Topic:

Discuss government’s policy towards cultural preservation from the disintegration of Dai Pai Dongs.
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1. Introduction

Dai Pai Dong is one of a famous food culture in Hong Kong. It first appeared in the late 19th century. After World War II, the colonial Hong Kong government issued ad hoc licenses to families of deceased and injured civil servants, allowing them to operate food stalls in public as to earn a living. This type of license was larger than the ones normally issued and therefore being called "dai pai" (big license) by the locals. Since then, the "big license stalls" began to flourish on every busy street and lane in Hong Kong. Few years ago, Man Yuen Noodles was forced to close due to the death of licensee. It raised the awareness of Hong Kong people about cultural conservation.

To define the term clearly, cultural conservation is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations\(^1\). Cultural heritage includes tangible culture, intangible culture, and natural heritage.

There is no doubt that the Hong Kong government has put an effort in preserving the valuable buildings, such as Western Market in Sheung Wan and Sam Tung Uk village in Tsuen Wan. However, the intangible one was always being neglected. Use movie industry for example, it is declining because of lacking support from the government. Little is done to promote the movie culture. In this case, food culture is the one being overlooked. Until now, the government seems ambiguous about cultural conservation.

Dai Pai Dongs represents the living style of Hong Kong, especially in the catering industry. Under globalization, Hong Kong now becomes a city combining Chinese and Western characteristics. A large variety of food is offered for customers. Still, Hong Kong maintained its own style which can be shown by Dai Pai Dongs. Yuanyang, instant noodles, dip

\(^1\) Cultural heritage - Wikipedia, the free encyclopedia
http://en.wikipedia.org/wiki/Rootedly
tau fan, etc., all of them can only be found in Hong Kong, but not other countries.

The controversies over Dai Pai Dongs have brought my attention on the conservation of local culture, I would like to examine and analyze the value of cultural conservation from different stakeholders’ viewpoints in this project. Moreover, suggestions will be given for improvements of the policy to keep the Dai Pai Dongs culture. Through studying this topic, I can discover the insufficiency of the government’s policy, especially in the cultural aspect.
2. Objectives

The objective of the project is to find out the factors that hinder the development of Dai Pai Dongs and its value. These information can provide a better concept about why Dai Pai Dongs is disappearing and why it should be conserved. The data will also be used to investigate the inadequacy of the government in cultural conservation. Through pinpointing the reason behind and insufficiency in preserving the culture, suggestions will be made to improve the government policy in terms of cultural sustainability.
3. Methodology

3.1 Questionnaire

As a quantitative research is needed to obtain reliable statistics and prove the trend, questionnaires are used to acquire information. It is a more convenient way because data can be easily collected through Internet. It is environmentally friendly and easily to spread so that more people can do the questionnaire. The target interviewees are people from different social levels such as middle class, grass roots etc. and tourists. There are 74 respondents for the questionnaire. The questionnaire is designed in the form of multiple-choice and ranking questions to find out whether Dai Pai Dongs should be preserved, whether the policy is effective and what measures they think is useful to improve the situation.

3.2 Interviews

Interviews are used to collect data from Dai Pai Dongs’ owners and staff. The questions asked can be more specific and in depth. The data collection process includes three interviews conducted on 13\textsuperscript{th} August 2012. Interviewee 1 is a female works in Sing Heung Yuen. Interviewee 2 is a male works in Sing Kee. Interviewee 3 is the owner of Yue Hing. The interview of interviewees 1 and 2 is slightly different form that of interviewee 3 as the owner can give a more objective opinion on how the government has provided support for them.

3.3 Limitations

The owners of Dai Pai Dongs may be reluctant to be the interviewees if doing individual interview. They may be afraid of disclosing their identities. There may be an uneven distribution of different ages as most interviewees in the Internet are youngsters, thus a comprehensive result cannot be obtained from questionnaires. Since only 74 responses were collected, the number of samples may not be large enough to make the result representative of all Hong Kong people.
3.4 Solutions

More on-the-spot investigations should be done so that several individual interviews can be vouched for. The questionnaire should be distributed on the street apart from internet to ensure the number of interviewees of different ages is about the same. The information found in the secondary sources should also be considered to make the result more comprehensive.
4. Literature Review

The article “Hong Kong’s Dai Pai Dong: A Bitter Taste” by Christopher Dewolf studied different stakeholders’ opinions and described the background of the government policy on license distribution. It gave a brief idea about what government has done so far, such as the renovation scheme in Central for maintenance of decontamination facility. The article is useful for this project because it provides reliable information on the controversy between different stakeholders in the survey.

The article stated that the renovation process was hampered by red tape and bureaucratic indifference, leaving the owners penniless and seething with anger. The owners said the government would help them to find a sponsor to support their renovation, but it turned out with no sponsors after the owners demolished their stalls. Besides, the owners still needed to pay the rent although the stall is closed. This made the owners thought they are being tricked by the government. In contrast, the government said the owners had not asked for any form of compensation and they were fully aware of the need to suspend their business temporarily and that all costs involved in the rebuilding and renovation of their own stalls would be shouldered by them. The two different ideas can explain why the government policy is not satisfied by most of the citizens.

The article mentioned a lot how the owners felt about the arrangement of the government. It inspires me to think about is there a better way to deal with the issue. Several suggestions will be later discussed in the findings and analysis. However, this article is quite subjective as the writer is partial to the stall owners. It mainly stated what owners think and discontent with. Therefore, it may not be able to show the full picture of today’s situation. Moreover, the general public’s viewpoints cannot be neglected. It is better if the article includes what the public think about the issue.

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2 Hong Kong’s Dai Pai Dong A Bitter Taste, Urban Photo, January 16th, 2011
http://www.urbanphoto.net/blog/2011/01/16/hong-kongs-dai-pai-dong-a-bitter-taste/
5. Findings and analysis

5.1 Problems faced by Dai Pai Dongs Nowadays

![Bar chart showing major reasons that hinder sustainable development of Dai Pai Dongs]

The major reason that hinders the sustainable development of Dai Pai Dongs

5.1.1 Hygiene problem, street obstruction and noise nuisance

From the result of the questionnaires, almost half of the respondents agree that hygiene problem is the major reason that hinders the sustainable development of Dai Pai Dongs. For all these years, the public concern the hygiene problem of Dai Pai Dongs. With no shelter and no air conditioners but only sticky tables, people find it is unpleasant to stay in Dai Pai Dongs. The rough environment makes them less motivated to go to Dai Pai Dongs. Due to the location of Dai Pai Dongs, it is difficult for them to get clean water. Food is easily contaminated by dust or bacteria also.

According to statistics revealed by the Health and Welfare
Department, 90% of complaints are about Dai Pai Dongs causing street obstruction rather than hygiene problem. It is also the main reason why Shum Shui Po District Council does not support the request of the owners. The Shum Shui Po District Council claims that this problem has existed for many years. They think the owners cannot make any improvements. Besides, the environment of Hong Kong has become more crowded compared to fifty years ago. Dai Pai Dongs block the road and bring inconvenience to vehicles and pedestrians. ‘It is difficult to pass through the tables. Some residents live near Dai Pai Dongs are always being harassed by the noise and lampblack although they have closed the window already. They cannot sleep well because of the nuisance.’ said by one interviewee. The opinions of these residents occupy a large proportion in deciding the banning of Dai Pai Dongs in Shum Shui Po. These three problems are the main obstacles of Dai Pai Dongs.

5.1.2 License heritage system

For owners in Sham Shui Po, they think the biggest problem they face is license heritage. Because of the disapproval by district council, their licenses cannot be renewed like those in Central. According to interviewee 1, she thinks the business of Dai Pai Dongs depends on the license. Like the case in Central and Shum Shui Po, Dai Pai Dongs in Central can be kept because their licenses can be passed to their next generation. But for those in Shum Shui Po, they are not as fortunate as those in Central. This ‘one license, two systems’ policy gives Shum Shui Po owners a shock. Because of this decision, they cannot continue their business once the license holders pass away. They have no choice but to close down.

5.1.3 Urbanization

Under urbanization, Dai Pai Dongs may be required to move to another place to do business. According to the Urban Renewal Authority,
Central Western district is included in the project. The disappearance of Dai Pai Dongs is proportional to the development of Central. Nowadays, the remaining ten stalls are mainly located in Stanley Street, D’Aguilar Street, Gage Street and Mee Lun Street. As urban renewal is a long-term plan, it affects the further development of Hong Kong. Based on the economic and social development, the preservation of Dai Pai Dongs cannot be vouched for. For example, although Lee Tung Street has its heritage value, it is demolished for an urban renewal project. Dai Pai Dongs in Central may be allowed to keep at this moment, but their futures are not guaranteed.

5.2 Importance for preserving Dai Pai Dongs

![Bar Chart]

**The positive impact(s) if Dai Pai Dongs are preserved**

<table>
<thead>
<tr>
<th>Impact</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local food culture can be kept</td>
<td>80%</td>
</tr>
<tr>
<td>Enhance the vitality of the street</td>
<td>10%</td>
</tr>
<tr>
<td>As a teaching material</td>
<td>10%</td>
</tr>
<tr>
<td>Gathering place and collective memories are maintained</td>
<td>10%</td>
</tr>
<tr>
<td>Others</td>
<td>0%</td>
</tr>
</tbody>
</table>

**Fig.2**

5.2.1 Local food culture can be preserved

Most people think this unique food culture of Hong Kong should be retained as shown by the result from questionnaire. In order to increase competitiveness, Dai Pai Dongs mainly have one to two special dishes which cannot be found in normal restaurant. It makes Dai Pai Dongs
more special and irreplaceable. Furthermore, the open "view" of Dai Pai Dongs allows diners to see the cooking process of their food. This unusual spectacle can only be found in Dai Pai Dongs. Dai Pai Dongs witness the development of Hong Kong food culture. It enriches the local characteristics.

5.2.2 Serve as a gathering place and collective memory

Other than a place for eating, Dai Pai Dongs also serve as a place for the residents, owners and patrons to establish their social relationship. Dai Pai Dongs become a gathering place for people to understand each other more. The relationship between owners and patrons, between patrons and patrons builds up a small social network. They develop a sense of belonging towards the society. Dai Pai Dongs is an intermediate for people to have direct interaction. Through preserving Dai Pai Dongs, the relationship between people in society can also be kept. The casual and relax atmosphere have already become parts of Hong Kong people’s lives. It represents Hong Kong history and the memories of all people.

5.2.3 Use as teaching materials

In cultural aspect, preservation of Dai Pai Dongs can be used to promote awareness of heritage conservation. Education is important in preservation. People can learn more about Dai Pai Dongs, Hong Kong history and changes in Hong Kong food culture. Dai Pai Dongs can help people to understand the significance and concept of preservation so that they can make evaluation.

5.2.4 Provide choices and livelihood for grassroots

Originally, Dai Pai Dongs are set for retired government officials and grassroots so that they can do business by little capital. For many years, Dai Pai Dongs played an important role in many people’s lives. No matter he/she is a customer or owner, people rely on it. For owners, Dai Pai Dongs allows them to earn money for daily expense and maintain a constant income for their families. Their lives depend on Dai Pai Dongs

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History of Dai Pai Dongs
http://aero.spss.edu.hk/~cyberf2006/dpd/hist.htm
much. For customers, Dai Pai Dongs provide food with reasonable price so that they can afford to pay for it. It also provides job opportunities to people with low educational level. Grassroots benefit from Dai Pai Dongs a lot.

5.3 Views of different stakeholders in preserving Dai Pai Dongs

5.3.1 General public

Dai Pai Dongs provide a gathering place for general public. It is a common scene to find people sitting there and talking to each other. This little society becomes part of their lives and a habit. In this fast-paced society, not many places can allow people to share their feelings and build up a close relationship. The casual and relax atmosphere can only be found in Dai Pai Dongs. For elderly and adults, Dai Pai Dongs means a lot to them. Despite being a collective memory, it is also like an evidence of their growth. However, the solution made by government that only Dai Pai Dongs in Central can be inherited is not comprehensive enough and arouses a lot of reverberation. 14 stalls in Sham Shui Po are facing disclosure because of lacking support. The public think the government has disappointed them and does not have any initiative to preserve Dai Pai Dongs culture. Some legislative members also voiced their discontent in the meeting to contend for the preservation of all 28 Dai Pai Dongs, but the response does not meet the expectations from the public.

5.3.2 Stall owners

In owners’ point of views, they think Dai Pai Dongs is their second home. Most of them inherited the stalls from their parents. They grew up there, play there and work there. Dai Pai Dongs is their financial support. The whole family depends on this business. Without it, owners may find difficulties in daily lives. The current policy is that only Dai Pai Dongs in Central are allowed to pass the license to their children while those in Sham Shui Po cannot. According to interviewee 3, the government has helped them to renew the pipes and repair the machines. It is true that the
government has done something to improve the situation. Yet, it comes to another problem. Owners in Shum Shui Po are excluded in this decision. The owners especially those in Shum Shui Po think they are being discriminated and treated unfairly. ‘We cannot be preserved just because our customers are mainly from grassroots while the stalls in Central are mainly tourists. I think it is very unfair to us.’ said by one Shum Shui Po stall owner. They think the government used a different standard to treat them in this case and label them as ‘poor’.

5.3.3 Government

The government is equivocal in this case. On one hand, they want to maintain the local culture. On the other hand, they said the hygiene in Dai Pai Dongs does not reach the standard and therefore the license heritage system cannot be loosened. They are contradicted to each other. The government also suggests that Dai Pai Dongs can be kept by moving to indoor food center. Nevertheless, the cultural characteristics of the stalls will be lost.

5.4 Suggestions

![Graph showing suggestions]

Fig.3

5.4.1 Set an alfresco dining area
The government has suggested Dai Pai Dongs can move to indoor food center to continue their business. This suggestion is objected by most people because they think it will lose the own characteristics of Dai Pai Dongs. Instead of moving, people suggest that the government can select a suitable place for Dai Pai Dongs and cooperate with the tourism development plan, in order to spur economic activity in the area, but also to ensure that the new program will not affect residents. For instance, Newton Food Centre in Singapore is a good example for Hong Kong government to take a look at. The food centre is built for a better control of hawker. Hong Kong government can arrange an area for Dai Pai Dongs doing their business. As a result, this local food culture can be kept without causing too much disturbance to the general public. The government can have a better arrangement and improve the hygiene problem and street obstruction.

5.4.2 Repair the decontamination facility

In fact, the hygiene problem of Dai Pai Dongs has been improved in recent years. With the cooperation of Dai Pai Dongs and government, a better environment can be created. Improvements such as repairs of decontamination system, usage of dishwasher and setting of public toilet, all these can help to tackle the hygiene problem. The government can help by providing subsidies to relief the financial burden of stall owners. Apart from that, a guideline should also be set to ensure all Dai Pai Dongs follow the safety rules so that they are up to standard. It is essential to make sure public safety will not be endangered.
6 Conclusion

From the research, it is found that hygiene problem, street obstruction and noise nuisance is the major reason why development of Dai Pai Dongs is being hindered, following by license heritage policy and urbanization.

Most people think Dai Pai Dongs should be preserved although it may cause hygiene problem. Dai Pai Dongs is a unique local food culture. It is a gathering place and collective memory for all Hong Kong people. It is comparatively important to grassroots as it secures their social welfare. It can also be a teaching material for people to learn about Hong Kong food culture history.

The government has put effort in cultural preservation. Yet, it is not enough and improvements can still be made. Their decisions are made under the premise of economic benefits. Such concept should be changed in order to keep the local culture effectively. Suggestions like setting an alfresco dining area can be took into consideration to preserve our valuable food culture.
7 Reflection

In this study, I learnt to analyze an issue from different stakeholders’ viewpoints. I think it is important to understand other people’s feelings before we make the judgment. Most of the time, we are too subjective. We put in our personal feeling when commenting on an issue automatically. After this study, I will be more objective and understand the issues comprehensively.

In order to make the result improve responsiveness, more data and questionnaires should be collected. On-the-spot investigation should be done in both Central and Shum Shui Po because they face different situation. Their opinions towards government policy may have different focuses. It is essential to study the case from both perspectives.

During the interviews with Dai Pai Dongs owners, their attitude and responses make me feel Dai Pai Dongs mean a lot to them. Dai Pai Dongs grow up with them. A lot of memories can be found in Dai Pai Dongs. It is not only simply a culture, but also represents a family heritage. I hope the government can consider their decisions once again and keep all 28 Dai Pai Dongs in Hong Kong.

(Word count: 3447)
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   http://www.scmp.com/portal/site/SCMP/menuitem.06f0b401397a029733492d9253a0a0a0?vgnextoid=a1b1671195631110VgnVCM100000360a0a0a0aRCRD&s=Archive
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   http://english.ohmynews.com/ArticleView/article_view.asp?no=235987&rel_no=1
4. 明報 大牌檔何去何從？

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1. 香港中文大學 《香港大排檔—非物質文化的傳承》
Video:

1. www.youtube.com/watch?feature=relmfu&v=wh7Uhb4ANig
2. www.youtube.com/watch?feature=relmfu&v=8SS9mOUaOwo
Appendix

Article for literature review:

When six dai pai dong vanished from Hong Kong’s Central district last year, fans of wok hei street food were worried that the street food stalls had disappeared for good.

Now they’re back, shiner than ever after five months of renovations. New gas lines, sewers and electric cables have been installed, and the old green dai pai dong stalls have given way to custom-built stainless steel booths.

Dai pai dong are an emblem of Hong Kong street food; their names literally mean “big plate stall,” referring to the special licence plates issued for the stalls in the 1950s. New change of rules by the government allows dai pai dong licences to be passed down to the owner’s offspring, meaning that, for the first time since the 1970s, dai pai dong can outlive their licence holders.

But dai pai dong owners are far from happy. They say the renovation process was hampered by red tape and bureaucratic indifference, leaving them penniless and seething with anger.

“I’m very frustrated,” said the owner of Yue Hing, a Stanley Street tea stall, who asked to be identified by his nickname, Ah Fei. “The government dropped the ball and now we’re suffering because of it. It shouldn’t have had to be like this.”

The problems started shortly after dai pai dong owners agreed to the renovation scheme last summer, said Lam King-wing, who runs Shui Kee, a beef innards stall on Gutzlaff Street.
“At first they said they were going to find us sponsors,” he said. “Of course you’re going to say yes to that. But in the end, after we demolished our stalls, they said they couldn’t find any.” He ended up having to pay HK$160,000 out of his own pocket for a new stall. “The other stalls on Stanley Street had to pay even more,” he said.

Despite being closed for months while the street was dug up to install the gas line, the dai pai dong were still charged rent by the Food and Environmental Hygiene Department (FEHD), along with an annual HK$28,770 licence fee.

“They told us this was a heritage preservation project, and then they turn around and say that we’re doing it on our own, it’s entirely our responsibility,” said Ah Fei. “We’ve lost all these months, but we’ve kept paying rent. How does this make sense? We aren’t getting one cent in compensation.”

Two stalls are still closed because a private construction project has blocked access to the new gas hook-ups, preventing them from opening on schedule.

Stall owners also complain that the government offered little support during the renovations and that its enforcement of guidelines seemed haphazard. Though the Stanley Street stalls were demolished on August 14th, rules governing the renovations were not sent to the owners until October 7th. The rules were later revised on December 15th.

“They tricked us,” said Ah Fei. “They told us to demolish our old stalls in August but they didn’t tell us the rules of the game until two months later. It’s very unfair. We’ve lost a lot in the process — customers, peace of mind, time, money, everything.”
When Ah Fei was setting up his new stall earlier this month, he said, he found an open well left by workers who had installed the gas lines. He warned the FEHD that someone could fall into it. “They told me to cover it with a piece of wood,” he said. “I’m worried that someone will hurt themselves and they’ll hold me liable.”

Even the newly-liberalised licence restrictions aren’t as much of a benefit as they may seem. Lam’s family has owned Shui Kee since the 1950s, and he has been working there for 60 years. The licence is held by his mother. “But after me, that’s it. I don’t have anyone I can give the licence to,” he said.

A spokesman for the FEHD said that the dai pai dong owners gave the department no indication that they were upset. “In the course of discussion, the licensees had not asked for any form of compensation and they were fully aware of the need to suspend their business temporarily and that all costs involved in the rebuilding and renovation of their own stalls would be shouldered by them,” he said. “In fact, the Government has also shouldered the costs for laying water pipes, installing waste water discharge pits and road resurfacing.”

The renovation scheme marks a significant departure from the government’s long-standing policy on dai pai dong, which has been to gradually eliminate them by preventing their licences from being transferred.

The government stopped issuing new dai pai dong licences in 1956 and it began buying back licences in 1983. Just 28 licenced dai pai dong remain in Hong Kong, mostly in Central and Sham Shui Po. The new policy allowing licences to be transferred to the owners’ children applies to the 10 dai pai dong in Central, but not the 14 dai pai dong in Sham Shui Po.
“I don’t see a reason to keep the presently very strict policy on dai pai dong,” said Central and Western District councillor Tanya Chan, who voted to loosen the licence restrictions in 2009. “For hawkers and dai pai dong we should look at each licence carefully and have some flexibility.”

Others suggest going even further and allowing new dai pai dong to open. “The number of places where you can sit is quite limited and they’re always quite full,” said Katty Law, founder of the Central and Western District Concern Group. “This is the human face of Central. If there could be more dai pai dong it would be even better.”

Dai pai dong owners say that, despite their headaches, they are happy their stalls have been allowed to remain for another generation.

“Dai pai dong is something special,” said Lam. “Even if in the future I’m not able to do this anymore, I would still want it to exist.”
Questionnaire:

IES: Reflect the inadequacy of the government policy towards cultural preservation from the fading out of Dai Pai Dongs

你好，我是一名中五學生。我正在進行我的獨立專題研究調查（IES）。所有資料將會保密並只用於該專題研究，而且於分析後銷毀。

1. How often do you go to Dai Pai Dongs (你平均去多少次大排檔？)
   - Never 從不 (go to Q3 跳到第三題) *
   - Once a month 一個月一次
   - Once a week 一星期一次
   - 2-4 times a week 一星期二至四次
   - More than 5 times a week 一星期多過五次
   - Others 其他: ________________ (please specify 請註明)

2. What are the major reasons that you choose to go Dai Pai Dongs? (你選擇去大排檔的主要原因是什麼？)
   (Please rank from 1 to 5, 1 = most important, 5 = least important 請從 1-5 排列，1 = 最主要原因，5 = 不重要的原因)
   - Affordable 經濟實惠
   - Delicious food 食物美味
   - Close to the workplace 靠近工作場所
   - Famous 著名(e.g. Sing Heung Yuen 例如：勝香園)
   - Others 其他: ________________ (please specify 請註明)

3. *(For Answer “Never” in Q1 only 只限於第一題中選擇‘從不’的受訪者) What are the reasons that you do not choose to go Dai Pai Dongs? (你選擇不去大排檔的原因是什麼？)
   (Please rank from 1 to 5, 1 = most important, 5 = least important 請從 1-5 排列，1 = 最主要原因，5 = 不重要的原因)
   - Hygiene problem 衛生問題
   - Fast food/Cha Chaan Teng etc. is better 快餐/茶餐廳等比較合適
4. Which factors do you think is the major reason that hinders the sustainable development of Dai Pai Dongs?
(please rank from 1 to 6, 1 = most important, 6 = least important 請從 1-6 排列，1 = 最重要，6 = 最不重要)
☐ Rough facilities 設施簡陋
☐ Opening environment 開放環境/ no shelter 無遮擋
☐ Others 其他: ____________________ (please specify 請註明)

5. What is/are the positive impact(s) if Dai Pai Dongs are preserved?
(Please rank from 1 to 5, 1 = the most influential, 5 = the least influential 請從 1-5 排列，1 = 最大影響，5 = 最沒有影響)
☐ The local food culture can be kept 本地的飲食文化可被保留
☐ Enhance the vitality of the street, which adds to the street space layering 豐富了街道的活力，更增加街道空間的層次感
☐ As a teaching material for students to understand the history of Hong Kong 作爲讓學生了解香港歷史的教材
☐ The public can keep their gathering place and the collective memories 市民可以保留他們的聚腳點及集體回憶
☐ Others 其他: ____________________ (please specify 請註明)

6. What is/are the positive impact(s) if Dai Pai Dongs are demolished?
(Please rank from 1 to 5, 1 = the most influential, 5 = the least influential 請從 1-5 排列，1 = 最大影響，5 = 最沒有影響)
☐ The image of Hong Kong are improved 香港的形象可以得到改善
☐ Tourism can be boosted 可以促進旅遊業
☐ Problem like hygieine, noise nuisance and public obstruction etc. can be improved 問題如衛生、噪音滋擾及公眾通道阻塞可以被改善
☐ Urban renewal program can be speeded up 可以加快實施市區重建計劃
7. To what extend do you think Dai Pai Dongs should be preserved? Why?
   到何種程度你認為大牌檔應該被保存？為什麼？
   Strongly disagree 非常不同意 - 1  2  3  4  5  6  7  8  9  10  - Strongly agree 非常同意
   Reason 原因: __________________________ (please specify 請註明)

8. To what extent do you think the current government policy is effective in preserving Dai Pai Dongs?
   到何種程度你認為政府當前的政策是有效的保存大排檔呢？
   Very ineffective 完全無效 - 1  2  3  4  5  6  7  8  9  10  – Very effective 非常有效
   Reason 原因: __________________________ (please specify 請註明)

9. In terms of effectiveness, which of the following suggestion is better in improving the current situation of Dai Pai Dongs?  在效能方面，哪項建議能夠改善大排檔目前的情況？（please rank from 1 to 5, 1 = most effective, 5 = least effective 請從 1-5 排列，1=最有效，5=最無效）
   □ Set an alfresco dining area 設置一個合法露天用餐區域
   □ Repair the decontamination facility 維修排污設施
   □ Move to an indoor cooked food center 移至室內熟食中心
   □ Revise the policy of License heritage 修訂牌照承繼的政策
   □ Others 其他: __________________________ (please specify 請註明)

10. How would you feel if Dai Pai Dongs disappear?
    如果大排檔消失你會有什麼感受？
    □ Regrettable 令人遺憾 □ discontent 不滿 □ delighted 欣喜
    □ No feelings 沒有感受 □ Others 其他: ________ (please specify 請註明)

Gender 性別:
□ Male 男性  □ Female 女性

Age Group 年齡組別:
□ Below 15 (15 歲以下) □15-20 □21-30 □31-40 □41-50
□ 51-60 □ Above 60 (60 歲以上)

Identities 身份:
□ Student 學生 □ Working people 在職人士 □ Tourist 旅客
☐ Others 其他: __________________ (please specify 請註明)

Thank you 謝謝.
The major reason that hinders the sustainable development of Dai Pai Dongs:

- Hygiene problem
- License heritage
- The existence of fast food chain
- Urbanization
- Change of lifestyle
- Others

The positive impact(s) if Dai Pai Dongs are preserved:

- Local food culture can be kept
- Enhance the vitality of the street
- As a teaching material
- Gathering place and collective memories are maintained
- Others
The better suggestion in improving the current situation of Dai Pai Dongs in terms of effectiveness.
Interview Transcript 1 (With a staff in Sing Heung Yuen)

Date: 13/8/2012

Time: 11:27-11:32 pm

Mode of interview: personal interview

If the license need to be returned after the death of the holders, would you agree to move to indoor food centre or shops?

I would not prefer to move to indoor food centre because the characteristics of Dai Pai Dongs will be lost. However, if there are shop places available to open, it is much better than on the street.

Stalls in Shum Shui Po are going to be destroyed. Do you think the government should continue to give the license?

Of course. The government should review the current license heritage system. All we want most is the license.

Do you think setting an alfresco dining area is helpful for Dai Pai Dongs?

Yes. I think it is useful. Yet, it is better to set the area in Central. We don’t want to move to another place.

Interview Transcript 2 (With a staff in Sing Kee)

Date: 13/8/2012

Time: 11:43-11:48 pm

Mode of interview: personal interview

If the license need to be returned after the death of the holders, would you agree to move to indoor food centre or shops?

I think both suggestions are not suitable for Dai Pai Dongs. The way to operating the business is totally different from what we did now.
Stalls in Shum Shui Po are going to be destroyed. Do you think the government should continue to give the license?

Sure. License is our main concern. The government should allow us to pass the license to our offspring as to continue the operation.

Interview Transcript 3 (With the owner of Yue Hing)

Date: 13/8/2012

Time: 11:52-12:03 pm

Mode of interview: personal interview

If the license need to be returned after the death of the holders, would you agree to move to indoor food centre or shops?

It depends on my thinking at that moment. If I want to continue the business, I may move to these places. On contrast, I would not move if I lose my interest to continue the stall.

Do you think the government has provided sufficient help to improve the hygiene problem?

The stall is passed from my father to me. Compared to the situation in the past, it is much better now although it still has a long way to improve. The Environmental Bureau has offered help to improve the pipes and machines.

What are your opinions towards the destruction of Dai Pai Dongs in Shum Shui Po?

The situation in Central is different from that in Shum Shui Po. Shum Shui Po District Council and residents there complains the stalls about noise nuisance because they operate at night. In Central, our main customers are Office Ladies and we mainly open in the afternoon. This is the major reason that we can be kept but those in Shum Shui Po cannot. Indeed, I don’t want any stores are forced to close down.
Do you think setting an alfresco dining area is helpful for Dai Pai Dongs? If yes, would you move to other places?

I think it is helpful but I would not move to other places. I grew up in Central. There are many memories here therefore I want to stay in this place.
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Exemplar 7 | Discuss the government’s policy towards cultural preservation from the disintegration of Dai Pai Dongs | 8 | The candidate provided a clear definition of key concepts, scope and rationale of the study in the introduction. He/She presented a well-structured enquiry framework, with a clear and comprehensive research design.
Both qualitative (interviews with the owners of dai pai dongs) and quantitative data collection (questionnaire) methods were appropriately deployed in this study.
The problems faced by dai pai dongs nowadays such as hygiene problems, license heritage system, urbanisation, etc.; and the value of preserving dai pai dongs were comprehensively discussed.
The candidate provided a detailed analysis in discussing the importance for preserving dai pai dongs covering such factors as local food culture, collective memory, teaching purposes, economic means, etc. However, the part on cultural preservation policy was shallow and more in-depth discussion is needed.