

## Introduction

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Issue 3 comprises our regular general article section and two special sections, "Orientalism Forty Years On" and "Marxism and Universities". The first special section marks the 40<sup>th</sup> anniversary of the publication of Edward Said's *Orientalism* and the second special section comes in the wake of recent pronouncements by Premier Xi Jinping on the importance of Marxism for universities in China.

The issue begins with **Evelyn Wan's** highly original and poetic reading of Hong Kong's cultural geography in terms of spectrality, a theme that appears again and again in this issue. Wan focuses on the temporality of Hong Kong by "counting down" to 1997 and to 2047 through a "deep mapping" of West Kowloon, the site of Hong Kong's new high-speed rail link terminus. By using deep mapping together with Jacques Derrida's notion of spectrality, she brings together the fictional and the historical in order to set up an "alternative archive of a locale with narratives that traverse and overlay the past, the present, and the future." **李祖喬 Li Cho-kiu's** article approaches the 1967 Hong Kong riots from a fresh perspective. He studies the textuality and sociality of 《萬人傑語錄》, a book full of anti-communist satires, and reveals the agency of Hong Kong people in responding to the ongoing riots via the consumption of cultural commodities.

2018 marked the 40<sup>th</sup> anniversary of the publication of Edward Said's *Orientalism*, one of the most influential works published in the humanities in the last century, a work that transformed the way many scholars in the humanities, social sciences and beyond conceive of their work. *Orientalism's* focus was, of course, on the "Anglo-French-American experience of the Arabs and Islam" and not East Asia or the "Far Orient," as Said calls it, but the work has been so influential as to uncover a diverse range of Orientalisms. Hong Kong has been assigned its own version of "Hong Kong Chinese 'Orientalism'" in relation to its treatment of ethnic minorities, and a roundtable discussion at the 2016 Hong Kong Arts Festival entitled "Orientalism Today" also explored what it called the "lingering appeal of escapist fantasies" in recent cultural productions focusing on Asian themes. Our "Orientalism Forty Years On" section explores possible intersections between Hong Kong society, its representation, and the broad understanding of Orientalism today. **Kevin Carrico's** article expands Said's knowledge/power framework of colonization through an analysis of three recent representations of Hong Kong from Mainland-based scholars. Carrico argues that such works give us a unique mythology of Hong Kong, one

he describes as “Beijing’s Hong Kong-ology.” Standing in contrast to Carrico, **Danny Chan Weng-kit**’s submission reveals how Hong Kong also Orientalizes as well. Chan links Orientalism again to spectrality, and examines what he describes as a cinema of black magic produced in Hong Kong. For Chan, this genre of cinema works to fantasize the region of Southeast Asia “in terms of otherworldliness, possession, sorcery and sexual promiscuity,” offering a critical perspective to how the region is Orientalized by these Hong Kong films.

The “Marxism and Universities” section responds to a recent address by Premier Xi Jinping in which he advises that all universities in China must be “guided by Marxism.” This is obviously a hugely important issue for Hong Kong as the region moves towards the end of the “One Country, Two Systems” period. Two leading international experts on Marxism give their responses to this directive. **Terry Eagleton**, the well-known cultural critic, describes in his brief but powerful statement how Marx’s vision for education might have played out today; he argues that Marx’s work clearly demonstrates how “universities have a greater obligation than ever to act as centers of free, unfettered inquiry.” **Kieran Allen**’s article takes a slightly different perspective in taking “Western media” to task for its presumption that a “call for a greater effort to promote Marxist ideology in universities [must be] associated with new forms of repression.” In giving a historical reading of the Western university and also a critique of various expressions of Marxism today, he argues that universities in the West are, in fact, “increasingly restricted to the needs of neoliberal capitalism,” inasmuch as Xi’s use of Marxism in China is aimed for advancing “Chinese capitalism”—a vision possibly different to Marx’s.

The issue ends with a book review by **Kwok Chi** on *Media and Protest Logic in the Digital Era: The Umbrella Movement in Hong Kong* (by Francis L. F. Lee and Joseph M. Chan). The book comprehensively evaluates the role played by both conventional (paper and broadcast) and digital/social media in the long-term, medium-term, and short-term run-up to the Umbrella Movement.