

Japan, Frankfurt 2006, 63–81) Dafür spricht der Perspektivwandel im politischen Sprachgebrauch: Ablösung des traditionellen Begriffs *chihō bunken* („regionale Dezentralisierung“) zugunsten des neuen Schlagworts *chiiki shuken* („regionale Souveränität“). Gleichwohl, in der Japanforschung gehen die Auffassungen darüber weit auseinander. Misst man die gesetzlichen Reformvorgaben (insbesondere die fiskalische Dezentralisierung) am Grad ihres Gelingens für politische Autonomie und Partizipation, so lässt sich eine solch euphorisch anmutende Zuschreibung – und damit ein Paradigmenwechsel – aus Sicht des Rezensenten (vorerst) nicht bestätigen.

Winfried Flüchter

Liza Wing Man Kam: Reconfiguration of “the Stars and the Queen” — a Quest for the Interrelationship between Architecture and Civic Awareness in Post-colonial Hong Kong

Baden-Baden: Nomos, 2015. 190 S., 36,11 USD

This book represents a dissertation from the Bauhaus University Weimar. Unexpectedly, it has less to do with architectural theories or urban planning per se. It appears to be a roar of disappointment and hopelessness of Hong Kong after its handover to China in 1997. The sentimental criticism is quite clear in the conclusion: “[...] the process of demolishing the two piers based on lies, bureaucracy and excuses is a sole demonstration of a colonial attitude. This is NOT decolonization; this is neo-colonization (p. 186).” The author might have thought of the research questions in the course of a chain of social movements in Hong Kong since 2006 and her motivation has culminated during the Yellow Umbrella Movement (p. 7), when her emotional disgruntlement and academic curiosity had both propelled the search for answers. The narratives in the book can sometimes be emotional, passionate, and empathic, but the

author, as a native Hong Kong citizen, has tried her best to limit her personal emotions under an acceptable amount, as she put it, “the main objective [...] is more an internal calming down process (p. 22).

The research aims at connecting the grand theories on history education, spatial theory, civic awareness and public participation (p. 39) by testing their applicability in the case of demolition of the Stars and the Queen Piers in Hong Kong. Based on interviews, observations, documentaries and media coverages, the author tracks the changing attitudes and protesting behaviors of Hong Kong citizens against governments’ initiatives of removing colonial architectures. There are six questions guiding the study: (1) What are the narratives which were continually woven into the investigated colonial space and architecture? (2) What are the different forms of colonial legacy which have resulted in the transitions of the investigated colonial space and architecture? (3) Are these narratives, perceived by different members of society, consistent, or are they contradictory to the proclaimed representations of these investigated spaces? (4) How did the revelation of these consistent or contradictory narratives affect the public’s recognition of self as an individual and as part of a group in the post-colonial society? (5) How could the piers be interpreted with the newly endowed spatial codes during their demolition incident and how do these new spatial codes respond to or deviate from their originally appropriated spatial codes during the colonial era? (6) How did the Hong Kong public’s remorseful loss of the investigated piers shed light on the awakening from the aloofness they had become accustomed to from the colonial era? At the same time, how is this process of awakening being hindered by the inherent and perpetual colonial legacy (p. 34–35)?

The analysis relies on three conceptual pillars: *lieux de memoire*, public participation theories and the production of space. The *lieux de memoire*, considered as memo-

ries with emotional attachments are shared among Hong Kong people and their stories and narratives were built into the architectural spaces, where symbolic events took place during British colonization. But the colonization history education intentionally trained the citizens to become economic animals, who tended to be cold and aloof toward political and public issues. Although social movements in the 1970s are widely labeled as the watershed of the development of local civic awareness, it was not until the Tamar development project in early 2000s, when civic engagements and protesting activities have considerably risen. The Tamar project has served as a ladder of public participation for the Hong Kong populace. Since 2007, protests and silent sittings against the demolition of the Stars and the Queen piers have grown significantly and they were escalating in concert with other political events that had also disappointed the populace (e.g. scandals of the candidates during governor election). In the Stars and Queen protests, citizens created innovative actions to gain larger resonance from the society and successfully forced the government to take action. One of the interview findings is interesting. The younger generation, which has relatively fewer memories, i.e. emotional attachment to the Piers, expressed stronger determination and participated more actively in the protest, whereas the elderly with more memories of the piers, showed calm and cold attitude. Nevertheless, with all the efforts against the demolition, the decision of demolition couldn't be changed.

The removal of the two piers is regarded as the symbolic attempt of decolonization after Hong Kong's handover. But it can't remove the built-in narratives and memories of the space. As the author concludes: colonial legacy is the ultimate hindrance to decolonization. To remove the piers which bears the hidden memory of anti-colonial suppression, the act to demolish them is even an act of neo-colonialism.

This book might not fit the expectations for classical social science research, but the interesting narratives and arguments presented by the author can probably be representative for Hong Kong's current democratic movements (e.g. Occupy Central in 2014 and the Fish Ball Revolution during spring festival 2016 in Mong Kok).

Finally, typos and inconsistency of text layout are a bit frequent. Three obvious examples are listed here: (1) the numbering of the research questions has been mistakenly ordered and resulted in inconsistency of presentations on page 35 and 178. (2) on page 73 "Diaoyutai" is mistyped as "Diayutai". (3) The final sentence of the book seems to be incomplete.

Weijing Le

Rou-jin Chen 陳柔縉: From Taiwan to the World and Back. A Memoir of Ambassador Fu-chen Lo 榮町少年走天下: 羅福全回憶錄

Taipei: Avanguard 2015. 479 S., 600 NTD

Wer sich über die Geschichte Taiwans informieren will, ohne des Chinesischen mächtig zu sein, dem steht mittlerweile eine ganze Reihe an leicht zugänglichen, gut lesbaren und anregenden Werken zur Verfügung. Dem einzigen deutschsprachigen Werk auf diesem Gebiet, nämlich Oskar Weggels „Die Geschichte Taiwans“ (1991/2007), stehen gleich mehrere englischsprachige Bücher gegenüber, und zwar nicht nur Gesamtdarstellungen (etwa Jonathan Manthorpes „Forbidden Nation: A History of Taiwan“ (2005/2009), das von Murray A. Rubinstein herausgegebene „Taiwan: A New History“ (1999/2007) oder Hung Chien-chaos „A New History of Taiwan“ von 2011), sondern auch solche, die sich bestimmten Perioden widmen, etwa David Blundells (Hg.) „Taiwan Since Martial Law: Society, Culture, Politics, Economy“ (2012) oder John Robert Shepherds (Hg.) „Statecraft and Political