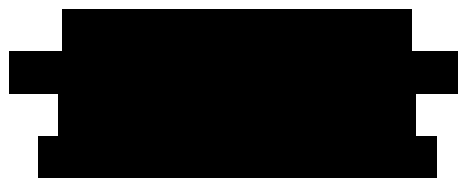


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Sunity (伍融易):  
Advocating racial unity among Hong Kong  
teenagers through social media

Group D05



香港中文大學  
The Chinese University of Hong Kong



伍宜孫書院  
WU YEE SUN COLLEGE

## **Abstract**

Although Hong Kong is an international city, there are still stereotypes and discrimination against the ethnic minorities in Hong Kong. This might be caused by ethnic homogeneity, cultural negligence and xenophobia among the Hong Kong people.

Thus, our project aims to enhance the understanding of Hong Kong youth towards ethnic minorities in Hong Kong through social media, thus promoting racial unity and mitigating discrimination toward the EMs. Secondly, we hope to provide insights and suggestions to the government and non-governmental organizations (NGOs) regarding social media's effectiveness in promoting racial unity amid COVID-19.

To meet our objectives, we have done data collection through interviews, field studies, and secondary data collection. Finally, we turn the collected data into useful information, which is the Instagram page creation (伍融易Sunity), and utilizing different IG features, such as polls, “ask me”, quizzes, and repost functions in Instagram Story.

To evaluate the effectiveness of our project, we first compare the contents of our posts with the proposed contents in our proposal. then the response rate of our Instagram page was assessed, including the number of likes, reach rate, and the number of reposts. Finally, we measured whether our objectives were accomplished by assessing pre- and post-study questionnaires and interviews with NGOs and LCES.

Through our work, our Instagram page has successfully improved the knowledge about EMs among teenagers. Our project also provided useful insights to non-governmental organizations and school associations.

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## **Part 1: Introduction**

### **A. Background**

Even though Hong Kong is known as the ‘city of East and West,’ the public does not seem to live up to its name. Not only are stereotypes of the ethnic minority exacerbated by the news, but these are also portrayed in dramas. According to the 2021 Census, Hong Kong is mainly populated by Chinese people. (Census and Statistics Department (C&SD), 2022a). It is suggested such a stereotype arises from a lack of knowledge of the minorities’ culture and customs and is deepened through a xenophobic mindset (which may or may not be conscious). Living in such a highly homogenous society often lures us into ignoring the ethnic minorities around us. Thus, we advocate using education to allow students and the public to know more about ethnic minorities.

The statistics suggest that Hong Kong is highly ethnically homogenous. According to the 2021 Census, Hong Kong is composed of Chinese people (91.6%), with Filipinos (2.7%) and Indonesians (1.9%) in second and third place. (C&SD, 2022a) After excluding foreign domestic helpers from the numbers, the rank becomes Chinese (96%), Indian (0.54%), then Nepalese (0.41%). (C&SD, 2022b) This enormous difference has worsened the representation and bargaining power of ethnic minorities. A Pakistani Hongkonger reported that he felt lonely, excluded and not accepted by the community because of language barriers. This in turn causes difficulty in finding jobs in the labour market.

Also, we believe there is a phenomenon of cultural negligence among the Hong Kong people. Cultural negligence describes the attitude of Hong Kong people toward minorities’ cultures. For example, a television broadcaster has portrayed a brown-faced Canadian Chinese actress in one of its dramas as a Filipino domestic helper and stereotyped her as a dumb character. (Wong, 2022) Also, pork was allegedly distributed to Muslim families while they were under compulsory quarantine. (歐陽德浩, 2020) These cases show that organizations are not sensitive enough to the cultural differences between religions and ethnicities.

Xenophobia means the fear of foreign things, no matter the people or the culture. For example, while the pandemic was still prevalent, South Asians were assumed to be the culprit of COVID’s spread because they were ‘dirty’, and some even suggested rejecting South Asian food delivery drivers. These cases show that some Hong Kong people misunderstand or even hate ethnic minorities.

### **B. Research Objectives**

To mitigate the above problems, we proposed to achieve two objectives. Firstly, by educating Hong Kong youth through social media, this project could enable Hong

Kong youth to understand more about ethnic minorities (EMs) thus promoting racial unity and mitigating discrimination toward the EMs. Secondly, we hope to provide insights and suggestions to the government and non-governmental organizations (NGOs) regarding social media's effectiveness in promoting racial unity amid COVID-19.

### C. Research Significance

We believe this project has significance because we believe there is a service gap in institutions and government. By service gap, we mean that the service provided by the organization is not meeting the demand, or that the methods used are not achieving the original effect.

At the Chinese University of Hong Kong, services organized were mainly targeted at ethnic minorities but not Chinese citizens. For example, workshops that teach ethnic minorities children to learn Chinese, and Ethnic minorities health symposiums. Not only can EMs learn Chinese culture, but we as Chinese locals can also take a step to learn more about EMs' culture. The government also attempted to nurture relationships between the ethnic Chinese and the EMs. The Race Relations Unit from the Home Affairs Department organized face-to-face multicultural programs for both Chinese locals and EMs to join together. (Race Relations Unit, 2022) The programs were mainly outdoor relaxing activities such as sports trials and cuttlefish fishing. These programs can attract both local and EM children and teens to join and thus increase the interaction between locals and EMs.

However, due to the pandemic, there are many restrictions on face-to-face programs. More teenagers are willing to stay at home browsing the Internet rather than going out. Also, there is a limit on the number of participants. Compared to online materials, the number of people reached by face-to-face activities is much less. When time passes, the participants may not be able to recall what they learn after the event while online materials allow people to view and refresh their memory whenever they like.

## Part 2: Methodology

There are two stages of our project. The first stage is data collection. We mainly collected data from interviews, field studies, and secondary data. After the research is gathered, we turn the collected data into useful information at the second stage, which is the Instagram (IG) page creation, and adopting different IG features.

### A. Interview

To improve our knowledge of ethnic minorities, we contacted one Lebanese exchange student. The Lebanese student described her life in Hong Kong, told some interesting cultural facts, and described the difficulties she had encountered as an EM.

We also contacted two organizations for interviews (see Photo 1). The first one is Jubilee Ministries (禧福協會), a non-governmental organization that provides EM-related services. The NGO staff member, [REDACTED], shared with us their experience of providing services to EMs and discussed the possible challenges that EMs may encounter from their point of view.

We also interviewed two members, [REDACTED] and [REDACTED], from the Learning and Cultural Enhancement Section (LCES) to ask for opinions on our IG page and the project. The LCES is under the Office of Student Affairs and is responsible for promoting cross-cultural diversity and non-local students' orientation and adaptation to Hong Kong's culture. During the interview, [REDACTED] and [REDACTED] both affirmed our work and provided future directions for our IG page. This will be further discussed in the "Evaluation" part.

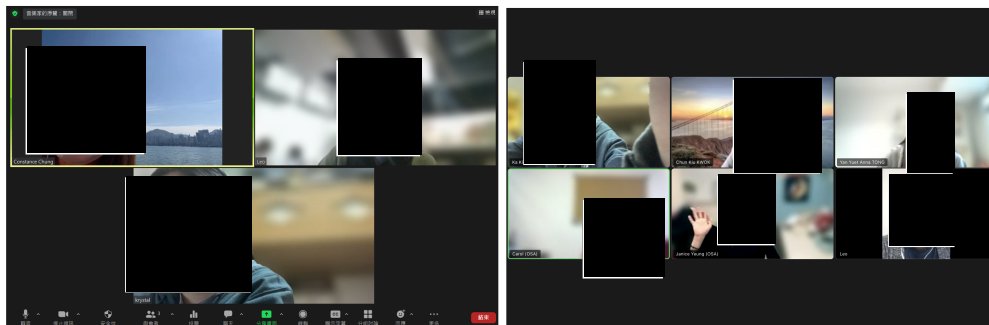


Photo 1: (Left) Zoom interview with [REDACTED], an NGO staff member. (Right): Zoom interview with [REDACTED] and [REDACTED], staff members from LCES

### B. Field studies

We also organized a field trip and visited the EMs community and tried to experience the EM food and culture in person. We visited a few EMs shops in Shek Lei, Yau Ma Tei and Chungking Mansion. We engaged and chatted with the EMs shopkeepers and

tried their recommended food. In Shek Lei, we visited a Pakistani grocery store and bought some snacks for tasting. In Yau Ma Tei, we visited a Nepalese grocery store and tasted curry puffs and milk tea (see photo 2). In Chungking Mansion, we visited an Indian restaurant and tasted Indian curry and other cuisines. Through this first-hand field trip, we were able to know more about their culture and daily living.



Photo 2: With the help of a Nepalese citizen, we chatted with the shopkeeper, asking her about the ingredients of the spiced milk tea. (Source: author)

### C. Secondary data collections

Moreover, we collected secondary information mainly from the Internet, government reports, news articles and books. For example, some of the information from our IG posts were based on Gordon Mathews' "Ghetto at the Center of the World: Chungking Mansions, Hong Kong", the Equal Opportunities Commission web page, and YouTube videos filmed by ethnic minority creators in Hong Kong. These helped us to learn more about the EMs in Hong Kong, supporting the primary data collected.

### D. Instagram page: 伍融易 Sunity

After researching from these three sources, the information was collected and integrated with our own experience, and written into our IG posts. We launched our IG page (@wys.sunity) in mid-October. The page name is called "Sunity" combining Wu Yee "Sun" College and Racial "Unity", while the Chinese name「伍融易」combines 伍宜孫 (Wu Yee Sun College), 共融 (Unity) and 容易 (Easy), suggesting Wu Yee Sun students, which are you and I, could work toward racial unity in an easy way (see photo 3). They both show our origin and the purpose of the project.



Photo 3: The IG page of the project: Sunity (Source: author)

To make our posts interesting and attractive to our target audiences, we have used several strategies. The graphics are crucial in promoting our messages since they are the first thing that would catch the eyes of our audience. First of all, we used Canva to design graphics in a uniform style. Then, we added catchy and attraction-grabbing titles, such as “What do Muslims wear when they do sports?” and “How dangerous is it for a girl to go to Chungking Mansion?”. The graphics also serve as a summary of our post. For example, in a post that introduced the demographic distributions of EMs in Hong Kong, we showed a graph which summarizes the districts where most of the EMs are located. Last but not least, the descriptions of our posts are in Cantonese spoken language. We hope to be more down-to-earth to our target audience. Besides, to promote our IG page, we try to promote it to our friends through WhatsApp and Blackboard discussion boards. Also, we try to promote through the College’s IG story and putting on posters (see Photo 4).





Photo 4. (Left): College IG page promoted our post. (Right): Poster that promotes our IG page



The contents of our IG posts are mainly related to three different topics, including (1) the cultures of EM, (2) experiences as an EM in Hong Kong, and (3) ways to approach them. Regarding the (1) cultures of EM, we have posted content about their food culture (Facts about curry and spiced milk tea from South Asia), religions (Hinduism, Islam) and clothing (Sportswear). Regarding (2) experiences as an EM in Hong Kong, we shared small clips of our interview with an EM and a staff member from an NGO in texts. These include the daily life of EM in Hong Kong and the most impressive moment during interacting with EM. Regarding (3) ways to approach them, we shared cross-cultural activities in CUHK. Also, we shared documentaries, radio programs and youtube channels that shared first-hand experiences of EMs in Hong Kong (see Table 1).

Topics of IG posts	Examples
(1) Cultures of EM	

<p>(2) Experiences as an EM in Hong Kong</p>			
<p>(3) Ways to approach EM</p>			

Table 1: Three main topics for the IG posts of Sunity (Source: Author)

Apart from IG posts, to enhance the interactions with our followers, we used several functions in IG Story, including poll, quiz, “ask me” and reposting (see Table 2). After we uploaded the posts, we reposted them through IG Story and made polls related to the posts. For example, we asked whether our followers have tried spiced milk tea, which is related to the posts that shared our experience of trying spiced milk tea. In addition, reposting functions are adopted to create synergy effects between other organizations and us, where we share certain posts from other organizations through IG stories, mainly related to their recent activities. We can also introduce these organizations and their activities to our followers. These IG functions also allow us to understand the cultural exposure and knowledge of our followers.

IG Story functions	Examples					
Polls	 <p>28 October 6:58 pm</p> <p>大家有冇飲過香料奶茶? 🍵</p> <table border="1"> <tr> <td>是</td> <td>75%</td> </tr> <tr> <td>否</td> <td>25%</td> </tr> </table>	是	75%	否	25%	<p>Question: Have you tried spiced milk tea?</p>
是	75%					
否	25%					
Quiz	 <p>2 November 10:40 pm</p> <p>NEW POST! 服裝篇</p> <p>穆斯林做運動着咩好?</p> <p>你覺得穆斯林會點游水?</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> 普通泳衣</li> <li><input type="checkbox"/> 泳衣+頭巾</li> <li><input type="checkbox"/> 著衫游</li> <li><input checked="" type="checkbox"/> 睇我啱個新 post 睇知啫!!</li> </ul>	<p>Reposting our posts related to the sportswear of Muslims with a question:</p> <p>What do you think Muslims would wear when they swim?</p> <ul style="list-style-type: none"> <li>● normal swimsuit</li> <li>● swimsuit with headscarf</li> <li>● clothes</li> <li>● check out our posts to find out the answer!</li> </ul>				

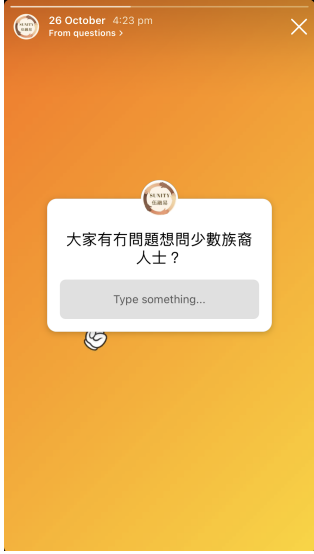

<p>“Ask me”</p>		<p>Question: Are there any questions that you want to ask EM?</p>
<p>“Reposting”</p>		<p>Promoting a South Asian culture tour at Sham Shui Po organized by a non-governmental organization, “Chat and Plan 傾。計”</p>

Table 2: Other IG functions adopted in the project (Source: Author)

### Part 3: Result evaluation and Discussion

In the evaluation part, we tried to evaluate two main parts. The first part is to measure whether our IG page is well functioning and to what extent we stick to our plans in our proposal. The content and the response rate of our IG page were assessed (see sections A and B below). In addition, the second part measures whether the two research objectives are achieved (see section C below). Several indicators would be used as follows.

#### A. Content

This part aims to measure our IG performance and we use our proposed activities as an indicator. In terms of the number of IG posts, in total, we have uploaded 13 posts (including an introduction post) by the end of the project (See photo 3), which met and exceeded the planned number of 12 IG posts. Secondly, we also met the goal of sharing posts about EMs from other similar IG pages by reposting some carnivals, workshops, and programmes that our followers might be interested in. Thirdly, the Q and A session is partially completed as we did issue a Q and A session, however, we failed to approach a suitable EM candidate to answer those questions. Therefore, we did not fully achieve this goal. In the end, the IG live session was cancelled because for the same reason that we failed to find EMs who are willing to have an IG live session with us (see Table 3).

<b>IG functions</b>	<b>Status</b>
Creating in total 12 posts on Instagram with photos and texts	13 posts
Sharing/ reposting posts about EMs from other similar organizations	Fulfilled
Q&A sessions via “IG ask me functions	Partially Fulfilled
IG live sessions “真人圖書館”	Cancelled

Table 3: The planned IG functions to be utilized in the project (Source: Author)

About the content of our IG posts, we successfully wrote all of the seven topics that we believed our target audience may be interested in (see Table 4).

<b>Topic</b>	<b>Content</b>	<b>Status</b>
(1) Cultures of EM/ (3) Ways to approach EM	EM challenges (達人挑戰)	Fulfilled
(1) Cultures of EM	Geographical distributions, religion, food and clothing	Fulfilled
(2) Experiences as an EM in Hong Kong	Sharing EM's life stories and their struggles in HK	Fulfilled
(1) Cultures of EM	Fun facts sharing	Fulfilled
(3) Ways to approach EM	Introducing NGOs/ IG pages with similar visions	Fulfilled
(3) Ways to approach EM	Recommending movies and documentaries about racial unity, or even movies from their cultures.	Fulfilled
(2) Experiences as an EM in Hong Kong/ (3) Ways to approach EM	Short sharing of the interview	Fulfilled

Table 4: The planned content of our 12 IG posts.

#### B. Response rate

To evaluate the response rate, IG insight was utilized as the indicator (see photo 5). It helps us to monitor the growth of the page. First of all, in terms of the following numbers, we got 112 followers in total, which reached our target of 100 followers. The result is satisfactory. Secondly, in terms of the reach rate, the result is also acceptable, as each IG post reaches more than 100 followers, of which 1/3 are non-followers. It shows our IG post could be able to reach and attract new followers from our new post. Thirdly, in terms of engagement level, we have good interaction with the followers. We received 20 likes on average from each post. Although the number of "like" is not that high, it could be explained by the fact that teenagers tend to read IG posts without often giving "like". This is evident that the reach rate is high while the number of likes is low.



Photo 5: (Left) IG insight of three IG posts. (Right) An anonymous IG page reposts our IG post about Chungking Mansion.

Besides, it is crucial to note that synergy effects were achieved by some of the followers reposting our IG posts. For example, one of our followers, an IG page related to wood arts, shared our IG post related to the myth of Chungking Mansion on their IG story, stating she had the same belief that Chungking Mansion was not a dangerous place for females to visit (see photo 5). It somehow suggested that in some sense our IG posts echoed and created bonding with other followers and affected them, where “one plus one is greater than two”. To conclude, given the number of followers, the reach rate and the engagement level, we can assert that the response rate is satisfactory.

### C. Objectives

The last part of our evaluation is to measure whether we serve the purpose of our project. Our project is to enable Hong Kong youth to understand the EMs, and therefore promote racial unity and mitigate discrimination. To evaluate the possible changes in the target audiences’ performance, a pre-test and a post-test were created using Google Forms and distributed to our IG followers at the start and the end of our IG project. The pre-test and post-test are essentially the same questionnaires, which aim at assessing the responders’ knowledge of EMs cultures and customs, and their attitudes on getting on with EMs. In the post-test, we also added a section to collect opinions on our IG page.

To determine whether two samples are from a different population, we utilize the

statistical test called Student's t-test. To perform the test, we use the T.TEST function in Google Sheets to calculate the probability of the null hypothesis — 'the IG page did not help provide knowledge to teenagers'. If this probability is lower than 5% to 10%, then we can be confident that the alternative hypothesis — 'the IG page provided knowledge to teenagers' — holds. This test is performed on every question using the Likert scale.

<b>Question</b>	<b>Pre-test mean</b>	<b>Post-test mean</b>	<b>t-test probability</b>
How much are you aware of the term "racial unity"?	3.578	4.091	0.0277
I think South Asians are filthy.	2.219	1.455	0.0140
I think ethnic minorities are part of the people of Hong Kong.	4.766	5.364	0.0874
I would like to be friends with ethnic minorities.	4.984	4.818	0.3194

Table 5: The mean response and the probability of null hypothesis of some questions.

From Table 5, we are 90% to 95% confident that our IG page accomplished the objective of improving teenagers' views about ethnic minorities. Even though we only have 11 responses from the post-test, the results already satisfy our objective. Still, readers should beware that due to the number of responses, the test may be biased and limited.

The feedback on our IG page is mostly positive, with an average rating of 4.5 out of 6. The average self-rating scores of knowledge about EMs increased in all aspects (see Table 3.1, Appendix 3). The percentage increase in average scores ranges from 7% to 32.5%. Overall, the average score for all aspects increased from 2.84 to 3.38 (full score is 6), which is an 18.7% increase. The 3.38 out of 6 post-test score is still not high and could be further improved. This may be due to limited time and posts. Since our IG page is planned to run for about a month, the number of posts is limited. For each target aspect (i.e. religion, food, related resources, personal experience, and other facts), about two to three posts were introduced on our page. This amount may not be enough to enhance readers' knowledge to a great extent. A longer time span and more posts may be helpful to further increase the change in knowledge scores from our interviewees.

Secondly, in terms of attitude change of interviewees, enhancement in some aspects



was observed (see Table 3.2). In general, the interviewees became more willing to approach the EMs. The self-rating scores for ‘proactive in reaching out to EMs’ and ‘interested in learning more about EMs’ both increased by around 20%. They were also more willing to treat EMs as part of Hong Kong. This indicates our IG page induced a positive effect on the attitude of followers towards EMs.

In addition, most of our followers agreed that the posts on our page can enhance their understanding towards EMs (see Fig 3.3). They also agreed that the posts on our page are able to catch their attention (see Fig 3.4). One interviewee even added that the topics of posts were well chosen and the content was not boring.

The second purpose is to provide insights for the government and NGOs. To measure the success, we hold follow-up interview sessions with staff from within the Learning and Cultural Enhancement Section (LCES) from CUHK and other NGOs.

From the interview with LCES, we were appreciated for the rich content, good choice of title and eye-catching design. They liked the choice of using a short question as the post title and found it to be attractive. The content is found to be interesting and informative which makes the post more in-depth. They agreed that our page can help in promoting racial unity. Also may be able to have deeper discussions on topics which are harder to be introduced when carrying out real-life activities. However, it was pointed out that more interesting content with a closer link to daily life may be needed to attract people originally uninterested in EMs. Videos such as Reels and heart-warming personal stories could be used to increase attractiveness.

As for the NGO, our page was able to act as a reference to them as they are also planning to establish a social media page. Although the approach of their page might not be providing information and fun facts like ours, the page design, template, and management are still useful for them.

#### **Part 4: Limitations**

This project is not without its limitations. One such is the limited time span. Given the short time span of three months, the effect may be insignificant or biased. The second limitation is that the target audience is rather narrow. Comparing the responses between the pre-test and the post-test, we observed that our target audience is rather willing to communicate or make friends with EMs. Our page, therefore, does not seem to have much significant effect in making more improvement in that area. It needs further investigation on a larger audience to genuinely evaluate the performance of our IG page.

#### **Part 5: Conclusion**

This pilot IG project aims to arouse Hong Kong youth awareness and understanding of EMs and thus promoting racial unity and mitigating discrimination, and providing insights for the government and non-governmental organizations. To conclude, our project has mostly accomplished the objectives we set, namely to educate teenagers about EMs. Also, our project has provided certain insights to NGOs and school organizations on how to promote racial unity.

It is important to note that promoting through social media is context-dependent and should be supplemented by other promotion tools e.g. advertisements and leaflets. We believe the use of the Internet and social media could help the locals to integrate with the ethnic minorities. In future studies, it is suggested to operate the IG page in a longer timespan, and include more video clips and interactive activities with EMs, if resources permit, in order to enhance the publicity of EMs.

#### **Acknowledgement**

The authors thank Mr. Leung Kwong Hon Philip for his valuable comments on this project. We also thank [REDACTED] and [REDACTED] from LCES, [REDACTED] from Jubilee Ministries, and our classmates for their professional and valuable advice on our project. Last but not least, we thank every person who read our IG posts, participated in our pre-test and post-test, and/or gave us constructive opinions.

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## Part 7: Appendix

### Appendix 1: Reflection

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For me, the important takeaway from this course is talking to more people and learning from their perspectives. I am quite a shy person and I usually meet friends with the same major. This course allowed me to meet groupmates from other faculties. I was already amazed by the diversity of topics we brainstormed when we discussed the project topic!

Also, I have learned to put myself in others' shoes. Even though it seems to be a cliché, it is really difficult but important, especially when we meet with people from other cultures. For example, when I wrote an IG post related to EM experience in Hong Kong, I described EM as "people with different colors". Even though I didn't mean to offend her, the EM interviewee thought that was problematic. After that, I tried to think from her perspective and I realized this sentence might deepen the stereotype towards EMs. Another example is that the EM interviewee mentioned that her religious practices were not understood by her roommate, such as covering her hair in front of the opposite sex. I am able to think from her point of view after the interview. It also changes how I feel about others. Now before I judge others, I would think from their perspectives and try to understand the reasons behind.

██████████

One of the learnings is that 'things do not work as expected'. We have a lot of expectations at the beginning. We expected to interact with the ethnic minorities easily, getting help from NGOs and EMs, etc. It turns out to be totally different. I learnt to be feasible and adjust our plan and method whenever needed. Now I won't be frustrated easily when expectations are not met.

Also, we should not be limited by our original thoughts and expectations. Not only our own expectation towards the projects that we are handling, but also the expectation toward the whole world. I used to be stuck with the expectation that South Asian foods are all heavily seasoned and very spicy. However, I turned out to be wrong. The food is much less spicy than I thought and it really suits me. Another example is whether the minority really want to be included and 'make friends' with the locals. At first, I thought it would be yes. During the field trip, after several rejection and ignorance by the EMs, I started to switch my mind towards that they are enjoying their own social circle without locals. At last, with a chat with NGO staff, I came up with new ideas again and thought of other possible reasons for being rejected during the trip. I learnt that it is important to explore and exchange

ideas. Always be open to new ideas and never obstinate.

We have learnt a lot of theory from school but it is important to step out and experience the world on our own. The reality is far beyond our expectation. There are numerous possibilities that are waiting for us to explore!

[REDACTED]

At the very beginning, I didn't take this course so seriously and just wanted to end this project as soon as possible. It was nothing but a burden to my major studies, but from time to time I started to realize the magic of this course. This course offers high flexibility for us to do something we are interested in, and the time when digging deeper into a particular topic, we found something that we used to "take for granted". For example, is social media itself as effective as what we believed? Or, is engaging with EMs as easy as we thought? To unlearn before we learn is definitely what we need.

Another takeaway is that this course to some extent refreshes my knowledge and equips me with a critical lens to see things, making me a more reflective person. Before presenting our proposal, I was quite certain our project would be a perfect one. But at the time when we received feedback from our classmates, it is bittersweet that we were "challenged" but at the same time, we learned from others, and identified our blindspots. It is really encouraging to have interactions with other groups to broaden our horizons and admit limitations. We should always stay humble and curious about the world!

[REDACTED]

I discovered how negligent we are to our neighbourhood and society. I had lived in Lai King, studied in Kwai Hing, and had my orthodontic treatment in Yau Ma Tei, but I never noticed the Pakistani store and the Nepalese store we visited. That makes me feel like I am not knowing that much about the neighbourhood I am living in.

Also, in this project, I was amazed by the diverse culture of the EMs, even though Indians, Pakistanis and Nepalese were put under British influence. In the Census and Statistics Department reports, Sri Lankans and Bangladeshis were classified as 'South Asians'. Also, we also label Indians, Pakistanis and Nepalese as 'South Asians'. In a geographical sense, that is not wrong because they really came from Southern Asia. However, in a cultural sense, that is wrong because these are three countries, with very different religions, cultures and customs.

## Appendix 2: Pre- and Post-study questionnaires

Two identical sets of questionnaires are decided and distributed to our IG followers at the initial stage, as well as the final stage of the project. It aims to evaluate the changes in understanding of EMs, and perceptions toward EMs. Some questions are perceptual questions (“what they perceived”) while the rest are some hard-fact questions to test whether their perceptions are in line with reality (“what they know”).

### 2.1 Pre-study questionnaire

#### Section 1: 對香港少數族裔和種族共融的認識 Awareness of ethnic minorities and racial integration in Hong Kong

1. 你認為自己有多了解「種族共融」？ How much are you aware of the term "racial unity"?  
(1 非常不了解 Poorly aware - 6 非常了解 Well aware)
2. 你認為自己有多認識少數族裔的宗教信仰？ How knowledgeable are you towards the religions of the ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
3. 印度教信徒一般不可進食？ Hindus (followers of Hinduism) are not allowed to eat
  - 豬肉 Pork
  - 牛肉 Beef
  - 豬肉和牛肉 Pork and beef
  - 不清楚 Not sure
4. 你認為自己有多認識少數族裔的飲食文化？ How knowledgeable are you towards the food culture of ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
5. 你認為自己有多認識少數族裔的衣著？ How knowledgeable are you towards the clothing of ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
6. 哪樣不是巴基斯坦衣著上會注意的事項？ Which of the following is not Pakistan clothing requirements?
  - 布料厚度 Thickness
  - 鬆身度 Looseness
  - 布料材質 Texture
  - 不清楚 Not sure

7. 你認為自己有多認識少數族裔在香港的人口分布？ How knowledgeable are you towards the geographic distribution of ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
8. 十八區中最多少數族裔人士居住的區域是？ Which of the 18 districts is the most populated by ethnic minorities?  
- 灣仔區 Wan Chai district  
- 離島區 Islands district 油尖旺區  
- Yau Tsim Mong district  
- 不清楚 Not sure
9. 你認為自己有多了解少數族裔在香港的生活質素？ How knowledgeable are you towards the ethnic minorities' quality of life in Hong Kong?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
10. 你認為自己有多認識在港支援少數族裔/推動種族共融的非牟利團體？ How knowledgeable are you towards the NGO services provided to ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)
11. 你認為自己有多認識少數族裔的生活方式？ How knowledgeable are you towards the lifestyles of ethnic minorities?  
(1 非常不了解 Unknowledgeable - 6 非常了解 Knowledgeable)

Section 2: 對香港少數族裔的態度 Attitudes towards ethnic minorities in Hong Kong

12. 我認為南亞裔人士很骯髒。 I think South Asians are filthy.  
(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)
13. 若在路上看見南亞裔人士，我會避開他們。 If I see South Asians on the road, I avoid them.  
(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)
14. 我不排斥少數族裔。 I do not exclude ethnic minorities.  
(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)
15. 我有興趣了解少數族裔。 I am interested in learning about ethnic minorities.  
(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)
16. 我會主動和少數族裔接觸。 I will be proactive in reaching out to ethnic minorities.  
(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

17. 如你在上一題選擇1至3, 是甚麼原因令你不主動和少數族裔接觸? (1為最重要因素, 6為最不重要因素 If you chose 1 to 3 in the previous question, what are the reasons you would not initiate contact with ethnic minorities? (1 is the most important factor and 6 is the least important factor)

- 語言不通 Language barrier
- 對他們了解不足 Insufficient knowledge
- 生活習慣不同 Different living habits
- 宗教不同 Religious differences
- 社經地位不同 Different socio-economic status
- 膚色不同 Different skin colours

18. 我認為少數族裔是香港人的一份子。I think ethnic minorities are part of the people of Hong Kong.

(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

19. 我願意與少數族裔做朋友。I would like to be friends with ethnic minorities.

(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

### Section 3: 個人資料 Personal information

20. 您的性別? What is your gender?

- 男 Male
- 女 Female
- 其他 Others

21. 教育程度 Education level

- 小學或以下 Primary school or below
- 初中 Junior Secondary School
- 高中 High School
- 大專及學士 Diploma and Bachelor Degree
- 碩士或以上 Master or above

22. 種族 Ethnicity

- 華人 Chinese
- 印度人 Indian
- 巴基斯坦人 Pakistani
- 尼泊爾人 Nepalese
- 其他 Others

23. 年齡 Age

- 16歲以下 Under 16 years old
- 16-25歲 16-25 years old
- 25 - 35歲 25 - 35 years old



- 35 - 45歲 35 - 45 years old
- 45歲或以上 45 years old or above

24. 電郵地址 (只用作在活動完成後發送【後研究】) Email address (only to be used to send [post-study] after the event is completed)

## 2.2 Post-study questionnaire

### Section 1: 對香港少數族裔和種族共融的認識 Awareness of ethnic minorities and racial integration in Hong Kong

1. 你認為自己有多了解「種族共融」? How much are you aware of the term "racial unity"?  
(1 非常不了解 Poorly aware - 6 非常了解 Well aware)
2. 你認為自己有多認識少數族裔的宗教信仰? How knowledgeable are you towards the religions of the ethnic minorities?  
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  - 鬆身度 Looseness
  - 布料材質 Texture
  - 不清楚 Not sure
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11. 你認為自己有多認識少數族裔的生活方式？ How knowledgeable are you towards the lifestyles of ethnic minorities?

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Section 2: 對香港少數族裔的態度 Attitudes towards ethnic minorities in Hong Kong

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(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

19. 我願意與少數族裔做朋友。I would like to be friends with ethnic minorities.

(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

### Section 3\*: 對本專頁的意見 **Opinions on our IG page**

20. 你在本專頁上閱讀過多少個貼文? **How many posts have you read on our page?**

- 0-2
- 3-5
- 6-8
- >9

21. 你認為專頁上的貼文有助你了解少數族裔嗎? **Do you think the posts on our page can enhance your understanding towards ethnic minorities?**

(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

22. 你認為專頁上的貼文能吸引你去閱讀嗎? **Do you think the posts on our page can catch your attention?**

(1 非常不同意 Strongly disagree - 6 非常同意 Strongly agree)

23. 對專頁的其他意見 **Other comments for our page**

### Section 4: 個人資料 Personal information

24. 您的性別? What is your gender?

- 男 Male

- 女 Female
- 其他 Others

25. 教育程度 Education level

- 小學或以下 Primary school or below
- 初中 Junior Secondary School
- 高中 High School
- 大專及學士 Diploma and Bachelor Degree
- 碩士或以上 Master or above

26. 種族 Ethnicity

- 華人 Chinese
- 印度人 Indian
- 巴基斯坦人 Pakistani
- 尼泊爾人 Nepalese
- 其他 Others

27. 年齡 Age

- 16歲以下 Under 16 years old
- 16–25歲 16-25 years old
- 25 - 35歲 25 - 35 years old
- 35 - 45歲 35 - 45 years old
- 45歲或以上 45 years old or above

**\*The section in bold was added to collect comments from our target audience.**

### Appendix 3: Data comparison between pre and post test

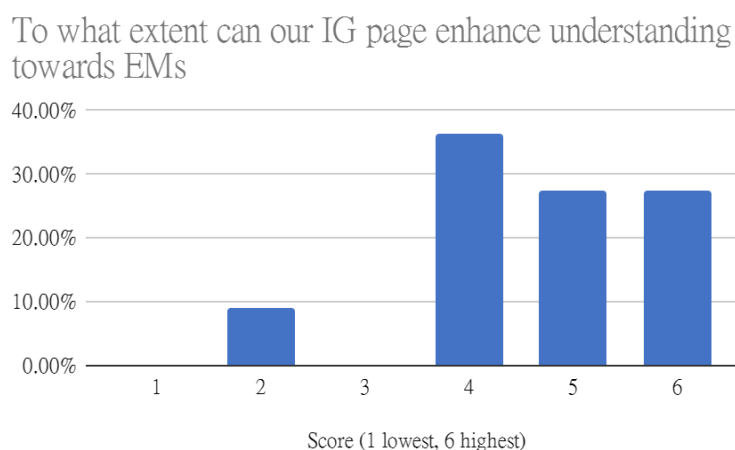
**Table 3.1 Average self rating scores of knowledge about EMs**

Knowledge of:	Pre-test	Post-test	% increase
Racial unity	3.58	4.09	14.33
Religion	3.14	3.36	7.10
Food	2.97	3.73	25.55
Clothing	2.86	3.09	8.10
Geographic distribution	2.56	3.09	20.62
Quality of life	2.89	3.64	25.80
EMs related NGO	2.28	2.73	19.55
Lifestyle	2.47	3.27	32.57
Average	2.84	3.38	18.68

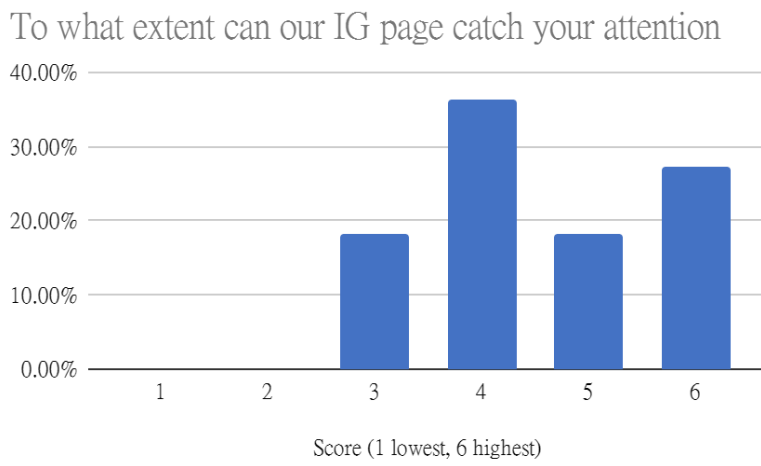
**Table 3.2 Average self rating scores of attitude towards EMs**

	Pre-test	Post-test	% increase
Not excluding EMs	4.66	4.64	-0.43
Interested in learning about EM	3.86	4.64	20.13
Proactive in reaching out to EM	3.02	3.73	23.60
Treat EMs as part of HK	4.72	5.36	13.56
Willing to make friends	4.98	4.82	-3.33

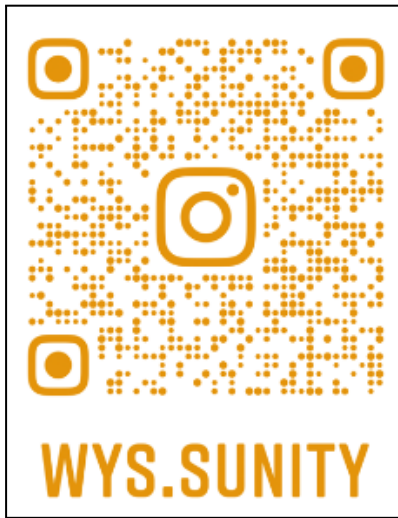
**Fig 3.3 Score for ability of our IG page to enhance understanding towards EMs**



**Fig 3.4 Score for the attention catching ability of our IG page**



Appendix 4: Web link and QR code of Instagram page



<https://instagram.com/wys.sunity?igshid=YmMyMTA2M2Y=>