

Problems of Anti-“Alien” Racism among Conservative Chinese

Part Ten: Cantonese Dialect Supremacy and Political Conflicts in Hong Kong

By Edward Locke

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In Hong Kong, since the city reverted to Chinese sovereignty, while respecting Cantonese as a legal dialect spoken by large number of Hong Kong residents, the Government of Hong Kong started to teach Mandarin to facilitate communication among different dialect groups of Chinese residents, just like what have been done by Mao in China’s Mainland, by Generalissimo Chiang Kai-shek in Taiwan and by Lee Kuan Yew in Singapore, the ethno-centric Cantonese Dialect Supremacists immediately started propaganda against non-Cantonese speakers, and boycotts of businesses owned by non-Cantonese-speakers; these separatist activities together with other attempt to seize political power in Hong Kong prompted the Chinese Government to impose in 2020 the National Security Law on Hong Kong to DQ or disqualify the anti-Communist politicians who refuse to recognize the legitimacy of the Government of the People’s Republic of China, but instead continue to support the “Governing Authority in Taiwan” or the “Republic of China in Taiwan” as the legitimate government of all China, from the electoral process in Hong Kong, leaving only the “patriots,” i.e., the moderate left and right plus the middle-of-the roaders, to serve in Hong Kong Government. After the promulgation of the National Security Law in Hong Kong, the anti-Communist opposition collapsed due to the reality of population composition in Hong Kong. When the British took over Hong Kong from the Great Qing Government more than 100 years ago (1842), there were only 6,000 Chinese residents; Hong Kong became an international metropolitan city with a large population of more than 7 millions today due to its special circumstances related to China’s 38 years of Civil Wars, between the Chinese Nationalist Party on the one side, and the Government of the Great Qing Empire of China, the Government of the Republic of China in Beijing (or the North Sea Government), and the Communist Party of China on the other side, as well as mini-civil wars among different factions of the Chinese Nationalist Party. As a result of several waves of Civil Wars, the supporters of the defeated parties fled to Hong Kong as political refugees and the impoverished people from China’s Mainland fled to Hong Kong as economic refugees; therefore, in Hong Kong under British rule, there were several political camps among Chinese residents:

(1) The “Golden Camp” (“金营”): Descendants of the supporters of the constitutional monarchy of the Manchu-led Government of the Great Qing Empire of China and of the Government of the Republic of China in Beijing under President Yuan Shikai, including Manchu aristocrats, government officers, wealthy business tycoons, ordinary people nostalgic of the traditional way of life before the 1911 anti-Manchu Rebellion. I coined the term “Golden Camp” due to the fact that these people are historically associated with the Government of the Great Qing Empire of China, and gold is the color for the Manchu Imperial House. These people are the first wave of political refugees; they harbor racial and class hatred against the Chinese Nationalist Party and its “National Revolution;” and they maintains the political and cultural heritage of the Qing Dynasty. For example, inside the Kowloon Walled City, a military post that the Qing Empire Government controlled after it conceded Hong Kong and leased Kowloon to the British, 50,000 Qing Government troupes and their descendants defended the Walled City for 75 years against the British colonial authorities in Hong Kong until 1987, when China signed a Joint Declaration on the Transfer of Sovereignty of Hong Kong with the United Kingdom, and decided to tear down the Kowloon Walled City; for several decades, Kowloon Walled City was a self-governed political entity where laws of both Great Britain and China did not apply; instead the Laws and Regulations of the Great Qing Empire (大清律例), which allowed polygamy and consumption of dog meat (which were against laws of British colonial government in the rest of Hong Kong), was implemented, even though the rule of the Great Qing Empire Government in China ended back in 1912 after the Last Emperor Aisin Joro Puyi abdicated the throne, by various civil groups, non-profits, and even secret societies; two important organizations, the Neighborhood Welfare Association of the Kowloon Walled City of the County of Bao An (宝安县九龙城寨居民福利会) and the People’s Congress of the Kowloon Walled City (九龙城寨人民代表大会) served as coordinating umbrellas to handle some important issues, and they both hang the Five Star Red Flag, the national flag of the People’s Republic of China. In this small area of 0.026 square kilometers, there were around 33,000 residents, for a population density of 1,269,230 persons per square kilometer; because of anarchy or non-existence of government control from either United Kingdom or China, Kowloon Walled City was totally self-governed by local civic groups which administered and provided basic social services such as offer of pension for elderly residents, orphanage, and others, together with charities run by the Anglican Church (the Church of England) and the Salvation Army. Law and order were maintained primarily by the traditional social values shared by local residents, which was directly inherited from the Great Qing Empire period. The Walled City provided cheap housing for Hong Kong’s poor people, and affordable medical and dental services for low-income residents of the entire city of Hong Kong. These poor people are mostly political and economic refugees escaping China’s Civil Wars. Because of anarchy, drug trafficking and abuse, prostitution and other crimes were rampant; and criminals who committed crimes in the rest of Hong Kong, Macau, Taiwan, and Southeast Asia often hide inside the Walled City because British Hong Kong police could not interfere. The last troupes of the Great Qing Empire disbanded in 1987 after Britain agreed to return Hong Kong to China and decided to

tear down the Walled City; the British Hong Kong Government paid the residents and businesses generous compensation and converted the area into a theme park. Even so, a lot of residents refused to leave the Walled City and around 10,000 residents were detained by the British Hong Kong police; some residents even committed suicide including a 70 year old prostitute who was sold at the age of 6 and brought to the Walled City and lived there the rest of her life. The Kowloon Walled City was essentially a slum; however, it maintains traditional cultural values of mutual assistance among members of family clans and neighbors, of collective security and charity, which are similar to village life in Middle Ages and different from rugged individualism of modern capitalist society in the rest of Hong Kong; and thus, it is suitable for the poor in Hong Kong. The legend of the Kowloon Walled City inspired some American and Japanese entertainment businesses to create futuristic and imaginary video games, theme parks and other entertainment products, as shown in the YouTube video titled *Kowloon Walled City: Asylum for the Refugees and Source of Inspiration for Artists* (九龙城寨：逃难者的栖身之地，艺术家的灵感来源), available at <https://www.youtube.com/watch?v=QORRhQj1Cuo>. More information about the Walled City of Kowloon, the last troupes of the Qing Dynasty, and the influence of the Walled City in entertainment circles in America and Japan could be found from YouTube videos: (a) *What Really is the holy place for Cyber Punk, the Kowloon Walled City?* (“赛博朋克圣地九龙寨城，现实里究竟是什么样的?”), available at <https://www.youtube.com/watch?v=1qgdKfWEbd4>; (b) *After the Collapse of the Qing Dynasty, Where did More Than One Million Troupes go? Oh My God, There is a Troupe That Held On Till 1992* (清朝滅亡後 100 多萬軍隊去哪了? 我的天! 有支清軍撐到 1992 年) available at <https://www.youtube.com/watch?v=SN9fkYZmV6Q&t=25s>; (c) *The Last Qing Dynasty Troupe of 50,000 Service Men Refused to Surrender and Defended Their Land for 75 Years* (清朝最後一隻軍隊，5 萬人誓死不降堅守 75 年) available at <https://www.youtube.com/watch?v=8RpVfJDZHno&t=181s>; (d) *Crazy Arcade in JAPAN!!! - KOWLOON WALLED CITY (Kawasaki Warehouse)* at https://www.youtube.com/watch?v=V_2KgQOqzBc. Over the years, the “Golden Camp” people gradually evolved into Hong Kong’s business, cultural and political elites, who identified with and prospered under the British colonial government and later, after the return of sovereignty to China, with the Government of the People’s Republic of China in Mainland on the basis of shared commercial and political interests but not on the basis of ideology; they are the mainstay of the so-called “Establishment Faction” that is in power in Hong Kong now. The so-called “Establishment Faction” which is in reality, a coalition of political “marriage of convenience” among the three groups of Hong Kong elites with diverse ideologies or interests, but all share the same historical grievances against the Chinese Nationalist Party: (a) the “Golden Camp” or Manchu-Great Qing and North Sea traditionalists similar in social values with the Spanish Falange that worked to preserve the traditional religious and cultural values of the Spanish Nation while promoting the construction of modern welfare state for the working-classes under General Francisco Franco’s authoritarian government; they are at present time liberal, conservative or middle-of-the-roaders but identified mostly with Anglo-American style free enterprise economics; their political representation in the

current Hong Kong Government as the majority block of the “Establishment Faction” guarantees the liberal capitalist nature of Hong Kong economy, which is a stipulation of the Basic Law of Hong Kong; (b) the “Red Camp” people or members of the pro-Communist labor unions which is a junior coalition partner; (c) former “King’s or Queen’s Chinese,” or members of the upper-class Chinese with close association with the British Crown, including business tycoons, cultural elites and opinion leaders, as well as high ranking government officers previously serving in the British colonial government and currently serving in the Chinese Hong Kong Government; they are usually friendly to both United Kingdom and the People’s Republic of China due to tangible political and economic interests, not to abstract ideologies; they are a tiny but influential minority because of their intimate relations with both Chinese and British Governments. The “Establishment Faction” is determined to exclude the supporters of the Chinese Nationalist Party, their common historical enemies and current competitors, from the decision-making process in the Government of Hong Kong Special Administrative Region. The ancestors of most of the “Golden Camp” people in Hong Kong came from Mainland Provinces of China except Canton and Guangxi Provinces where a lot of Chinese support the anti-Manchu Rebellion of 1911; they were forced to learn Cantonese dialect and generally speaking, support Mandarin as an official language of Hong Kong.

(2) The “Blue Camp” (“藍營”): Descendants of supporters of the Chinese Nationalist Party, most of them fled China after Generalissimo Chiang Kai-shek’s regime collapsed in 1949, plus descendants of Vietnamese refugees. People in this category include members of pro-Nationalist labor unions. Due to historical grievances and hatred caused by several decades of civil wars between Chinese Nationalists and Chinese Communists, the “Blue Camp” people in Hong Kong constituted the third or last wave of political refugees, and they are staunch anti-Communists; at the height of their influence, they made up around 30% of Hong Kong’s entire population of 2,400,000 in the 1950s. In 1956, around October 10, the National Day of Nationalist China commemorating the 1911 anti-Manchu Rebellion, pro-Nationalist labor unions as well as members of the Triads, secret societies sympathetic to the Chinese Nationalist Party, angered by the removal of the White Sun in the Blue Sky over Red Land flag (the National Flag of Generalissimo Chiang Kai-shek’s Nationalist Government) by a staff of the British colonial authorities, and orders issued by the management of a private textile factory to remove the flags from workers’ dormitories, staged violent protests against the British colonial authorities; and these protests soon evolved into bloody attacks on pro-Communist labor unions and schools, and on businesses sympathetic to Chinese Government in Beijing, involving crimes such as raping, burning of private manufacturing plants, and destruction of buses and public transportation facilities, causing the death of 59 people including the wife of Swiss Consulate General in Hong Kong, injuries of 443, and detention of more than 6,000 protesters; and this is the most violent political incident during Britain’s colonial rule in Hong Kong, and is referred to as the Double Ten Riot of 1956; the British colonial government imposed martial law and curfew, and detention and expulsion to Taiwan of leaders of Chinese

Nationalist Party organizations in Hong Kong. Besides ideological reasons, an important cause for the riot is economic hardship of the Nationalist Chinese refugees at that time. After several decades of changes, supporters of Chiang Kai-shek government in Hong Kong have transformed into right-wing organizations under other names; and they constitute the “Pan-Democratic Factions” in today’s Hong Kong politics, which is a minority against the “Establishment Faction,” the majority which is supported by the Chinese Government in Beijing. Many leaders of these “Pan-Democratic Faction” parties were born into the families of Nationalist Chinese refugees who fled China’s Mainland after 1949; they are well organized at grass-root level through anti-Communist labor unions and secret societies; and they maintain close ties with Taiwan’s intelligence services; in recent years, they staged several waves of wild-cat and violent political protests against China’s current government, demanding the step-down of the Chinese Communist Party from its current position as the ruling party, the dismantlement of the Government of the People’s Republic of China, and finally, the restoration of the “Republic of China,” or the Ancient Regime overthrown in 1949 Chinese Revolution; these demands are unrealistic and regarded as “subversive” by the current Chinese Government as well as the “Establishment Faction” in Hong Kong; nevertheless, these political protests have caused substantial damages to economic growth in Hong Kong and to the image and reputation of the city, showing the capability of a well-determined radical minority to cause damages to the established law and order. However, after the Chinese Government imposed the National Security Law in Hong Kong in 2020, the power of the “Blue Camp” in Hong Kong politics is dwindling; many of their figureheads have been recently arrested and sentenced to prison terms, or DQed (disqualified) from serving in Hong Kong’s legislature, or fired by government institutions for refusal to swear loyalty to the government. It is predictable that the influence of the “Blue Camp” in Hong Kong will continue to dwindle due to its radical ideology that is out-of-touch with the majority of Hong Kong residents, and to intervention from the Chinese Government in Hong Kong politics. After the recent crack-down on the “Pan-Democratic Faction” or the “Blue Camp,” few people in Hong Kong demonstrate sympathy for them; and the causes of their failures include: (a) in the past 25 years, they did not use legitimate democratic channels to work for the improvement of living conditions of Hong Kong residents, instead their main focus is to oppose the Chinese Government in Mainland with provocative street protests demanding the “End to the One-Party Dictatorship” in China’s Mainland, and the “Rehabilitation of the June 4, 1989 Movement” in Beijing where Taiwan-supported anti-government student protesters got into bloody confrontations with PLA troupes resulting in the deaths of around 300 and injuries of around 4,000 (based on reliable estimate by neutral sources), which could not get ordinary Hong Kong residents interested; (b) their political actions such as the occupation of the Central District to block financial and commercial activities in 2011 did cause damages to the economy at a cost of HK\$600 billion (equivalent to US\$77 billion), but angered capitalists and working-class alike; (c) Hong Kong under British rule was an asylum for China’s political and economic refugees; and all other political factions have historical grievances against the “Blue Camp;” and (d) the Generalissimo Chiang Kai-shek’s Nationalist Chinese Government

historically had very bad relations with the British Empire; the volume of Sino-British trades decreased rapidly from UK£400,000,000 (equivalent to about US\$800,000,000) in 1911 before the Nationalist Revolution, to around UK£4,000,000 (equivalent to about US\$8,000,000) in the 1940's, largely due to the nationalistic and Anglophobic policies of the Chiang Kai-shek regime, causing tremendous damages to British financial interests in Asia; around the time of the Cairo Conference, British King and Prime Minister Winston Churchill invited Madame Soong Mei-ling, the wife of Chiang Kai-shek, to visit the United Kingdom and to meet Winston Churchill, but the invitation was arrogantly declined for reasons of "Chinese dignity;" the British political elites considered this as an insulting humiliation against the Crown. During Chiang Kai-shek's visit to India, he met with Mahatma Gandhi and other leaders of India's anti-colonial movement, against the will of the British Governor in India; all of these caused serious problems in the relationship between the British Empire and Nationalist China. The British retaliated by supporting "Tibet Independence" against China. Like Josef Stalin, Winston Churchill did not support President Roosevelt's idea of making China one of the Four Powers after World War Two, based on his belief that Chiang Kai-shek's government is feudal and backward. Immediately after World War Two, Chiang Kai-shek tried once to take back Hong Kong with military force but failed because President Truman declined to support him. During the Second Civil War between the Nationalist Party and the Communist Party of China, the British Military Section 6 (the British counterpart of US CIA) presented a report to the British Government indicating that the Chinese Nationalist Party has been a serious challenge to British colonial interests in Asia since its founding with Japanese support, and that if Mao Zedong came to power, his new government might engage in large-scale industrialization and would have to be friendlier than Chiang Kai-shek's regime to the British; thus, unlike the United States and Soviet Governments that support Chiang Kai-shek, the British Government cut some secret deals with the Chinese Communist Party, which allowed the British colonial government to remain in Hong Kong till 1997. Due to these historical reasons, most of the British commercial elites in Hong Kong are not sympathetic to the "Blue Camp." The ancestors of a lot of "Blue Camp" residents in Hong Kong came from the two partially Cantonese-speaking provinces of China, i.e., Canton and Guangxi, and were staunch supporters of Cantonese Dialect Supremacy and virulent opponent of Mandarin which is regarded as the "broken Chinese" of the "Manchu barbarians."

(3) The "Red Camp" ("红营"): Supporters of the Chinese Communist Party in Mainland, especially members of left-wing or pro-Communist labor unions, and descendants of Chinese Communist Party members and Left-Wing members of the Chinese Nationalist Party fleeing Chiang Kai-shek's massacre in 1927, who constituted the second wave of political refugees. The "Red Camp" people are part of the "Establishment Faction;" they support Hong Kong's current capitalist economic system; and they restricted their political advocacies on improvement of welfare system alone. In the history of labor unions in Hong Kong, in the very beginning, all labor unions were organized by supporters of the Chinese Nationalist Party; after the start of the Nationalist-Communist Civil War in 1927, labor unions

in Hong Kong split into two camps, i.e., the pro-Nationalists or “right-wing” and the pro-Communist or “left-wing;” both were opposed to British colonial rule and demanded improvement of working conditions in Hong Kong; the British colonial government regarded both of them as “trouble-makers.” In 1967, from May to December, “left-wing” labor unions launched a series of strikes against social injustice and corruption in the British colonial government, which gradually evolved into a political movement opposed to British colonial rule with sporadic outbursts of violent confrontation; this incident is called Hong Kong 1967 Leftist Riots, and its caused death of 51 people, injuries of 823 people, detention of 1936 protesters and rioters, and the death toll and damage to economy is only slightly less than the Blue Camp’s Double Ten Riots of 1956. After this incident, British colonial government started a lot of reforms to wipe out corruption in the government and to expand welfare service to the poor with construction of a lot of public housing and other civic projects to regain the minds and hearts of Hong Kong residents. This incident of violent confrontation is under the influence of China’s Cultural Revolution. Besides this incident, the “Red Camp” normally worked within the system and restricted its activities to improving living conditions of the working-class of Hong Kong during British rule, and generally speaking, did not challenge the legitimacy of British Government in Hong Kong. “Red Camp” people in Hong Kong usually follow the political line of the Communist-controlled Chinese Government in Mainland and generally speaking, support the use of Mandarin as the official language of Hong Kong while supporting the continuous use of Cantonese as a local dialect in private activities among Cantonese.

(4) The “King’s or Queen’s Chinese” or “British Hong Kong’s Remaining Beneficiaries” (“英皇御用华人” or “港英余荫”): Like in Malaysia, especially in the City of Singapore, during colonial times, the British carefully nurtured some local Chinese elites into English-speaking leaders in commerce, politics, and education, to serve Britain’s imperial and colonial interests as “middlemen” between the colonial government and the masses of colonized peoples. These Chinese are culturally inclined towards the Anglo-Saxon Civilization and many of them are members of the Anglican or Roman Catholic Churches; they are “Cultural,” “Para-,” “Quasi-,” or “Honorary Anglo-Saxons” thinking and behaving just like the English people in London; and their Chinese-ness is restricted to skin color alone. They were super loyal to the British colonial government but, due to Britain’s delicate diplomatic policies towards the People’s Republic of China, they were friendly to the People’s Republic of China as well; after Hong Kong’s return to China, their political loyalty switched to China’s side but their spiritual or cultural inclination towards the English people and intimate friendship with the United Kingdom continued. This interesting political position of dual-loyalty and friendship is based on the role of the United Kingdom as an “intermediary” between China and the United States during the period of US-China hostility before President Nixon’s talks with Chairman Mao, and to the establishment of Anglo-Chinese Comprehensive and Special Strategic Partnership, a special relationship established in the recent decades between Beijing and London for consultation on bilateral relations and on foreign policies. During the period of Sino-American hostility, Hong Kong served

as a convenient channel for China to break down US-imposed embargo after Sino-American military conflict in Korean War, for China to trade with Western nations indirectly; this allowed China to decrease the volume of trade deals with the Soviet bloc; and many high-ranking officers of the British Hong Kong Government were deeply involved in these semi-secret deals. When both Communist Parties of the Soviet Union and of the United States sent emissaries to Beijing to ask the Chinese Government to recover Hong Kong with force, arguing that a socialist country like China should not allow the United Kingdom to continue colonial rule in Chinese territory; Chairman Mao categorically rejected the proposal; the Chinese leaders indicated that China did not need to recover Hong Kong from the British to show that China was opposed to colonialism and imperialism. In fact, because of the special role played by Hong Kong in the very complicated trilateral relations among China, United States and Soviet Union, China possessed the capability to take over Hong Kong by force but chose not to do so, because Chinese leaders believed that allowing the British to govern Hong Kong till the end of the 100 years of lease was in the best interests of China. Most outstanding members of Hong Kong's "King's or Queen's Chinese" include The Honourable Sir Donald Tsang Yam-kuen GBM KBE with a nickname of Bow Tie Tsang for always wearing a bow tie in the fashion of his British superior, and The Honourable Carrie Lam Cheng Yuet-ngor GBM GBS, both are devout Roman Catholics, served as high ranking government officers under British colonial rule, and as Chief Executive Officers of the new Hong Kong Government under Chinese sovereignty; another important figure of this group is The Honourable Leung Chun-ying GBM GBS JP, also a Roman Catholic, who was born and raised by a father who served as a British colonial policeman when the Colonial Hong Kong Police was founded, graduated from the University of the West of England, played an active role during the transition of sovereignty of Hong Kong from the United Kingdom to China, and then the Chief Executive Officer of Hong Kong. The "King's or Queen's Chinese" or "British Hong Kong's Remaining Beneficiaries" are globalist and non-racial in their views on ethnic or linguistic matters; their preferred languages are English and Mandarin.

Before Hong Kong was returned to China, due to complicated issues of social, cultural and political conflicts among diverse groups of refugees from China's Mainland, the British colonial government only granted individual freedoms to the residents and offer some minimally decent welfare, but not democratic rights; the British did maintain a legislature but all members were selected and appointed by the British Governors among local commercial and cultural elites; this is very unique among all British colonies world-wide where the British authorities generally speaking did allow limited degrees of democratic participation of the colonized peoples. This unique practice in Hong Kong is understandable because of intensive infightings among Chinese residents along cultural, economic, political and ideological lines; and should democratic rights be granted, then the "Blue Camp" (anti-Communists) and the "Red Camp" (pro-Communists) might start a mini-civil war that would make Hong Kong un-governable, or both camps might get into a "marriage of convenience" type of coalition to challenge British rule and to damage the interests of British investors; thus, the British tried their best to

maintain the balance of influence of both camps, so as to protect British interests. The unique “freedom + welfare – democracy = British Hong Kong Government” formula made Hong Kong a place of peaceful coexistence of various warring factions of Chinese throughout the entire duration of British rule, with the exceptions of the 1956 Double-Ten Rightest Riots and the 1967 Leftist Riots, while China was engaged in several waves of bloody civil wars and social upheavals. After the return of Hong Kong to China, the Chinese Government proceeded with political reforms in Hong Kong towards universal suffrage very cautiously and intentionally slowly, so as to prevent the hardline anti-Communists in the “Blue Camp” from coming to power, challenging the legitimacy of the Government of the People’s Republic of China, and converting Hong Kong into a base or stepping stone for the overthrow of the Communist-led Chinese Government in Beijing and the restoration of the Nationalists to power in Mainland China. Therefore, the current conflicts between the Communist-friendly “Establishment Factions” and the hardline anti-Communist “Pan-Democratic Factions” in Hong Kong is actually a continuation of Civil Wars between the Chinese Nationalist Party and all other factions and parties before the 1949 Revolution. Thus, the process of political democratization would be very slow.