

Celebrating the establishment of Hong Kong Sub-Center

A Workshop on Social Inclusion and Cultural Creativity

URRP

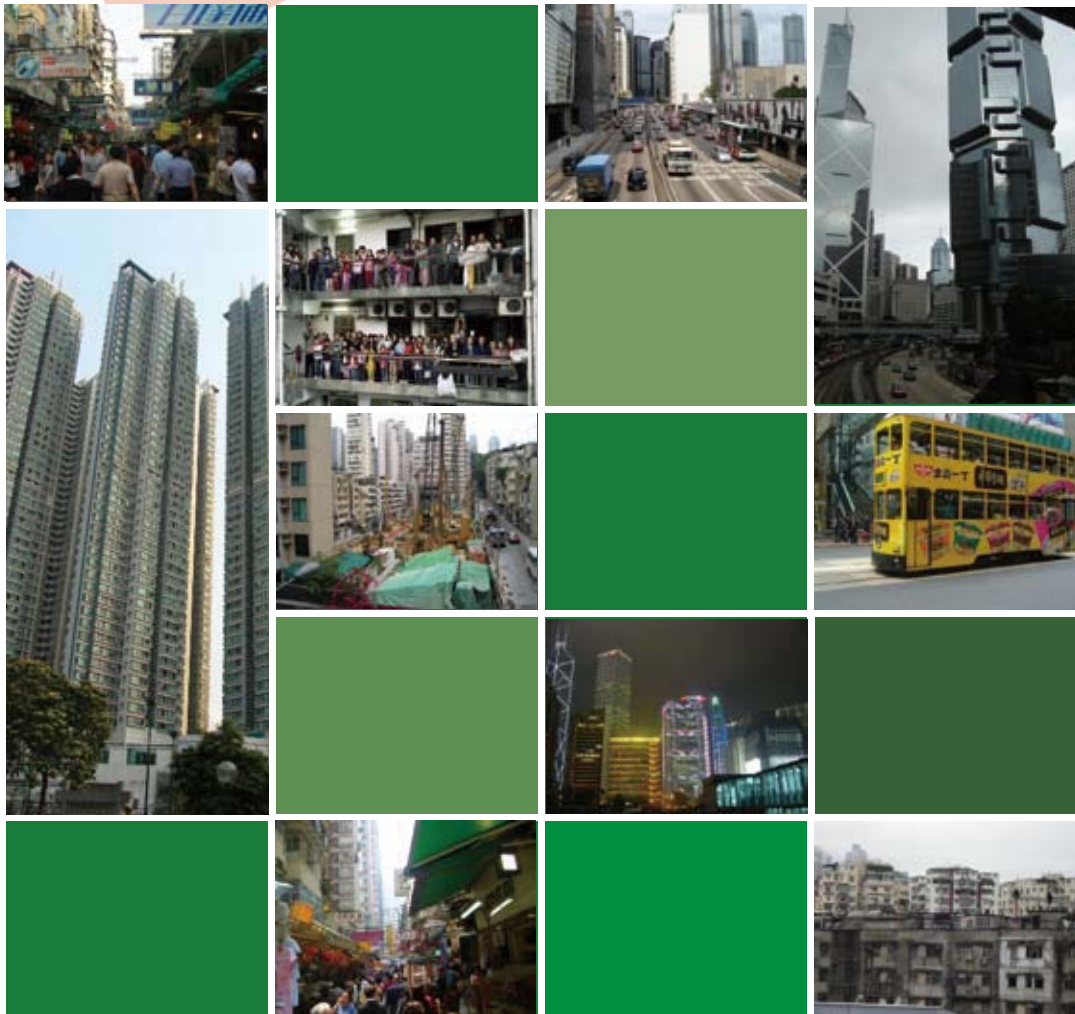
– Future Prospects for Urban Studies and Societies –

*Osaka City University Urban Research Plaza's Hong Kong Sub-Center
Presents*

A Workshop on Social Inclusion, and Cultural Creativity



at the Department of Geography, Hong Kong Baptist University
on January 7-8, 2008



URP 
Global COE Program
Since 2006

URBAN RESEARCH PLAZA, OSAKA CITY UNIVERSITY



Osaka City University Urban Research Plaza's Hong Kong Sub-Center

——— *Presents* ———

A Workshop on Social Inclusion, and Cultural Creativity

at the Department of Geography, Hong Kong Baptist University
on January 7, 2008

We, the associates of Osaka City University's (OCU) Urban Research Plaza (URP), are honored to announce the opening of a sub-center at Hong Kong Baptist University's Department of Geography. To celebrate the establishment of a new sub-center, we, in collaboration with our colleagues in Hong Kong, are holding a workshop to discuss future trajectories in urban studies and future prospects for urban societies. As indicated in the title, the workshop will focus on the joint themes of social inclusion and cultural creativity.

Osaka City University is Japan's largest municipally funded university and home to its largest urban studies research center. In an effort to promote urban studies in the twenty-first century in Japan and around the world, the university has dramatically expanded its educational and research-related activities in the field of urban studies. Together with the establishment of the Urban Research Plaza in Osaka, sub-centers have been opened at some universities in Asia and North America. In addition, the Urban Research Plaza recently received a generous five-year Global-COE project grant from the Japanese Ministry of Education, Culture, Sports, Science, and Technology to fund and expand its ongoing research project, "Reinventing the City through Cultural Creativity and Social Inclusion."

Through an analysis of the various representations of twenty-first century urban forms, such as world cities, sustainable cities, compact cities, postmodern cities, this project seeks to reconceptualize urban governance as an activity guided by the principles of social inclusion and cultural creativity. The project's primary objectives include opening and pursuing new directions in urban studies research and cultivating innovative individuals with the knowledge and abilities necessary to transform urban spaces.

In pursuing the above objectives, those involved in the project will design and implement strategies of urban reorganization in order to facilitate the establishment of an international urban research network, open and maintain channels whereby knowledge can be shared internationally, and create a framework in which urban citizens and researchers can interact and share ideas about how cities should be transformed. The field plazas located across Osaka and the international sub-centers will play a critical role in the implementation of this project. Ideally, these plazas and sub-centers will become deeply embedded in the local communities in which they are located and serve as sites of collaboration (social laboratories) where citizens and academics can gather to discuss and formulate projects of urban reorganization/reconstruction.

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SCHEDULE

Sunday, January 6th

13:40 Arrival

15:30-17:30 Short Hiking Tour around the Tsuenwan, Shung Mun Reservoir
(The tour will be led by Professor Tang)

Monday, January 7th

9:00 Opening Ceremony

Masayuki SASAKI, Director of Urban Research Plaza at Osaka City University

Kenneth K.K. WONG, Chair of Department of Geography at Hong Kong Baptist University

Session 1 Chair, **Kenkichi NAGAO**

9:15 Presentation No.1

Mikio SUGIURA, Adjunct Lecturer of Urban Research Plaza at Osaka City University

The Digital Entertainment Industry in Hong Kong and Its Potential as the Hub of the Cultural Economy of East Asia

9:45 Presentation No.2

Mee Kam NG, Associate Professor, Center of Urban Planning and

Environment Management at University of Hong Kong

Creative/Insurgent Participation? A Case Study of Harbourfront Planning in Hong Kong

10:15 Presentation No.3

Geerhardt KORATOWSKI, Research Fellow of Urban Research Plaza at Osaka City Univ.

Cultural Heritage as a New Means to Preserve Public Space and Low-cost Rental Housing in Hong Kong

10:45 Coffee Break

Session 2 Chair, **Manabu SAKAGAMI**

11:00 Presentation No.4

Mok Chiu YU, Director of Centre for Community Cultural Development (CCCD)

Case Studies of Community Cultural Development in Hong Kong (tentative)

11:30 Presentation No.5

Hiroataka ITO, Visiting Research Fellow, Faculty of Social Sciences and Humanities at Univ. of Macau

Local Communities and Solidarities in the Post-Colonial City of Macau

12:00 Presentation No.6

Wing Shing TANG, Assoc. Professor, Department of Geography at Hong Kong Baptist Univ.

Social Exclusion in Hong Kong: Misconception and Reality

12:30 Lunch

Round Table: Panel Presentation Chair, **Hiroshi OKANO**

Theme: Future Prospects for Urban Studies and Societies

- 14:15** Speaker No.1
Toshio KAMO, Professor of Graduate School of Public Policy at Ritsumeikan University
 Former director of Urban Research Plaza at Osaka City University
Cities and Urban Studies of Tomorrow: the idea of the URP
- 14:35** Speaker No.2
Shin NAKAGAWA, Director of Urban-Culture Research Center at Osaka City University
Cultural Creativity and Social Inclusion
- 14:55** Speaker No.3
Bussakorn SUMRONGTHONG, Assoc. Prof., Faculty of Fine and Applied Arts at Chulalongkorn Univ.
Art for All in an Asian Perspective
- 15:15** Speaker No.4
Ying Fang CHEN, Professor of Faculty of Sociology at East China Normal University
**Urban Development and Housing Exclusion/ Housing Inclusion:
 Representation and the Essence of the Urban Access System**
- 14:35** Speaker No.5
Toshio MIZUUCHI, Vice Director of Urban Research Plaza at Osaka City University
Pursuing New Modes of Urban Governance for Socially Disadvantaged Areas and People
- 15:55** Coffee Break
- Round Table: Discussion** Facilitator, **Toshio MIZUUCHI**
- 16:30** Discussion
- 17:30** Closing Remarks
Hiroshi YAHAGI, Professor of Graduate School for Creative Cities at Osaka City University

Tuesday, January 8th

- Study Tour of Tin Shui Wai by Wing Shing TANG and his RAs (GCOE staffs)
- 9:00-12:00** Mini Excursion on Tin Shui Wai by Wing Shing TANG, Kit Ping Wong
- 14:00-14:45** Mini Excursion in Cheung Sha Wan
 by Kim Ching CHAN, Pui Yee MAN and Geerhardt KORNATOWSKI
- 15:00-17:00** Presen Yan'n and Excursion by Tin Man FOK, Wai Tung NG and SoCO
- 17:30-17:45** *Following the afternoon excursion, half of the group will have dinner at a restaurant serving Chow Chou-style cuisine, the other half will eat Thai cuisine*

Wednesday, January 9th

- 16:40** Departure

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Koichi SUWA
Research Fellow
Urban Research Plaza
Osaka City University

Opening Address

Chair Kenneth K.K. WONG

Department of Geography Hong Kong Baptist University

Dear Professor Sasaki, and Ladies and Gentlemen,

It is my great pleasure to welcome you to the Department of Geography, Hong Kong Baptist University. The Department is proud to host the Hong Kong Sub-Center's workshop on "Social Inclusion, and Cultural Creativity".

Hong Kong is an ideal place for any meaningful exchanges on these two topics, academically and practically alike. Recently, Hong Kong has suffered from many problems very much related to social exclusion. The many on-going redevelopment projects have revealed the various problems of inner city neighbourhoods like Sham Shui Po. It has been discovered that there is a large group of urban underclass including the poor and the elderly living in these neighbourhoods. Because of their economically inferior position, they cannot really compete in the labour market and therefore have great difficulties in satisfying their housing needs after displacement. In the fringe areas like Tin Shui Wai New Town, there is a high concentration of suicide cases, extra-marital relations, social welfare recipients and the unemployed. How to improve these problems is a great concern of Hong Kong. Besides, like other cities in the rest of the world, Hong Kong has found the cultural industry instrumental in promoting growth. Recently, we have lots of debate about how the West Kowloon Cultural District should be conceptualized, constructed and patronized. People have started to contemplate the relevance of a cultural policy, while many local NGO groups have also come up with good initiatives to create a more inclusive society. Through a carefully planned study of Hong Kong, one should be able to shed more light on these topics. With Hong Kong being the meeting-point between the East and the West, such an understanding would be of utmost significance to the bigger debate in the world.

The Department of Geography is the ideal place to debate these topics. It is almost a truism to say that being located physically at the centre of the city, the Department knows more about the city and is most accessible to most of these study sites. The Department has excelled itself in pursuing socially relevant research to bridge the gap between theory and practice. There are colleagues who work on various urban issues in Hong Kong, attempting to push the international academic frontier to a new height, whereas others have put their theoretically informed understanding into practice. Their expertise and experience will be a great asset to any meaningful study on these topics. I sincerely hope that this workshop is the beginning of deep collaboration between URP and the Department.



May I wish this workshop every success. I wish the overseas participants a fruitful exposure to Hong Kong during your stay here, and a safe journey home. I sincerely hope that you would return to this Department in the near future for further academic exchange.

Opening Address

Dr. Masayuki SASAKI

Director of Urban Research Plaza
Professor of Graduate School for Creative Cities Osaka City University, JAPAN

It is a great pleasure to open this “Workshop on Social Inclusion and Cultural Creativity”. The opening of the Hong Kong Sub-Center is a first step in the international activities of the Urban Research Plaza.

We are holding this workshop to celebrate the establishment of a new sub-center at Hong Kong Baptist University’s Department of Geography. We, in collaboration with our colleagues in Hong Kong, have this opportunity to discuss future trajectories in urban studies and future prospects for urban societies.

Osaka City University is Japan’s largest municipally funded university and home to its largest urban studies research center. In an effort to promote urban studies in the twenty-first century in Japan and around the world, our university has dramatically expanded its educational and research-related activities in the field of urban studies.

Together with the establishment of the Urban Research Plaza in Osaka, international sub-centers have been opened at some universities in Asia and North America. The opening of Hong Kong sub-center is the first step for international activities of the Urban Research Plaza.

The Urban Research Plaza recently received a generous five-year Global-COE project grant from the Japanese Ministry of Education to fund and expand its ongoing research project, “Reinventing the City through Cultural Creativity and Social Inclusion.”

This project seeks to re-conceptualize urban governance as an activity guided by the principles of social inclusion and cultural creativity, through a critical assessment of the various representations of twenty-first century urban forms, such as world cities, compact cities, and postmodern cities.

The field plazas located across Osaka and the international sub-centers will play a critical role in the implementation of this project. Ideally, these plazas and sub-centers will become deeply embedded in the local communities in which they are located and serve as sites of collaboration where citizens and academics can gather to discuss and formulate projects of urban reconstruction.

Hong Kong is indeed one cities in Asia. It is very appropriate that we come here to Hong Kong to exchange knowledge and discuss future directions in urban studies. I would like to in Hong Kong, especially Prof. Wing Shing Tang, for their kind welcome.

We hope that the international network constructed here will help to facilitate a new mode of collaboration that transcends national borders and promote mutual understanding.

Thank you very much for your attention.

The Digital Entertainment Industry in Hong Kong and Its potential as the Hub of the Cultural Economy of East Asia

Mikio SUGIURA

Adjunct Lecturer of Urban Research Plaza at Osaka City University

In 1997, a British Labour Party taskforce identified what it considered to be the thirteen components of the “creative industry.” Among the areas identified, a number of artistic forms, including the fine arts and performing arts, were included. Today, the creative industry is widely considered to be a value-added industry and is one that is garnering significant international attention.

The scale of the industry itself is massive. For example, in 2005 the creative industrial market generated 242.5 billion U.S. dollars of total international revenue. The U.S. and European countries have about 80% share of the market. However, with the creative industry growing rapidly in Asia, especially in China, the market share controlled by companies operating in East Asia is expected to rise commensurately.

In the Asian economy, Hong Kong has been a major center of finance and logistics. Surprisingly, Hong Kong’s critical role in the Asian creative industrial market has little to do with its film industry, which in the 1970s and 1980s produced a number of internationally recognized stars and was known as the “Great Asian Film Region.” The limited influence of the Hong Kong film industry on the Asian creative industrial market is due largely to the decline of the industry itself following the mass exodus of filmmakers and stars abroad in the aftermath of Hong Kong’s reversion to Chinese control in 1997. In its place, however, the “digital entertainment industries,” including video games, animation, and digital films have grown in prominence and helped to bolster Hong Kong’s role in the growing Asian creative industrial market.

In addition, Hong Kong has also come to serve as a gateway to China for many international investors and companies. The authorities in Hong Kong have proven particularly effective in managing and regulating the market for pirated media and Hong Kong itself is increasingly considered to be an attractive market for foreign investment following the enactment of the Closer Economic Partnership Arrangement (CEPA) in 2004, which firmly fixed controlled channels of mostly free exchange between mainland China and Hong Kong that could be used by international investors. Also, as a hub of international trade, scholars expect that Hong Kong will function as an agent or conduit linking the creative industry together, a show window for new goods and services, and as a source of investment capital for creative industrial ventures, elements that are lacking in creative industries in other Asian cities. This is precisely why Hong Kong should be positioned as both the regional and international hub of the creative industry of the future.

Keywords: creative industry, digital entertainment industry, Chinese market, Hong Kong



Digital Entertainment Industry in Hong Kong and the potential for Cultural-Economic Area in Asia

Mikio Sugiura
Adjunct Lecturer of URP at Osaka City University

My Profile

- Adjunct Lecturer of URP at Osaka City University
- Manager of Osaka Office, Visual Industry Promotion Organization (VIPO)
- COE of Asian Blooms Japan Ltd.



Film "Hana-Kage"



7Princess



<http://www.maikohaaa.com/index.html>

VIPO

- Cabinet Office of Japanese government & Japan Business Federation
- Non Profit Organization
- Missions
 - Human resource development under the cooperation with educational institutions
 - Content-production support
 - Support on entrepreneurship and
 - Domestic and global market development

The Definition of Creative Industry

UK

- Architecture
- Art
- Antique
- Design
- Designer's Fashion
- Film & Video
- Interactive Entertainment Software
- Music
- Performing Arts
- Publishing
- Computer Software and Service
- Broadcasting

Japan

- Film & Broadcasting
- Animation
- Game
- Music
- Website (Information)

Korea

- Publishing & Comic
- Broadcasting
- Film
- Animation
- Music
- Game
- Character
- Advertising
- Internet & Mobile

The market of Creative Industry in the World

- USA (55.1%) and Europe (26.6%) shared 81.7% in the world.
- Chinese market is growing up more than 20% per a year.

	Million US\$			% of Growth
	2005	2010		
USA	133,685	233,718	11.8%	Regional Shares China (1.9%) Asia (5.8%) South America(1.5%) Japan (9.1%) Europe (26.6%) USA (55.1%)
Europe	64,570	142,701	17.2%	
Japan	22,000	42,719	14.2%	
China	4,598	18,873	32.6%	
Asia	14,028	41,211	24.1%	
South America	3,607	8,624	19.0%	
Total	242,488	487,846	15.0%	

Resource: Korean Government

Cultural Industry in Korea



Love Song in Winter



Mashimaro

Cultural Industry in Korea

The Five Biggest Country in the World

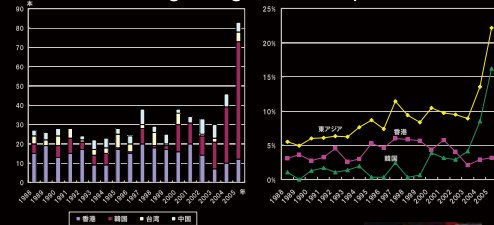
	The World	Korea	Share
Total	2,424	69	2.8%
On-line Game	48	14.6	30.4%
Mobile Contents	113	9	7.9%
CG Animation	1,413	5.6	0.4%

Resource: Korean Government



Digital Entertainment Industry in Hong Kong

Hong Kong Film in Japan



Digital Entertainment Industry in Hong Kong

- Core Fields
 - Publishing
 - Research & Development for Game
 - CG Animation
 - 2D/3D Graphic
 - Multimedia



Digital Entertainment Industry in Hong Kong

Support Organization

- Hong Kong Trade Development Council
- Hong Kong Productivity Council
- Hong Kong Digital Entertainment Association (1999)
- Digital Media Centre (Cyberport)
- Creative Media Centre (City University) :
Public Outreach Center by Hong Kong Government

Digital Entertainment Industry in Hong Kong

- A number of enterprises : more than 200 companies
 - Computer Animation 44%
 - Game Software 43%
 - Digital Effect 19%
- Almost companies are Small and New Companies
 - Under 10 employments : 64.9%
 - Until 3 years : 45.6%
- % of growth
 - 16% per year

Potential for Digital Entertainment Industry in Hong Kong

- Digital Contents
- Gateway to China
 - Closer Economic Partnership Arrangement (CEPA)
 - Foreign Countries can Export only 20 films
 - With Chinese : Employment Chinese Staff (50%)
- Protect Copy Rights by Contract
- International Film Fund
 - International Investors

Potential for the Hub of Cultural Economy of East Asia



Comments on the Presentations

Presentation 1: Mikio Sugiura

Q. This type of industry is very small, up to 10 staff. Are there some other problems for these small and medium companies?

A. The main problem for these creative industries is the scale, except for those in the USA. They have to build a human network for the project. The human resource forms always a big problem. We constantly need to get new talent

Q. How is the government related in Korea and Japan to promote these cultural industries? Japan used to be the main provider after the war. What is the respective input on national and international level? Can you also identify the networks to promote of these industries?

A. The support of the government in Korea exists out of large financial funds and they also promote internationally. They created 18 animation schools at first. Now there are 48 schools. The support of the Japanese government is not so strong. I'm the only staff in Osaka. People from broadcasting and film industries also participate and I hope that in the future it will become stronger. For the second question: in China they want to create their own animation but they aren't skilful enough yet although they are learning from Japan, Korea and the USA now as well. But China will be an important partner in the East Asian network

Creative/Insurgent Participation? A Case Study of Harbourfront Planning in Hong Kong

Mee Kam NG

Associate Professor, Center of Urban Planning and Environment Management at University of Hong Kong

In the past reclamation was accepted as a standard strategy and technology to accommodate urban growth. However, since the 1990s, harbourfront developments have become a bone of contention between the state and civil society in Hong Kong. This paper attempts to document how various civil society groups have tried to challenge the executive-led government to change its current ineffective and compartmentalized approach to harbourfront planning. Through the protests towards harbour reclamation to the saga of the emotional protests against the demolition of the world famous Star Ferry pier in the Central Business District of the city to the completion of a much celebrated NGO-driven international design competition of the new central harbourfront, this paper outlines how the civil society tries to promote social inclusion and infuse creativity in harbourfront planning in a non-democratic setting.

This paper argues that while urban planning is constrained by the mode of governance, an open and inclusive planning process, when employed by an enlightened citizenry, will make a difference and contribute, albeit in a small way, to a "transition" from a government-centred polity to a multi-stakeholder-centred mode of governance.

Keywords: harbourfront planning, civil society, reclamation, executive-led government, social inclusion, creativity









Creative/Insurgent Participation?



A Case Study of Harbourfront Planning in Hong Kong

Mee Kam Ng
Centre of Urban Planning & Environmental Management,
The University of Hong Kong



Contents

- Introduction
- Theoretical insights: state-civil society transition; Lefebvre: perceived, conceived and lived spaces
- Harbour reclamation & planning
- From insurgent to creative participation?
- Concluding remarks

Introduction: Hong Kong



- Used to be a politically apathetic British colony with the single pursuit of making a few dollars more
- 1997: “One country, two systems”
- Non-democratic administrative city led by an executive-led government
- However, after 1997 when HK became China’s Special Administrative region → changing political ecology → 2003, ½ million marched on the street and brought down the first Chief Executive
- **Growth of a civil society in an executive-led government under the straight-jacket of the principle of “One country, two systems”** provides an exciting laboratory to understand the **tug-of-war between the state and civil society** in maintaining vs challenging the existing mode of governance which is dominated by the government
- Examine these dynamics through harbour reclamation

Theoretical Insights: State-civil society transition


- Mid-1980s experience as a planning student → public consultation was an alien concept
- 1997: a private member’s bill in the Legislative Council → Protection of the Harbour Ordinance
- 2007: a lot of social activism in planning-related issues

→ What has triggered these changes?

Theoretical Insights: State-civil society transition

- Amirahmadi & Gladstone (1996): 3-stage development process:
 - 1st period with a strong developmental state & a weak civil society
 - **A transitional period** when civil society is becoming more powerful & enters into conflict with the state
 - 3rd period with 2 possible outcomes: paralysed development or sustained development—balance of power between the state and civil society



**Theoretical Insights:
State-civil society transition**

Hester (2005): life cycle analysis of participatory democracy

Helpless.. Requires support & attention... Naïve childhood adolescence

Key point of transition?

Harbourfront Planning in Hong Kong

**Theoretical Insights:
State-civil society transition**

Sherry Arnstein's 1969 "Ladder of Participation"

But all planning processes are embedded in contested power relationships

Harbourfront Planning in Hong Kong

**Theoretical Insights:
Henri Lefebvre's Production of Space**

- Henri Lefebvre:
 - 'each mode of production has its own particular space' (1991, p.46)
 - Space as 'codes', as 'knowledge and power', as 'institutions' (conceived spaces) that will be 'formed, established, declined and dissolved'...
 - 'When institutional knowledge sets itself up above lived experience... catastrophe is .. upon us' (1991, p. 415)
 - 'New ideas... have difficulty generating their own space' (1991, p.417).
 - 'the production of space—has nothing incidental about it: it is a matter of life and death' (1991, p.417).

Harbourfront Planning in Hong Kong

**Theoretical Insights:
Henri Lefebvre's Production of Space**

- Henri Lefebvre:
 - 'a revolution of space'... 'via an active and massive intervention on the part of the "interested parties"' → 'a renewed revolutionary outburst at a higher level of consciousness and action—an outburst accompanied... by great inventiveness and creativity' (1991, p.419).
 - ..interaction between plans and counter-plans, projects and counter-projects... The possibility of working out counter-projects... (1991, p.419) is thus a gauge of 'real' democracy (1991, p.420)

Harbourfront Planning in Hong Kong

Socio-spatial Practices

- Bristow (1984): HK: "a monument to the dominance of private interest"
- Government: all land belongs to the government (except a cathedral) → landlord, developer, planner → land sales → major source of government revenue
- 20% of land in Hong Kong is built-up land → artificial scarcity to boost land values → "economic space" rather than "life space" concerns
- Rhetorical advocacy by the government of a "minimum intervention and maximum support" or "market leads and government facilitates" economic policy
- Executive-led government + strong bureaucracy

Harbourfront Planning in Hong Kong

Socio-spatial Practices

- In the name of upholding free market operation, the government has refrained from macro socio-economic planning → perpetuating the compartmentalization & contradictions among various departments in the bureaucracy

Harbourfront Planning in Hong Kong



Socio-spatial Practices

- British impacts & the legacy as a **legal society** → gives a false impression that the executive-led top-down administration must be impartial & fair in planning
- HOWEVER, the legal system:
 - has legitimized a **set of planning & development processes** that deny citizens a right to participate at the start of the planning process
 - confined **decision making** to a privileged few
 - Obscuring** obvious & visible social and environmental aspects of development in favour of economic growth







Case study: Harbour reclamation & planning

- Before 1949:** Colonial government did not want to invest in Hong Kong
- After 1949:** “transferred industrialisation” from China to Hong Kong & influx of refugees & capitalists from China forced the government to invest → led to economic take-off in 1960s
- And reclamation + the creation of land from sea → **land sales & strategy to accommodate growth**
- 1970s and 1980s:** China’s open door policy & the need for Hong Kong to further reclaim at central locations to expand the financial & tertiary sector
- 1994 Plan:** 23 km² of reclaimed land, 12.8 km² will be in the metropolitan areas (all commercial land in Hong Kong amounts to only 3 km²)






Before 1990s, debates on reclamation were confined to the **government and land owners** at the waterfront. However, **since the 1990s**, because of the changing political ecology, the **civil society** has objected to further reclamation in the Harbour!



Civil society challenging government’s reclamation plan

- 1995: setting up of the Society for the Protection of the Harbour Limited
- 1996: conducted “Save our Harbour” campaign
- 1996: Protection of the Harbour Bill by a legislative councillor
- 1997: Protection of the Harbour Ordinance
- 1998-2000: **statutory plan of the Central Business District was objected to and revised** → reclamation cut from 38 hectares to 18 hectares → eventually approved
- However, the 5th phase (Wanchai) → the Society for the Protection of the Harbour **took the government to court and the government lost the case** → the rest of the harbour plans have to go back to the drawing board

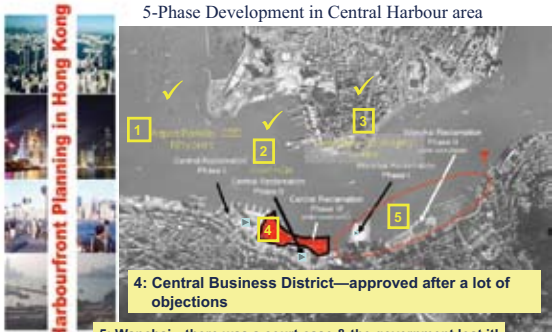
The Central Harbour Reclamation Saga

- Five phases of reclamation: three done before 1997 when Hong Kong reverted to Chinese rule
- Remaining 2 phases proved eventful:
 - Statutory zoning plan for the Central Business District (CBD)
 - Statutory zoning plan for Wanchai, neighbouring CBD
- Society for the Protection of the Harbour taking the government to court



Civil society challenging government’s reclamation plan

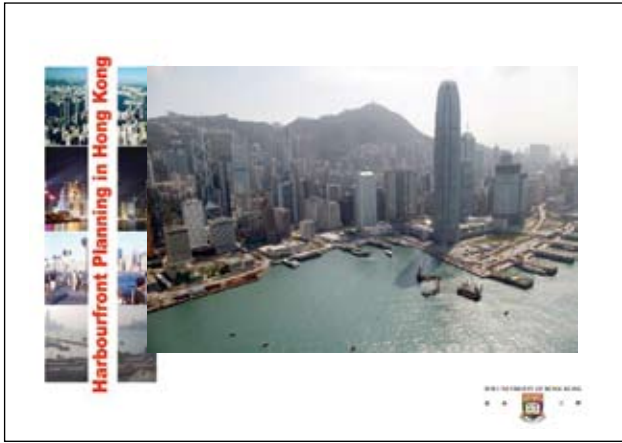
5-Phase Development in Central Harbour area

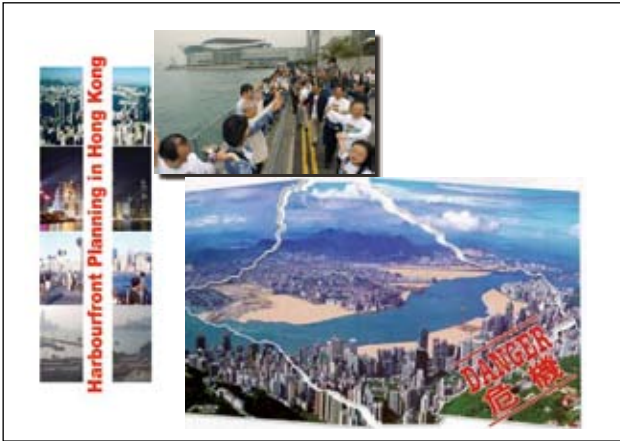


4: Central Business District—approved after a lot of objections

5: Wanchai—there was a court case & the government lost it!





**The Central Harbour Reclamation Saga:
Creative Participation?**

- Hong Kong: a divided society: Government vs. the Society for the Protection of the Harbour
- Citizen Envisioning@Harbour (CE@H) (a coalition of 18 organisations and individuals) advocating "breaking the ice and melting the difference" → informed debates

Civil Society-initiated Activities

**The Central Harbour Reclamation Saga:
Court Decisions**

- July 2003: the Court ruled that the Town Planning Board had failed to comply with section 3 of the Protection of the Harbour Ordinance:
 - Stressed that every reclamation project should be compatible with the principles of "compelling overriding and present need, no viable alternative and minimum impairment"
- Court of Final Appeal: Jan 2004—no reclamation except for "overriding public needs"
- All the remaining Harbour plans have to be redrawn, including Wanchai and Southeast Kowloon (Kai Tak)

**The Central Harbour Reclamation Saga:
Inclusive Participation?**

- The Government of Hong Kong: set up of the Harbourfront Enhancement Committee in May 2004 → tripartite partnership among the government, the private sector and the civil society
- New planning practices to engage the general public

**Harbourfront Enhancement Committee:
Inclusive Participation?**

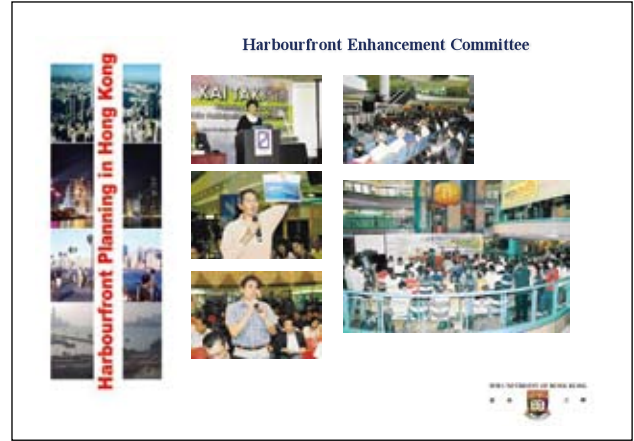

ENVISIONING EXERCISE

WHERE ARE WE NOW?
現況如何?

WHERE DO WE WANT TO GO FROM HERE?
我們理想的海濱是怎樣的?

HOW CAN WE GET THERE?
我們怎樣能夠「願望成真」?

Harbourfront Enhancement Committee

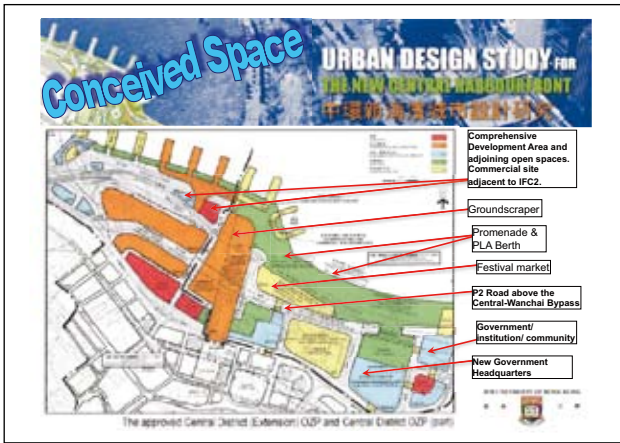



**Harbourfront Enhancement Committee:
Inclusive Participation?**

- Only advisory in nature, no statutory power
- No resources
- People are engaged **BUT** the plans need to go through the established statutory processes & there bureaucrats continue to kill innovative ideas...
- The government **REFUSED** to open the case of **the approved plan** in Central Business District for public engagement (a plan involving 8.6 million ft² of gross floor area)

DEPARTMENT OF BUILDING SERVICES





To produce the conceived spaces, the old has to go ...

Insurgent Participation ?

Lived Spaces vs. Conceived Spaces?

Star Ferry Clock Tower: voted as one of the 50 must see sites in the world by National Geographic



“All that is solid melts into air”

- The Director of Environmental Protection issued an emergency works permit to allow workers to tear down the tower at night
- The mechanical clock was dismantled and preserved, the concrete structure was trashed in a landfill site in a secretive fashion...
- Another battle on the Queen’s pier, part of a wider square with the City Hall



Creative Participation? Designing Hong Kong: Central Harbourfront Design Competition

May-November 2007

Master Plan of “Amphibian Carpet”-the First Prize Winner

Source: website of Designing Hong Kong, http://centralwaterfront.designinghongkong.com/open_image.php?number=1&id=471f6e48ad34b, accessed on 28-12-2007




Harbourfront Planning in Hong Kong

Concluding remarks

- Is Hong Kong at a key point of transition?
- Spatial politics & conceived spaces vs. lived spaces → insurgent and creative participation?
- Institutional and legal setup counts → long live bureaucracy?!
- Education, involvement & capacity building in community essential...

▶



Comments on the Presentations

Presentation 2: Mee Kam Ng

Q. Do you think there is a civil society in Hong Kong?

A. Yes, but it depends on how you define it. It is a quite slippery concept. Twenty years ago I'm not so sure there was, but now there definitely is one.

Q. What is the power of the Town Planning Board? It seems they have great powers but it's not always clear from a distance.

A. It's a board with officials appointed by the government. It is therefore a highly controlled body. In the past there was within the government a very powerful development planning policy committee which made all the important decisions about planning and development but it has become less powerful recently. But for the Town Planning Board, according to the Town Planning Ordinance, it is responsible for making plans of Hong Kong but all the appointed members are very busy. They have their own fulltime jobs so they don't really have the time to do the work. The Planning Department has been rumoured to have a lot of impact and influence on the decisions of the Board. In recent times some of the members are more concerned about environmental and social issues and some of the decisions seem to be quite different from the previous ones. It represents a change, but we don't really know. It has some powers but is heavily monitored through the Planning Department because all the proposals go through several departments before the Board makes any decisions so the government still exerts a lot of influence. The Town Planning Ordinance has been changed over the past few years to allow more participation although it's still very limited and controlled. Now you can go to the Board meetings but not physically. You look at a screen, but when the decisions are made there will be a blackout so you don't know exactly how decisions are made. It thus has some power but is still heavily controlled by the executive government.

Cultural Heritage as a New Means to Preserve Public Space and Low-cost Rental Housing in Hong Kong

Geerhardt KORNATOWSKI

Research Fellow of Urban Research Plaza at Osaka City University

Following the reversion of Hong Kong to Chinese control in 1997, old buildings and landmarks have become a focal point of public debates over cultural identity and the preservation of cultural heritage in Hong Kong City. In this presentation, cultural heritage is understood broadly as a concept that encompasses not only traditional architectural forms, but also street and community culture. In this context, the protests that surrounded the demolition of the Star Ferry Pier Clock Tower can be considered to have marked a beginning of preservation movements that emerged during a period of large-scale commercial redevelopment that seeks to strengthen Hong Kong's global character. By identifying the demolition of the Clock Tower as an infringement on an important piece of Hong Kong's colonial heritage, the movement not only provided a foundation for future preservation efforts, but its cultural awareness also creates a mechanism to protect the living spaces of the urban lower classes, whose residents are repressed further away due to the redevelopments.

“Hong Kong's intensely urban environment has long reflected embedded patterns of change and temporality in both physical and cultural dimensions—a forever reconstructed city of dislocation, adaptation, and imagination.”

In reaction, communities in older urban districts are presently participating in community development services in order to effectively organize their efforts and advocate their local cultural importance. This presentation focuses on the efforts of participants from those communities who, acting on the basis of cultural awareness, are working to preserve their locality.

The fact that these social campaigners now employ the concept of cultural heritage in an effort to achieve their goals seems to reflect a transformation in the practice of social campaigning itself. By investigating cultural heritage as a tool or tactic of social campaigning, the author will clarify how these local communities pursue “real” objectives. This will be done through a presentation of recent cases and by showing how cultural awareness functions in the transition towards a sustainable living environment.

Keywords: Hong Kong, postcolonial, preservation of public space, low-cost rental housing



Cultural Heritage as a New Means to Preserve Public Space and Low-Cost Rental Housing in Hong Kong

Kornatowski Geerhardt

Osaka City Uni, URP Researcher

Introduction

- The impact of redevelopment in HK on communities.
- Increase of protest campaigns. More active participation of once passive community members.
- Increasing protest campaigning for housing of residents living in old urban areas.

Introduction

- Transition of campaigning in relation to cultural heritage awareness.
 - Growing attention towards historic buildings and landmarks after the return of HK to mainland china (1997).
 - Ongoing public debate on cultural identity and preservation of cultural heritage.
- = Cultural heritage encompasses traditional constructions, street culture, local community culture,...

Purpose of this Presentation

- Clarify what preservation role cultural awareness can play to local communities' residents in concern to the realities of redevelopment and social (lower urban class) status.
- Show what functional capabilities cultural awareness could have for a sustainable living environment by presenting recent cases.

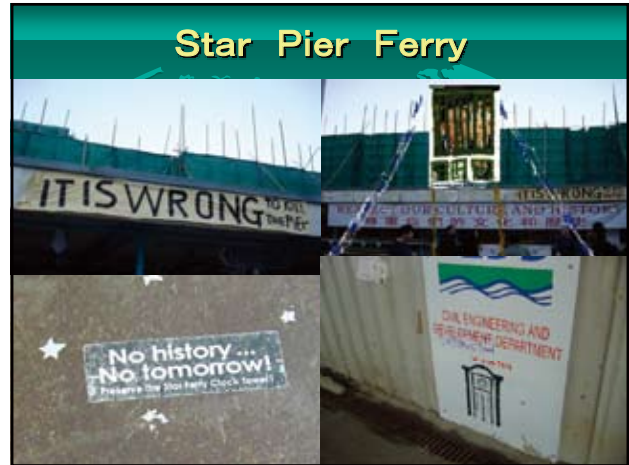
Method

- Postcolonial context.
- Observe how cultural identity has triggered a transition of living environment preservation movement activities (housing, local culture, public space,...)



Cultural Awareness in Preservation Movements: Realities of Community Life and Public Spaces

- The impact of the demolition of the Star Pier Ferry Clock Tower.
- Cases:
 - Queen's Pier
 - Wanchai
 - Western



Queen's Pier

- Central Reclamation. Demolition started on 1st June 2007.
 - Public space where ordinary citizens used to interact. Former place of social campaigning (1966 anti-fee-increase, 1970s Diaoyutai movement)
 - Place where foreigners (Filipinos) gathered.
 - Local Action Group.
- ⇒ Preservation Movement by using the concept of collective memory and colonial landmarks.



Queens Pier



Wanchai

- Redevelopment into high-class apartments.
- Loss of community (local culture) and affordable housing.



Wanchai

- Wedding Card Street (Lee Tung Street)



Wanchai

- St. James Settlement



Wanchai

- "Community Development Service"
- Affluent, new ↔ poor, old Support
- Before 1997: prosperous economy, only minor resistance of residents to redevelopment. Move into N.T.
Now: in order to improve living environment, identify local cultural heritage and regenerate old urban area.
- Cooperation of residents is vital. Start of Blue House Project.



Western

- The Conservancy Association Center for Heritage.
- Street culture, old historic buildings
- Possibility of connecting activities to the preservation of old private and public rental housing.

The Conservancy Association Center for Heritage



Central & Western



Towards a new means for sustaining the living space of Hong Kong's lower class

- Shamshuipo

SoCO in Shamshuipo

- SoCO's role.
- Hearing the voices of people who find themselves living beneath the poverty standard and opting for social justice.
- How to preserve cheap rental housing?
 - West Kowloon Project

SoCO in Shamshuipo

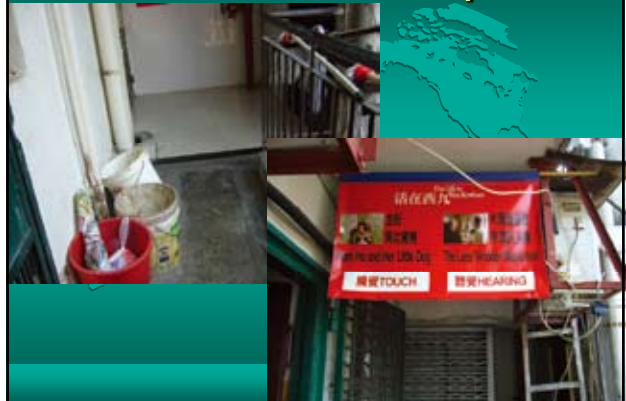


SoCO in Shamshuipo

- West Kowloon Project



SoCO in Shamshuipo





Summary

- Transition of social campaigning through the concept of cultural heritage.

- 1) Instead of mere militant protest, a sense of justification and realistic goals.
- 2) Instead of politicians, relying on the strength of grassroots movements.
- 3) Creating goals which are understood by all residents. Preserving real objects such as housing, traditional s landmark through cultural heritage.

Summary

	Queens Pier	Wanchai	Central & Western	Shamshuipo
Organization	Local Action Group	St. James	CACHE	SoCO
Objective	Public space	Community	Street Culture	Cheap Housing
Purpose	Interaction space	Sustainable community	Interaction, community	Affordable housing
Result (飯)	Media attention, resident engagement	Media attention, resident engagement, Blue House residents	Academics engagement	Resident engagement

Issues

- How to locally react against global forces?
- How to understand stance of government & people?
- What are the conditions for using cultural heritage as a tool? What is necessary for successful campaigning?
- Applicability in other East Asian deprived areas?

Thank You

謝謝

Comments on the Presentations

Presentation 3: Geerhardt Kornatowski

Q. By studying historical preservation in the USA I have learned that just shouting doesn't work economically and I think you need some public incentives such as tax credits, depreciation systems etc. What is important is to let the government understand that historical preservation is important for an economic boost. Could you comment on that?

A. I agree but in the case of the Blue House, it is a cultural heritage but also a community shop/centre at the same time. They try to boost the local economy and the shops in the neighbourhood, making it a very visual tool as well.

Q. You mentioned cultural heritage and identities. If you put many cultural identities into one, can you know something about a total Hong Kong-ese cultural identity in specific terms? If it's embedded in the Hong Kong civil society, what is the relationship with the identity of Hong Kong people?

A. Cultural identity and cultural heritage is important because it's a visual proof of the cultural identification and it's something that all citizens can relate to. It makes up the identity of civil society as an identification process, so cultural heritage can be used here as a thing to relate to and to share with those around you.

Q. After 1997, did any kind of new Hong Kong identity come out?

A. I don't think a new identity came out, they just tried to articulate it more because Hong Kong was returned to Mainland China and because Hong Kong people don't see themselves as Mainlanders so you have to find some characteristics of what is a Hong Kong person, what is a Mainland person, and in order to do this cultural heritage which is different is important.

Q. Are you aware that many of these activists are also active in the anti-WTO movement? I believe there is a connection here. The cultural heritage movement can be interpreted as some Hong Kong people trying to affirm their own identity. Whether it's the case of Wanchai or the Clock Tower or the Queen's Pier, it's an attempt to fight globalization that makes living not sustainable as well.

A. That's why I commented on how to act locally to the global forces. One the one hand you have the economically driven redevelopments but on the other hand you have the people actually living there. So by considering the cultural heritage as part of their living environment it is not contradictory to also engage in anti-WTO activities because it directly affects their lives.

Q. You list various organizations doing various campaigning but actually there are a lot of groups which have participated in it. It also relates to the question whether Hong Kong has a civil society or not. With those incidents I try to be low profile and observe. I heard a lot of citizens say: "those troublemakers, they are blocking the way of development". Especially when the Minister of Development went to the Queen's Pier and had a dialogue with the hunger strikers but to say Hong Kong has a civil society,

One has to say that it is still very illicit. A lot of the common folks, unless it is directly affecting their lives and livelihood, don't have a really strong view and they're quite split. In that sense we don't really have a very active civic society. So especially with culture we have to be very careful with saying what people want. Protecting heritage and preservation business is very difficult to sell because land prices are very high and the benefits to develop on that in an effective way are enormous. So a lot of people still do not buy the concept of heritage preservation. But because of the movement the government has to make exceptions every now and then.

A. Why I restricted the field to the lower end of society because if you take civil society as a whole there are people who welcome the economic redevelopments. But others prefer to preserve their living environment.

Case Studies of Community Cultural Development in Hong Kong

Mok Chiu YU

Director of Centre for Community Cultural Development (CCCD)

C.V. of Mok Chiu Yu

I graduated from the University of Adelaide with a B.Ec. degree and completed my counseling training at the University of Keele.

I have worked as a youth worker, newspaper editor, high school teacher (1984-1990), translator/writer, arts festival organizer and cultural worker since 1990.

I was Executive Secretary of the Arts with the Disabled Association HongKong(ADA) from 1995-2004 after which I started a new organization the called Centre for Community Cultural Development.

I have extensive experience in cross cultural collaboration in theatre, including, for example, the Big Wind Project, a cultural caravan involving artists from nine cities in Asia, Australia and America, which toured Asia for 4 months.

I have been involved in many community theatre projects (including projects involving migrant workers, persons with disability and giant puppets) in Hong Kong.

I have produced many plays by the two famous deaf theatres of Hong Kong and have helped to groom the Theatre of the Silence to be a world famous deaf theatre and Hong Kong's most important cultural ambassadors.

I have also been a keen promoter in various educational and community theatre methodologies in Hong Kong, such as Basic Integrated Theatre Arts, Theatre of the Oppressed, and Playback Theatre, etc.

I was the Congress Director of the International Drama/Theatre & Education Association 2007 in Hong Kong.

My publications include When The Big Wind Blows, Fluid Sculpture—the Playback Experience in Hong Kong, Voices from Tiananmen Square, Black Sky—Plays of South Asian and Hong Kong Encounters. I won the first ever Drama Achievement Award presented by Hong Kong's Arts Development Council in 1999. More recently I have helped Griffith University to set up a master's programme in Education and Applied Drama in Hong Kong. I am presently director of the Centre for Community Cultural Development and a part-time lecturer at Lingnan University.



Comments on the Presentations

Presentation 4: Mok Chiu Yu

Q. Usually artists are not so involved in such activities. It is very unusual to combine such activities with art. Do you have any strategy to involve artists in your activities?

A. There are more and more artists and welfare workers who see the importance of community cultural development. We live in a diverse society. There are some artists who are into art just for the art, which is fine of course. However there's also a need for those artists who are in line with academics or others who are trying to change the world and are struggling for their beliefs or the preservation of cultural heritage. They have a specific role because they work with people. They also require different training. The universities of Hong Kong do look into this aspect. An element of community culture development within the social work training will do well for a community.

Q. In terms of the space of abilities, you are embracing diversities and the participation of all kinds of people, a good example is that you need the permission of the department in charge to use the space for the events. In terms of having a high degree of diversity, the necessary application related to this is the degree of tolerance on the part of the authorities in holding these events coupled with the controversial content and with the cultural aspect.

A. It takes time. Twenty years ago this wouldn't have been possible but now we have the support and resources and involvement of persons with disabilities themselves. There used to be a time when they were just kept at home with no hope of reaching out to the outside. I think that Hong Kong society is become more accepting and tolerant to these things. The other thing is for example the Jockey Club Center. It's actually committed to do community art works. It wants to forge links with the Shek Kip Mei, Shamshuipo and Cheung Sha Wan communities and the NGOs in those areas have also come together and want to move into the place and make sure it happens. As with the West Kowloon project, having new theaters etc. within their developments, we can't expect these places to be filled up with only tourists. We have to have first the artists and second the people who want to see. So when you do community culture activity there will be people drawn into it to see other works. The important thing is that the people actively take part in the event, not just being passive spectators. The government realizes this also.

Q. I think that the government tries to differentiate these cultural events. For example, the West Kowloon Cultural District, the image of it with its operas, ballets etc. Giving your experience, what should the West Kowloon Cultural District do to also create community culture development, not just high culture?

A. All kinds of discussions are going on. There is one proposal. There is a lot of money which could be used for community culture. A long time ago when the councils were abolished, the district council was supposed to get money for the promotion of community culture development. Some have done better than the others. Wan Chai has done a lot. Others are more conservative but as they get more money I hope they involve to people instead of merely providing entertainment.

Local Communities and Solidarities in the Post-Colonial City of Macau

Hiroataka ITO

Visiting Research Fellow, Faculty of Social Sciences and Humanities at University of Macau

The distinctiveness of Macau's post-colonial nature lies in its ambivalence vis-à-vis the colonial. This is due in part to the ambivalence of Macau's world historical position. In global historical terms, the region has been imagined as both center and periphery and as a result has struggled for much of its recent history to locate and orient itself within the context of the complex economic and socio-historical relations that have linked the world's 'central' and 'peripheral' cities.

Interestingly, during the transition era, the government of Macau has promoted a series of *colonial* cultural heritage restorations. The fact that Macau promoted such *colonial* cultural heritage restorations must be considered in light of the Chinese 'one country, two systems' policy. In short, because Macau society has become the 'place' where various actors perform various activities, directly carrying the territorial collectivity as the Chinese nation-state would make some social chasms open in Macau.

This presentation examines the local solidarities of the neighborhood association (*kaifong*) in a post-colonial context. Though the *kaifong* was originally a locally initiated, vernacular grassroots body, it was recast as a pro-Beijing organization by the influence of the 1960s Cultural Revolution and began to exert political influence in colonial Macau in the background of the Communist Party of China (CPC). Since then, the CPC has tackled national constructions skillfully from the level of grassroots through *kaifong*.

Paradoxically, however, the *kaifong* has weakened in influence since the restoration of Macau to Chinese control. This is due, I argue, to the transnational character of civil society in Macau, which emerged under the above post-colonial situation.

I conclude that the *kaifong* association's future as a 'place' of local solidarity depends largely on the extent to which the association itself recognizes its role as a *bridge* linking Chinese national society and Macau's civil society.

Keywords: globalization, post-colonialism, placeness, local community



Local Communities and Solidarities in the Post-colonial City of Macau

ITO Hirotaka

Visiting Research Fellow, University of Macau
Ph.D. in Sociology (Urban Sociology)

Main Characteristics of *Heterotopian* City of Macau

1. Colonialism/post-colonialism: Pretended "gentle" colonialism of Portugal, known as *lusu tropicalismo*
2. Glocalization: Historical-geographical centrality/marginality in the global economic-cultural "systems" since the Age of "Discovery"
3. Banal nationalism: Linkage between vernacularism and nationalism in *kaifong* organization
 - Connections between *kaifong* and Communist Party of China



Fig.1 Largo do Senado



Fig.2 A- Ma Temple (媽閣廟)

3

1. Short History(1): Origins of duality and ambiguity of Macau

- Mid-16C: Portuguese *settlement* as the transfer point for trade to Japan
 - the territory was put under Portuguese administration
 - but China retained sovereignty and Chinese residents were subject to Chinese law
- After the 16th century, the Macau's status in international law continued to be vague for a long time



Fig.2 Macau Trade Routes in 16 ~ early 17C

establishment of *lusu tropicalismo* ("gentle colonialism")

5

Purpose and Objectives of Presentation

- To explore the possibility of local neighborhood communities seen broadly in Pacific-rim Asia (e.g. *chonaikai* in Japan, *banjar* in Bali, *barangay* in the Philippines) as a "place" of local collective practice
- To examine processes of formation and transformation of the *kaifong* from the perspective of the historical change in the colonial or post-colonial city of Macau
- Main conceptual framework:
 1. colonialism/post-colonialism
 2. glocalization (or "centriphery"; Urry 2003)
 3. banal (or vernacular) nationalism (Billig 1995)

2

Outline of Presentation

1. Short history: origin of the ambiguity and duality of Macau
2. *Kaifong* as a vernacular community: vernacular practice and nationalism in 19-20th centuries
3. Formation of *Kaifong* association and Communist Party of China
4. *Kaifong* and the handover of Macau
5. Cultural heritage restoration and the "place" of Macau
6. Conclusion

4

1. Short History(2): Chinese life in economically declining Macau

- Although most Chinese were prohibited to reside in the Portuguese township before 1793, Chinese peddlers, farmers, coolies, sailors and craftsmen flowed into daytime Macau
- They provided the means of Portuguese livelihood including the food.
- In the 18C., rising influence of Chinese merchants through the marketing of farm products under the expansion Qing dynasty power
 - "The barrier is guarded by Chinese and any Portuguese cannot pass through it without special permission. Once the slave wanting to escape from the master goes through the barrier, he will not be chased any more. There are many slaves like that. If dissatisfaction arises to Portuguese, the Chinese will close the gateway. Then Portuguese would lose the connection with Chinese supporting their livelihood."
- A certain number of the wealthy class began to be born in the Chinese society of Macau

2. *Kaifong* as a vernacular community (1): the prototype

- Beginning of non-temporary settlements of Chinese
 - in 1832, first reconstructing of temporary sheds to row houses in the bazaar area by resources of Chinese merchants (from Guangzhou 廣州)
 - in the 1860s, construction of houses, temples, shrines and charitable facilities by Chinese merchants

prototype of *kaifong* communities

- The background of emergence of rich Chinese rich merchants
 - development of market economy such as the fishers industry and related metal industries as well as agriculture markets
- But, in general, Macanese economy and social life remained inactive partly because of repeated storm and flood damage (e.g. typhoons in 1874, 1902)

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2. *Kaifong* as vernacular communities (3): the case of Shalitou *kaifong*

- 19C: building of nursery and private schools by *kaifong*
- At that time, wooden row houses stood close together in Chinese residential area (food peddlers, construction workers, barbers etc.)
 - "It was necessary to give children some education... The Macau government at that time ignored Chinese and didn't support our livelihood. Therefore we had to help each other" (Zhongwen, the leader of Shalitou *kaifong*).
- "Shared poverty": disaster prevention (fire, typhoon); security (night watch); education; charity; religion
- Energetic activity of local merchants who expended much time and money for the *kaifong* community

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3. Formation of *kaifong* associations (2): turning point in 1966

- The *kaifong* began to have a political influence as a result of the December 3 Incident in 1966.
- December 3 Incident
 - Macau colonial government tried to stop the construction work of a *kaifong* association building their own school
 - The *kaifong*, however, disregarded this regulation and started the process of construction
 - and then the authorities sent the police force and obstructed them by force
 - This caused a large scale riot of Chinese in the whole of Macau
- the Macau government retrieved the situation by drawing on the power of the Beijing government
- Thus this incident brought about the expansion of Chinese influence in Macau

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2. *Kaifong* as a vernacular community (2): Chinese nationalism and the dark side of Macau

- Influence of First Opium War and the Treaty of Nanking: Cession of Hong Kong, and opening of five ports for trade
 - deprivation of special status for trade from Macau (population reduced by half)
- Increasing dependence upon black economy such as the flesh trade, gambling, drugs including opium



dark side images of dual or ambivalent city Macau

- At the same time, Chinese nationalism rose in Chinese people in Guangzhou including Macau

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3. Formation of *kaifong* associations (1): *kaifong* and vernacular nationalism

- 1949: celebrations held for National Day of the PRC by benevolent *kaifong* members
- Since then, they say, the celebrations were held continuously and consequently *kaifong* communities were organized as an obvious association
 - "A heart of loyalty for our father country and neighborhood rose in 50's, and small and simple groups aiming at mutual friendship and help were gradually established."
- Thus, elements of banal or vernacular nationalism contributed to the establishment of *kaifong* association.

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3. Formation of *kaifong* associations (3): *kaifong* connecting with the CPC after 1966

- Many *kaifong* associations began to be organized throughout Macau after the December 3 Incident.
 - "*Kaifong* associations significantly developed after 1967, because senses of solidarity and patriotism were grown in the Chinese people's mind under the influence of the Cultural Revolution." (An officer of the General Federation of *kaifong*)
- The Macau government closed Kuomintang (国民党) schools, labor unions and political organization by the demand of the Beijing government
- Left wing forces began to have a political influence on Macau's economic society
- In this political constellation, the *kaifong* association played the role of mediator with the Macau colonial government

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3. Formation of *kaifong* associations (4): *kaifong* connecting with the CPC after 1966 (2)

- After 70's, governance by the Macau colonial government became virtually impossible without the support of the *kaifong* association
- An Underground Chinese Communist Party penetrated grassroots society in Macau by supporting *kaifong* associations
- Dual rule in Macau
 - the Portuguese rulers formally and nominally control the top political leadership in Macau
 - some leaders of *kaifong* associations as China's representatives in Macau informally and substantially governed the citizens at the grassroots level

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4. *Kaifong* and the handover of Macau (2): declining influence of *kaifong* after handover

- Pro-Beijing groups including *kaifong* associations could assert their influence powerfully in colonial Macau, because the measures and policies of the colonial government were not satisfactory for the Chinese in Macau
- Therefore, the position *kaifong* associations occupied in Macau society paradoxically declined by the handover reducing the distance between the government and citizens
- The current membership of all the *kaifong* associations are around only thirty thousand (the whole population of Macau is around a half million)
- After the handover, various kinds of "association (社團)" are increasing rapidly (the number is about four thousand now)
- As a result, the relationship between the Macau government and the *kaifong* association seems to be weakening

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4. *Kaifong* and the handover of Macau (4): *kaifong* activities after the handover (2)

- Now social unrest is growing in the successive rapid economic growth connected with the development of global tourism
- Interestingly, the activity of the *kaifong* continues being aimed at "all inhabitants."
 - "The *kaifong* association is only one association in Macau. But, different from other associations, the *kaifong* gives attention to all the issues of community life regardless of race, religion, gender and membership. We have collected the opinion of residents and made it exactly reflected in a governmental policy. We will continue to try hard to do so. Isn't the size of the contribution to society more important than the membership? Both members and non-members can participate in our activity. We call for participation for every inhabitant." (the chief director of General Federation).

17

4. *Kaifong* and the handover of Macau (1): establishment of the General Federation

- Two factors the establishment of the General Federation in 1984
 - serious social problems emerged from enormous flows of Chinese immigrant workers after the Economic Reform policy
 - provision for the handover
- The foundation of the General Federation led to reinforcement of the top-down control system of the *kaifong* association and the activity of the local community began to change greatly
 - "The activity of the *kaifong* community has greatly changed, following the ideas and policies of the General Federation. The General Federation promotes the development of local communities and the improvement of public welfare from a bigger viewpoint, not a small mutual help." (The chief secretary of the General Federation).
- Penetration of paternalism: the case of the election campaign of the Legislative Council
 - "Pro-Beijing groups including *kaifong* associations spread the idea that Macau does not have the political and social conditions for a democratic government and that Western democracy is not suitable for Macau. The most commonly cited reason is that the overall level of education among Macau's populace is low and democracy and party politics will thus only bring chaos or *luan* to the territory" (Yee 2001: 163).

14

4. *Kaifong* and the handover of Macau (3): *kaifong* activities after the handover (1)

- The main activity is elderly people's welfare
 - "It is important that we make the point of contact with the society, because the will of the elderly weakens once they become isolated. Through these activities we can avoid the collapse of our local community and realize the harmony and stability of our whole society." (An officer of the General Federation).
 - the case of the Shalitou *kaifong*: 80% of *kaifong* members are elderly)
- Thus, Macau citizens tend to see the *kaifong* association as a "traditional old organization" and a "blind supporting organization for administrative authorities" (like *chonaikai* in Japan)

16

5. Cultural heritage restoration and the "place" of Macau

- "Place" in sociology: not a static and nostalgic space, but as a set of spaces where ranges of relational networks and flows interconnect
- In this view, the community rooted in "place" can be considered dynamically as a "mobile community"
- It is interesting here that the Macau government promoted a series of colonial cultural heritage restorations in the transition era.
- The reason that the Macau government began to adopt such a belonging-to-the-city policy can be seen valuably through the actuality of 'one country, two systems'.
- Because the Macau society has become the 'place' where various actors perform various activities, directly carrying the territorial collectivity as the Chinese nation-state would make some social chasms open in Macau.
- Multiple collective identities of the Macau society have been developed by 'one country, two systems.'

18

6. Conclusion

- The CPC has promoted national construction skillfully from the level of grassroots through the *kaifong*
- On the other hand, the trans-national civil society of Macau has grown up at a distance from the nation building of China. And the *kaifong* association has had its power weakened after the handover.
- 19 The future possibilities of the *kaifong* association as a site of local solidarities depends on how it recognizes the “place” nature of Macau as a “bridge” and intermediate between the national society of China and the civil society of Macau in 'no change'¹⁹
for fifty

Social Hong Kong : Misconception and Reality

Wing Shing TANG

Associate Professor of Department of Geography at Hong Kong Baptist University

This paper, which focuses on Tin Shui Wai new town, challenges prevailing assumptions about the practice of social exclusion in Hong Kong. Conventionally, social exclusion is defined as the process whereby individuals or groups with limited earning power and restricted access to employment, social benefits and services, and various aspects of community and cultural life are wholly or partly excluded from social participation. Policy makers generally suggest that such social exclusion can only be overcome by dismantling the structural barriers that have denied excluded individuals and groups access to livelihood and opportunities. However, this paper challenges conventional notions of social exclusion and inclusion by arguing that these individuals or groups have been always fully included in society, but on terms that frequently caused them to be economically exploited, political repressed, socially stigmatised, and culturally excluded. In addition, this paper argues that recent policy recommendations concerning social exclusion represent an attempt to reformulate existing mechanisms of economic exploitation and socio-political stigmatisation. Unless we confront the epistemological basis of the practice of in/exclusion, there is no hope for these people. The basis underlying this misconception is a container concept of space: there are spatially disparate groups, normal members here and disadvantaged ones there, and therefore a spatial mismatch. These misconceptions are illustrated by the case study of Hong Kong's Tin Shui Wai new town. The new town has been labelled 'The City of Sorrow' and has come to be associated with high rates of suicide, infidelity, and poverty. The spatial prescription advocated by policymakers in Hong Kong seeks to empower the "socially excluded" by providing them with transport subsidies, which enables them to travel to remote employment sites, and establishing enterprises in the vicinity of Tin Shui Wai in order to increase employment opportunities in the area. The most controversial policy recommendation has been to prohibit poor families from using public housing in the new town. This paper criticises conventional analyses of social exclusion and recent policy recommendations through an examination of the historical geography of the new town and by identifying the root causes of social in/exclusion in the area since the formation of Hong Kong's land development regime in the 1970s.



Social Exclusion in Hong Kong: Misconceptions and Reality

Wing Shing TANG

Introduction

- Social ex/inclusion and its Asian critiques
- Social ex/inclusion in Hong Kong
- Social ex/inclusion in Tin Shui Wai
- Roads ahead

Social ex/inclusion and its Asian critiques

- A definition of social exclusion

“... the process by which individuals and groups are wholly or partly *closed out* from participation in their society, as a consequence of low income and constricted access to employment, social benefits and services, and to various aspects of cultural and community life.” (Berghman, 1995, emphasis added)

Δ the dual city

- major components of social exclusion

Δ the binary

Δ spatial

Society at large	The underclass
The unproblematic	The problem
Community	Disorganisation
Employment	The workless
Independence	Welfare dependency
Stable family	Single mothers
The natives	The immigrants
Drug free	Illicit drug use
Victims	Criminals

- critique

Δ the binaries are problematic

Δ the container concept of space

Δ the aspatial imagination of positivistic social science

Δ the 'repressive' media

- the Asian 'invention'

Δ the 'Leviathan' state, and nation-building

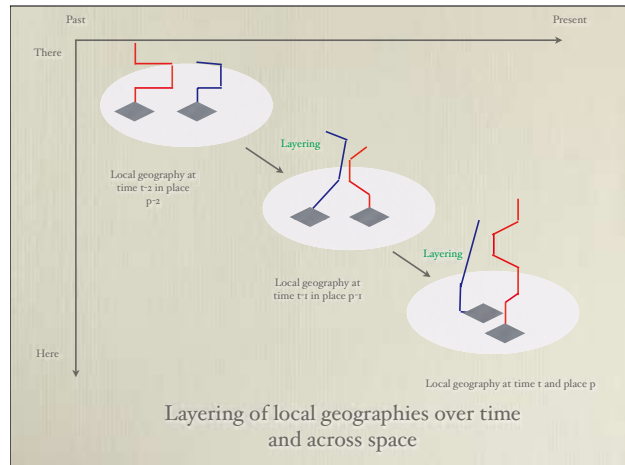
Δ in South and Southeast Asia, Western imperialism

Δ regimes of practice, not cultural peculiarities

Δ the huge land mass, for one, and the ethnic complexity, for the other, and even more important is space as a process

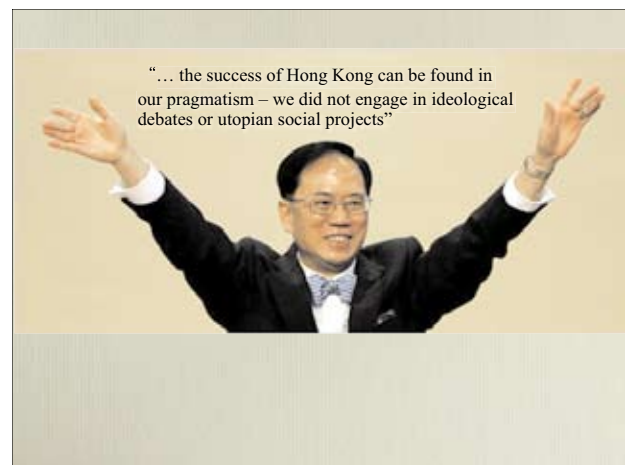
- reformulation

Δ spatialise the regimes of practice



Social ex/inclusion in Hong Kong

- income inequality, poverty, discrimination, ...
- spots of social exclusion: Tin Shui Wai, Shamshuipo, etc.
- the colonial regimes of practice



- ‘indigenisation’ of imperial concepts by local academics



Social ex/inclusion in Tin Shui Wai

- a new town



Location of new towns in Hong Kong

- peculiarities

Δ a new town that started its construction in the mid-80s

Δ colonial governmentality was shaped by imperialism, capitalism and gender relationships

Δ a new town with fewer opportunities, plentiful lower working class, immigrant families, etc.

- the 'repressive' media's account



- first round of the 'inclusion' of people into the 'underclass'

Δ industrialisation, and the creation of low-skilled workers

Δ financialisation and the development regime

Δ economic restructuring, the new urban class and the urban lower class

Δ knowledge economy and creative industry, and the spatial 'decentralisation' of the lower class

Δ opening up of PRD and inter-regional marriage

Δ new town policy and the localisation of newly formed families

Δ ...

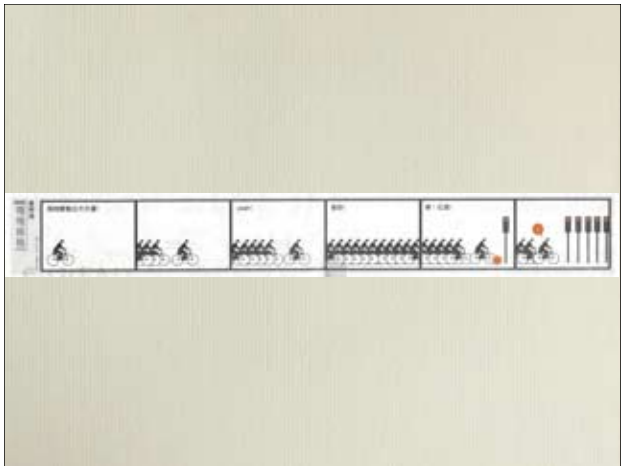


- second round of 'inclusion'

Δ 'neo-liberal' analyses and policies

Δ spatial mis-match of people and jobs; the planning problems; the sick city; the health of the region; etc.

Δ open the region for grab by capital; offer more care; break the physical barrier; etc.



Roads ahead

- more responsive regimes of practice

Comments on the Presentations

Presentation 6: Wing Shing Tang

I consider cultural heritage and democratic planning for example not to be nonsense, but the power relations in play and the planning system don't allow much. So we try to do some other things like using the media. For the academics, we have to contribute to the problem as well and that's what I mean with responsive regimes of practice.

Q. I respect your point on the situation of Western theoretical positions especially with the rising neoliberalism and the state, which are not in the same context. But when we look at something empirical like government spending, and social welfare or development in Hong Kong, after the Asian Financial Downturn there is decreased spending in the social arenas but the economy has recovered. If you look at the neoliberal argument, then the state is rolling back and giving less funding and support to the social arenas. On one hand this is a neoliberal tendency but we know we can't apply its model as it has existed in the international literature. How do we negotiate between theory and empiricism and the international scholarly arena, which may be still heavily Western in a theoretical context, and some of the realities of what's going on? We are still a strong state. But then are we doing some things that look neoliberal?

A. That makes sense but unfortunately we are limited by the time to elaborate on this.

Theme : Future Prospects for Urban Studies and Societies**Cities and Urban Societies of Tomorrow: the Idea of the URP****Toshio KAMO**Professor of Graduate School of Public Policy at Ritsumeikan University
Former Director of Urban Research Plaza at Osaka City University

Some say that while the twentieth century was the “century of the nation,” the twenty-first century will be the “century of the city.” Doubtlessly, nation-states are losing their “sovereign” power in the transition from the twentieth to the twenty-first century. Needless to say, this is a manifestation of globalization.

In any event, in the new century cities will not only be more influential actors, but will also, no doubt, serve as more influential territorial units in human society. If this is indeed the case, we need to know more about cities now. Thus, the urban studies agenda in the twenty-first century promises to be more complex and critical than ever before.

In order to meet the increasingly complex demands of the twenty-first century, urban studies needs to revisit fundamental questions about the city. These include basic questions about what a city is and how cities were transformed in the transition from the twentieth to the twenty-first century. In a variety of ways, scholars of urban studies around the world are now confronting such questions. Sharing a common agenda, these scholars are working more closely than ever before to establish new global research networks and spaces of collaboration. Osaka City University’s Urban Research Plaza represents one such space. The plaza itself was conceived as a site where scholars from around the globe could gather together and work collectively on urban studies research projects. The opening of a research plaza in Hong Kong marks the first step in the Urban Research Plaza’s efforts to build an international urban studies network through which individual scholars and institutions concerned with urban studies can connect and collaborate.

Returning to the questions mentioned above, many of the world’s most influential thinkers, including Machiavelli, Rousseau, Max Weber, Mumford, Jane Jacobs, Henri Lefebvre, Peter Hall, and David Harvey, dedicated themselves to answering questions about the nature of the city and urban historical change. These thinkers defined the city variously as a political community, a vast marketplace, a center of industry, a site of collective consumption and cultural creativity, and a space with a marked historical individuality.

Despite such conceptual variation, most thinkers share the perception that at any given moment the city is simultaneously an agglomeration of population, economic activities, ideas, and power. A diverse array of individuals, commodities, activities, institutions, and ideas gather together and encounter one another in the city and it is often the diversity found in urban spaces that drives innovation. Sometimes, however, the city can develop into a mass of buildings, structures, and organizations



devoid of dynamism, flex-ibility, and innovative power. In such instances, the forms and functions of the city itself require reinvention.

This was the state of cities around the world at the end of the twentieth century. Many cities lost their dynamism and were transformed into vast masses of “fixed capital.” Presently, however, a new urban transformation is taking place. The “fixed capital” city has become ecologically unsustainable and urban planners and scholars around the world are starting to conceptualize a new “soft,” flexible, and sustainable urban model.

In any case, the conceptualization of a new city is the central problem facing urban scholars at the beginning of the twenty-first century. Such a conceptualization will most certainly require a shift in our perception of the city itself. The Urban Research Plaza was designed to serve as a new type of institutional setting in which scholars could begin the work of reconceptualizing the city and imagining a new and improved urban model. Paralleling our conception of this new urban model, the plaza itself is not a fixed, closed structure. It is instead intended to be an open space where a diverse array of individuals can meet and interact. In addition, it was designed to be a central node in a network linking a number of small, mobile, and flexible organizations located at a range of sites of actual urban creation.

The URP is, in a sense, our proposal for a new type of urban studies. We hope that the international network that we are in the process of establishing will help to facilitate a novel mode of collaboration that transcends national borders and promote a shared and increasingly profound understanding that the project of creating a new and more flexible city is not only feasible but also imminent.

Keywords: the century of the city, agglomeration and diversity, city as a “plaza”, new kind of city, globalization of urban studies

Cities and Urban Studies of Tomorrow: The Idea of URP/OCU

Toshio Kamo
(Ritsumeikan University)

1

Coming of the Century of the City?

'Cities' ascendant under Globalization

Need to Know More about Cities

2

City? What is it?

1. Historical Definition

Political Community, Market Place,
Industrial Center.

Center of a Civilization

2. General Definition

Agglomeration, Diversity, Community

3

The Essence of the City

1. Agglomeration and Encounter of the
Diverse and Strange

2. Conflict, Dialogue, Creation

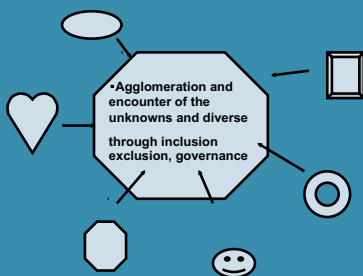
3. Governance, Community

(Machiavelli, Rousseau, H. Weber,

Mumford, J. Jacobs, H. Lefebvre etc.)

4

A The Model of City Formation



5

Cyclical Up and Downturn of Dynamism

1. Technological, Demographic
Geographical Changes

2. Changing Way of Agglomeration,
Inclusion/exclusion, Creation

3. Cities becomes Obsolete and Immobile

4. Ages of Urban Regeneration:
Remaking of the Agglomeration,
Creation and Inclusion
Mechanisms

Urban Regeneration of Today

1. *Changing Substance of Urbanism: from Industry to Creativity?*

2. *New Forms of Agglomeration: Post-Metropolis,
Multi-Cultural Urban Space*

3. *Inclusion/Exclusion on a Global Scale*

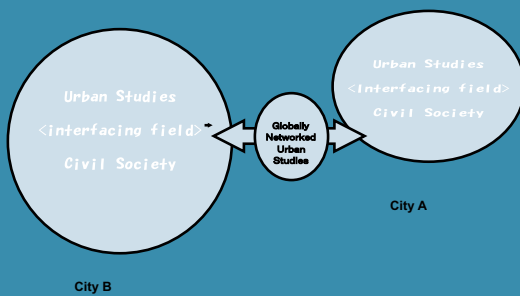
7

Cities and Urban Studies in the 21st Century

*Convergence of Urban Questions:
New Pattern of Agglomeration, Creativity,
and In(ex)clusion,
+ Sustainability of the Cities*

8

Conceptual Design of Urban Studies in a Global Society



9

**URP will Present the Stage of
Cross-Border Networking of New Urban
Studies: Please Join**

Thank You !

10

Cities and Urban Studies of Tomorrow: the Idea of the URP

Toshio KAMO

Professor of Graduate School of Public Policy at Ritsumeikan University

Former Director of Urban Research Plaza at Osaka City University

Slide 1 I am pleased to be here for discussions with friends and colleagues in urban studies from Hong Kong and other East Asian Cities. My talk today is a somewhat abstract and conceptual one, and might be boring to some of you.

Actually I myself am basically a person who thinks concretely. Therefore this talk is not my usual style either. But probably in a full day academic workshop conceptual or theoretical arguments should be included to some extent. Moreover, today's urban studies need to once again return to the fundamental conceptual questions. That is why I am making such a presentation.

Slide 2 Some people nowadays say that the 20th century was the 'century of the nation' and the 21st century will be the 'century of the city'. Indeed, nation-states are losing their "sovereign" power during the transition from the twentieth to the twenty-first century. This is, needless to say, a manifestation of globalization. In any event, in the new century, cities will not only be more influential actors, but will also serve as more workable territorial units in human society. If this is truly the case, now we need to know more about the cities for understanding the human society of tomorrow. Thus, the urban studies' agenda in the twenty-first century should be more enormous and critical than ever before.

Slide 3 In order to meet such demands of the 21st century, urban studies needs to revisit fundamental questions about the city. Among these, for instance, questions such as "What is the city after all?" or "How are cities transformed in the transition from one age to another?" are included. In a variety of ways, many of the world's most influential thinkers, including Nicollo Machiavelli, Jean-Jacques Rousseau, Max Weber, Lewis Mumford, Jane Jacobs, Henri Lefebvre, Peter Hall, and David Harvey, dedicated themselves to answering questions about the nature of the city and historical urban change. These thinkers defined the city variously. For example, it was defined as a political community, as a market place, as an industrial center, as a site of collective consumption and as a center of a civilization and so on. This variation of the definition means that the cities took distinct historical forms and natures.

However, such conceptual variation notwithstanding, most thinkers share the perception that at any given moment the city is an agglomeration of population, economic activities, ideas, and power. A diverse array of individuals, commodities, activities, institutions, and ideas gather together and encounter one another in the city. The diversity in urban spaces is a driving factor of creation and innovation.

Slide 4 Put in other words, the most essential factors of the city are: first, an agglomeration of diverse, heterogeneous things; and second, interactions, encounter, conflict, and dialogue among those agglomerated things. These interactions can produce discoveries and the creation of new things. And third, governance or ordering of those diverse things and making a community. Making a com

munity always accompanies to some extent, inclusion and exclusion of something in and out of the community. For example, in ancient city states, citizens of the polis were included in urban communities while slaves were excluded. In modern capitalist cities, capitalists and middle class people were included workers tended to be excluded in the early days of capitalism.

Slide 5 expresses the image of such a formation of a city. Figures with different shapes surround the central city space. Different shapes just imply diversity; the individual shapes of the figures have no special meaning. After all, cities are made by the gathering of diverse things from different origins. They encounter each other in the city. In the beginning, they are unknown to each other. Such gathering and encountering of mutually unknown things produces new findings, novel knowledge and multiple cultural shocks. These shocks in turn give rise to innovating or creating functions. This is the dynamism of the city formation.

Slide 6 However, the city can cyclically lose its dynamism and turn into just a mass of buildings, infrastructures, and bureaucratic organizations devoid of flexibility and innovative power. In such circumstances. The forms and functions of the city itself need to be reinvented. The changes of technological base and geographical conditions of the cities bring about such changes of urbanism.

Slide 7-8 This was the state of cities around the world at the end of the twentieth century. Many cities lost their dynamism and were transformed into masses of “fixed capital.” The fixed capital means hard elements of production such as land, machines, and factories. But fixed capital is static and doesn’t move without human activity. So, the dynamism of city formation was lost unless new human activities arose. Dynamic agglomeration, encounter, conflict and dialogues disappeared. Restoring or reviving the dynamic agglomeration of city formation became necessary. However, just restoring the old pattern of the city doesn’t make sense. A new dynamism of agglomeration and a new pattern of city formation need to be discovered. We call such creation of new urbanism “urban regeneration.” Peter Hall calls it the “making of a new kind of city.”

Now in the early 21st century, a new urban transformation might be taking place. As the “fixed capital” type industrial city has become ecologically unsustainable as well, urbanists around the world are starting to conceptualize a new “soft,” flexible, and sustainable urban model. Economic production elements are shifting from manual labor and fixed capital to knowledge and creative activities. The geographical pattern of agglomeration is changing to that of the so-called post-metropolis. Because the composition of urban society is becoming more multi-cultural, social inclusion-exclusion issues are a more complex mixture of income-occupation distribution and ethnic-cultural conflict in a globally extended setting.

In any case, the conceptualization of a new kind of city is the central problem facing urban scholars at the beginning of the twenty-first century. Such a conceptualization will certainly require a shift in our perception of the city itself.

Slide 9 The Urban Research Plaza of Osaka City University was designed to serve as a new type of institutional setting in which scholars could reconsider the city and imagine a new urban model. Paralleling our conception of this new urban model, URP itself was designed not as a fixed, closed structure. It is instead intended to be the plaza, an open space where a diverse array of individuals can

meet and interact. In addition, it was designed to be one of the nodes in networks that link a number of small, mobile, and flexible organizations located at a range of sites of actual urban creation.

Slide 10 The URP is, in a sense, our proposal for a new type of urban studies. We hope the international network that we are establishing will help to facilitate a novel mode of collaboration that transcends national borders and promotes a shared and increasingly profound understanding that the project of creating a new and more flexible city is not only feasible but also imminent. Thanks very much.

Keywords: the century of the city, agglomeration and diversity, city as a “plaza”, new kind of city, globalization of urban studies

Cultural Creativity and Social Inclusion

Shin NAKAGAWA

Director of Urban-Culture Research Center at Osaka City University

In this presentation, the speaker will discuss the Able Art movement and the activities of the Musubi organization in Osaka.

First, Able Art is a project that was started in the mid-1990s in Japan to facilitate artistic collaboration and social interaction between disabled and non-disabled persons. Artistic activities conducted under the banner of Able Art include painting, sculpture, calligraphy, narration, puppettheatre, dance, and music.

Able Art was also conceived of as a mechanism whereby communities could be rebuilt in such a way that disabled artists would be recognized for their achievements and the disabled would have increased opportunities for independent social interaction. In this sense, able art has the potential to serve as a resource for the production of a more tolerant, open, and flexible type of community. Moreover, in addition to representing an alternative mode of artistic expression, Able Art also serves as a framework in which the disabled and non-disabled can communicate and share ideas.

Musubi is a group of elderly men and women based in the Kamagasaki area of Osaka. Kamagasaki is home to Japan's largest day-labor market and is one of Osaka's most impoverished urban districts. The organization's primary activity is the performance of *kamishibai*, or picture-card shows. The shows have been well received as they focus on themes such as homelessness, that resonate with the personal experiences of the group's members.

As an organization, Musubi also serves as a conduit linking Kamagasaki to the outside world and a source of information for volunteers and other individuals interested in Kamagasaki. Musubi's activities are coordinated and directed by the Coco Room, a non-for-profit organization located in south-central Osaka.

The Musubi group has the potential to serve as a mechanism whereby the community of Kamagasaki can be made safer and more hospitable. Furthermore, Musubi's *kamishibai* activities also have the potential to serve as a context in which people from inside and outside of the Kamagasaki community can interact.

Keywords: ableart, socio-cultural resource, coexistence, *kamishibai*, local revitalization



Cultural Creativity and Social Inclusion

Shin NAKAGAWA

Director of Urban-Culture Research
Center
Osaka City University

A practical question

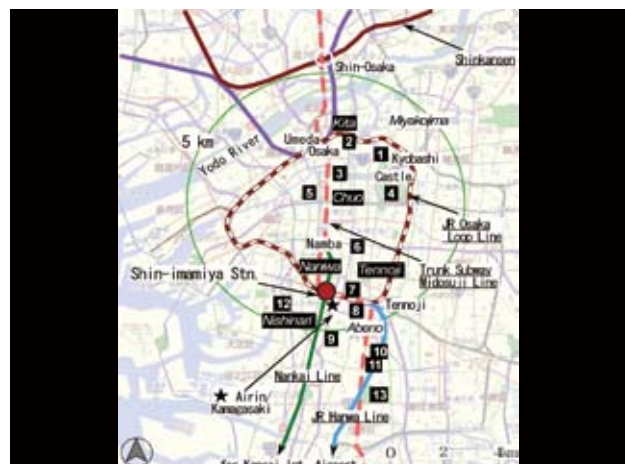
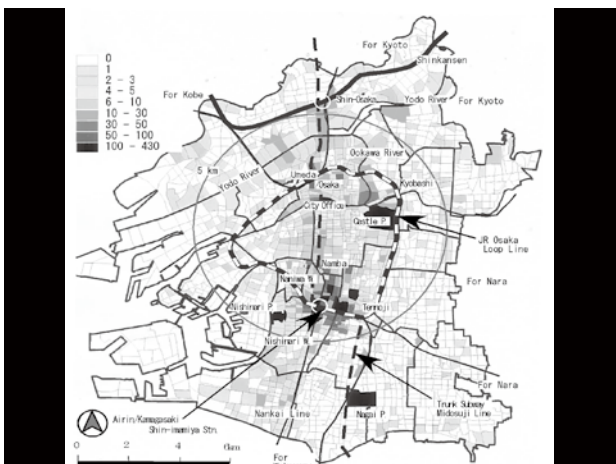


Are arts useful for social
inclusion?
(芸術は社会的包摂の役に立つのか?)

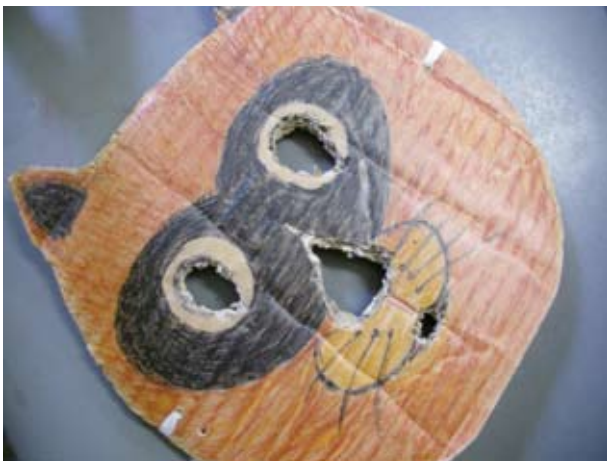
Contents

- 1. *Musubi* activity
- 2. Able Arts Movement
- 3. Arts and social inclusion/
exclusion

1. *Musubi* activity







They have goals

- 1. Improvement in health and life for all of the members,
- 2. Giving the elderly some peace of mind, bringing hope to children and the young
- 3. Forming connections and relationships with various people, and being of help in the local revitalization,

Musubi's position

Musubi activities play a role as a medium for self-expression and social access for the participants.

In other words, Musubi creates a channel for communication among local people in the community of Kamagasaki.

2. Able Art Movement

魂の対話
エイブル・アート'97東京展
ABLE ART '97.TOKYO

7月31日 - 8月13日

東京都美術館 東京・上野公園
〒110 東京都台東区上野公園6-66 電話: 3823-4321

みずのき寮の絵かきたち・西垣篤一千葉盲学校の子とたち・西村陽平
Dialogue of the Spirit: Mizunoki Workshop・Chuzhi Nishigaki, Chiba School for the Blind・Yoshi Hashizuma



このアートで 元気になる

エイブル・アート'99
ABLE ART '99 TOKYO

1999年2月16日(火) - 3月22日(月)

開催時間：午前9時 - 午後5時（入館は午後4時30分まで）（休館日：休館日（3月22日）は休館）

東京都美術館 [東京・上野公園]

〒110-0007 東京都台東区上野公園3-9 電話 03-5623-6921





1. Resolve social problems by utilizing the arts
2. Rebuild a community by utilizing the arts
3. Establish the identity of citizens and empower them
4. Social inclusion by utilizing the arts

3. Arts and social inclusion

We do not have any conclusive definition of social exclusion.

in a wider sense

It is not a unitary problem, poverty, but a pluralistic problem, in which factors of deprivation and severance of social solidarity are combined or accumulated.

double mission

macroscopic reform of social system and policy for conquering economic, social and political factors is required, but a supporting scheme for rebuilding positive identity of each person to recover his human dignity is also necessary.

meaning of Musubi

Most people in Kamagasaki are day laborers at the bottom of Osaka's social hierarchy, but are not united as a social class. *Kamishibai* brings them a channel for communication with each other and other members of community.

arts and community

Able Art can be a socio-cultural resource for the community people, and it is meaningful to exploit and manage it. The community is forced to change both conceptual and physical factors.

goal

Solution of structural and systematic problems at the social level and recovery of identity at the personal level are simultaneously promoted by the anticipated policies.

Able Art's perspective

The arts wipe out the negative image of handicapped, and reform the society into a symbiotic one, in which handicapped and non-handicapped people understand and live together.

and . . .

The arts cannot exist alone, and absolutely require an audience (a receiver) which is the community.

**Is this too
optimistic?**

Thank you!

ありがとう

Cultural Creativity and Social Inclusion

Shin NAKAGAWA

Director of Urban-Culture Research Center

Osaka City University

Prologue

The title of my presentation is “The Arts and Social Inclusion”, because the title “Cultural Creativity and Social Inclusion” is too broad for me to discuss. I am mainly involved in arts activities among various topics of cultural creativity.

I will start with one practical question: “Are the arts useful for social inclusion?” My hopeful answer is of course, “Yes, they are.” However, this is not an easy answer. Arts activities in social inclusion are different from arts therapy, because they have to do with many phases of social activities. I hope that the arts can contribute to social inclusion, and if so, we should carefully observe how they can contribute.

1. “Musubi” activity

Musubi is a group of elderly men and women based in the Kamagasaki area of Osaka. The organization’s primary activity is the performance of kamishibai, or picture-card shows. The shows have been well received as they focus on themes such as homelessness that resonate with the personal experiences of the group’s members. Musubi in Japanese literally means “knot”.

First, I will explain about their living place, Kamagasaki, which is home to Japan’s largest day-labor market and is one of Osaka’s most impoverished urban districts. Kamagasaki is part of the Airin District and is located in Nishinari Ward. Early every morning, labor sharks and laborers meet face to face on the first floor of the Airin District Complex Center where the largest day-laborers market functions. Its first floor is filled with the smell and sweat of the crowd of manual laborers and people sleeping rough. Along the side of this center, the stands and stalls of street vendors occupy the street and are reminiscent of the scenes of chaos and disorder immediately after Japan’s defeat in WWII .

There is no one who would not feel indifferent or perplexed when facing this scene. Frankly speaking, it appears to be a dirty place, a fearful place, it is a place that smells bad, and whenever we talk about this area using terms like these, it becomes connected with a sense of separation and, even worse, discrimination. However, even if people have not actually experienced Kamagasaki firsthand, discrimination and feelings of contempt and prejudice about Kamagasaki are shared by many people in Osaka, and become commonly held beliefs. People do not want to see or visit the area, and just label it as a different and negatively stereotyped place, a day-laborers’ and homeless people’s ghetto, and this labeling continues. Negative and specific imaginative geography is imprinted on the place name of Kamagasaki by the people in Osaka. (Mizuuchi 2002:)

Musubi plays an active part in this town. The average age of members is over 70, and most of the members are retired from work, and now keep on working for Musubi while being on social welfare or pensioned. They have had varied careers: a civil officer, a painter, a knife sharpener, and a day-laborer, but they also have experience being homeless. Musubi was formed in July 2005. Just after then, it was covered by an NHK TV program and invited to a campus festival in the Kansai Area.

They performed with a contemporary and poet this year, too.

It is an important thing that Musubi fortunately met artists there, because it has been supported by an Art Not-for-profit organization since its inception and always had its performance contents and techniques checked. A lady manager comes to arrange their activities twice a week. They are invited to various sites about four times a month, and were invited to England in July 2007. Their performance for the Ten Feet Away Festival in London was successful. However, their activities are not limited only to artistic expression, but include local voluntary actions, e.g. preparation for sports competitions, rice cake making, mowing, guided tours of Kamagasaki, etc. as well. They want to give back something to the community, because their lives are supported by social welfare. These are their goals:

- 1) Improvement in health and livelihood for all of the members
- 2) Giving the elderly some peace of mind, and bringing hope to children and young people
- 3) Forming connections and relationships with various people, and being of help in the local revitalization

In this sense, Musubi activities play a part as a medium for self-expression and social access for the members. In other words, Musubi creates a channel for communication among local people in the community of Kamagasaki.

2. Able Art Movement

Able Art was advocated by Mr. Yasuo Harima, the director of the welfare facility “Tanpopo no Ye” in Nara, which is close to Osaka City, 30 minutes away by train. Art activities involving handicapped people started gaining force in Japan in the 1980s, centered on welfare facilities. But documentary sources indicate that pioneering efforts began in the 1960s; the Mizunoki Workshop in Kameoka (Kyoto) is particularly worthy of notice. Japanese painting artist Chuichi Nishigaki started drawing classes at Mizunoki Workshop in the late 1960s. Today the artworks created there are internationally acclaimed.

This activity inspired Mr. Harima. The expression, "Able Art", appeared for the first time at an “Able Art Festival”, which was held in Osaka in 1995. This festival showed a wide range of arts by handicapped people such as painting, sculpture, calligraphy, narration, puppet theatre, and music. It is worthy of special mention that Japanese representative enterprises like Toyota, Panasonic, Kansai Electric, Sanyo, and so on sponsored this event. Among them, Toyota has held an “Able Art Forum” more than forty times throughout Japan up to 2000. With such enlightened activities, the expression “Able Art” appeared in the encyclopedia of contemporary words in Japan.

Able Art was widely noticed in 1997, when an exhibition was held for the first time at the Tokyo Metropolitan Art Museum, which is the representative public museum in Japan.

The exhibition demonstrated that arts by the handicapped seek a different kind of existence from what is known as modern art and, furthermore, that they necessitate a reappraisal of art's role in and impact on society. This revelation sparked a strong public response, and the art world came to focus attention on these works as well. It was from around this time that the term Able Art was introduced in various contexts.

Now in the 21st century, the Able Art movement has entered quite a new dimension. A new project, “Art, Human Beings, and Community” started in this context in 2000. The community is regarded as a big gallery in this project, and various spaces change into those of Able Arts during a one or two week exhibition period. Such an idea is not new, but there has not been a case in which arts by handicapped people were exhibited. Since many handicapped people participate in the project, the infrastructure of the community is required to change to a temporarily barrier-free system. Because of this, the people of the community not only lend the space but also discuss many things together. In addition, their consciousness changes in this process. As a result, the community may totally change. The independence of handicapped people is promoted by selling their works and the art market for them becomes bigger. I will show you the motto of Able Arts:

1. Resolve social problems by utilizing the arts
2. Rebuild the community by utilizing the arts
3. Establish the identity of citizens and empower them
4. Social inclusion through utilizing the arts

The Able Arts movement has focused on mostly visual arts since its birth, but it has been recently changing. The “Able Arts on Stage” program, which promotes performing arts including music, dance, theatre arts and so on, was started in 2004. I have joined this program since then and produced a collaborative performance piece, “Sir Thomas,” with intellectual handicapped people in 2004. This project has also developed more and its potential will be much bigger in the future.

3. The arts and social inclusion

As Fukuhara has commented, we do not have any conclusive definition of social exclusion. Here we would like to think of it in a wider sense that it is not a unitary problem, poverty, but a pluralistic problem, in which factors of deprivation and severance of social solidarity are combined or accumulated. This pluralistic problem implies economical, social and political levels. Excluded people are isolated or wounded in their human dignity as independent personalities so that they lose a certain motivation to live or positive ways of thinking. To come to grips with the problem of social inclusion means that the process of social exclusion is traced backward. In this process, macroscopic reform of the social system and policies for conquering economic, social and political factors is required, but a supporting scheme for rebuilding the positive identity of each person to recover his human dignity is also necessary. Solution of structural and systematic problems at the social level and recovery of identity at the personal level are simultaneously promoted by the anticipated policies.

I think that the arts can play an important role in the latter problem, the rebuilding of such personal identity. It is humiliating for one who has had a job and engaged in ordinary social life to be given a livelihood protection and to stay at welfare accommodations after sleeping rough. This situation causes a lapse of self-confidence and decline in desire. There might be a case where one succumbs to alcoholic poisoning and dies alone. Their homes seem to be a cemetery of lives. However, Musubi people, who obtained a tool for self expression, the Kamishibai, have taken back their lives once again, even small as they may be, and found their lives worth living. It is very important that the Kamishibai provides a channel of communication for them and other members of the community. Most people in Kamagasaki are day-laborers at the bottom of Osaka City’s social hierarchy, but are

not united as a social class. They live together in very small personal networks, and their solidarity is weak. Of course, they are not united with the outer society either. In such conditions, Musubi comes to function as one of the important communication channels in the Kamagasaki community. Economically speaking, Musubi people are still poor. It is difficult to earn enough money only through artistic activity and to be independent artists. In this sense, such activity still troubles being an opportunity for independence and finding work. However, it proves that it could be a great power for recovering their self-confidence. They can get a small performance fee at present, and have plans to be more independent, partly getting income from performances and partly depending on social welfare, in the future, so I am told.

The Able Art projects aim at combining a community with the estranged people in it by utilizing the arts as a medium. Mr. Harima believes that a sensual appeal is more powerful and sustainable than a logical appeal to a society. Of course, the arts have various dimensions of power. Arts can empower handicapped individuals. When I created a performance piece with intellectually handicapped people, I was surprised at their endless power and imaginative creativity. During the session, I observed that they became conscious of their own roles, and this led them to build each identity a little. This is not re-establishment but first-time establishment of identity as social beings. In addition, the arts wipe out the negative image of the handicapped and reform the society into a symbiotic one, in which handicapped and non-handicapped people understand each other and live together. This is a big mission to expect of the arts in the community. It can transform not only art history but also the community system. This is a process in which handicapped people become independent, socialize by themselves, and furthermore produce a society in which handicapped artists can be properly recognized and respected. Able Art can be a socio-cultural resource for the community people, and it is meaningful to exploit and manage it. The community is forced to change both conceptual and physical factors. As a result, the community accepts the practical philosophy of coexistence.

We do not have any general theory of arts and social inclusion. Each project has its own proper context. A successful case shows that it was fairly realized in close touch with the given context of community. In other words, the community allows or accepts such a mission for the arts. The arts cannot exist alone, and absolutely require an audience (a receiver), which is the community. We should construct an interactive linkage of artists and community in order to build such society.

Art for All in an Asian Perspective

Bussakorn SUMRONGTHONG

Associate Professor of Faculty of Fine and Applied Arts at Chulalongkorn University

The *Art for All* project was created by Dr.Channarong Pornrungrroj, the Dean of the Faculty of Fine and Applied Arts of Chulalongkorn University, in 1997. It allows young people with diverse physical and intellectual gifts and limitations to join together and learn about each other and the world. Children who are physically and intellectually handicapped, as well as young people without handicaps, discover together the creative promise that diversity holds.

Art for All exploits art's power to reflect the incredible spectrum of human thought, emotion and experience, and to improve our physical and intellectual potential. It capitalizes on our diversity, to give birth to something of lasting value and instill respect for human dignity. *Art for All* believes in everyone's basic goodness and in our ability to overcome obstacles and realize our full potential. By encouraging both creativity and morality, the project hopes to contribute to improvements in the quality of individual lives and the society as a whole.

Art for All uses art as a medium for improving the creative skills and abilities of young people with differing physical and intellectual gifts. By taking advantage of these gifts, it transforms physical limitations into opportunities for creativity and allows each of the project participants to shine. *Art for All* believes in the power of art to touch people's hearts, reshape their minds, and make them happy. All it takes is the courage to "think outside the box" and look at the things from a new perspective. *Art for All* also stresses the importance of discipline, thoughtfulness, gratitude, patience, generosity, honesty, integrity, hard work, self-reliance, and self-sacrifice.

Art for All seeks to make life better for the handicapped and non-handicapped alike by using individual strengths for the greater good. In other words, each participant completes and complements the others. As the project puts it, "five people working together make one genius." With the blind providing the mouth and ears; the deaf the eyes; those without arms or legs the brain; the intellectually challenged the body, and the non-handicapped coordinating them all, *Art for All* has found a magical way to turn crisis into opportunity.

In this presentation, the current wider direction of *Art for All* will be discussed, and I will mainly focus on its social aspects.

Keywords: diversity, handicap, creativity, morality, coexistence





Art for All

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Art for All

Presented by Bussakorn Sumrongthong, Phd.
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Bangkok, Thailand
Email: bsumrongthong@yahoo.com




- o **Started:** 1997
- o **Founder:** Professor Dr. Channarong Pornrunroj
Dean of the Faculty of Fine and Applied Arts
Chulalongkorn University
Thailand



Concept

*“Five people working together
make one Genius.”*




Turn crisis into opportunity

- o *the blind provide the mouth and ears*
- o *the deaf provide the eyes and energy*
- o *those without arms or legs provide the brain*
- o *the intellectually challenged provide the energy*
- o *the non-handicapped coordinate the four together*



Objectives

- o *To instill in young people a respect for human life and to teach them to be upstanding members of society with a contribution to make.*
- o *To raise the self-esteem of the underprivileged / handicapped, help them achieve their full potential*
- o *To promote sustainable development by encouraging society to show respect for other human beings in all their diversity.*
- o *To help participants discover a road map of development that allows them to live their lives with dignity and not as burdens to society.*



Partners

Art for All Foundation

- o *Faculty of Fine and Applied Arts, CU*
- o *National Lottery of Thailand*
- o *Ministry of Cultural Affairs*
- o *UN*
- o *ESCAP*




Art for All uses art as a vehicle for developing the skills and talents of both handicapped and non-handicapped individuals, from the visual and creative arts to music, dance, drama and literature, and through these activities they learn about science, society and themselves.



Activities

- Visual Art
- Creative Art
- Performing Art – music, dance
- Meditation
- Entertaining
- Volunteer
- Inter-cultural studies
- International Conference



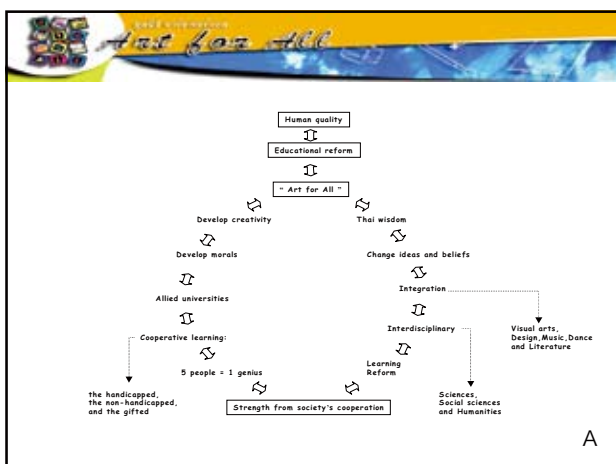
Who take part in AFA activities?

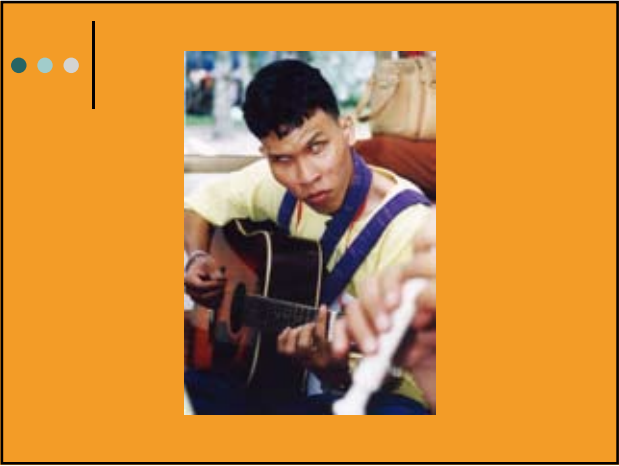
- The blind
- The deaf
- The physically and mentally impaired
- Non-handicapped young people (between the ages of 14 and 25, student volunteers, as well as teachers, parents, and guardians both from Thailand and abroad)
- Teachers, gifted and average children
- People of all ages

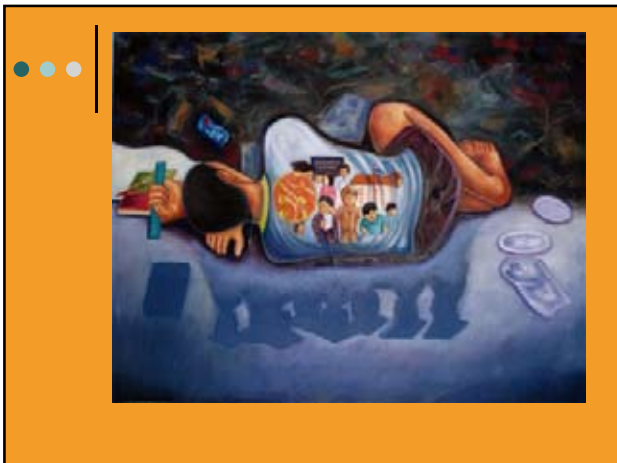


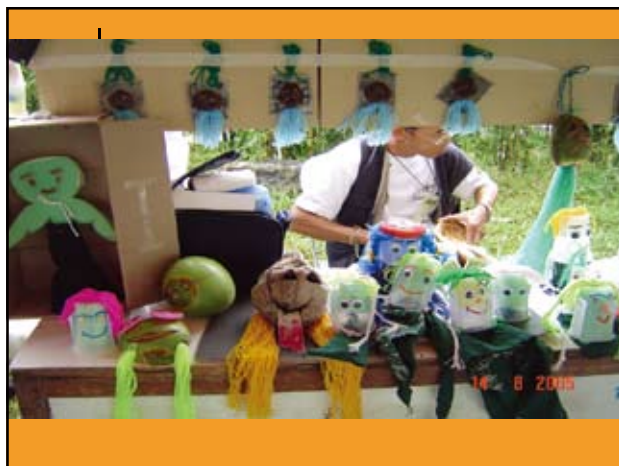
Benefits

- Disabled – more confidence
- Normal people – experience in working with the handicapped
- Poor – opportunity to learn with the handicapped
- Disaster area – healing
- Prison – release anxiety, loneliness
- Rural/Hill tribes – cultural exchange
- Universities – AFA Course, prepare and arrange camp for the handicapped
- School for orphans – meet special needs















ราชวัล ยอดเยี่ยม

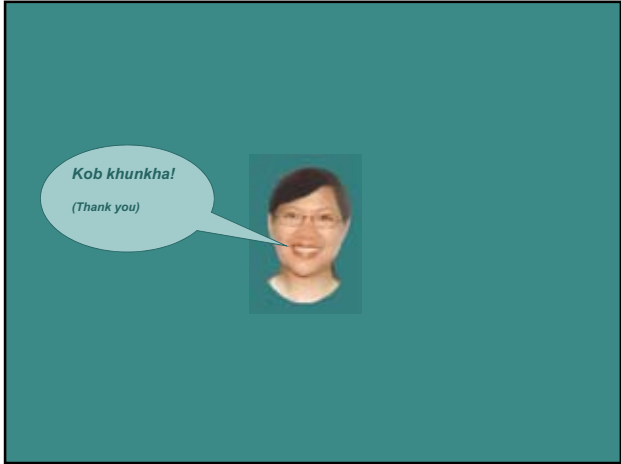
ชื่อภาพ "บุพการีสถศแห่งศตวรรษ"
 ศิลปิน บานเจดณวิชน เจดณรัตน์
 ใต้เรือน สุราษฎร์ธานีพิทยาย
 ราชวัล ยอดเยี่ยม




● ● ● |

Future Direction:

Art for All's Village



Kob khunkha!
(Thank you)



Urban Development and Housing Exclusion/ Housing Inclusion: Representation and the Essence of the Urban Access System

Ying Fang CHEN

Professor of Faculty of Sociology at East China Normal University

Generally, the urban admittance system, which relies on a dualistic household registration system, is regarded as essential in discussions of issues relating to rural-urban migration in China. The distinction between citizens and non-citizens, which is established by the household registration system, is a reflection of continuing inequity in areas relating to social status and other social rights.

In China, some changes indicate that the dualistic household registration system no longer performs its former function of regulating the urban admittance threshold and now represents, along with a new urban housing system, one element in a new system of urban exclusion.

Social exclusion theory allows researchers to transcend an analysis based on the dualistic household registration system and to resituate rural-urban migration, as a symbolic Chinese issue, in a framework formed by China's social structure, social policies, and social consciousness.

With the gradual disintegration of the dualistic household registration system and concurrent urban opening, a new, differentiated social security system has been established on the basis of the dualistic registration and danwei systems. Social incorporation and social exclusion, both products of the dualistic registration system, are now being maintained by a new more inclusive regulation system. At the same time, the existing urban administrative system has been maintained and the operation of the new labor and property markets balanced.

Also, space/land has become the most important resource and commodity in urban areas since the 1990s. The critical problem to emerge out of this period of urban development has been the reformation of the urban system. At the same time, housing system reform has become a key element in the urban social security system and spatial and residential exclusion continue to be the key mechanisms of urban social exclusion.



Appearance and Truth of the Urban Admittance System: Urban Development and Housing Inclusion/Exclusion

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Another question:

□ Why is the "Housing standard?"

Ministry of public security (May.2006) : <The Idea about Reforming Household Registration System> :

Key word (Migrant's basic qualification for attaining urban Huko): **Housing Standard**
legal / fixed habitation

Shanghai's standard: 10sq.m./person, fixed habitation for above 6 months.

2, Urban opening and the changing system of dealing with citizens

New system: series of residential registrations

Urban permanent registration(城市常住户口)

Nongzhuanfei(农转非, Agricultural people to be given non-agricultural status)

Migrants with residence permit (居住证)

Local agricultural registration(本地农业户口)

Temporary residence permit (居住证 migrants workers)

1, Land Development and Urban Inclusion /Exclusion

◆ Question of urban China: dualistic structures [urban citizen----non-urban citizen]

Cause-effect approach:

Dualistic household registration system
(Agricultural Huko----Non-agricultural Huko)
(二元户制度: 农业户口----非农业户口)

↓
"Peasants-labor" problem

→ if this dualistic Huko system be abolished, the problem will disappear.

Linear approach: The problem of economically developing social transformation

→ It will be solved along with further developing.

Social Exclusion approach:

→ social structure ≠ social policy ≠ social consciousness

□ Background

One of main demands of local/city government:
interests of land/space

↓

Land Development/ Urban Renewal

↓

New urban system of social inclusion/
exclusion

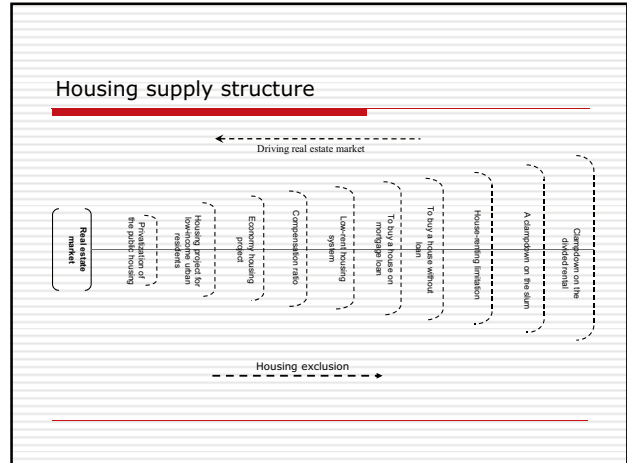
Table 1. Urban Social Insurance System

Identity	Type of insurance	Card	Premiums to be paid by	Way of payment/benefits
Urban permanent residence	Social Insurance of City Labor Force *	Social Security Card	Government/ employer/ employee	Required to pay
Migrants with residential permit	Social Insurance of City Labor Force	None	Government/ employer/ employee	Not required to Party Benefiting**
Nongzhuanfei (农转非)	Social insurance of Small Cities & Towns	Card of social Insurance of Small cities & Towns	Basic insurance by employee Individual supplementary insurance	Required to pay Not required to
Local peasant	Rural Social insurance	Rural social insurance Card	Mainly by the beneficiaries themselves, supplemented by collectively pooled subsidy	Not required to
Migrant worker Temporary residence permit	Comprehensive insurance***	Comprehensive insurance Card	Employer/employee	Required to pay

Table 2 the differentiated housing system in urban area

Forms of security	Object Hukou	Object Identity	Content	Paid by
Housing welfare	Urban permanent residence	Employees of state organs& institutions	Housing distribution or price subsidy	Government
Housing fund	Urban permanent residence; residential permit	Employees	Purchase house with personal saving or loans (migrants with residential permit can not get loan)	Employer/employee Required to pay
Low-rent housing	Urban permanent residence	Urban poor with housing difficulties	Low-rent house or the rent subsidy	Governments at all levels/employer
Subsidy	Urban permanent residence; <i>nongzhuanfei</i>	The relocated Families relocated by urban renewal/city expansion	Monetary allocation or house allocation	The developers
No security	Temporary residence; permit residence	Peasant; Migrant worker	Private house; Dorm; renting	Themselves or Self or Employer

Housing supply structure



3, Housing Inclusion:

Rights of residence and Hukou: driving estate market at policy level

- From Blue stamped household registration (《蓝印户口》) to residence permit (《居住证》)

exchange: **pay citizenship** ↔ **buy estate**

“Blue stamped household registration” (Feb 1,1994-Apr 1,2002)”

Give Blue Hukou to: investors

people who bought estate

people with the necessary abilities

“residence permit ” (from Jun,2002)

Treat as citizens: “competent people” (above bachelor)

Who will be consumers of the estate market

3, Housing Inclusion:

Residence Rights and Hukou: driving estate market at policy level

- “Collective Hukou” (集体户口) and “Resident Hukou” (居民户口)



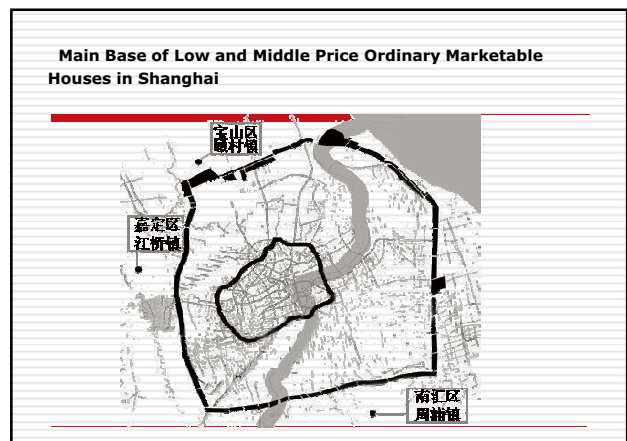
4, Housing exclusion

- Housing conditions of poor citizens

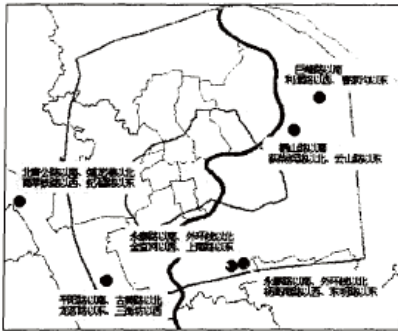
building demolition in center city/old city

being relocated /moved to outer city

Main Base of Low and Middle Price Ordinary Marketable Houses in Shanghai



Base of "1 million" matching ordinary commercial housing and low-priced goods in Shanghai



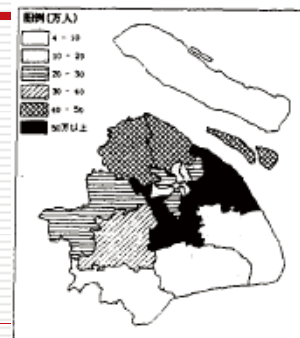
Main Base of "3 million" matching ordinary commercial housing and low-priced goods in Shanghai



□ Rural-urban migration ("peasants-laborers")

- No housing security for them;
- Losing low-rent housing through "urban renewal" inside the city;
- Anti-inclusion of local government;
- New housing exclusion from "Construction of a new socialist country".

Percentage of "Floating Population" in Shanghai (2003)



□ We can say, because space and land have become the most important resources and merchandise of Chinese cities since the 1990s, urban development is the most important interest in the background of urban system reform. And at the same time, the housing system reform has become the most important element of urban social security system change. Thus, space exclusion and housing exclusion serve as the most important means of social exclusion.

□ The current Chinese social security systems show characteristics of diversity and fragmentation. These characteristics have resulted from the social transformation, and the cities stand for self-serving and self-protection, and policy operations of urban/ local government also contribute to the formation of these characteristics. In the formation progress mentioned above, the unfairness of the old systems are continued and regenerated by the new systems.

- In today's urban China, when we talk about the possibility of social inclusion, we should consider it as a problem of the mechanism of how the systems are established and re-established, rather than as an issue of what social security system we should choose.

Our research:

城市更新與市民生活重建

- **Urban Renewal and the Rebounding of Citizens' Lives**
- 郊區動遷安置基地：城市更新與城市擴張背景下的空間生產
Suburban Allocating Communities for the Removed Citizens from Inner City: Production of Space under Renewal and Expansion of the City
- 城市動遷居民的居住模式與家庭結構的演變——以上海市普陀區Z新村居民為例
Change of Inhabitants' Family Structure and Living Pattern after house demolition
---case study of Z community in Shanghai
- 成為新城市：社區身份認同的建構——以上海松江新城江中社區為例
Being Residents of New City: The Process of Shaping Identity
---A Case Study of Jiangzhong Community in Songjiang New City
- 創意產業園區：空間生產中的文化的結構性力量
Creative Industry Areas: Culture's Structural Power in the Production of Space
- 历史文化风貌保护区空间生产机制研究——以上海衡山路风貌保护区为例
The Mechanism of Space Production of Historical Culture Protection Zone
---從業委會社區權力秩序重構——以上海市W社區為例
- Reconstructing the Community Order? -- A Research on New Power Structure and Home-Owner Committee in Community W in Shanghai
- “紳士化”背景下的鄰里關係與公民參與——對上海內城某“封閉社區”的都市人類學研究
The Neighborhood and Citizen Participation in the context of Gentrification
-- An Urban Anthropology Study on a "gated-community" in the inner city of Shanghai
- 廉租家庭的居住生活在城鎮廉租制度下的建構——來自上海的調查
Reconstruction of Low-income Renter's Life Under the Urban Public House Policy—A Study on Shanghai
- 農村居住形態的轉變研究——從村落到農民集中居住區
The Study of the Transformation of Rural Housing in the Process of City Expansion --- From Village to Farmer Estate

Pursuing a New Mode of Urban Governance vis-à-vis Socially Disadvantaged Areas and Peoples

Toshio MIZUUCHI

Vice Director of Urban Research Plaza at Osaka City University

In 2002, Japan's first national policy targeting homelessness was enacted. Before 2002, policies had been designed and executed on the municipal level in large cities, such as Osaka, Tokyo, Yokohama, and Nagoya. These policies led to the establishment of networks that linked municipal government representatives, social welfare corporations, union activists, and non-profit organizations in an effort to develop effective measures to combat rising homelessness. In some cities where municipal measures had been enacted, homeless populations had been intentionally isolated during the second half of the twentieth century in strategically designated urban districts, such as the Kamagasaki area of Osaka, Sanyaareain Tokyo and the Kotobuki area of Yokohama. Particularly in the case of Osaka, deliberate municipal government policies, which required the concentration of specific labor contract system and welfare facilities and services catering to the day-laborers in a selected area, helped to ensure the existence of large numbers of unregistered residents who live in the SRO lodgings in a single urban district. In Osaka, this complex of policies whereby the urban poor were concentrated in a single urban district has been referred to as the "Airin system" or "Airin scheme."

Newly emerging problems of homelessness in Osaka have, however, challenged this scheme and sparked a wide range of community development activities targeting single, elderly people. In 2006, the Urban Research Plaza was established at Osaka City University, a university where researchers had traditionally focused a great deal of attention on urban social problems. In addition, scholars from Osaka City University established the Nishinari Field Plaza, a satellite workshop space located in the heart of the Airin area, with the explicit goal of gaining a deeper understanding of and formulating solutions to the Airin/ Kamagasaki problem. In accordance with the aforementioned increase in community development activities, the Nishinari Plaza has been designed to serve as a tactical base from which projects of social inclusion for the elderly and disabled can be launched and as a collaborative site where representatives from aid organizations operating in the Airin area can interact and collectively formulate future social inclusion projects. It is our hope that this collaborative space will help to facilitate the formation and accumulation of social capital in the grass-rooted sector and the emergence of a new mode of urban governance based on a dense network of social interaction and collaboration.

The core tasks of the Airin center include (1) the identification of emerging difficulties and embarrassment related to the issue of homelessness; and the compilation of a body of information concerning those problems, (2) the mobilization of talented and innovative individuals with a relevant awareness of and an interest in urban social problems, such as homelessness; (3) the organization of study meetings and workshops devoted to the problematic of developing a comprehensive social

security system in not only Airin but for disadvantaged areas generally; and (4) organizing and leading study tours of the area in order to raise awareness of the problems found in Airin and neighboring Nishinari Ward.

Keywords:homeless, social security, urban governance, Airin scheme, social relevance

Nishinari Field Plaza

<http://www.ur-plaza.osaka-cu.ac.jp/en/nishinari>

The Nishinari Field Plaza is located in the Kamagasaki (also known as the Airin district) area of Osaka's Nishinari Ward, which is home to Japan's largest casual labor market. As a result of Japan's recent economic downturn and the aging of Osaka's day laboring population, homelessness in the Kamagasaki area began to increase dramatically in the late 1990s. In response to this rapid rise in homelessness, aid organizations operating in the Kamagasaki area increased their activities in an attempt to provide livelihood assistance to a large number of homeless in the area. Due to their efforts, the district has in the last several years been transformed from one with a growing homeless population of mostly former day laborers to a neighborhood with several thousand single elderly people escaping homelessness. In an effort to revitalize Kamagasaki and other neighborhoods throughout Nishinari Ward, a number of housing, medical, welfare, and tourism projects have been put in place. At the Nishinari Field Plaza, we are currently working to cultivate a close collaborative relationship with the local community on the basis of many of these projects.

Projects

Kamagasaki Community Regeneration Forum

<http://www.kamagasaki-forum.com/en/>

The Kamagasaki Community Regeneration Forum is dedicated to formulating community development policies to help the homeless. Our primary goals include cultivating community-based self-reliance and promoting a type of community development where by Kamagasaki will be transformed into a secure and open community where a diverse population of men and women can live together without fear of discrimination or exclusion. Our activities are carried out primarily through workshops and forums where participants discuss and collectively formulate projects where by Kamagasaki can be revitalized.

Osaka Employment, Welfare, and Housing Problems Research Association

<http://www.osaka-sfk.com>.

In many East Asian cities, housing insecurity is a serious problem demanding an urgent solution. The Osaka Employment, Welfare, and Housing Problems Research Association is an organization comprised of scholars from a variety of disciplines dedicated to critically engaging with the issue of

housing insecurity. Our efforts include tracking the development of government aid measures concerning issues of housing insecurity; tracking the progress of homeless individuals who receive government aid, enter temporary shelters or transitory housing, and then transition to settled residency and employment; carrying out survey research and compiling a body information related to the trajectory of and problems faced by individuals who receive government assistance; and providing accurate and detailed information to policymakers so that they may design and enact policies that are effective and address the problems facing individuals in insecure housing situations.

Housing Aid for the Homeless by Non-profit Organizations in Japan

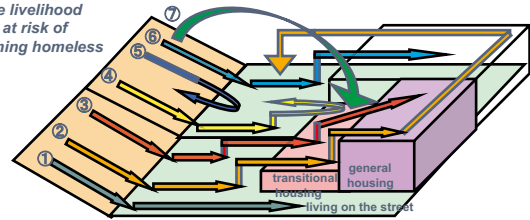
NPO SOCIAL SECURITY SERVICE
Vice President
 Takuya Ogawa
URP Osaka City University
Vice Director

This presentation is supervised by Toshio Mizuchi, Urban Research Plaza, Osaka City University



Aid System for the Homeless Initiated in Japan during the Last 7-8 Years (from life on the street to an apartment)

Fragile livelihood group at risk of becoming homeless



Source: Based on the Rainbow League's An Alternative National Homelessness Survey 2006-2007

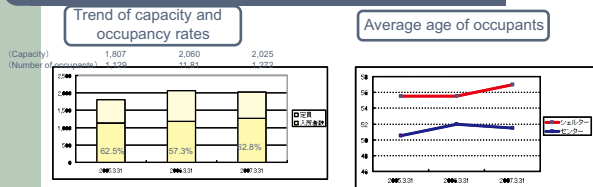
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Homelessness Policies in the Public Sector are New

- 1998
Homelessness is declared to be a target for policy measures in Japan's public sector for the first time.
- 1999
Local government countermeasures are initiated in Tokyo, Osaka, and Yokohama
- 2002
Homeless Rehabilitation Aid Law is enacted. 3

Present Status of Facilities Managed by the Public Sector

~Particularly Homeless Rehabilitation Aid Centers~



Source: Inquiry Group on National Survey of Homeless Situation

• **Occupancy rate at Homeless Rehabilitation Centers during 2004~2006, approx. 60%**

• **Average age of occupants at Homeless Rehabilitation Centers during 2004~2006, 51 years** 4

Struggles of the Homeless Rehabilitation Aid Centers

- ◆ Lack of know-how at public facilities combining for the first time livelihood recovery and employment assistance
- ◆ Since these facilities targeted those of employable age with a willingness to find work, the average age of occupants is low.
- ◆ Since entry was limited to those willing to find work, occupancy rates are lower.
- ◆ Since there is a 3~6 month time limit at these facilities, lodging run by NPO's and other private groups became receptacles for those forced to leave when their time expired.

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Evolution of Activities of Private-sector Homeless Aid Groups

- Core groups from casual day-laborers' movement, religious groups (mainly Christian), and the social thought movement
- Main activities were providing meals on the street and roving patrols for livelihood and medical counseling
- Focused on appeals through direct resistance and legal action for the right to live on the street against the government's forced removal of the homeless.
- They began to feel the limits of outreach to simply support life on the street and provide meals.

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Appearance of New Type of Homeless Aid Groups Based on Transitory Housing

Features of Transitional Facilities

Name	Target	Goals	Use Period	Services	Funds
Rehabilitation Aid Center Capacity: 2250 Locations: 22	Those willing and able to find work	Promoting rehabilitation through employment	6 month limit	Daily necessities services Job-finding aid-debt consolidation aid Residency registration	Public funds
Lodging Capacity: 7195 Locations: 224	Low-income earners and the vulnerable with housing problems, those already homeless	Provide a dwelling at low cost and plan for livelihood recovery	No limit	Livelihood counseling Rehabilitation aid Health care, Residency registration, Guarantors Deposits unnecessary	Self-financed
Rescue Facilities, etc. Capacity: 16824 Locations: 183	Those whose ability to manage daily life is impaired for physical or mental reasons	Support livelihood	No limit	Livelihood guidance, Health care, Recreation, Rehabilitation guidance and functional therapy	Public funds
Shelters Capacity: 2220 Locations: 10	Those sleeping outside on roads	Temporary emergency provision of shelter, Rehabilitation aid	6 month limit	Daily necessities services	Public funds
Recovery Facilities Capacity: 2097 Locations: 20	Those needing care for physical or mental reasons	Livelihood assistance	No limit	Livelihood guidance, Work training, Health care, Use of educational and recreational facilities	Public funds

Source: Based on the Rainbow League's An Alternative National Homelessness Survey 2006-2007 ⁷



特定非営利活動法人エスエスエス

NPO SOCIAL SECURITY SERVICE "Creation of a New Human Environment Begins with Us"

- Established March 2003
- Work: Providing lodging for those with livelihood difficulties, and job-finding assistance for livelihood recovery
- Goals: To contribute to society by working for lodging facilities for the livelihood-impaired unable to rent dwellings on their own and re-employment assistance for middle-aged and the older unemployed
- Locations: 135
79 in Tokyo, 18 in Kanagawa, 16 in Saitama, 21 in Chiba, 1 in Ibaragi
- Total capacity: 4,283
- Staff: 530

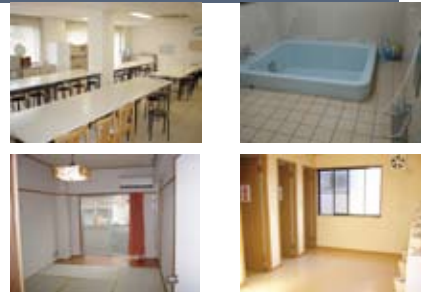
8

"Lodging" Transitional Facilities- Exterior Views



9

"Lodging" Transitional Facilities- Interior Views

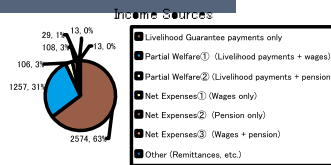


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Aid Services(1) Job-finding Assistance



- Establishing an address
- Debt consolidation
- Job-finding seminar
- Individual job interviews
- Suit loan
- Help-wanted introductions



Survey sample: 4100 people
(Jan. 1, 2005-Dec. 31, 2005)

<Results>

- Job placement success: 1,365
- Employed, self-supporting, and moved into housing: 852

11

Aid Services(2) Debt Consolidation Assistance



- Debt counseling
- Clarifying the debt situation
- Lawyer introduction and counseling
- Follow-up of various paper work

<Results>

Building of a high-quality aid system by debt counseling done through liaison with public sector legal advice offices

12

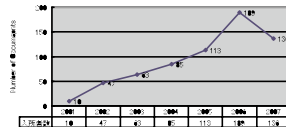
Aid Services(3) Assistance for the Infirm Elderly



- Accompanied hospital visits
- Providing caregivers
- Health care
- Medication checks
- Recreation
- Application for recognition of care need status
- Money management

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Aid Services (5) Assistance for Women



- Mental health care
- Pick-up and drop-off for childcare, etc.

- recreation (referred by clinical psychologists and mental health welfare workers)
- Group work (Daycare for mental patients)

- Since opening in 2001, there have been continuous requests for entry from the Welfare Office
- Demand for shelter facilities for women have been rising rapidly due to the rapid rise in female domestic violence victims which is a recent social problem
- Building an aid system for women (mothers with children) is an urgent priority

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Paths of Entry



Entry Path	Gov't introduction	1,913	50%
	From counseling centers	1,130	29%
	SSS outreach	745	20%
	Other	51	1%
Total		3,812	

Survey target: 3,812 people (total number who used the facilities in the first year of operation, Jan. 1, 2005-Dec. 31, 2005)

The rate of entry from government entry requests and those from SSS counseling centers and outreach is about half and half.

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Aid Services(4) Homelessness Prevention Assistance

DROP-IN CENTER
Livelihood Counseling Telephone Hot-line



Opened the first private homelessness prevention center in Japan

- Free dial telephone hot line
- Shelter introductions
- All types of livelihood counseling (job loss, loans, etc.)



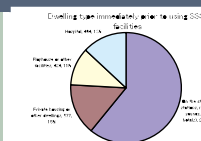
14

Establishment of NPO SSS and Its Significance A new type of homeless assistance group

- Carried out an experiment utilizing the social capital that is housing and combining it with the Livelihood Guarantee system that is the real policy dealing with homelessness.
- In a short time, systematized 'Measures including job-finding assistance for the recovery of livelihood' which the government could not do
- Unlike previous aid groups which were 'policy reactive', SSS devised ways of effectively providing aid which were proactive.

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Dwelling type immediately prior to entering 'Lodging'



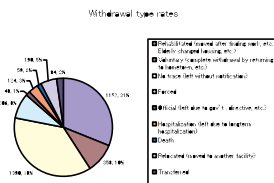
Immediately prior dwelling	On the street (stations, riverbanks)	2,317	61%
	Private housing or other dwellings	577	16%
	Flophouse or other facilities	424	11%
	Hospital	494	13%
Total		3,812人	

Survey target: 3,812 people (total number who used the facilities in the first year of operation, Jan. 1, 2005-Dec. 31, 2005)

- 61% of SSS Lodging entrants have experienced sleeping on the street.
- 39% of SSS Lodging entrants are moving to 'living on tatami' without experiencing living on the street.

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Withdrawal type rates



Survey target:
3,172 people (total number who withdrew from the facilities in one year, Jan. 1, 2005–Dec. 31, 2005)

Results:
Of the 3,172 who withdrew in one year, 1,153 were able to move into apartments (including in old people's homes)

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Remaining Problems

- There is fear that the existence of these new types of facilities will end up producing a group that only cycles back and forth between the street and transitional housing facilities.
- Financial assistance from the government to private aid groups is meager.
- Constructing a flexible aid system that can respond to a wide variety of cases
- Urgently constructing a system for follow-up
- The opposition of local residents to the establishment of 'Lodgings' that comes from a low level of social awareness and the prejudice against the homeless that says, 'it's their own fault'.

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Future Projects for Urban Studies and Societies

Toshio Mizuuchi: The main purpose of the Global COE Program is to find a way to establish Asian urban studies and recreate urban theory from an Asian point of view. The second purpose is to think about cultural and art creativity in relation to social inclusion and to theoretically combine them with the first purpose. Besides this, it is important to practically realize these theoretical goals academically in relation to fields of study such as the emancipation of socially vulnerable groups. This symposium and round table discussion are first steps towards



realization of these goals. Apart from Hong Kong, there is also a collaboration between the Urban Research Plaza and Shanghai (Professor Ying Fang Chen), and Bangkok (Professor Bussakorn Sumrongthong). These sub-centers strengthen the knowledge base of the URP. It is now necessary however to elaborate on the study goals and discuss urban theory.

Wing Shing Tang: It is very important to think of comparative studies and to decide on which field topics to promote in the context of Asia, in terms of one to two year terms.

Shin Nakagawa: What do you think about cultural creativity, Professor Mizuuchi? It is a challenging program to combine it with social inclusion. I have engaged now in this project and by thinking of social inclusion I have had many new ideas and concepts about cultural creativity. In an academic way it is very interesting. Before it was hard to think about both in the same context, but now we have grown closer to this topic, creating new opportunities.

Wing Shing Tang: It sheds new light on social exclusion. Can you elaborate on that?

Shin Nakagawa: Not yet, but we can begin to think about the concept by using it as a new perspective.



Toshio Mizuuchi: My priority is to develop structures and functions to smoothly assist homeless people to improve their situation. In that sense I'm very tactically engaged. It is difficult though to know how to pursue this together with cultural creativity. The biggest concern for these disadvantaged people is how they can find and keep their jobs.

Shin Nakagawa: You also try to historically explain the situation in Kamagasaki. This is also a kind of cultural creativity. In order to do this you are also a kind of cultural guide to Kamagasaki.

Toshio Mizuuchi: Indeed, an interesting part of my work is to organize study tours in those neigh-

borhoods. Also for this workshop we organized a study tour in order to raise awareness about the **Shin** inherent problems in these areas. This contributes in a cultural sense, but theoretically how to include these people and who to include depends on individual cases. In an academic sense it is rather difficult to get this message across. Town planners also face problems in regard to negotiations. How do the address these from the standpoint of cultural creativity?

Hiroshi Yahagi: I'm not an expert on social inclusion and cultural economy. In regard to the contents of the speakers' presentations, it sounded somewhat unrealistic. What can you achieve with cultural creativity in the real world?

Ying Fang Chen: I think we can consider some purposes: common problems with some realities and possibilities. Here we can search for some common interest in regard to cultural creativity and social inclusion. The realities of Asian cities differ respectively, but historically there is some common ground. Here we can do comparative research on this. This platform gives us an opportunity to think about this.



Toshio Kamo: This is a kind of continuation from last year's international symposium. The cultural industry can create some job opportunities, but only for those from the creative class. It never overcomes the disparities of exclusion problems. So what is needed? These themes of cultural creativity and social exclusion are not easy to combine. How to do this will be the main objective of the program. Finding the answers to this will be the greatest challenge.

Hiroshi Yahagi: In the post-industrial society, we are thinking about developing urban industries other than manufacturing. Can cultural and creative industries form a replacement for manufacturing? It seems rather doubtful that they can create jobs for the socially excluded.



Toshio Mizuuchi: There hasn't been much discussion today about the possibilities of creative industries. As for myself, I'm not thinking about this in an economic way. I'm rather concerned about it in a social security context. This needs a different view. Perhaps we need to focus on the linkage of these views.

Masayuki Sasaki: Our research is very challenging. It is very difficult to connect both but at the same time it is important. Considering it only for the creative class is rather narrow. We need to think this as something for all, such as the "Art for All". We should widen this concept to all the people in the city. There are many fields in these industries. Some are about competition and profit, but others such as social enterprises try to help people with it using creativity. This is one field area of our task we should address. We need to consider these such meaningful practices and conceptualize them.



Shin Nakagawa: I'm engaged in working with people with disabilities. It is very difficult however to make a business out of it. But each activity has its own function with its own possibility. So we should widen the concept of creative city theory and look for new ground theories by including all cultural creativities.

Toshio Kamo: City officials and civic activists say the concept is very attractive but practically what to do about it remains problematic.



Hiroshi Okano: The "Art for All" is very interesting in the way that it is very humanistic. One of its purposes is to creative respect for human life and another is to promote sustainable development by encouraging society to respect other human beings in all their diversity. This is a



very good concept. Anybody can become disabled, so it is not an isolated concern. Previously in Japan, the creative artists were part of the bottom social class, but after the 1970s, folk songs made by university students changed the perceptions about this. This social development addressed cultural creativity and social exclusion.

Masayuki Sasaki: The public servants are mostly bureaucratic and mostly uncreative in their thinking. On the other hand, grassroots artists have creative power to solve some urban problems. So it is important to think about a creative partnership and create an open-minded platform for urban regeneration. Thereby I'd like to try a new reconceptualization of urban theory.



Hiroshi Yahagi: How do we define the NGOs or social enterprises? They cover the shortcomings of the government and the market. But the NGOs cannot stand alone without government and private sector funds. We should rethink the concept of NGOs.

Toshio Kamo: How can we improve the city if city officials and town planners aren't resourceful? So what is the strategy to change this?

Masayuki Sasaki: We should try to gather useful examples such as Barcelona in Spain and Bologna in Italy. There are many creative cities in the world. In these cities the homeless make social enterprises to build platforms for social inclusion through cultural creativity. We should try to create a model out of this and confront city official with it. This can be a strategy.

Toshio Mizuuchi: In the academic world one of our tasks is to express our opinion from a neutral or

general standpoint. As in geography, where the concept of space has changed the views of society. I hope that cultural creativity and social inclusion can be helpful too to reinvent some points of view. This is an important task for us. This workshop is a good tool for discussing our fact-finding.

Bussakorn Sumrongthong: Culture is a reflection of life. Every group shares a culture, even the homeless and the city as a whole. So it's not all about finding jobs and economic upgrading. It is also about soul. Vulnerable groups can be very fragile, making you appreciate your relatively prosperous status more. Art can be a bridge to communicate this. Human beings create culture and use art to express it. This can have a healing function. When people understand each other you have a very effective platform to start from.



Geerhardt Kornatowski: Today it seems we are talking about two different things: if you think creative industries can alleviate poverty and increase income, that is indeed doubtful. But does that mean the two topics are completely unrelated? I'd like to think not. The presentations today weren't about making more money, but about empowerment. Cultural creativity can break the taboos around social exclusion. It breaks the walls between the rich and the poor, the city officials and the citizens. In this way you can perceive the topic in a more substantial and specific way.



Toshio Mizuuchi: In interdisciplinary discussions like this one, you can hear the same words but from different standpoints. The same vocabulary sounds different, making it stimulating to rethink one's own conceptions. By relating some spatial stories and histories of the people in Kamagasaki, it gives the people some incentive to continue their daily lives and in a way empowers them because they realize their situation, even though perhaps in a nostalgic way.



Space of social exclusion: Tin Shui Wai

Kit Ping Tammy Wong / Geerhardt Kornatowski

Introduction:

The year 2000 saw the outbreak of a social crisis in the new towns of Hong Kong. Tin Shui Wai, as the eighth new town in Hong Kong, with the work of planning beginning in 1982. At present, poverty, unemployment and underemployment, family abuse and violence, youth and gang problems, and the problems of single-parents and new immigrant families can all be found there. While one can see that many of these problems have converged in Tin Shui Wai, a large number of families have continued moving into newly constructed public housing estates in the North. In 2001, Tin Shui Wai, for the first time, was named as a “city of sorrow” in a local magazine, depicting the place as a cluster of misery, hardship, poverty, family problems and suicide. In fact, such situations have existed for years. In 2004, there was the outbreak of a family tragedy in which an unemployed man stabbed his wife and two daughters to death. Then, in 2007, a woman who was reported to be mentally ill, bound and threw her two children out of the window, and also committed suicide. As they are located in the northwest of the New Territories, one kilometre to the northwest of Yuen Long and 4.5 kilometres to the north of Tuen Mun, the people in Tin Shui Wai seem to be confined at the margin of the city, reinforcing the problem of social exclusion in space.

Some changes in the recent debates:

Since the family tragedies occurred, the name “Tin Shui Wai” has aroused public concern in many arenas such as the government, the media, the legislative council, and educational and social circles. In fact, the debates over Tin Shui Wai have changed over the years. In the beginning (about 2000-2001), the public’s attention was only paid to the issues of welfare and social facilities to deal with the problems in the town. When the tragedy occurred in 2004, there was a lot of confrontation to the government. Particularly, the views of university professors, social workers and councillors were suggested to improve the social welfare and facilities in the town. One could also see that the government hastily set up a special committee to investigate the issue. The committee completed a report of the evaluation of the family problems in Tin Shui Wai and announced 25 recommendations in order to improve the situation, for example, procedures for dealing with family abuse, the allocation of more resources and social workers, and more cooperation among the government departments.

Three years later, when none of the 25 resolutions had been put into practice, or they only showed the ineffectiveness of the government, another tragedy occurred in 2007. As usual, the Secretary for Labour and Welfare, Matthew Cheung K.C., and the Director of Social Welfare, Stephen Fisher, spoke to the public expressing their concerns about the family problems in the town. At this time, more interestingly, the discourse about “Tin Shui Wai” has shifted from the welfare to the planning issue. We find that not only some legislative councillors, professors of social work and public policy, newspaper commentators, etc., but the new Secretary for Development, Mrs. Carrie Lam, who was previously the Director for Social Welfare and the Secretary for Home Affairs, also talked about the issues of Tin Shui Wai in terms of planning. In other words, they admitted that the core problem of Tin Shui Wai was planning, which was actually a “repeat” of the problems of Tuen Mun in the 1980s.

They claimed that the problems of planning caused insufficient public facilities, the concentration of public-housing population and hence the cluster of social and family problems. Carrie Lam also offered a promise to the city that the government would give more attention to the recently announced projects of new development areas, emphasizing a smaller scale of planning, instead of a large one like Tin Shui Wai, a more flexible standard and a balanced community, instead of a rigid one, and a green and harmonious environment. Therefore, planning has come to be regarded as the core problem of Tin Shui Wai, as well as the antidote to the social problems there.

However, it can be argued that the perspective and the representation of urban spaces like Tin Shui Wai are not only insufficient, but also problematic and misleading. They depend on technocracy and functionalism to resolve ‘all’ problems of Tin Shui Wai. This provides an understanding of planning as environmental determinism. This paper will show that the debate cannot stop at the point of seeing the problems of Tin Shui Wai as merely physical, technical, or procedural within the distributive paradigm. Rather, the space has resulted from the materiality of social processes leading to social exclusion in Tin Shui Wai. Due to the limitation of space, this paper will only briefly highlight two important aspects in the process: 1) Tin Shui Wai and the land development process in Hong Kong; and 2) the exclusion of the working class and poor in Tin Shui Wai.

Land Development Process

The story of Tin Shui Wai should be traced back to the historical geography of land development in Hong Kong. The original plan to construct a new town in Tin Shui Wai reflected the private developers’ ambition to relate it to the potential sites identified in the 1977 Report of the Special Committee on Land Production. This project first showed the ‘Mighty City’s Heavenly Hopes’ (Far Eastern Economic Review, 1980/9/12, pp.48-50) in which private developers engaged in a long-term investment in order to take advantage of the continuous economic growth and good speculative environment of the time. By the late 1970s, the idea to develop a piece of private property in Tin Shui Wai was unveiled publicly, together with the formation of Mighty City, Limited. This consortium represented some important developers with a dominant Chinese interest that the colonial government could hardly ignore (Far Eastern Economic Review, 1980/9/12, pp.48-50).

At that time, Mighty City proposed an enormous plan to develop the site into a new town housing a population of 535,000 within a 15-year span in three phases, under the mode of ‘public-private partnership’. There would be balanced public and private housing, industrial and commercial development, infrastructure, self-contained neighbourhoods, facilities and green areas. However, this plan failed in the end because of political and strategic reasons. In the early 1980s, the government declined to launch such a large-scale development in a physically-isolated, and hence a politically unforeseeable, place in the face of the Sino-British Agreement with the Chinese government in 1984. In 1982, there was a slump in the property market that forced the consortium and the government to reach an agreement in which the government took over the whole project by resuming the rights of the whole land plot at an unprecedented price of HK\$ 2.26 billion from Mighty City. Tin Shui Wai, instead of being another possible urban area, was subject to small scale development at the margin of

Working Class Cluster

The construction of Tin Shui Wai began in 1987. In almost 20 years, Tin Shui Wai has experienced a tremendous change from a fish pond and a wetland into a merely residential area of a new town. In 1992, the first group of families moved into Tin Yiu Estate, the first public housing estate in the town. Throughout the 1990s, different public housing estates were constructed one by one. A large number of low-income families moved into the town over time. By 1996, there were about 96,126 residents living in the development zone, i.e. “South Tin Shui Wai”. Meanwhile, the government launched the second phase of development to meet the population target of 190,000 in the new area, i.e. “North Tin Shui Wai”. The population rapidly increased to 177,813 by 2001, and then to 268,922 by 2006. Tin Shui Wai has undergone a rapid population growth: 85% in 2001 and 51% in 2006.

Along with such remarkable growth in population, most of the in-migrants are low-income families. For the sake of a cheaper-rent home, these families have been forced to move into the public housing there. They have never had any choice of living in the city, but only in Tin Shui Wai - an isolated area. Some low-income families once moved from one cubicle room another in urban areas. But to rent a cubicle room in urban areas could not be a long-term solution for them because rent is expensive and the size of the space is too small for a family. Therefore, they joined the ‘first-dash of settlers’ (“開荒牛”) in order to get relatively cheaper-rent, spacious public housing in Tin Shui Wai. At present, they have contributed to the town development for almost 15 years. By 1996, there were 15,961 households in PRH (Public Rental Housing) and 2,982 in HOS (Home Ownership Scheme, the subsidized public housing), and the rest of the population was in private housing (the private housing of Cheung Kong (Holdings), Ltd.). The number of PRH households rapidly increased to 24,373 in 2001 and 49,085 in 2006, while that of HOS households increased to 15,262 in 2001 and 17,962 in 2006. In 2006, the populations of PRH and HOS occupied shares of 61.5% and 22% of the total population, respectively, becoming the majority of the working class in Tin Shui Wai.

Social Exclusion and Injustice:

In contrast to the original plan of Mightycity to build the town as an industrial and commercial centre, the present situation is that Tin Shui Wai is a residential area without local job opportunities in an isolated area. By 1986, the original industrial zones were removed from Outline Zoning Plan of Tin Shui Wai. The city centre (i.e. Central Business District) has long been playing the dominating role in terms of major job industries, labour market, development and investment, public facilities and social life. Located at the margin of the city, commuting is inevitable for the working population who have been suffering from expensive long daily journeys to work even after the completion of the highway (the Country Park section of the Route 3) in May 1998 and of the West Rail in late 2003 between the city centre and the town. In 2006, only 13% and 21% of the working population worked on Hong Kong Island and in Kowloon respectively. However, 66% of the working population still worked in the New Territories where most of the workers are immobile and spatially confined at the local level.

Nevertheless, many of the people in Tin Shui Wai are spatially trapped in the margin of the city. The labour force participation rate in the public (rental) housing was around 55% (Table 1), and many of the people were excluded from the labour market.

Table 1: Labour force participation and median monthly income from main employment in some public housing estates in Tin Shui Wai, 2006.

Public Housing Estates	Labour force participation		Median monthly income
	No.	%	HK\$
Tin Yat/Tin Chak	8155	54.5	7,250
Tin Heng	8571	52.2	7,500
Chun Wang/Tin Yat	10101	57.7	8,000
Tin Shui/Tin Wah	9108	58.6	8,000
Tin Yiu	10937	56.2	8,000

The median monthly personal income, ranging from HK\$ 7,250 to 8,000, shows that jobs are low-wage and have no security. One can also look at the structure of employment in terms of occupations. Two categories are listed for illustration: one consists of professionals and administrators, as well as service workers, and the other of manual workers and those in primary industries. Generally speaking, 57.2% of the working population in Tin Shui Wai had higher-status occupations and 42.8% of them had lower-status occupations. Table 2 selects some public housing estates for illustration. It shows that from nearly to over half of the working population (from 47% to 60%) in public housing work in the sector of low-status occupations (i.e. category 2). This is particularly higher in the public housing in the north such as Tin Yat and Tin Chak (60%). In contrast, only a few of the working population in private housing were in those low-end occupations. 78% and 71% of those are professionals, administration staffers and service workers in North Kingswood and South Kingswood, respectively

Table 2: the number and the share of different occupations by public and private housing estates in Tin Shui Wai, 2006

No. Name of the housing estate, Location	Category 1 of the occupations		Category 2 of the occupations	
	No.	% of the area	No.	% of the area
Public Housing Estates				
1 Tin Yat/Tin Chak North	2,826	40%	4,210	60%
2 Tin Heng North	3,337	46%	3,996	55%
3 Chun Wang/Tin Yat North	4,582	51%	4,380	49%
4 Tin Shui/Tin Wah South	4,289	53%	3,800	47%
5 Tin Yiu South	4,929	52%	4,494	48%
Private Housing Estates				
1 Kingswood North	8,939	78%	2,494	22%
2 Kingswood South	7,702	71%	3,114	29%

Tin Shui Wai, indeed, has been suffering from the changes of economic restructuring in Hong Kong. Since 1997, there have been a series of economic crises in Hong Kong: first, the Asian Financial Crisis in 1997, and then the SARS epidemic in 2002. The city experienced a relatively long-term

without exception, has been affected by the consequences of the economic downturn.

In terms of the local domestic economy, right after the financial crisis in 1997, the property prices of Kingswood Villas dramatically dropped to a very low level. Many of the property purchasers eventually suffered from the effects of negative assets and bankruptcy. In addition, the economic downturn brought about the departure of the investment which provided higher-end goods and services in the town. For example, the multi-storey Yaohan Department Store, once located at the Kingswood Richly Plaza, clearly illustrates this the point. After the departure of investment, the floors have been left vacant and transformed by dividing them into small temporary stalls (by the use of simple partitioning) in order to attract short-term business contracts and small-owner tenants at a lower rent in this private housing estate.

In terms of the distribution of income, most of the people have been trapped in poverty, low wages, underemployment, and even unemployment in the town. In the past, the people moved to new towns where they could sell their labour power as factory workers; at present, those low-income groups easily became vulnerable in Tin Shui Wai. Many were destined to be unemployed and excluded from the labour market there, or at best worked at the lowest end of the market.

One can clearly see the situation of poverty and social exclusion in Tin Shui Wai. It follows the definition of the poverty line by Wong Hung, who adopts the one defined by the Hong Kong Council of Social Service (HKCSS): as half of the median monthly domestic household income. In 2006, the median monthly domestic household income in Hong Kong was HK\$ 17,250. And those whose monthly domestic income falls below HK\$ 8,625 can be considered as living in poverty. Given the limitation of the census data with different ranges of grouping the household income, the table shows the situation of the poor households in Tin Shui Wai.

Table 3: the number and the share of the households at different levels of poverty in Tin Shui Wai, 2006

Different monthly household income groups living in poverty in Tin Shui Wai, 2006

	No. of households	% of all households
Below HK\$ 10,000	25,988	32%
Below HK\$ 8,000	18,356	22%
Below HK\$ 6,000	10,517	13%
Below HK\$ 4,000	5,529	7%

According to the above definition, the share of the households in Tin Shui Wai under the poverty line is between 22% and 32% (between HK\$8,000 and \$10,000 monthly household income). These households have been living under the poverty line and trapped in marginal survival and insecurity in Tin Shui Wai.

From above, we see that a disproportionate share of the population consists of working class and poor families, who are in the majority and have been suffering from social exclusion, low-income distribu

tion, poverty and marginalization in this area. Most of the households living in poverty are often regarded as ‘passive’ and ‘lazy’ people who can rely on CSSA (Comprehensive Social Security Assistant Scheme, an important safety-net in Hong Kong’s social protection). However, this is the result of stereotypes. In fact, those people from the Mainland or from minority groups could make a living in society. These people have different working and social experience developed in their own areas. Yet some joined the vulnerable group after moving to Tin Shui Wai. They became unemployed or underemployed at the margins of survival. For example, some women such as single-parent families are trapped in poverty, but need to work at more than one job in the informal sector, or combine their domestic work and part-time jobs in order to raise a family. A lot of tensions, contradictions and social injustice, therefore, can be felt in the town, all of which finally led to the outbreak of family tragedies in those years.

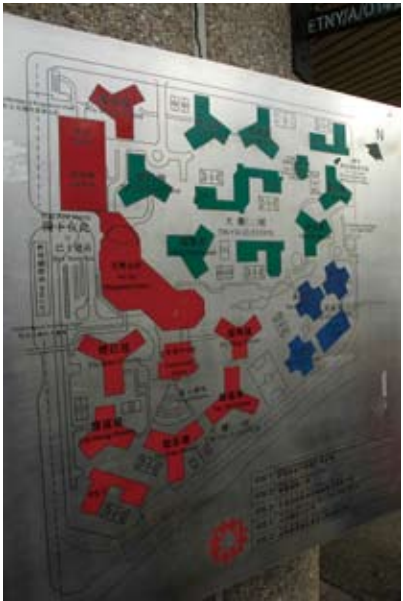
Summary:

In a recent debate, some argued that we need to think optimistically about ‘Tin Shui Wai’ and stop talking about the ‘sorrow of the city’. They suggested that ‘community’ and ‘neighbourhood’ are the alternatives of Tin Shui Wai. Therefore, some “self-help” groups have been set up in the town, in community centres, with the support of the government which has provided more funds, resources and social workers. There was also the publication of the stories of Tin Shui Wai such as “12 Housewives” and “18 Young People” in order to acknowledge their efforts and contributions in the town. All of the above seem to ‘give a big hug’ to the people there, to encourage them, or to tell them to ‘love’ their lives. In fact, these are welcome and appreciated by the public.

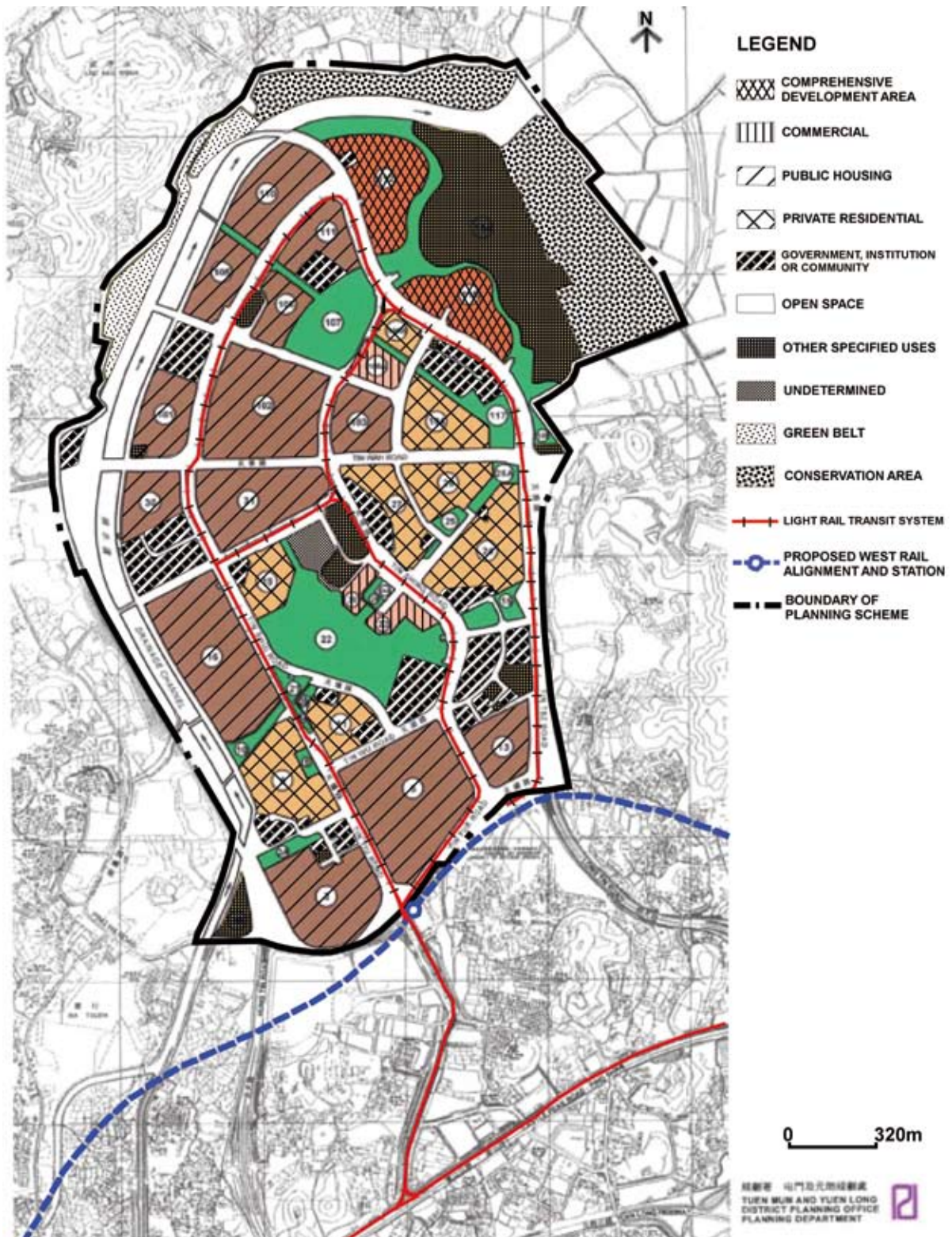
However, merely setting up some ‘self-help’ groups or writing some stories for emotional support are insufficient to improve the situation of Tin Shui Wai. It does nothing to deal with the social injustices there. Rather, to develop a sense of community and neighbourhood is important, but it also requires the development of capacity in regard to people’s lives and the built environment. of the problem for Tin Shui Wai, is not merely one of emotional self-help, but how to fight for the rights and justice for the large number of the working class people and poor families at the city’s margins. The development of community, therefore, needs to be related to the situation of social and class structure in the town, and also the networking and organising of the residents for their collective interests, identities and power there. In the end, Tin Shui Wai requires a vision of her own needs and future, in regard to people’s lives, time and space. This is just the beginning of developing their community and fighting for justice for Tin Shui Wai.

Figures:

a) 'Tin Shui Wai' before development,

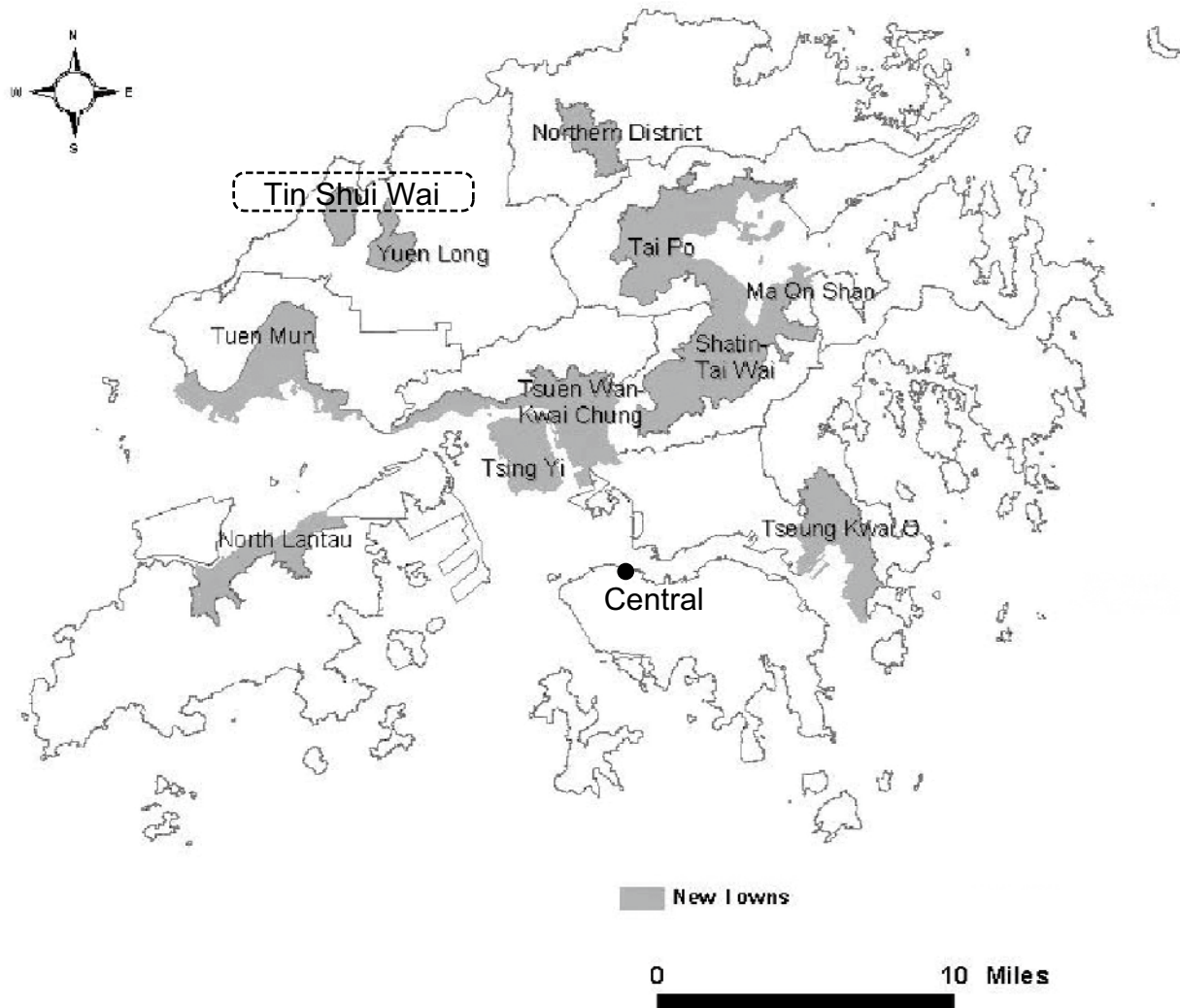


b) Outline Zoning Plan in Tin Shui Wai, 1995 (Source: Planning Department)



c) locations of new towns in Hong Kong.

Locations of the new towns in Hong Kong



References:

Bristow, R. (1989). *Hong Kong's New Towns: A Selective Review*. New York: Oxford University Press.

Census and Statistical Department, (2006). *2006 Population By-census: Basic Tables for Constituency Areas: New Territories, Hong Kong*: The Government Printer.

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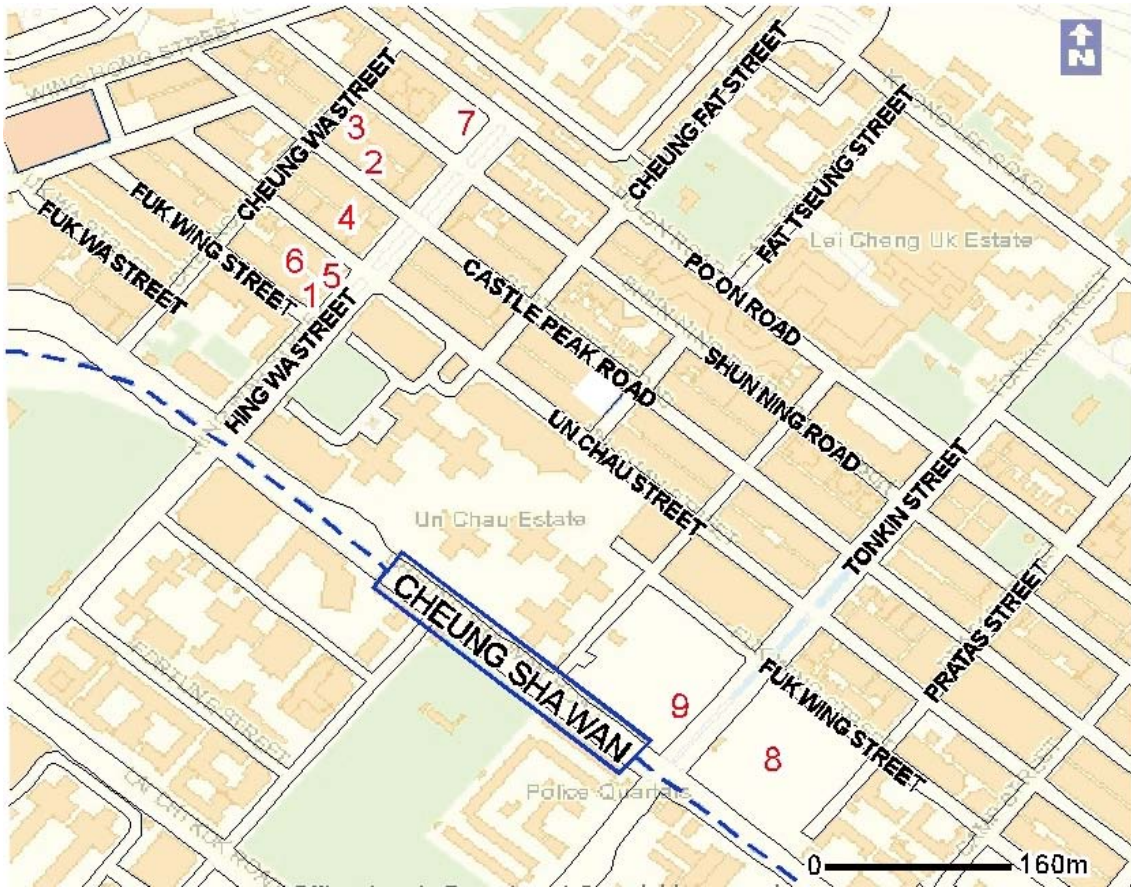
“Mighty City's Heavenly Hopes”. 1980, September 12. *Far Eastern Economic Review*, Vol.109 No.40, pp.48-50.

Study Tour / Sham shui Po

Mini-Excursion in Cheung Sha Wan

Geerhardt Kornatowski / Kim Ching Chan

Cheung Sha Wan, located near the Sham Shui Po area, is one of the oldest urban areas in the Kowloon Peninsula. It is also one of the historically largest industrial areas in Hong Kong. In the 1960s, a number of industrial estates were constructed in the area east of Tonkin Street. These estates have now been torn down and the area is slated for redevelopment. There is an old residential district in the area west of Tonkin Street. There are a number of privately owned five-to six-story residential buildings that were constructed in the 1950s and 1960s. Due to its old character, one will notice the relatively low density of its buildings. In the 1960s and 1970s the residents of the area commuted to the industrial estates on the opposite side of Tonkin Street, thereby creating their own living space. However, following the era of de-industrialization in the 1980s, the area transformed into a district where the urban poor searched for low-cost rental housing, cheap commodities and street lives in support of their own subsistence in Hong Kong. Starting a few years ago, housing tracts in the Cheung Sha Wan residential district became targeted for government-led redevelopment projects. The purpose of these projects is to transform the old lower-class residential districts into privately owned middle- and upper-class housing areas. Recently, Hong Kong's Housing Society ordered the eviction of residents and shopkeepers from four city blocks located in areas designated for redevelopment by the Land Resumption Ordinance. The eviction has prompted the opposition of a number of residents of the area who do not want to leave their homes. Due to its geographical proximity to the MTR station and the city center, following redevelopment rental prices in the area are expected to skyrocket. However, government compensation for the evicted, which is calculated on the basis of current rental rates in the area, is far below the estimated amount necessary for rental housing in the area after the redevelopment. Furthermore, the peculiar stairwell spaces found in current residential buildings, which are widely used as storage spaces by the shopkeepers, are, from the perspective of the city authorities, public spaces. Therefore, there will be no compensation for these stairwells. The core issue concerning current residents of the area is that the compensation that they receive from the government, particularly when considered in light of the loss of income that many will face due to their eviction, is such that they will no longer be able to afford to live in the area once it is redeveloped. In order to oppose this planned redevelopment and struggle for housing rights, area residents and shopkeepers have organized themselves. This mini-excursion will focus on this issue of urban redevelopment in the context of the Cheung Sha Wan industrial area. Participants will be led on a tour around the residential blocks slated for redevelopment.



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The Research and Exhibition Project of Community Culture in Older Districts

Tin Man Fok

Community organizer – work target : elderly people, unemployed people, organizing social enterprises

Recently SoCO has set up a social enterprise. This is a small business company to run the businesses of the local people. We mainly employ local and deprived groups in HK, e.g. the working poor, unemployed and unskilled laborers. SoCO organizes these people to create job opportunities for them and then helps them to set up a cooperative small business, such as helping clients with home decoration, mainly in Sham Shui Po.

Sham Shui Po is an old urban area with many old private buildings concentrated in it. In comparison with the districts of Central or Causeway Bay, it is quite different because it can be considered as an urban slum in Hong Kong. An urban slum is where mainly unemployed people and the working poor together with all types of vulnerable groups are living. In the figures of the Home Government, Sham Shui Po is one of the poorest community areas in Hong Kong, after Tuen Mun and Tin Shui Wai which are far away but have similar problems like transportation and unemployment problems. In Sham Shui Po however there are a lot of job opportunities, although the rent is very expensive. Tin Shui Wai has a lot of public housing. Living conditions are very inadequate in Sham Shui Po.

SoCO is the acronym for Society for Community Organization. The agency is a non-profit social agency and has been established for over 35 years. It works with deprived people in Hong Kong. Our targets are elderly people and singletons living in cubicles, which are very small rooms up to 100 square feet. These are mainly the cage homes where poor people live in small cages. The cages are made out of wires and living conditions are very poor. This is in stark contrast with the prosperity and wealth of Hong Kong. However, the disparity between the rich and the poor is very large. The Gini Coefficient of Hong Kong is about 0.533, and is still increasing and this is a very serious problem for the various poor people. A segment of the general population can capture a great share of wealth in Hong Kong through investment, property and wealth management. But still there are many deprived groups like elderly people, singletons, cage lodgers, and new immigrant families, who encounter many problems in finding adequate housing and employment, unemployed people, street sleepers, poor children and ex-offenders. Their living conditions are very adverse so it is quite unstable in Hong Kong. The contrast between the rich and the poor is becoming bigger and bigger. Even at big landmarks like the Culture Center you can see an increase in numbers of poor people, in this case street sleepers.



The children of poor families have to share the only one room they have to do everything on the small bed, from eating to doing homework.

SoCO has launched different exhibitions about the housing conditions in Hong Kong to show the society the different aspects of housing in Hong Kong because not all the people know about the situation in the old urban areas. According to the Hong Kong government and our agency there are about one million people living under the poverty line within a total of seven million. The government however hasn't implemented any good social policies. This is why SoCO advocates for the poor to organize them in order to urge the government to take policy initiatives by meeting with government officials and organizing demonstrations.

There are many old buildings in Sham Shui Po in contrast to the luxurious high rise buildings in West Kowloon. The differences in income level of these people is striking. For example, the children of poor families have to help earn money in order to raise the income of the family.

Beginning in 2007 Hong Kong entered a period of great inflation but the income of the poor people has not been improved so they face affordability problems, affecting their living standard. The same year SoCO organized exhibitions for these vulnerable groups. "Our Life in West Kowloon" introduces the old architecture in Hong Kong which was mainly built in the 1950s and the history of the people living and working in Sham Shui Po. Also it introduces the traditional shops in the area which have been doing business for over one hundred years. Previously these shops were mainly in Kowloon City. The exhibition is held in the tiny partitioned rooms of immigrant families and mentally ill patients. They face many troubles in becoming full members of society. There is a lot of cultural heritage in Sham Shui Po and students and tourists who visit are guided through these place

There is a lot of discrimination and social exclusion in Hong Kong. Quite a lot of citizens criticize SoCO for helping the vulnerable groups. It is very controversial. There is also no old age pension scheme, only MPS (Mandatory Provision Scheme) from companies. In order to instruct the general public about these problems it is important to include some soft methods like exhibitions and culture in contrast to the hard methods like demonstrations.

These exhibitions can more easily target those who criticize SoCO's activities, thereby providing a packaging platform.

The exhibition lasted 16 days with the cooperation of the tenants. About 7,000 people visited and all 2000 copies of the book sold out. Many students came to visit the actual field, making it a platform for social inclusion. So instead of just reading the newspaper, people could see the situation with their own eyes, offering a great opportunity to broaden their understanding about social issues.

香港社區組織協會(社協):
 活在系列:活在西九(二)
 活出舊區文化研究及展覽計劃
 (1/2008-12/2009)

The Research and Exhibition Project of the
 Community Culture in Older Districts



Society For Community Organization (SoCO) 12/2007

Background

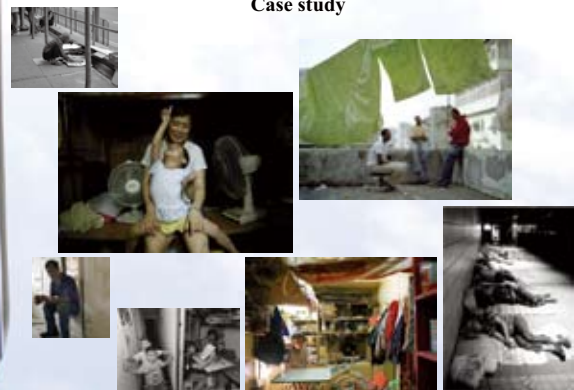
Experience in heritage preservation:

- Good experience of launching photos exhibitions and community museums
- Different Photos Exhibition of different vulnerable groups: cage-homes, street-sleepers, poor children, people with mental illness
- Culture Exhibition in Shamshuipo: multi-media exhibition named "Our Life in West Kowloon"
- Hong Kong's Cultural Heritage exhibition in Western District: community exhibition project named "Hong Kong's Cultural Heritage" in CACHe, the Conservancy Association Centre for Heritage.



SoCO's **Service targets:** cage and cubicle dwellers, lonely old people, residents in old public housing estates, new immigrants, children living in poverty, street-sleepers, low-paid workers, and common people.

貧民窟的實況
 The Poverty Situation in Urban Slums
 Case study



Purpose

1. To promote SoCO's work and mission by using exhibition and publication methods.
2. To educate the attitudes and perspectives towards the vulnerable groups in the society
3. To enlarge SoCO's donors and volunteers' networks
4. Under the conservation debates and rapid urban development, the conservation and preservation of cultural heritage in old districts is very important and meaningful. The old shops, people and architecture in old districts is diminishing due to the rapid urban development. The documentation, exhibition, community education and publication play the significant role to promote the cultural heritage and value of the old districts. The research and exhibition centre acts as a base to develop and well organize the documentation profile including photos and text, data base and content of old districts.



Purpose

5. To set up a research and exhibition centre of cultural heritage in older districts
6. To conduct a research to study the history and cultural heritage of the older districts
7. To study the old architecture and its relationship with the residents living in SSP
8. To conduct the oral history of the residents
9. To explore the community culture and life style of the residents
10. To focus on the characteristics and uniqueness of the old community
11. To launch several exhibitions by using the multi-media method including documentary photography, video, cases studies and installation for the purpose of promoting the older districts' intangible cultural heritage



Purpose

12. To conduct seminars, workshops, guided community tours and publications to raise the public awareness of the local cultural heritage
13. To set up a platform of discussion about the conservation of the old architecture and cultural heritage
14. For the sake of the sustainability of the research and exhibition centre, we will apply for other funding and the programs and exhibition centre income to support the operation expenses.



Expected number of beneficiaries/participants/users

- About 10,000 number of participants in the first year of the project; the expected number of participants will be raised to 13,000 in the second year of the project. The two books can reach at least 20,000 readers in two years. Actually, the entrance fee of the exhibitions, books sale could be preserved for the project's expenses after the termination of funding support. The research and exhibition centre and a spin of activities and publications will bring a large number of people understanding the cultural heritage and value of old districts within 2 years. In a medium term, we plan the project would be sustained by donation and self-financed afterwards.

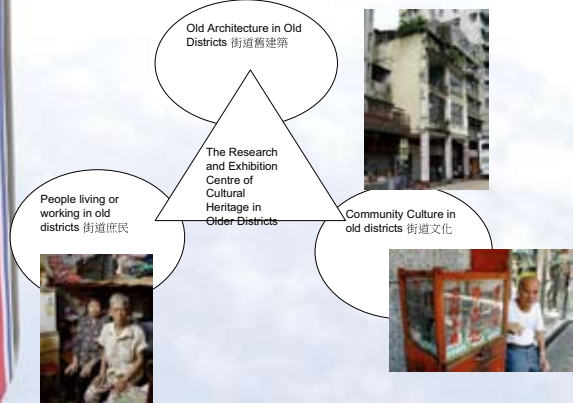


Location

- Shamshuipo will be our base of research centre, but other older districts like Taikoktsui, YauMaTei and Western Districts will also be our study areas



Schedule of implementation

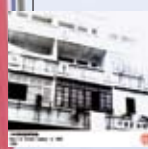


Research Study areas:





Topics:	Content:	Co-operative
1. Old Architecture in old district	<ul style="list-style-type: none"> -The characteristics of pre-war and post-war buildings -The history and development of Shamshuipo old ferry, public clinic at Yee Kuk Street and police station -The history and uniqueness of old temples in urban areas -The characteristics and uniqueness of Apliu street and related old streets, Nam Cheong street -The history of old Chinese University at Kweilin Street -The development of Garden Bread Factory at Tai Po road -The space and urban planning in the old community 	Faculty of Architecture of H.K.U. Dept of Architecture, Architectural Conservation Programme



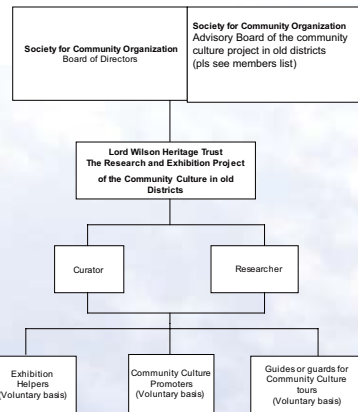
2. People	<ul style="list-style-type: none"> -To conduct the oral history and qualitative research study of the different strata of the residents living and working in older districts -To explore their relationship with the community and the old architecture, their values and perception about the community 	The Culture and Religious Studies from Chinese University
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3. Streets Culture	<ul style="list-style-type: none"> -to study kweilin street, pei ho street, apliu street -To study typical and representative cases from different strata including the hawkers, old residents, children, youth, women, singletons, the operators of the traditional old shops (living or working in these streets) -To study their way of life and life style, neighbourhood, habits, their consumption and linking about the community 	The Culture and Religious Studies from Chinese University
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4. The history of C.U. in Shamshuipo	-to introduce their history and interview old c.u. people	The Culture and Religious Studies from Chinese University
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Advisory Board Members

1. Oscar Ho, Hing Kay (Program Director, MA Program in Cultural Management, Chinese University; Members of Museum Advisory Committee, West Kowloon Cultural District Cultural Consultancy Committee)
2. Dr. Ng Chun Hung (Associate Professor of Dept of Sociology, HKU)
3. Mr. Cheng Po Hung (Famous Historian)
4. Tim Li (Chairman of Parasite, Members of Museum Advisory Committee, West Kowloon Cultural District Cultural Consultancy Committee)
5. Dr. Edward C.Y. Yiu (Assistant Professor, Dept of Real Estate and Construction, HKU.)



Our Life in West Kowloon II

- Location: 1/F, 55 Kweilin street, 1/F, 57 Kweilin Street, shop at ground floor of 55 Kweilin street and the roof-top of the Old C.U. Bldg
- Location: Tung Chow Street Bridge
- Time: July-August 2008
- Photographers: Albert Poon, Chung Chuk Ming and Fung Ho Yin
- Installation: Tim Li

Publications

- Specific topics: poor children, mental illness patients, asylum seekers, elderly, street-sleepers, social enterprise, etc
- Updated advocacy work and direct services provided report
- Figures to measure our workload and outcome
-

Period	Content
Sept 2007 Onwards	-Preliminary study and Definition of our scope of areas for study by co-operation of students of Social and Cultural Studies from Chinese University, students of Dept of Sociology from H.K.U. and students of Dept of Architecture from HKU Students.
	-Preliminary Research Study by SoCO and students -Taking good photos of the cases and the community -Documentary Video of the cases and the community
Jan 2008 Onwards	-The preparation work of setting up a Research and Exhibition Centre of Cultural Heritage in Older Districts -The Preparation of the exhibition project of cultural heritage of old district -Documentation of all the cases and the community
March 2008 Onwards	-To set up a Research and Exhibition Centre of Cultural Heritage in Older Districts -Kick-off the centre and launch the first cultural heritage exhibition of old districts in community museum The Publicity of the media -The design and text of the publications (book and leaflets) -The planning of the related events and tours during the exhibition -The recruitment of the volunteers for guide tours



June 2008 Onwards	-Finalized all the information and cases -Printing of the publications -Publicity of the media -Promotion of the events, talks and forums -Launch 2 nd small exhibition in centre
Sept 2008-Dec 2008	-Kick-off the great exhibition about the cultural heritage of Old District with specific topics in the old architecture and old private buildings and launch the last two quarters exhibition in the community museum -Launch a series of seminars, workshops and guided community tours -Publicity of the media -Finished the publication of the exhibition booklet -finished the cultural products design and production for charity sale to raise funds
Jan 2009 Onwards	-To explore and define the research areas of the cultural heritage and specific target groups in older districts -Finished the first year evaluation of the project and start the 2 nd year-plan -To explore and implement the self-finance project plan after 2 year



March 2009 Onwards	-Start the new research project in the target old community -To conduct a comparison of the uniqueness and characteristics of different older community -Launch 5 th small exhibition in centre -Start the work of publication
June 2009 Onwards	-Launch 6 th small exhibition in centre -Start the work of publication
Sept 2009-Dec 2009	-Kick-off the comparison exhibition about the cultural heritage of Old Districts -Launch the 7 th and 8 th small exhibitions in centre -Launch a series of seminars, workshops and guided community tours -Finished the publication of the exhibition booklet -finished the cultural products design and production for charity sale to raise funds -Finished the evaluation of the project and the concrete plan of its self-finance afterwards



Project Deliverables

- -A Research and Exhibition Centre of Cultural Heritage in older districts will be set up as a platform to organize the seminars, programs and community cultural heritage for the visitors. It also provides the venue for long-term exhibition centre of cultural heritage in older districts for the public.
- -Regular exhibitions about Cultural Heritage in Old District in our Research Centre
- -Two Community Cultural Heritage Walk Exhibitions will be held in respectively at the end of 2008 and 2009
- -8 Related mobile cultural heritage exhibitions will be held in the communities
- -Two research books about local cultural heritage in old community will be published
- -To conduct seminars, workshops, guided community tours and publications to promote the local cultural heritage

how will this centre be managed and maintained, in particular after 2 years

- For our income, it is expected that the entrance fees, cultural heritage tourism, workshops and programmes could support part of operation cost.
- Besides, we can line up local artists for publications and cultural products for charity sale to support the operation cost after 2 years. Actually, we will start the charity sale and fund-raising work since the project start for the purpose of income and funds saved for the project run after your subvention of 2 years.
- Moreover, it is expected that we can explore the possibilities to apply old premise for exhibition centre in redevelopment areas in urban from Urban Renewal Authority or Housing Society to reduce the rental operation cost.
- it is hoped that the research centre can get some funding from different agencies or related parties to conduct the community culture research projects or provide consultation role for self-finance.

how will this centre be managed and maintained, in particular after 2 years

- We target on other funding and sponsorship applications and income generated from exhibition, community culture tourism and programmes, publications and cultural products sales as well as consultation and research services for other parties.
- Owing to the general education is being emphasized in the schools, in the past, over hundreds of schools or youth centres approached us to provide talks, seminars or community visits for their students. The centre can plays vital role to provide related services and education opportunity for them.
- It can provide resources of community culture of older districts to them and create teaching kits and related programmes for schools and agencies. In that way, the centre can charge those parties and generate incomes for the operation cost.
- In fact, the centre not only in a office base to provide research and resources, exhibitions deliver, but also we outreach and promote the community culture heritage in the different strata and sectors in the society.



Study Tour / Presentation of SoCO

Society for Community Organization

Wai Tung Ng

Community organizer. target: homeless people and ex-offenders

SoCO has three approaches in regard to dealing with social exclusion: one is the social action approach, the second is the community service approach and the third is the public education approach. Care for vulnerable people is a primary concern within this. SoCO organizes these people to fight for their rights. SoCO started the street sleepers project because the homeless in HK were ignored and discriminated against. The project was started in 1999 because there were a lot of young homeless persons sleeping in the Cultural Center. They are mainly short term homeless and come to sleep there very late, mostly after 10 pm. They have to keep their belongings with them all the time because any unattended belongings are immediately confiscated by the government. First SoCO interviewed the homeless. Before 1997 homelessness was considered to be a personal individual issue, related to alcoholism, mental illness, drug abuse, etc. But afterwards it became a problem of unemployment. The government policy however didn't change at that time, meaning that the existing policy was focused on the elderly with the consequent fact that there was an age limit imposed (over 40 years) on the urban hostels. After SoCO addressed this issue, the age limit was reduced to over 18. Also the outreach teams didn't do any work after 8 pm, which resulted in under-reporting of homeless numbers as most of the homeless show up after 10 pm. This is why the government decided to do overnight outreach. It was a time when welfare deposits were being cut. So for the homeless who wished to rent a private flat, it meant that they weren't able to collect the rent deposit in order to start renting.

The figures of the government and SoCO are very different. In regard to reasons for street sleeping in 1999, the figures differed greatly. The hardest group to deal with are those homeless who suffer from low income. They make about only HK\$3000 to HK\$4000 each month. Rent can be up to HK\$2000 with a deposit of HK\$1200, making it too expensive to rent. This is a very different view from that of the government. Also the government considers up to 30% of the street sleepers to be dwelling on the streets on a voluntary basis. SoCO believes this number is far smaller and that the main cause lies with unemployment and poverty. Another problem are the figures for ex-offenders. Normally the government provides a hostel when the offender is discharged from prison. This is however for those who have been imprisoned for a long term. SoCO found out that over 80% of ex-offenders served less than 2 years and they are not eligible to stay in a hostel. They can apply for social welfare but it takes 1 month before the allowance is granted. Consequently they often break the law again and have problems affording housing. These people experience great difficulties in settling because they have lost the secure environment of having a bed, food, and work in prison. SoCO has suggested to the Legislative Council to allow them rent for the first month



when they come out. They should not become homeless.

The number of homeless in 2007 has decreased in comparison with before but there are still some doubts about the actual numbers. The official number is set forth by the Salvation Army, St. James' Settlement and the Christian Concern for the Homeless. These three NGOs actively cooperate with the government and provide transitory housing. There still remains however some issues about the registration procedures of the homeless. In order to be counted in the official numbers, a homeless person must reside in the same location in the street for 2 consecutive weeks. Every week SoCO sends at least ten homeless people to the shelters and hostels but if this happens within a month when homeless person was observed, that person will not be included in the figures. If the homeless person doesn't receive any services within a month, then he will be included. The official number of homeless persons that have received services is not released by the government.

In regard to the social approach, SoCO advocates for the homeless' rights as there are no laws that protect the homeless. E.g., the government uses loudspeakers to chase away the homeless sleeping in the Culture Centre. It even fines the security guard companies for every person that is sleeping in the Centre. The fines goes up to 100HK\$ per head identifiable in pictures that are taken. The Centre closes from 12pm to 6 am. SoCO organizes meetings to talk about this problem. For offenders in prison, SoCO demands that the inmates be allowed to vote in reaction to the discrimination against them. According to their survey, the ex-offenders are in need of retraining, computer lessons, housing allowances for the first month after release and less prejudice towards their criminal records.

In Hong Kong the welfare system is changing. When one goes to mainland China to work but then loses the job, one cannot apply for welfare in Hong Kong for the first year of return. Many of these persons become homeless. For those people imprisoned, SoCO demands that the prison management and court procedures become more transparent for the families of the prisoners.

The community service approach focuses on volunteer midnight outreach, delivery of clothes and used goods such as mobile phones, and the promotion of SoCO's services. Dental care for the homeless is considered to be very important. In 1999 the welfare policy cut the dental programme making it expensive to receive dental services. For the homeless this poses a great problem, also because it limits them in applying for a new job due to the lack of teeth and oral infections. SoCO has secured a fund to deal with this and is urging the government to acknowledge this problem.

The public education approach focuses on exhibitions, local volunteering and publication of books. Since 2005 SoCO has taken part in the Homeless World Cup and has created a Hong Kong soccer team that takes part in many charity matches. Many of its members have found new jobs and have regained self-confidence.

SoCO's budget consists of 20% from overseas church donations, 25% from local churches, 25% from government funds and another 25% comes from their own fund raising. The total amount is about HK\$3,000,000 with a staff of 8.

The Street Sleeper Exhibition wasn't a real success because of the high rent in the Cultural Centre and the high costs of the book publication.

Society for Community Organization

THREE Approaches dealing with Social Exclusion:

- (1) Social Action Approach
- (2) Community Service Approach
- (3) Public Education Approach

Hong Kong, China

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(1) Social Action Approach

- SoCO begin to work for the homeless since 1980s and re-start the project since the number of the homeless increased and more younger street-sleepers after
- SoCO organized homeless people to fight for a better homeless services & housing deposit allowance in Legislative Council in 1999.



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Information on homeless people (March 2007)
provided by Social Welfare Department

No. of homeless people registered by Social Welfare Department:	1,203 newly registered cases (from April 1 to 30, 2007)* 363 newly registered cases (from March 1 to 31, 2007)
No. of places provided by the free hotel for homeless people	Charities of Charity: 70 Street Sleepers' Shelter Society Trustee Incorporated: 210 St Barnabas' Society and Home: 16 Total: 296
Distribution of the homeless people by district (%)	Yau Tei Mong (19.9%), Sham Shui Po (16.7%), Central and Western (13.7%), Tsuen Wan (9.9%), Island East (6.4%), Wong Tai Sin (6.1%), Kowloon Tong (5.3%), Kowloon City (5.3%), Tai Po (5%), Others (31.2%)
Welfare status	Welfare recipients (36.8%) Non-welfare recipients who live on low-income jobs and are regulars (63.2%)
Sex	Male (95.6%) Female (4.4%)
Age	Over the age of 49 (31.7%) Less than the age of 50 (68.3%) No. unknown (15.6%)

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Our Belief

- Life with dignity and humanity not grows from air, but from our care.

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社會調查報告 SWS Survey (1996)	百分比 Percent	原因 Reason	社會研究 SoCO Research (1999)	百分比 Percent
付不起租金 Could not afford high rent in previous accommodation	36%	經濟原因 Economic and no CSSA / CSSA not deposited	48.9%	48.9%
偏好露宿 Preference for street-sleeping	28.5%	自願性露宿 Voluntarily remained in street-sleeping	6.4%	6.4%
家庭糾紛 Conflict with family members	13.6%	家庭糾紛 Conflict with family members	9.3%	9.3%
由院出院後無家可歸 Homeless after discharged from hospital/prison/Drug Addiction Treatment Center	6.9%	由院出院後無家可歸 Homeless after discharge from prison	7.6%	7.6%
以往住處被清拆 Previous accommodation demolished	4.9%	-	-	-
被業主強行趕出 Evicted or rejected by Landlord	4.1%	租住地方問題 Problem of rental places	9.3%	9.3%
以往住處無家可歸 Previous accommodation provided by employees	3.6%	Previous accommodation provided by employees	10.9%	10.9%
以往住處無家可歸 Previous accommodation overcrowded	1.7%	-	-	-
以往住處不方便 Previous accommodation too far away from working place	0.7%	Previous accommodation too far away from working place	2.1%	2.1%
以往住處不衛生 Previous accommodation requiring walking upstairs and inconvenient for client who was in ill health	0.1%	其他 Others	8.7	8.7
未知 Unknown	100%			100%
總計 Total	(N=845)			(N=94)

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Age	Over the age of 49 (31.7%) Less than the age of 50 (68.3%)
Education	No schooling (15.6%) Primary (50.3%) Secondary or above (34.1%)
Health condition	Normal health (48.8%) Suspected drug-abuse (21%) People with suspected mental ill (11%) Suspected alcoholic (3.5%) Ill health (8%) Other health problems (3.5%) Unknown (5.2%)
Major reason of being street sleeper	Personal Choice (29%) Had no income to pay rent in previous accommodation (14%) Could not find accommodation with affordable rent (12.3%) Relationship problem with family members/parents (9.1%) Homeless after discharge from prison / hospital / D/ATC (7%) Not willing to live with people (2.6%) Other reasons (8.2%) Unknown (17.8%)

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(1) Social Action Approach

Obligation to homeless 'evaded'

Security firms lashed out at Government over fines for street-sleepers found at Cultural Centre



Facing eviction from the government, SoCO organized the homeless to negotiate with the Government

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(1) Social Action Approach

SoCO also concerns the right to vote for about 10,000 prisoners

Vote push as inmates battle discrimination

Article text describing the struggle of inmates for voting rights.



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(1) Social Action Approach



Street-sleepers tell of persecution at centre

Article text describing the persecution of street-sleepers.



Soco organizes petition towards the Government Officer. Due to social exclusion, some of the homeless covered their face to participate in social action.

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(1) Social Action Approach

SoCO organized the political election forum for supporting the right to vote for those prisoners



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(1) Social Action Approach



Soco conducted a survey for the ex-offender in Sept 2005:

- Re-training chance in prison is not far enough
- Very few chance to learn computer
- Facing discrimination after having criminal record

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(1) Social Action Approach

SoCO concerns the housing need for those just leaving jail within one month. The rate to commit crime again within 3 years is up to 48% because they are easily to rely on their gang.



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(1) Social Action Approach



失業漢寧吃剩飯不領綜援

SoCO also conducts research for those unemployed and poor people.

It is found that they are facing worse employment status:

- Late Payment
- Unstable Working Hours
- No Address Contact
- No Telephone Contact

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(1) Social Action Approach



恐播愛滋 禁用飲水機 截查指遊蕩

露宿者控訴 社區中心歧視

Homeless People facing discrimination in Using Community Hall, managed by Government.

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(1) Social Action Approach



甲級犯 獄署被責疏忽 猝死

家屬指遲救援 法庭研訊死因

SoCO concerns the right of prisoners. We organize the family members of those prisoners to reflect their view points in court.

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(2) Community Service Approach



光頭告別20年廟街苦 寒夜送暖

露宿者寒風瑟縮 緊急籌集冬衣

•Volunteer Mid-night Outreaching Team

•Deliver Clothing

•Promote our service

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(2) Community Service Approach



Call to provide dental care for poor

•Conduct survey with University

•Urge for dental Care service from government

•Improve the homeless employment opportunity

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(2) Community Service Approach



蘋果基金撥款助露宿者整牙

•Receiving Funding from Private sector.

•Provide dental service with Government Dental Clinic.

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(2) Community Service Approach

Promotion for collecting second hand mobile phone, so that the homeless people can have telephone contact to seek job

Used mobile phones sought to help job-seeking street sleepers



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(3) Public Education Approach

- Exchange program with Japan, Korea, Hong Kong homeless people. We visited Osaka in 2001 with 3 homeless Hong Kong People.



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(3) Public Education Approach

Book for the poor children living in cubicle & Cage Home

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(3) Public Education Approach



Street sleepers in focus
Ting Tsz's chief photographer Lai Shi-shing captures the true portraits of some of his pictures in Director of Social Welfare Chan Lian and Director of the Security for Convalescence Program who visit together at a public exhibition of homeless people being held at the Hong Kong Cultural Centre. The exhibition is to attract public awareness of the plight of street sleepers.

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Homeless Photo Exhibition, prepared by local volunteer reporters, volunteer photographer



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(3) Public Education Approach

Japan University Visitors visited Hong Kong Hostel service in 2004.

(3) Public Education Approach



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Hong Kong Homeless World Cup program have been started since Jan 2005



(3) Public Education Approach

Hong Kong Homeless World Cup program have been started since Jan 2005

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(3) Public Education Approach

Over 22 social organizations, include business parties, marginal groups, legislative Council participate in 61 Homeless Charity Matches, June of 2006



Hong Kong, China

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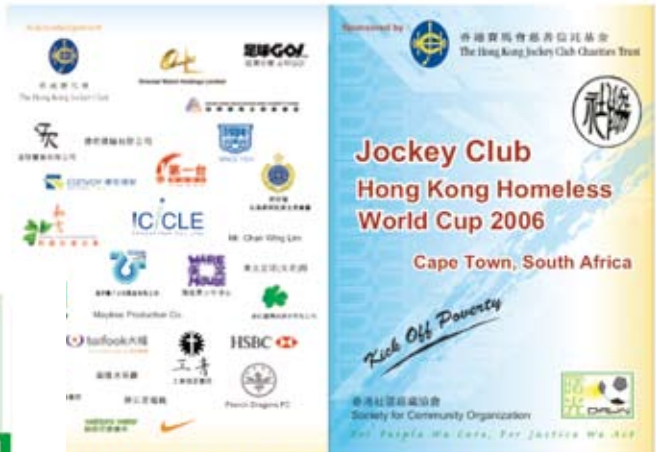


(3) Public Education Approach

- 7 Hong Kong homeless players have found their job
- Being selected join the Homeless World Cup Sept 200

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Big Thanks to Big Issue & over 33 Hong Kong agencies



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Along with Cheung Sha Wan, Shamshuipo is one of Hong Kong's poorest areas. It is attractive to Hong Kong's lower classes and immigrants because of the availability of cheap rental housing and cubicle apartments. It is situated near West Kowloon, which is steadily transforming into an upper-class residential enclave due to redevelopment. The excursion will be organized by the Society for Community Organization (SoCO). Their aim is to address urban social problems in the Shamshuipo area and to give voice to the problems and concerns of the urban poor.

SoCO is a not-for-profit and non-governmental community organization. It was formed in 1972 by a group of Christian volunteers and is funded by churches, overseas funding organizations, individual donors, and the Community Chest. Through civic education programs and direct social action, SoCO has successfully cultivated a number of socially conscious and civically responsible individuals who have gone on to exert an influence in grassroots politics in Hong Kong. These individuals have regained self-confidence and through participation in direct social action grew in solidarity with those around them. These individuals struggle everyday to survive but remain committed to their goal of realizing an equitable social system in Hong Kong. Unfortunately, the unbalanced nature of economic development in Hong Kong is such that these individuals, including caged lodgers, impoverished tenants living in substandard housing, the homeless, single mothers, aged singletons, and families of boat dwellers and new immigrants, have seen little improvement in their economic and social condition. It is these people and the dwellings in which they live that have become the target of SoCO's services. At the conference, SoCO will discuss two of their primary aid projects, the "Our Life in West Kowloon Project" and the "Street Sleepers Project." The former project was launched in 2007 with the intention of showing visitors the community, the old Chinese tenements, caged homes, and the rooftops of buildings in the area. In doing so, the aim is to help raise consciousness among those from outside the community of the dire and impoverished conditions in which many people in West Kowloon live. SoCO has adopted a multi-level, creative approach to displaying the reality faced by impoverished residents of the area and their local culture. By creating a common platform for communication, SoCO aims to proactively engage visitors in a dialogue about poverty and redevelopment in West Kowloon. Iman Fok, a SoCO community organizer who heads this project, will give a presentation about the project, its goals, and achievements and act as a guide through the range of substandard housing and traditional shops found in Shamshuipo.

In 2002, SoCO presented photographs of street-sleepers for the very first time. Although some of these street-sleepers have seen a marked improvement in their living conditions, some are still homeless. SoCO associates recently photographed and interviewed a number of these individuals. Wai Tung Ng, head of the "Street Sleepers Project," will discuss the issue of homelessness in Hong Kong and will focus special attention on ongoing aid projects in the Shamshuipo area. He will then lead us around several homeless aid facilities and the Shamshuipo Shelter.



Study Tour / Shelter in Sham shui po

Sham shui po Un Chau Shelter

(Street Sleeper Shelter Society Trustees Incorporated)

Geerhardt Kornatowski

The Un Chau Shelter is run by the Street Sleeper Shelter Society Trustees Incorporated (SSSSTI) and was opened in the late 1960s. It is only for sleeping. There is one bed per person, and the toilet, shower and TV are shared. There is no kitchen. The residents are requested to eat outside but there is a small lounge with a table and television where they can eat their food as well. Gambling, smoking, fighting, consuming alcohol, etc. are prohibited, but because of the lack of staff, smoking and drinking alcoholic beverages are allowed to some extent. There is a capacity of 70 people divided into three rooms of 12 beds on each floor. The term of stay is up to three months. The homeless are introduced to the shelter by SoCO and social workers.

The entrance is on the ground floor. The women stay on the first floor and the men on the second. Besides the Un Chau Shelter there are two more shelters run by the SSSSTI, respectively in Yaumatei and Wanchai. Over the last 8 years, the only improvements to the shelter have been the installation of a telephone and private lockers. One cannot use the telephone during the day because the shelter opens only from 6 pm to 9 am. This also means that those who work overnight and sleep during the day cannot use this facility. Entrance hours are from 5.30 pm to 11 pm and leaving hours are between 6.30 am and 9 am. Between these hours the shelter closes again. So even if your work finishes after 11 pm you cannot use this facility. Most residents however enter the shelter after 9 pm and about half of them receive CSSA social welfare (Comprehensive Social Security Assistance). At times of heavy rain, cold spells, storms, etc. the shelter stays open around the clock. There is no air-conditioning or heating, only fans.

Before 1999 there were no lockers but although the residents can now use the lockers to put away their belongings, the security is not optimal. Stolen goods are considered to be lost because the residents usually object to police intervention in the shelter. The police conduct periodic visits to the shelter in order to curb illegal activities such as drug abuse.

The residents mostly do their laundry in the bathroom and spread their clothes on their beds to dry.

Cleaning is taken care of by the staff although there is also a rotation system for the residents to take out the trash.

SSSSTI is a non-subsidized NGO. The Hong Kong Social Welfare Department however has helped the organization to apply for Lottery funds.





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