

Hong Kong Unison
Degree of Acceptance of Ethnic Minorities by Chinese Hongkongers
Summary of Survey Results
(17 March 2012)

1. Background of Survey

Since the founding of Hong Kong Unison, we have been working towards educating Chinese Hongkongers, to raise their awareness of and cultural sensitivity towards ethnic minorities in Hong Kong. We are also committed to the advocacy of racial equality. Different groups and organisations invite us to hold Cultural Sensitivity courses and workshops, and at the beginning of every session our staff would distribute a questionnaire on the degree of acceptance towards people of different ethnicities. During the five-minute survey, participants complete the questionnaire without discussing among themselves, and handed the questionnaire immediately after completion. We collected a total of 1,862 surveys between the mid-2007 and early 2012, and the respondents include police cadets, schoolteachers and students.

2. Main Results

i. Question 1: What is a 'Hongkonger'?

The participants of the talks and workshops have different definitions and opinions on what a 'Hongkonger' is. However, very few of them defined it at the policy level (i.e. having the right of abode in Hong Kong). Most respondents define a 'Hongkonger' as:

- a. Chinese, with yellow skin and black hair;
- b. being able to speak Cantonese, with some specifying that it 'must be authentic Cantonese with the correct accent';
- c. a person born in Hong Kong or born and raised here, whose parents are both Hong Kong permanent residents;
- d. a long-term resident of Hong Kong, but not necessarily of Chinese ethnicity;
- e. a person with the characteristics of a typical Hongkonger, with the assimilation of certain temperaments and styles, and having some knowledge about Hong Kong; and
- f. a holder of a Hong Kong identity card.

ii. Question 2: When someone mentions ethnic minorities in Hong Kong, what comes to your mind?

The participants of the talks and workshops have both positive and negative impressions of ethnic minorities, but negative impressions formed the majority. There were many stereotypes:

a. *Negative, even prejudiced impressions:* Violence, hotbed of crime, aggressive, gangs, poverty, lower class, low level of culture, black, smelly (Indians), troublemakers, troublesome, noisy, South Asian youths and children are not well-behaved, Osama bin Laden, social pests, *Ah Cha/Chau Cha* ('Smelly Cha'), non-Chinese people from poor countries, people with opposite social attitudes, strong racial/religious consciousness, parents do not pay much attention to their children, thick eyebrows and big eyes.

b. *Sympathetic:* Suffering different levels of discrimination, pitiful, bullied and being treated unfairly, a disadvantaged group, major problems in understanding spoken Chinese and speaking/reading/writing Chinese, most of them are not happy with their lives in Hong Kong, the words *sun fu meng* ('hard life') comes to mind, difficulty in assimilating to life in Hong Kong.

c. *Neutral and positive impressions:* They are human beings too, they are a part of Hong Kong, Indians, Pakistanis or Filipinos come to mind, they are the descendants of other countries but born in Hong Kong, non-Chinese speaking people, they cannot speak Cantonese, their cultures are very different from Hongkongers', they have their own unique cultures but at the same time they understand Hong Kong culture.

d. *Others:* Chungking Mansions, curry, satay, Jordan.

iii. Question 3: Indicate with a ✓ your acceptance of different races (American, African, Japanese, Pakistani, Filipino, Nepali, Indian, Chinese and European). (Please refer to Attachment 1: Results Charts and Attachment 2: Questionnaire Sample)

On the whole, the participants of the talks and workshops have the lowest degree of acceptance for South Asians (especially Pakistanis and Nepalese) and Africans on a variety of aspects. A summary of the results is given below:

a. **Neighbourhood Level: Average score for degree of acceptance of different races (living in the same community, living on the same floor and sitting next to one on public transport)**

Pakistanis, Africans and Nepalese are the least accepted, scoring 63%, 63% and 64% respectively (meaning that 36–37% of respondents did not indicate their acceptance). Europeans, Americans and Japanese are the most accepted, scoring 86%, 89% and 93% respectively.

b. **Educational Level: Average score for degree of acceptance of different races (attending the same school and attending the same class)**

Pakistanis, Nepalese and Africans are the least accepted, scoring an average of 69%, 69% and 69% respectively (meaning that 31% of the respondents did not indicate their acceptance.) Chinese, Americans and Japanese are the most accepted, scoring 88%, 90% and 91%.

Results are similar when the respondents were asked if they accepted having their children attend the same school and class with people of different races. The least accepted are Pakistanis (67%), Nepalese (68%) and Africans (69%), meaning that 31–33% of respondents did not indicate their acceptance. The most accepted are Chinese (87%), Americans (89%) and Japanese (89%).

c. Work Level: Average score for degree of acceptance of different races as colleagues

Pakistanis, Africans and Nepalese are the least accepted, scoring 69%, 69% and 70% respectively (meaning that 30–31% of respondents did not indicate their acceptance). Chinese, Americans and Japanese are the most accepted, scoring 89%, 89% and 91% respectively.

d. Personal Level: Average score for degree of acceptance of different races as friends

Pakistanis and Africans and Nepalese are the least accepted, scoring 69%, 69% and 70% respectively (meaning that 30–31% of respondents did not indicate their acceptance). Chinese, Americans and Japanese are the most accepted, scoring 89%, 89% and 93% respectively.

Results are similar when the respondents were asked if they accepted their children having friends of difference races. Pakistanis, Africans and Nepalese are the least accepted, scoring 69%, 69% and 71% respectively. Chinese, Americans and Japanese are the most accepted, scoring 87%, 87% and 93% respectively.

e. Personal Level: Average score for degree of acceptance of different races (as relatives and marriage partners)

Africans, Nepalese and Pakistanis are visibly the least accepted, scoring only 19%, 20% and 20% respectively. Results are similar when respondents were asked if they accepted their children having relatives and spouses of different races, with Africans (31%), Nepalese (32%) and Pakistanis (33%) the least accepted. This means that 67–81% of respondents did not indicate their acceptance. Americans, Japanese and Chinese are the most accepted, scoring an average of 68% (72% for their children), 72% (74% for their children) and 79% (80% for their children) respectively.

f. Average score for degree of acceptance of different races on all aspects (with 13 as the highest score)

Pakistanis, Africans and Nepalese are the least accepted, with all three groups having the same score of 7.6. Americans, Chinese and Japanese are the most accepted, scoring 11.1, and 11.2 and 11.4 respectively.

3. Discussion

Whether in specific areas of life or in general, the results of this survey show that the degree of acceptance of South Asians, Southeast Asians and Africans among Hongkongers is lower than their acceptance of the Chinese, Europeans, Americans and Japanese. This observation matches with the results of the Census and Statistics

Department's 2008 survey on 'racial acceptance',¹ which indicated that most Hongkongers have a low degree of acceptance of South Asians, Southeast Asians and Africans. More research is needed to determine if this is due to skin colour, religion and culture, economic status or any other reasons.

It is notable that the majority of respondents have a subjective, as well as narrow and exclusivist definition of what a 'Hongkonger' is. One-quarter of respondents feel that 'Chinese', 'Cantonese-speaking' and 'born in Hong Kong/born and raised in Hong Kong' are prerequisite qualities of a Hongkonger. In fact, there are over 400,000 persons of non-Chinese descent living in Hong Kong and a substantial number of them do not understand Cantonese, nor were they born and raised in the city. Such exclusivist views indirectly result in ethnic minorities in Hong Kong not being treated with the same fairness like other Hongkongers.

A considerable number of respondents also harbour negative and stereotyped associations towards Hong Kong's ethnic minorities, e.g. 'crime', 'poverty', 'low level of culture', 'smelly (Indians)', 'troublemakers', 'troublesome', 'social pests' and 'Ah Cha/Chau Cha ("Smelly Cha")'. There are also superficial associations like 'Chungking Mansions', 'curry' and 'Osama bin Laden'. These negative labels reinforce people's prejudice and discrimination against certain ethnic groups, even to the point of exclusion and marginalisation. This does not help in creating a racially inclusive and harmonious society.

According to the latest population census, South Asians and Southeast Asians are still the major ethnic minority groups in Hong Kong. The number of Pakistanis had increased 38.4% from 11,111 in 2006 to 18,042 in 2011. There is also an upward trend in the number of Africans in Hong Kong. Although there are no serious racial conflicts or violence in Hong Kong, individual's views of ethnic minorities will affect their professional judgment and actions. This is especially significant given that the majority of our survey respondents were police cadets and teacher, people who hold influential positions in society. Hong Kong Unison believes that the government and the Equal Opportunities Commission (EOC) should implement a targeted community education effort to increase awareness and interaction between mainstream society and the difference ethnic groups. Negative labelling should be reduced and there should be more mutual respect and tolerance. Hong Kong will then be a genuinely diverse and harmonious metropolis.

4. Suggestions

Hong Kong Unison believes that discrimination stems from prejudice and ignorance. It is learnt, not congenital. Sustained and systematic civic education can change this. Below are our suggestions:

1. The Home Affairs Bureau and EOC should design a civic education curriculum that highlights the characteristics and circumstances of individual ethnic groups. By

¹ The Census and Statistics Department's *Thematic Household Survey Report No. 39*, in which information relating to 'racial acceptance' was collected.

providing targeted education to the mainstream public, prejudice and discrimination against ethnic groups with a low degree of acceptance like the Pakistanis, Africans and Nepalese will be reduced.

2. The Hong Kong Police Force should reinforce professional cultural/racial sensitivity training for its frontline constables. Additions should be made in the behaviour and discipline sections in the *Police General Orders* and *Procedures Manual* to ensure that police constables are free from racial discrimination and possess cultural sensitivity when they perform their duty.

3. The EOC can also consider developing and writing a 'Racial Harmony in Schools' teaching kit/curriculum with the Education Bureau (EDB), and implement it as a pilot scheme for three years in all secondary and primary schools in Hong Kong.

4. The EDB should include content on cultural sensitivity and racial harmony in the General Studies curriculum in primary schools and the Liberal Studies curriculum in secondary schools. Schoolchildren will be able to learn to respect the uniqueness of different races and cultures right from primary school level, and grow up with the qualities and worldviews that befit the citizens of the world.

5. The EDB and teacher training bodies should reinforce professional racial sensitivity training for teachers, and provide schools with the support and resources to hold activities that highlight racial harmony.

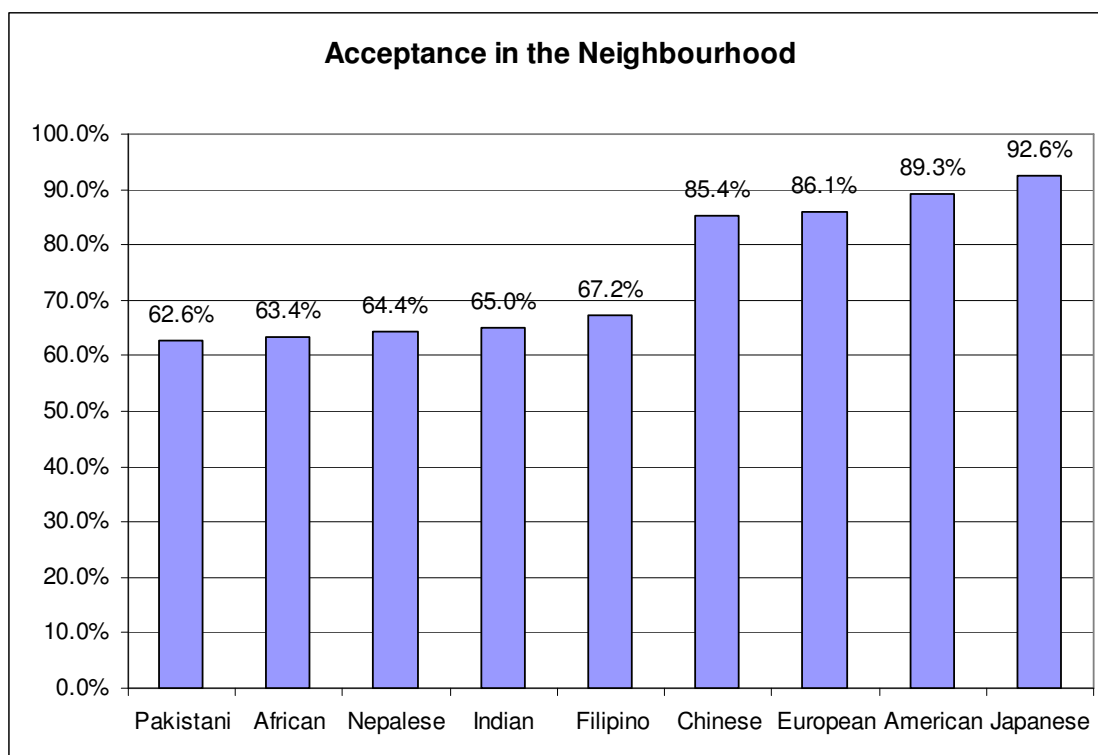
6. The EOC should draw up as quickly as possible the code of practice on education under the Race Discrimination Ordinance.

Appendix A: Results Charts

a. Neighbourhood Level: Average score for degree of acceptance of different races (living in the same community, living on the same floor and sitting next to one on public transport)

Pakistanis, Africans and Nepalese are the least accepted, scoring 63%, 63% and 64% respectively (meaning that 36–37% of respondents did not indicate their acceptance). Europeans, Americans and Japanese are the most accepted, scoring 86%, 89% and 93% respectively.

(See chart below)

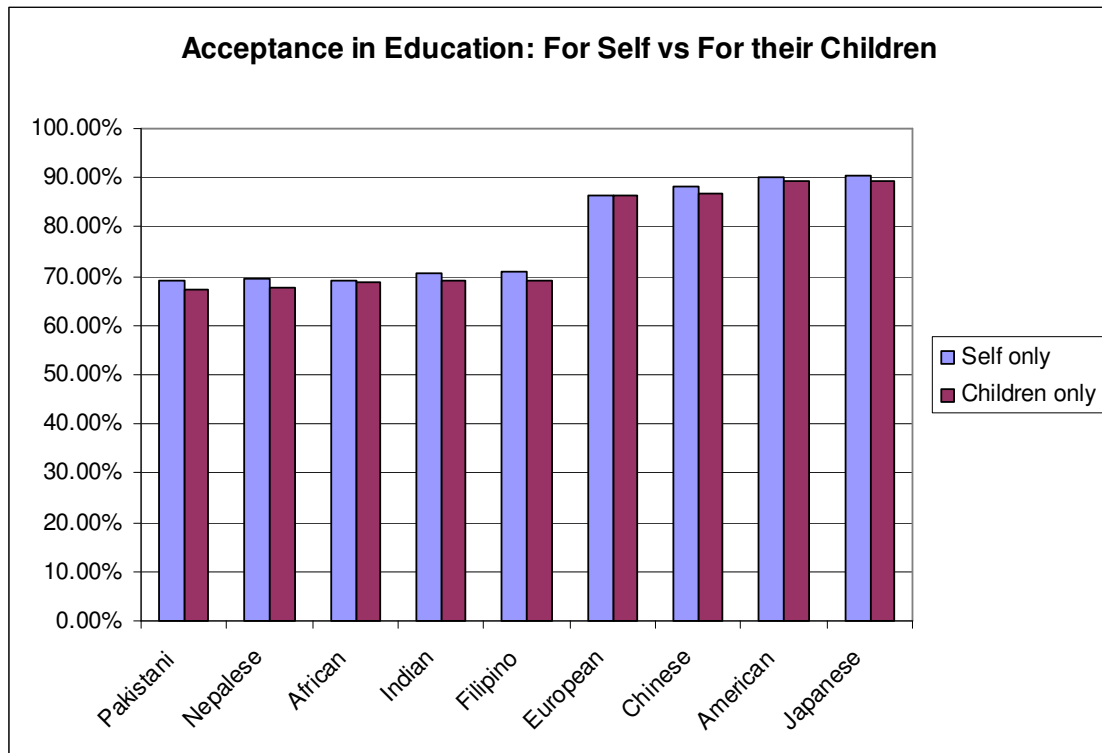


b. Educational Level: Average score for degree of acceptance of different races (attending the same school and attending the same class)

Pakistanis, Nepalese and Africans are the least accepted, scoring an average of 69%, 69% and 69% respectively (meaning that 31% of the respondents did not indicate their acceptance.) Chinese, Americans and Japanese are the most accepted, scoring 88%, 90% and 91%.

Results are similar when the respondents were asked if they accepted having their children attend the same school and class with people of different races. The least accepted are Pakistanis (67%), Nepalese (68%) and Africans (69%), meaning that 31–33% of respondents did not indicate their acceptance. The most accepted are Chinese (87%), Americans (89%) and Japanese (89%).

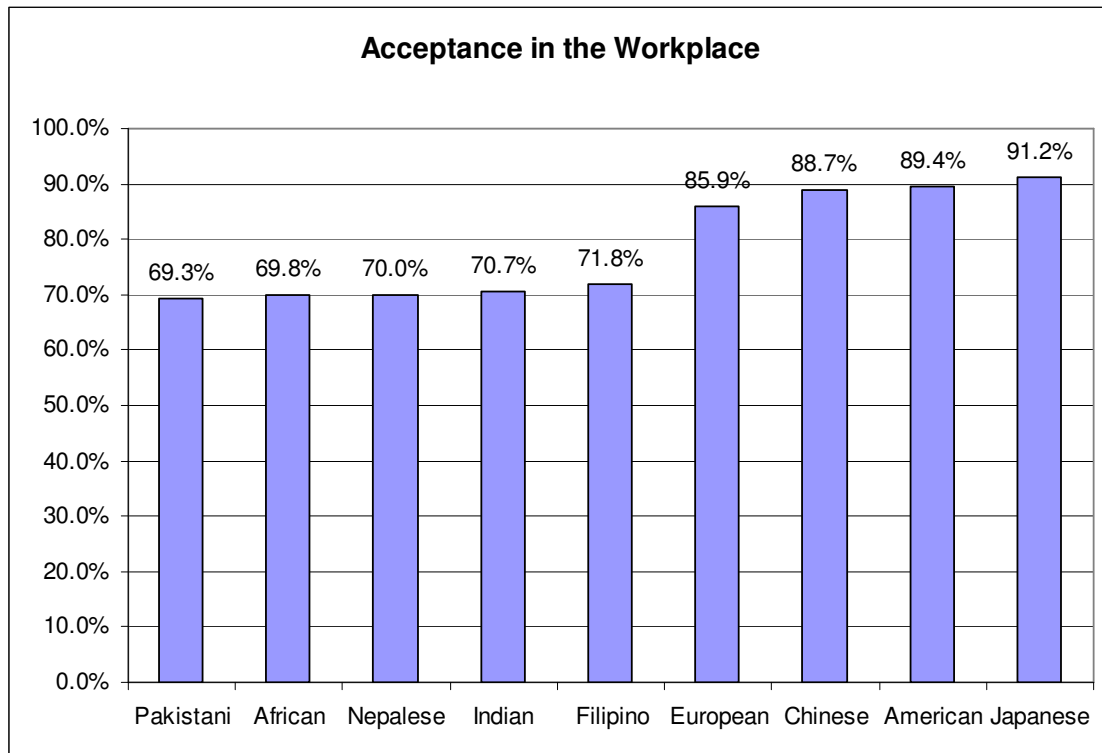
(See chart below)



c. **Work Level: Average score for degree of acceptance of different races as colleagues**

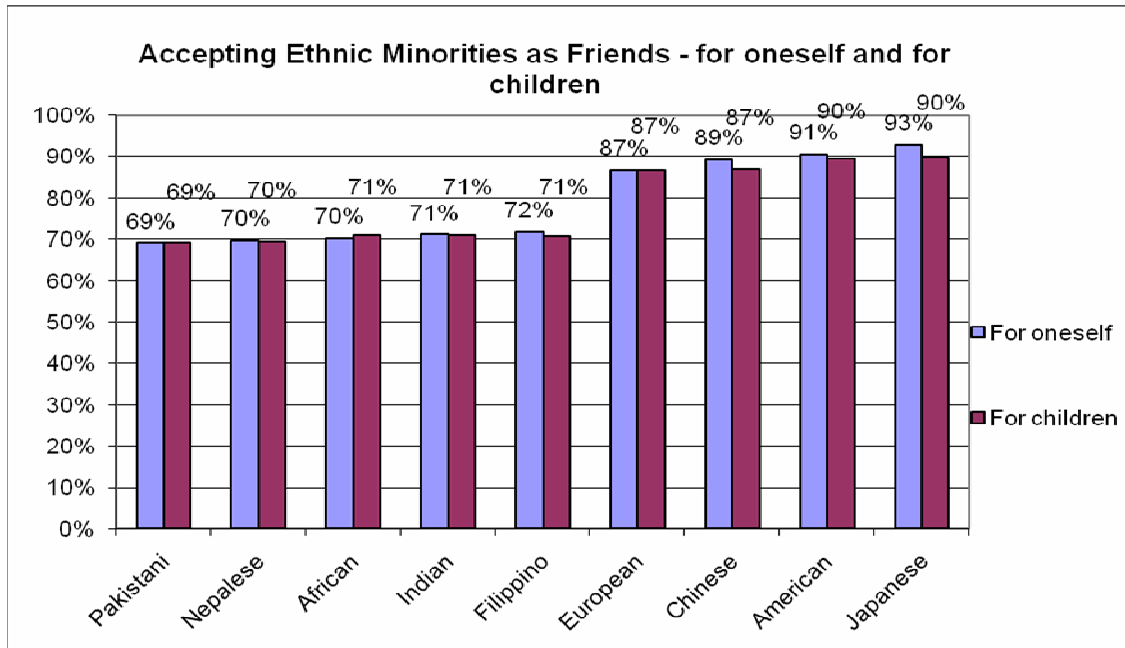
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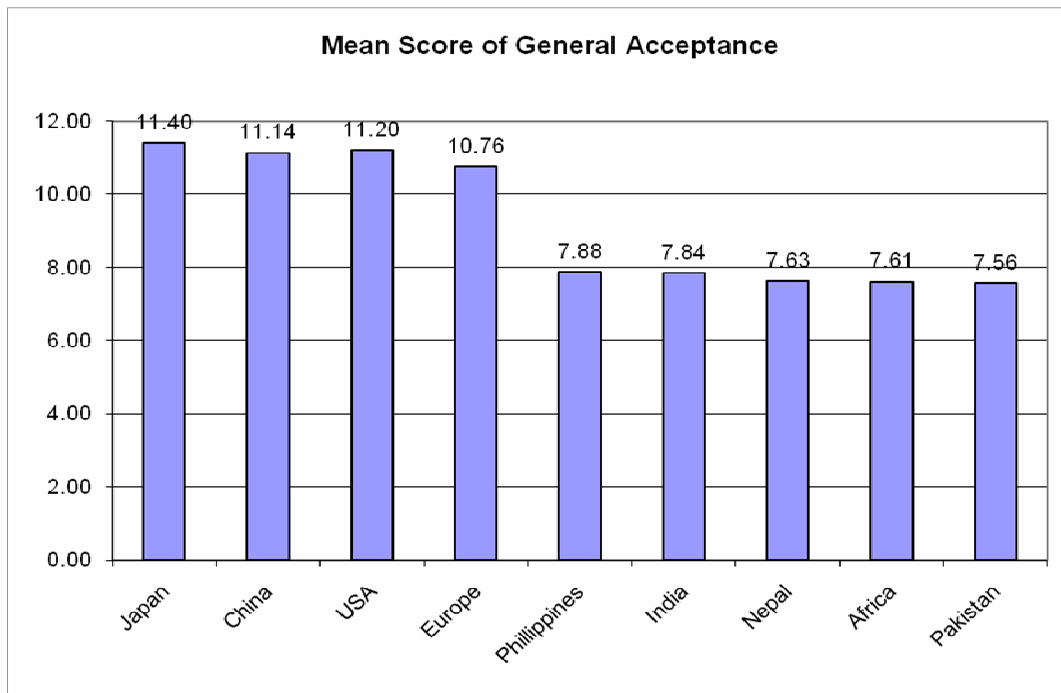
d. **Personal Level: Average score for degree of acceptance of different races as friends**

Pakistanis, Africans and Nepalese are the least accepted, scoring 69%, 69% and 70% respectively (meaning that 30–31% of respondents did not indicate their acceptance). Chinese, Americans and Japanese are the most accepted, scoring 89%, 89% and 93% respectively. Results are similar for respondents' acceptance of their children having friends of difference races. Pakistanis, Africans and Nepalese are the least accepted, scoring 69%, 69% and 71% respectively. Chinese, Americans and Japanese are the most accepted, scoring 87%, 87% and 93% respectively. (See chart below)



e. **Average score for degree of acceptance of different races on different levels (with 13 the highest score)**

Pakistanis, Africans and Nepalese are the least accepted, with all three groups having the same score of 7.6. Americans, Chinese and Japanese are the most accepted, scoring 11.1, and 11.2 and 11.4 respectively. (See chart below)



Appendix B: The original questionnaire is in Chinese. Below is a translated version.

By HK Unison on date: _____

Sex: M / F

Age: _____

Ethnicity: Chinese / Non-Chinese

Part A

1. What is a “Hong Konger?” _____
2. When you hear “ethnic minorities in Hong Kong,” what impressions do you have? _____

Part B

Please mark with a ✓

	American	African	Japanese	Pakistani	Filipino	Nepalese	Indian	Chinese	European
1. I accept living with _____ in the same neighbourhood.	()	()	()	()	()	()	()	()	()
2. I accept living with _____ on the same floor.	()	()	()	()	()	()	()	()	()
3. I accept studying with _____ in the same school.	()	()	()	()	()	()	()	()	()
4. I accept studying with _____ in the same classroom.	()	()	()	()	()	()	()	()	()
5. I accept sitting next to _____ on public transportation.	()	()	()	()	()	()	()	()	()
6. I accept being colleagues with _____.	()	()	()	()	()	()	()	()	()
7. I accept being friends with _____.	()	()	()	()	()	()	()	()	()
8. I accept _____ marrying my family members.	()	()	()	()	()	()	()	()	()
9. I accept marrying _____.	()	()	()	()	()	()	()	()	()
10. I accept having my children studying with _____ in the same school.	()	()	()	()	()	()	()	()	()
11. I accept having my children studying with _____ in the same classroom.	()	()	()	()	()	()	()	()	()
12. I accept having my children be friends with _____.	()	()	()	()	()	()	()	()	()

13. I accept having my children marry
_____.

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香港融樂會
華裔市民對不同少數族裔的接受程度
問卷調查結果撮要
(2012年3月17日)

一.調查背景

本會自成立以來一直致力公民教育，旨在促進華裔市民對香港少數族群的認識及文化敏感度，宣揚種族平等。我們接受不同群體的邀請提供「文化敏感度」講座及工作坊，在每次開始講座及工作坊前，工作人員均派發一份「我對不同種族人士的接受程度」問卷，參加者無須與他人討論，以直覺填寫，5分鐘內完成，即時交回工作人員。我們自2007年中開始收集參加講座人士的回應問卷，統計數據至2012年初。我們共收回1,862份有效問卷，對象包括學警、教師及學生。

二.主要結果

i. 問題一：甚麼叫「香港人」？

講座及工作坊參加者對甚麼叫「香港人」都有不同的定義及意見，但甚少用政策層面定義（擁有香港合法居留權）。大多數被訪者對「香港人」定義為：

- a. 中國人/華裔，黃皮膚，黑髮；
- b. 要懂得說廣東話；有部分亦註明「必須是純正和口音正中的廣東話」；
- c. 在香港出生或土生土長的人，父母均為香港永久居民；
- d. 長期駐港的人，但不必要是華人；
- e. 具有香港一般市民的特點，某些性情和風格某程度上受同化及對香港有相當的認識；
- f. 持有香港身分證

ii. 問題二：當有人提起香港的少數族裔，你想到甚麼？

講座及工作坊的參加者對「少數族裔」的印象正、負面均有；但負面較多，亦有很多刻板定型：

- a. **負面甚至偏見**：暴力、罪惡溫床、罪案、惡、黑幫、貧窮、低下階層、文化低、黑、好臭(印度人)、鍾意搞事、麻煩、好嘈吵吵鬧鬧、印巴籍的年青人和小朋友很頑皮、拉登、社會害蟲、阿叉/臭叉；非華籍的貧國人士、與社會觀念相反的人士、民族/宗教意識強、父母不太理會子女；粗眉大眼
- b. **同情**：正受着不同程度的歧視、很慘、被欺凌及得不到公平的對待、弱勢社群、聽說/讀/寫中文方面的困難大、多數在香港生活得不開心、想起「辛苦命」三字；難以融入香港生活

- c. **中立及正面**：也是一個人、是香港的一份子、想起印巴籍或菲律賓籍人士、其它國家的後代，但出生在香港、非華語人士、不懂說廣東話的人、與香港人的文化很不同、擁有自己獨特的文化，同時也了解香港文化
- d. **其他**：重慶大廈、咖喱、沙嗲、佐敦

iii. 問題三：以 ✓ 表示 對不同種族（美國人、非洲人、日本人、巴基斯坦人、菲律賓人、尼泊爾人、印度人、中國人及歐洲人）的接受程度。（請參閱附件一：結果圖表及附件二：問卷樣本）

整體來說，講座及工作坊的參加者對南亞裔（特別是巴基斯坦和尼泊爾）及非洲裔在各個層面的接受程度最低，結果撮要如下：

- a. **社區層面：對不同種族的接受程度平均分（接受住同一社區、同一層樓及公共交通工具上坐隔離）**
巴基斯坦、非洲及尼泊爾人為最不被接受，分別只有 63%、63 及 64%，（即有 36 至 37% 的參加者沒有表示接受）；歐洲、美國及日本人為最被接受，分別有 86%，89% 及 93%。
- b. **教育層面：對不同種族的接受程度的平均分（接受就讀同一學校及同一課室上課）**
巴基斯坦、尼泊爾及非洲為最不被接受，不論是自己或（子女），平均只有 69%（子女 67%）、69%（子女 68%）及 69%（即有 31%（子女 33% 至 31% 的參加者沒有表示接受））；中國、美國及日本為最被接受，平均有 88%（子女 87%）、90%（子女 89%）及 91%（89%）。
- c. **工作層面：對不同種族做同事的接受程度的平均分**
巴基斯坦/非洲（兩者同分）及尼泊爾為最不被接受，分別只有 69% 及 70%，（即有 30 至 31% 的參加者沒有表示接受）；中國/美國（兩者同分）及日本為最被接受，平均有 89% 及 91%。
- d. **個人生活層面：與不同種族做朋友的接受程度的平均分**
巴基斯坦/非洲（兩者同分）及尼泊爾為最不被接受，分別只有 69% 及 70%（子女 71%），（即有 30 至 31% 的參加者沒有表示接受）；中國/美國（兩者同分）及日本為最被接受，平均有 89%（子女 87%）至 93%。

e. 個人生活層面：對不同種族的接受程度的平均分 (接受做親戚及結婚)

非洲、尼泊爾及巴基斯坦為明顯最不被接受，分別只有 19%(子女 31%)、20%(子女 32%)及 20%(子女 33%)，即有 81%至 67%的參加者沒有表示接受；美國、日本及中國為最被接受，平均有 68%(子女 72%)、72%(子女 74%) 及 79%(子女 80%)。

f. 在各層面對不同種族的接受程度的總平均分(13 分為最高分)

巴基斯坦、非洲及尼泊爾為最不被接受，同樣只有 7.6 分；美國、中國及日本為最被接受，平均有 11.1 分、11.2 分及 11.4 分。

三. 討論

是次調查發現，不論在任何一個生活範圍或是整體接受程度，市民對南亞，東南亞和非洲裔人士的接受程度都明顯比華人、歐美和日本人低。此觀察與統計處於 2008 年進行的「種族接納」調查¹結果相應，顯示本港市民普遍對南亞，東南亞和非洲裔人士的接受程度較低。是膚色、宗教文化、社經地位還是其他原因，需要進一步研究。

值得注意的是大部份受訪者對「香港人」的定義都是主觀性及較狹隘和具有排他性，有四分一的被訪者認為「作為中國人」、「說廣東話」和「在香港出生 / 土生土長」都是香港人的必要定義。事實上，香港有 40 多萬非華裔人士在港生活，當中相當部份並不懂廣東話，也不一定是土生和土長。這種具排他性的想法，間接令香港的少數族裔居民得不到其他香港人一樣的公平待遇。

另外，相當數目的受訪者對香港少數族裔的聯想，也有負面的刻板定型，例如罪案、貧窮、文化低好臭(印度人)、鍾意搞事、麻煩、社會害蟲、阿叉臭叉；也有不少膚淺的印象聯想，如重慶大廈、咖喱、拉登等；這些負面標籤加深人們對某些族群的偏見和歧視，甚至進一步排斥和邊緣化，無助於種族共融與及和諧社會的建立。

根據最新人口普查，南亞及東南亞裔人士仍是香港主要少數族群，其中巴基斯坦裔人口更由 2006 年的 11,111 人到 2011 年的 18,042 人，上升了 38.4%，非洲人口亦有上升趨勢。香港雖沒有嚴重的種族衝突或暴力，但是歧視仍沿於無知和偏見。是次調查的受訪者，大部份是學警和老師，兩者在社會上佔有重要位置及影響力，個人對少數族裔的看法將影響他們的專業判斷及行爲。我們認為政府及平機會應制定針對性社區教育，促進主流社會對不同族群的認識及交流，減少負面標籤，彼此尊重和包容，讓香港成為真正多元及和諧的大都會。

¹ 政府統計處「種族接納」主題性住戶統計調查第三十九號報告書

四.建議

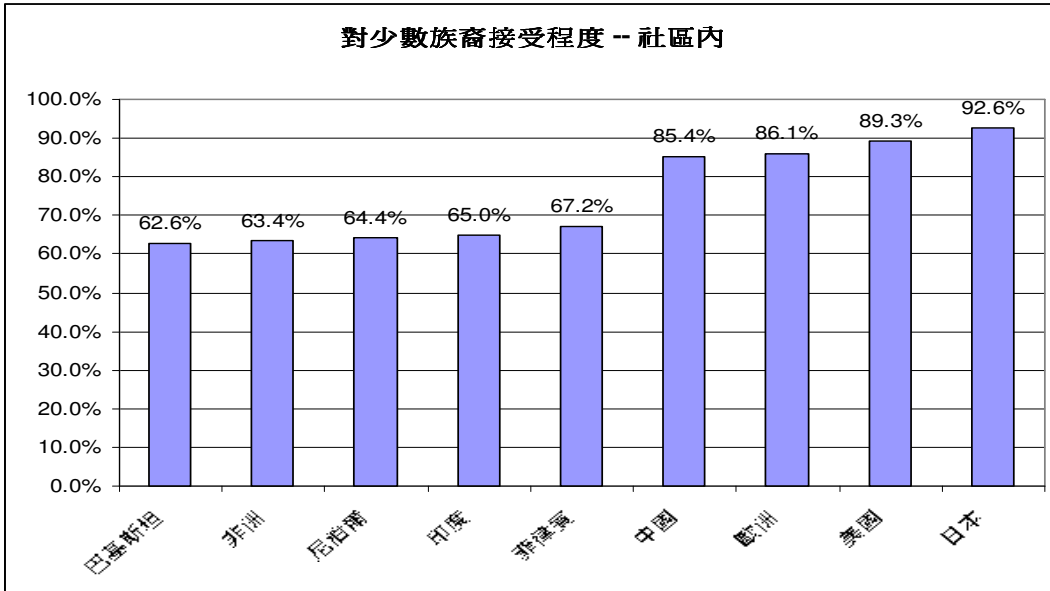
本會相信歧視是沿於偏見及無知，是後天習得，不是先天生來的。持續及有系統的公民教育可改變人心。我們有以下建議：

1. 民政事務局及平等機會委員會應該針對個別族群的特徵及處境，制定公民教育計劃，向主流大眾提供針對性教育，減少大眾對巴基斯坦、非洲、尼泊爾等被接受程度特別低的族群的偏見和歧視；
2. 警務處應加強前線警員文化/種族敏感度的專業培訓；並於「警察通例」和「程序手冊」中的行為及紀律部份加插章則，以確保警員執勤時無種族歧視及具文化敏感度；
3. 平等機會委員會亦可考慮與教育局發展及編寫一套「種族和諧在校園」教材/課程，以先導計劃形式在全港中、小學校推行三年；
4. 教育局應該在小學的常識科和中學的通識科課程加入文化敏感度和種族和諧的元素/內容，讓學童從小學習尊重不同民族和文化的獨特性，培養世界公民的質素及視野；
5. 教育局及教師培訓機構應加強教師種族敏感度的專業培訓，提供支援及資源讓學校推行種族和諧活動；
6. 平等機會委員會亦應盡快就《種族歧視條例》，制定教育實務守則。

附件一結果圖表

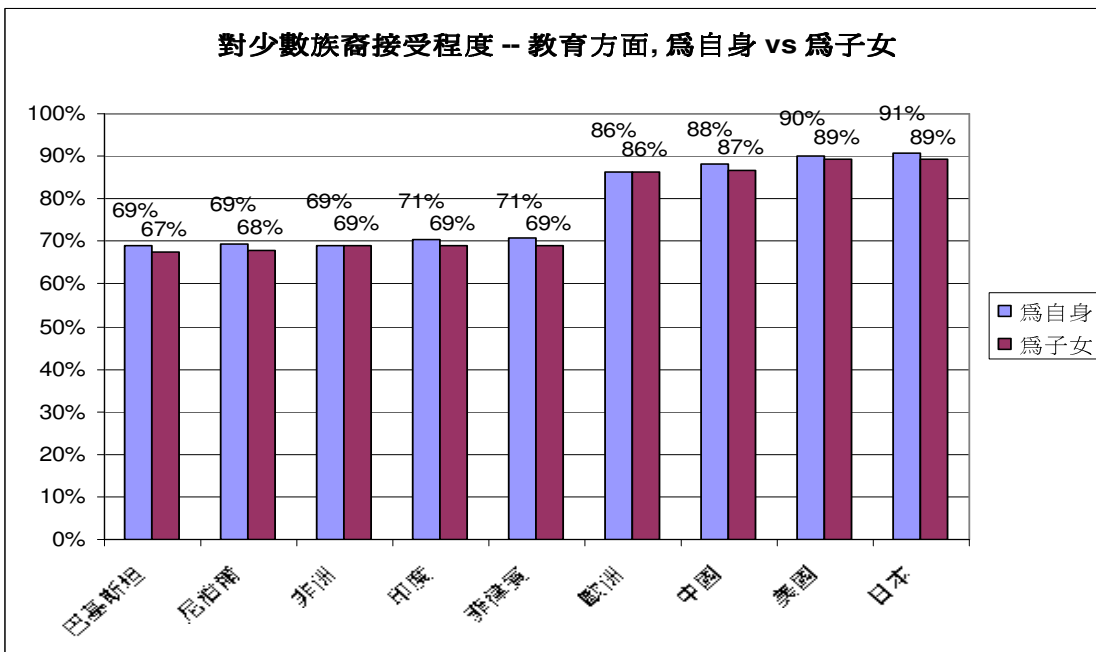
a. 社區層面：對不同種族的接受程度平均分 (接受住同一社區、同一層樓及公共交通工具上坐隔離)

巴基斯坦、非洲及尼泊爾人爲最不被接受，分別只有 63%、63 及 64%，(即有 36 至 37%的參加者沒有表示接受); 歐洲、美國及日本人爲最被接受，分別有 86%，89%及 93%。(下圖)



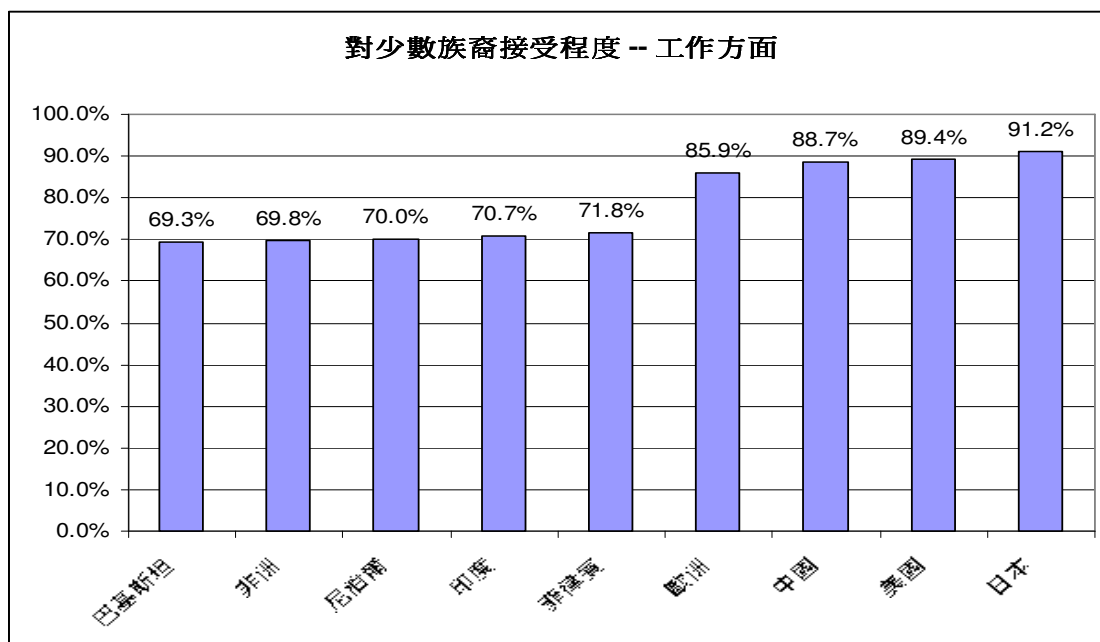
b. 教育層面：對不同種族的接受程度的平均分 (接受就讀同一學校及同一課室上課)

巴基斯坦、尼泊爾及非洲爲最不被接受，不論是自己或(子女)，平均只有 69%(子女 67%)、69%(子女 68%)及 69% (即有 31%(子女 33%至 31%的參加者沒有表示接受); 中國、美國及日本爲最被接受，平均有 88%(子女 87%)、90%(子女 89%)及 91%(89%)。(下圖)



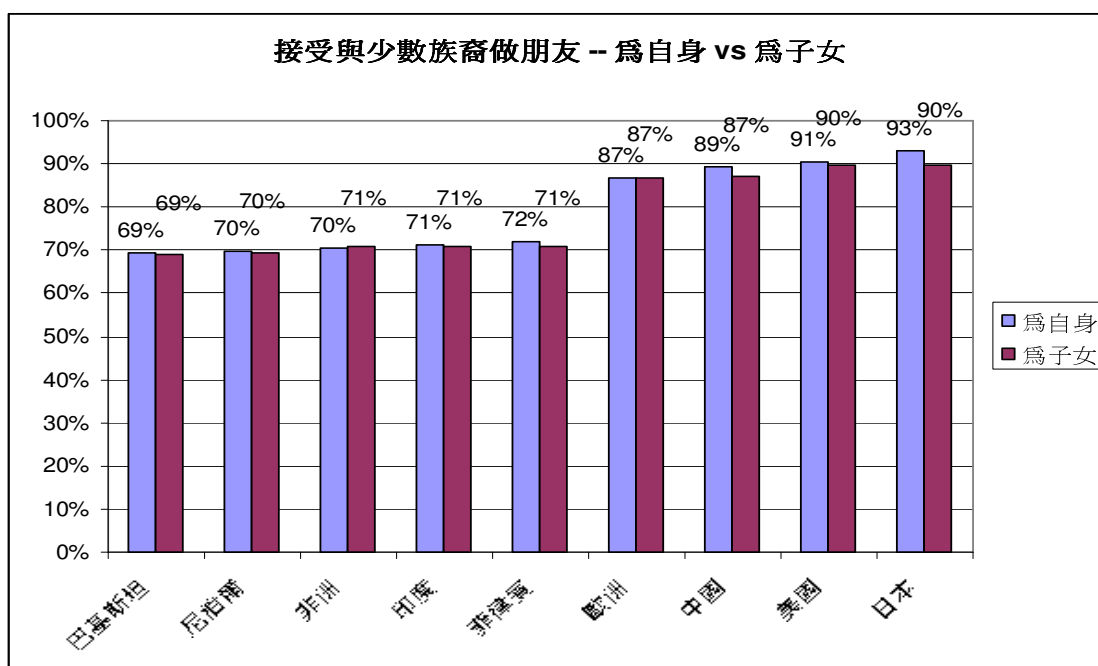
c. 工作層面：對不同種族做同事的接受程度的平均分

巴基斯坦/非洲(兩者同分)及尼泊爾為最不被接受，分別只有 69% 及 70%，(即有 30 至 31%的參加者沒有表示接受)；中國/美國(兩者同分)及日本為最被接受，平均有 89%及 91%。(下圖)



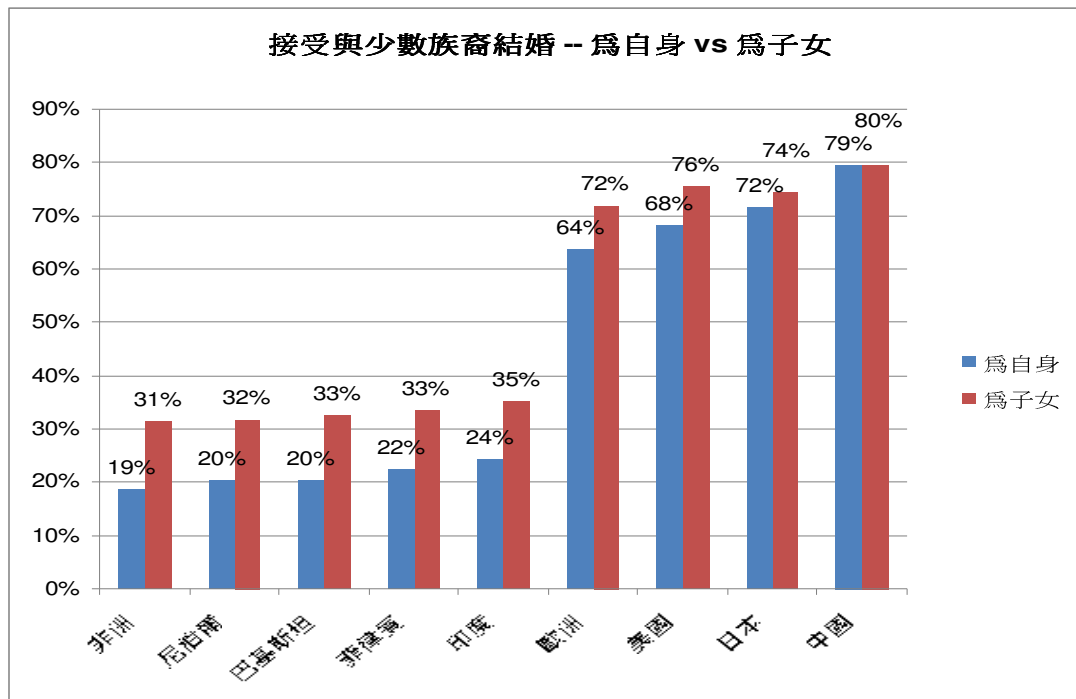
d. 個人生活層面：與不同種族做朋友的接受程度的平均分

巴基斯坦/非洲(兩者同分)及尼泊爾為最不被接受，分別只有 69% 及 70%(子女 71%)，(即有 30 至 31%的參加者沒有表示接受)；中國/美國(兩者同分)及日本為最被接受，平均有 89%(子女 87%)至 93%。(下圖)



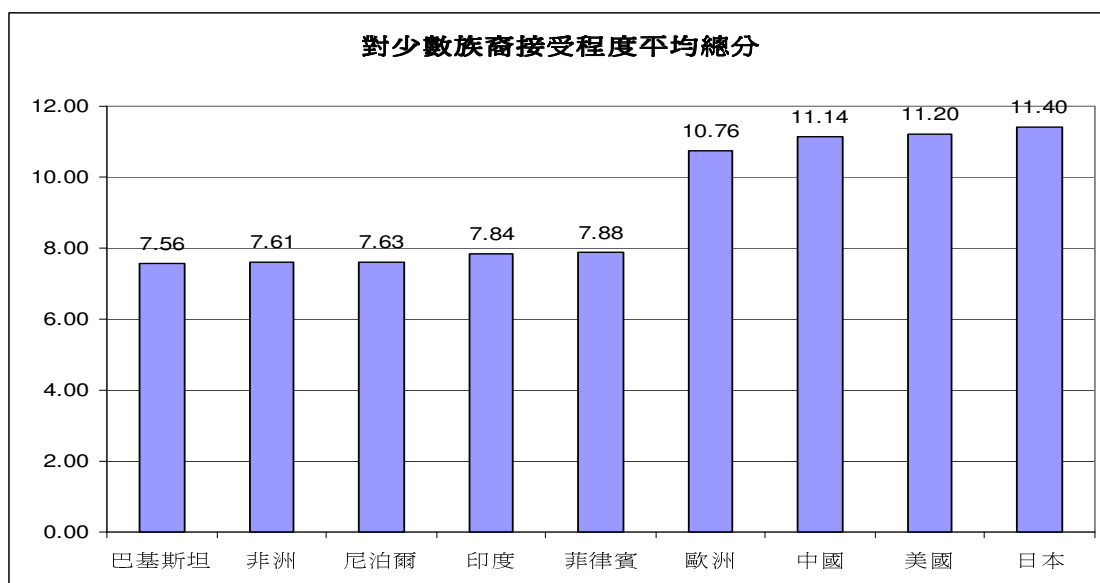
e. 個人生活層面：對不同種族的接受程度的平均分 (接受做親戚及結婚)

非洲、尼泊爾及巴基斯坦為明顯最不被接受，分別只有 19%(子女 31%)、20%(子女 32%)及 20%(子女 33%)，即有 81%至 67%的參加者沒有表示接受；美國、日本及中國為最被接受，平均有 68%(子女 72%)、72%(子女 74%) 及 79%(子女 80%)。(下圖)



f. 在各層面對不同種族的接受程度的總平均分(13分為最高分)

巴基斯坦、非洲及尼泊爾為最不被接受，同樣只有 7.6 分；美國、中國及日本為最被接受，平均有 11.1 分、11.2 分及 11.4 分。(下圖)



附件二: 問卷樣本

《我對香港不同少數族裔的接受程度》

By HK Unison on date: _____

Sex: M/ F Age: _____ Ethnic: _____

甲部

- 1. 甚麼叫‘香港人’? _____
- 2. 當有人提起香港的少數族裔, 你想到甚麼? _____

乙部 (請用 ✓ 表示)

	美國	非洲	日本	巴基斯坦	菲律賓	尼泊爾	印度	中國	歐洲
1. 我接受與_____人同住一個社區	()	()	()	()	()	()	()	()	()
2. 我接受與_____人同住一層樓	()	()	()	()	()	()	()	()	()
3. 我接受與_____人同讀一間學校	()	()	()	()	()	()	()	()	()
4. 我接受與_____人在同一課室上課	()	()	()	()	()	()	()	()	()
5. 在公共交通工具上, 我接受_____人坐我隔離位	()	()	()	()	()	()	()	()	()
6. 我接受與_____人做同事	()	()	()	()	()	()	()	()	()
7. 我接受與_____人做朋友	()	()	()	()	()	()	()	()	()
8. 我接受我的家人與_____人結婚	()	()	()	()	()	()	()	()	()
9. 我接受與_____人結婚	()	()	()	()	()	()	()	()	()
10. 我接受我的子女與_____人同讀一間學校	()	()	()	()	()	()	()	()	()
11. 我接受我的子女與_____人在同一課室上課	()	()	()	()	()	()	()	()	()
12. 我接受我的子女與_____人做朋友	()	()	()	()	()	()	()	()	()
13. 我接受的的子女與_____人結婚	()	()	()	()	()	()	()	()	()