



FLOWERS (SOIL AND STONES, SOULS AND SONGS)
AN ARTIST STATEMENT

一篇藝術家陳述
花（土與石，靈與歌）



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封面 Cover: Halved jackfruit, Wang Chau Village, May 2017
封面裡頁 Inside cover: Collective jackfruit harvest, Wang Chau Village, May 2017

短片 Short videos:

www.tinyurl.com/WangChau090717
www.tinyurl.com/WangChau190717
www.tinyurl.com/WangChau230717

Facebook: 橫洲綠化帶發展關注組 WangChauGreen
www.tinyurl.com/JackfruitFestEvent

上的A3地圖 A3 double-sided map:
www.tinyurl.com/JackfruitFestMap
中文 English: www.tinyurl.com/WangChauFlowers

www.InsurrectionaryAM.tumblr.com

「橫跨線通常會跨區塊地貫穿不同領域，串連起社會抗爭、藝術介入、理論生產、以及更多……這些『以及』並非任意將隨機的元素胡亂連接起來，以掩蓋當中的矛盾，進而作為一種社會政治宣傳的演示；而是一種多重的短暫結盟，它有效地連接了那些表面上看來無法直接相連的事物，那些一直處於磨合狀態，並受其脅迫或將再次消失的事物。」

— Gerald Raunig

As transversal lines tend to transsectorally cross through several fields, they link together social struggles and artistic interventions and theory production and ... This AND is not to be understood as haphazardly stringing together random elements to cover up contradictions, as a political propaganda display of social fields, but rather as a multitude of temporary alliances, as a productive concatenation of what never fits together smoothly, what is constantly in friction and impelled by this friction or caused to evaporate again.

– Gerald Raunig



2017橫洲大樹菠蘿節
2017年7月23日，吳卓恆攝

2017 Wang Chau Jackfruit Festival
Photograph by Ng Cheuk Hang, 23rd July 2017

過了第一屆（或許也是最後一屆）橫洲大樹菠蘿節五天，這為期一天的活動由當地村民、橫洲綠化帶發展關注組和前來支持村民抗爭的人們共同籌劃。五天過去，我們當中一些人還處於一種「大樹菠蘿亢奮」——是在整整一個月緊張的籌備工作過後所帶來的歡喜若狂，還有期間我們一直經歷著對正義的追求、在七一遊行中設立街站、參與新任行政長官的就職以及其他在香港和國內的政治紛亂。慶幸一位朋友昨天將我從大樹菠蘿樹的高枝拉回現實，這也促使我將這些想法寫下來，也就成為我的這一篇藝術家陳述。

It has been five days since the first and perhaps last Wang Chau Jackfruit Festival, a one-day event co-organised with villagers, the *Wang Chau Green Belt Concern Group* and people who have come to support the villagers' struggle. Some of us are still experiencing the "jackfruit high" – a euphoric energy after one month of intense planning alongside pursuing justice, stationing at the 1st July rally and attending the new chief executive's first day appointed in office, amidst other political turmoil in both Hong Kong and China. Luckily yesterday a friend brought me back down to earth from the jackfruit tree so to speak, and this has compelled me to put together a reflection of some sort, my first artist statement if you will.

2015年10月，政府對發展商「開綠燈」，草率地批准對橫洲的三條村進行收購、拆除和開發，他們合夥破壞綠化帶及其周邊環境的生態多樣性。這三條村分別是鳳池村、永寧村和楊屋新村，它們全部位於元朗橫洲，距離朗屏西鐵站（B出口）大概六分鐘步程。三條村現共有200伙住戶、200個家庭、500位村民，以及農田、果樹和動植物。

在踏足橫洲之前，我與村民的首次會面卻是在港島車水馬龍的商業區內，在灣仔一幢374米高的78層大廈中。那天是2017年2月15日，我已記不清確實是於哪層碰見他們，只記得經過一部扶手電梯、兩個大廳和兩部升降機。在那層樓上，我遇到幾位橫洲村民、關注組的成員、幾位紀錄片導演和一些我在反新界東北發展計劃運動中見過的人。

那條只有兩米闊的擠擁走廊實在不是個適合互相認識的好地方——這個空間裡站著屬於社會裡不同階層的我們、保安、記者、便衣警察、政府職員，以及林鄭月娥。我們逗留在這的一個小時裡，走廊上的這些「階層」不斷變換著位置，如同紙牌一疊。

村民為林鄭月娥準備了一束由蔬菜做成的捧花和一封情書，他們由衷表達保護橫洲綠化帶的困境、希望政府能以民主的方式發展公共房屋、撤回開發計劃、重新回應公眾等訴求。林鄭月娥向媒體的鏡頭前投下一抹微笑後，很快便在護送下從緊急出口離開了大廈。

Facebook 專頁：
東北告急，無你點得？
LoveNENT

當時林鄭月娥為政務司
司長，她於2017年7月1
日起出任香港行政長官



Mr. Ho's jackfruit tree in Wing Ning Village
94 jackfruits were counted on this tree, 27th June 2017

永寧村何伯的大樹菠蘿樹
樹上有94顆大樹菠蘿，2017年6月27日



In October 2015 the government recklessly gave the green light to: acquire, demolish and develop three villages; partner with developer hegemony; and decimate the greenbelt, environment and its biodiversity. The three villages are called Wing Ning Village (永寧村), Fung Chi Village (鳳池村) and Yeung Uk San Village (楊屋新村) and are located in Wang Chau, Yuen Long, a six-minute walk from Long Ping MTR station (exit B). The villages are home to 200 households, 200 families, 500 people, farms, fruit trees, fauna and flora.

Prior to visiting Wang Chau, my first encounter with the villagers was surprisingly in a 374 metre-high, 78-storey skyscraper in Wanchai, a bustling commercial district on Hong Kong Island. We met on Wednesday 15th February 2017, I cannot remember what floor we met on, but I do remember passing through an escalator, two lobbies and two elevators. On the XX floor I met several Wang Chau villagers, members of the concern group, documentary filmmakers and people I met through the *Anti-North East New Territories Development Plan* movement.

Facebook page:
LoveNENT

The stuffy two-metre wide corridor was not the best environment to get to know each other in – a multi-layered corridor: us, security guards, journalists, plainclothes policemen, government workers and Carrie Lam. During that hour the layers shuffled positions like a deck of cards.

At the time Carrie Lam was the Chief Secretary for Administration. From 1st July 2017 she became the Chief Executive of Hong Kong

Equipped with a bouquet of vegetables (flowers) and a letter to Carrie Lam, villagers communicated their plight to protect the Wang Chau greenbelt, develop public housing in a democratic way, withdraw the development plan and reconnect with the public. After all smiles in front of the press cameras, Carrie Lam was then quickly escorted out of the skyscraper via the emergency staircase.





A piece of agricultural land in Wing Ning Village acquired and hoarded by
New World Development Company Limited
A weathered banner testament to the long resistance, 3rd May 2017

永寧村中一塊被新世界發展有限公司收購並囤積的農地，
圖中被風化的橫額見證著村民們長期的抗爭，2017年5月3日



我於2009年8月移居到香港，第一年主要在港就學，而大部分時間都跟家人在一起。很遺憾我僅於2011年一個為期兩日的「最後派對」到過菜園村一次。在機緣巧合下我開始養蜂，由那時開始無意間接觸到香港的土地問題。

2010年，我請教當時在灣仔「好地地體驗」的農夫兼主廚陳達燊，在哪裡可找到能用於牛頭角設立天台農場的泥土。他友善地介紹我去馬屎埔村，在那裡，粉嶺北、古洞北和坪輦的農夫與村民在抵抗政府推行的新界東北發展計劃——另一個將收益和地產霸權置於家園、農耕和社群之上的計劃。

五年後，儘管已有大量適合用作房屋開發項目的棕土儲備，香港政府和鄉議局依然選擇了快速獲益卻有欠公義地將土地商品化，而非一個可持續的、公正的城鄉共生計劃。對橫洲村民來說，政府的擠壓已經達到前所未有的地步，而毫無成效的公眾諮詢也淪落為只為維持政府公眾形象的表面功夫。政府並沒有——又或從沒反思過——從先前的鄉郊發展的困難和錯誤中汲取教訓。

過去兩年，我們可以在全球各地觀察到類似的土地運動，譬如美國北達科他州岩蘇部落的Standing Rock、英國倫敦的Grow Heathrow、法國南特的Zone à Défendre、土耳其伊斯坦堡的Roma Bostani、英國蘭開夏郡的Preston New Road等等。在肆虐的氣候變化和對「人類世」(Anthropocene) 的確認之下，人類實在不需要再為保護地球及其自然資源尋求合法性了。Vandana Shiva曾精煉地總結了新自由主義時代裡妄顧後果的心態，她寫道：「因資本（主義）的膨脹，自然隨之萎縮。然而市場的增長卻無法解決它所創造出來的危機。」我們都是幫兇。

回看橫洲，難以想像香港政府寧願開發綠化帶，卻不考慮在新界已有的1192公頃可供開發使用的棕土（數據來自本

www.martinkrenn.net/choi_yuen_village/info.html

www.hofan.burntmango.org/journal/2014/06/28/whats-the-fuss-about-the-north-east-new-territories-development-plan

www.tinyurl.com/InsurrectionaryAM

Vandana Shiva, 《要土不要油：氣候危機時代的環境正義》(Soil Not Oil: Environmental Justice in an Age of Climate Crisis), 紐約：South End出版, 2008

人們在村口畫著「民主規劃」和「城鄉共生」的字樣
相片來自Facebook專頁：橫洲綠化帶發展關注組 WangChauGreen

People painting 民主規劃 (Democratic Planning) and 城鄉共生 (Urban-Rural Coexistence) at the village entrance
Photograph from Facebook page: WangChauGreen



香港的棕土覆蓋面積達1,192公頃
圖片來自Facebook專頁：本土研究社

Hong Kong brownfield covering an area of 1,192 hectares
Image from Facebook page: 本土研究社 Liber Research Community
Executive summary: www.tinyurl.com/BrownfieldHKSummary-English

楊屋新村山上可見的棕土, 2017年6月27日

Brownfield visible up the hill from Yeung Uk San Village, 27th June 2017

www.tinyurl.com/BrownfieldHKMap2015

www.scmp.com/news/hong-kong/health-environment/article/1895404/developing-brownfield-land-size-nearly-1200

土研究社的調查)。今天在楊屋新村的髻山山頂上，也可看見部分棕土，那些舊日的農田如今已變成貨櫃存儲地、廢料場和停車場，嚴重污染土地。而作為獲得土地開發權的交換，政府則對鄉議局目無法紀的行為隻眼開、隻眼閉。

當細讀發展項目的內容時，我們或會因看見多項住戶單位和土地面積的數據而一時覺得難以消化。其實，1,192公頃的棕土等同於1,192個足球場的面積，而一個足球場的面積能夠供213戶人居住，那麼1192個足球場就能為253896戶人提供居所。在橫洲，政府以犧牲綠化帶及其周邊環境和生態多樣性為代價，提供的卻僅僅是4000個住戶單位。*



109,150.7 平方米 = 10.9 公頃
109,150.7 metre square = 10.9 hectares

圖片來自地理諮詢地圖

Image from GeolInfo Map

* 213和253896個住戶承載量的數據基於附近朗屏鄉數據的預估，朗屏鄉是一個1986年的政府公屋，其整體面積（包括公共空間）約為11公頃
www.housingauthority.gov.hk/en/global-elements/estate-locator/detail.html?propertyType=1&id=2707

* 213 household units and 253,896 household units are estimates based on the nearby Long Ping Estate, a government public housing built in 1986 with an estimated total area, including public spaces, of around 11 hectares
www.housingauthority.gov.hk/en/global-elements/estate-locator/detail.html?propertyType=1&id=2707

[www.martinkrenn.net/
choi_yuen_village/
info.html](http://www.martinkrenn.net/choi_yuen_village/info.html)

In August 2009 I moved to Hong Kong and started a year of studying and spent a lot of time with my family. I regrettably only visited Choi Yuen Village once in 2011, at the closing two-day festival. A series of events led me to practice beekeeping and this inadvertently connected me to soil and land issues in Hong Kong.

[www.hofan.
burntmango.org/
journal/2014/06/28/
whats-the-fuss-
about-the-north-
east-new-territories-
development-plan](http://www.hofan.burntmango.org/journal/2014/06/28/whats-the-fuss-about-the-north-east-new-territories-development-plan)

In 2010 I asked Sunny Chan, who was at the time the farmer/chef at Slow Experience in Wanchai, where I could get soil to setup a rooftop farm in Ngau Tau Kok. He kindly directed me to Ma Shi Po Village, where the farmers and villagers in Fanling North, along with others in Kwu Tung North and Ping Che, are still resisting the government's *North East New Territories Development Plan* – another plan that puts profit and developer hegemony before homes, agriculture and community.

Five years later, despite the abundance of brownfield suitable and logical for housing development projects, the Hong Kong government and Heung Yee Kuk (Rural Council) still choose quick-profit, unjust land commodification over sustainable, equitable urban-rural co-existence. For Wang Chau villagers, the grip of the government is tighter than ever before, with ineffective public consultation merely used to uphold the government's public image. The government have not learnt from trial and error from the previous rural movements, or they simply choose not to.

[www.tinyurl.com/
InsurrectionaryAM](http://www.tinyurl.com/InsurrectionaryAM)

In the past couple of years, on a global front, we have seen similar soil and land struggles at Standing Rock (North Dakota), Grow Heathrow (London), Zone à Défendre (Nantes), Roma Bostani (Istanbul), Preston New Road (Lancashire), plus many more. Amidst rampant climate change and the recognition of the Anthropocene epoch, it is beggars belief why humanity is still having to legitimise protecting the earth and its natural resources. Vandana Shiva

succinctly summarises the mindlessness of the self-inflicted neoliberal era when she writes, '*Nature shrinks as capital grows. The growth of the market cannot solve the very crisis it creates.*' We are all complicit.

Vandana Shiva, *Soil Not Oil: Environmental Justice in an Age of Climate Crisis* (New York: South End Press, 2008)

To zoom back to Wang Chau, it is unthinkable that the Hong Kong government would even consider developing a greenbelt when there are 1,192 hectares of brownfield ready for development, a figure researched by Liber Research Community (本土研究社). Some of this brownfield is visible from Kai Shan (髻山), up the hill above Yeung Uk San Village. At the top of the hill you will see container storage, scrap yards and car parks on agricultural land, now uncontrollably contaminated soil and land. The government turns a blind eye to the Heung Yee Kuk's lawless activities in exchange for land development rights.

[www.tinyurl.com/
BrownfieldHKMap](http://www.tinyurl.com/BrownfieldHKMap)
2015

When reading about development projects, one can become easily overwhelmed with statistics relating to household units and land area. 1,192 hectares of brownfield is the equivalent of 1,192 football pitches. One football pitch can accommodate around 213 household units. 1,192 football pitches can accommodate around 253,896 household units.* For Wang Chau (5.6 hectares/football pitches), the government is merely proposing 4,000 household units, at the expense of the green belt, the environment and biodiversity.

[www.scmp.com/
news/hong-kong/
health-environment/
article/1895404/
developing-brownfield-
land-size-nearly-1200](http://www.scmp.com/news/hong-kong/health-environment/article/1895404/developing-brownfield-land-size-nearly-1200)

大樹菠蘿節上的A3地圖
深綠色部分為政府提議的發展地帶
地圖可於此下載：
www.tinyurl.com/JackfruitFestMap

Centrefold: Double-sided A3 map distributed at the Jackfruit Festival, 23rd July 2017. The dark green area is the government's proposed development area (hills as opposed to flatland)
Available here: www.tinyurl.com/JackfruitFestMap

Facebook: 橫洲綠化帶發展關注組 WangChauGreen

地圖深綠色的位置是政府發展範圍

The dark green area is the government's proposed development area

欺壓弱勢建制護航害怕權貴三村滅亡

The government, escorted with pro-establishment politicians, oppress the weak and bring the three villages to destruction

城鄉共生

Urban-Rural Coexistence

民主規劃

Democratic Planning

△

愚公移山浪費公帑

The government's work wastes public funds

∞

何處是吾家?

Where is our home?



橫洲 Wang Chau

大樹菠蘿節
Jackfruit Festival

橫洲村民百家布
Wang Chau Villagers' Quilt

永寧村公園 Wing Ning Village Park

穆民國際小學
Umah International Primary School

永寧村 Wing Ning Village

伯公廟
God of Land temple

村井
Village Well

鳳池村 Fung Chi Village

楊屋新村 Yeung Uk San Village

棕土 Brownfields

觀音廟
Kwan Yum Temple

髻山 Kai Shan

風雨亭
Wind & Rain Pavilion

村口
Village entrance

朗屏路 Long Ping Road

鳳池路 Fung Chi Road

愚公移山
浪費公帑

城鄉共生
Wang Chau Jackfruit Festival

欺壓弱勢建制護航
害怕權貴三村滅亡



2017 橫洲大樹菠蘿節

Wang Chau Jackfruit Festival

朗屏站 Long Ping Station (出口 Exit B2) >

2017年橫洲大樹菠蘿節 2017 Wang Chau Jackfruit Festival

橫洲的永寧村、鳳池村、楊屋新村(下稱三村)土壤肥沃，一直盛產各種水果。

每年夏天，橫洲三村都會傳來陣陣大樹菠蘿香；三村內不少大樹菠蘿樹已有數十年的歷史，綠化帶多年來在村民守護下，土地養份肥沃，令果樹多年來茁壯成長。遺憾，政府在推展橫洲公屋項目前，完全忽視三村作為綠化帶的珍貴價值，於可行性研究報告並未對三村生態有任何著墨，漠視規劃原意。破壞綠化帶，失去的不只是數十年歷史的果樹，還有村內多年建立的生態系統，一個無情的決定同時對三村的人、動、植物帶來不可逆轉的傷害。

今年，三村內數十棵大樹菠蘿樹，預計將會有超過三百顆大樹菠蘿收成，可謂豐收！無奈今年亦可能是三村最後一年收成，村民希望把握最後機會，舉辦「大樹菠蘿節」，透過不同的大樹菠蘿食品、工作坊、導賞團、手作市集、音樂會，與香港市民分享從這片綠化帶孕育出來的珍貴果實。

The three villages of Fung Chi Tsuen, Wing Ning Tsuen and Yeung Uk San Tsuen sit atop of Wang Chau's fertile ground, and has been known to produce a variety of fruits.

Every summer these villages are inundated with the scent of jackfruit. The villagers have been the caretakers of the fertile greenbelt for generations. The jackfruit trees in the villages are thriving, and many of them have been there for decades. However, the government has ignored the value of the three villages as part of the greenbelt before pushing for the Wang Chau Public Housing Plan. The so-called Feasibility Research Papers completely bypassed the original principle of the planning by not mentioning a word on the impact of the ecosystem in the vicinity. Decimating the greenbelt is never simply about losing decades old fruit trees; but more like losing an entire precious ecosystem. Recklessly giving a green light to such a plan without further studies on the long-term environmental impact and consultation with the locals is a cold, senseless decision that has brought irreversible damage to the inhabitants and natural life of the three villages.

This year the estimated yield of the jackfruit trees in the villages will exceed three hundred, which is considered to be an excellent harvest. Sadly, it is quite possibly the last year to be able to yield such harvest. The villagers would like to grasp this last opportunity to host the 'Jackfruit Festival' - through a variety of jackfruit delicacies, workshops, guided tours and handicraft fairs to share with every Hongkonger the most precious natural treasure that this greenbelt has to offer.

Facebook:
橫洲綠化帶發展關注組 WangChauGreen

Facebook event:
www.tinyurl.com/JackfruitFestEvent

全港市民站出來，今天是我，明天是你
All citizens of Hong Kong RISE UP! Today it is me, tomorrow it will be you

短類 Short videos:
www.tinyurl.com/WangChau090717
www.tinyurl.com/WangChau190717

多謝你的支持 Thank you for your support!

23/07/17

村民農作物介紹 Introducing villagers' plants



琵琶葉
Loquat leaf



南非葉
Bitter leaf



魚腥草
Fish leaf



冬冬草
Longevity spinach



蕉蕾
Banana flower



鐵樹葉
Sago palm



貓鬚草
Cat's whiskers



碌柚葉
Pomelo leaf



大樹菠蘿女人
Jackfruit Woman

還有更多 Plus many more!



村民與何生一同分享農作物和植物插畫, 2017年5月21日
圖片來自Facebook專頁: 反對關閉棚仔布市場 PangJaiHK

Villagers share produce and plant clippings with Mr. Ho, 21st May 2017
Facebook page: PangJaiHK

2017年4月, 我參觀一個朋友在中環的當代藝術展覽, 另一位朋友為我介紹場內作品時說起在佈展期間, 兩塊巨石曾被留在街道上一間服裝店門前, 兩個小時後藝術家拿著工具回來將石頭切成較細的尺寸, 方可進入大廈電梯。

導賞之後, 這位朋友告訴我這兩大塊石頭將不會巡迴至展覽的下一站, 並問我會否用得上它們。面對這個令人興奮的提議, 我在兩天後聯絡橫洲村民和關注組, 問問他們的意見, 看那兩塊大石頭能否放在村口, 他們對此提議都表示歡迎。而在接下來的發展裡, 事情也有了意想不到的變化。

2017年5月2日(星期二), 早於約定日期的前兩天, 地政總署入村派發一則三個月通知。通知裡要求村裡的土地持有者在三個月內——即2017年8月2日, 三條村被改劃為政府土地之前——接受開發計劃並配合收地工作。這種由上而下、不公正的開發破滅了村民一直所要求的「民主規劃」的任何可能。

幾天後, 兩塊石頭被用作裝飾村口, 同時也作為村口黑板的支架。黑板上寫上村裡的主要活動和抗爭的日數。一個大雨棚, 配上傢俬、植物、零食和蚊香, 便將村口變成了一個讓村民和公眾聚集並一起討論社會、政治、環境問題的公共空間。這個異托邦 (heterotopia) 同時也是村民免費與公眾分享收成和植物插畫的地方。因這個公共空間而促成的其一相遇, 「棚仔關注組」主席何生的家中就這樣種著橫洲的植物。「棚仔」是由深水埗的布販們所組成的一個團體, 因政府提議將棚仔租金提高十倍, 他們亦正遭受著被迫遷的不公待遇。

2017年7月23日, 一群橫洲的小朋友開始點綴起那位藝術家朋友的巨石, 我則自薦負責永寧村公園這個巨型大樹菠蘿畫畫站的工作。待石頭上黃色綠色水彩乾掉後, 小朋友繼而畫上大樹菠蘿標誌性的五邊形圖紋, 和點上小圓點, 好些小朋友甚至開始畫起更多圓點和心形。那天早上掛著8號風球, 到了下午兩點便減弱至3號。當畫大樹菠蘿時雨又下了起來, 於是小朋友隨即轉移去另一張製作大樹菠蘿面具的桌子繼續玩樂, 留下的大人則用棚布蓋著水彩未乾的大樹菠蘿。

那天晚上, 一位叫鄭嘉偉的村民來感謝我整天照顧村裡的小朋友(但其實也只不過是舉手之勞)。候太也過來告訴我她的兩個小朋友畫大樹菠蘿可畫得高興極了, 並說如果我仍想跟她去看看村裡的藥用植物, 可以隨時跟她聯絡。我早前麻煩候太帶我行一圈30分鐘的導賞, 但她說太忙婉拒了。看來無意間當了保姆也有好處, 我十分期待向她請教藥用植物的知識, 並希望將它們畫下來, 加入到下圖的名冊裡。



小朋友將石頭變成一個巨大的大樹菠蘿, 2017年7月23日
Children transforming a rock to become a giant jackfruit at the Jackfruit Festival, 23rd July 2017

In April 2017 I visited a friend's contemporary art exhibition in Central. Another friend kindly gave a tour of the show and explained that during the exhibition setup two giant stones were left on the busy pavement outside a clothing brand's store, for a couple of hours whilst the artist returned with tools to cut the stones into smaller pieces, so that they could fit into the building's elevator.

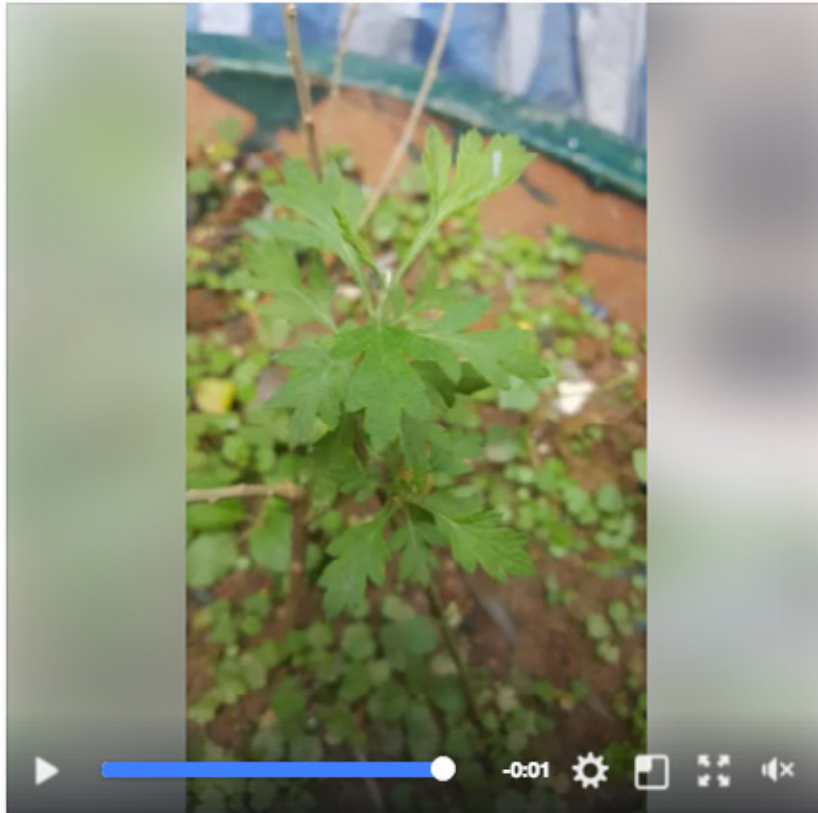
Following the tour, my friend informed me that the two stones would not go on to the next exhibition and asked if I could think of a use for them. It was an exciting offer and after a couple of days I asked the Wang Chau villagers and concern group if the stones would be suitable for the village entrance. The stones were welcomed, delivered to the village and were soon to be unwrapped when something unexpected happened.

On Tuesday 2nd May 2017, the Lands Department (a government department) escorted by the police, entered the village two days earlier than agreed to post a three-month notice to the villagers. This notice gives landowners a three-month timeline to accept the development plan and cooperate with the government before the three villages become designated government land on 2nd August 2017. Top-down and inequitable development shatters any opportunity for a what the villagers demand, 'Democratic Planning (民主規劃).'

A few days later, the stones were used to beautify the village entrance and serve to hold up a blackboard that notifies the public about key events and the number of days of resistance. A large canopy, furniture, plants, snacks and mosquito coils turned the village entrance into a common space for villagers and the public to gather and discuss the socio-political and environmental situation. This heterotopia is also a place to share the villagers' produce and plant clippings for free



橫洲的神其
生命的延續
上個月在橫洲鄉民送給的種子
今日茁壯成長



是啊

圖片來自Facebook專頁：反對關閉棚仔布市場 PangJaiHK
Photograph from Facebook page: PangJaiHK

with the public. Because of this collective space Wang Chau plants now grow in home of Mr. Ho, the chairperson for *Pang Jai Fabric Sellers Concern Group*, a community of fabric sellers in Sham Shui Po who are currently experiencing an inequitable relocation with a tenfold government-proposed rent increase.

On Sunday 23rd July 2017, the day of the Jackfruit Festival one of the artist's stones was decorated by children living in Wang Chau. I had the self-appointed task of facilitating the giant jackfruit painting station in Wing Ning Village park. After the single-coat of green/yellow water-based paint dried, the children painted the distinctive pentagonal jackfruit texture, complete with signature dots. Some children even added an extra dot and drew hearts on the giant jackfruit. Earlier that day there was a Typhoon 8, and at 2pm it weakened to a 3. It started to rain again so the children moved over to the jackfruit mask-making table, leaving adults to promptly cover the runny paint with a canopy.

Later that night I was thanked by a villager called Patrick for unintentionally babysitting the children. Mrs. Hou came over to tell me how much her two children enjoyed painting the jackfruit and to call her if I still want a tour of the village's medicinal plants. I previously asked Mrs. Hou for a short 30-minute tour, but she told me that she was too busy. I guess unintentionally babysitting does have its perks. I look forward to learning about the medicinal plants, and illustrating and adding more varieties to the list overleaf.



一起開大樹菠蘿, 2017年5月15日

Collective jackfruit opening on 15th May 2017

2014年底的雨傘運動之後，我們知道有些人開始退下來，或感到孤立、絕望，並因而選擇遠離任何形式的參與；另一些人則愈來愈投入、激進或是變得傾向法西斯主義。面對立法會當下的混亂，我們即使沒有太深的自省也能知道立法會的成員或許（甚或時常）不能代表我們去爭取權益，也無法替我們實現最基本的人權——提供一個合理的住/租房政策，讓人們有可持續的工資或是符合全球標準的基本工資。現今，一個152呎（12平方米）的住屋單位售價高達港幣300萬（384,000美金），而增加後的最低時薪為港幣34.5元——人們只能長期在生存線上掙扎，或是差一兩筆薪水便可能要流離失所。

www.scmp.com/property/hong-kong-china/article/2038746/how-small-can-hong-kong-apartment-get-emperor-takes-crown

www.labour.gov.hk/eng/news/mwo.htm

生於香港的美國藝術家陳佩之，非現任財政司長陳茂波（兩人的英文名字都為Paul Chan）在《無法想象的社群》一文中寫道：

「奇點（Singularity）源自尚未發生的獨特形態，它居於這個形態的心臟地帶，而這一形態的自我則為那即將發生的、等待成形的創造空間，好讓能完整地成形。」

存於我們心中對正義的理解，無論我們（朋友、村民、藝術家、工人、專業人士等）選擇了抽身，還是在各自的社群中深耕，還是仍舊在街道上抗爭，內心深處，我們都知道應該做的是什麼。而這場旅程可以是直接的，也可以是精神上的，或是多種風景下意想不同的道路之一。我傾於選擇後者，但在有需要時，也願意加入街頭以壯大力量。引述香港說故事人雄仔叔叔的話：「與其陷在同一個地方或位置，更重要的是去創造」——與其當永恆環繞的月亮，不如當一顆流星。

陳佩之，《寫作選集，2000-2014》(Selected Writings 2000-2014)，瑞士Laurenz基金會，Schaulager and Badlands Unlimited, 2014



《基進報道》製作的大樹菠蘿節錄像: www.tinyurl.com/WangChau230717

Video still from the Jackfruit Festival video by 基進報導 RadicalHK: www.tinyurl.com/WangChau230717

After the Umbrella Movement, we may know people who have withdrawn (折), felt hopeless and have disengaged themselves from any form of participation; or some who have become increasingly committed, radicalised or unfortunately fascist. Amidst the current chaos happening in the Legislative Council (Hong Kong's version of the UK's Houses of Parliament), one need not look so deep into one's soul to know that perhaps Legislative Council members fail (at times) to represent us or are helpless in achieving the basic human rights – a fair housing/rent policy supported by a sustainable living wage, or even a universal basic income. With 152 square feet (14 square metres) apartments selling for HKD \$3 million (USD \$384,000) and a recently increased minimum hourly wage to a unsustainable HKD \$ 34.5 (USD \$4.42), people may find themselves struggling to survive or even two paycheques away from homelessness.

www.scmp.com/property/hong-kong-china/article/2038746/how-small-can-hong-kong-apartment-get-emperor-takes-crown

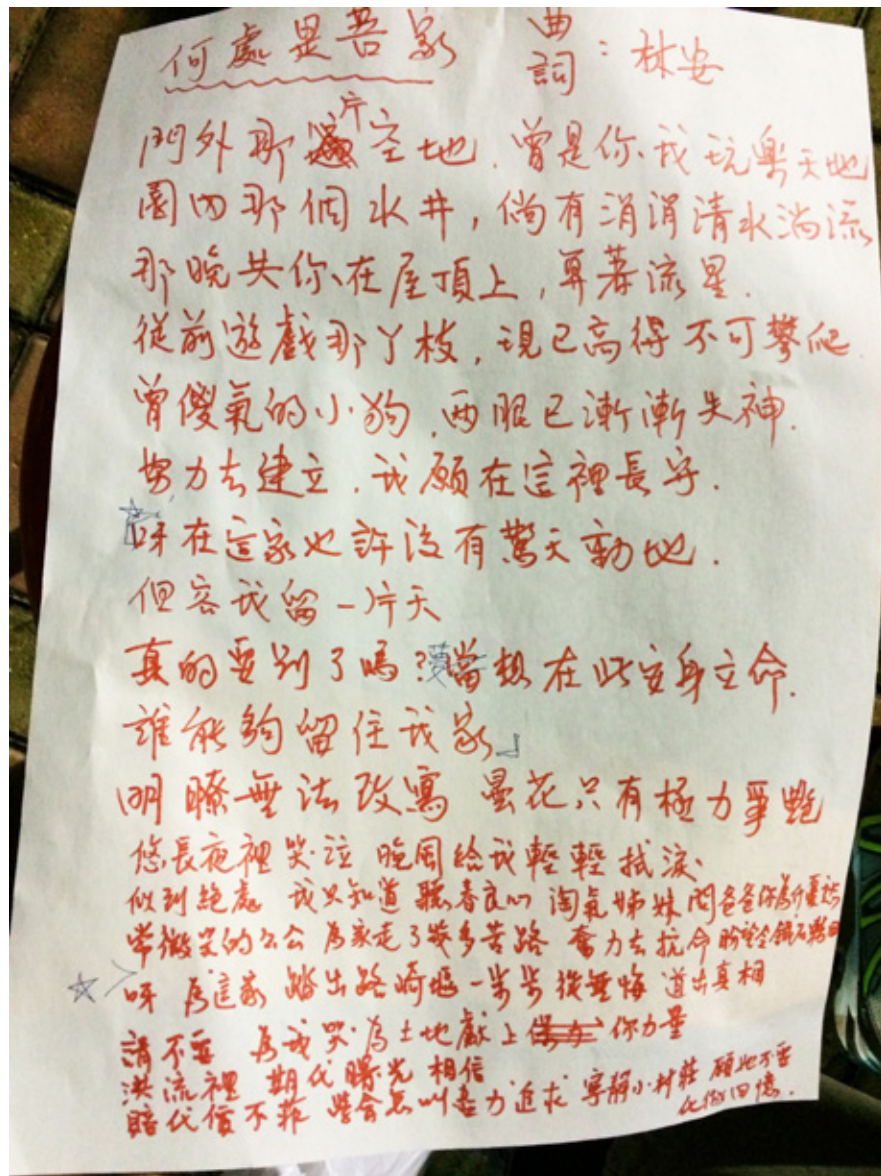
www.labour.gov.hk/eng/news/mwo.htm

Paul Chan, the Hong Kong-born American artist and not Paul Chan Mo-po the current Financial Secretary of Hong Kong, writes in his text entitled *'The Unthinkable Community'* that:

'The singularity comes from the unique shape of what has yet to take place, lodged in the heart of the figure of a self, that makes space for what is to come, and what has yet to be done, in order to fully be.'

Paul Chan, *Selected Writings 2000-2014* (Switzerland: Laurenz Foundation, Schaulager and Badlands Unlimited, 2014), 98

Lodged in our hearts is a natural sense of what justice is. Whether we (friends, villagers, artists, workers, professionals, etc.) have withdrawn, are working in our respective communities or still protesting on the streets, deep down, in our souls we know *what is to be done*, and that the journey can either be direct, spiritual or one of many the scenic and unexpected paths. I gravitate towards the latter but recognise strength in numbers on the street when necessary. To paraphrase Uncle Hung, a Hong Kong storyteller, *"It's important to keep creating, as opposed to being stuck in the same place or position"* – a shooting star as opposed to an orbiting moon if you will.



作為大樹菠蘿節的壓軸表演，我們邀請了四位/隊樂手/樂隊，在西鐵線下的永寧村公園的舞台上各自表演一組歌曲。

開場:

王和平

黃衍仁

Teenage Riot

林安琪

www.tinyurl.com/JackfruitFestPW
www.tinyurl.com/JackfruitFestWHY
www.tinyurl.com/JackfruitFestTRLOK

歌與歌之間，樂手也分享他們對橫洲以及政府發展計劃的想法。一位樂手說他其實不喜歡大樹菠蘿的味道，但對村民的抗爭深同感受，其後，他演唱了一首自己為2013年3月葵涌貨櫃碼頭40日罷工所寫的歌曲。

www.en.wikipedia.org/wiki/2013_Hong_Kong_dock_strike

關注組成員林安琪所表演的一系列歌曲，都源自她的觀察、經歷以及她與橫州村民的友誼，例如在村裡生活了70餘年的黃伯。黃伯曾在村會中說自己被這些年輕行動者支持村民抗爭的決心所深深感動，也正是那場會議讓村民們對關注組的代表及下一代充滿了新希望。林安琪在舞台上說黃伯堅持的力量以及他不怕遠路去直接面對政府的勇氣，都令她敬佩不已，也正是村民的行動給予她力量。她說如今香港面臨著日益嚴峻的困境，這些困境或許會使大家悲觀，而最後，她以歌表達大家對橫洲未來的希望。

當晚的最後一首歌，由林安琪創作並演唱，2017年7月23日

The last song of the Jackfruit Festival written and played by Lam On Ki, 23rd July 2017

WHERE IS MY HOME?

*The empty ground outside the door, used to be our playground
The well in the garden, a stream of clear water still runs there
That night we stayed on the rooftop, counting the shooting stars
The tree branch we used to play in, is now too tall to climb
The goofy puppy, has slowly lost the sparkle in his eyes
We fought to build this home, and I will guard it forever*

*Ah at this home, there are no earth-shattering stories
But please, leave me a space
Is it really time to say goodbye? While we dream of spending our lives here
Can someone help to save our home?*

*Knowing this can't be changed, the flower can only blossom ephemerally
We cry in the long night while the night breeze wipes our tears
Nowhere to go, I can only follow my conscience*

*The mischievous sisters ask why their daddy is so worried
Grandpa, who smiles a lot, has walked down so many arduous roads for this home
Tried so hard to resist, hoping to turn things around*

*Ah at this home, there are no earth-shattering stories
But please, leave me a space
Is it really time to say goodbye? While we dream of spending our lives here
Who can stay?*

*Ah for this home, we walk on the rugged road
We've never regretted speaking the truth*

*Please do not cry for me, give your strength to the soil
In the flood, we wait for hope, keep believing*

*We pay a big price, learning to put in all our efforts
Hopefully the peaceful small village will not become just a memory*

A translation of Lam On Ki's song

SONGS

39

For the finale of Jackfruit Festival we invited four bands/musicians to each play a set on the stage built in Wing Ning Village park, under the West rail MTR line.

Opening:

Peace Wong

Wong Hin Yan

Teenage Riot

Lam On Ki

[www.tinyurl.com/
JackfruitFestPW](http://www.tinyurl.com/JackfruitFestPW)
[www.tinyurl.com/
JackfruitFestWHY](http://www.tinyurl.com/JackfruitFestWHY)
[www.tinyurl.com/
JackfruitFestTRLOK](http://www.tinyurl.com/JackfruitFestTRLOK)

In between songs, each artist shared their thoughts about the village and the government's proposed development. One artist expressed his unfortunate distaste for jackfruit but empathised with the villagers' struggles before playing a song that he wrote about the 40-day labour strike at the Kwai Tsing Container Terminal from March 2013.

[www.en.wikipedia.
org/wiki/2013_Hong_
Kong_dock_strike](http://www.en.wikipedia.org/wiki/2013_Hong_Kong_dock_strike)

Lam On Ki, a member of the concern group, played a series of songs inspired by her experiences and friendships with Wang Chau villagers, such as Mr. Wong who has lived in the village for over 70 years. She recalled a moment in a village meeting when Mr. Wong spoke and expressed how moved he was by the determination of the younger activists supporting the villagers' plight. At the meeting he mentioned, along with other villagers, that the young concern group have given the villagers a renewed hope in the next generation. On stage Lam On Ki said that she admires Mr. Wong's continued strength and the distance he travels to confront the government. The momentum of all the other villagers gives her strength. She spoke about how people in Hong Kong are facing increased adversity and how this can affect one's optimism, before playing a song about *our* collective hopes for Wang Chau's future.

花（土與石，靈與歌）

這些文字都是一些零碎的反思，整理了我與村民共同籌劃大樹菠蘿節的想法。這段期間的藝術創作或許看來帶點機會主義（者）的嫌疑，但像我這樣並非在香港土生土長的人，這種藝術創作及參與是個讓我能確切地了解橫洲所發生的事情、鄉村生活的日常，並讓自己解殖的一個過程。同時，我想藝術機構也需要這樣一個「解殖」的過程：因藝術仍多是建構於中產階級（主流）的支持上，每每迎合著一群精英化的國際社群及「公眾」，所創造的項目有時更是晦澀，時常與本土、或是激進等難以觸及的社會運動（非主流）脫節。¹

與村民和關注組成員的共同合作，連同翻譯、記者、社會設計者、樂手、地理學家、農夫、律師、高中學生、社區工作者、廚師、策展人、釀酒人、影人、土地活動者，以及繪畫巨型大樹菠蘿的小朋友——這些都是從書本或任何教育機構裡也無法提供的學習體驗。這是一場與世界各地的社會運動和抗爭同在的集體經驗。

在《千高原：資本主義與精神分裂》一書中，Gilles Deleuze與Félix Guattari寫到：「成為猶太人、成為女人等，暗示著兩個同時發生的運動，其中是一個命題（主題）從多數中抽離，其二是另一個命題（媒介或代理）從少數中崛起。」²透過犧牲，一場身歷其中的參與（成為村民）能夠建立可見及不可見的密切關係，深刻地感染並改變每個人，同時使那些過去的、存在裂痕的或現有的社群更加強大、更具適應力，令我們能跨越領域及地域，追溯一個共同的訴求；就像共同籌劃大樹菠蘿節讓每個人都獲得為自己站起來的機會。我們一群人為小刀上油、切開大樹菠蘿、取出果肉和種子，這個社群也就成了一個聯盟。

「花（土與石，靈與歌）」這個名字與香港非牟利藝術空間Para Site有所交匯，在同名展覽中，他們將關於香港農耕運動的作品巡迴到曼谷展出，並在大樹菠蘿節的前一天，將展覽的一部分巡迴到土瓜灣的牛棚藝術村³。牛棚的展覽中展出了大樹菠蘿節的海報（由Small Tune Press印刷，Para Site資助）、大樹菠蘿節的地圖以及候太女兒畫的面具。我們在展覽開幕兩天後（即大樹菠蘿節結束一天後）將後兩件作品帶到展場，形成一種「共時運動」⁴。歡迎你前往牛棚看展覽並拿一份海報貼在家裡的牆上、窗

上、農場裡或是工作室裡，與橫州村民一同團結。

這場為運動注入新力量的共時展覽僅僅是跨領域活動下所促成的不同成果之一，正如此書開篇借Gerald Raunig的引言，這種跨領域的嘗試正在伸延到那些尚未或不能前往橫洲的人們。

於2017年8月2日（星期三），三條村將被重新改劃為政府用地。我們希望你能來到橫洲，與村民會面，並親身看看那些或將在我們眼前消失的綠化帶和社群，當它們消失無蹤以後或只留在我們共同的記憶裡。⁵

梁志剛，2017年7月28日（星期五），香港

翻譯：瞿暢

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¹ www.tinyurl.com/ABecomingBiennale

² Gilles Deleuze與Félix Guattari, 《千高原：資本主義和精神分裂》(*A Thousand Plateaus, Capitalism and Schizophrenia*), 明尼蘇達大學出版社, 1987, 第291頁

³ www.para-site.org.hk/en/exhibitions/soil-and-stones-souls-and-songs

⁴ 自由之外：read#5文獻及回應展》，2017年7月22日至8月15日，Facebook專頁：www.tinyurl.com/Read5Exhibition

⁵ 「記憶總有再領土化的功能。」—— Gilles Deleuze與Félix Guattari, 《千高原：資本主義和精神分裂》(*A Thousand Plateaus, Capitalism and Schizophrenia*), 明尼蘇達大學出版社, 1987, 第294頁

FLOWERS (SOIL AND STONES, SOULS AND SONGS)

This text is a fragmented reflection during my relatively short time in solidarity with the villagers and co-planning the joyous Jackfruit Festival. The artistic output could be viewed as slightly opportunistic but for someone not from Hong Kong, this creative participation is part of a process in understanding what is happening in Wang Chau, a way to learn more about rural quotidian life, have an opportunity to not only further decolonise myself but also decolonise art institutions who often cater to a selected international community and “public” with inaccessible programmes patronised by the bourgeoisie (the majors) and who are often disconnected to local, radical and perhaps equally inaccessible social movements (the minors).¹

Collaborating with the villagers and members of the concern group, as well as translators, journalists, social designers, musicians, geographers, farmers, lawmakers, high school students, community workers, cooks, curators, winemakers, filmmakers, land activists and last but not least the children who painted the giant jackfruit together, has been an education that no book or institution can teach. It is a collective insurrectionary experience shared by social movements and struggles around the world.

In *A Thousand Plateaus, Capitalism and Schizophrenia*, Gilles Deleuze and Félix Guattari wrote that, *‘Becoming-Jewish, becoming-woman, etc., therefore imply two simultaneous movements, one by which a term (the subject) is withdrawn from the majority, and another by which a term (the medium or agent) rises up from the minority.’*² With sacrifice, an immersive participation (‘becoming-villager’) creates tangible and intangible bonds that can go deep, transforming each other’s souls whilst building a more resilient community that is made from past, fractured or existing communities; together pursuing a common cause that can traverse across different planes and geographies. Building something together like a Jackfruit Festival gives each person an opportunity to rise. As a group of us oil a knife, open a jackfruit and extract its fruit and seeds together, this community becomes legion.

The name of this artist statement is a nod to a Hong Kong non-profit art space called Para Site, who have kindly brought artworks relating to Hong Kong’s farming movements to Bangkok, under the exhibition name *‘Soil and Stones, Souls and Songs,’* and to Cattle Depot in To Kwa Wan a day before

the Jackfruit Festival.³ The Cattle Depot exhibition displays the Jackfruit Festival poster (printed by Small Tune Press and supported by Para Site), the festival map and a mask decorated by one of the children, Mrs. Hau’s daughter. The latter two artworks were added two days after the exhibition’s opening (one day after the Jackfruit Festival) and contribute to the concept of *simultaneous movement*.⁴ Please collect a poster from Cattle Depot and stick it on a wall, your window, your farm or your workspace, in solidarity with Wang Chau villagers.

The simultaneous art exhibitions that add momentum to the movement are only one of many outcomes of the transversal approach outlined by Gerald Raunig at the beginning of this zine – reaching those who have yet to or are unable to visit Wang Chau in person.

On Wednesday 2nd August 2017, all three villages will be questionably rezoned as government land. We hope that you can visit Wang Chau, meet the villagers and see for yourself, what may be a green belt and community that evaporates before our eyes, that exists only in our collective memory.⁵

Michael Leung, Friday 28th July 2017, Hong Kong

¹ www.tinyurl.com/ABecomingBiennale

² Gilles Deleuze and Félix Guattari, *A Thousand Plateaus, Capitalism and Schizophrenia* (Minneapolis: University of Minnesota Press, 1987), 291

³ www.para-site.org.hk/en/exhibitions/soil-and-stones-souls-and-songs

⁴ 自由之外 Beyond Freedom (read#5 docu and response exhibit), 22nd July to 15th August 2017
Facebook event: www.tinyurl.com/Read5Exhibition

⁵ N.B. *‘Memories always have a reterritorialization function.’*
– Gilles Deleuze and Félix Guattari, *A Thousand Plateaus, Capitalism and Schizophrenia* (Minneapolis: University of Minnesota Press, 1987), 294

Overleaf: *‘A Tale: The Land of Fish and Rice’* research station at Cattle Depot

Wang Chau Jackfruit Festival

2017



綠化帶寶藏

橫洲大樹菠蘿節

守護橫洲

2017年7月23日(日)
下午1:00至7:00
永寧村公園

FB:橫洲綠化帶發展關注組
wangchaugreen
www.tinyurl.com/JackfruitFest

大樹菠蘿女人

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2017橫洲大樹菠蘿節海報

《大樹菠蘿女人》是梁志剛為2017年大樹菠蘿節所設計、林安琪所題字的海報，圖中的女性作為一個蓋亞式的形象，象徵著土地的母性特質，她的目光流轉，一時回望著橫洲的農耕歷史，一時則張望著這片土地濃霧瀰漫的未來。

由 Small Tune Press 印刷、《漁米之鄉記》研究站資助的1,200份海報將於7月23日轉移至橫洲大樹菠蘿節，作為慶典物料的一部分。慶典之後，剩餘的海報將回到展覽空間，加蓋寫有「未解決」的印章(印章上書法由橫洲村民鄭嘉偉書於2017年7月1日遊行的抗議橫幅上)，供觀眾素取留念。

Jackfruit Woman

A3 poster for the 2017 Wang Chau Jackfruit Festival

The Jackfruit Woman poster was designed by Michael Leung for the 2017 Jackfruit Festival with calligraphy by Lam On Ki. As a Gaia-like nurturing figure that is intrinsically connected with the concept of earth, she gazes back to Wang Chau's farming roots, while looking towards an unclear future of the land.

Printed by Small Tune Press into 1,200 copies, the poster is supported by the case study A Tale: Land of Fish and Rice. The posters will be distributed at the Wang Chau Jackfruit Festival on July 23rd as part of the ceremonial materials. After the festival, the remaining posters will be stamped 'UNRESOLVED' - written by Patrick Cheang, Wang Chau villager, onto a large banner for the 1st July 2017 rally and now re-appropriated as a stamp - and returned to the exhibition space, for the audience to take home.



