

Research Report

On

Integration in Hong Kong : A Descriptive Study



親切
TREATS

 Center for
Child Development
Hong Kong Baptist University
兒童發展研究中心 香港浸信會大學

TREATS commissioned The Center for Child Development to conduct this research

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Integration in Hong Kong : A Descriptive Study





Foreword

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TREATS aims at promoting integration amongst children, youth and families from varying backgrounds and with differing abilities so as to build an inclusive and harmonious society. In the past 28 years, we have carried out numerous experiential and educational integration programmes to children and young people in Hong Kong to overcome social barriers, breakdown stereotyping and eliminate prejudice and discriminations.

In recent years, we are pleased to see that the subject of integration is getting more and more attention in Hong Kong. The word “integration” has been widely mentioned and used in different settings and occasions. However, what are the interpretations and meanings behind and what are the impacts to the people in Hong Kong, in particular our younger generation?

In view of this, **TREATS** commissioned the “Research on Integration in Hong Kong” to the Center for Child Development of Hong Kong Baptist University to investigate and explore public views towards integration, especially impacts on children. Being the first empirical study on integration in Hong Kong, it laid a significant groundwork on the subject and the key results revealed that there are great demands for a more integrated and inclusive society. We believe that integration education should begin from childhood and families and schools are playing crucial roles on a child’s development.

Lastly, I would like to express my greatest gratitude to the Marden Foundation, for their generous donation to this research project. I would also like to thank the research team of the Center of Child Development of Hong Kong Baptist University, for their dedication to this Project. In addition, my sincere thanks goes to Professor Atara Sivan of Department of Education Studies and Professor Marcus Chiu of Department of Social Work, Hong Kong Baptist University, for their kind assistance in data collection. Last but not the least, we thank all participating schools and respondents for their valuable feedbacks and contributions to this study.

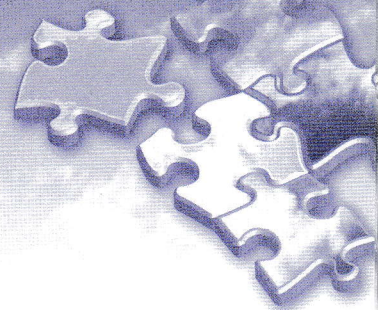
We hope that you will find this research study reflective and insightful. Together we build an integrated and inclusive society.

Kris Tong

Director

May 2007





TREATS 親切

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TREATS was founded in 1979. Since its establishment, we aim at promoting integration and the development of personal and social skills amongst children, youth and families from varying backgrounds and with differing abilities. Through the medium of experiential learning, recreation and play, we provide our participants with opportunities for equal participation and interaction, so as to build a more caring, inclusive and harmonious society.

In 2005-2006, we served over 53,000 people with differing abilities and from varying backgrounds, especially children and youth with mental, physical, emotional, social challenges and learning disabilities.

親切 (TREATS) 於1979年成立。由成立至今，**親切**旨在匯聚不同能力及背景的兒童、青少年及家庭，提倡共融的理念，並促進個人及群育的發展。我們利用獨特的體驗式學習、遊戲和不同的活動為媒介，向兒童及青少年推動社會共融，讓參加者在平等參與機會下互動，建立正面人生訊息，從而建立一個充滿關愛和包容的和諧社會。在2005/2006年度，我們合共服務了超過53,000位不同能力及背景的兒童、青少年及家庭成員。

The Center for Child Development 香港浸會大學兒童發展研究中心

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The Center for Child Development (CCD) was established in September 1991 with the concern for **children, youth, families**, and **school**. One of our major emphases is on the understanding of socialization of Children in Chinese societies as well as cross-cultural studies of child development in the Asian-Pacific regions. A main objective of the Center is to foster children's positive development (e.g., enhancing their achievement motivation, creativity in problem-solving and self-competence). Inter-disciplinary research and training programs is a distinctive feature of the Center. We believe that the common interest in children's well-being among various disciplines will enable the integration of strengths from areas of psychology, education, sociology, social work, communications, art, music and others in finding innovative approaches for the betterment of children and of the society in the long run.

兒童發展研究中心成立於1991年9月，以關心**兒童、青少年、家庭及學校**為己任。我們強調對華人社會中兒童社化過程瞭解以及對亞太地區兒童發展作深入比較研究的重要性，並致力培育及促進兒童的正面、積極發展，如增進兒童的成就動機、創意解難能力及自我效能感等；而為教育工作者、家長及兒童舉辦跨學科的研究與訓練課程亦為中心的特色。我們相信匯集心理學、教育學、社會學、社會工作、傳理學、藝術、音樂及其他學科學者的知識力量，可以為兒童的幸福及社會的進步尋找新的方向。



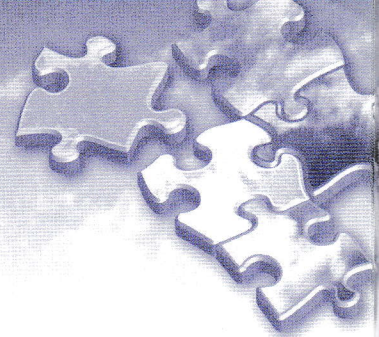


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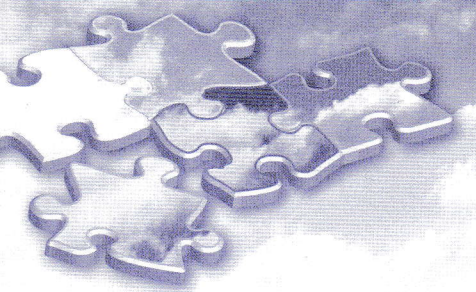


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研究報告摘要

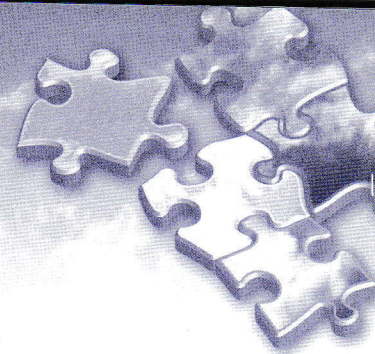
這個研究目的是探討香港人士對共融這個概念的理解及看法。是項研究的被訪者共有610人，其中306人在全港六個不同的地區，接受街頭調查訪問，另外304人透過問卷調查參加。調查的問卷包括以下：(一)「共融」是什麼；(二)列出一個「共融社會」應有的五項條件；(三)如在一个缺乏「共融」的社會，身邊會出現怎麼樣的情況；(四)個人、家庭、學校、政府、社會服務機構、商業機構或其他的组织或團體可以做些什麼來促進「共融」等。

結果顯示少於40% 參加者同意「香港是一個共融的社會」。社會工作者比教師或父母較少同意香港已是共融社會。90%的參加者認為「香港是一個共融社會」對他們來說是重要的，因為他們希望能生活在一個和諧、平等及沒有偏見的城市。被訪者表示「共融」有助培養兒童的正向個人性格發展，促進認知及溝通能力及建立積極的人生觀。

80%的參加者期望共融社會的市民擁有正面的生活態度，例如：互相尊重、表現出接納、欣賞、關懷及諒解等。約三分一的被訪者認為共融社會是和諧、擁有平等的權利及義務、有良好的管治及發展。共融社會應該沒有歧視及偏見。反過來說，一個缺乏共融的社會則充滿矛盾及暴力。

當被問及「共融是什麼」時，86.7%的參加者的共融理念大約可分為13個範疇，包括：共同生活及學習、和諧、接納及欣賞、個別差異(不同種族、國籍、文化、背景、能力等)、分享或互利、諒解、平等、關懷、沒有歧視、沒有衝突、快樂、沒有偏見、自由等。簡單來說，參加者將共融界定為不論個人不同的背景，大家都能和諧地共同生活，互表尊重及欣賞。約有一半的參加者能同時講出2至3個有關共融的範疇。社工及教師能說出多一些的答案範疇。

超過一半的參加者表示政府在推行社會共融方面的角色最重要，因為政府是社會中的領袖，擁有制定相關政策的權利及資源。在個人層面方面，可以首先發展，以增強個人在家庭及學校環境中，對推廣共融的自我效能及信心為目標的培育計畫。向公共及私人企業推廣共融培訓亦需加強，其中可多提倡企業的社會公民責任。共融社會的創建實在有賴多方的共同力量，鼓勵大家對共融概念有正面的闡釋，體會共融社會所帶來的正面感受，以及強化實踐共融的行為。



Executive Summary

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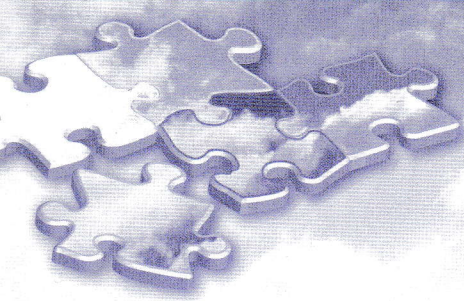
The present study aimed at examining the understanding and views on the concept and perception of integration among Hong Kong people. 610 respondents were recruited to take part in the study. 306 of them were interviewed on the streets across the territory in six districts and 304 responded to a paper-and-pencil survey. Respondents were asked to indicate the importance that Hong Kong was an integrated society, and the extent to which they would rate that Hong Kong was an integrated society. They were requested to share what they thought about integration, what they considered as important characteristics of an integrated society, and how they described a non-integrated society, what adaptive measures were observed in individuals, families, schools, the government, social welfare and business organizations.

Results indicated that less than 40% of the participants agreed that Hong Kong was an integrated society. The social work professionals reported higher disagreement to the statement when compared with teachers and parents. 90% of the participants agreed that it was very important for them to have an integrated society in Hong Kong because they would like to live in a harmonious, equal and unprejudiced city. Participants thought that it was particularly facilitative to child development as an integrated society would enable children to develop positively in personality, enhance their cognitive and communication ability, as well as having a positive outlook on life.

80% of participants expected that citizens of an integrated society would have positive attitude, such as respecting one another, showing acceptance and appreciation, caring and understanding. One-third of the participants depicted that an integrated society should be harmonious, share equal rights and obligations and well governed and developed. It also should be unprejudiced, and non-discriminating. In contrast, a non-integrated society would be full of conflict and violence.

When asked about the concept of integration, 86.7% of the participants provided their answers. The semantic meaning of integration was classified into 13 categories, namely Living/staying/learning together, Harmony, Acceptance/Appreciation, Differences in individuals (different races, nationalities, culture, background, abilities, etc), Sharing/Mutual Benefit, Understanding, Equality, Caring, No Discrimination, No Conflict, Happiness, No Prejudice, and Freedom. The participants defined integration as differences in individuals regardless of their backgrounds living harmoniously together in a society; people should show acceptance and appreciation to people from different backgrounds. Over half of the participants could provide 2 or 3 categories on the concept of integration and social work professionals and teachers were able to provide more interpretations on the concept of integration.





Over half of the participants indicated that the government played the most important role in the promotion of integration because it was the leader of the society and had the power to make appropriate policy and allocate resources. On an individual level, programs on personal empowerment to be carried out in the education and family settings should be developed to encourage individuals to build up self efficacy in promoting integration through an individual effort as a starting point. The promotion of integration to both public and private enterprises shall be emphasized. The concept of corporate social responsibility shall be further promoted and developed in Hong Kong. A collective effort shall be called upon to engage Hong Kong people to adopt positive attitude towards integration by having a receptive cognitive framework, demonstrating positive affect and behaviors.



Introduction

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An international report to the United Nations Educational, Scientific and Cultural Organization (UNESCO) of the International Commission on Education indicated that “Learning to Live Together” is one of the four important types of learning needed to be imposed on education in the 21st century (Delors, Mufti, Amagi, Carneiro, Chung, & Geremek, 1998), in addition to “Learning to Know, Learning to Do, and Learning to Be”. Learning to live together implies the concept of “integration”.

Locally, the Committee on the Promotion of Civic Education under the Hong Kong Special Administrative Region has made “Harmony and Integration” as the theme for the year 2006-2007. The values and concepts of harmony and integration are identified as significant in promoting civic awareness and civic responsibility by the Committee. The literal definitions of harmony and integration as provided by the Merriam-Webster Online Dictionary (2006) entail differences, simultaneity, incorporation as equals into society and coordination of mental processes in individuals. If there are no diversity but homogeneity, harmony and integration will not be made possible as there is only singular group of entity in a particular point of time in a specific place. In other words, the prerequisite for integration and harmony includes diversity and implies heterogeneity.

Is Hong Kong a diversified and heterogeneous society that needs to uphold and develop the values of integration and harmony for her citizens? Hong Kong is one of the world class financial trading and business centers, one of the busiest cities in the world, and one of the cities with the highest population density (6511 people per square kilometer). It has been attracting people from all over the world to work and live here which made Hong Kong become a meeting point of people with different nationalities, different cultures and different abilities. The latest released official statistics showed that there are 6,364,439 Chinese, 142,556 Filipino, 50,494 Indonesia, 18,909 British, 18,543 Thai, 14,180 Japanese, 12,564 Nepalese, 11,017 Pakistani and 61,345 other ethnicities (Census and Statistics Department, HKSAR, 2001a). Approximately 248,000 Mainland Chinese immigrated to Hong Kong in the past 5 years (Mingpao, dated on September 20, 2006). In terms of ethnicity in its population and its business exchange with the global finances, Hong Kong is a diversified city.

The population structure has been slightly changed recently. The number of elderly is gradually increasing to 859,100 (12.2%) in 2006 from 747,052 (11.1%) in 2001 (Census and Statistics Department, HKSAR, 2006). In addition, the number of single parents was 58,460 in 2001, increased by 23,922 or at average annual growth rate of 5.4% over the past decade, the proportion of single parents to ever married persons living with children aged under 18 increased gradually from 2.3% in 1991, to 3.7% in 2001, and the proportion of single mothers having resided in Hong Kong less than 7 years increased sharply from 3.4% in 1991 to 10.3% in 2001 (Census and



Statistics Department, HKSAR, 2001a). In terms of population structure and family structure, Hong Kong community is heterogeneous.

In 2001, 24.8% of domestic household had less than HK\$ 10,000 monthly domestic household income, whereas 29% had more than HK\$ 30,000 monthly domestic household income (Census and Statistics Department, HKSAR, 2001a). The uneven distribution of wealth among the population has been highlighted, skewed towards richer households. In terms of economic advantages, Hong Kong's families start differently.

Studies also showed that the underprivileged had lower levels of psychological, psychosomatic and socioeconomic well-beings than the general public, many new immigrants have faced difficulties of unfamiliar environment, language, and culture, and being discriminated (Dore, Dion, Wagner, & Brunet, 2002; Goodkind & Foster-Fishman, 2002; Liem, Lim, & Liem, 2000; Pernice & Brook, 1996; Westermeyer, Neider, & Callies, 1989; Wilson, 2004). Less advantaged families also have to cope with more social problems. In terms of quality of life, Hong Kong's poor families had their own differentiated perspective.

Kwok (2002) compared the 137,152 registrations of disabilities as listed in the Central Registry for Rehabilitation (CCR) (2001) and the territory-wide General Household Survey on persons with disabilities and chronic diseases as a special topic conducted by the Census and Statistics Department (CSD) (2001b) in Hong Kong. A large discrepancy as large as 200% was found among the two set of statistics of number of disabilities in our population. In the CCR report, the disabilities types included physical handicap (42.4 %), mental handicap (21.2%), mental illness (11%), visual impairment (9.8%), hearing impairment (9.2%), visceral disability (3.5%), speech impairment (1.5%), and autism (1.4%), while making a total number of registrations 137,152. However, in the CSD statistics, a total amount of 406,100 persons were estimated, including 103,500 (25.5%) with restriction in body movement, 87,000 (21.4%) with mental handicap, 73,900 (18.2%) with seeing difficulty, 69,700 (17.2%) with hearing difficulty, 50,500 (12.4%) with mental illness, 18,500 (4.6%) with speech difficulty and 3,000 (0.7%) with autism. In terms of ability and disability, Hong Kong also has a wide spectrum of diversity.

According to Report No. 33 of the Director of Audit on services for students with special educational needs published in 1999, the total number of enrolment in special schools was 7,546. These special schools included schools for the visual impaired, schools for hearing impaired, schools for social development (behavioral and emotional maladjusted), schools for the mildly mentally handicapped, moderately mentally handicapped, severely mentally handicapped, physically handicapped, and hospital schools. About 33,713 students with special needs received support services

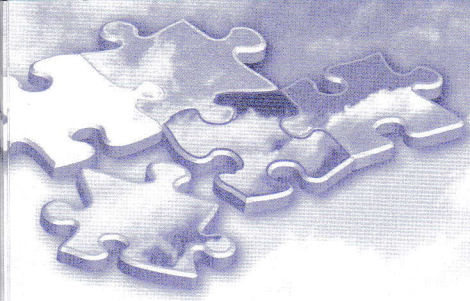


in mainstream schools. These students were identified to have learning difficulties, hearing impairment, visual impairment, and physical handicaps. People with physically or mentally challenged are struggling for an independent life and hope to be accepted and integrated in the communities (Fuchs & Fuchs, 1998; Gartner & Lipsky, 1987; Harmre-Nietupski, Hendrickson, Nietupski, & Sasso, 1993; Sailor, 2002). Individuals with various potentials and abilities constitute Hong Kong's younger generation.

To build up a cohesive, democratic and harmonious community, we need to integrate the underprivileged into the community and enable them to have a higher quality of life, which is one of the means to maintain the prosperous development of Hong Kong in the future. Group differences shall not be denied or marginalized but accepted and appreciated. Place with higher level of diversity, tolerance and openness to new ideas will attract creative people all over the world who will lead to higher rates of innovation, high-technology business formation, job generation and regional economic growth (Florida, 2002). Therefore, we should treasure the diversity of Hong Kong, and people from different backgrounds shall be socialized to treat one another with respect while making Hong Kong an integrated and harmonious society.

In view of these different groups categorized by ethnicity, family structure, household wealth, and human abilities, do Hong Kong people agree to the notion that integration should be promoted in the community? Do they think it is important that Hong Kong is a society of integration? How do they understand the concept of integration? Do they think that effort shall be made to incorporate each group as equals in society at various levels, from individual, interpersonal or system levels?

However, few empirical studies in Hong Kong address the importance and issue of integration. Such a study is significant in understanding how Hong Kong people think about the diversification in the community, the importance they attach to the concept of integration as well as how various groups of people in the community perceive the present situation. The information will be useful in policy formulation and programs on promoting integration in the community and schools.



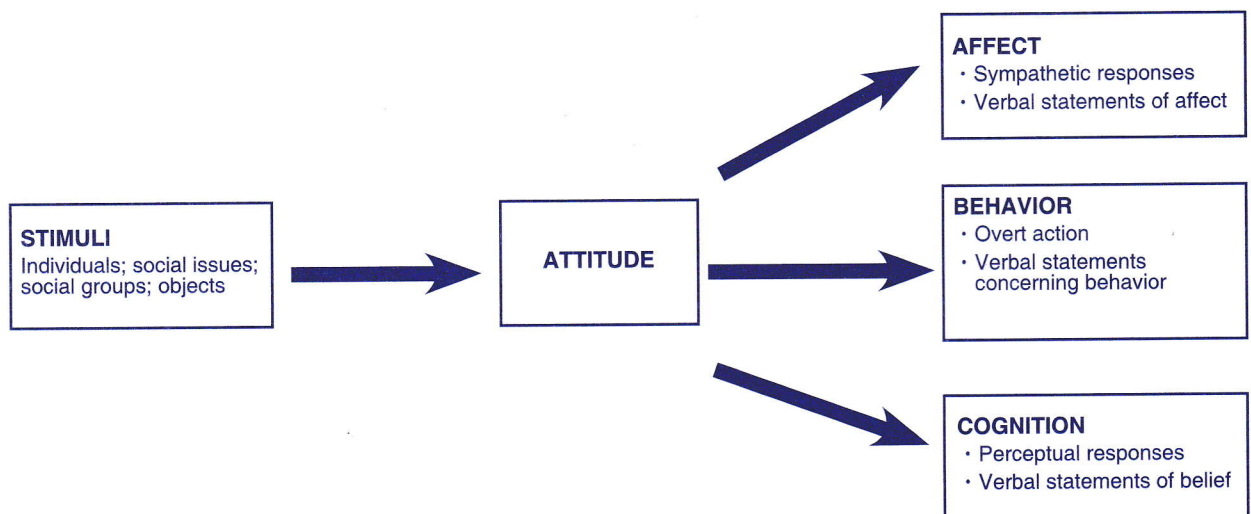
Literature Review

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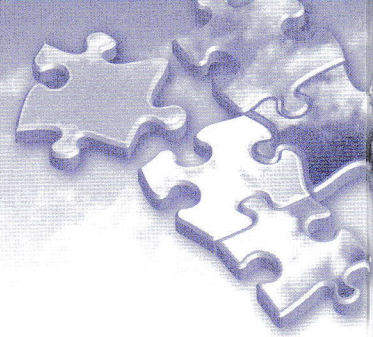
Definition and Rationale of Integration

Integration means to bring people from different cultural backgrounds together in order to form a multi-cultural and harmonious community (Bennett, 1993). The rationale of the integration movement is based on moral imperative that society needs to recognize individual differences and to accommodate all differences (Baglieri & Knopf, 2004). The movement is to promote anti-discrimination, equality and social justice (Gale, 2001; Wilson, 2004), and to acknowledge the right of every individual to have access to all of the experiences and benefits (Baglieri & Knopf, 2004). It promotes a commitment to equal rights and opportunities for all people.

People's attitude towards integration may motivate their behavior and exert selective effects at their attention, perception and retrieval of information about integration (Eagly & Chaiken, 1993). The attitudinal concept of integration can be divided into the following three components according to Rosenberg and Hovland's (1960) classical schematic conception of attitudes: cognition, behavior and affect. The cognition component of integration may reflect from participants' perceptual responses and their verbal statements of belief and value attached to the concept of integration. The behavior component of integration includes overt action as well as verbal statements concerning observable behaviors towards promoting integration. The affect component of integration of individuals may induce from individuals' sympathetic responses and verbal statements of affect towards the concept of integration.



Schematic conception of attitudes from M. J. Rosenberg and C. I. Hovland (1960), "Cognitive, affective, and behavioral components of attitudes" (p.3).



Integrating Diversity

In the 21st century, people need to prepare themselves, acquire knowledge and skills, adapt to a changing and complex future through curriculum-based learning/formal education and community service learning/informal education throughout the life span. A report to the United Nations Educational, Scientific and Cultural Organization (UNESCO) of the International Commission on Education indicated that “Learning to Live Together” is one of the four important types of learning needed to be imposed on education in the 21st century (Delors, et al. 1998). Learning to live together is to learn to participate and co-operate with other individuals in all human activities. In a formal educational environment, inclusive education requires education system and curriculum to be modified and adapted so as to suit various students (Crawford, Heung, Yip, Yuen, & Yim, 1999; Mittler, 1995; Sebba & Ainscow, 1996; Thomas, 1997). In the community service learning, all individuals shall be encouraged to participate in sport activities, or cultural or social activities (Delors et al., 1998). The tasks of education on “Learning to Live Together” include, firstly, to help people understand themselves and develop empathy, and then to teach them the diversity of human race and an awareness of similarities between, and the interdependence of all humans. While learning how other people with different abilities and people from various cultural backgrounds perceive the world, individuals can ideally and eventually adopt an integrated, wider and more comprehensive worldview that enables them to understand the needs of different people in the society, to develop social sensitivity and awareness, and to make judgments objectively and empathetically (Evanoff, 2005; TREATS, 2006). At the same time, it is the most effective way to combat and eliminate the prejudices and discriminations that lead to social conflicts.

A recent study has provided supportive data to the advantages of integration in organization. An empirical study showed that the relationship between workplace diversity and psychological well-beings, life and job satisfaction was an inverted U-shape. In a working environment with some and a lot of but not few co-ethnic coworkers, participants reported the least psychosomatic problems, highest level of psychological well-being, life satisfaction as well as job satisfaction. It implied that a certain degree of ethnic diversity could enhance the positive well-being outcome and job satisfaction in some circumstances (Enchautegui-de-Jesús, Hughes, Johnson, & Oh, 2006).



Models of Integration

Integration in community is an important issue politically and socially that influences political stability and economic prospectus of a country. Many researchers proposed various models of integration in order to enhance the understanding of integration and positive attitudes toward people with different backgrounds. A well-known developmental model of intercultural sensitivity established by Bennett (1993) delineated six stages that individuals typically go through in the process of acquiring an integrated perspective: denial, defense, minimization, acceptance, adaptation, and integration. The early stage of ethnocentric defined as assuming the worldview of one's own culture or perspective is central to all reality. The ethnocentric stages comprise of the stages of denial, defense, and minimization. The later stage of ethnorelative is defined as cultures and behaviors can be understood within a cultural context and the cultural behavior is not perceived as an absolute standard of rightness or goodness and the difference is neither considered as good nor bad. The ethnorelative stages include the processes of acceptance, adaptation, and integration (Bennett, 1993).

In the ethnocentric stages, differences are either ignored as in the denial stage. They are treated as negative in the defense stage or as trivialized in the minimization stage. In the denial stage, difference is either simply ignored or recognized. Individuals or cultures of different backgrounds have been isolated, separated and not seen in the vicinity intentionally and social barriers are put forward. Positive strategies are to develop awareness and avoid premature discussion of significant individual or cultural differences.

In the second stage, difference is noted and acknowledged but one culture is believed to be superior to another (defense). The defense battle against difference progresses through three mechanisms, namely denigration (negative stereotyping on individuals or cultures with different origins), superiority (upholding that only one worldview surpasses all the others), and reversal (holding a negative stereotype against one's own culture or oneself but assuming that other cultures or individuals as more superior). Positive strategies include emphasizing the commonality of cultures and individuals by intercultural or interpersonal communication. Challenging group activity, such as ropes course, that requires cooperation for safety or success are useful technique for stressing commonality.

In the third stage, difference is trivialized and the difference is treated relatively unimportant compared to the far powerful dictates of cultural similarity (minimization). Two forms of minimization are categorized under physical universalism (emphasizing the similarity of physical characteristics in common, e.g. all people must eat and die) and transcendent universalism (emphasizing that all human beings, whether to their knowledge or not, are products of some single transcendent principle, law or imperative,

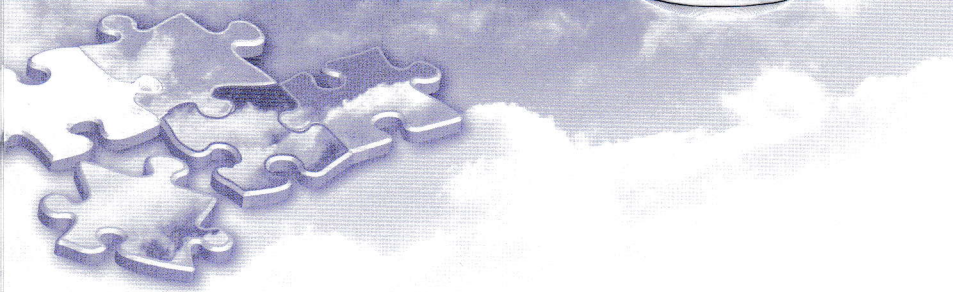


e.g. some religion holds that all people are creations of a particular supernatural entity or force, We are all God's children.). Positive strategies are deepening cultural or interpersonal awareness through discussion, exercise, reports of personal experience, exchanging members of other cultures or other groups as resource persons.

In the ethnorelative stages, differences are respected and appreciated in the acceptance stage. Skills for better understanding and relating with people with different backgrounds or values are developed in the adaptation stage. In the integration stage, some of the differences in self identity are upheld and some of them are integrated to form a new identity. In the stage of acceptance, difference is both acknowledged and respected and respect for behavioral difference, and respect for value difference are emphasized. Positive strategies are encouraging individuals to have practical application of acceptance and to establish intercultural or interpersonal communication.

In the stage of adaptation, individuals acquire new skills appropriate to a different worldview in an additive process which means that individuals keep their original worldview or native skills and the major concern is developing effective communication in other cultures. This stage posits two phases of development individuals go through in shifting their cultural frame of reference for the purpose of communication, the first is empathy where such shifts are intentional and temporary, and the second is pluralism, where the shifts may be more unintentional and tied to multiple permanent frames of reference. Actual face-to-face communication and opportunities for interaction are useful strategies for individuals in the phase of adaptation.

In the integration stage, individuals identify that they are defining their relationship to several cultural or various contexts. They have adopted a multiple cultural or personal frames of references and are aware that they can function in relationship to cultures while staying outside the constraints of any particular one, i.e. being culturally marginalized. The integration stage takes two forms: contextual evaluation, and constructive marginality. Suspended evaluation shall be encouraged in earlier ethnocentric stages and is facilitator for developing adaptive skills. Contextual evaluation is developed when individuals attain the ability to analyze and evaluate situations from one or more chosen perspectives by the ability to shift context or frame of reference, as well as an awareness to exercise choice or judgment. The choice and judgment may be of relative goodness and specific to some identified context. Individuals also experience the mechanism of constructive marginality in this stage. As they are aware of various frames of reference and have decided not to take side on any frame of reference too conveniently without taking the context or purpose into account. The adaptive skills and availability of choice have enabled individuals to construct appropriate frame of reference for particular purposes. Constructive marginality means



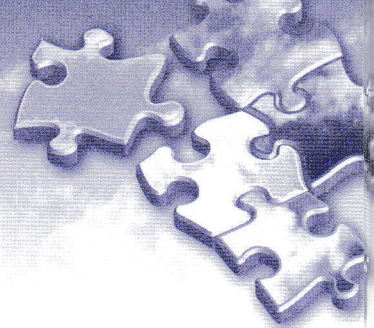
“the experience of one’s self as a constant creator of one’s own identity” (Bennett, 1993, p. 64) in the process of integration. In sum, individuals in the integration stage are free to adopt any appropriate perspective which enables them to choose among multiple frames of reference.

In the process of integration, Bennett’s model has provided a useful theoretical framework for individuals as well as cultures to understand how integration works vertically through these ethnocentric stages (denial, defense, and minimization) or ethnorelative stages (acceptance, adaptation, and integration) within an individual or a culture as the entity. Evanoff (2006) suggests another three horizontal levels of integration, namely at the individual/psychological level, at the interpersonal/intercultural level, and at the formal level. The model of Bennett is defined and classified by Evanoff (2006) as stages which individuals, typically at an individual level, advance in the integration process. Integration is a process of co-adaptation in which individuals from various backgrounds mutually adapt themselves to one another.

Incorporating three attitudinal components of integration, i.e. cognition, behavior and affect, with these integration stages, it would be hypothesized that during the ethno-relative stages, the three components of cognitive perception, overt behaviors and sympathetic responses towards social integration should be more prominent and prevalent in the acceptance, adaptation, and integration stages. All of these stages call for a higher appeal to cognitive and sympathetic responses, as well as overt behaviors favorable for social integration.

The Gaertner and Dovidio’s (2000) Common Ingroup Identity Model specifies that four different levels of categorization may mediate the relationship between intergroup interdependence, psychological and environmental factors and consequences (cognitive, affective, and behavioral). The four levels of categorizations are interpersonal level (separate individuals, decategorization), intergroup level (two groups categorization), superordinate group level (one group, recategorization), and dual identity level (two subgroups in one group, recategorization). The role of recategorization is an important mediator between favorable contact and prejudice reduction (Eller & Abrams, 2003; Gaertner & Dovidio, 2000), and a dual identity may be more effective in educing positive outgroup evaluation. Quality and quantity of contact could enhance the effects of all mediating variables that might reduce the intergroup anxiety and social distance and prejudice and discrimination, and might improve general evaluations toward outgroups (Ellar & Abrams, 2006).

With reference to Bennett’s (1993) developmental model of integration in individuals, and Evanoff’s (2006) interpersonal level of integration, the present study



were designed to examine how Hong Kong citizens understand the concept of integration in a general context. No specific reference would be made to integration in education although the term integration meant inclusive education in the educational context.

Purposes of the Present Study

The purposes of this study were to examine the understanding and views on the concept and perception of integration among people in Hong Kong. It was also to investigate the views on awareness to individual difference from various backgrounds, such as immigrants or expatriates from other societies, people of different abilities or with different ethnicities. We would use an implicit theory and a qualitative approach to study the public views on integration. The research questions included (1) Is integration a common and important concept in Hong Kong? This was to tap the cognition of integration among participants. (2) What is the concept of integration from the perspective of Hong Kong citizens? This was designed to tap the cognition component of integration. (3) How to describe an integrated society? This question intended to tap the cognition and affect components of integration. (4) What can the parties (individuals, family, school, government, social welfare organization and business) do in order to form an integrated society? This was designed to tap the behavioral components of integration. Some quantitative questions would also be asked, for instance: how important the participants think that Hong Kong was an integrated society, and the extent to which they would rate that Hong Kong was an integrated society. These questions might reflect the cognitive components of integration.



Method

Participants

Six hundreds and ten participants took part in the present study, including 306 participants completed a questionnaire and 304 were responded to a street interview individually on the street. The demographic information of the participants was presented in Table 1 to Table 5. The participants comprised of 30 social work professionals, 98 teachers, 113 parents, 280 students and 85 recruited from the general public. There were 239 male and 354 female. Approximately four percent of the participants aged below 10, 35% were between 11 to 20 years old, 26% were between 21 to 30 years old, 32% were between 31 to 50 years old, and 3% aged 51 or above. Excluding the 280 students, over half of the participants (53.4%) had attained university or above education level, 25.3% secondary (F1 to F5 level), 17% matriculation or vocational training, and 4.3% received primary or below level education. The number of participants excluded 81 participants (9 from survey and 72 from interview) who had reported that they did not know or had not heard the term of integration. These participants were composed of 2 social work professionals, 7 teachers, 11 parents, 40 students, 20 from the general public, and 1 unclassified.

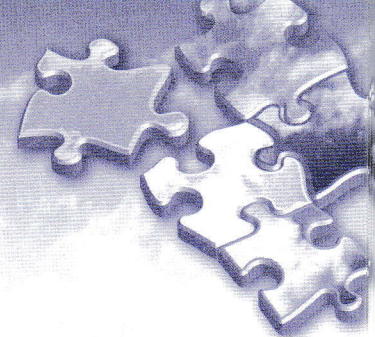


Table 1. Number of Participants by Identity (N=610)

Identity	Frequency	Valid Percent
Social Work Professionals	30	4.9
Teachers	98	16.3
Preschool	13	
Primary	21	
Secondary (F1-F7)	33	
Tertiary	7	
Special School	13	
Unreported	11	
Parents	113	18.6
Preschool	8	
Primary	62	
Secondary (F1-F7)	1	
Special School	6	
Unreported	36	
Students	280	46.1
Primary	48	
Secondary (F1-F7)	161	
Tertiary	67	
Special School	2	
Unreported	2	
General Public	85	14.0
Unreported	4	/

Table 2. Number of Participants by Sex

Sex	Frequency	Valid Percent
Male	239	40.3
Female	354	59.7
Unreported	17	/

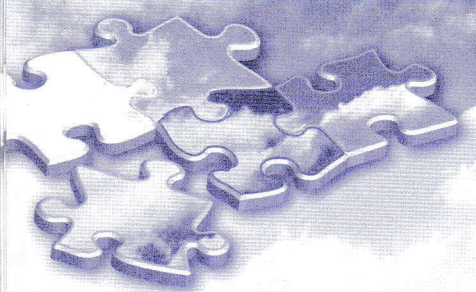


Table 3. Number of Participants by Age Group

Age	Frequency	Valid Percent
Below 10 years old	26	4.3
11-20 years old	210	34.9
21-30 years old	158	26.2
31-40 years old	96	15.9
41-50 years old	94	15.6
51-60 years old	13	2.2
61 years old or above	5	0.8
Unreported	8	/

Table 4. Number of Participants by Education Level

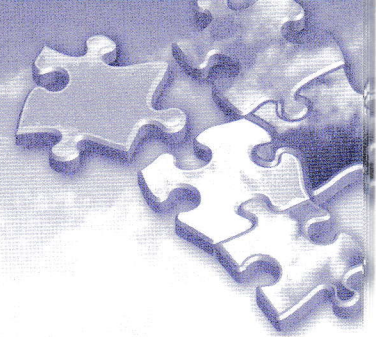
Education Level	Frequency	Valid Percent
Primary	53	8.8
Secondary (F1 to F5)	190	31.6
Matriculation & Vocational training	115	19.1
College or graduate	240	39.9
Others	4	0.7
Unreported	8	/

Table 5. Number of Children

Number of Children	Frequency	Valid Percent
None	436	80.6
1 or 2 child(ren)	90	16.6
More than 3 Children	15	2.8
Unreported	69	/

Instrument

The questionnaire was designed based on the implicit theory that was well applied in a series of creativity and intelligence studies by Gonida, Kiosseoglou and Leondari (2006), Hui and Rudowicz (1997), Rudowicz and Hui (1996; 1997), Rudowicz, Hui and Yu (1996), Runco (1990). In attitudinal studies, asking participants to answer the attitude object in a free-response format is a typical methodology (Ajzen, 1989). The questionnaire included seven open-ended questions about the concept and perception of integration and another six questions on the extended understanding on



the integration among Hong Kong citizens. Questions included, for instance, what is integration? How do you describe an integrated society? Can you list some adaptive measures of an integrated social unity (classroom, family, school, organization or society)? How important do you think Hong Kong needs to be an integrated society (rank from not important at all to extremely important)? In all, we had thirteen questions on the conceptual understanding on integration and five questions on the demographic information of the participants, including sex, age of education level, occupation, and number of children. The questionnaire was attached in Appendix I.

Procedure

The data was collected through a combination of ways. First of all, questionnaires, cover letters and stamped return envelopes were sent to a list of randomly selected social work organizations and schools by mail, and invited them to take part in this study. The participation was voluntary. The participants were required to complete the questionnaire written in Chinese and send it back to the research center. The return rate was 28.5%. Second, some of the data were collected at some occasions such as parent or student seminars where the attendants were invited to voluntarily participate and complete the questionnaire. Finally, research staff did individual interview in several locations with steady flow of people, such as Shatin, Causeway Bay, Mongkok, Kwun Tong, Tsuen Wan, and Lok Fu. We would provide the interviewees some ideas about the concept of integration after the first question verbally if necessary. The participants generally spent 15 to 20 minutes to answer the questions and the interviewers were required to transcribe the interview.

Research Design and Data Coding

The present study was a descriptive research design which attempted to examine the prevalence of the conceptual understanding of integration and the importance of an integrated society; and also to describe the potential means to promote the idea and implementation of integration in Hong Kong.

A coding list was created based on the responses of the participants in the present study. All item responses were firstly typed and then categorized in term of the meanings and domains. Every category was assigned a 2-digit code and rated as yes (1) or no (0). Five researchers were responsible for the data coding and each coded approximately 200 questionnaires. A training session was conducted to familiarize the raters with the procedure and to obtain an agreement upon the coding categories of all the questions. The inter-rater reliabilities were ranged from .90 to .92, and the average inter-rater reliability was .91.

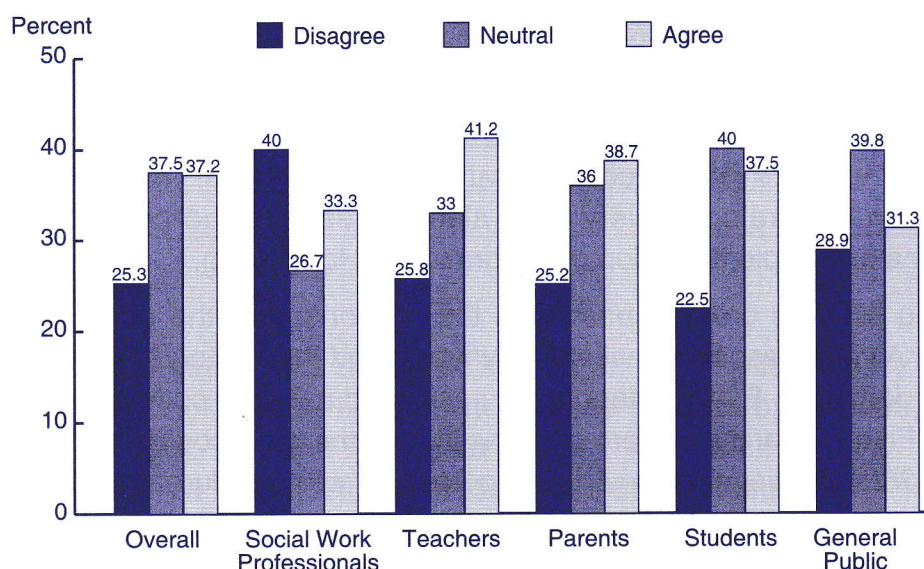
Results

I. Is Hong Kong an integrated city?

The participants were asked to rate their agreement on the statement that “Hong Kong is an integrated society” with a seven-point Likert scale (1 = totally disagree, 7 = totally agree). This item reflected the cognitive component of integration in participants. The overall sample had a mean score of 4.17 with a SD of 1.12. The social work professionals and the general public had the lowest rating, with mean scores of 3.9 and 4.08 respectively. The students, parents, and teachers had slightly but not significantly higher mean scores which were 4.22, 4.21, and 4.18 respectively. The findings implied that fewer than half of the participants agreed that Hong Kong was an integrated society.

Additionally, the ratings of 1 to 3 was combined to form an index of “disagree”; and ratings of 5 to 7 as “agree”; and the rating 4 was regarded as “neutral”. As seen in Figure 3, comparing to other groups, the social work professionals reported higher disagreement on the above statement, whereas the teachers and parents were more likely to agree, and more students and general public held a neutral stand on this issue. The findings indicated that front-line social work professionals had reservation that Hong Kong had already been an integrated society. Their actual experience with various groups of citizens in the community would have enabled them to observe that there was still a lot of effort to be made before Hong Kong could be recognized as an integrated society.

Figure 3. Agreement on the statement of “Hong Kong is an Integrated Society”



Note: Disagree combined the responses of 1 to 3; agree combined the responses of 5 to 7; 4 was regarded as neutral.



II. Is it very important for me to have an integrated society in Hong Kong. Why?

The participants reported their agreement on the statement that “It is very important for me to have an integrated society in Hong Kong”. The rating is a seven-point Likert scale (1 = totally disagree, 7 = totally agree). Ninety percent of the participants agreed that it was very important for them to have an integrated society in Hong Kong because they were eager to live in a harmonious, peaceful, equal, and happy society, especially for the participants with special needs who believed that their cognitive and social development would be enhanced in an integrated society which is equal and have no discrimination. Approximately 10% of the participants reported that they did not care whether Hong Kong was an integrated society or not, because it was not closely related to their daily lives. Other reasons included that Hong Kong was not harmonious, or integration was not important or good.

On the other hand, over 50% of the participants believed that integration movement would affect all the people in the society and they valued everyone’s contribution and involvement in building up an integrated society; they also believed that the underprivileged, such as low income family, single-parents, new immigrants, minority, people with special needs, children and elderly, would be benefited from the promotion of integration in the society. Interestingly, 10% of the participants mentioned the importance of good dyadic interpersonal relationship in the movement of integration, such as governor and ordinary citizen, teachers and students, employers and employees, parents and children, and etc.

Figure 4. Reasons of Agreement on the Statement of “It is very important for me to have an integrated society in Hong Kong” (N=537)

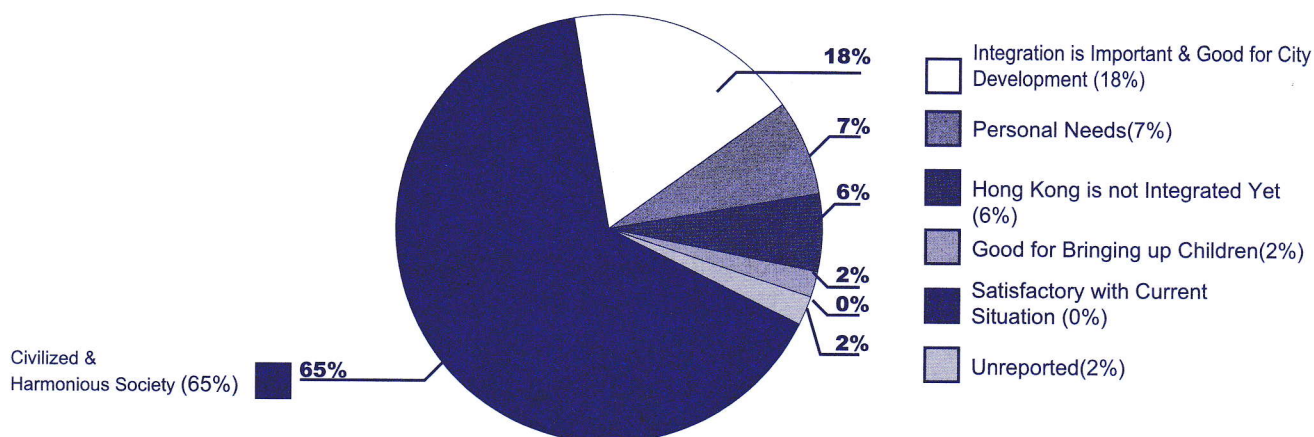


Figure 5. Reasons of Neutral on the Statement of “It is very important for me to have an integrated society in Hong Kong” (N=42)

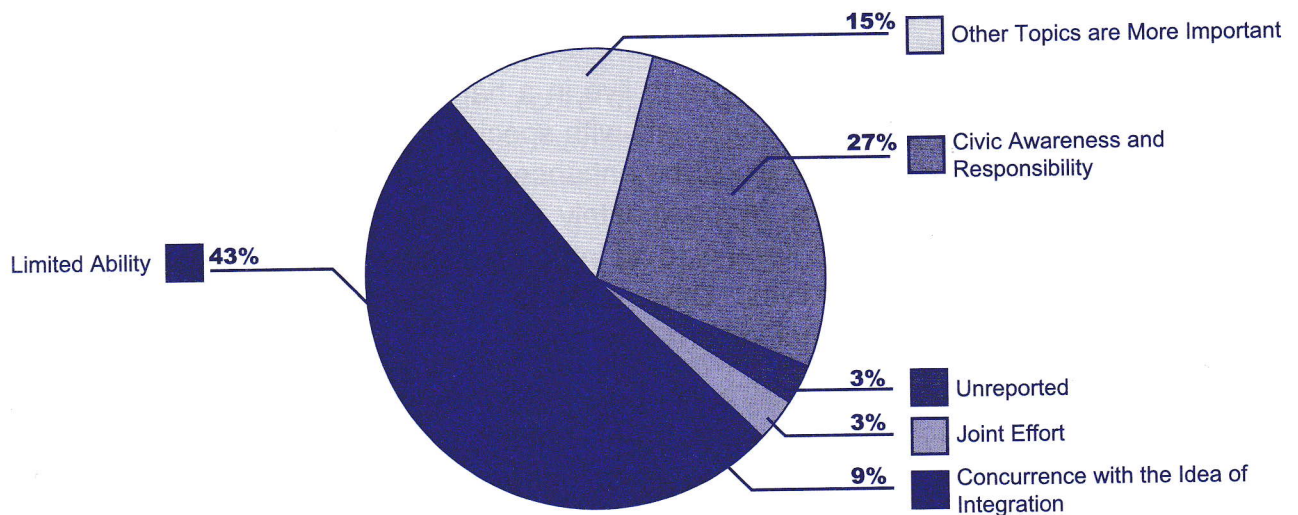
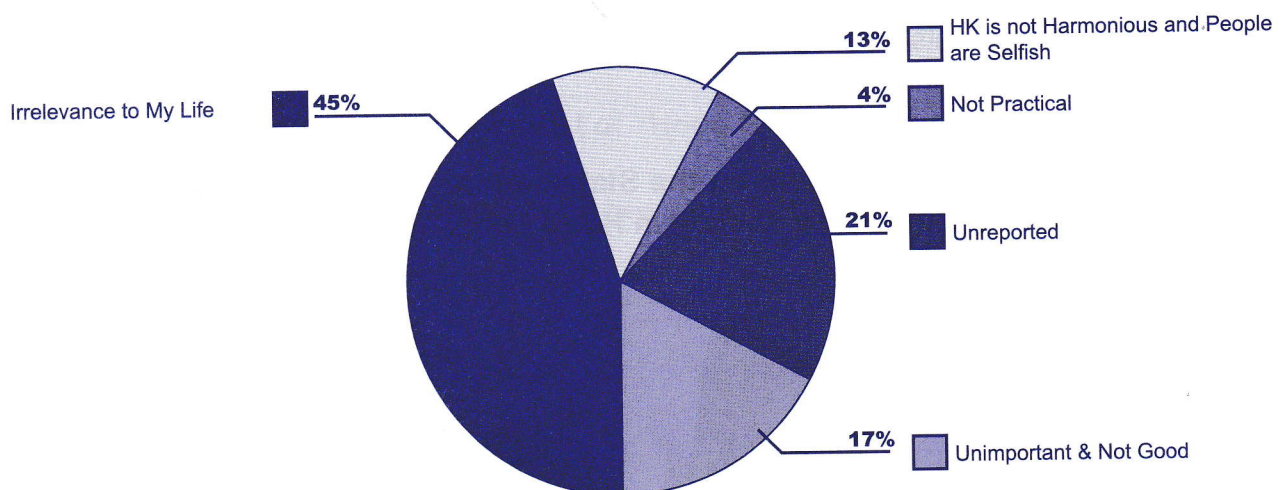
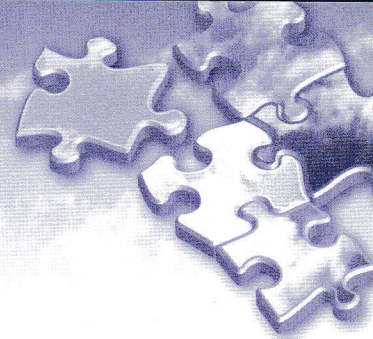


Figure 6. Reasons of Disagreement on the Statement of “It is very important for me to have an integrated society in Hong Kong” (N=22)



Over 90% of participants thought that it was important for them to have Hong Kong as an integrated society. This reflected that participants were sensitive and receptive to the value of integration. They believed that integration helped build a civilized and harmonious society which would bring benefits for city development and would also satisfy personal needs. This item also mirrored the perceptual response of a positive attitude towards integration in participants.



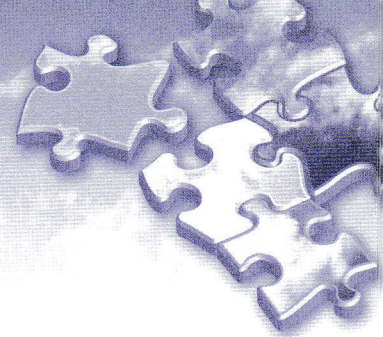
Regarding the significance of integration to child development, the participants showed that an integrated social context would enable children to develop good personality (42.7%), live in healthy and harmonious environment (37.7%), enhance cognitive and communication ability (24.2%); have positive outlook on life (21.0%), and improve interpersonal and social skill (6.6%), thus contributing to establish and sustain a harmonious and integrated society in the future (20.5%). These positive perceptions have echoed spontaneously with the objectives of educational – “Learn to Live Together” as stipulated by the UNESCO.

III. How to describe an integrated society?

The participants were asked to describe five characteristics of an integrated society. The responses were grouped into 11 categories (See Table 10). This question reflected the cognitive as well as affective components of integration. Eighty percent of the participants depicted that citizens of an integrated society would have positive attitude, such as respecting one another, showing acceptance and appreciation towards others, being caring and understanding, and etc. One-third reported that an integrated society should be harmonious and equal. Twenty one percent reported that people should be highly educated and open-minded; near 15% pointed out that an integrated society should be well governed under the integral policy and law or rules which upheld the value of integration; economic development was also essential for an integrated society characterized with high prosperity, low unemployment rate, and even distribution of wealth and resources. Some participants also mentioned that freedom, diversity, participation in the community, human right were also important.

Table 10. Descriptions of an Integrated Society

Category	Description	Frequency	Percentage
1. Positive Attitude		492	80.9
	1) Respect & Politeness	166	27.3
	2) Sharing & Cooperation	163	26.8
	3) Tolerance	160	26.3
	4) No Discrimination	155	25.5
	5) Caring	151	24.8
	6) Acceptance & Appreciation	134	22.1
	7) Understanding	93	15.3
	8) Trust	37	6.1
	9) Encouragement & Support	31	5.1
	10) Empathy	14	2.3
2. Harmonious Society	Harmony; Peace; No Conflict; No Violence; Happiness; Stability; Unity; Amity	221	36.4
3. Equality & Fairness	Equal Job Opportunity; Equal Education Opportunity; Equal Share in Resources	197	32.4
4. Civic Education & Responsibility	Civic Education; Good Citizens; Open-minded; Wisdom; Selflessness; Highly Educated	126	20.7
5. Policy		98	16.1
	1) Integral Policy	60	9.9
	2) Welfare Policy	29	4.8
	3) Promotion	14	2.3
	4) Good Leaders	14	2.3



Category	Description	Frequency	Percentage
6. Economy	Prosperous; Low Unemployment Rate; Even Distribution of Wealth & Resources	92	15.1
7. System		75	12.3
	1) Law & Rules	43	3.3
	2) Conveyance System	20	3.3
	3) Facilities	20	3.3
8. Freedom	Speech; Academic; Religious Belief	58	9.5
9. Diversity	Diversity	23	3.8
10. Participation	Public Affairs; Seminars; Activities; Workshops	22	3.6
11. Human Right	Human Right	20	3.3

Among the first two factors of good attitude and harmonious society, several affective responses were elicited, including caring, trust, encouragement, support, empathy, harmony, peace and happiness. These responses had indicated that some participants had proceeded beyond the level of cognitive components of positive attitude towards integration. They also expressed explicit verbal statements of affect attached to the concept.

Interestingly, the social work professionals and the teachers had same perspective toward an integrated society in which they believed that acceptance, appreciation, and equality of all human beings were the core values of an integrated society. The parents thought that equal opportunity, right and obligation, and sharing and cooperation were important. The students and the general public reported that an integrated society should be harmonious and no discrimination and people would respect each other. The general public tended to report that economy situation was one of the major characteristics of an integrated society (see Table 11).

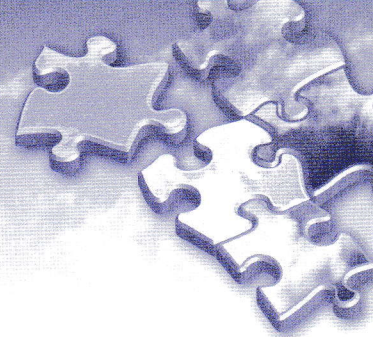


Participants expected that citizens with positive attitude and with good civic education would constitute an integrated society which would be characterized by equal job and education opportunities with well established policy. Social work professionals and teachers as professionals with enriched experience in promoting integration, both suggested that acceptance and appreciation, equality and fairness were the most obvious characteristics of an integrated society. Strategies to facilitate acceptance, appreciation, equality and fairness in various levels of operation systems in the society should be developed.

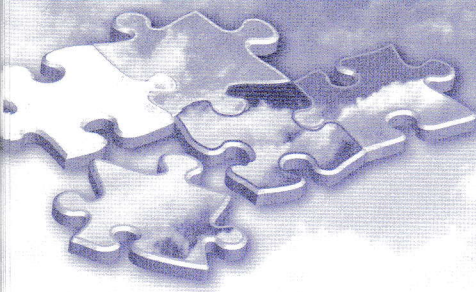
Half of the participants portrayed that a society without integration would not be peaceful but full of discrimination, conflicts, and violence. Approximately 15% of the participants reported that there would be chaos and disunion in a non-integrated society and people would be desperate and the suicide rate would soar.

Table 11. The Top Five Characteristics of an Integrated Society by Identity

<i>Identity</i>	<i>Frequency</i>	<i>Percentage</i>
Overall		
1. Harmonious Society	221	36.4
2. Equality & Fairness	197	32.4
3. Respect	166	27.3
4. Sharing & Cooperation	163	26.8
5. Tolerance	160	26.3
Social Work Professional		
1. Acceptance & Appreciation	12	43.3
2. Equality & Fairness	12	43.3
3. Respect	9	30.0
4. Education	9	30.0
5. Caring	7	23.3
5. Tolerance	7	23.3
5. Freedom	7	23.3



<i>Identity</i>	<i>Frequency</i>	<i>Percentage</i>
Teachers		
1. Acceptance & Appreciation	40	41.2
2. Equality & Fairness	39	40.2
3. Tolerance	36	37.1
4. Harmonious Society	34	35.1
5. Caring	33	34.0
Parents		
1. Equality & Fairness	45	40.2
2. Sharing & Cooperation	43	38.1
3. Caring	37	33.3
4. Tolerance	35	31.3
5. Harmonious Society	35	31.3
Students		
1. Harmonious Society	111	39.6
2. Respect	91	32.5
3. Sharing & Cooperation	86	30.7
4. No Discrimination	86	30.7
5. Equality & Fairness	74	26.7
General Public		
1. Harmonious Society	29	34.1
2. No Discrimination	27	31.8
3. Equality & Fairness	25	29.4
4. Education	23	27.1
5. Tolerance	20	23.5
6. Economy	18	21.2



IV. What is Integration from the Perspective of Hong Kong Citizens?

A question of “what is integration” was asked to the participants in order to tap the cognitive, affective as well as behavioral components towards integration. They were required to describe it as explicit as possible. Twenty four percent of the participants in the street interview reported that they didn’t know what integration is, whereas only 2.9% was found in the survey. This difference was statistically significant, $X^2 (1, N=610) = 56.98, p < .001$, which might serve to explain the low return rate of the questionnaire. People would choose to ignore it when they found it difficult to complete. Thus, it was anticipated that the interview findings might provide more accurate information about the popularity of the understanding in the concept of integration. In addition, the results showed that social work professionals, educators and parents had significant higher percentage on the understanding in the concept of integration than the general public, $X^2 (4, N=606) = 13.64, p < .01$. Educational and social institutions might have served as appropriate and effective settings to promote integration.

Regarding the semantic meaning of integration, all the responses were coded and classified into 13 categories, namely Differences in individuals (different races, nationalities, culture, backgrounds, abilities, etc), No Prejudice, No Discrimination, No Conflict, Acceptance and Appreciation, Understanding, Caring, Sharing, Happiness, Harmony, Equality, Freedom, and Togetherness. Every category was rated as 1 (yes) or 0 (no). Excluding the 81 participants who did not provide any information about their understanding in the concept of integration, over 60% of the participants defined integration as differences in individuals regardless of their backgrounds living harmoniously together in a society, 25% indicated that integration was related to acceptance, appreciation and tolerance. Approximately 10% of the participants mentioned that integration meant to understand, to share or cooperate with people from different backgrounds. Table 6 listed out the 13 categories and frequency distribution of the concept of integration. Results indicated that participants were awareness of diversity in the community and living/learning together as antecedents of integration. The strategies of acceptance and appreciation would result in a harmonious society.

Figure 1. Prevalence of the Understanding in the Integration Concept

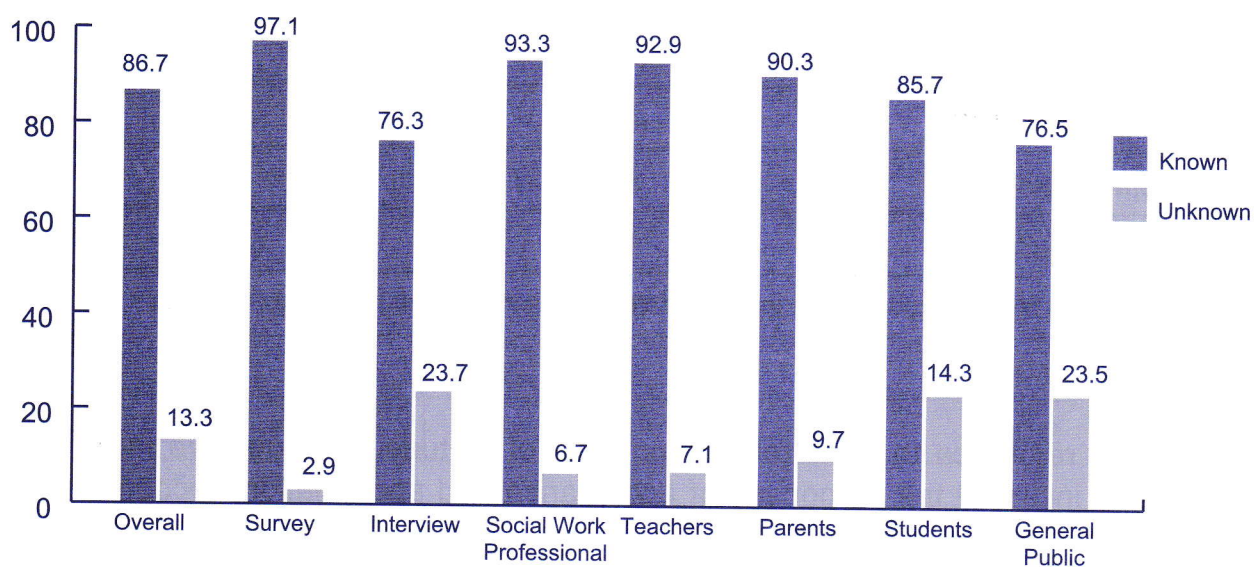
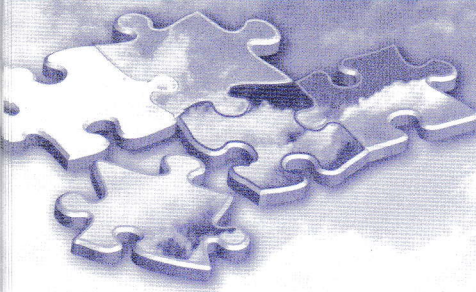


Table 6. Contents and Frequency of the Integration Concept (Valid N=529)

	<i>Frequency</i>	<i>Percentage</i>
Live/Stay/Learn Together	351	66.4
Harmony/Peaceful	323	61.1
Acceptance/Appreciation	133	25.1
<i>Differences in Individuals</i>		
Races, Nationalities, Color, Sex...	122	23.1
Social Class, SES, Identity.....	104	19.7
Abilities, Age.....	85	16.1
Belief, Religious, ideas.....	56	10.6
Sharing/Mutual Benefit	60	11.3
Understanding	46	8.7
Equality	36	6.8



	<i>Frequency</i>	<i>Percentage</i>
Caring	30	5.7
No Discrimination	26	4.9
No conflict	21	4.0
Happiness	16	3.0
No Prejudice	9	1.7
Freedom	3	0.6

Note: Responses could be coded more than one category in term of their meanings.

With reference to the three components of attitude, the cognitive factors of integration included the responses of acceptance and appreciation, recognition of differences in individuals, understanding, value attached to equality and freedom. The behavioral factors consisted of live/stay/learn together, acts of sharing to achieve mutual benefits, emphases on no discrimination, no conflict, and no prejudice. Harmony and peaceful environment, caring feelings and happiness belonged to the affective aspects of integration.

Regarding the scope of the understanding of integration among the Hong Kong people, a total score for the understanding of integration was calculated by summing up the 13 categories. As seen in Table 7, over half of the participants provided 2 or 3 categories on the concept of integration. The mean score of the overall sample was 2.69 with a standard deviation of 1.49. Results of one-way Analysis of Variance (ANOVA) indicated that social work professionals and teachers could provide more interpretations on the concept of integration than other groups and there was no significant group differences in the education level (see Table 8 & Figure 2).

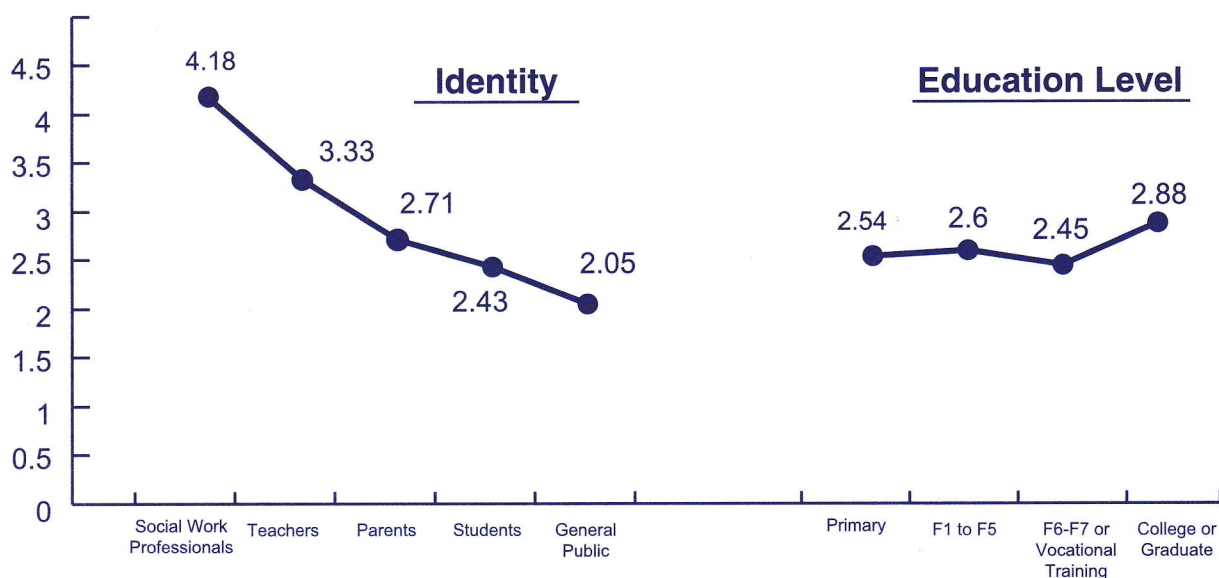
Table 7. Frequency of the Total Score of Integration Concept (Valid N=529)

<i>Category of Responses</i>	<i>Frequency</i>	<i>Percentage</i>
1	98	18.5
2	206	38.9
3	106	20.0
4	54	10.2
5	33	6.2
6	17	3.2
7	11	2.1
8	3	0.6
9	1	0.2

Table 8. One-Way ANOVA on the Integration Concept by Identity and by Education Level

	Mean	SD	F
<i>Identity</i>			18.29***
Social Work Professionals (N=28)	4.18	2.00	
Teachers (N=91)	3.33	1.71	
Parents (N=102)	2.71	1.35	
Students (N=240)	2.43	1.30	
General Public (N=65)	2.05	0.91	
<i>Education Level</i>			2.06
Primary or below (N=46)	2.54	1.83	
F1 to F5 (N=167)	2.60	1.40	
F6 to F7 & Vocational Training (N=97)	2.45	1.21	
College or Graduate (N=210)	2.88	1.57	

Figure 2. Mean Score of the Integration Concept by Identity and by Education Level



In term of the scope of understanding, participants had a limited perspective, about 2 to 3 categories on average. Social work professionals and teachers generalized significantly more responses than other groups of participation indicating that they got a relatively wider scope of understanding of integration. The understanding of integration was not affected by education level. Regardless of education level, participants could generate a similar quantity of response on the concept of integration. The findings also indicated that integration education should be promoted to students and the general public to enhance their commitment to making Hong Kong an integrated city.

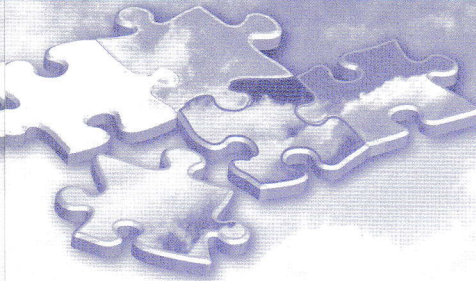
V. The Most Nominated Organization and Celebrity

The participants were asked to nominate some organizations or celebrities who were dedicated to promoting integration in Hong Kong. Approximately 70% of the participants could provide one or more relevant responses. The top five nominated organizations were ranked as Equal Opportunities Committee, The Community Chest, TREATS, Caritas, and The Government of HKSAR. The top five nominated celebrities were ranked as Ms. Siu Fong Fong, Mr. Donald Tsang, Mr. Li Ka Shing, Mr. Jacky Chan, and Mr. Chong Chan Yau. All of the top ten organizations belonged to either a government supported statutory body, non-governmental organizations, or the government. It seemed that participants were not aware of how private enterprise had taken part in making Hong Kong an integrated society, although 1-2 entrepreneurs were nominated as celebrities who promoted integration.

Table 9. The Top Ten Nominated Organizations and Celebrities

Nominated Organizations	Frequency
Equal Opportunities Commission 平等機會委員會	48
The Community Chest of Hong Kong 香港公益金	23
TREATS 親切	22
Caritas – Hong Kong 香港明愛	18
The Government of the Hong Kong Special Administrative Region 香港特別行政區政府	18
Po Leung Kuk 保良局	16
Hong Kong Committee on Children's Rights 香港兒童權利委員會	14
Social Welfare Department 社會福利署	12
Hong Kong Red Cross 香港紅十字會	12
Hong Chi Association 匡智會	10
The Boys' and Girls' Clubs Association of Hong Kong 香港小童群益會	10
World Vision Hong Kong 香港世界宣明會	10

Nominated Celebrities	Frequency
SIAO Fong Fong 蕭芳芳	18
Donald TSANG 曾蔭權	11
LI Ka Shing 李嘉誠	7
Jackie CHAN 成龍	6
CHONG Chan Yau 莊陳有	6
Anson CHAN 陳方安生	5
Andy LAU 劉德華	4
Christine LOH 陸恭蕙	3
Henry TANG 唐英年	2
Sylvia CHANG 張艾嘉	2
ZEN Ze-Kiun Joseph 陳日君	2

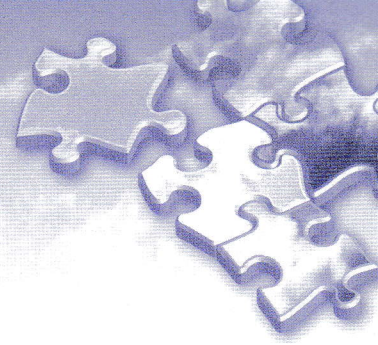


VI. Adaptive measures of various social units to achieve integration

The participants were asked to list some adaptive measures of several social units to achieve integration, such as individuals, family, school, government, social welfare organizations and business corporations. These adaptive measures as verbal statements about behaviors were classified as behavioral components of integration. Most of the participants mentioned that individuals could contribute to the movement of integration by showing acceptance and appreciation (23.0%) and respects (20.5%) to other people, especially those in need; participating in any integration activities or donation for integration (17.0%); getting to know different people (15.6%) or taking care of their family members or the underprivileged (13.5%); understanding their own roles and completing the duties (7.2%), such as studying hard and actively taking part in the community activities; and promoting and influencing people around them to support the integration in Hong Kong (7.2%).

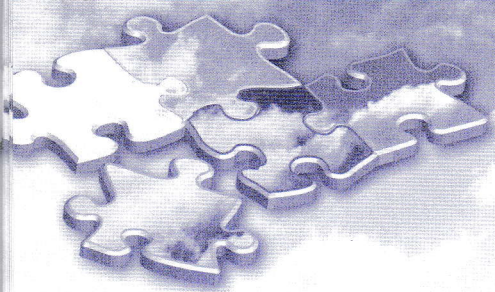
Within the context of family, the participants stated that family education was very important. Parents should set good models to help build up positive outlook on life and moral standards of their children (31.1%), such as bringing them to take part in integration activities or donation, teaching them the knowledge of integration and the importance of equality. Showing your understanding (17.9%), caring (11.3%), respect and empathy (6.6%) to their family members, peers and neighbors were also importance in establishing a harmonious family or community. Parents showed acceptance and appreciation toward individual differences (9.9%) and promoting integration in the family (5.5%), such as democratic practice in the family and encouraging their children to express their ideas and opinions.

With respect to the school setting, the participants mentioned that schools should take the responsibility in educating students the knowledge of integration and promoting it in the school environment. Schools needed to provide good learning environments and equal opportunity so that students could fully develop their potentials and abilities (60.0%); or to organize activities or exchange programs with some special schools (26.4%). Teachers and students should show acceptance and appreciation to different people (6.4%) or help students with special needs (5.6%), such as reducing the number of students in a class, or providing counseling service; and be respectful to people with different abilities (3.5%). Schools should also cooperate well with parents or the government in terms of the disseminations or implementation of education policies or reforms (4.4%) which would help schools establish harmonious and efficient partnerships with family and the government.



The government played a critical role in the movement of integration and had several important duties to accomplish in term of its role, the relationships with the general public and the underprivileged, and the relationships with social welfare organizations. Regarding the role of the government, most of the participants mentioned that it should be responsible for educating its citizens and promoting the concept of integration by using civic education, or television or radio advertisement or posters (40.9%). Also, the government should legislate and make policies for integration (30.3%) and was expected to be fair, honest, clean and efficient in performing its official duties (2.7%) and to ensure positive social and economic development. With respect to the relationships with the general public and the underprivileged, the government needed to listen to and care about its citizens (12.9%), to interact harmoniously with its citizens (5.4%), to employ people with different backgrounds and abilities (3.8%) and to construct various public facilities in order to meet the needs of different people (1.8%). Finally, the government should fully support social welfare organizations in implementing the policies of integration, such as providing financial assistance and resources (11.7%).

The social welfare organization was the major party of bringing the idea of integration into the real practice. The participants treasured their front-line experiences and professionalism. They hoped that social workers could continue their good works, such as organizing activities or programs for various people in order to encourage them to participate in the community and increase the mutual understanding (45.1%). In addition, they kept on providing assistance to the people in needs on their own initiatives (31.9%) and reflecting the needs of the underprivileged to the government (19.7%). Regarding the commercial corporations, most of the participants hoped that they could sponsor the social welfare organizations or schools in educating and promoting the integration (42.6%); promote the integration in the corporations (20.3%), and they should bear the social responsibility of Hong Kong society, such as environmental pollution issues or facilities built for people with disabilities in shopping malls (15.4%). Some participants stated that mass media should insist the fair and thorough news report and medical authorities should provide additional help to the low-income family.



As seen in Table 12, the order of importance in social units to develop adaptive measures for integration were ranked as government (52.1%), schools (13.6%), social welfare organizations (11.6%), self (9.0%), family (7.8%), all (4.6%) and commercial corporations (1.2%). The top two reasons for ranking the government first were related to its leadership role of the society (32.3%) and its great influence to the society (19.9%). Schools educated and shaped the students (73.3%) and had long-term impact on the integration in the Hong Kong society (26.7%). Social welfare organizations were very experienced in the front-line services (64.5%) and they served as the bridge between the government and the citizens (25.8%). The success of integration required good civic responsibility and awareness among the Hong Kong citizens (59.5%) and their personal efforts (23.8%). Parents had great influence on their children (72.2%) and all social unities were important because every unit needed to be in harmony with one another. As Hong Kong is a commercial city, the commercial corporations had great influences to the society (57.2%) and provided financial support (28.6%).

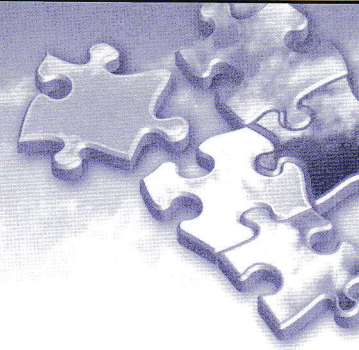
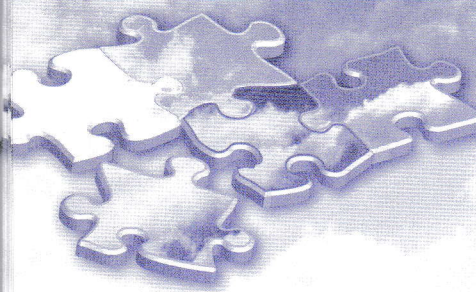


Table 12. Reasons for the Adaptive Measures of an Integrated Society

	<i>Frequency</i>	<i>Percentage</i>
<i>Government: 260 (52.1%)</i>		
Leadership	73	32.3
Great Impact	45	19.9
Policy Formulation	37	16.4
Authority	32	14.2
Resource Allocation	29	12.8
Responsibility	10	4.4
Unreported	66	/
<i>School: 68 (13.63%)</i>		
Educating children	44	73.3
Great Impact	16	26.7
Unreported	11	/
<i>Social Welfare Organization: 58 (11.62%)</i>		
Front-line experience	20	64.5
Bridge between Government and Citizens	8	25.8
Professionals	3	9.7
Unreported	27	/



	<i>Frequency</i>	<i>Percentage</i>
<i>Self: 45 (9.02%)</i>		
Self-Awareness or Positive Attitude	25	59.5
Joint Effort	10	23.8
Personal Model	6	14.3
Civic Responsibility	1	2.4
Unreported	5	/
<i>Family: 39 (7.82%)</i>		
Parents have great influence to their children	26	72.2
Family is the basic unit of society	10	27.8
Unreported	7	/
<i>All: 23 (4.61%)</i>		
To be in harmony with everyone	8	72.7
Civic responsibility	3	27.3
Unreported	12	/
<i>Commercial Organizations: 6 (1.2%)</i>		
Great Impact to the Society	4	57.2
Financial Support	2	28.6
Social Responsibility	1	14.3
Unreported	3	/



Although the questions had requested participants to list out adaptive behaviors of each social unit could be made in promoting integration, both cognitive and behavioral responses were provided. When asked what the government could do to promote integration, only making appropriate and relevant policies and allocating adequate resources belonged to the behavioral component among the other groups of responses. Participants thought that the schools could educate students about the intrinsic value of integration and socialize students with appropriate behaviors. They expected social work organizations to provide front-line professional services and acting as a bridge between the government and needy citizens.

Ninety-two percent of the participants agreed to the statement that “promoting integration is everyone’s responsibility” because it required high level of civic awareness and responsibility and joint efforts to achieve the goal of building up an integrated society which would lead to positive social and economic development (see Figure 7). The participants who disagreed or were neutral to the statement reported that their ability or power was not strong enough to promote integration movement in the society. Some reported that integration was not a priority that needed to be dealt with first (see Figure 8 & 9).

Personal obligation in promoting integration had been well received in participants. However, for those who remained neutral or disagreed that promoting integration is everyone’s responsibility, they felt so not because they thought that integration was unimportant. Their major reason lay on their views on the limited ability of an individual could contribute to integration in the society.

Figure 7. Reasons of Agreement on the Statement of “Promoting Integration is Everyone’s Responsibility.” (N=495)

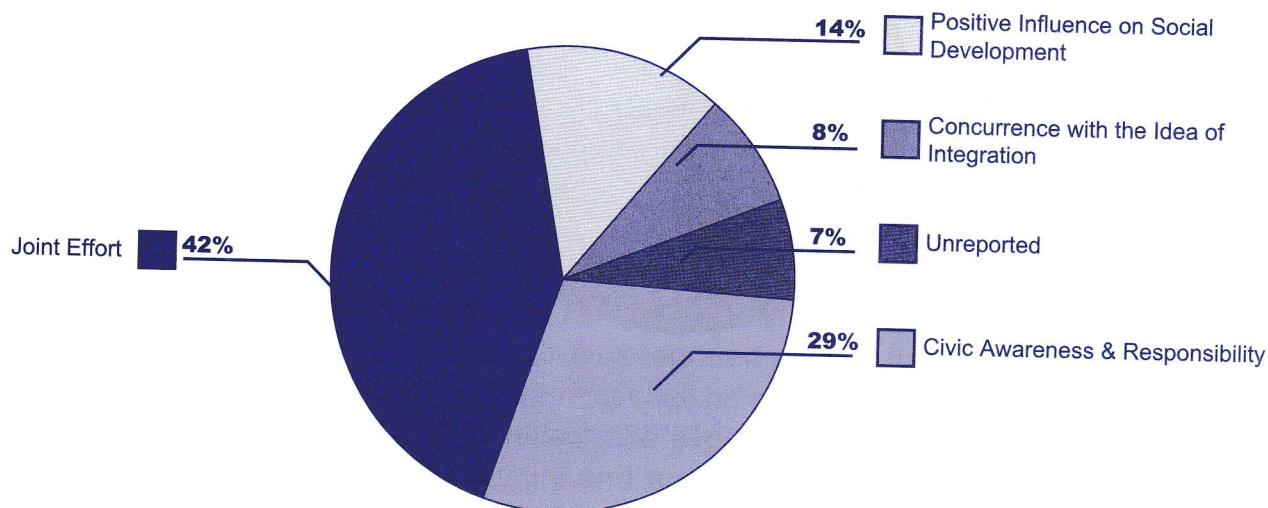


Figure 8. Reasons of Neutral on the Statement of “Promoting Integration is Everyone’s Responsibility.” (N=33)

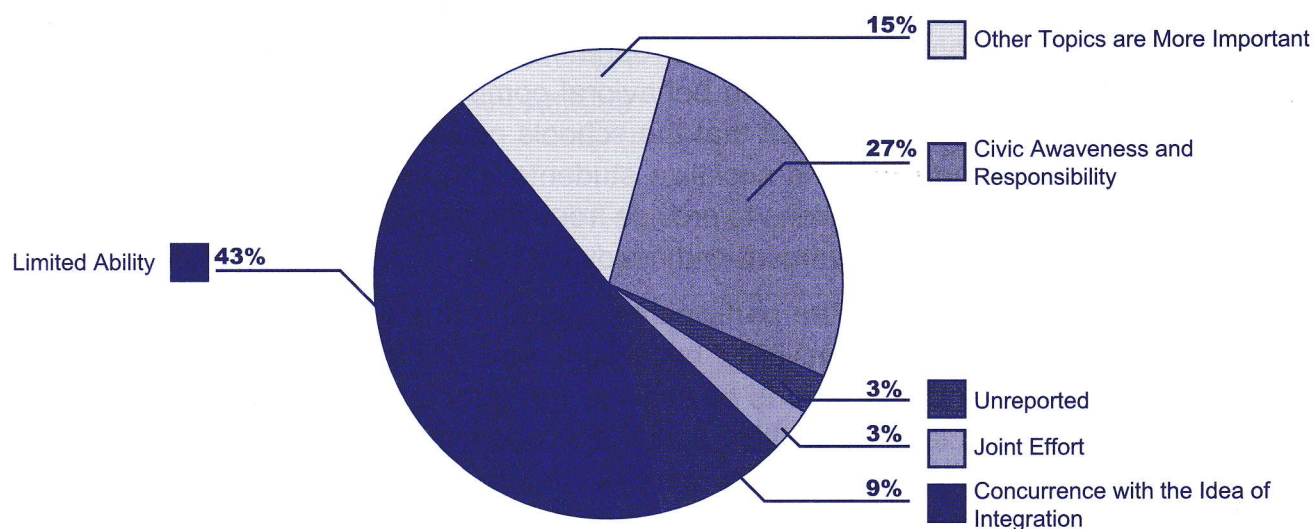
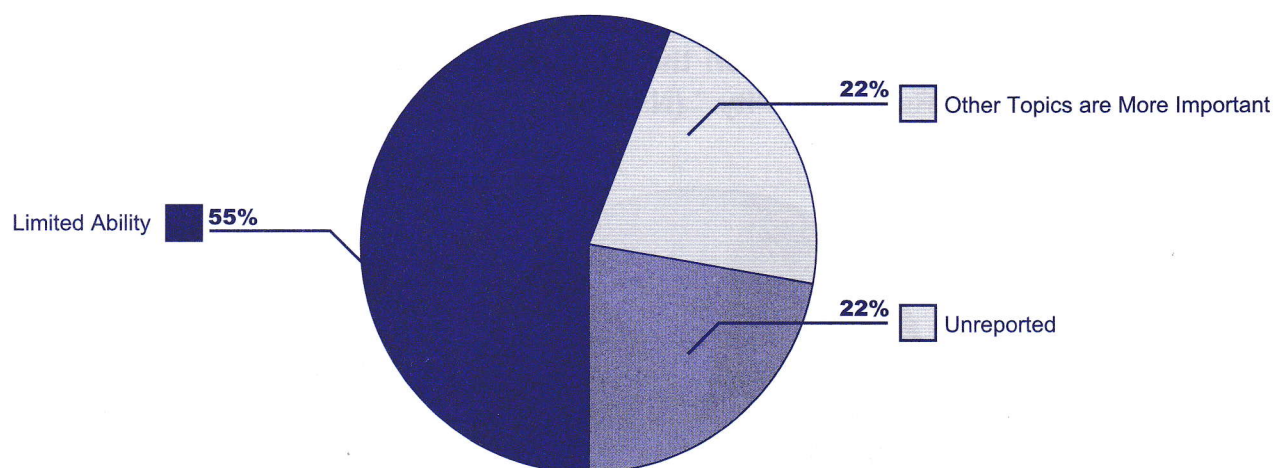


Figure 9. Reasons of Disagreement on the Statement of “Promoting Integration is Everyone’s Responsibility.” (N=9)





Discussion

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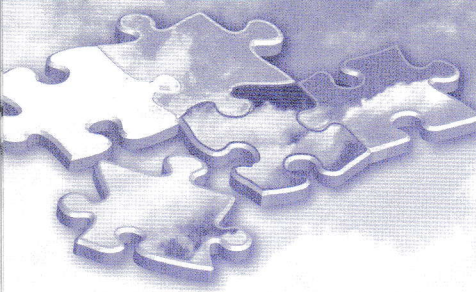
Hong Kong as a modern city has been characterized by its diversity and possibility for integration. However, fewer than half of the participants agreed that Hong Kong was an integrated society. Front-line social work professionals had reservation that Hong Kong had already been an integrated society. Their actual experience with various groups of citizens in the community would have enabled them to observe that there was still a lot of effort to be made before Hong Kong could be recognized as an integrated society.

Over 90% of participants thought that it was important for them to have Hong Kong as an integrated society. Hong Kong citizens tend to be sensitive and receptive to the value of integration. They also believe that integration can help build a civilized and harmonious society which will bring benefits for city development and would also satisfy personal needs. They are highly aware of the diversity in the community and have regarded it as an antecedent of integration. They can also identify that strategies of acceptance and appreciation will result in a harmonious society.

In view of the high expectation of citizens (90%) that it was important that Hong Kong should be an integrated society and the critical cognitive evaluation of Hong Kong's actual performance as an integrated society as reported by about 37% of respondents agreed to the statement that Hong Kong was an integrated society, a large discrepancy was found. The discrepancy has revealed that the present circumstance of Hong Kong as an integrated society is still far from satisfaction. Efforts in promoting integration among members in the society shall be strongly recommended.

In addition, in term of the scope of understanding, Hong Kong citizens seem to have a limited perspective, in particular students and the general public, toward the concept of integration. Social work professionals and teachers tend to have a broader perspective towards integration. Students and the general public shall be made as beneficiaries for programs of integration education to enhance their commitment to making Hong Kong an integrated city.

Regarding a collaborative effort towards integration, it seems that Hong Kong citizens are not aware of how private enterprise had taken part in making Hong Kong an integrated society, although 1-2 entrepreneurs had been nominated as celebrities who promoted integration. The promotion of integration to both public and private enterprises shall be emphasized. The concept of corporate social responsibility shall be further promoted and developed in Hong Kong. The relatively few nominations of private enterprise in its contribution to an integrated society have an implication that active collaboration and further involvement shall be encouraged. According to Boehm (2005), corporate citizenship shall reflect "the expectation of a reciprocal relationship between business and the community and growing involvement of business in the



local community". Briggs (1997) suggested an integrative perspective to establish corporate citizenship by "creating a direct, associative relationship among the different systems in the community social network and to the creation of an integrative fabric that continuously serves the members of the community and its institutions in coping with day-to-day problems and completing tasks through cooperation" (see Boehm, 2005).

Regarding the significance of integration to child development, Hong Kong citizen have discerned that an integrated social context will enable children to live healthily and harmoniously, positively develop personality, positive outlook on life; enhance the cognitive ability and communication skill and interpersonal skill, and thus contributing to establish and sustain a harmonious and integrated society in the future. These positive perceptions have echoed spontaneously with the objectives of educational – "Learn to Live Together" as stipulated by the UNESCO. Special provision and strategies should be developed to enhance children and adolescents' understanding and commitment to an integrated community through education and experiential learning.

Hong Kong citizens have also expected that citizens with good personal attitude and with good civic education would constitute an integrated society which would be characterized by equal job and education opportunities with well established policy. Social work professionals and teachers as professionals with enriched experience in promoting integration, both suggested that acceptance and appreciation, equality and fairness were the most obvious characteristics of an integrated society. According to Bennett's stages of ethnocentric or ethnorelative stages in the theory of intercultural or social integration, it seems that Hong Kong as a community is at the initial stage of ethnorelative stages. Hong Kong citizens can acknowledge that Hong Kong is a diversified society and differences among individuals or groups shall be respected. Strategies to facilitate acceptance, appreciation, equality and fairness in various levels of operation systems in the society should be developed if Hong Kong is to move to the adaptation and integration stages to achieve integration in the community.

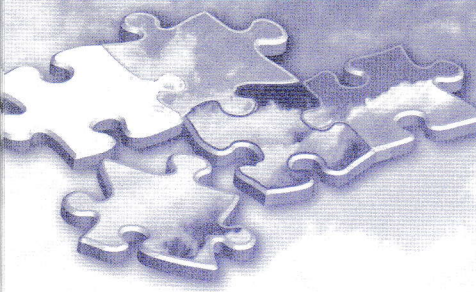
Among various public, social and private institutions, the role of government in leading the community to achieve an integrated society has been emphasized. Hong Kong citizens expect that the government should be a leader and initiate relevant administrative procedures on making appropriate policies, and allocating required resource to promote integration. They also see that schools are important units where integration education can be provided and social welfare organizations can serve as a bridge between the government and citizens in promoting integration. In comparison of cognitive responses with behavioral responses and affective responses, it seems that participants can generate more cognitive responses towards integration and fewer behavioral and affective responses which may indicate that they have limited



opportunity to have spontaneous and personal interaction with people targeted for integration in their daily life.

Personal obligation in promoting integration has been well received in the community although a small group of participants have reflected that they have only limited ability in achieving integration in the society. This finding reflected a converging view that individual effort in building up an integrated community had been emphasized when participants were asked to describe the concept of integration, describe an integrated society, and importance attached to Hong Kong being an integrated community. Programs on personal empowerment should be developed to encourage individuals to build up self efficacy in promoting integration through an individual effort as a starting point.

In summary, building Hong Kong towards an integrated society requires a concerted effort of various social units, including family, schools, private and public organizations, shall be solicited to work towards integration in society. Formulating policies to facilitate integration and to protect diversified groups against discrimination shall be positive strategies for the government. Various educational and welfare programs offered by educational institutions and non-governmental organizations shall also be encouraged and financially supported to disseminate positive messages of integration the community so as to establish positive cognitive, affective and behavioral responses among community members on integration. Private enterprises shall also be invited to take part in contributing both of their volunteering and financial resources to reach other to various diversified groups in the community.

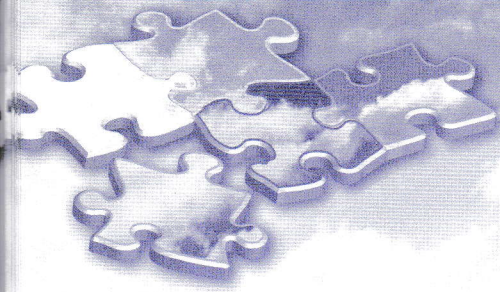


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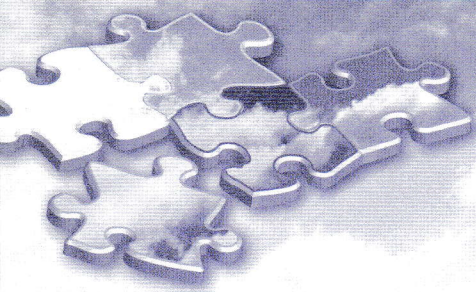
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Appendix I ~ Questionnaire



親切 香港浸會大學兒童發展研究中心 「共融在香港」研究計劃



各位先生 / 女士：

我們正進行一項公眾對共融的認識及看法的研究，是次研究是由馬登基金撥款支持。

是次研究目的是希望了解大眾對共融的認識及其看法。本中心希望 閣下能抽出寶貴時間支持是次研究。此問卷乃不記名的，所有資料只作研究之用，研究完結後，所有資料均被銷毀。

如對本研究有任何疑問，歡迎致電向歐頌茵小姐(3411-5359)或林幗俠小姐(3411-5358)查詢。

劉 誠教授 香港浸會大學兒童發展研究中心主任
湯崇敏女士 親切總監

2006年7月30日

請仔細閱讀以下問題，並就下列各題提供 閣下的意見。謝謝

- 一、「共融」是什麼？
- 二、請列出一個「共融社會」應有的五項條件。
- 三、如在一個缺乏「共融」的社會，你身邊會出現怎麼樣的情況？請列舉一至兩項例子。
- 四、請列舉「共融」涉及到哪些階層及背景的人。
- 五、續上題，社會上哪一個人或/組群最需要「共融」呢？
- 六、你認為以下的組織或團體可以做些什麼來促進「共融」？
 - a) 自己 b) 家庭 c) 學校 d) 政府
 - e) 社會服務機構 f) 商業機構 g) 其他
- 七、「共融」對兒童的發展有什麼意義？

八、 a) 你認為「香港是一個共融社會」對你來說有多重要？(請圈出適當的數字)

十分不重要 1 2 3 4 5 6 7 十分重要

b) 為什麼你會如此選擇？

九、 如果說「香港是一個共融的社會」，你有多同意？

完全不同意 1 2 3 4 5 6 7 完全同意

十、 a) 「推動共融是社會每一個人的責任」，你有多同意？

完全不同意 1 2 3 4 5 6 7 完全同意

b) 為什麼你會如此選擇？

十一、 以上哪一個組織或團體對促進「共融」最重要？請解釋。

十二、 試列舉一些致力促進「共融」的香港知名人士，機構或團體。

十三、 請填寫個人資料 (請在 ☐ 內以「✓」表示你的答案。)

性別：☐ 男 ☐ 女

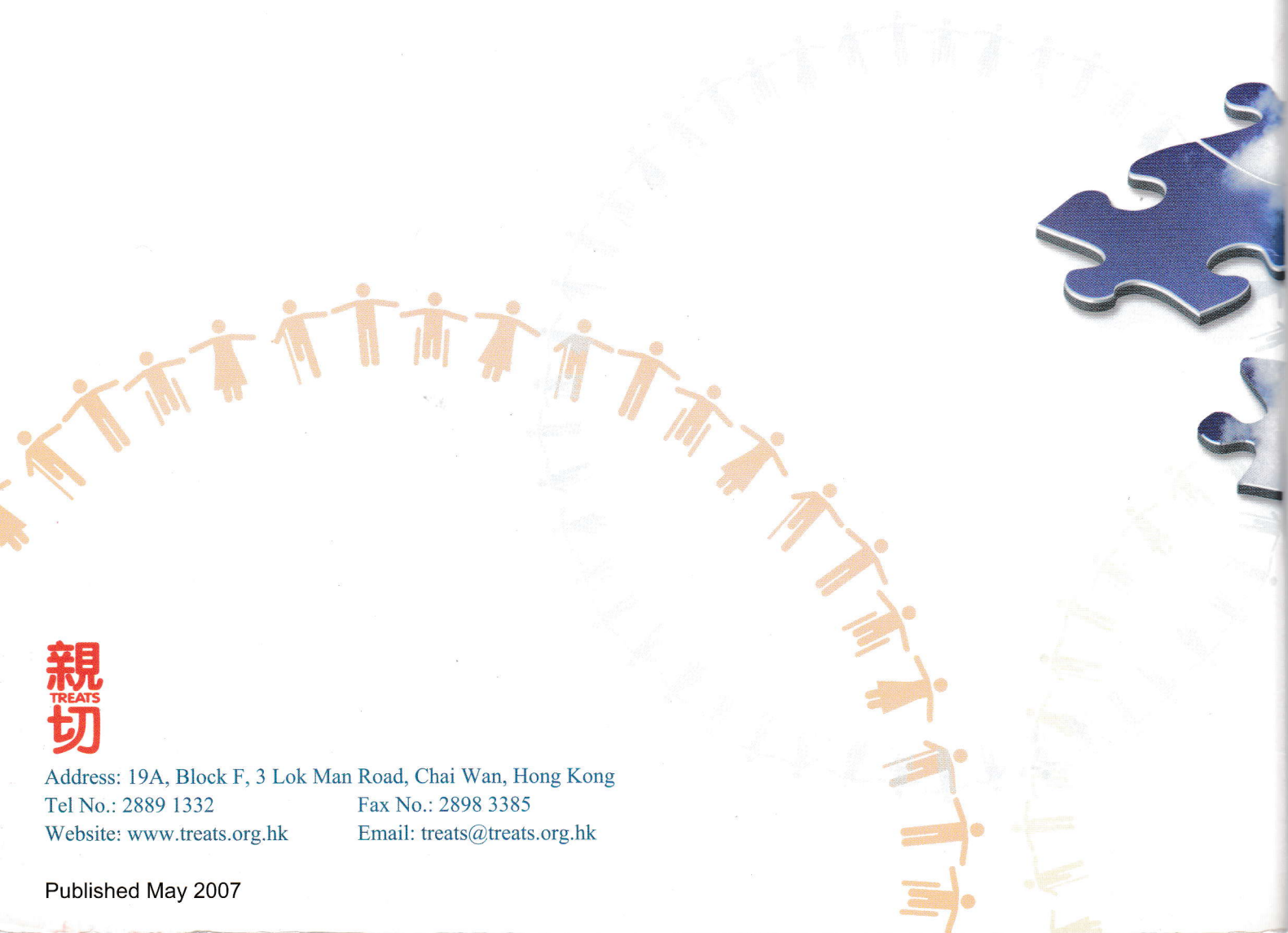
年齡：☐ 0 - 10 歲 ☐ 11 - 20 歲 ☐ 21 - 30 歲 ☐ 31 - 40 歲
☐ 41 - 50 歲 ☐ 51 - 60 歲 ☐ 61歲或以上

教育程度：☐ 小學 ☐ 中學 (中一至中五) ☐ 預科(中六、中七) 及專科訓練
☐ 大學或以上 ☐ 其他

職業：☐ 教師 (請列明任教中學、小學、大專或特殊學校) _____
☐ 社會工作者 ☐ 學生 ☐ 其他(請列明)： _____

子女數目：☐ 沒有子女 ☐ 1 - 2 個 ☐ 3個或以上

~ 全卷完，謝謝你的合作 ~



親切
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