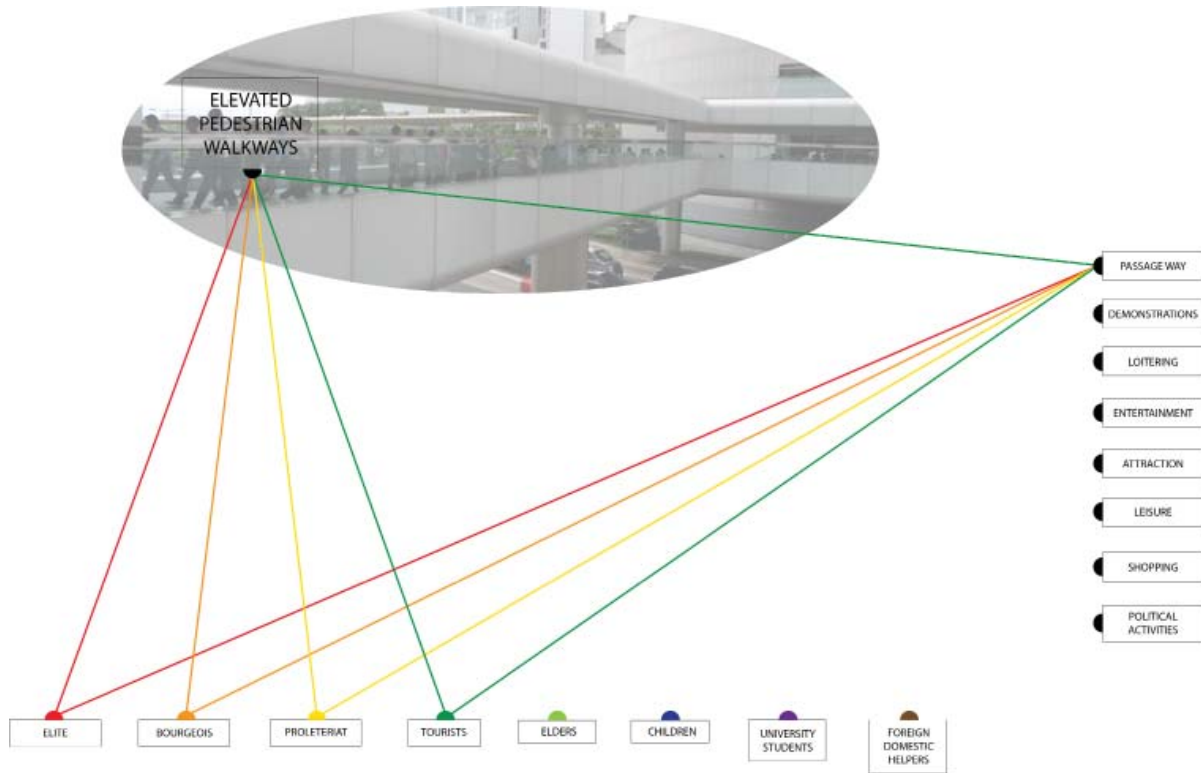


Fig. 7.75  
Elevated Pedestrian Walkways targeted activities and user groups.



Fig. 7.76  
Streets targeted activities and user groups.



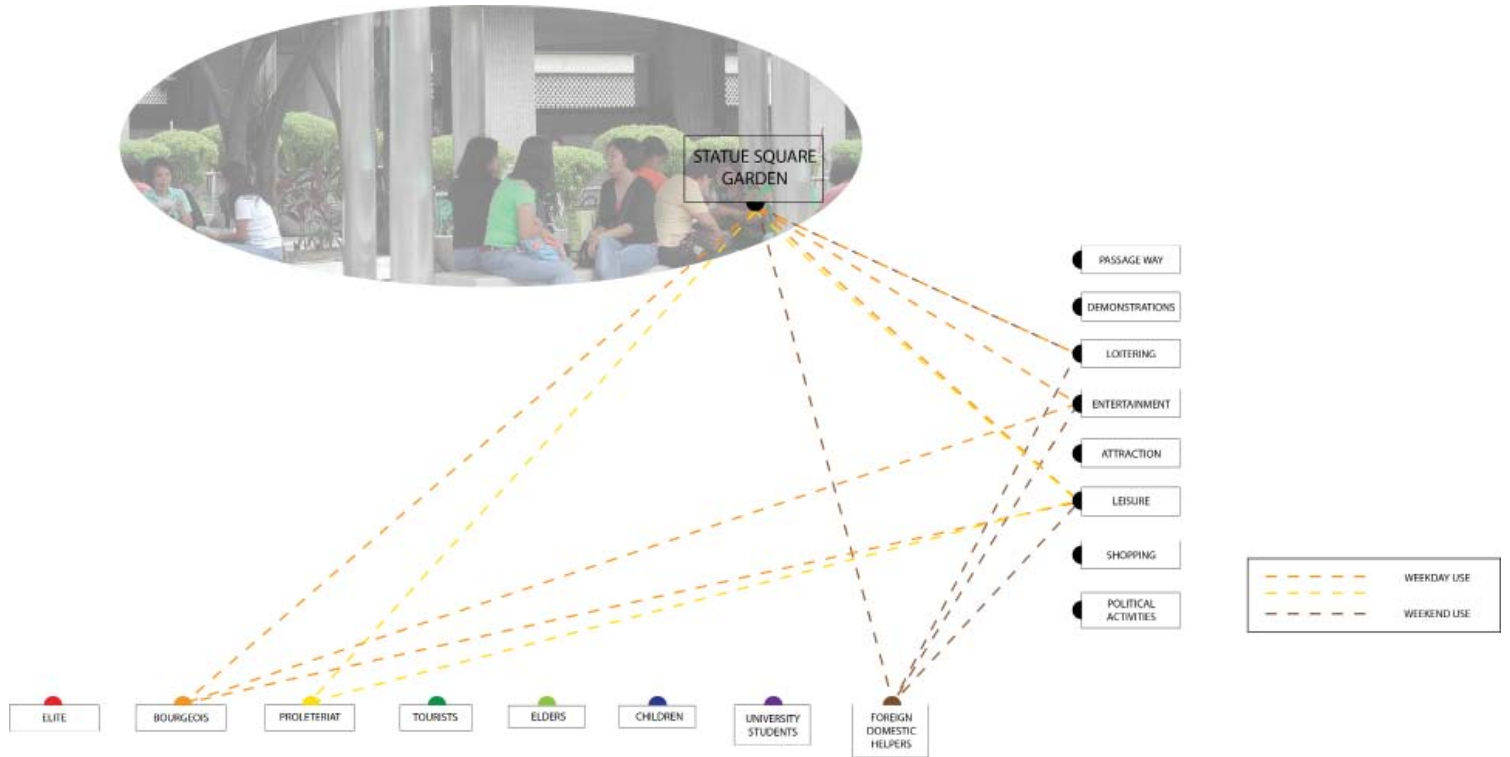


Fig. 7.77  
Statue Square Garden targeted activities and user groups.

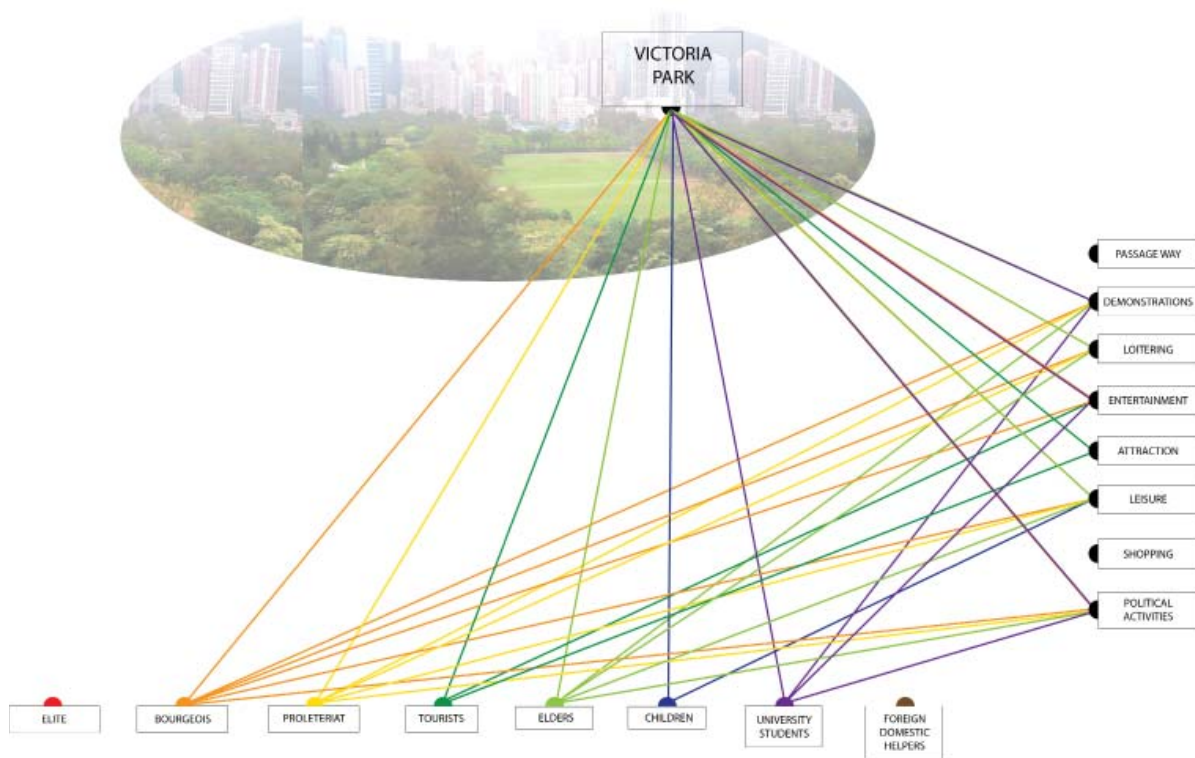


Fig. 7.78  
Victoria Park targeted activities and user groups.

Fig. 7.79  
Concept of how public spaces were formed in China

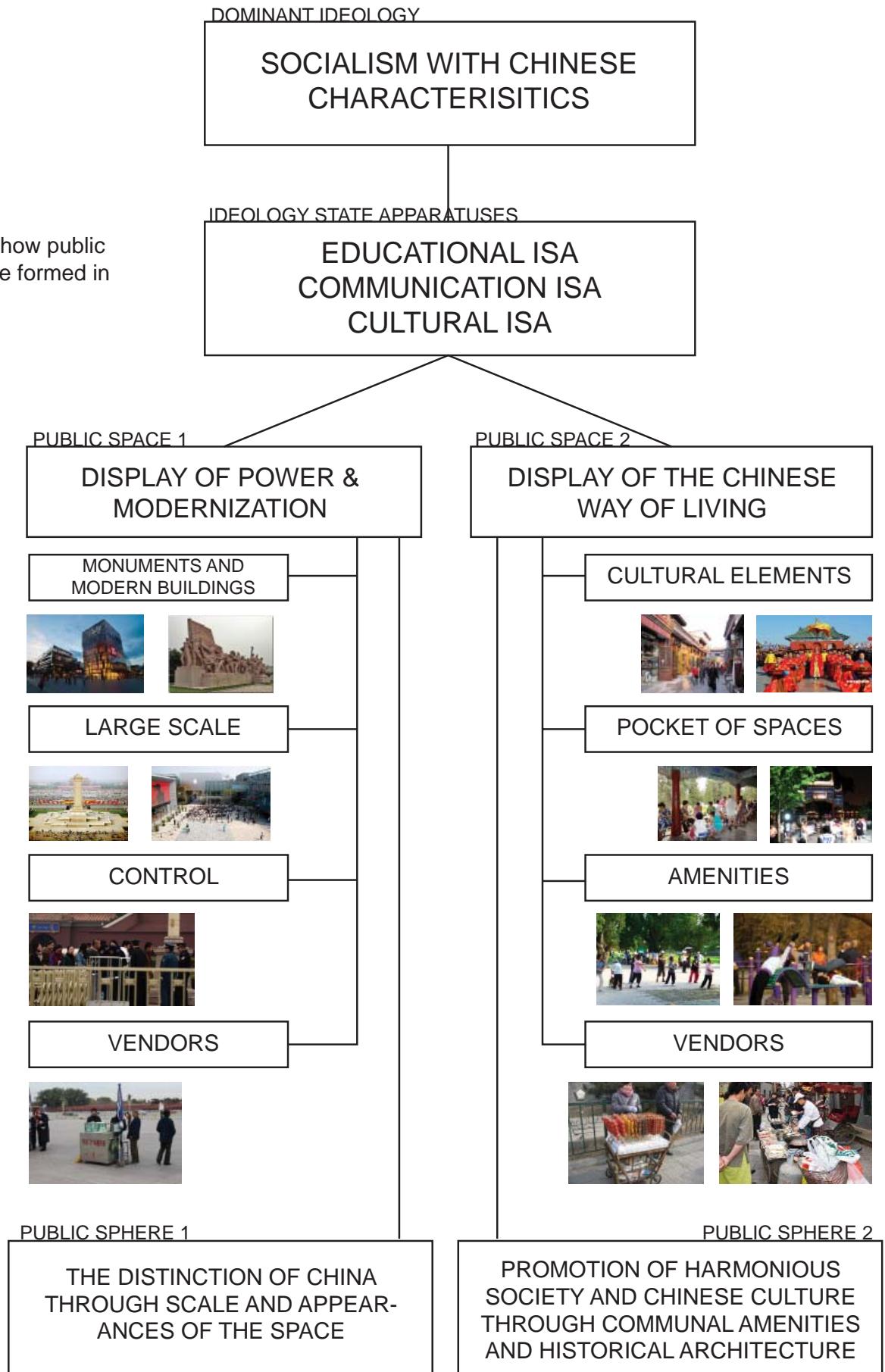




Fig. 7.80  
Concept of how public spaces were formed in Hong Kong.

Fig. 7.79

China, a country which operated with the Ideology of Socialism with Chinese characteristics, used mostly its educational, communication, and cultural Ideological State Apparatuses to send forth its messages and ideas to its People. Through my analysis of Beijing's outdoor public spaces as Ideological State Apparatuses, I have found that these public spaces can be categorized in two types: public spaces that display the power and modernization of China and public spaces that display the Chinese way of living. The appearance and portrayal of the public space to the public becomes the structure of what type of public sphere is formed within the space. I have used Tiananmen Square and Sanlitun Village as examples representing the former and Houhai Street, and the Temple of Heaven Park representing the latter.

The first types were the public spaces that displayed the greatness of Chinese history and modernization to the rest of the world. Chinese ideology was defined by the historical monuments that illustrated the history of China or modernized and westernized buildings that illustrated the process of China's development. These spaces were often under the surveillance of the State Apparatuses or there were invisible boundaries that classified the social class that belonged and welcomed to use the space. Through heavy surveillance and restricted activities by the owners of the space, the public sphere was also limited to discussions of the distinction of China represented through scale and appearances of the space.

The second were the public spaces that display the Chinese way of living. These public spaces focused on the importance of the People's healthy lifestyles and cultural aspects of China. The ideology was illustrated through the individuals performing the activities using the amenities the public spaces provided. Collective activities were strongly encouraged as it portrayed a harmonious society. The resultant public sphere revolved around promoting the idea of a harmonious society and Chinese culture through communal and historical architectures.

Fig 7.80

In a capitalist society like Hong Kong, its dominant ideology revolved around liberalism and social democracy. However, similar to China, the ideology is taught mainly through educational, communication and cultural Ideological State Apparatuses. In my analysis of Hong Kong outdoor public spaces, I have found that Hong Kong's public spaces can be categorized into two types: public spaces maintained by government and privately owned public spaces. There was a huge difference in the appearance of government public spaces versus how commercial or privately owned public spaces were portrayed and what type of activities were allowed. I have used Victoria Park, Statue Square Garden, and Fa Yuen Street as examples representing the former and Time Square and pedestrian walkways representing the latter.

Public spaces maintained by the government stressed on the ideology of political liberalism, cultural liberalism and free society. Equality was often portrayed through the sharing of spaces that allowed multiple activities to happen at once. The activities within these spaces differed from political activities to cultural events. The identity of Hong Kong was reinforced through activities performed by the individuals within these spaces. They were spaces where the people's voices could be heard through political activities or where displays of Hong Kong could be found through cultural events held in the space. The public sphere produced within these spaces was often political, where rights between different groups in society were negotiated.

Privately Owned Public spaces were concentrated of the ideas of consumerism and economic liberalism. The pedestrian walkways acted as passageways that helped individuals travel from point A to point B very efficiently. These public spaces were under heavy influences of the media and advertisements. Therefore, the public sphere that existed within these spaces revolved around public art and advertisements that promoted different brands and their products. The promotion of brands and products shows the influence and ideas of consumerism and consumption.



## Endnotes

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Since the Handover of Hong Kong, the issues and confrontation between the Mainland Chinese and Hong Kong Chinese happened mostly in Hong Kong public spaces if not on social media.

Hong Kong being a place of freedom of speech, freedom of press, and freedom of assembly allowed the opinions of the locals to be heard. Recently, the demonstrations and voices in society were often spoken related to the issues of how their society is being affected by their neighbours, the Mainland Chinese. Constant tension and conflict exists between the two groups.

I believe that the tricycle can act as a mechanism that can transport the Chinese ideology and cultural values and beliefs into Hong Kong. By juxtaposing the two cultures, it could stimulate thoughts and discussions and bring attention to the conflicts between the two groups of Chinese. In result, it will create public spaces that possesses the characteristics of “One Country, Two Systems”.



# 8.0 PROPOSAL

Throughout my research, I kept thinking to myself what type of architecture can help stimulate a public sphere that can discuss the questions and anxiety brought by the concept of “One Country, Two Systems”? Also, where can this type of space exist and in what form?

However, the questions and conflicts are constantly changing between Mainland China and Hong Kong. The proposed design would need to be able to adapt to the different conditions relating to the conflicts. This led to my interest in public spaces created temporarily to target certain issues, stimulate thoughts, and create a spontaneous environment that attracts attention. A public space that respects, recognizes and appreciates different cultures and opinions by providing a platform where every user is equal and topics are open for discussions without discrimination.

The following precedents are ways in which artists and architects approach this challenge to increase physical and mental interaction between individuals and as a collective. The Bi-City Biennale between Shenzhen and Hong Kong, the Dennis Adams’ bus shelter project, and Atelier Bow-wow’s limousine and furni-cycles are different approaches on a small and temporary scale that targets one topic at a short period of time that increases the individual awareness of the issues within society.

# 8.1 PRECEDENTS

# SHEN ZHEN & HONG KONG BI-CITY BIENNALE

Fig. 8.04 (right page, left)  
2011 Shenzhen & Hong Kong Biennale exhibition.

Fig. 8.05 (right page, right)  
2011 Shenzhen & Hong Kong Biennale exhibition.

Fig. 8.02 (left page, left)  
2011 Shenzhen & Hong Kong Biennale exhibition.

Fig. 8.03 (left page, right)  
2011 Shenzhen & Hong Kong Biennale exhibition.





Fig. 8.01  
Shenzhen & Hong Kong Bi-city  
Biennale logo.

In 2005, Government of Shenzhen organized the first Shenzhen Biennale of Urbanism & Architecture to promote Shenzhen's unique identity from the rest of China.<sup>1</sup> The first exhibition consisted of 80 participants from Mainland. It was curated by Chang Yung Ho, the MIT dean of architecture and the owner of Atelier FCJZ.<sup>1</sup>

In 2007, the government in Shenzhen and Hong Kong co-organized a bi-city biennale that create an opportunity for the two special regions of China to work together.<sup>1</sup> The bi-city biennale was the first exhibition ever held with the cooperation of the two special regions on topics related to architecture, planning and design exposition of international standard. The Hong Kong exhibition's theme was "Re-fabricating City" and the Shenzhen's theme was "City of Expiration and Re-generation".<sup>1</sup> The two exhibitions create a dialogue between the work that is shown to promote a better understanding for the visitors of the developments that happened or are happening now in Shenzhen and Hong Kong.<sup>1</sup> The exhibitions attracted visitors from all over China and tourists from abroad. There were also seminars and forums that were held for people to converse about design, architecture and city.<sup>1</sup>

The bi-city biennale increased communications between the Mainland China and Hong Kong China.<sup>1</sup> It is a beginning for the two special regions to work in cooperation. People are able to understand more of the benefits of the two working together. It shows a potential of future possibilities between the two cities and could lead to the possibility of softening the problems of "One Country, Two Systems".



# BUS SHELTER INSTALLATION - DENNIS ADAMS

Fig. 8.10 (right page, left)  
People interacting with Dennis Adams' bus shelter projects.

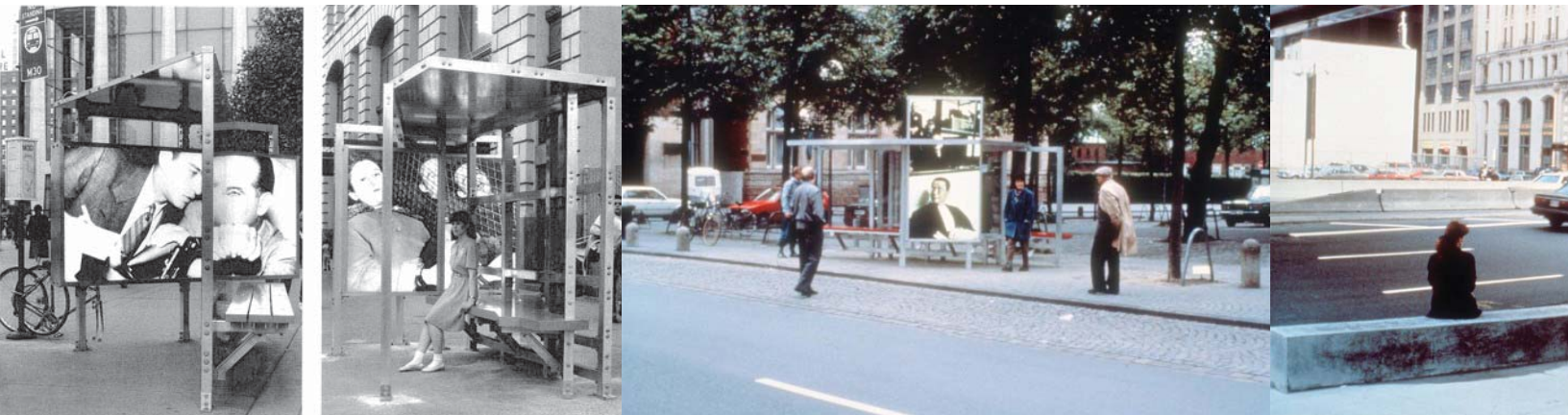
Fig. 8.11 (right page, right)  
People interacting with Dennis Adams' bus shelter projects.

Fig. 8.06 (left page, black & white 1)  
Dennis Adams, Bus Shelter II.

Fig. 8.07 (left page, black & white 2)  
Dennis Adams, Bus Shelter I.

Fig 8.08 (left page, left)  
People interacting with Dennis Adams' bus shelter projects.

Fig 8.09 (left page, right)  
People interacting with Dennis Adams' bus shelter projects.



Part of a catalogue description of Bus Shelter VIII stated <sup>2</sup>:

On a traffic island at one of the busiest intersections in Toronto, bus shelters were constructed at an oblique angle to one another. The shelter that faced the oncoming buses functioned like a standard glass-enclosed waiting space with a bench inside. Running the length of its back-side and facing the other shelter was a built-in light box displaying a photographic image of native Canadians staging a street protest outside the Parliament building in Ottawa. As dusk came on, this photographic image reflected off and through the second shelter, which was made of grey-tinted glass and was completely enclosed, without an entrance. Barred from its functional program and operation only as a receiving station for the photographic image, the second shelter became a kind of 'shadow' of the first.

Dennis Adams created a series of bus shelters in different areas in America from 1983 - 1988.<sup>4</sup> Each of his shelters displayed either an idea, a political scene, an image or text to stimulate one's thinking or create conflict with one's beliefs when accessing these everyday life objects.<sup>4</sup> It generates a dialogue between an issue that the image or text raised with the audience.<sup>4</sup> Adams once stated in an interview that his interest is in exploring what is being left out.<sup>3</sup> He is fascinated with the politics of silence.<sup>3</sup> It is not about planting an idea or changing their point of view in other people's minds but to make visible the invisible in our society.<sup>3</sup> He stirs curiosity and conversations on the street through advertising.<sup>3</sup> He likes to bring a little chaos in the lives of people.<sup>3</sup> His works are temporary and it comes and goes leaving an impact on the people who come in contact with it.



## WHITE LIMOUSINE YATAI (JAPAN) - ATELIER BOW WOW

## FURNICYCLE (SHANGHAI) - ATELIER BOW WOW



Fig 8.13  
White limousine Yatai by Atelier  
Bow-Wow.

White Limousine Yatai (Yatai, food stall in Japanese) is one of the small experiments done by Atelier Bow Wow.<sup>6</sup> Normal food stalls are only 1.5m long but in this experiment of micro public space, Atelier Bow Wow increased its length into a 10m long stall.<sup>6</sup> The stall is mobile and can move from one place to another very easier.<sup>6</sup> It consists of one very long communal table that serves food for the visitors whenever and wherever it decides to stop.<sup>6</sup> The foods and drinks available are very simple local snack dishes, such as, sake, bean curd, shaved ice, and pickles.<sup>6</sup> This yatai attracted many individuals to stop by out of curiosity and encouraged participation from the individuals who visit. It introduced a new way of gathering and challenged the boundaries and restrictions of current static public spaces.



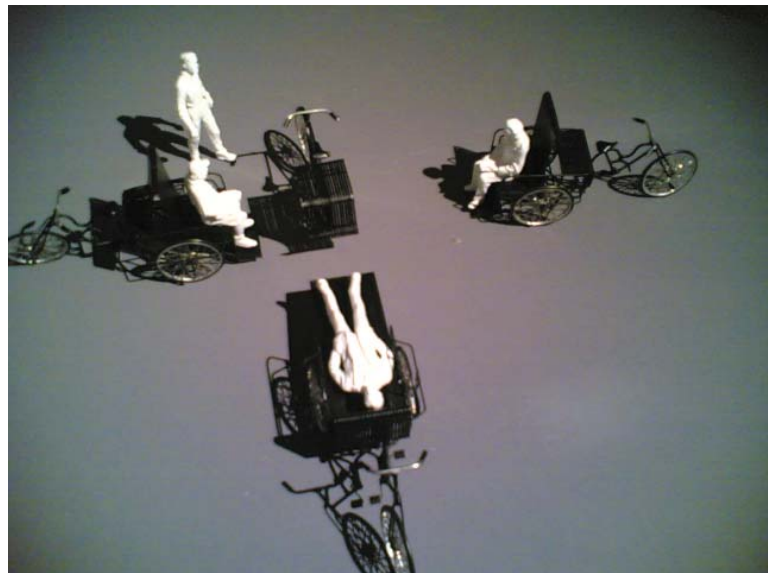


Fig 8.14  
Furicycle by Atelier Bow-Wow.

The furnicycle is another one of Atelier Bow Wow's experiments of creating micro and mobile public spaces for people living in Shanghai.<sup>5</sup> The two main characteristics that they found was that there were furnitures arranged like a living room on the streets and there were a lot of bicycles all around the streets.<sup>5</sup> Therefore, their design incorporated a bit of the old and new and the characteristics of the everyday lives of the people by combining both those characteristics into one product.<sup>5</sup> This experiment introduced a very spontaneous way for people gathering and meeting at any place in any time.<sup>5</sup> Though some say that the furnicycle is not very practical, but it does preserve the local culture while proposing something new. It reflects the disappearing of the local culture in exchange for modernization of the country.



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## 8.2 GOALS & CONCEPTS

# CONCEPTS

1. Reclaim public spaces for public uses that allows all sorts of activities
2. Create a community by joining the two different cultures
3. Provide a public space that creates a public sphere for “One Country, Two Systems”
4. Educate the people the past, present, and future of the different cultures and the benefits of what could become of the “One Country, Two Systems”.



Fig. 8.20 (top)  
Pedestrian Area of Sai Yeung Choi street in Mongkok.



Fig. 8.22  
Time Square top view.

Fig. 8.21 (bottom)  
Hong Kong's elevated pedestrian walkways in Central.

# GOALS

**TRANSFORMATION** of existing public space through generating conversations between the different users and functions of the space introducing daily lives activities, such as, clipping nails, brushing hair, massaging. (like the domestic helpers)

**ACHIEVE** a sense of belonging for the citizens and tourists in public space

**PROVIDE** a space so that the individuals can take a break from their everyday routine that makes them isolated and rejoins community and participate in activities as a collective

**REDISCOVER** the identity of the city that has been covered by consumerism and capitalism, through collective memory



Fig. 8.23  
Domestic helpers gather each Sunday at the HSBC building plaza in Central.



Fig. 8.24  
Filipino domestic helpers gathering at Statue Square Garden.

One Country, Two Systems  
One Public Space, Two Ideologies  
One Public Sphere, Two Perspectives

Tricycles have always been a symbol of the Chinese culture that can be seen all around China. It is capable of transporting anything at anytime to anywhere. The size and the amount that one tricycle can carry always fascinate the passersby, especially tourists.

*The People's Cart* is a modification of the tricycle of China. It represents the symbol of the Chinese influence entering Hong Kong transporting its ideology and culture into the society of Hong Kong. Public spaces in China and Hong Kong are often places where its ideology is reflected. The tricycles are meant to transform into temporary public spaces that could be set up at anytime and anywhere. The designs are generated through the collective behaviours and thoughts of Mainland Chinese and how ideology is reflected through the users' actions in their public spaces. By incorporating the Socialist Ideology with Chinese characteristics into the existing public spaces in Capitalist Hong Kong, it creates a new type of public space with characteristics of "One Country, Two Systems".



## 8.3 | INTERVENTION



Fig. 8.30 (top)  
Fig 8.31 (bottom)

French artist, Alain Delorme's Totems - He used photoshop to exaggerate the colours and huge loads of the pictures he took of couriers in Shanghai. "I wanted to show how small, traditional jobs in Shanghai life may soon disappear," explains Delorme – replaced, that is, by gleaming transport trucks bought by a city in hot pursuit of modernity."

Through the analysis of how each public space is designed in Beijing and Hong Kong, my thesis proposal is to find possible ways to create a hybrid public space that have qualities from both Beijing and Hong Kong to represent the concept of "One Country, Two Systems". As the domestic helpers create a phenomenon by occupying the Statue Square Garden and Victoria Park on Sundays adding to the identity of Hong Kong. The People's Carts can create another phenomenon in Hong Kong by providing amenities where Mainland Chinese can gather to perform their own activities. The three designs - the outdoor fitness gym, the media cart, and the pavilion - allow the Mainland Ideology to occupy Hong Kong public spaces temporary provoking thoughts and conversations relating to the future and the new identity of Hong Kong among the users and spectators.

*The People's Carts* create a lot of possibilities and opportunities that transform existing public spaces in Hong Kong to adapt to its dynamic future. The term "The People" is taken from the terminology that CPC in China uses to address its people, the Mainland Chinese. The meaning behind *The People's Carts* uses the influence, conflicts and issues caused by the influx of Mainland tourists in Hong Kong to generate a public sphere in the existing public spaces that reflects the identity of Hong Kong's society and generate discussions to better the relationships between the two groups of Chinese.



Fig. 8.32 (left)  
Elderly performing morning exercises at  
a park in Beijing.

Fig 8.33 (right)  
Elders' morning exercises with fitness  
equipments provided by the Chinese gov-  
ernment in the parks.

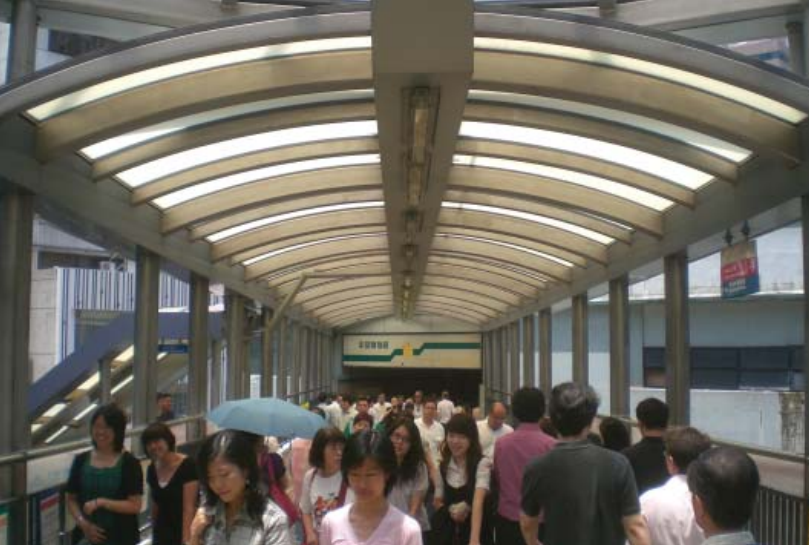


Fig. 8.34 (left)  
Central, Hong Kong - elevated walkways.



Fig 8.35 (right)  
Time Square lomography exhibition world map. (top view)

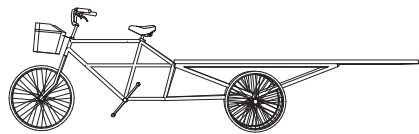
The transformation of power in these public space creates a phenomenon of “One Country, Two Systems” public spaces. The characteristics of these public spaces are then recreated to create a much more meaningful Hong Kong identity. The participation of the two groups of Chinese could help better their understanding of each other’s culture. It would help increase positive interactions that could further the partnership and relationship of both China and Hong Kong.

China’s public spaces, through its context and its limitation and restrictions, controlled show how an individual should behave within it. Therefore, in Beijing, citizens prefer to gather and perform their leisure activities on any open spaces like the streets, parks, empty parking, and at any recess space they could find in the city. This practice is very similar to the public spaces for commoners in Imperial China where they usually gathered at these open spaces for festivals, fairs, markets, theatres and more. The activities promoted social interactions among individuals and also displays the Chinese collective ideology to the spectator observing the interactions.

In Hong Kong, public spaces are usually for recreational purposes, passageways, parks, and malls. Since the shopping malls were built it became where public mostly gathered. The purposes the public spaces served are mainly connection bridges and for occasional usages.

MAINLAND CHINESE  
SYMBOL

MAINLAND CHINESE  
INFLUENCE



RESOURCES  
ISSUES



BABY  
FORMULA

ECONOMIC  
BENEFITS



SHIPPING  
CONTAINER

SOCIETY'S  
PORTRAYAL



MEDIA

Fig. 8.36  
Concept of design proposal.

The tricycles carry the materials that represent the love and hate relationship between the Mainland Chinese and Hong Kong Chinese. The materials being transported are a representation of the influences of the Mainland Chinese transported to Hong Kong. The materials would be unloaded and become the components and building materials for temporary Mainland Chinese public spaces introducing a new element into the existing public spaces of Hong Kong.

The two ideologies are juxtaposed where the Hong Kong's consumerism and individualism are displayed through the context and appearance of the existing public space and Mainland Chinese collectivism and nationalism are displayed through the temporary public space created by the materials transported by the tricycles. The scenes in the public spaces would create tension between the users and spectators regarding the related issues provoked by the materials used. A "One Country, Two Systems" public sphere would be created by the people's reactions to the temporary public space. The new type of public sphere would be a platform to strengthen the relationship between Mainland China and Hong Kong through the different voices. It will help by increasing awareness of the issues and appreciation of the benefits caused by the policy of "One Country, Two Systems."

The tricycles act as an intervention in existing public spaces to provide amenities which suits the lifestyle and align with the ideology of the Mainland tourists. It provides an opportunity for the Mainland tourists, like the domestic helpers that are working in Hong Kong, to claim a part of the Hong Kong public spaces through their activities and usage of the space. The act of sharing the public space helps negotiate the power within the space where equality between the groups can be reached. An egalitarian platform would be created for the two groups to discuss the issues in the relationship of "One Country, Two Systems" that are provoked from the materials that are used.

# CART #1 OUTDOOR FITNESS GYM

Fig. 8.37 (top)  
Shipping containers in Hong Kong.

Fig 8.38 (bottom left)  
Elderly playing cards at the Long Corridor in Temple of Heaven.

Fig. 8.39  
Indonesian domestic helpers congregate in Victoria Park.

Since 2003, when Hong Kong and China became closer trading partners under the Closer Economic Partnership Arrangement, China's import, exports, and re-exports are mainly handled by Hong Kong. During the difficult times, after the Asian Financial Crisis, H151, and SARS, this partnership along with the Individual visit scheme have boosted the economy of Hong Kong and helped the people regain their confidence.

The shipping container is a significant symbol that represents the close economic relationship between Hong Kong and China. It also represents the gains Hong Kong received from China's imports, exports, and re-exports that is one of the benefits of the relationship of "One Country, Two Systems".

Parks in Beijing usually emphasize the healthy lifestyle of citizens. Open spaces are provided for the citizens to claim through the activities they perform. The sense of community is created through the group gatherings that are always visible in parks. Outdoor fitness equipments are always free for the public and are provided for the citizens to perform their exercises. Parks in Hong Kong emphasize individual interests and concentrate on providing amenities for activities and different interests. People are usually scattered around the open space doing the activities they enjoy.





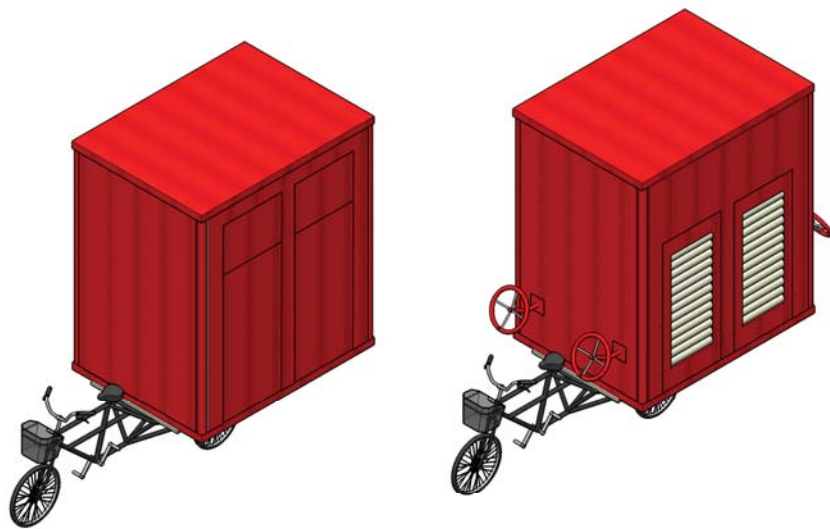


Fig. 8.40  
Tricycle Cart #1.

Tricycle cart #1 is designed to carry a transformable outdoor fitness gym, that can be found in Chinese parks and put together by two carts that resemble the forms of shipping containers providing a symbol representing the close economic relationship between the Mainland China and Hong Kong. This outdoor fitness gym is meant to be transported to different public parks around Hong Kong. By placing the Chinese type of amenities in Hong Kong parks, the culture of the two groups of Chinese are compared and contrasted based on how users interact with it. It provides an opportunity for Mainland Chinese to temporarily claim a part of the open space in Hong Kong performing their ideology through their activities.

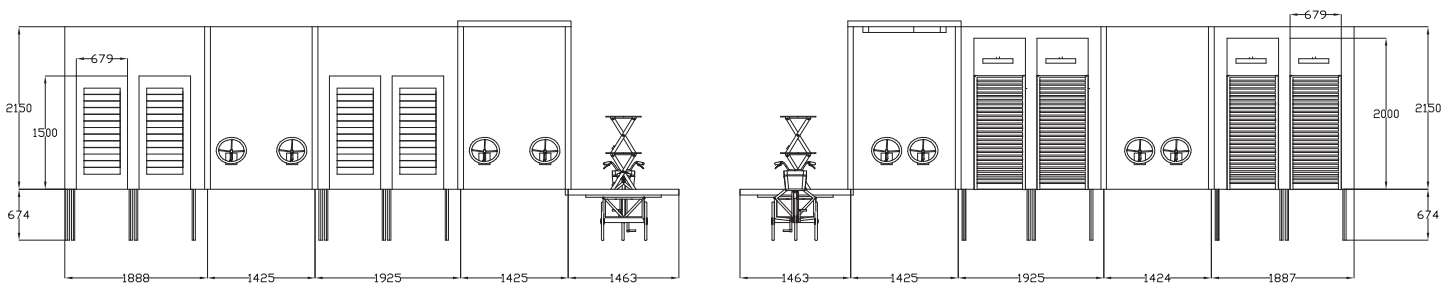


Fig. 8.41

Hong Kong people are often focused on their own world of desires and building their social status and wealth. The streets in Hong Kong are often crowded with people but the people are gathered in public spaces as individuals. Mainland Chinese like to gather in public spaces as groups with common interests. Seeing the actions of the Mainland tourists performing in the outdoor gym will help the locals to realize the lack of community life and collective activities in the Hong Kong society. Also, most of the time, the conversations relating to “One Country, Two Systems” are often negative. The shipping container will be able to show a positive side of the relationship to the Hong Kong locals.

The public sphere created would revolve around the cultural differences that are displayed through the activities each group of Chinese were accustomed to in public spaces. The activities of the Mainland Chinese would become a performance of the ideology of Mainland China, educating Hong Kong Chinese on their culture and beliefs.

Fig. 8.42  
Elevation of Chinese fitness gym.



1. MATERIALS:

LIGHTWEIGHT METAL - RESEMBLE SHIPPING CONTAINER

2. TARGETED ISSUES:

ECONOMIC RELATIONSHIP WITH CHINA  
IMPORTS/ EXPORTS/ RE-EXPORTS

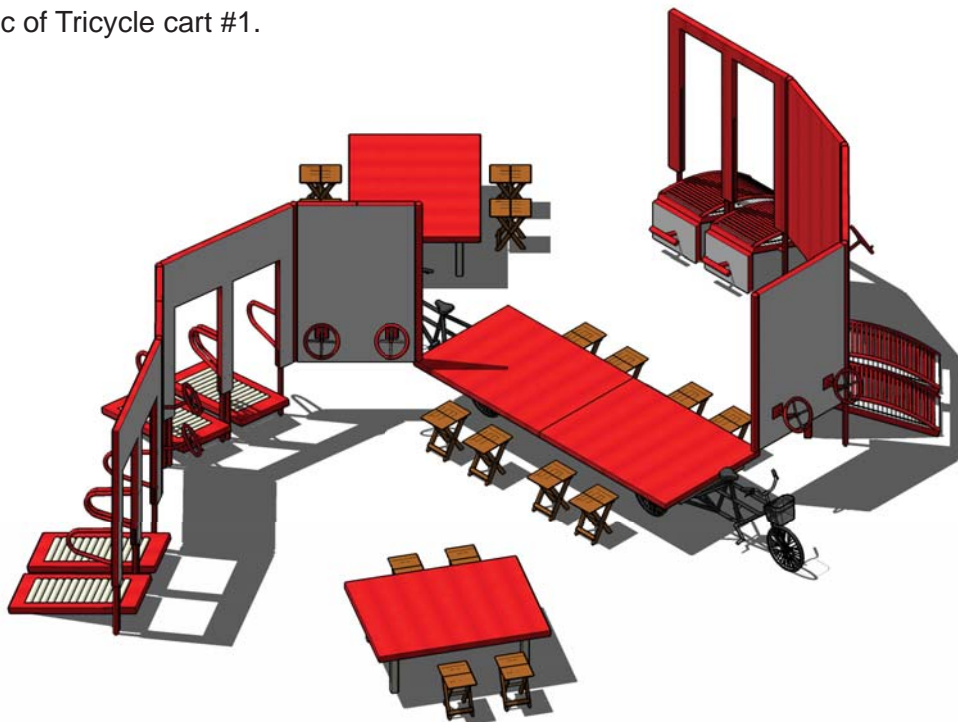
3. CHINESE IDEOLOGY IN PUBLIC SPACE:

SENSE OF HARMONIZED COMMUNITY AND HABITS OF HEALTHY LIFESTYLE  
CHINESE OUTDOOR GYM WITH EQUIPMENTS FOR COMMUNAL USE

4. DISCUSSIONS:

CULTURAL CLASHES OF "ONE COUNTRY, TWO SYSTEMS"  
CULTURAL EXCHANGE - THROUGH THE ACTIONS OF USERS

Fig. 8.43  
Axonometric of Tricycle cart #1.



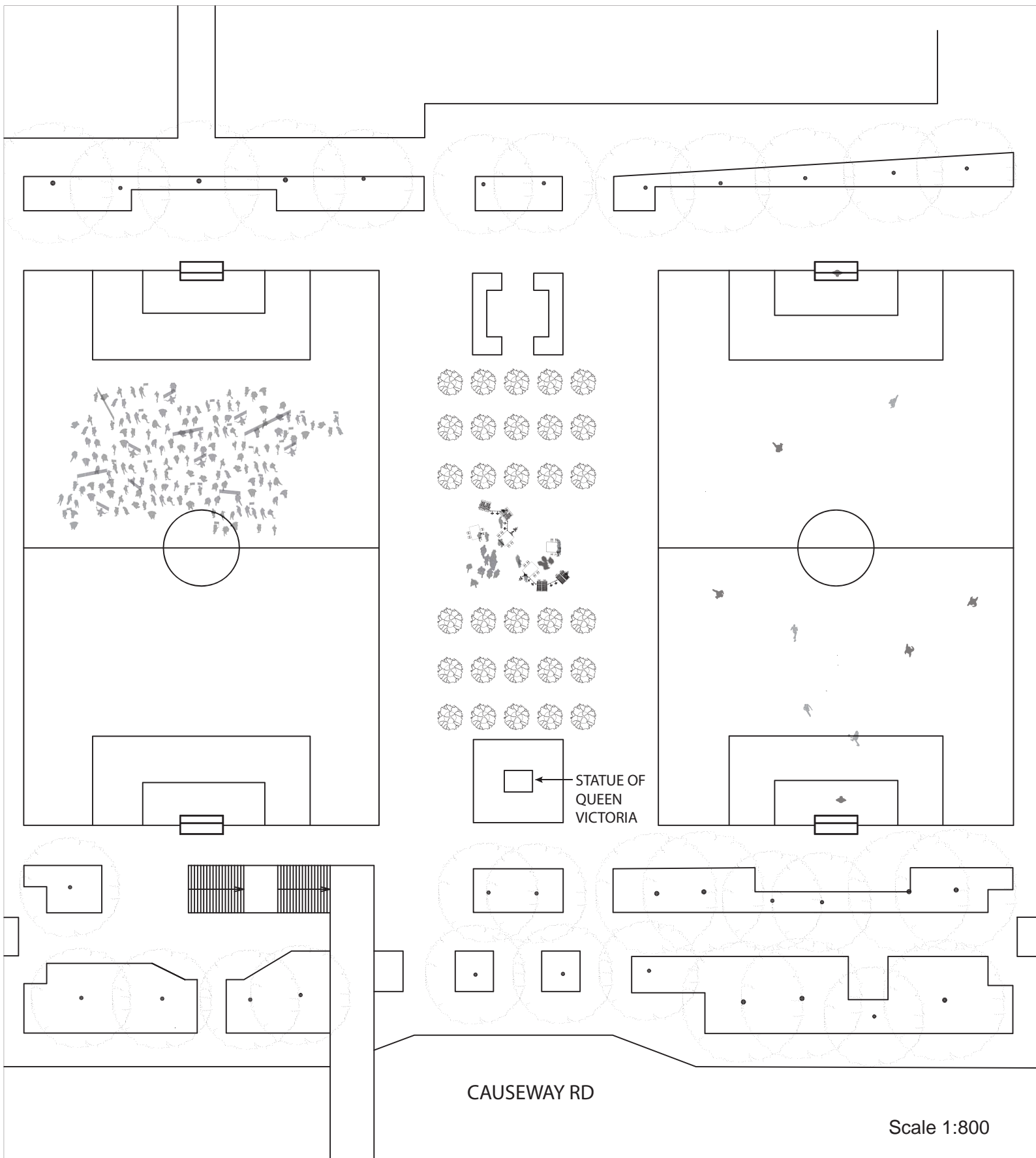


Fig 8.44

Plan of Cart#1 in Victoria Park



Scale 1:800

Fig 8.45

Section of Cart#1 in Victoria Park

# CART #2 MEDIA CART



Media, social media, and press have always been important Ideological State Apparatuses used to transmit ideas and element of information to the public. The social media was the major medium used by Mainland Chinese and Hong Kong Chinese to display their own perspectives regarding issues and conflicts that arose. Videos of Mainland Chinese behaviours in Hong Kong are uploaded to the internet, often via youtube or facebook. Posters are made and posted on social media websites against the Mainland Chinese invasion of Hong Kong.



Fig. 8.46 (top left)

WIN-WIN: A large sign, extolling the inevitable benefits of China-Africa dealings, outside the Xiamen Trade Fair Exhibition Hall in China.

Fig 8.47 (top right)

Beijing's Weibo to provide information and communicate with the citizens.

Fig 8.48 (bottom left)

Hong Kong streetscape.

Fig 8.49 (bottom right)

Tram printed with Hong Kong's branding logo.

In China, all the communication mediums were often censored by the Chinese Communist Government. The messages sent by media must align with the ideas of the government. Slogans from the government are often found in public spaces, like streets and freeways, constantly reminding people of their duties and responsibility. News and political related issues are updated through the press, television, and Internet. These are strictly supervised so that the government can control the information revealed to the citizens to avoid the chaos and rebellion within the society. The government voice represented the voices of the people. However, as the users of Internet increased, it became the platform where voices of the citizens can be heard without revealing the identity of the user. Even Western fast-food chains, like McDonald's and KFC, changed their advertising scheme for the Chinese market to suit the mind-set and needs of the people.

On the other hand, in Hong Kong, communication mediums were used to promote the ideas of consumerism, revealing certain acts in public, skewing public opinions and voicing out concerns and opinions on issues relating to society. The media, controlled by different groups in society, would display information that is advantageous to the respective groups. Advertisements, radio, television, Internet, and newspaper were each designed to target the needs and desires for specific groups in the population. These often affected how public opinion was perceived in the society in Hong Kong as the majority of the media are controlled and favoured the middle class. All the media together are plastered together to create the scene and character of Hong Kong as an International City. Signs, advertisements, and commercials have become the facades of buildings and faces of transportations.



Fig 8.50  
Tricycle cart #2.

The differences between the Mainland China and Hong Kong's communication influence are the messages reflected within these media. Cart #2, the media cart, is to incorporate the difference messages in media from Mainland China and Hong Kong and place them next to each other where they can be compare and contrast. The cart doesn't only show the cultural differences through images and posts but also videos in its opened state regarding complains, resentments, and arguments as responses to conflicts in happening in public spaces in Hong Kong. It will be constantly updated to the new issues every day.



Fig 8.51

# #hashtag | UNFILTERED DIALOGUE

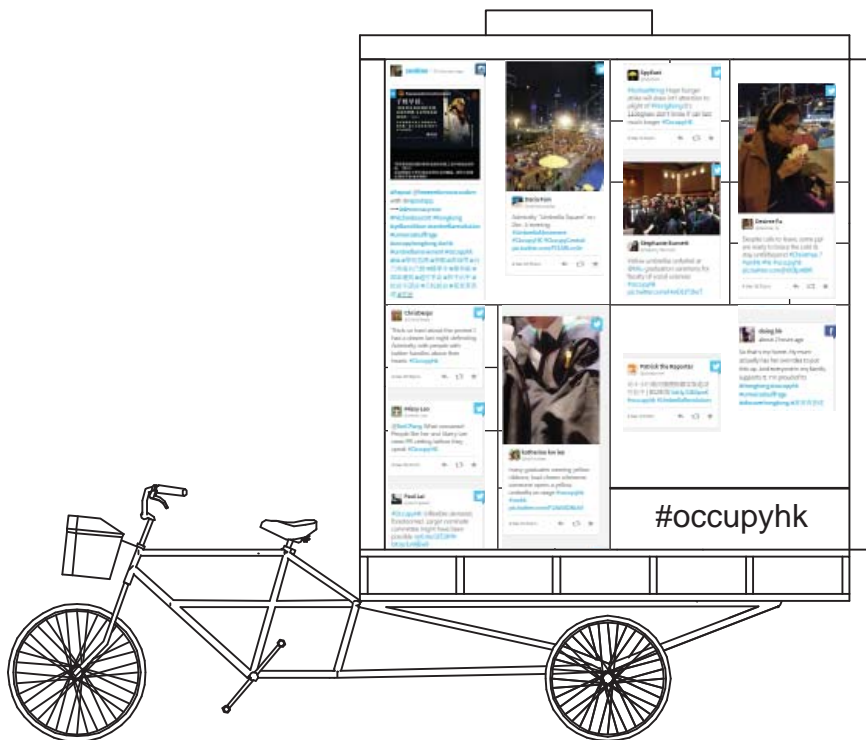


Fig 8.52

In its close state, the media cart displays media that presents an unfiltered dialogue among individuals from Mainland China and Hong Kong. Therefore, the curation of the cart is based on the contributions of users that interact with the media cart physically and/or through social media. Each day the cart will be updated with new media targeting issues that occurred recently or sensitive topics between the Mainland Chinese and Hong Kong Chinese. The media is collected through the “#hashtag” selection system that gathers all similar tagged posts from different social media platforms, such as, facebook, instagram, twitter and weibo and also it also track the geolocation of the uploaded posts. These posts are gathered and then “retweeted” on the different screens. The coordinates of specific area that has conflicts or events in Hong Kong would be entered to filter and obtain first hand reactions of the people in the affected areas. These social media platforms are able to present the most up to date information, reaction, and emotions of the individuals from Mainland China and Hong Kong on current issues. The cart represents three different groups and their opinions - Chinese and Hong Kong Government, Chinese in Mainland China, and Chinese in Hong Kong.

In its open state, it transform into a theatre state. The media on the big screen displays those same reactions in forms of videos uploaded by the users of social media and also how all three groups react through their media release and news. These are be placed side by side in order to analyze and help people to understand the differences in the representation of information and portrayal of news and facts of the events. This could also be a tool to compared how things are portrayed and censored in Mainland China compared to Hong Kong.

The cart does not attempt to filter or censor any materials but chooses to present everyone’s opinions alongside each other so that they can be compare and discuss the different reactions towards the conflicts and tension between Mainland China and Hong Kong. This cart does not represent any form of manipulated public opinions but is free for all to use to express their own point of view.

# POSTS

## SOCIAL MEDIA (#occupyhk)

The collage displays a variety of social media content related to the Occupy Hong Kong movement. It includes:

- Protest Photos:** Images of large gatherings at Admiralty Umbrella Square, with participants holding yellow umbrellas.
- Text-based Posts:** Tweets and Facebook posts in both Chinese and English. Some posts discuss the hunger strike led by Joshua Wong, while others mention the 'Umbrella Movement' and 'Umbrella Revolution'.
- Media Links:** Several posts include links to news articles and videos, such as 'China Business Blog' and 'New Ming Pao'.
- Personal Accounts:** Posts from individuals like 'ChrisDerps' and 'Missy Lao' sharing their experiences and opinions on the protests.
- Other Events:** A post from 'Stephanie Burnett' shows a graduation ceremony at the Faculty of Social Sciences, with graduates wearing yellow ribbons.

The image shows a grid of tweets from December 4, 2014, related to the Umbrella Movement in Hong Kong. The tweets are arranged in a roughly grid-like fashion, with some overlapping. Each tweet includes a profile picture, name, handle, and content. The content includes text, images, and video thumbnails. The tweets cover various aspects of the movement, from news reports and personal accounts to commentary and analysis.

Key tweets include:

- Diego Laje** (@dlaje): "Movimiento democrático en #HongKong, te lo explicamos..."
- xavvywavy** (@xavvywavy): "Nearly got wrecked by the police tactical unit (PTU) used for airport security and counter terrorist operations..."
- Daria Fain** (@dariafain): "Admiralty 'Umbrella Square' on Dec. 4 evening..."
- Desiree Fa** (@desiree\_fa): "Despite calls to leave, some ppl are ready to brace the cold & stay until/beyond #Christmas?"
- Article 45** (@article45): "@galileo44 #CCP pays corrupt lawyer Phyllis Kwong 2 get taxi co 2 file b4 corrupt judge Thomas Au..."
- Galileo Cheng** (@galileo44): "Taxi & minivan rights concern Lai: No minivan co. got the money for lawsuit, Chew Assa, caught in illegal parking for they said #OccupyHK"
- Galileo Cheng** (@galileo44): "Neurologist: Police deferring hospitalization of the bloodshed in head student for 3hrs could made him die..."
- China Business Blog** (@china4hong): "via @ElisrightHK: After 48hrs, more students expected to join #occupyhk hunger strike..."
- Rose Tang (朗路)** (@roselanz): "我剛從紐約來 #香港 金鐘作為六四平反者與示威者一同高聲 聲援 #黃金年宵。 I just arrived at Admiralty to camp for #UmbrellaRevolution #Occupyhk..."
- Patrick the Reporter** (@patrickreporter): "的士小巴關注團體指郵家對選控估中 | 852新聞 bit.ly/1B6Gpnk #Occupyhk #UmbrellaRevolution"

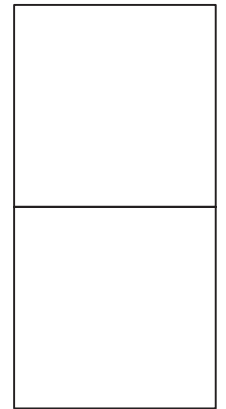
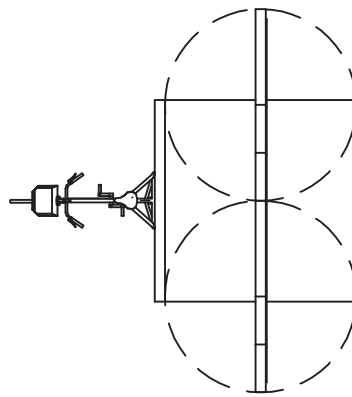
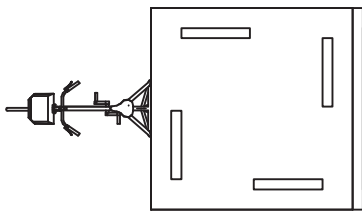
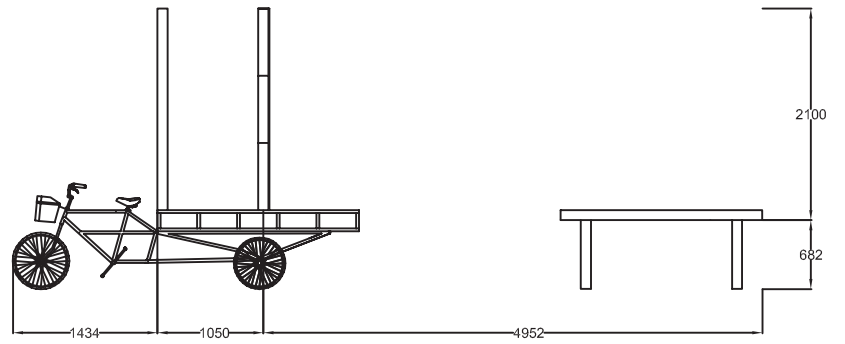
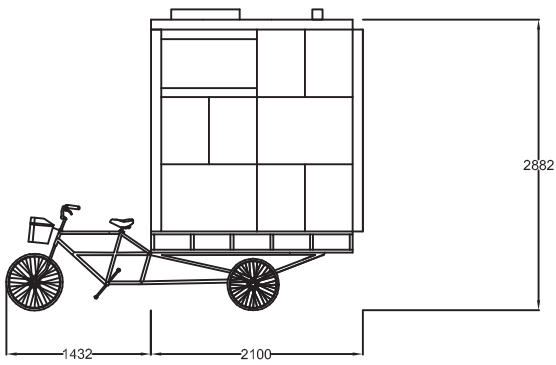


Fig 8.55  
Plans and elevations of Tricycle cart #2.

Fig. 8.56  
Tricycle cart #2, Vignette.

It would create a public sphere that discusses how the two societies differ from each other in terms of what the individuals from each society value and believe. It brings the attention of the events and conflicts to the people. It will bring more awareness to Hong Kong's future and encourage political participation to create a society they want.



1. MATERIALS:

ALL SORTS OF MEDIA PROJECTED ON FLAT SCREENS

2. TARGETED ISSUES:

LANGUAGE DIFFERENCE  
BEHAVIOUR DIFFERENCES

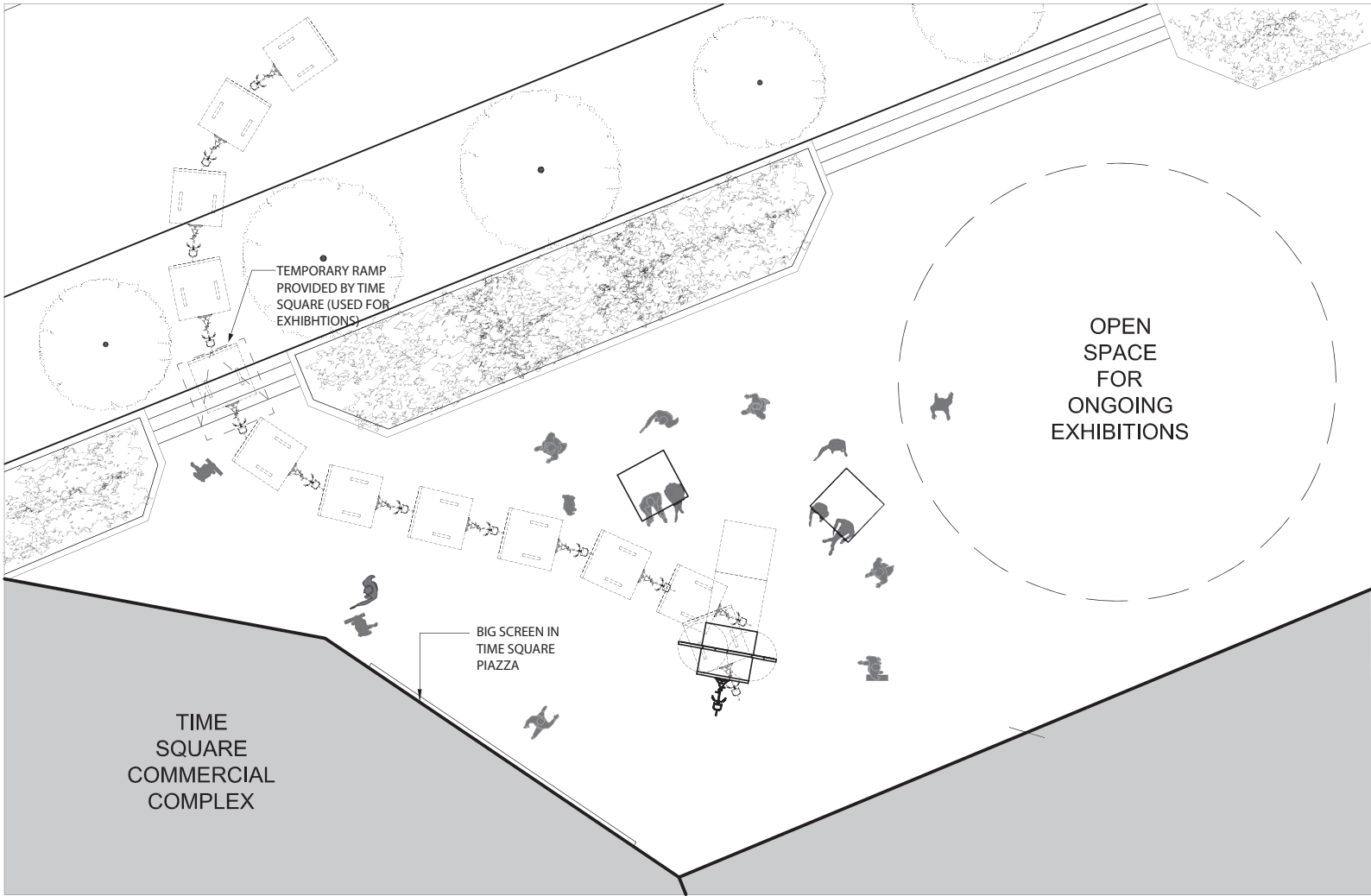
3. CHINESE IDEOLOGY IN PUBLIC SPACE:

NATIONALISM & PATRIOTISM  
- VIDEOS THAT REPRESENTS THE CULTURE AND IDEOLOGY OF CHINA

4. DISCUSSIONS:

ISSUES BETWEEN MAINLAND TOURISTS AND LOCALS  
CULTURAL EXCHANGE - SOCIETY PORTRAYED THROUGH MEDIA

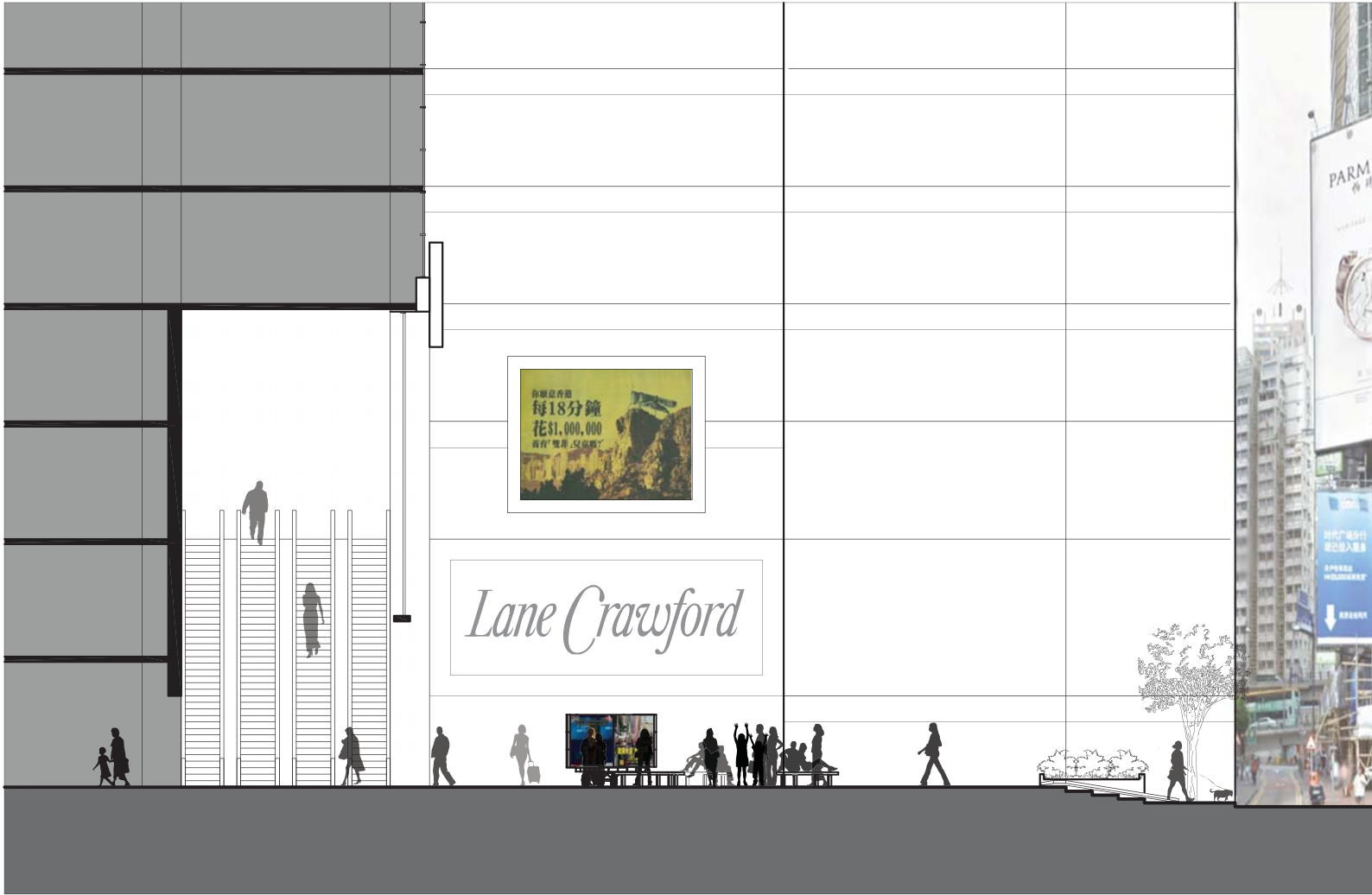




Scale 1:250

Fig 8.57

Plan Of Cart#2 in Time Square Outdoor Piazza



Scale 1:250

Fig 8.58 Section Of Cart#2 inTime Square Outdoor Piazza

# CART #3 PUBLIC ART

Since the colonization of Hong Kong by the British, there has been less traditional and cultural architecture. Hong Kong has been recognized by the dense forest of business and residential towers. The Chinese traditional elements in Hong Kong society have gradually disappeared and replaced by the new image of high rises and skyscrapers.

The society prior to the Handover in 1997 focused mainly on building Hong Kong's image and path to become an international city. The city was constantly changing to adapt and change to attract businesses and tourists from around the world. Chinese historical and cultural architecture was pushed aside or hidden behind the new facades for this agenda. After 1997, the Mainland Chinese influences to the city increased awareness of the importance of Hong Kong's identity to distinguish themselves from the Mainland Chinese. Hong Kong people became politically active to preserve colonial style buildings as collective memories that display the process of how Hong Kong has grown.

Hong Kong is a city that has given others the impression of an efficient, reliable, professional, and entertaining city that is suitable for tourists and international corporations. However, as a city where most of the population is Chinese, the Chinese traditional and cultural architecture is nowhere to be found. This shows a major distinction between the values and priorities of each society and how they operate.

Fig 8.59  
Hong Kong architecture of density and the lack of identity.



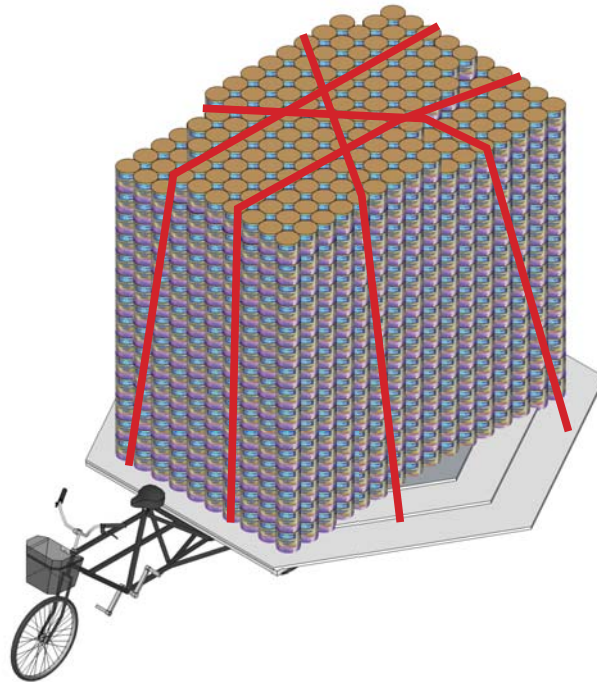


Fig 8.60 Tricycle cart #3.

Since the Individual Visit Scheme, that allows Mainland Chinese to enter Hong Kong multiple times with one visa, there has been an increase of parallel traders. Due to the tax free policy in Hong Kong, parallel traders buy goods in Hong Kong tax free and resell them in China for a profit. They would buy out the goods and create shortages in resources for the locals. The increase of parallel trader has drastically affected the daily lives of the local not only due to the shortage of resources, but also in the increase of birth tourism and lack of education places and many more.

Fig 8.61  
Chinese tourists act as parallel traders buying out baby formula.

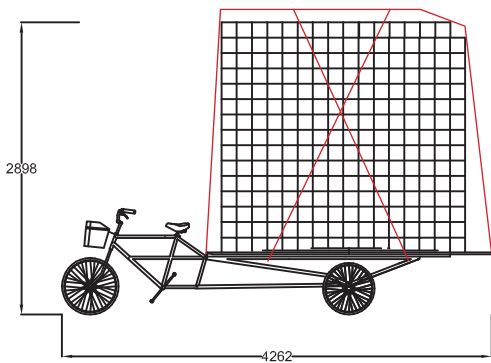


Fig 8.62  
Mainland Chinese parallel traders lining to cross the Shenzhen and Hong Kong border.



Fig 8.63  
Tricycle cart #3, Vignette #1.

Fig 8.64  
Plan and Elevations of Tricycle cart #3.

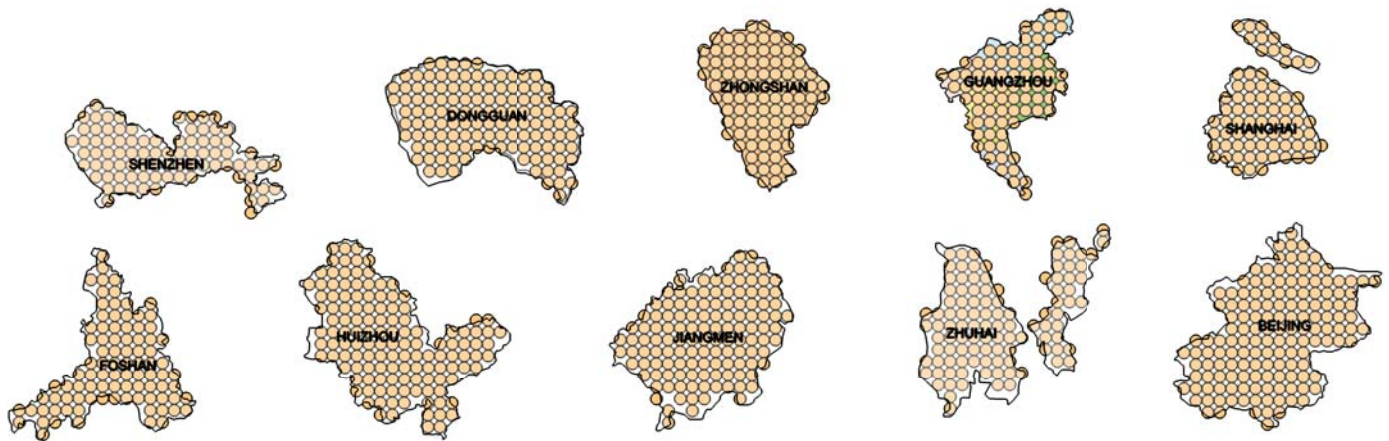


Example:



Cart #3 was designed to carry more than 1000 empty baby formula cans to provoke thoughts targeting on the issue of the shortage of baby formula caused by the parallel traders from Mainland China. The empty baby formula cans are then assembled into cities of China (Shenzhen, Guangzhou, Dongguan, Shanghai, Foshan, Beijing, Jiangmen, Zhongshan, Zhuhai, and Huizhou) which are the origins of the tourists visit Hong Kong from China with Individual Visit Scheme visa (IVS). The baby formula cans would provoke opinions from both the locals and Mainland tourists creating a public sphere where these issues could be confronted in public.

A can of baby formula is added to one of the ten cities for every Mainland tourist who travelled with an IVS from the same city encounters the installation. The height of each piece of the installation is changed daily according the area the cart is situated at and the number of Mainland tourists that it interacts with. The participants and spectators are able to grasp the relation between the area that lacks resources for the locals and the shopping trends of Mainland tourists with IVS. The discussions will allow for people to voice their concerns and inconvenience from the influx of Mainland tourists and target discussions towards how to provide a better system that benefits both groups of Chinese through the Individual Visit Scheme.





1. MATERIALS:

BABY FORMULA CANS

2. TARGETED ISSUES:

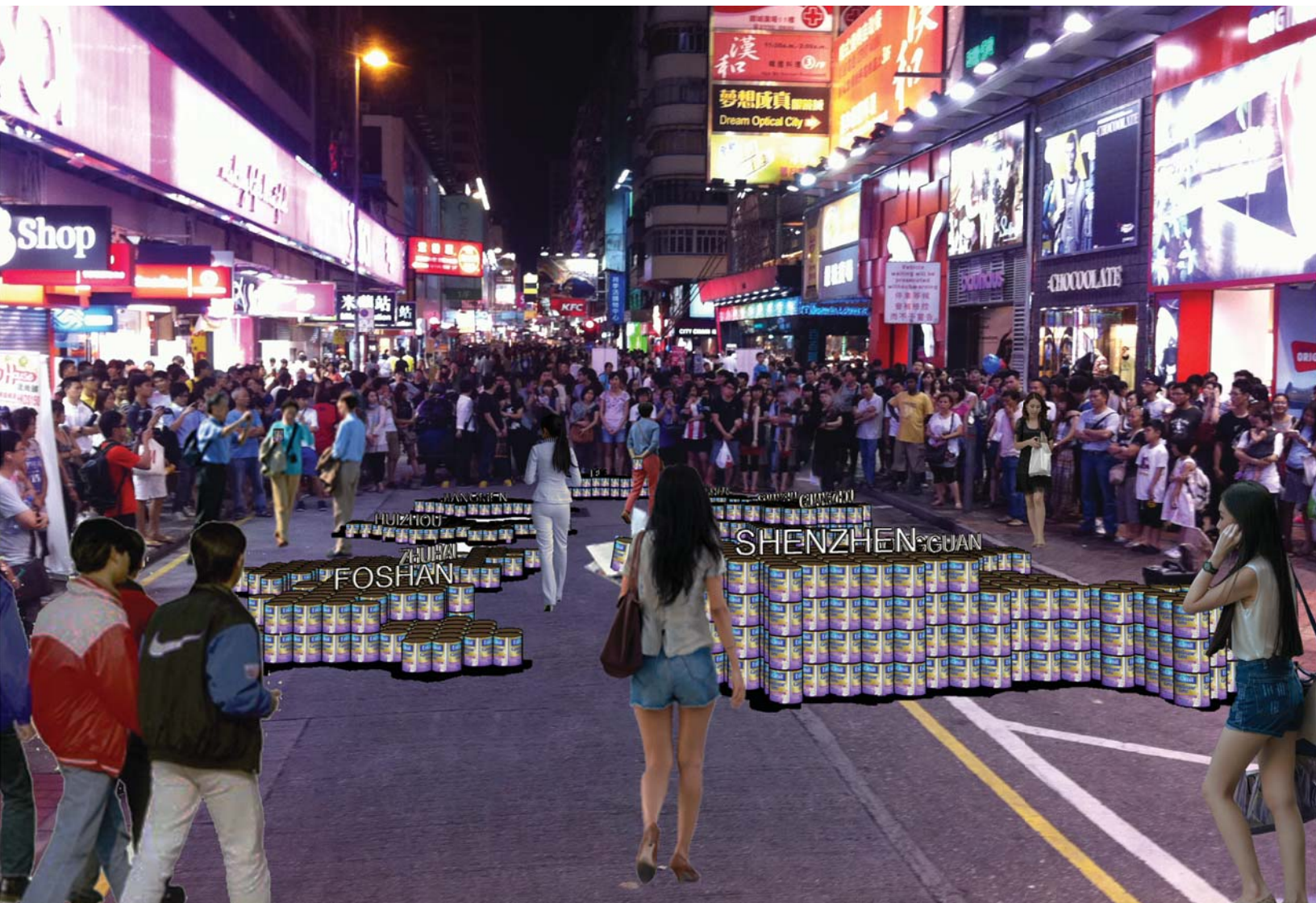
SHORTAGE OF RESOURCES  
INCREASE OF BIRTH TOURISM LEADS TO LACK OF HOSPITAL BEDS  
LACK OF SCHOOL PLACES FOR LOCALS

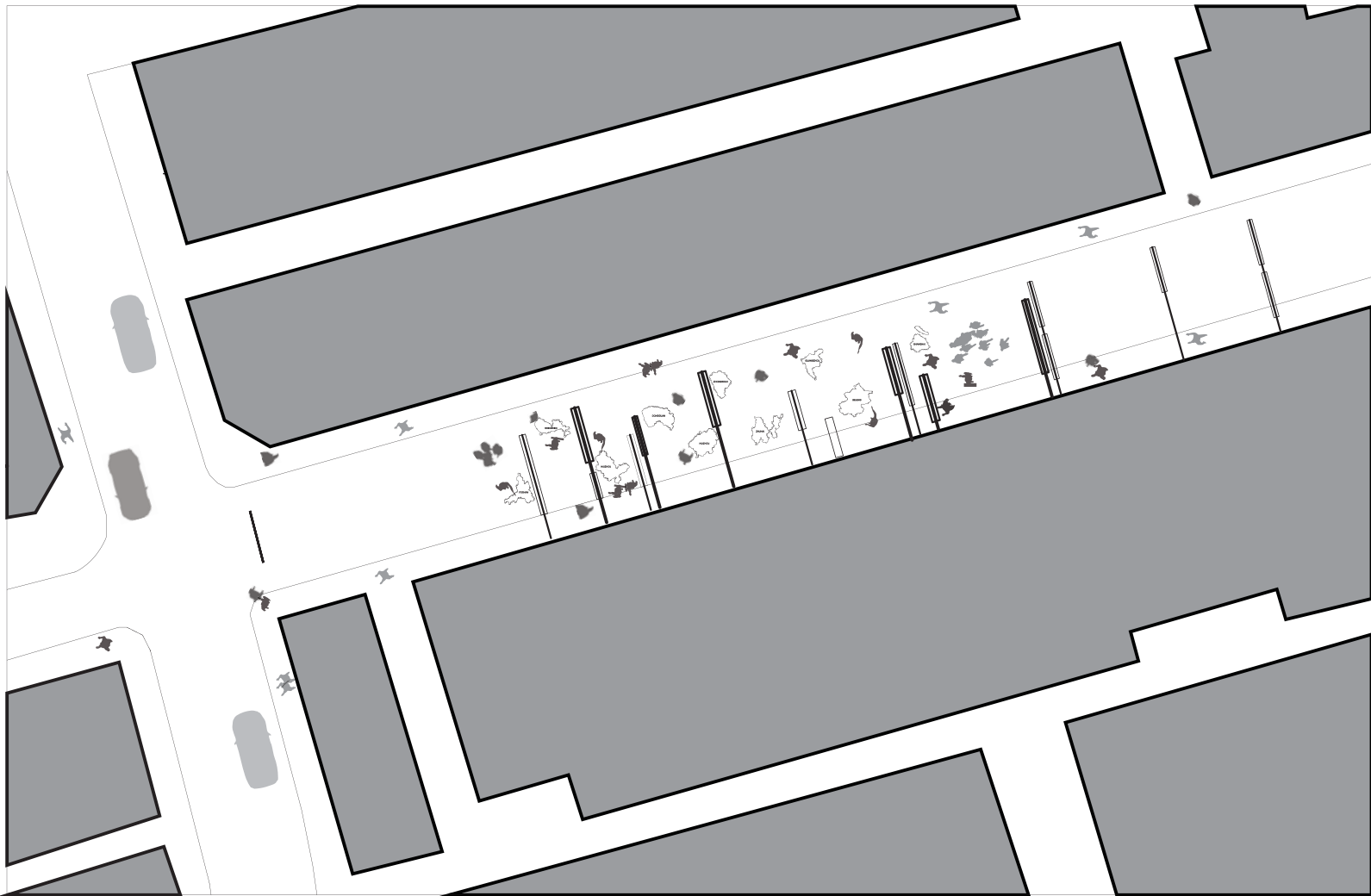
3. CHINESE IDEOLOGY IN PUBLIC SPACE:

PARTICIPATION IN PUBLIC SPACE  
PUBLIC ART INSTALLATION

4. DISCUSSIONS:

THE ADVANTAGES AND DISADVANTAGES OF IVS IS DISCUSSED  
HOW CAN THE SYSTEM/POLICY OF IVS BE IMPROVED

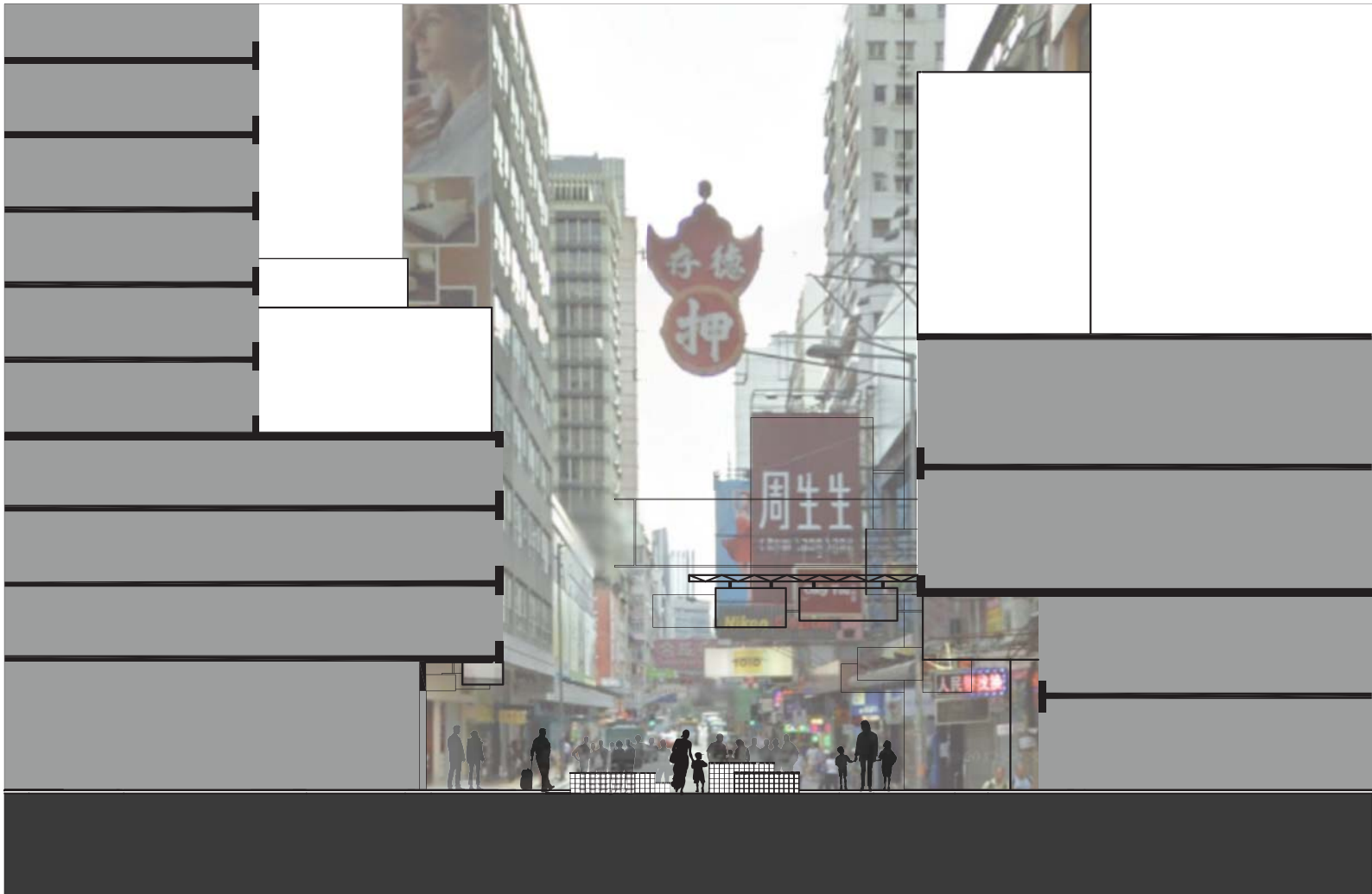




Scale 1:200

Fig 8.66

Plan of Cart#3 in Typical Hong Kong Pedestrian Street



Scale 1:200

Fig 8.67

Section of Cart#3 in Typical Hong Kong Pedestrian Street



# 9.0 CONCLUSION

Public spaces are areas shaped by the dominant ideology in a society where private people gather as actors in public to model the ideas, beliefs, and morals in the activities they perform. The public spaces in China and Hong Kong appear differently because each is controlled by its own dominant ideology. The people from each society must perform according to their roles and responsibilities in order to fit within the society they belong in. Each public space is heavily influenced by the Ideological State Apparatuses present within the space. The public spaces in China emphasize the greatness of China through monuments and modern architecture and displaying the sense of community through cultural architecture, artifacts, and amenities that promote the Chinese way of healthy lifestyle. In contrast, the public spaces in Hong Kong emphasize the desires and goals of the individual through commercial and political campaigns and demonstrations concerning rights and privileges.

During the time of the Handover of 1997, Hong Kong experienced a chain of bad events that impacted the city and its people. These events included the Asian Financial Crisis, H151 Influenza, and SARS. These happened within five years after the Handover and had a strong impact on its identity and image as an international city and the decrease of confidence from overseas investors. However, Hong Kong's economy was rescued with the help they received from China as they introduced the two new policies, Individual Visit Scheme and Closer Economic Partnership Agreement. These policies boosted the tourism and hospitality sector. The term "One Country, Two Systems" became materialized as the influx of Mainland Chinese entered Hong

Kong, conflicting with the locals. This phenomenon became a recurring issue that happened in Hong Kong's public spaces. Hong Kong public spaces took on the characteristics of "One Public Space, Two Ideologies". This also raised questions about Hong Kong's identity as the locals desperately tried to distinguish themselves from Mainland Chinese and named themselves as Hong Kong-ese. Since then, the public sphere created within the Hong Kong public spaces has revolved around the identity issues of Hong Kong locals and the huge cultural gap between the Mainland tourists and the locals.

The manner in which public spaces in Hong Kong adapt and transform to accommodate the impacts of the Mainland Chinese could help strengthen its identity and rediscover its Chinese tradition that has disappeared in the process of colonization. Simultaneously, it could promote acceptance and cultural exchange between the two groups of Chinese through activities that educate both groups of the differences in each other's culture. A hybridization of the two cultures in public spaces in Hong Kong can truly represent the characteristics of "One Public Space, Two Ideologies" which embodies the intentions of "One Country, Two Systems".

"Public spaces as expression of human endeavor and artifacts of the social world are the physical and meta-physical heart of the cities, thus providing channels for movement, nodes of communication and common ground for cultural activities." Whyte, W.H. (1980). *The Social Life of Small Urban Spaces*, Michigan: Edwards Brothers

That was a quote found on the Hong Kong Public Space Initiative to explain their vision for Hong Kong public spaces. It is important that an egalitarian platform is constructed so that each individual who participates in the spaces is not discriminated against and allowed to voice and perform their ideology they believe in through their speech and actions within the space. It needs to become a space that people from different backgrounds can use freely and fulfill various societal needs through its different functions and features.

When discussing a hybridization possibility between the Mainland Chinese and Hong Kong Chinese, we can learn from the example of East meeting West with the hybridization of British taking over Hong Kong in the 1942 after the Opium War. The British not only influenced and initiated the political structure of Hong Kong, the western education system, and injected capitalist thoughts into the society, but it also affected the culture of tea for the Chinese in Hong Kong.

The British way of enjoying tea with milk and sugar grew very popular in Hong Kong. The Hong Kong Chinese thought of incorporating the British ways with the Chinese tea to create what is now called Hong Kong Style Milk Tea. The Hong Kong style milk tea is brewed with a blend of Chinese black tea leaves mixed with condensed or evaporated milk and sugar which is then the tea leaves are filtered with a sac like women stockings to produce the silkiest milk tea. Hong Kong style milk tea became one icon of Hong Kong's identity and culture as a colonial city. The Hong Kong style milk tea is a true hybridization of East meeting West as it combined what was most traditional and truly Chinese and with the western culture brought by the British. It became very popular among the locals and foreigners. It is a staple item in all the Hong Kong cafes known as "cha chaan teng". Its fame has spread to all around the world.

Fig 9.01  
Hong Kong style milk tea.





What will become of Hong Kong's identity? What symbol will represent that new identity? This can be discovered through constant negotiation and conversations generated between the two groups of Chinese. Hong Kong has the ability to create a unique identity of a city that holds the characteristics of "One Country, Two Systems".

The three tricycle cart design proposals in this thesis strive to help Hong Kong find solutions on current issues and strengthen the relationship with China. The designs create a stage for Mainland Chinese to perform their ideology by temporarily claiming a part of Hong Kong's public space for their use, just like the domestic helpers did at Statue Square Garden, HSBC plaza and Victoria Park. As contributors to Hong Kong's economy and tourism and hospitality sectors, they also strongly impacted the public life of Hong Kong. The scenes created in the public spaces will trigger conversations, discussions, awareness, and inquiries on problems related to the concept of "One Country, Two Systems" and the identity of Hong Kong. It will help produce opportunities for the two groups of Chinese to interact without discrimination and create a sense of belonging for Mainland Chinese that soothes their anxiety and desires to be recognized and accepted into a capitalist society like Hong Kong and even to the rest of the world.

The first tricycle cart design, the shipping container transporting a mobile Chinese outdoor fitness gym, promotes the Mainland Chinese sense of community and the healthy lifestyles of its people through leisure activities they perform in Chinese public spaces. The Chinese outdoor fitness gym symbolizes one way the Mainland Chinese gather in public spaces. The equipment is offered for communal use to gather for group activities and where conversations and interactions happened. The gym becomes a contrast to the existing parks in Hong Kong, where the features and amenities are dispersed into specific areas and are rarely used, which shows a lacking sense of community in Hong Kong. It is hopeful that Hong Kong will realize the benefits of community life for leisure activities and not only for political related activities, such as demonstrations and protests.

The second tricycle design, the media cart transporting a mobile movie theatre, displays the cultural differences between the two groups of Chinese. Through the use of different media from each society, stories from the two very different viewpoints are told. They are placed side by side so they can be compared and contrasted. This will promote learning and understanding from each other's culture. When the tricycle transformed into a movie theatre showing films that illustrates the Chinese ideology within a capitalist city, it allows for discussions of "One Country, Two Systems" and how it will affect Hong Kong's future and its identity. Through films, spectators can get a sense of how the other society differs from theirs and promote cultural exchange by generating discussions relating to the topics of the films.

The third tricycle design, the public art composed by baby formula cans based on the arrival of Mainland tourist with the IVS visa, uses the installations to trigger awareness of the current issues that is happening and affecting the daily lives of Hong Kong people caused by the influx of Mainland tourists. The baby formula cans symbolizes problems that arose from the Mainland Chinese influences. It ranges from lacking daily necessities items being bought out by parallel traders to the education places for Hong Kong local students taken up by the cross bordered students to lacking delivery hospital beds for locals mothers caused by birth tourism. The installation creates awareness of the current issues and encourages the Hong Kong locals to be involved and let their voices be heard through the process of finding solutions for these problems. The culture of that the Mainland tourists brings in helps the people question the future of Hong Kong under PRC ruling. It will help raise issues on current policies that maintains the relationship between the rest of China with Hong Kong. Through the people's interactions they can contribute criticism of the policies and help shape the future of Hong Kong.

Hong Kong public spaces will become a hybridization of the two cultures with the presence of the "Two Systems". The cart designs will introduce an element that represents Mainland Chinese ideology into Hong Kong public spaces. The carts will temporarily transform the atmosphere

by shifting the power and ownership of the existing public spaces. Despite the resentment Hong Kong Chinese feel towards the Mainland Chinese, the locals understand that influences from the Mainland will not stop as there are so many on-going developments to improve and increase the relationships and interactions between China, Hong Kong, and Macau. Through these carts the Hong Kong locals can acknowledge not only the faults of their neighbours but also the benefits and the traditional cultures they can bring to the society. The carts provide an opportunity for both groups of the Chinese to criticize the existing CCP and Hong Kong's ideology and discuss the possibility of hybridization of the two for the future of both PRC and Hong Kong.

Fig. 9.02  
Rendering of HK-linking project of Hong Kong-Zhuhai-Macao Bridge which will help sustain and link the three economies

