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「Islamic community in Kwai Chung」

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THE 2ND INTER-SCHOOL COMPETITION OF PROJECT
LEARNING ON HONG KONG'S HISTORY AND CULTURE
2012-2013 SENIOR DIVISION
IMMACULATE HEART OF MARY COLLEGE

Islamic

Community in
Kwai Chung

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Introduction

“Kwai Chung” was unknown to most Hong Kong people in the 1960s. It drew the attention of local people in the 1970s when the project of developing it as a container port was undergoing. In fact, the government’s project of developing Kwai Chung as an industrial district started in the late 1960s. Amidst the surrounding factories, stood the residential buildings along Ping Lai and Ping Fu Path. The buildings provided residence for people who looked for jobs in the same and surrounding districts.

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Starting in the 1990s, factories closed one by one in Kwai Chung district. Former residents in the buildings along Ping Lai Path and Ping Fu Path also moved out. The region was no longer a “paradise” for job seekers. The flats however, are not vacant. They are now occupied by a number of Pakistanis. The Pakistanis came to these flats early in the 1970s, due to long years of civil war after national independence in 1947. Finally in 1971, East Pakistan gained independence and became today’s Bangladesh, though internal instability continued. Large numbers of Pakistanis continued leaving their home country to look for jobs. Unlike their predecessors, who came to Hong Kong to serve in the police force, these Pakistanis looked for manual jobs in all sectors. Some of them joined their relatives in Hong Kong who resided in the cheap partitioned flats Ming Yin and Ming Tong buildings in Kwai Chung.

In the two decades of time, the said district became a notable Islamic community. It attracted RTHK to produce a TV documentary on it. The documentary, together with newspaper articles, drew our attention to Kwai Chung's Islamic community. Our focus is on the development process of such a community, the government's as well as the expected future of the Pakistanis there.

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Literature Review

Pakistanis in Hong Kong may lead some people to think of the mosque-goers of Kowloon Mosque on Nathan Road, or the one in Central. Others may associate the term with Indonesian domestic helpers who take to the parks on Sundays, or the brooding security guard of the building they just walked past. Whatever the association may be, many think they know about this unique group of people, but they don't.

It may seem that everyone knows about It may seem that historians in Hong Kong have extensively covered the cross-cultural history of the Hong Kong Pakistani community in Wanchai, Tsim Sha Tsui, and just about every other place in Hong Kong. The bibliographical record shows that journalistic articles in English and Chinese have been written on this subject, the most comprehensive one being "*Islam in Hong Kong*". However, not one book mentions the Pakistani community nestled in Kwai Chung. Other studies like the Population Census only record the size of this ethnic minority, but do not delve deep in to investigate Kwai Chung's Pakistani community. How can historians say they have an extensive coverage of the history of the Hong Kong Pakistani community when they have left out a sizable population in Kwai Chung?

One of these journalistic articles is "Co-Prosperity in Cross-Culturalism: Indians in Hong Kong". This covers the conditions of the Indian Muslims who belonged to the nation of India before their independence in Hong Kong.

Another article, "*A research report on the life experiences of Pakistanis in H.K.*", is a pilot research of the life experiences of Pakistanis in Hong Kong that targeted working class Pakistani adults living in Kwai Chung, Tsuen Wan, Tsing Yi and nearby districts and explored the difficulties faced by them, conducted by The Hong Kong Polytechnic University and S.K.H. Lady MacLehose Center.

The thorough investigation from "*A research report on the life experiences of Pakistanis in H.K.*", paved the path for future works including the articles by Oriental Daily and Ming Pao. Following the publishing of Oriental Daily's introduction of this unique ethnic minority, Ming Pao produced a work with the help of S.K.H. Lady MacLehose Center presenting the ways of life of the Kwai Chung Pakistanis.

The groundbreaking work of O'Connor's "*Islam in Hong Kong*" discusses Muslims, which include Pakistanis, and their everyday life in Hong Kong. His studies which covered eight years, aimed to investigate the range of issues impacting Muslim minorities in Hong Kong.

Although the journalistic articles mentioned above are undoubtedly in-depth, accurately detailed in their analysis of the Pakistanis in Hong Kong including Kwai Chung, not one of them is a vertical study that crosses over years.

In this study, we try to examine the Islamic community in Kwai Chung from historical perspectives as well as their present-day situations.

Research Method

To do a well-researched historical report, information from different sources has to be gathered, therefore, we have used different research methods to gather all-rounded information. These are some of the methods:

1. Documents

We have gathered high credibility second hand information through documents, which can be divided into:

I. Books from public libraries and Hong Kong University Library

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We have borrowed several books about history of Pakistani in Hong Kong, although these books did not mention the Islam community

in Kwai Chung, they gave us the brief picture of why the Pakistani came to Hong Kong and lots of data concerning the number of Pakistani in Hong Kong in the past.

II. Research Reports

Researches done by different associations are very useful to us for understanding the situations of Pakistani in Hong Kong in the 2000s.

III. Government documents

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We gathered some documents from the Hong Kong

Public Records office. They've shown the policy of colonial government towards Muslims and also some official record of Islam groups renting flats for religious uses.

2. Interviews

Through interviews with personnel concerning the Islamic community in Kwai Chung, not only have we got information about Pakistani in Kwai Chung in different angles, but also a more in-depth picture of the Islam community in Kwai Chung.

I. Mr. Nawaz

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Time: 2:00-2:30

Date: 13/2/2013

Venue: Muslim Curry
Restaurant, Ping Lai
Path

Running a Pakistani
curry restaurant in
Ping Fu Path, Mr.

Nawaz came to Hong

Kong and brings his far-away home bacon with his cooking talent and business mind. We understood why Pakistani parents wouldn't

want their children come
to Hong Kong.

II. Mr. Nasah Khan
(Jimmy)

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Time: 2:30-3:30

Date: 13/2/2013

Venue: Outside Muslim Curry Restaurant, Ping Lai Path

Followed his father's foot prints, Mr. Nasah Khan came to Hong Kong in 1982 and studied in Hong Kong in various schools. He now run a watch business and is considered as a community leader because of his fluent Chinese, Pakistani would seek help from him. He shared a lot of his religious view in different aspects.

III. Ms. Noel Leung (阿郵嶸@、p ㄩ j)

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Time: 9:30-

10:30 p.m.

Date:

26/2/2013

Venue: Hong

Kong SKH Lady

MacLehose Centre

Worked for over 2 years in Hong Kong SKH Lady MacLehose Centre, Ms. Noel has been working for ethnic minorities for over 3 years before she worked here. She feels that the ethnic minorities have a lot of needs that the government has not fulfilled and wish to continue provide service for the ethnic minorities. We have discussed a lot of difficulties that Pakistanis in Hong Kong are facing.

IV. Mr. Ho Kam Kam (阿 𨵿 𨵿 𨵿) and Mr. Ng Kwan Lim(吳堃廉先生)

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Time: 8:15-9:15 p.m.

Date: 10/5/2013

Venue: Hong Kong SKH Lady MacLehose Centre

Being the president of owner's cooperation of Ming Yin Mansion, Mr. Ho Kam Kam has given us information of Pakistani in another perspective. He shared that although Pakistani and other ethnic minorities in Hong Kong have their difficulties, it may not be such a big problem as we have thought.

Mr. Ng Kwan Lim is another social worker from the Hong Kong SKH Lady MacLehose Centre that we have interviewed, being interviewed together with Mr. Ho Kam Kam, the president of owner's cooperation of Ming Yin Mansion, he had provided us the view point of a social worker, which is quite different from Mr. Ho Kam Kam. He agrees that ethnic minorities in Hong Kong are facing

a lot of challenge. Furthermore, their culture and their thoughts has been changing gradually living in Hong Kong.

V. Mr. Adnan(イヨ、蟻・へ), Mr. Waqas (アホ・ヒ・ヒ・へ)and Mr. Naveed(イコオ
ヒ・へ)

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Mr. Adnan, Mr.
Waqas and Mr.
Naveed (from left to
right)

Time: 3:30-4:30 p.m.

Date: 16/5/2013

Venue: Secondary

school in Kwai Chung

Mr. Adnan, Mr. Waqas and Mr. Naveed are F.2 and F.5 students in a secondary school in Kwai Chung, who came to Hong Kong at different stages of their lives. We could see that the earlier and more time they have stayed in Hong Kong, the more they absorb Hong Kong culture. However, they haven't lost their belief or identity of being a Pakistani.

3. Documentary clips

1. ヲUヲロヲUコ・m・一照HイtヲC. イユヲbイ郷的成長 -、レー オウ
Z、Hヒシvク・ニ]ノウツタシ_スsセ).

This documentary clip had shown us the lives of Pakistani not only in Kwai Chung, but also in Yuen Long, the district with highest Pakistani population. It also provides the view of other

Pakistani towards divorced and financially independent Pakistani woman.

II. オ ユキエコ - オフエ | ヨ | /ウツアモ謹。@ユ モ明コハサ s

With the help of the SKH Lady MacLehose Centre, this documentary shows the lives of Pakistani in Kwai Chung, which is often neglected by Hong Kong people compare to Pakistani in Tsim Sha Tau and Wan Chai.

4. Triangulation

Triangulation is a common research method, which is used when analyzing. Through triangulation, we compare information from different sources and angles, thus, we can conclude information with higher credibility and more objective. As a result, the credibility of this report can be assured. For instance, we have come across some contradictions between different information from different sources, in our case, Mr. Ho Kam Kam's opinion and opinions of social workers, Ms. Noel Leung and Mr. Ng Kwan Lim. However, by using triangulation, we got a more objective conclusion

5. Field research

I. Ping Fu Path and Ping Lai Path

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Pictures of industrial buildings (right) and Ping Lai Path (left)

Surrounded by industrial building, we understood why Pakistanis choose to live in Ping Fu and Ping Lai Path, which is job opportunities. There are in total 3 Pakistani restaurants in these 2 Paths, moreover, there is a Pakistani store providing Pakistani newspaper and snacks to Pakistani residents in Kwai Chung.

II. Ming Yin Mansion

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(Pakistani clothing hanging in the corridor in Ming Yin Mansion.)

Walking inside Ming Yin

Mansion, we learnt a lot about the lifestyle and living habits of Pakistani. We also understood another factor of them living in Ming Yin Mansion, which is its low rent, it has relatively low rent compared to other residential buildings in the same district.

III. Muslim Curry Restaurant

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**Picture of the Muslim
Curry Restaurant**

**Picture of the wall of the
Muslim Curry Restaurant,
with the picture of
Muhammed Ali Jinnah**

**Inside the
restaurant, we saw
lots of Islamic or
Pakistani related
pictures and
writings, implying
the owner has
strong religious
belief and is very
patriotic.**

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IV. Hong Kong SKH Lady MacLehose Centre

(Picture of
posters of
the HK SKH
Lady
MacLehose
Centre)

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(Picture of crafts made
by Pakistani women)

We saw a lot of posters
of activities for ethnic
minorities held by the
Centre, this shows that
social workers in the
centre recognize the
issues and difficulties
faced by ethnic
minorities in that district.

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Also, we saw that there are many ethnic minorities at different
ages using the facilities in the center

Origin of Pakistani in Hong Kong

Pre-independence period



(Flag of the British East India Company)

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Pakistan, Bangladesh and India together were one country before their independence in 1947. To understand the historical events of Pakistan before 1947, we have to understand the history of India.

1. Background

The British East India Company was established in the seventeenth century. The East India Company had set up lots of warehouses to store their goods, and was used as an excuse for building British forts and store weapons. Britain took the golden opportunity when India was chaotic with different kings fighting for power and gradually gained control of India.

The colonization of India then lasted for over 300 years, from 1612 to 1947. During this period of time, Indians were influenced by the British rule, thus, most Indian know the English language and can communicate fluently with British administrators. This is one of the key factor that the colonial government of Hong Kong hired Indians in the police force in Hong Kong.¹

2. Pre-1842 period

The *Treaty of Nanjing* was signed on the 29th of August 1842, marking the end of the First Opium War (1839–42) between Britain

¹ See www.iloveindia.com

and China. The Hong Kong Island was ceded to Britain after that. However, before the rule of British colonial government, were there any Indians in Hong Kong?

The answer is yes, there are. In 1715, the British East India Company was established as a trading agency. The major good traded by the British East India Company was opium, which was declared as contraband by China in 1800. As the East India Company could no longer trade opium legally, they encouraged small trading houses in India to trade opium with China. In 1839, there were 28 Indian firms keeping opium stock in Canton. This means that there were Indians in Hong Kong as traders before the colonization of Hong Kong.²

3. Post-1842 period

As mentioned on the last paragraph, Hong Kong Island was ceded to Britain in 1842. To rule Hong Kong, police force is needed. In May 1844, the Colonial Police Force was established; forming a more organized and disciplined police force.

Sikhs and Muslims,

which are Indians

and Pakistani

nowadays, were

recruited as police

in Hong Kong

because of several

reasons. Firstly,

after more than 200 years of British rule, most Indians had learnt one of its official language, English. Thus, Indians could communicate fluently with British officers. Secondly, Sikhs and Muslims gained trust of the British. In the uprising of the revolt of 1857 in India, Sikhs

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² See Co-Prosperity in Cross-Culturalism: Indians in Hong Kong

had shown their loyalty to the British by helping them put down the revolt. As a result, the British hired Sikhs and Muslims as Hong Kong police. Thirdly, the British did not trust the Chinese. Hong Kong had just been ceded to Britain; the British would not trust Chinese in Hong Kong as much as Indians they had ruled for over 200 years. The 1941 census showed that the main professions of Indians in the first 100 years of colonization were civil services, police and prison services, and engineering services with the Kowloon-Canton Railway Corporation (KCRC), medicine, teaching and the postal and telegraph services.³

Post-independence period

1. Independence of Bangladesh

After the independence of Bangladesh from Pakistan, Pakistanis in Hong Kong were not affected. They still went about their normal lives, as revealed in the interviews conducted.⁴

2. Development of Kwai Chung

Under the colonial rule of Britain, Hong Kong became a free port and developed entrepôt trade. Large dockyards and warehouses were constructed, further heightening the status of Hong Kong as an entrepôt. On July 12, 1966, the Container Committee was established to plan for a container plan. In 1967, it was recommended a container terminal be built along the shoreline of Kwai Chung, initiating a project that was completed in eight years time, ending 1977.

Pakistanis in Kwai Chung

³ See Co-Prosperity in Cross-Culturalism: Indians in Hong Kong

⁴ see interview with Mr. Nasah Khan

I. Everyday life

a. Religious practice

i. The daily prayers

According to the newsletter issued by the Islamic Union of Hong Kong, every Muslim should do their best to pray 5 times a day. How can they do their prayers without affecting their work or school life? According to Ms. Noel Leung and Mr. Ng Kwan Lim, colleagues of Pakistanis, for Muslims who work, they can skip or do their prayer later on that day when they get home or when they are free.⁵ How about students? Mr. Naveed and Mr. Waqas, Pakistani students of Ng Siu Mui College said that they would usually pray during lunchtime, when Pakistan students usually join and have lunch together, or after school, when they get home.⁶

ii. Jumu'ah

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(Door of mosque in Ming Yin Mansion, where many Pakistanis in Kwai Chung go for Jumu'ah.)

Every Friday is the Jumu'ah of Muslims, this is the day when Muslims join together at a mosque and pray together. It is

⁵ see interviews with Ms. Noel Leung (梁詠婷小姐) and Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim (吳堃廉先生) (appendix p.)

⁶ see interview with Pakistani Secondary school students in Kwai Chung (appendix p.)

believed that joined prayers are more powerful than individual prayers said Ms. Noel Leung. However, after the first period of a girl, she no longer prays in a mosque with men together. This is why the mosque in Ming Yin Mansion only allows men to pray, while women have to pray in another mosque.⁷ Mr. Ng Kwan Lim said that his male Muslim colleagues would take off every Friday afternoon to attend the Jumu'ah.⁸

b. Cuisine

Muslims believe that pigs are dirty animals; as a result, pork is prohibited to Muslims. Moreover, there is a ritual before cooking their food. Because of these limitations, Muslims tend to cook their meals by themselves at home or dine at Muslim restaurants.

c. Attire

Not to expose too much skin, unlike Chinese students, Muslim female students will not only wear dresses, but also add pants underneath. Furthermore, Pakistani men would wear gamis, which is a national dress of Pakistan.⁹

II. Difficulties

a. Education

i. Chinese language

Chinese is an extremely complex language with a lot of to learn, it is not an easy job, even for Hong Kong students, it is certainly a very difficult job for Pakistani students. This is because some of them came to Hong Kong at 7-10 year old. It is therefore a difficult job for them to keep up with Hong

⁷ see interview with Ms. Noel Leung (梁詠婷小姐) (appendix p.)

⁸ see interview with Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim (吳堃廉先生) (appendix p.)

⁹ see interview with Mr. Nasah Khan

Kong student whose mother language is Chinese. Moreover, even though some Pakistanis were born in Hong Kong, the Chinese level of them would not be very high, so, their parents could not teach them Chinese. Furthermore, Pakistanis usually use Urdu to communicate among themselves; Pakistani children would not have much chance to practice their spoken Chinese.¹⁰

ii. Information

The official language of Hong Kong is Chinese and English. Therefore, government information like educational information is written in either Chinese or English. With low education level, parents of Pakistani children would have lower understanding of the Hong Kong educational system.¹¹

iii. Parents' expectations

In the traditional thinking of Pakistanis, women are to be respected and are not expected to have high education level. These thinking still exist in Pakistani parents' minds. Therefore, some Pakistani parents would not allow their daughters to study, but rather wish them stay at home and do housework.¹²

In the Pakistani society, they do not see the importance of being educated. This may be related to Pakistan's economy. Unlike Hong Kong, the economy of Pakistan is not knowledge- based. Even if Pakistani does not have high educational level, their salary would not be much lower than

¹⁰ see interview with Mr. Ho Kam Kam(何錦鑑先生) and Mr. Ng Kwan Lim(吳堃廉先生) (appendix p.)

¹¹ see A Study on Outlets of the South Asian Ethnic Minority Youth in Hong Kong

¹² see interviews with Ms. Noel Leung (梁詠婷小姐) and with Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim(吳堃廉先生)

professional persons. Therefore, Pakistani parents do not expect their children to have very high education level.

b. Employment

i. Religious practice

It is said that it is best for Muslims to pray 5 times a day and go to mosques at Jumu'ah.¹³ However, not many Chinese employers know that they do not have to pray during working hours. Therefore, Chinese employers would avoid employing Muslims as they think that these religious practices are time consuming, Pakistani would not work efficiently.

ii. Language barrier

Although the Pakistani in Hong Kong has lived for 10 to 20 years here, Chinese is after all not their mother language, their Chinese language skills is not very good. Thus, language barrier would obstruct the communication between employer and Pakistani employee.

c. Living places

Some Pakistanis have exceed the upper limit of applying for public housings and therefore need to rent houses, however, there are some reasons they would face difficulties while renting houses.

i. Cultural difference

Since Hong Kong people and Pakistanis have different cultures and lifestyles, most Hong Kong owners do not like to rent their flats to Pakistani. Firstly, according to Mr. Ho Kam Kam, the president of owners' cooperation of Ming Yin Mansion, most Pakistani family cook at home, the problem is

¹³ see interview with Mr. Nasah Khan

that their cuisine usually includes curry, the odor of their food would stain the wall, and so after Pakistanis moved out, the flat owners would have to redecorate their houses in order to rent it to other residents. Secondly, they are not 1hygienic to Hong Kong's standard. Mr. Ho Kam Kam said that Pakistani residents of his building would throw food waste, sometimes even female sanitary products out of the window. Thirdly, because many of Pakistanis have a big family living in a cramped flat, they would have their clothes hanging in corridors outside their flats. These would give Hong Kong owners a bad impression.¹⁴

(Pakistani clothing hanging in corridor of Ming Yin Mansion.)

III. Future Prospects

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a. Education

¹⁴ see interview with Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim (吳堃廉先生)

Their educational level will be heightened. Living longer in Hong Kong, Pakistani will understand that the economy of Hong Kong is knowledge-based and that academic results are important. Also, the language barrier will be lowered as they are more educated, they will receive information about the educational system more thoroughly.

b. Employment

The range of job opportunities for Pakistani in the future is expected to be widened. As this generation of Pakistani have become more open-minded and have accepted more Hong Kong culture.¹⁵ If they become parents in the future, they will influence their children, their thoughts will be more similar to Hong Kong people and thus minimize the cultural difference, more Hong Kong employers will employ them.

Secondly, as their educational level are heightened, they could widen their range of job opportunities to more professional jobs. Thirdly, Hong Kong employers will understand more about ethnic minorities and their culture. As more and more ethnic minorities like Pakistani have come to Hong Kong, Hong Kong people start to pay more attention to them. Also, more media for instance, newspapers, TV have shown their situations in Hong Kong and about their culture. Knowing more about the cultures of ethnic minorities, Hong Kong employers would not misunderstand them.

c. Marriage

Through the interview with some Pakistani students, we have observed that Pakistani who stayed longer in Hong Kong is more likely to accept interracial marriage, for instance Pakistani

¹⁵ see interview with Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim (吳堃廉先生)

marrying Hong Kong people. In our interview, Naveed, who came to Hong Kong when he was 2 years old, expressed that he would marry non-Pakistani women in the future. However, Adnan, who just came to Hong Kong for 2 years, indicate that he would definitely return to Pakistani and marry Pakistani women. To summarize, more interracial marriages between Hong Kong people and ethnic minorities are expected in the near future.¹⁶

IV. Support

a. Hong Kong SKH Lady MacLehose Centre

(Hong Kong SKH Lady
MacLehose Centre)

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The Hong Kong SKH Lady
MacLehose Centre has been
working for the ethnic
minorities in Kwai Chung
for over 15 years. Their

services include translation between Chinese and different languages of ethnic minorities, advice services, interests class, Chinese tutoring classes and etc. These services that the center provides had helped out lots of ethnic minorities when they face difficulties, for instance, Mr. Ho Kam Kam stated that when he have to talk to the Pakistani residents, he would seek help from the center and use their translation service. Moreover, the Lady MacLehose mediated lots of argue and disputes between local and ethnic minorities residents.¹⁷

b. Political Rights

¹⁶ see interview with Pakistani Secondary School Students in Kwai Chung

¹⁷ see interview with Ms. Noel Leung (梁詠婷小姐)

i. Employment

Since August, 2007, all government departments and bureau have accepted Chinese Language results in the Unites Kingdom International General Certificate of Secondary Education (IGCSE) / General Certificate of Secondary Education (GCSE) / General Certificate of Education (GCE) 'O' level, which is popular among students learning Chinese as their second language, in addition to results in the Hong Kong Certificate of Education Examination, for appointment to civil service posts. This encouraged more ethnic minorities to apply for civil service posts, as the requirements are lowered.¹⁸

ii. Education

The strategy of the government towards education of non-Chinese speaking students (NCS) is to provide a common and flexible framework for schools to make appropriate adaption of the materials. The government has also provided school with a supplementary guide to Chinese Language Curriculum targeted at non-Chinese speaking students. The guide covers practical teaching experiences widely accepted on sound pedagogical grounds.¹⁹

iii. Racial Equality

Guidelines is issued to relevant government departments and bureau to promote racial equality and ensure equal access by ethnic minorities in key areas concerned – social welfare, education, employment, vocational training, medical and health, communications and technology and public enquiry and declaration services. Moreover, the

¹⁸ see Civil and Political Rights

¹⁹ see Civil and Political Rights

Hong Kong Bill of Rights Ordinance prohibits government departments from engaging in practices that would entail any form of discrimination. Furthermore, the government will keep their implements under review. Discrimination against ethnic minorities is thus minimized.²⁰

Pakistani Experience in Kwai Chung in historical settings

²⁰ see Civil and Political Rights

Before national independence in 1947, the people from present-day Pakistan were categorized as Indians.²¹ Gradually, the new nation: West Pakistan and East Pakistan was known to the world in the 1950s. However, internal instability forced many Pakistanis to leave their homeland. Some of them came to Hong Kong, then a British colony, to join their relatives. By that time, they mainly gathered at Central, Wanchai and Tsim Sha Tsui where they could visit mosques daily.²²

Pakistanis first came to Kwai Chung in the 1960s²³ to look for jobs. Job opportunities increased in the 1970s due to the rapid development of the industrial sector of the district. However, local people mainly occupied the residential buildings of Kwai Chung.²⁴

Pakistanis began to reside in the buildings along Ping Lai Path and Ping Fu Path of Kwai Chung in the 1980s²⁵ when manufacturing industries started to fade out from the district (in fact from the territory of Hong Kong). Comparatively speaking, the rent of apartments there was lower than the other areas since the remaining

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²¹ No record of Pakistanis in pre-1947 period can be found in the Public Records Office of Hong Kong.

²² Muslims usually live in areas where they can go to the mosque on foot.

²³ According to Mr. Nawaz, his father lived in Kwuntong and worked both in Kwuntong and Kwai Chung in the 1960s.

²⁴ According to the interview with Mr. Ho Kam Kam.

²⁵ According to the interview with Mr. Khan.

factories nearby²⁶ still polluted the air. The Pakistanis residing there were comparatively poorer.²⁷

Then came the retrocession of Hong Kong in 1997. The Pakistanis, mostly did not read nor write Chinese. They lost the opportunity to become civil servants. Their long tradition of serving in the police force and correctional service²⁸ faced a great challenge. Many of them sought opportunities in the construction sites.²⁹ The comparative low income forced them to look for partitioned apartments at Ming Tong Building (Ping Fu Path) and Ming Yin Mansion (Ping Lai Path).

²⁶ According Mr. Ho Kam Kam, the present-day The Apex, next to Ping Fu Path was then a dyeing factory.

²⁷ According to interview with Ms. Noel Leung.

²⁸ See Kwok Siu Tong, 2003.

²⁹ According to the interview with Ms. Noel Leung.

Conclusion

The theme of our report is Islamic community in Kwai Chung. Although we have gathered information from different perspectives, this report of ours has some limitations.

Firstly, we have not concluded the entire Kwai Chung district. We have much information about Muslims in Ping Lai Path and Ping Fu Path and areas around the Hong Kong SKH Lady MacLehose Centre, however, we have failed to conclude the entire Kwai Chung district.

Secondly, we have not concluded enough angles of Muslims. All of our interviews with Pakistanis are with men, but no Pakistani women. This is because in Pakistani culture, women are not supposed to be talking to strangers. As a result, we have difficulties in finding Pakistani women for an interview and thus lack a women perspective.

Thirdly, numerical data are not adequate. Although we are able to get exact numbers of Pakistani population in Kwai Chung after 2001, the numerical data on Pakistani population in Kwai Chung cannot be known as the censuses before 2001 has no record of Pakistani population in the 18 districts of Hong Kong.

Moreover, there is no information about Pakistani before 1947. As Pakistani had become independent in 1947, it was difficult to find specific data on Pakistanis before 1947. Indians, Bangladeshis and Pakistanis nowadays were all Indians before 1947. Therefore, there is certain difficulty finding information about Pakistani before 1947.

Nevertheless, we have new perspectives on Pakistanis in Hong Kong. Before doing this project, we thought that the ethnic minorities like Pakistanis are poor and that the government had not done much thing to help them out. However, in the process of writing this report, we have discovered that there are actually plentiful of policies and allowances for

ethnic minorities. Also, as Mr. Ho Kam Kam had said, some of the ethnic minorities are really smart and can use the resources to help themselves.

Furthermore, we see a brighter future for Pakistani in Hong Kong. Although we do not expect there will be a lot more Pakistanis pursuing professional jobs, we do expect more Pakistanis in higher positions than they are right now, as they are accepting more Chinese culture.

To summarize, although this report has some limitations, it also contains some innovative perspectives that are different from what we used to think.

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Appendix 1

Interview with Mr. Nawaz

***版權所有**

Time: 2:00-2:30

Date: 13/2/2013

Venue: Muslim Curry Restaurant, Ping Lai Path

Q: Question

N: Mr. Nawaz

Q: Would Pakistani children get bad habit in Hong Kong?

N: Yes, Pakistani children don't want to go to school.

Q: Is that because of bullying?

N: Yes. A teacher once told me that a Pakistani child didn't want to go to school and wander on the streets. I told the father of this child if your child doesn't want to go to school, and then ask him to stay at home instead of wandering around. However, that child didn't do what his

father told him and stole things from others. That father panicked and asked me what he should do. I told him to bring his son here to learn making curry so that he can make a living later on. I told the father if he doesn't want that then send him back to Pakistan. In Pakistan, you can't even sit and talk with your friends after school.

Q: Will you return to Pakistan in the future?

N: Yes.

Q: You'll return to Pakistan when you're older?

N: No, I will return to Pakistan in few months.

Q: Will you live in Hong Kong permanently?

N: Yes.

Q: Isn't Pakistan better than Hong Kong?

N: I make more money in Hong Kong

Q: Is it better to bring your children to Hong Kong after they're 10 years old?

N: Yes, if they are too small, I can't look after them as I have my restaurant to run.

Q: When do you close?

N: About 10:30 p.m., I open at 11:00 a.m.

Q: Will you take off?

N: No, I always work.

Q: We would like to visit your mosque up stairs, could you take us there?

N: Yes, of course, I'll ask someone to take you there.

Appendix 2

Interview with Mr. Nasah Khan

***版權所有**

Time: 2:30-3:30

Date: 13/2/2013

Venue: Outside Muslim Curry Restaurant, Ping Lai Path

Q = Question

N = Mr. Nasah Khan

Q: Some people say that Muslims are violent people after the 911 terrorist attack, do you agree?

N: I think that is an unfair statement to Muslims. It's a huge sin to kill somebody, but is the media telling the truth? When we watch TV, we couldn't know if that news is true or not. The video only show those man covered with masks, are those man Muslims or common American people, we have no clue. The with the high-tech devices in America, 8 planes were being hijacked? Would anyone believe that? At

the same time! I think all the religion in the world teaches people to be nice. Islam teaches us how to behave properly. This world that we're living is like an examination to us. If you already know this is a test, would you waste any moment in this world to do irrelevant things? God's will is to let people know about this test, if people do not act like what they're supposed to be, then they have no excuse. You are Chinese, if you have done something bad, that doesn't mean all Chinese people are bad. This is the same with Muslims.

Q: Is there more Chinese Muslims or Pakistani Muslims in Hong Kong?

N: More Pakistani Muslims in Hong Kong. There are more Chinese Muslims in Wan Chai, but in here (Kwai Chung), we have 3 new Chinese Muslims, they've just become Muslims. There are more in Tsim Sha Tsui and Cheong Sha Wan.

N: We have a short life on earth, what are we going to do with our life on earth? Are we just going to waste years on earth? Before we were born, we've promised our God to follow his will on the ground. However, we have an enemy, which is demons, who encourage us to do bad things, even if we're Muslims, they're still beside us. Those demons are waiting for opportunities to affect us

Q: I thought all Pakistani are Muslims since they were born.

N: No. Our belief is that we (Muslims) will tell you about Islam, but it's not even your choice to believe in it or not, it's God who decide if you can believe in Islam or not.

Q: I heard that all Muslim have to make a pilgrimage to Mecca, is it true? And have you gone there yet?

N: Yes, it is true, every Muslim have to go Mecca at least once in their lives. I haven't gone to Mecca yet, but I will definitely go there. There are 5 things that a Muslim should do. First, we should worship 5 times every day. Number 2, donate money. Number 3, go to Mecca when you are wealthy enough, if you are too poor, then it's still fine not to go to Mecca. Number 4, to spread God's will. Lastly, fasting during Ramadan.

Q: What if you forgot to worship?

N: You won't forget to worship of you're a Muslim, but if you're too busy to worship, you can worship later on that day.

Q: When did you come to Hong Kong?

N: 1982

Q: You came to Hong Kong in 1982, so you studied in Hong Kong?

N: Yes, I studied at Zhong Shan College, an International School and a college in Wan Chai.

Q: There is an Islamic college in Wan Chai, did you study there?

N: No, but I studied at Sir Ellis Kadoorie Secondary School, were there are lots of Indian and Pakistani.

Q: Do you know how to write Chinese?

N: Just a bit.

Q: Many Pakistani have the family name Khan, does Khan has a special meaning?

N: Khan is a city, it's a common family name in Pakistan.

Q: What is your occupation?

N: I was a salesman, now I run my own watch business.

Q: Does your attire have a name?

N: Yes, its name is gamis. National dress of Pakistan.

Q: Do you think there is racial discrimination against Pakistani in Hong Kong?

N: No, I don't think so, if we don't discriminate others, others won't discriminate us. There was people impolite towards Pakistani in the last generation, like calling us "ah cha", but there isn't discrimination in our generation. Also there is a discrimination law.

Q: How do you know about news of Hong Kong?

N: We have newspaper from Pakistan sold in stores.

Q: Do you get information from the Islamic Union?

N: No, there are lots of ways. If I know about news, I would tell my neighbors, vice versa. We watch Pakistani ZeeTV.

Q: Why isn't there any picture of your God?

N: Just an example, did people draw pictures of Jesus when he was alive? No. If we worship pictures, they won't answer us, and then we'll lose faith easily. We also respect Jesus and Moses, they're chosen by God, prophets of God.

Q: We heard that Muslims are allowed to have 4 wives, is that true?

N: I have only 1 wife, actually, 99% of Muslims have only 1 wife. But how was Muslim allowed to have 4 wives? It is forbidden for Muslim man to

have sexual intercourses with women that you haven't married. But you know, women have some problem every month (menstruation). If you are extremely rich and have good health, you may avoid making a mistake by marrying more than one wife. Another case is that during the war, many men dies, many women thus became widowed along with some children. However, the women cannot make money and look after her children at the same time. So, you can marry this woman in order to help her to look after children. If you don't marry his women, she may have to become a prostitute, and her children might have to steal. Also, if your wife is sick and cannot do housework or take care of the children. At this time you can also marry another woman. It is not mainly for fun to marry more than one woman. It is best to marry one woman.

Q: Except Hong Kong, you actually have a lot of other choices to go to, for example Singapore, Malaysia, why did you come to Hong Kong?

N: There are also a lot of Pakistani in Singapore and Malaysia. The new coming people are very few. For example, my father came to Hong Kong in 1965, he lived in Kwun Tong and Tsuen Wan. For example, when my father came here, my uncle also came here to make a living. Then, they brought my mother and I here. Later on I brought my wife here and my children were born here.

Q: I see that many Muslims have a long beard, is it forbidden to shave?

N: Almost every prophet has beard, for example, Jesus. It is not a duty to grow a beard, but it is also not good to shave, because when you love somebody, you would like to look like him or her, to have similar thoughts, similar characteristics

Q: Is there boyfriends and girlfriends in Islam?

N: Boyfriends and girlfriends are not allowed. This is a teaching of Islam, the teaching of God and his prophet.

Q: How do Muslims become husbands and wives?

N: Same like 20-30 years ago in China, arranged marriage.

Q: Was your marriage arranged?

N: Yes. I think arranged marriage is good because my parents, who are more experienced than I am can determine if this lady would be a good wife or not.

Appendix 3

Interview with Ms. Noel Leung (梁詠婷小姐)

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Time: 9:30-10:30 p.m.

Date: 26/2/2013

Venue: Hong Kong SKH Lady MacLehose Centre

Q = Question

N = Ms. Noel Leung

Q: How long have you been following this project?

N: About 2 and half years, but the project for ethnic minorities has been here for 12-13 years. We started this project because we noticed that there are more and more South Asian ethnic minorities in this area.

Q: Who started this project?

N: My supervisor started this project. Around 1997, we've noticed there are many ethnic minorities living here. We think they have needs, for example, the South Asian children would come and use the computer, and they would come and learn Chinese.

Q: Did this project started before 1997 or after?

N: Before 1997, there were more male participants. If you've walked along

Ping Lai Path and Ping Fu Path, you'll notice there are many old buildings, which is attractive to ethnic minorities because of its cheap rent. Before 1997, most South Asian in Hong Kong were men, they would work here and transfer money back to their homes. However, after 1997, more women came to Hong Kong for family reunion. This causes many issues, such as education of their children, living condition. We then develop this service to ethnic minorities, however, we have limitation, which is we don't have enough resources. This is because when the government set their budget, they won't set a budget especially for services of ethnic minorities but integrate them into the Hong Kong population, for example, ethnic minority teenagers would use services as same as Hong Kong teenagers. However, providing the same service as Hong Kong teenagers to ethnic minority teenagers causes difficulties as what they need is different, for example, Hong Kong teenagers would need study room, but ethnic minority teenagers wouldn't need study room because they usually don't study as hard as Hong Kong teenagers, they don't see the importance of studying. On the contrary, they would like to work.

Q: You've been here for more than 2 years, before this project, have you done any project concerning ethnic minorities?

N: Yes, I have. I worked in a youth center in Tin Shui Wai.

Q: Is the ethnic of the ethnic minorities in Tin Shui Wai different from that of here?

N: It's the same, there are mostly Pakistani, also some Nepalese. I worked in South Tin Shui Wai. This is related to the policy of housing Hong Kong. There are more vacant public housing flats in more remote areas like Tin Shui Wai and Tun Chung. If I were an ethnic minority, I would

rather live in more remote areas than having to wait for longer time to live in urban areas as I don't have enough money to rent private housing.

Q: Is there more Pakistani in Tin Shui Wai or in Kwai Chung?

N: According to the census, Yuen Long, including Tin Shui Wai has most of the Pakistan population in Hong Kong.

Q: Are there Indians or Nepalese in Kwai Chung?

N: Yes, but few, not as much as Pakistani. Most of them live in public housings. Pakistani has a habit of living with their own race as of their religion. They would consider if they can go to church, live with their family when considering where to live.

Q: You said that many Pakistani lives in Tin Shui Wai, but is there any mosque for them to use?

N: Yes, but it isn't a building. It is located inside a non-profit organization and it only consists of a flat of two.

Q: Like the one in Ping Lai Path?

N: Yes, similar.

Q: I know that Muslims have to pray for 5 times a day, so what about students? How can they pray during school day?

N: If they're in Muslim schools, the schools will arrange prayer time for them to pray during school days because the majority of the students there are Muslims, their parents would demand it. If they're in common schools, they can skip the prayer or pray later on that day. They believe that joined prayers are more powerful than individual prayers, so, they

have a Jumu'ah in Fridays.

Q: The mosque isn't that large, how can that many people worship there at the same time

N: They kneel very closely in the mosque, so, that mosque can contain about 100 people.

Q: But then women and men cannot be separated

N: No women worship at the mosque in Ping Lai Path.

Q: So where do women worship?

N: There is another mosque, every Saturday afternoon, there would be more women, men would avoid going there. After a girl got her period, she can no longer pray with men in a mosque.

Q: You've worked for ethnic minorities for many years, do you have any sentimental attachment to them?

N: Yes, a bit. When I was in Tin Shui Wai, actually many colleagues of mine disliked the ethnic minorities because they are rude sometimes, like going into the office without asking. I would want to do more for them because I don't think we have done enough. So, when I was searching for a new job, I choose this job. I think we can learn from each other. For example, at work, my Pakistani colleagues don't always rush and when they see me working while eating my lunch, they would ask me if that is worthwhile, we work to buy food to eat, if you don't enjoying the process of eating, then why should you work?

N: During the fasting, my Muslim colleagues would still go to work.

However, because of the fasting, they would be less energetic, so, we

would avoid arranging outing activities for them.

Q: What would the future of the young girls of this generation be?

N: They would have a brighter future as most of them can speak Cantonese.

Q: What schools are the Muslim children studying in?

N: In this area, most of them study in Muslim schools, for instance, Li Cheng UK Government Primary School, CNEC Ta Tung School, Kadoorie School

Q: Would they go to university?

N: They won't. I don't think I know any ethnic minority who got into university.

Q: Do you know Lei Kwan Nga (Ethnic minority Chinese news reporter)?

N: No, I don't know her, but she's a very special case. In a year, I think less than 10 ethnic minority student can get into university through JUPAS. There are many reasons affecting their future. For example, their family, some families don't consider studying an important factor, their culture, and traditional thoughts of girls shouldn't study. The parents of this generation, starts to see the importance of studying. I guess it depends on which generation you are in. If your parents are the first generation that came to Hong Kong, they won't expect you to go to university, having a job is fine. However, if your parents were educated in Hong Kong, the expectation of you studying harder is higher.

Q: Will they take the DSE or IGCSE exam?

N: They would take GCSE in Chinese and DSE in other subjects.

Q: Is the newspaper article **レオ C ヲ 鑰 ẽ** arranged by you?

N: Yes, it is. Our project hopes to express the positive side of Pakistani and other ethnic minorities through the help of media. Many people still think that Pakistanis are all associated with terrorists.

Q: In 2009, there's a TV documentary clip called **オ Y ュキエコ - オ7エ I ヲ |**

N: Yes, we've collaborated with RTHK.

Q: You said that this project will last for 3 years, so will it be continued afterwards?

N: We will continue. Since we don't have a constant resource for ethnic minority service, this is a short-term service. Except service for ethnic minorities, we also serve local people.

Q: Where do they buy their clothes?

N: There are some shops around, but most of them sew their own clothes. Their friends and families in Pakistan would also send clothes from Pakistan to Hong Kong as clothes in Pakistan is much cheaper.

Q: Do you know when did Pakistani started living in Kwai Chung?

N: In the 1970s. Since there were a lot of job opportunities in Hong Kong starting from that time.

Q: Although there were many job opportunities, were there residential buildings for them?

N: Yes, buildings at Ping Lai Path has been there for a long time, 30-40 years. Since Ping Lai Path is close to the offices and the container

terminal, workers tend to live there.

Q: Do the Pakistani children want to go back to Pakistan?

N: If you ask a child, they would probably answer you they don't know or doesn't care. If you ask teenagers, then it depends on if he or she was born in Hong Kong or not. If he was born in Hong Kong, then he would probably want to find a job and stay in Hong Kong. But if he wasn't born in Hong Kong, for example, he came to Hong Kong at the age of 4 or 5, they would very much love to go back to where they were born.

Q: However, Nawaz said he didn't want to go back.

N: His entire family is in Pakistan. However, their living condition in Pakistan is worse than that in Hong Kong, there are warfare, supply of electricity isn't constant.

Q: Do the younger or teenage Pakistani want to move out of Kwai Chung to other districts in Hong Kong?

N: I haven't heard of that, I don't think they think they're trapped in Kwai Chung. They just don't want to study in school they think it's boring, they want to work.

Q: We've met Nasah Khan, what his role in Kwai Chung?

N: we would call him a community leader, moreover, he lived in Hong Kong for many years and he studied at Kwai Chung, he is very familiar with Kwai Chung. He also speaks fluent Cantonese. If the Pakistanis have any trouble, they would seek help from him. We respect him and would ask him to help us sometimes.

Q: We are worried about their future, but are they themselves really

worried?

N: I think they don't know their potential and they have less choice than us.

Q: Many foreigners such as French don't know Chinese as well, but why do they have a better life?

N: I think deep down, we all have discrimination against Pakistani and other South Asians. However, we won't say it out loud, but still act out our discrimination.

Q: Why would the owners of Ming Yin Mansion rent their flats to Pakistani?

N: They have got used to letting Pakistani live there and started to trust them, such as, knowing they would pay their rent punctually.

Q: Is crime often committed in that area?

N: I think it's quite safe there, of course we would cooperate with police force, but there were few burglaries, however, drug issues are more notable. I haven't heard local Hong Kong people dislike the ethnic minorities, however, I haven't heard they say they like them either. In this project, we would organize many activities and use many methods to break the ice between ethnic minorities and local Hong Kong people. For example, the culture tour, we've brought local people to different places to know more about minorities.

Appendix 4

Interview with Mr. Ho Kam Kam (何錦鑑先生) and Mr. Ng Kwan Lim (吳堃廉先生)

***版權所有**

Time: 8:15-9:15 p.m.

Date: 10/5/2013

Venue: Hong Kong SKH Lady MacLehose Centre

Q = Question

H = Mr. Ho Kam Kam (president of owner's cooperation)

N = Mr. Ng Kwan Lim (Social worker of Lady MacLehose Centre)

Q: We know that a lot of Chinese owners wouldn't want to rent their flats to Pakistanis, why would the owners of your building agree to rent to Pakistanis?

H: Some of the owners brought their flats for investment, they would normally divide their flats into small room and rent them to Pakistanis.

These kinds of owners doesn't care about the residents of their houses, they just care about receiving their rents.

Q: Do some of the owners won't rent their flats to Pakistani?

H: Yes, of course

Q: Why don't people like to rent their flats to Pakistani?

H: Firstly, owners don't like to rent their flats to Pakistani family as they always cook. The odor and grease of the Pakistan food would make the house very dirty. If the Pakistani family no longer rent that flat, the owner would have to pay a lot to repair the house. Also, their hygiene is very poor, they throw rubbish out of the window, such as, food waste. So, owners would rather rent their flats to mainland new arrivals. Firstly, they would receive rent punctually.

Q: Why would mainland new arrivals pay their rent punctually but not Pakistani?

H: Families of mainland new arrivals rent flats to wait to move into public estates. In order to keep a clean record so as to apply for the public estate more easily, they would pay their rents punctually. They would normally rent the flat for 5-6 years until they move to public estates.

H: When renting flats to Pakistani, sometimes the one who signed the contract isn't the one who is living in the flat, it is thus hard to decide who is liable for the legal responsibility if anything happened to the flat. Moreover, many single Pakistani would rent a flat together and shift to sleep in day and night. It's also hard to find who's liable for the responsibility once the one who signed the contract leave Hong Kong. They know these laws very clearly. They would also ask for money if you force them to leave.

Q: Do you know why do they stay in Hong Kong's cramped flats instead of larger houses in Pakistan? The treatment they receive here in Hong Kong is worse.

H: They receive excellent treatment. They know a lot about the law and welfare of Hong Kong. A Pakistani once said to me "You China men are so stupid, such excellent welfare in Hong Kong, why do you still have to work?"

H: There was a hardware store in Kwong Fai Circuit, the daily salary then was HK\$500, the owner hired a Pakistani man because he'll accept lower salary HK\$300. However, this is against the law. When government departments like social and welfare department investigate, they would say the job was temporary. The Hong Kong law states that Comprehensive Social Security Assistance allow people to try out temporary work within a week. After you've worked for more than a week, you cannot get the Comprehensive Social Security Assistance anymore. When somebody asks, they would say the job is only temporary.

Q: So they'll keep working in lower class?

H: They're smart. They won't work in higher positions but they'll still have high income. They use the Comprehensive Social Security Assistance and work at the same time.

H: They also won't let their wives to work because they believe the superiority of men. Jimmy(Nasah Khan) said that they consider women as pearls, they love them, respect them.

H: They (Lady MacLehose Centre) hired Pakistani social workers to communicate with other Pakistani living in Kwai Chung.

Q: How much is the salary of Pakistani Social workers?

N: similar to ours, but of course it depends on experience.

Q: Then they'll have a very high salary?

N: Compared to their country, it is very high.

Q: Do you know how much is their salary in their own country?

N: Surely much lower. Moreover, Hong Kong is a lot safer than Pakistan.

This is why they would come to Hong Kong.

Q: They have many choices other than Hong Kong, such as the United Kingdoms, Singapore and many more countries, but why did they choose Hong Kong?

H: They would consider if they have friends or family at that place. In addition, the welfare of Hong Kong is one of the best on earth, really. Don't think that the Comprehensive Social Security Assistance gives you HK\$3000 per month is too little, they have a lot of other allowances.

H: Some district council member fight for the ethnic minorities' welfares.

Q: Which district council member devotes most effort in helping the ethnic minorities?

H: Mr. Tsui Sang Hung

H: One of their community leaders, Jimmy (Nasah Khan) is an unreasonable person. We have law and order here in Hong Kong, the owners' cooperation must follow the Building Management Ordinance. We mustn't violate the law because since 2007, any decision done by the president or committee member of the owners' cooperation

without being agreed by the committee, which violates the law, have to bear personal legal responsibility. They have installed “wok-shaped” satellite dishes on the roof to receive Pakistani TV signal themselves without buying insurance. We’ve talked to them and agreed to let them install the satellite dish if they hire approved technician. However, they declined. They know how to use the resources of the government. I’ve ask the social workers from the Lady MacLehose Centre to talk to them about it and hope that this could mediate to conflict, I was being too nice. The president of the owners’ cooperation of Ming Tak Building was ruthless, when the deadline came, he uninstalled the satellite dish immediately. The Lady MacLehose Centre eventually paid for it first.

Q: Are there any Indians here?

H: Yes, it is, but only a few.

Q: Are most Pakistanis who live around here poor?

H: They’re not actually that poor. Look at their hair, they don’t dye the same color for their whole head, they highlight their hair, would poor people have enough money to afford that? The ethnic minorities and mainland new arrivals uses the resources of Hong Kong very well, but because they are the minorities, the government have to help them.

Q: Is the mosque in the Ming Yin Mansion rented?

H: Yes. That mosque actually violates the law, because there is no door. We’ve reported that to the Fire Service Department. If there is a fire, people in there would be in danger, at least 10 people would die.

Q: When did the mosque in Ming Yin Mansion start operating?

H: We didn’t know until there was a signboard.

Q: You didn't know until there was a signboard?

H: Yes, we know. During the 1960s-70s it was a school.

Q: The ethnic minority children usually won't study in university, but work at young age, why do you think that is so?

H: I know a teacher in a school in Lei Muk Shu, he is responsible for the allowance affair of ethnic minority students. The schools have resources for ethnic minorities to learn Chinese and blend in the society. However, they don't want to learn Chinese. Actually, not that the children don't want to learn, but their parents don't allow them to learn Chinese.

Q: Why don't the parents let their children learn Chinese?

H: I don't know either. Also, they don't follow the rules of the school, for example, they don't wear the proper school uniform.

Q: So the students will keep working in lower class?

H: Their parent won't let them study. They won't let girls study.

N: The situation is getting better now. Since their parents have lived for a longer period in Hong Kong, they become relatively more open-minded. For example, we have 5 Pakistani colleagues, 3 of them are women.

Q: Why can they work in Hong Kong?

N: They are permanent residents in Hong Kong.

Q: Aren't Islam women not allowed to work?

N: The culture is starting to change gradually. Jimmy (Nasah Khan) said that they consider women as pearls and respect them. The respect of

them towards women is different from that of ours. Their culture started to mix with ours, the status of women has rose and the rights of Pakistani women have been paid more attention. For example, my Pakistani colleague, she's about 20 years old and had been educated in Hong Kong. Their thoughts are similar to our thoughts

Q: Won't their parents oppose to them working?

N: They have become more open-minded, but of course, some families are a bit more traditional.

Q: Would Pakistani women marry men who aren't their race?

N: They would avoid that, but there might be a few cases. I haven't heard of any.

Q: Will the life style of Pakistani be the same in the near future?

H: In Kwai Chung, they started to commit crime. They started to form a gang among themselves as there are more and more of ethnic minorities. We've talked to the police about that. On the bridge in Kwong Fai Wai, some Pakistani children aged about 12 or 13 would molest women. According to the footage of CCTV, we caught a Pakistan boy who looked about 16 years old, but is actually 12. We suggested calling the police, but the parents of the girl disagreed, let him go but talked to his parents about that. Indecent assault is a serious offence in Pakistan, he could have been sentenced to death in Pakistan.

H: They(Lady MacLehose center) cares solely about the ethnic minorities, but doesn't care about local Hong Kong residents. Since 2002, there hadn't been any outing for the whole district but there are \$5 outing for the ethnic minorities. Why do they get better services then we do?

H: I'm not criticizing, but why do you provide free private tutorial to the minorities but not to Hong Kong students?

Q: What are their common occupations?

H: Physical jobs like builders in construction sites.

Q: Will your colleagues pray during working hours?

N: My male colleagues would take off every Friday afternoon, but they won't pray many times except special occasions.

Q: Are there burglaries?

H: Few, but there are fighting among ethnic minorities.

N: We've talking a lot about the minorities. Is there really discrimination against ethnic minorities? Some Pakistan women wanted to apply for a bank account in Hong Kong. Unlike the requirement for Hong Kong people, the bank would require their proof of address in Pakistan, but they lived in Hong Kong for a very long time, so they can't provide the proof. Is this discrimination?

Q: I see that many Pakistani can't work in higher positions, do you think so in an angle of social worker?

N: There are difficulties indeed, but is it impossible to work in higher positions? The ethnic minorities in the new generation are starting to have higher education level. The difficulties for them certainly include language and cultural difference. Chinese is actually a very complicated language, even if they were born in Hong Kong, their families uses Urdu at home, learning Chinese is a huge difficulty. Moreover, their children are more active and naughty than Hong Kong children. This is

related to their culture of teaching. Firstly, they have many children, teaching them would require a lot of time and patience. Secondly, it could possibly be related to their food culture. Their cuisine consists of many irritating food such as curry.

Q: I heard that Pakistani students are lazy on studying, why is that?

N: It is definitely related to their culture. Also the difficulties they face when they are small would make them give up on studying. Their parents isn't able to teach them Chinese. They are pushing through now, for example, there is female Pakistan policewoman in Hong Kong, there is Pakistan news reporter reporting Chinese news on TV. There are their role model and inspiration. I know some of the ethnic minorities want to become English teachers and social workers in the future.

Appendix 5

Interview with Pakistani secondary school students in Kwai Chung

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Time: 3:30-4:30 p.m.

Date: 16/5/2013

Venue: A secondary school in Kwai Chung

Q: Question

A: Adnan (F.2) (イ ㄣ、ã)

N: Naveed (F.5) (イコオツ)

W: Waqas (F.2) (ア ホ・D)

Q: Firstly, we would want to know when did you come to Hong Kong?

A: 2011

N: 2 years old

W: 5 years old

Q: Since you're not Chinese, does living in Hong Kong make you feel depressed?

A: Um... okay

N: No, I am happy in Hong Kong

W: I'm happy

Q: Would you want to stay in Hong Kong or go back to Pakistan when you grow up?

A: Stay in Hong Kong

N: I'd stay in Hong Kong

W: Stay in Hong Kong

Q: What would you want to be in the future?

A: I don't know

N: Work in the Hong Kong Correctional Service

W: I don't know

Q: Do you think we Hong Kong people have discrimination against Pakistani?

N: a little

Q: Do you think there is sexual discrimination amongst Pakistanis?

A: No

N: Yes, a little

W: Yes

Q: Would you marry Hong Kong women in the future?

A: No

N: Maybe, it is possible

W: No

Q: Where would you want to get married?

A: Pakistan

N: Hong Kong or Pakistan is fine

W: Pakistan

Q: Will your wives have to be Muslims too?

N: If she wants so, but if she doesn't want to, I won't force her

Q: Do you bring your own lunch boxes or eat in restaurants?

A: I bring my own lunch box

N: lunch box, but sometimes in restaurants with my Chinese friends

W: Bring lunch box

Q: Do you know any Hong Kong girls?

N: Yes, I know some on the Internet and some on the street.

Q: Do you watch Hong Kong Television

A: Pakistani TV (Zee TV)

N: Hong Kong TVB and Pearl

W: Pakistani TV (Zee TV)

Q: Can you communicate with Indians?

N: yes, the spoken language is 90% the same but different in written language.

Q: When you are a qualified voter, whom would you vote for?

N: Tong Ying Neen

Q: Do you play cricket?

A: Yes

N: No, I don't

W: Yes

Q: Do you watch only watch Pakistan movies?

A: Yes

N: All sorts of movie from different places, Pakistan, India, Hong Kong. I like Jacky Chan's movies.

W: Yes

Q: Do you work part-time jobs?

N: No.

Q: Do you pay attention to the election in Pakistan?

A: Yes

N: Yes

W: Yes

Q: If you were asked where you are from, what will your answer be?

A: Pakistan

N: Pakistani from Hong Kong

W: Hong Kong

Q: I hear you have to pray for 5 times a day, when do you pray?

N: after school

Q: Have you ever doubted the beliefs of Islam?

N: No

W: No

Q: Do you like to live in Kwai Chung or other district of Hong Kong?

A: Kwai Chung

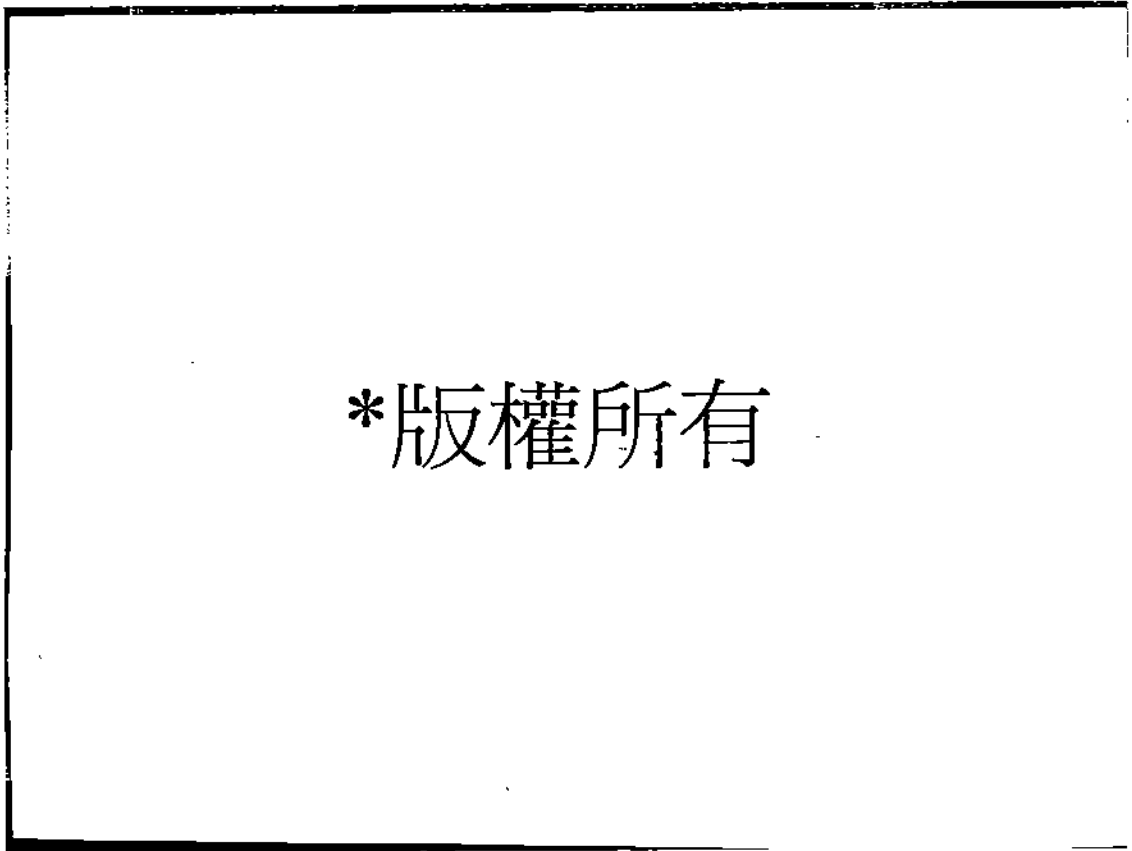
N: Hung Hom, I lived there before, the transportation is better there.

W: Kwai Chung is good.

Q: Why would you stay in Hong Kong?

N: The salary is much higher.

Group Picture



Advisor: Mr. Chan Ying-kit

Team Leader: Janice Lai

Team Member: Erica Chin

(from right to left)