

*Multiculturalism in Action*  
The Nepalis in Hong Kong:  
Social Marginalization, Discrimination,  
and Empowerment

多元文化行動  
尼泊爾人在香港：邊緣化·歧視·賦權

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香港中文大學  
The Chinese University of Hong Kong



# ***Multiculturalism in Action Workshop:*** **The Nepalis in Hong Kong-** **Social Marginalization, Discrimination, and** **Empowerment**

## **Program Director:**

Siumi Maria Tam

## **Research Assistants:**

Winsome Lee

Ingrid Cheung

Connie Lee

Jacqueline Lin

## **Participants:**

Yat Hang Chan

Dhiraj Gurung

He Qingying

Hsin-yuan Liu

Tan Nan

Wai-Man Tang

Virgine Tse

Lynn Wong

Editor: Siumi Maria Tam

編輯：譚少薇

Executive Editor: Winsome Lee

責任編輯：李泳深

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# ***Multiculturalism in Action*** **The Nepalis In Hong Kong:** **Social Marginalization, Discrimination** **and Empowerment**

## **多元文化行動** **尼泊爾人在香港：邊緣化·歧視·賦權**

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# Introduction: Bridging an ethnic knowledge gap

## Siumi Maria Tam

The Nepali community has since the mid-20th century contributed to the development of a multicultural environment in Hong Kong. Best known as Gurkhas in the British Army, the Nepalis played a pivotal role in Hong Kong's defense. Their legacy includes the Trailwalker, now the biggest hiking fundraiser in the world. The colorful festivals of Teej and Lhosar, as well as Indian- and Tibetan-influenced religious traditions, have also enriched the life of mainstream society. As the smallest ethnic minority in Hong Kong, they are subject to social exclusion and discrimination, and their culture has often been misunderstood and ignored, resulting in unequal access to basic rights and resources such as education, employment, and healthcare. My earlier research also found that gender and generational differences are significant factors in marginalization and discrimination experiences.

The Racial Discrimination Ordinance is now seven years old, but while providing a legal basis for better opportunity, it has not provided the content and motivation for ethnic harmony. Cross-cultural knowledge is the foundation to ending social isolation of, and discrimination against, minority communities. In the process of developing into a metropolitan city, Hong Kong needs to pay attention to one major component of a true metropolis, namely, embracing cultural diversity.

The Multiculturalism in Action: Nepali Culture Workshop was a response to this need. Held between September 2014 and May 2015, the Workshop sought to bridge the knowledge gap between mainstream Chinese society and the Nepali community, by involving members of both communities in a bigger initiative to put multiculturalism in action. It promoted understanding of Nepali culture as part of Hong Kong's local heritage, critically looked at issues of social marginalization and discrimination, and developed a mutually empowering model of intercultural education.

The Buddy Program was a highlight of the Workshop. Chinese University students and Nepali youth formed small groups to work on community-based projects: a drama on growing up as minority in Hong Kong, kabaddi as a sport, festivals exchange, and an exhibition on the forgotten history of the Gurkhas. Despite different backgrounds, the buddies shared similar interests and had similar values and aspirations in life. This confirms that friendship knows no ethnic boundary, and that the younger generation is ready to embrace cultural differences and, given the opportunity, are partners in change for a truly intercultural, cosmopolitan Hong Kong society.

This booklet summarizes the content of our seminars, field trips, and other activities, which readers are welcome to adapt for intercultural education in their specific settings. More content of the Workshop are available at our website: <http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/nepali-culture-workshop.html>

I wish to thank the ORKTS for funding this project, and all the individuals and organizations that have helped to give talks, performed in our programs, hosted our visits, sponsored souvenirs, and provided valuable advice at different stages of the project. Most of all I thank my students, buddies, research assistants, and helpers, who really were the Workshop, and from whom I have learned so much. As always, please send us your comments and suggestions to help us improve on our work.

## SUGGESTED CLASS ACTIVITY

### Making a Nepali Culture Time Capsule

1. Students discuss the history and customs of the Nepali community: Why did they come to Hong Kong? What are the different Nepali groups in Hong Kong? Give examples of their lifestyles and religions.
2. Bring a Nepali object to show the class. Explain its meaning through news clippings, posters, photos, etc.
3. Make a capsule using a tin box with a lid, place the objects inside and seal it. Hide it in a spot selected by the class.
4. Hold a small ceremony to mark the occasion.
5. Dig out the capsule at the end of the school year or International Friendship Day, and see if any part of the cultural meanings has changed!

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## Session 1: Employment for Nepalis in Hong Kong

**Speaker: Prof. Leung Yuk-Ming, Lisa**

**W**ander around the Yau-Tsim-Mong district and you will find a lot of South Asian stores. Jordan is particularly recognized for the Nepali stores and restaurants in this neighborhood. Shanghai Street is even nicknamed "Little Nepal". Why do Nepalis choose to live in the Yau-Tsim-Mong area? And what do they do for a living?

The first session of the Workshop provides an overview to the socioeconomic status of Nepalis in Hong Kong, and helps participants to critically understand their employment situation. Prof. Lisa Leung, Cultural Studies Department, Lingnan University, gave a talk on employment issues among South Asians in Hong Kong, in particular the Nepalis. Based on her recent publication *Understanding South Asian Minorities in Hong Kong* (2014 Hong Kong University Press) and her research about social marginalization, Prof. Leung traced the history of the Nepalis in Hong Kong, and explained how their work had helped to shape Hong Kong's colonial history.

Gurkha soldiers have been employed by the British Army for the past 200 years. They are famous for their bravery, loyalty, and fierceness. The Gurkhas were brought to Hong Kong in 1948, and they famously helped to safeguard the Hong Kong-Chinese border by deterring illegal immigrants from entering Hong Kong.

The Gurkhas were stationed in Hong Kong until the Handover in 1997, and had resided in the barracks in Jordan, Sek Kong, Yuen Long, and Wan Chai. After the Handover, some of the Gurkhas and their families remained in Hong Kong, while others moved to the UK or other parts of the Commonwealth, and some returned to Nepal. For those who stayed in Hong Kong, most faced a lack of upward social mobility because with very limited Chinese proficiency and other skills, a lot of ex-Gurkhas

could only find semi-skilled or non-skilled work. Because of a perceived sexual division of labor, men were commonly employed as security guards, watchmen, and construction workers, while women worked mostly in the catering and hospitality sector.

Some Nepalis started their own businesses, especially in Jordan. Prof. Leung made an interesting observation: the shop owners usually stayed in the store during opening hours, and on the name plaques of the store one usually finds the Nepalese name and phone number of the store. These measures were intended to assure customers that the store was owned by a Nepali, and the goods were authentically ethnic. Other than grocery stores, computer cafés and beauty/hair salons were also popular business choices. In one of the computer cafés in Jordan, Prof. Leung found that it was also a nursery where Nepali parents would drop off their kids before they went to work. Prof. Leung suggested that commercial spaces served multiple purposes, as they were also ethnic communal spaces, allowing the Nepalis in diaspora to find a sense of belonging and security.

*According to the 2011 Population Census Thematic Report: Ethnic Minorities (Hong Kong SAR Government, 2011):*

- ✧ *Nepalis consisted 3.7% of the minority population*
- ✧ *16,518 Nepalis live in Hong Kong; average age 32.1*
- ✧ *Sex ratio: 1128 males to 1000 females.*
- ✧ *48.7% of Nepalis have lived in Hong Kong for over 10 years*
- ✧ *5.3% of Nepalis use English and 2.3% use Cantonese as their usual language*
- ✧ *Occupations: 31.5% work in "Accommodation and food service," and 24.8% in "Real estate, professional and business service"*



◀ Prof. Leung in the Q&A session  
梁教授回答同學的問題

## 第一節：居港尼泊爾人的就業情況

講者：梁旭明教授

漫步於油尖旺地區，你會發現很多南亞小店。佐敦因尼泊爾雜貨店及餐廳而聞名，而上海街更得到「小尼泊爾」的稱號。為什麼尼泊爾人會選擇居於油尖旺區？他們的生計如何？

工作坊第一節概述了居港尼泊爾人的社會經濟地位，幫助參加者理解他們的就業情況，由嶺南大學文化研究系梁旭明教授主講。

根據有關社會邊緣化的研究及她新近出版的著作（2014 香港大學出版），梁教授回顧了尼泊爾人定居香港的歷史，以及他們如何參與塑造香港的殖民歷史。

啞喀兵受英國軍隊僱用 200 年，他們因英勇、忠誠及勇猛而聞名。1948 年啞喀兵開始駐守香港，以守衛香港邊境、阻截非法入境者的工作為港人稱道。直到 1997 年香港回歸，啞喀兵一直居於佐敦、石崗、元朗及灣仔的軍營。回歸後，部分啞喀兵及其家人撒離至英國或其他英聯邦國家，部分留港，亦有部分人遷返尼泊爾。對於繼續居港的尼泊爾人，大部分缺乏上向流動機會，因為他們不諳漢語及缺乏非軍事技能。很多退役啞喀兵只能擔任半熟練或一般的工種。由於大眾的性別觀念，男性通常被聘為保安、管理員及建造業工人，而婦女則主要從事餐飲及旅遊服務業。

按《香港 2011 年人口普查主題性報告：少數族裔人士》（香港特區政府，2011）：

- ✧ 尼泊爾裔佔本港少數族裔人口 3.7%
- ✧ 16,518 人居於香港；平均年齡為 32.1 歲
- ✧ 性別比例為 1128 男：1000 女
- ✧ 48.7% 居住 10 年或以上
- ✧ 慣用語言：5.3% 為英語，廣東話為 2.3%
- ✧ 就業：31.5% 從事「住宿及膳食服務業」，24.8% 從事「地產、專業及商用服務業」

部分尼泊爾人開展了自己的生意，尤其是在佐敦區。梁教授觀察到，店主經常在營業時間留在舖內，而招牌則以尼文寫上店名及聯絡電話，以期給顧客一個印象：本店由尼泊爾人經營，商品絕對正宗。除了雜貨店之外，網吧及美容/美髮沙龍亦是受歡迎的商業選擇。梁教授在佐敦一家網吧進行了田野研究，發現這個地方亦是一個托兒中心——尼泊爾父母在上班前會將子女暫托於此。她認為商業空間具有多重角色，作為社群共有空間，它讓異鄉尼泊爾人尋回一份歸屬感及安全感。

### SUGGESTED ACTIVITIES

1. Do an internet search for images on “Gurkhas in Hong Kong”. Describe what you see, and what you think about the Gurkhas. Explain why you think so.
2. Watch the RTHK documentary series “Hong Kong, My Home: 3 Generations of Gurkhas” (我家在香港：唔嚟三代). Discuss the issues that Nepalis face in Hong Kong. Have these changed over the generations-- why, or why not?

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## Session 2: Education for Ethnic Minorities in Hong Kong

**Speakers: Dr. Wai-chi Chee, Dr. Rizwan Ullah,  
and Mrs. Raima Gurung Shah**

**E**ducation is one of the most important social and cultural capital. Ethnic minority (EM) children however have faced great difficulties in the local education system, largely because neither Chinese nor English, the two official languages in Hong Kong are their first languages. Lately there has been a heated debate over whether a Chinese as a Secondary Language (CSL) curriculum should be established for non-ethnic Chinese children.

The Workshop organized a discussion panel on education for ethnic minorities in Hong Kong, on October 11, 2014. The panelists included Dr. Chee Wai-Chee who taught at the tertiary level, Dr. Rizman Ullah who taught at the secondary level, and Mrs. Raima Shah who taught at the pre-school level. They provided different angles on education for minority children in Hong Kong, and shared their experiences at work.

Dr. Chee's presentation focused on three aspects of the education program for ethnic minorities in Hong Kong—challenges, opportunities, and transitions. She pointed out that the challenges for ethnic students were structural. These included the tri-band school ranking system, the bi-literacy and tri-lingualism policy, and the lack of parental support in learning. For opportunities, Dr. Chee mentioned the Education Department's plan to promote Chinese as a Second Language, and the decline of birth rate which has made EM students an important source of student intake for less competitive schools. In her research she found that, quite contrary to popular understanding, both EM children and their parents had high aspirations for the future.

Dr. Ullah explained how multiculturalism was linked to pluralism and equality. Sharing his own upbringing in Hong Kong, he discussed how minority groups were often victims of stereotypes and prejudices. According to his doctoral research, the education system and curriculum had failed EM students.

Mrs. Shah was born in Hong Kong as a daughter of a Gurkha soldier. She went to school inside the Gurkha camp, which used the Nepali curriculum, taught by Nepali teachers from Nepal, and celebrated all the traditional festivals in school. These all changed after the Handover in 1997, when students had to adopt the local curriculum.

Yet she felt grateful to the Hong Kong Government for providing equal education opportunities to all. In her daily experience as a kindergarten teacher now, a lot of Nepali parents wanted to teach their children Chinese, but they lacked Cantonese proficiency themselves. She noticed a significant increase in Nepali students in the kindergarten where she taught, as parents preferred teachers who understood their culture and who were able to communicate with them.

*According to the Population Census 2011 (Hong Kong SAR Government, 2011):*

- ✧ Ethnic minorities made up 6.4% of the total population in Hong Kong.
- ✧ Studies estimated that only 10% of ethnic minority youth would go on to post-secondary education.
- ✧ 42% Nepalis are employed in elementary occupations.



▲ The panel (from left): Dr. Tam (moderator), Dr. Chee, Dr. Ullah, Mrs. Raima Gurung Shah, and Mrs. Sushuma Gurung Rana.  
講者（左起）：譚博士（主持）、徐博士、Ullah 博士、Raima Gurung Shah 女士，及 Sushuma Gurung Rana 女士

## 第二節：香港少數族裔的教育問題

講者：徐渭芝博士、Rizwan Ullah 博士、  
Raima Gurung Shah 女士

教育是一項重要的社會及文化資本。但是少數族裔兒童在本地教育制度下卻遇到重重困難，最大的問題是因為中英兩種法定語文都不是他們的母語。最近引起社會熱烈討論的問題是，應否將「中文作為第二語言」納入非華語學生的課程。

2014年10月11日，工作坊舉辦了一場有關本港少數族裔教育問題的討論會。出席者包括從事大專教育的徐渭芝博士、從事中學教育的Rizwan Ullah博士，以及從事幼兒教育的Raima Shah女士。他們透過不同視角探討了少數族裔學生接受教育的情況，並分享了各自的觀點及工作經驗。

徐博士的分享聚焦於少數族裔教育的三個方面：挑戰、機遇、過渡。她指出現時少數族裔學生面臨的是制度上的挑戰。這些挑戰包括學校評級制度（三個派位組別）、兩文三語政策，以及缺乏家長支援。就機遇方面，徐博士提及教育局有計劃推行「中文作為第二語言」的政策，以及本港的低生育率令少數族裔學童成為一般學校的重要收生對象。在研究中，她發現少數族裔學童及其家長對於未來都有較高的期盼。

Ullah 博士則介紹了多元文化主義（multiculturalism）、多元主義（pluralism）及平等（equality）等相關概念。他分享了自己在香港成長的經歷，並探討少數族裔如何成為成見和偏見的受害者。根據他的博士論文研究，教育體

按《香港2011年人口普查主題性報告：少數族裔人士》（香港特區政府，2011）：

- ✧ 本港少數族裔人口為 6.4%
- ✧ 少數族裔青少年升讀大專只有 10%
- ✧ 尼泊爾裔從事基礎行業為 42.3%



制及課程設計阻礙了少數族裔學生的發展。

Shah 女士是啞喀兵的後代，在香港出生。小時候她入讀啞喀軍營內採用尼泊爾課程的學校，有來自尼泊爾的老師，並可以在學校慶祝尼泊爾的傳統節日。九七回歸後，他們都得改讀主流課程。雖然如此，她還是十分感激政府為所有適齡學生提供平等的教育機會。在她從事幼稚園教師的經驗中，很多少數族裔家長要求讓他們的孩子學習中文，雖然家長本身並不熟習廣東話。她亦發現越來越多尼泊爾學童入讀她任教的幼稚園，因為家長希望老師既認識他們的文化又能與他們交流。

### SUGGESTED ACTIVITIES

1. Talk to a Nepali student in your school or your Nepali neighbors. Ask them what difficulties they face at school, and how they handle them. Write notes and report them in a classroom discussion.
2. What are the challenges you think minority students have in learning at school? Imagine yourself being one of them, and suggest some solutions.

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## Session 3: Everyday Life and Religion

**Speakers: Mrs. Raima Gurung Shah and  
Dr. Wai-man Tang**

Tihar is the second biggest festival for Hindus in Nepal and is celebrated over five days. The name Tihar means "row of lamps". While there are displays of lamps and a lot of fun, it has many culturally significant meanings on the personal, spiritual, and family levels.

On different days of the festival, rituals are carried out to pay respect to different gods, humans, and animals that have a close relationship with people, including cows and dogs. On the third day, Laxmi, Goddess of Wealth, is worshipped in "Laxmi Puja", to remember her role as Earth Mother who provides all essentials of life. In the evening, bhailo is carried out, as groups of young people go around the neighborhood to perform songs and dances.

*One of the most spectacular sights in Tihar is the display of lamps. Nepali households light up rows of diyas, a traditional oil lamp made of clay, in which a twisted cotton wick is inserted in mustard oil.*

We visited Mrs Raima Shah's family on the fifth day to observe how Bhai Tika was celebrated in Hong Kong. Numerous lamps were lit inside the apartment for the occasion, as tradition required it. Like other contemporary households, wax candles, electric bulbs, and Christmas lights were used instead of traditional diyas. The lights signified worshippers' welcome for Laxmi. Traditional foods were prepared by the women in the house, for use in worship as well as a feast after the rituals.

Bhai Tika is the day in the year that sisters bless their brothers. The brothers would sit on the floor, and the sister would go around them in circles as she sprinkles oil and water on the floor. Each brother receives a marigold garland, and oil on the hair. The most sacred ritual is when the

sister draws a tika on the brother's forehead with her fingers. The tika is a sign that the soul is protected from leaving the person through the Third Eye Chakra. Raima showed us two ways of painting the tika-- in a vertical line or a circle, then topped it with seven different color dots made of herbs and rice, signifying different blessings. Brothers and sisters would then exchange gifts. The festival celebrates the affection between sisters and brothers, and strengthens their close relationship.

After the ritual we had a sumptuous meal that included sel roti (a ring-shaped rice bread) and warm potato salad, and local favorites like deep fried chicken wings.

We then attended a talk given by Dr. Wai-man Tang, held in a Nepali restaurant nearby. He gave an overview of the significance of religion in Nepali everyday life, and how it related to the caste system and marriage arrangements. Tibetan Buddhism and Hinduism were the two most popular religions among Nepalis, including the migrant community in Hong Kong. While the number of Christians was slowly increasing, he explained that being a Christian was difficult, as this religion was not readily accepted by the older generations.

*Mythology of Bhai Tika:*

*A girl named Jamuna had a brother who was very ill. Yama, God of Death, came for his soul but Jamung requested Yama to wait until the offerings of flowers wilted, and the water used to draw the boundary of puja dried up. Jamuna then performed a very complicated ritual using marigold which wilt only after a couple of months, and oil as a base to draw the boundary, which will not dry easily.*

*Yama's messenger kept coming back only to find Jamuna's worship still going on. Yama finally gave up and allowed Jamuna's brother to live.*

Source: Anderson, 174



◀ Offerings of food and (on the right) the seven-colored powder for drawing the tika  
供奉神明的食品及畫 Tika 用的七種顏料 (右邊)

## 第三節：日常生活與宗教

講者：Raima Gurung Shah 女士、鄧偉文博士

在尼泊爾，提哈節 (Tihar) 是印度教的第二大節日。Tihar 字面意思是排燈，但這個節日不僅是張燈結彩及吃喝玩樂，它在個人、靈性及家庭層面都具有重要的文化意義。

提哈節為期五日，每天舉行儀式禮敬不同的神明、人，以及與人類有緊密關係的動物，包括牛及狗。第三日祭祀財富女神拉克西米，紀念她作為大地之母、為生命提供一切所需。當晚舉行 bhailo，由青年組隊周遊於鄰舍表演唱歌及舞蹈。

我們拜訪了 Raima Shah 女士一家，觀察如何在香港慶祝提哈節的第五日 Bhai Tika。按傳統，住所內點起了數量眾多的燈。但如其他現代家庭一樣，蠟燭、燈泡及聖誕燈飾已取代了傳統油燈。一排排燈飾代表歡迎拉克西米女神到家中做客。家裡的婦女準備了豐富的传统食物，既用於敬神，又是儀式後用以款客。

Bhai Tika 是一年之中姊妹們為兄弟祝福的日子。在儀式中，兄弟席地而坐，姊妹則在他們身旁環繞七圈，往地上灑油及水，並給兄弟戴上萬壽菊花環、在頭髮上灑聖油。最神聖的儀式是姊妹用手指在兄弟的額頭上畫 tika。Tika 象徵靈魂受到保護，不離開身體。Raima 為我們示範了兩種 tika 的畫法--用乳酪畫直線或圓圈，然後用香料或米製成的七種顏色點上，象徵不同的祝福。儀式完成後，兄弟與姊妹交換禮物。這個節日象徵姊妹與兄弟之間的友愛，讓緊密的關係得以維繫。儀式後，我們享用了豐富的食物，包括 sel roti (一個圈狀油炸鬼)、熱土豆沙律，以及本地人的至愛--炸雞翼。

提哈節最吸引目光的是燈飾。在尼泊爾，家家戶戶都點起一排排用粘土製成的油燈，並用芥子油燃點燈芯。

鄧偉文博士在一間尼泊爾餐廳為我們舉行講座，介紹宗教在尼泊爾人日常生活中的重要性，以及宗教與種姓制度及婚姻制度的關係。尼泊爾人以藏傳佛教及印度教最為盛行，它們同樣流行於本港的移民家庭。雖然基督教信徒的人數有所上升，但鄧博士認為由於長輩難以接受，尼泊爾人作為基督徒有不少困難。

有關 *Bhai Tika* 的神話：

一個叫阿穆納的女孩，哥哥患了嚴重的病。死神雅瑪要來帶走他的靈魂。阿穆納要求祂等到禮拜中的花環凋謝了，畫圈的水乾了，祂才把哥哥接走。雅瑪就答應了。阿穆納開始了非常繁複的儀式，她用萬壽菊做花環，用油畫圈，每次雅瑪的使者來要人，都發現花沒凋謝，畫圈的水也沒乾。雅瑪結果放棄了，讓哥哥活下去。

資料來源 *Anderson 174* 頁

## SUGGESTED ACTIVITIES

1. Look for Bhai Tika information on the internet. Reconstruct a Bhai Tika altar, and do a group presentation on the meanings of the items. How may this altar be different from one in Nepal, or from a Chinese altar?
2. Think about how you learned about religious rituals when you were young. Do you think Nepali youth had the same experience?

## FURTHER READING

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Maslak, Mary Ann. 2001. "A Community of Education: Nepalese Children Living and Learning Religious Ritual." *Culture and Religion: An Interdisciplinary Journal* 2(1): 61-79.

## Session 4: Health Issues among South Asians in Hong Kong: The Case of the Nepalis

*Speaker: Dr. Sharmila Gurung*

Research shows that ethnic minorities are disadvantaged when they need health care. It is related to language barriers between healthcare providers and the ethnic healthcare seekers, among other factors. How can we improve the situation? Dr. Sharmila Gurung discussed related issues based on her experience as Project Manager, South Asian Health Support Program, United Christian Nethersol Community Health Service.

Dr. Gurung started with the 2007 screening program for heart diseases and obesity among ethnic minorities. Her unit was part of this Government initiative, which aimed to promote healthy lifestyle among minorities and to empower them through health actions. She found that by educating women, the family and the community also benefitted, as women were usually caregivers and hence able to bring health information back to both their family and community.

She believed that healthcare promotion should focus on awareness and improvement in the areas of lifestyle, chronic diseases, women's health, first aid, smoking, and X-ray screening. She explained that increased awareness led to prevention and early diagnosis, and adopting a healthy lifestyle would delay diseases in general. Knowing that habits were difficult to change, her team empowered adults with health information and knowledge, so that they would make changes on their own.

Dr. Gurung argued for the importance of home visits, as some families would attend health education readily, especially those with children less than 6 years old. Cooperation among hospitals, NGOs, and schools were also essential.

The difficulty of health promotion among ethnic minorities was that ethnic communities were scattered in different districts. But because Nepali culture was religious-oriented, outreach work could be done in community events such as festivals. It was also important to plan health promotion activities according to religious calendar. For example, the quit smoking campaign would be held during Ramadan. It was effective to encourage smokers to quit smoking during this time of fasting and cleansing, for a lot of people would like to make themselves clean and make a change.

To Dr. Gurung, smoking was one of the biggest health concerns. Many ethnic members were not aware of the effects of second-hand smoke, neither did they know of special clinics that provided quit smoking services. The Smoking Sensation project was started, which found that most smokers were male, around 25-34 years of age, and that the unemployed and temporary workers were likely to smoke more.

To deal with health issues among ethnic minorities, Dr. Gurung pointed out that cultural and religious sensibilities were crucial. After all, the healthcare process relied on a trustful relationship between the medical professional and the individual.

*Based on her experience, Dr. Gurung gave the following tips on providing healthcare to ethnic minorities:*

- ✧ *Female doctors should be assigned for female patients*
- ✧ *Pay attention to religious needs, e.g.: Friday is a special day for Muslims, as most of them would be spending the day in the mosque; No medicine during Ramadan.*
- ✧ *Be patient and ready to send reminders continuously, as there are other tasks prioritized in life.*
- ✧ *Individuals tend to delay health seeking unless they suffer from serious pain.*



▶ *Dr. Gurung sharing her experience in healthcare provision among ethnic minority communities*  
Gurung 醫生分享她為少數族裔社群提供健康服務的經驗

## 第四節：居港尼泊爾人的健康議題

講者：Sharmila Gurung 醫生

研究發現，當少數族裔需要健康服務時常處於不利境地。其中一個原因是提供健康服務的專業人士與尋求服務的少數族裔之間的語言隔閡。我們應如何改善這個現況？基督教聯合那打素社康服務南亞裔人士健康支援計劃項目經理 Sharmila Gurung 醫生，為我們探討了多個相關議題。

Gurung 醫生由 2007 年的心臟疾病及肥胖問題篩查計劃講起。她服務的機構參與了這項政府計劃，向少數族裔推廣健康的生活方式，並且透過健康習慣讓他們充權。她發現透過教育婦女，整個家庭及社群都會受益。因為婦女擔當家庭照顧者的角色，她們掌握的健康資訊能有效推廣給其家人及社群。

Gurung 醫生相信推廣健康應著重以下方面：提升意識及改善生活方式、慢性疾病、婦女健康、急救、吸煙及 X 光檢查。提升健康意識，有助防止疾病與及早診斷，而養成健康習慣能推延患病年齡。意識到改善習慣的困難，她的團隊著重讓成人掌握健康資訊與知識的充權，激勵他們改變自己。

她指出家訪的重要性，因為有些家庭不願意參與健康教育活動，尤其他們需照顧六歲以下的子女。她相信改善現時處境需透過醫院、非牟

*Gurung 醫生根據自己的經驗，提出向少數族裔人士提供健康服務的建議：*

- ✧ *女性患者需給予安排女醫生。*
- ✧ *留意宗教上的需要，例如：星期五是穆斯林的特別日子，大部分人會在清真寺內度過一日；齋月（Ramadan）期間不能服藥。*
- ✧ *有耐心及準備不斷提醒患者，因為他們生活中有其他需優先處理的事情。*
- ✧ *除非有嚴重痛楚，患者往往會延遲就醫。*

利團體及學校的多方合作。

對南亞裔人士的健康推廣工作，也受制於他們分散的居住現況。但因為尼泊爾文化的宗教性，外展工作能透過節日等社區活動進行。另外，宗教日曆對健康推廣工作編排亦十分重要，例如在齋月推廣戒煙，因為這是禁食及淨化的時候，很多人希望讓身體淨化及做出改變。

Gurung 醫生認為吸煙是影響社群健康的大問題。許多少數族裔人士沒有察覺二手煙的影響，他們更不知道有戒煙診所能協助吸煙者。她的一項戒煙計劃，發現大部分吸煙者為男士，年齡介乎 25 與 34 歲，而失業及臨時工人吸煙的機率較高。她指出，面對少數族裔的健康議題時，文化與宗教敏感度尤為關鍵。畢竟，健康服務的過程建基於醫療人員與個人之間的信任關係。

## SUGGESTED ACTIVITIES

1. Think of the health issues or challenges ethnic minorities may face when they consult a doctor in a clinical setting. Discuss with your group mates for possible solutions, and present these as a poster.
2. Design infographs to remind clinics and medical professionals the Do's and Don'ts when treating ethnic minority patients.

## FURTHER READING

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## Field trip 1: Social enterprise programs for minorities in Hong Kong

A visit to the YMCA Cheung Sha Wan Centre was held on November 22, 2014, to learn about how social enterprises was a tool of empowerment for minority women. Social worker Ms Law Lap Mun discussed the need for multicultural services in Shamshuipo, and pointed out that social service programs should engage users, so that they would develop a sense of ownership and take an active part in making a change according to their needs.

We took part in three group activities led by women members of the Centre. In the process, we learned about their lives as migrants, the family and work issues they faced, and their aspirations for themselves and their children.

### Activity 1: Henna Painting

Our henna painting teacher was a Pakistani lady. She had migrated to Hong Kong for over 10 years and was able to speak some Cantonese. She explained that henna painting was done by women throughout South Asia during festive occasions such as weddings. It has become fashionable in Hong Kong in recent years, among both women and men. Now henna products included photo frames, notebook, and bookmarks.

In Pakistani culture, married women were discouraged from working, thus most of them became fulltime homemakers, or only worked occasionally such as doing henna painting. They were very creative artists, but the lack of business training and opportunities hampered the social enterprise from further development.



▲ Getting a henna painting  
參加者體驗畫彩繪

## Activity 2: Community Programs

The next learning experience was in the kitchen! The YMCA Cooking Mama Program allowed minority women to use their cooking skills to teach multiculturalism to visitors. We learned to make a Nepali salad named Aaloo Achar (potato salad) as well as a spiced milk tea called masala tea. We found that most of the ingredients in the salad were also used in Chinese dishes, and our Nepali teachers confirmed that Chinese cultural influences in Nepali foods had started since ancient times, due to the close proximity of the two countries.

The YMCA Community Store sold handicraft products made by minority women, to increase their income. Through running the shop, they also received training and practice in frontline sales and business operation. We learned about how social enterprises were set up, and the difficulties encountered in its daily operation.

## Activity 3: Handicrafts Workshop

Our teacher from Beijing taught us how to make traditional Chinese knots bracelets. She had migrated to Hong Kong for over 20 years and had been very active in volunteer work, teaching handcraft in schools and elderly homes. She found that learning handicrafts made the elderly very happy. She thought it was important to make a contribution to the society in which she lived.

However, because she had a non-local accent in her spoken Cantonese, she was labeled as “new arrival” and faced a lot of discrimination in everyday life. She felt frustrated because of this, and it affected her sense of belonging to Hong Kong. She would consider returning to Beijing when her daughter graduate from university.

Mainstream society in Hong Kong is obviously restrictive to migrants, making it difficult for different talents to contribute to our city. A parochial society stands to lose in the long run. Only when we have a mind broad enough to embrace differences can we claim to be a cosmopolitan city.

## 實地考察（一）： 協助居港少數族裔的社會企業

2014年11月22日，我們探訪了香港基督教青年會長沙灣中心，以瞭解社會企業如何為少數族裔婦女充權。社工羅立敏女士介紹深水埗區對多元文化服務的需求。她認為社會服務應讓使用者投入參與，讓他們成為擁有者，根據自身需要積極尋求改變。

我們參與了三項活動，嘗試瞭解少數族裔婦女的移民生活、她們面對的家庭及工作問題，以及她們對於自己與子女的願景。

### 活動一：彩繪（Henna Painting）

我們的彩繪導師是一位巴基斯坦裔女士，十幾年前移民到香港，也懂得廣東話。她介紹說，南亞婦女在節慶場合如婚禮等，都會進行彩繪。近年彩繪風靡香港，無論男女都願意一試。現在，彩繪產品還包括相框、筆記本及書簽。

由於巴基斯坦文化不鼓勵已婚婦女工作，她們多為全職主婦，只有時參與教授彩繪。雖然她們是具有創意的藝術家，但缺乏適當的商業訓練及機會，令這項社會企業發展困難。

### 活動二：社區計劃

另外一項學習體驗的地點是廚房！「煮食媽媽」計劃透過少數族裔婦女教授煮食技巧，向訪者傳播多元文化的概念。我們學習製作土豆沙律以及香料奶茶。我們發現沙律中很多食材是中菜常用的。經尼泊爾導師介紹，由於中尼鄰近，自古以來中國文化便影響尼泊爾的飲食習慣。

青年會社區店，主要銷售少數族裔婦女製作的手工藝品，以幫助她們增加收入。透過店舖的營運，她們接受前線銷售與商業運作的培訓及實習。這次探訪令工作坊參加者認識到社會企業如何成立，以及日常營運的挑戰。

### 活動三：手工藝工作坊

來自北京的導師教我們用中國繩結編織手鏈。導師移民到香港已有20年，一直積極參與義務工作。她經常到學校及安老院教授手工藝。她發現學習手工藝讓長者愉快，所以一直義務教學。她相信為自己的社會服務是十分重要的。

因為她講廣東話帶有鄉音，多年來她被標籤為「新移民」，在日常生活中備受歧視。她感到十分沮喪，對香港的歸屬感也受影響。她說她的女兒在香港完成大學教育時，她就考慮返回北京。

顯然，香港主流社會令移民難以融入，這亦令人才難以發揮所長、回饋社會。一個目光短淺的社會將難以持續發展。唯有當我們開放胸懷擁抱文化差異，大都會之名才能當之無愧。



▲ Learning to make Aaloo Achar  
學習製作土豆沙律

## SUGGESTED ACTIVITIES

1. Discuss the concept of social enterprise, and consider its strengths and weaknesses. If you were to start a social enterprise that would benefit an ethnic minority, what would you propose? Who will be the target customers?
2. Hold a debate over the motion: "Social enterprise is the only way out for ethnic minorities to succeed in a discriminatory environment."

## FURTHER READING

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Griffiths, Mark D., Lisa K. Gundry, and Jill R. Kickul. 2013. "The Social-political, Economic, and Cultural Determinants of Social Entrepreneurship Activity." *Journal of Small Business and Enterprise Development* 20(2): 341-357.

## Field Trip 2: The Nepali Community in Jordan

*Speaker: Ms Kala Adhikary*

Jordan is known as "Little Nepal" in Hong Kong. On January 17, 2015, we visited the area to experience life as a Nepali. The trip was led by guest speaker Ms. Kala Adhikary who was born in Hong Kong and had lived in Jordan for many years.

### Stop 1: Clothing and accessories in Bowring Plaza

Bowring Plaza houses numerous shops for ethnic Nepali clothes and accessories. There are tailors who custom-make sarees and sell matching bangles and earrings. Kala explained the meanings of different colors in Nepali culture. Red, for example, as in Chinese culture, was the color for festive and happy occasions. For Teej, a popular festival for women, everyone wore red. In Shravan, when married women would fast for the entire month to pray for their husbands, they would wear green bangles.

### Stop 2: Groceries, Internet, and Jewels

Daily needs of the Nepali community could be conveniently met along Shanghai Street. The Internet café provided computer and internet access, charged by the minute. It also provided services such as passport photo taking, passport application, international fax, photocopy, and filing of official documents. Next to the internet café was a small snack shop that looked Indian, but Kala pointed out the Nepali items on the menu, and told us that in fact the owner was Nepali.

The group also went to a Nepali grocery store and a Nepali supermarket to learn about Nepali families' consumption patterns. Aside from rice,



vegetables and fruits, the grocers also sold a large range of convenience foods, and traditional wares such as bronze and silver pitchers and pots.



▲ Dr Tam appreciating decorations on the brass jar in a Nepali supermarket  
在尼泊爾超市，譚博士正鑑賞銅罐上的裝飾花紋

### Stop 3: Beauty and Hair Salons

Kala showed us a Nepali salon in an apartment building. There were a few seats and customers could get a haircut. A small room provided facial massage. The salon also provided Indian and Nepali products like henna hair treatment, as well as threading of facial hair and eyebrows. While threading has become rare among Chinese, for Nepali women, this is still a very common skill.

In this field trip, we came away with the feeling that Nepali culture has integrated to some degree with local Chinese culture, yet at the same time retained its uniqueness.

## 實地考察（二）：尼泊爾社區在佐敦

講者：Kala Adhikary 女士

佐敦被稱為香港的「小尼泊爾」。2015年1月17日，我們在講者 Kala 女士帶領下，探訪了尼泊爾社區，體驗尼泊爾人的日常生活。Kala 在香港出生，在佐敦生活多年。

### 第一站：寶靈商場的服裝和飾品店

寶靈商場內有不少銷售尼泊爾進口服飾與飾品的店舖。當中有為顧客訂造莎麗的裁縫，也有賣搭配的手鐲與耳環。Kala 介紹尼泊爾文化中不同顏色的涵義；例如紅色，與中國文化一樣，常用於節日及喜慶的場合；在婦女節 Teej，每個人都身穿紅色；而 Shraavan 期間，已婚婦女持續一整個月為丈夫齋戒祈福，她們會佩戴綠色的手鐲。

### 第二站：雜貨店、網吧、珠寶店

尼泊爾社區的日常所需可輕易在上海街購買得到。網吧提供電腦與網絡，按分鐘收費。網吧更提供多種服務，例如拍護照相片及申請護照、國際傳真、影印，以及提交公文。網吧旁邊是一間小食店。Kala 指出，雖然它看似印度的，但細看菜牌上的尼泊爾食物，便知店主是個尼泊爾人。

我們又參觀了尼泊爾雜貨店及超市，瞭解尼泊爾家庭日常消費的商品。除了大米與蔬果，這些雜貨店銷售很多即食食品，以及傳統器皿，如鐵或銅製的瓶瓶罐罐。

### 第三站：美容及美髮沙龍

Kala 帶我們到一棟樓宇內的尼泊爾沙龍。裡面除了幾張理髮用的的座椅，也有一個小房間提供面部護理。沙龍提供印度與尼泊爾產品，如海靈草護髮、線面及眉毛修剪。線面在中國婦女之間流行程度已下降，但對於尼泊爾婦女，這仍然是一項很常用的技巧。



◀ Threading is commonly used in removing facial hair  
用線面去除面部毛髮

這次實地考察讓我們體會到，尼泊爾文化某程度上已融入本地華人文化，但同時保留了自己的特色。

### Field Trip 3: Purkha Divas: Paying tribute to the Gurkhas in Hong Kong

Every year on 5th April, Nepali people around the world observe "Purkha Divas" (Ancestors' Day). The Nepali community in Hong Kong has since 10 years ago organized this solemn occasion on Ching Ming Festival — the Chinese memorial day.

On Purkha Divas 2015, retired Gurkhas, family and friends gathered at the Gurkha Cemetery in San Tin to remember those who gave their lives in the two World Wars or during duty in Hong Kong. Students sang or recited poems dedicated to the deceased, while wreaths were laid at a made-shift memorial column.

Indeed, paying respect to ancestors or family has not been an easy thing to do for the Nepalis in Hong Kong. Not only is the Gurkha Cemetery closed throughout the year as it is located in the PLA barracks, the Nepali community's request to erect a proper memorial column has also been ignored. It seems though the Gurkhas had given their blood and sweat for Hong Kong, their effort has gradually being forgotten.

The former Gurkhas and their families who chose to stay in Hong Kong after 1997, felt that though they were prepared to integrate with mainstream society by learning the local language and culture, they feared that their next generation would lose their own culture along the way. Kisan

#### *Facts about the Brigade of Gurkhas in Hong Kong:*

- ✧ *Stationed in Hong Kong between 1948 and 1997*
- ✧ *Included units such as infantry, engineer, signal, training, and logistics*
- ✧ *Duties included: Defending the Hong Kong-China border against illegal immigrants from mainland China; Guarded Vietnamese boatpeople camps; Secured prominent buildings; Patrolled rural areas; Disaster relief;*
- ✧ *Queen's Gurkha Signals started the Trailwalker in 1981 as a training exercise*

Rai, Chairman of Hong Kong Nepalese Federation, in his Purkha Divas address said descendants of the Gurkhas were as talented and diligent as their ancestors, but “Hong Kong society has not succeeded in bringing out their skills.” He believed that Gurkha history should be included in the local history curriculum, so that Nepalis could preserve their cultural identity, and Hong Kong’s future generations would recognize the multicultural heritage of Hong Kong.



▲ Gurkha veteran giving a speech at Purkha Divas  
退役啞喀兵於紀念日致辭

## 實地考察（三）： 先祖紀念日：向啞喀兵致敬

每年4月5日，世界各地的尼泊爾人都舉行祖先紀念日。居港尼泊爾人由十年前開始藉中國清明節，舉行莊嚴的拜祭先人儀式。

於2015年的紀念日，一眾退休啞喀兵及親友到新田啞喀兵墳場，緬懷在兩次世界大戰中及在港因公殉職的先人。由學生以歌聲及朗誦詩詞向先人致敬，並在臨時紀念碑前舉行獻花儀式。

居港尼泊爾人祭拜先人及其家屬並不容易。一方面由於啞喀兵墳場位於中國解放軍駐港部隊軍營內而全年關閉，另一方面本地尼泊爾社群希望設立啞喀兵紀念碑的訴求又一再被忽視。雖然啞喀兵為本港的穩定不遺餘力更犧牲生命，但他們的貢獻似乎逐漸被世人遺忘。

九七回歸後選擇留港的啞喀兵及其家人有所感慨，雖然他們樂意融入主流社會，學習本地語言及文化習俗，但他們擔憂下一代會因此失去自己的文化。香港尼泊爾聯合會主席 Kisan Rai 在紀念日致詞時，指出啞喀兵的後代與其先人一樣能幹而勤勞，但香港社會難以讓他們發揮所長。他認為啞喀兵的歷史應被納入本地歷史課程，不但讓尼泊爾人保留身份認同，也讓下一代香港人能認識香港的多元文化遺產。

### 駐港啞喀兵小知識：

- ✧ 駐港時間由1948年至1997年
- ✧ 啞兵團包括步兵、工兵、信號兵、訓練及增援部隊
- ✧ 執行任務包括維持邊境及遏制中國非法入境者，看守越南船民營，駐守主要建築物，邊境野外巡邏以及救災工作
- ✧ 女皇啞喀電訊團於1981年首次舉行「毅行者」，最初是一項軍事訓練活動

## FURTHER READING

Chan, Samuel. 2015. "Hong Kong's Nepalis Bristle at Use of Flimsy Foam to Honor Gurkha Soldiers." *South China Morning Post*, <http://www.scmp.com/news/hong-kong/article/1757009/hong-kongs-nepalis-bristle-use-flimsy-foam-honour-gurkha-soldiers>. Accessed on April 6, 2015.

Sharp, Mark. 2014. "The Nepalese Community in Hong Kong Looks to Preserve Gurkha Legacy." *South China Morning Post*. <http://www.scmp.com/lifestyle/article/1458561/nepalese-community-hong-kong-looks-preserve-gurkha-legacy>. Accessed on April 4, 2015.

## Buddy Program: A Truly Intercultural Exchange and Learning Experience

### What is the Buddy Program?

In line with the Workshop's theme: social marginalization, discrimination and empowerment, the Buddy Program was formed to critically think about experiences of marginality and minority identity, and to develop empowerment programs that would benefit the community. Between January and April 2015, eight university students of ethnic Chinese origin and 15 secondary students of Nepali origin learned and designed small scale Nepali culture-related projects. The results were presented in three local secondary schools and in an intercultural program on the Chinese University campus.

The four intercultural projects were: 1) youth development: a drama script, 2) an exhibition on the Gurkha history in Hong Kong, 3) kabaddi: sports and wellbeing, and 4) festivals exchange. The projects encouraged both Nepali and Chinese young people to learn about a particular aspect of each other's culture, serving as a bridge between two communities that live alongside but do not cross paths.

Each of the Buddies brought a uniqueness to the program, and together they disseminated the newfound knowledge and intercultural relationship to the wider society, like a drop of water with its ripple effect.

### Activity 1: Kick-Off Party

On January 24, 2015, the Buddies met in a meeting in which university students presented their proposed projects and invited Nepali buddies to join their teams. They discussed the topics and content of the proposed projects, as well as the role and division of labor in each team. The buddy groups were asked to hold at least two internal meetings and draft a proposal to be presented to the Workshop.

In the brainstorming session, buddies to some extent experienced culture shock as they learned about each other's culture. The Chinese buddies were surprised that local Nepalis did not know much about Chinese New Year, while the Nepali buddies found it strange that Chinese buddies were excited about a common game like kabaddi. Overall both groups agreed on how little we knew about the history of Gurkhas, not to mention their culture, history, and heritage.



▲ The sports and wellbeing group having their brainstorming session  
運動與健康小組的第一次「腦震盪」

## Activity 2: Proposal Presentation and Good Lab Visit

The buddies visited the Good Lab on 28 February, 2015, and presented their proposals to the founder Ms. Ada Wong. We learned that the Good Lab is a social enterprise that provides resources such as space, mentoring, funding, and cooperation opportunities to facilitate people as they develop their business projects. Ms. Wong offered feedback and comments for each group to help them fine-tune their projects.

We then had a tour around the Good Lab, during which we saw the CODE4HK in action. The event was an initiative to generate analyses of government statistics for public and research use. This inspired us that social enterprises were not limited to business, but could be extended to public projects.

## 夥伴計劃： 一次真正的跨文化交流與學習體驗

### 什麼是夥伴計劃？

以工作坊的主題：社會邊緣化、歧視及充權為基礎，夥伴計劃是一項朋輩計劃，讓華裔與尼泊爾裔年青人深度瞭解邊緣社群及少數族裔的身份認同，並組成夥伴，推展令社區受惠的充權計劃。

2015年一月至四月，八位華裔大學生與15位尼泊爾裔中學生一起學習和設計有關尼泊爾文化的小型計劃，並在三間中學及中文大學校園內一項跨文化節目中發表。

四個跨文化項目包括：1) 青少年發展：一個劇本創作，2) 居港唔啱兵歷史的展覽，3) 卡巴迪 (kabaddi)：運動與健康，4) 中尼節日交流。這些項目鼓勵尼泊爾與華裔年青人學習對方文化中的特定內容，為兩個鄰居卻不往來的社區建立起溝通橋梁。

每個夥伴都帶來獨特之處。工作坊寄望這些新知識與跨文化友誼能如一滴水激起漣漪般，繼續發展及影響周邊的社會。

### 活動一：啟動聚會

2015年1月24日，夥伴計劃啟動。大學生們報告他們的建議，邀請尼泊爾夥伴加入自己的組別。小組開始討論主題、執行方案以及各人的角色與分工。下一次聚會前，每個小組需最少進行兩次籌備會議及完成一份計劃書。

## 活動二：發表項目計劃及探訪好單位

2015年2月28日，夥伴小組探訪了好單位（Good Lab），並與創辦人黃英琦女士見面。好單位是一間提供場地及資源的社會企業，為創業者提供指導、籌款及合作機會，幫助他們發展自己的業務。夥伴小組發表了自己的計劃，而黃英琦女士更為每個小組提出建議，幫助他們優化計劃。

我們隨後參觀了好單位，見到 CODE4HK 舉行活動。這個活動旨在倡議為公眾及研究需要重新解讀政府統計數據。這亦啟發我們：社會企業不只限於商業領域，亦可擴展至公眾項目。



▲ Participants presenting their project proposals  
工作坊參加者發表項目計劃

## School Presentations and Buddy Projects

Chinese University students and Nepali buddies worked on small scale projects related to Nepali culture and tackle needs of the community. They also assumed their role as cultural trainers and made presentations for over 400 secondary and university students and their teachers. Included in each presentation were an introduction to the value of multiculturalism, and a concise introduction of Nepali demographics. Through power point slides, video clips, handouts, costumes and food items, and games and quizzes, the audience learned about aspects of Nepali culture such as religion, food, sports, and the Gurkhas' history in Hong Kong.

To learn more about these topics, and view the seminars and other products of the Workshop, visit our website at <http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/nepali-culture-workshop.html>. A brief introduction of the presentations and products follows:

### Topic 1: Drama Script and Skit on Nepali Youth Development

*Winsome LEE, MA (Anthropology), CUHK*

Being the smallest ethnic minority in Hong Kong, the Nepali faces various social and cultural issues in everyday life, especially in education, health, employment, and cultural identity. Buddies met every month to discuss their experience in Hong Kong, to lay the foundation for a script.

Each meeting began with personal experiences as ethnic minority, and then moved into a more in-depth discussion on the issues faced every day. Based on the narratives, a guide was consolidated, and skits written

on the buddies' take of their upbringing in Hong Kong. The process lasted three months, and we were able to help Nepali youth open up while we learned about our own limitations as well.

From the young Nepalis' stories, we found that problems of their personal development have been caused by structural constraints that largely came from cultural insensibility and the lack of ethnical integration in mainstream society.



◀ Buddies sharing session  
夥伴與組員分享生活點滴

This Guide provides ideas for interactive activities that enable students and teachers to reflect on their own ethnic stereotypes and how these relate to marginalization issues. The activities are designed to complement structured lectures by providing first-hand experience on how it feels like when one is being mistreated and prejudged due to ethnicity.

The Guide contains two short skits and one longer script. Users are only allowed to ask questions instead of answering. Raising questions allow participants to view the event from a different perspective. The longer script uses a school setting to show how discrimination takes place in daily life.

*Our Web Guide includes:*

- ✧ *Essentials in understanding problems Nepalis face in Hong Kong.*
- ✧ *Perspectives on problems that Nepali youth meet in their community.*
- ✧ *Discussion questions and activities*
- ✧ *Themes and concepts for discussion before and after the role-play*

## **Topic 2:** **Kabaddi: Nepali Sports and Wellbeing**

*Wai-man TANG, PhD (Anthropology), CUHK*  
*TAN Nan, MA (Anthropology), CUHK*

In one breath, how much can you do? Kabaddi is a game that puts your fitness, agility and strength to the test. It is a game quite similar to the Chinese children's game, "The Eagle and the Chicks". With seven members in a team, players work together on collective self-defense as well as individualized, against-all-odds, raiding. The raiding has to be done in one breath, so you need to be extremely focused. Are you ready for the challenge?

Kabaddi is a traditional game played throughout South Asia. "Kabaddi" means "begin living", and trains both the mind and the body. Legend has it that it evolved out of human encounter with wild animals, and has been popular since the Vedic age (1750-500 BCE). The earliest reference claimed that the game was played by Lord Krishna (a Hindu deity) as a young boy.

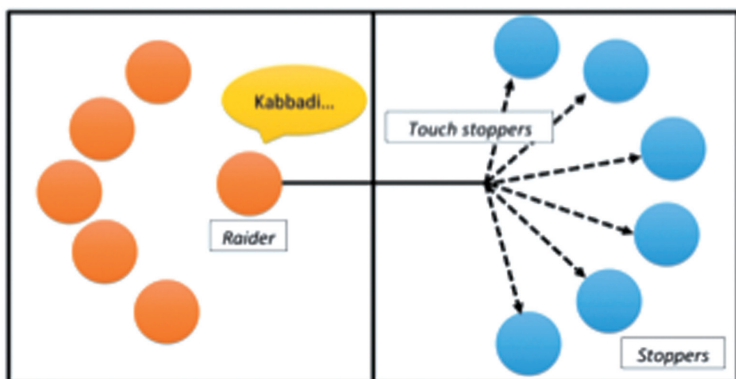
*Kabaddi has been globalized and gained popularity internationally. It is a national game in South Asia countries, and also an event in the Asian Games. Kabaddi also has its own World Cup and World League.*

*Explore more about kabaddi at: <https://hkkabaddi.wordpress.com/about/>*

The forms and rules of this game used to vary from place to place. In early 20th century, the Indians standardized the game. In Nepal, this game is played not only by school children but has also been adopted as a training program in the army.

### **RULES OF THE GAME**

The game is played by two teams with seven members each. The teams are separated by a line in the center of the court. Each team sends one person, the raider, across the line in turn, to tag members of the opposition, "the stoppers".



As the raiders cross the line, they must keep saying the word “Kabbadi, kabbadi...” continuously. Before the raiders run out of breath, they must return to their own side. If the raider succeeds to touch a stopper, this person will be eliminated. The objective of the stoppers is to capture the raiders before they can return to their own side. If the raider is captured, the stoppers’ team gets one point. If the raider successfully returns across the central line, then the raiders’ team gets points, depending on how many stoppers are tagged.

### Topic 3: Gurkhas History in Hong Kong

**Dhiraj GURUNG**  
*HE Qing-ying, PhD student (Anthropology), CUHK*  
*Jacqueline LIN, MPhil student (Gender Studies/Anthropology), CUHK*

*“If a man says he is not afraid of dying, he is either lying or is a Gurkha.”*

This is the fearless image that Gurkhas are known for all over the world. But how many people in Hong Kong know about their 16,000 Nepali neighbors and the former Gurkhas who worked in Hong Kong?

This project encouraged the public to learn about Nepali people and their culture as part of Hong Kong’s heritage. We aimed to collect stories from 200 former Gurkhas and present them as an exhibition, in order

to preserve their role in local history. Buddies visited museums to learn how to organize an exhibition. More stories are being collected and we hope to have this exhibition touring around Hong Kong. Please visit the “Gurkhas in Hong Kong” webpage and read the personal narratives there: <http://gurkhasinhk.weebly.com/>.



◀ Mobile exhibition on the history of the Gurkhas in Hong Kong  
 有關居港喀兵歷史的流動展覽

### Topic 4: Festival Exchange

**Lynn WONG, MA (Anthropology), CUHK**  
**Virgine TSE, MPhil (Anthropology), CUHK**

Our project is “Festival Exchange” in which we experienced each other’s festivals. It focused on cultural inclusion enhancement through sharing intimate, lived experiences. We started with one of the most important Chinese festivals — Lunar New Year — so that Nepali buddies would understand the Chinese culture in which they live.

The first gathering was before Chinese New Year. We visited Tin Hau Temple in Shamshuipo to observe how local Chinese thanked their gods at the end of the year. Then we went to the wet market to see how Chinese housewives busied themselves preparing for the new year. We



then taught buddies and their family to make spring rolls and dumplings in turnip soup, and shared the symbolic meanings of these foods. Buddies in turn cooked Nepali dumplings called momo, and the typical potato salad for us. Cooking together provided an excellent cross-cultural experience that was mutually empowering.

In the second gathering, we went to the Lunar New Year Fair in Causeway Bay, and discussed the significance of flowers and other artifacts. We talked about festival celebrations, and customs and broader cultural meanings in everyday life. The time we spent together was both enjoyable and inspiring.

Through festival exchange, we discovered that Nepali and Chinese cultures are different: Nepali festivals are more religion-oriented, and there are more than 300 festivals in a year. Also, Nepali people celebrate different new years depending on the caste they are in, unlike one single Chinese New Year that we have.

After completing the Workshop, we served as cultural ambassadors to give a presentation to secondary and university students. Students actively took part in the quizzes to win prizes of ethnic snacks. These activities helped to bridge the gap between mainstream society and ethnic minority community. We believe this is a fun and effective way to achieve better social inclusion, thus we have put together the following chart for readers to start enjoying their own festival exchange.

Chinese Festivals 中國節日	Nepali Festivals 尼泊爾節日
<p><b>Chinese New Year 農曆新年</b></p> <ul style="list-style-type: none"> <li>- January/February: a 15 day celebration starting new year's eve to the 15th of the 1st lunar month 每年一月或二月，由農曆除夕至正月十五日</li> <li>- Flower market: buy typical new year foods, household decorations, and flowers for New Year 前往年宵花市辦年貨，準備各種食物、家居裝飾及花卉</li> <li>- Thorough cleaning of the house represents a wish to say goodbye to bad luck this year, and welcome in good things in the new year 進行大掃除，寓意除舊迎新</li> <li>- Put up a new god of fortune poster 張貼「財神」</li> <li>- New Year's Eve family reunion dinner: VERY important! 年夜飯是家人團聚的重要時刻！</li> <li>- Children received red packet with money inside, to bring good luck and health 小朋友拿紅包，寓意祝福及健康成長</li> </ul>	<p><b>Holi Festival 侯麗節 / 色彩節</b></p> <ul style="list-style-type: none"> <li>- March : a Hindu celebration to welcome spring 三月：印度教節日，迎接新春</li> <li>- Throw color powder at one another 人們互相潑灑彩色粉末</li> <li>- After a day of play with colors, people clean up, wash and bathe, sober up and dress up in the evening, to visit friends and relatives and exchange sweets. Holi marks the start of spring, and for many the start of the new year 經過一天的色彩洗禮，人們一番清洗、沐浴及冷靜後，再換裝出席晚上與親友的聚會，分享甜食。色彩節寓意春天的到來，亦是新一年的開始。</li> </ul>

Chinese Festivals 中國節日	Nepali Festivals 尼泊爾節日
<p><b>Mid-Autumn Festival 中秋節</b></p> <ul style="list-style-type: none"> <li>- September/October, the 15th day of the 8th lunar month 九月或十月，農曆八月十五日</li> <li>- Festival for family reunion 一家團聚的日子</li> <li>- Eat moon cake : believed to have originated from Yuan dynasty revolutionaries 食月餅的習俗，據說起源於元朝起義軍</li> <li>- Lantern carnivals: enjoy the moon, lanterns, riddle quizzes 彩燈會：賞月、花燈、猜燈謎</li> </ul>	<p><b>Tihar 提哈節</b></p> <ul style="list-style-type: none"> <li>- October/November : a five-day Hindu festival. Celebrations begin two days prior and end two days after new moon day of Kartika 十月或十一月：一連五日的印度教節日。慶祝活動由新月之前兩日，到之後兩日。</li> <li>- Clay diyas are lit both inside and outside the houses to light up the night 每家每戶、內內外外都點起用粘土製成的排燈，直至天明。</li> <li>- 3rd day: Gai (Cow) Tihar and Laxmi puja (worship Laxmi, Goddess of Wealth) 第三日：敬拜財富女神</li> <li>- 5th day : Bhai Tika (Brother Blessing) 提哈節第五日，Bhai Tika (祝福兄弟)。</li> </ul>

## 訪校演講及夥伴項目

中文大學學生與尼泊爾夥伴透過小型研究計劃認識尼泊爾文化，更擔任文化訓練員，到學校進行演講，讓四百多位中學及大專院校的師生接觸尼泊爾文化。每個演講都引入多元文化的角度，並簡單介紹尼泊爾的情況。透過多媒體分享（簡報、短片、文字資料、服飾、食物、遊戲及問答等），聽 認識到尼泊爾文化的不同面向，如：宗教、飲食、運動以及啞喀兵的歷史。

瞭解更多相關議題，重溫工作坊及我們的作品，歡迎瀏覽我們的網站，網址：<http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/nepali-culture-workshop.html>。訪校演講簡介如下：

### 主題一： 尼泊爾青少年成長劇本創作

李泳深，香港中文大學人類學文學碩士

作為香港最小的少數族裔，尼泊爾人在日常生活中需要面對社會及文化上各種問題，特別是教育、健康、就業及身份認同的問題。夥伴每個月聚會，討論在香港生活的經歷，收集短劇劇本的素材。

每次聚會，夥伴先分享作為少數族裔的個人經歷，再深入日常生活中面對的議題。根據他們講述的故事，選取重點創作劇本。計劃持續了三個月，一方面我們幫助尼泊爾青少年開放思考，另一方面我們更認識自己的局限。

透過尼泊爾夥伴的故事，我們發現他們成長過程中遇到的問題是因為制度性的局限，主要是主流社會對多元文化的冷漠及少數族裔難以融入。

網上資料包括：

- ◇ 掌握要點：瞭解居港尼泊爾人遇到的困難
- ◇ 多個視角：尼泊爾青年融入社區的問題
- ◇ 引發討論：提供討論問題及建議活動
- ◇ 劇本演繹：分享短劇的主題及概念，可深入討論，或進行角色扮演

這份指南用於課堂，以互動式活動讓學生及老師反思自己對少數族裔的刻板印象，而這些印象如何造成邊緣化的問題。活動是給課堂內容的補充，提供少數族裔的第一身經驗，分享個人因族裔而受到不公平的待遇。指南收錄兩個短劇，參加者只可提問不准作答，以嘗試從另一個角度思考問題。較長的劇本利用學校場景演繹出歧視就發生在我們身邊。有關指南請瀏覽：<http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/nepali-culture-workshop.html>。

## 主題二： 卡巴迪 (Kabaddi)：尼泊爾運動與健康

鄧偉文博士，香港中文大學人類學博士  
譚楠，香港中文大學人類學文學碩士

用一口氣，我們能做什麼？卡巴迪是一項測試你的健康、靈敏度及力量的遊戲，訓練思考能力及體力。遊戲的玩法類似兒童遊戲「麻鷹捉雞仔」。每次遊戲由七人參加，互相對抗突擊。一口氣完成突擊，你需要十分專注。準備好接受挑戰嗎？

卡巴迪是南亞地區一項傳統遊戲，意思是「開始生命」，據說由初民面對野獸發展而來，相傳於吠陀時期（公元前 1750 年至公元 500 年）出現。最早的記載提及卡巴迪是奎師那（印度主神之一）的童年遊戲。

過去，每個地方都有不同的玩法。二十世紀初期印度把它規範化。在尼泊爾，這項遊戲受學生喜愛之餘，更成為軍隊的訓練項目。

### 遊戲規則

參加者分成兩組，每組七人。全場以中線為界分成兩個半場，兩隊各佔一邊。每隊派出一名「襲擊者」，輪流到對方半場進攻，而守方則要捉住襲擊者。

卡巴迪已經成為全球性的運動。它不只是南亞國家的遊戲，而是一項亞運會比賽項目。現在有亞洲卡巴迪聯合會，並定期舉行卡巴迪世界盃。

想瞭解更多卡巴迪，請  
瀏覽：<https://hkkabaddi.wordpress.com/about/>

比賽中襲擊者進入對方半場時，必須不間斷地講「卡巴迪、卡巴迪……」。若襲擊者能成功觸碰守方某一名隊員，該名隊員出局，而襲擊者安全返回自己半場後，便得一分。若襲擊者被捉住，守方獲得一分。



▲ Buddies testing out and modifying kabaddi rules  
夥伴與組員試玩及改良卡巴迪的玩法

## 主題三：香港啱喀兵歷史

Dhiraj GURUNG

何清穎，香港中文大學人類學博士生

林真如，香港中文大學性別研究／人類學哲學碩士生

「如果有人自稱不怕死，那他不是說謊、就是一個啱喀兵。」

啱喀兵勇猛無懼的形象聞名世界，但有多少香港人認識他們身邊約 16,000 名尼泊爾鄰居或退役啱喀兵呢？

這項計劃旨在鼓勵公眾認識尼泊爾社群及其文化作為香港文化遺產的一部分。我們收集二百位退役啱喀兵的故事，希望保存他們在本地歷史上扮演的角色。夥伴參觀香港多個博物館，瞭解如何舉辦展覽。計劃尚在進行，我們最大的希望是在全港舉辦巡迴展覽。請到「居港啱喀兵」網站，閱讀啱喀兵的個人故事：<http://gurkhasinhk.weebly.com/>。

## 主題四：節日交換

黃修璋，香港中文大學人類學文學碩士

謝靜雯，香港中文大學人類學哲學碩士

我們的夥伴計劃名為「節日交換」，意思是分享不同文化的節慶體驗。計劃以促進文化包容為宗旨，希望通過分享有關節慶的親身體驗，增進華人與尼泊爾人的互相理解。第一次交換由農曆新年開始，讓尼泊爾夥伴瞭解華人最重要的節日，認識他們生活於其中的中國文化。

農曆年之前第一次聚會，我們來到位於深水埗的天后廟，觀察人們如何進行歲末酬神，然後到附近的街市，看家庭主婦在新年前的大採購。我們和兩位夥伴及其家人一起下廚，製作了春卷、蘿蔔湯湯圓，更分享了這些食物的文化意義。我們也品嚐了尼泊爾夥伴烹飪的傳統餃子與土豆沙律。烹飪和美食成為了拉近我們的距離、加強文化交流的極佳橋樑。

第二次聚會，我們到銅鑼灣的年宵花市，探討各種花卉的象徵意義。除了與節日相關的各個話題，我們還談及許多日常生活的習慣以及更廣闊的文化背景，使得我們共度的時間充滿樂趣與啟發。

在交流中我們發現，尼泊爾文化與中國文化頗有一些差異。例如，尼泊爾節日往往以宗教信仰為中心，全年各種節日達三百多個。尼泊爾有好幾個時間不同、為不同群體所慶祝的「新年」，與中國人共賀同一個新年的習俗有所不同。

工作坊之後，我們作為文化訓練員到中學及大學進行交流。學生積極參與問答遊戲，獎品大部分是少數族裔的特色小食。這些活動有助於為主流社會與少數族裔之間架起溝通的橋樑。我們相信節日交換既有趣又有效地促進社會融合。我們整理了以下圖表，讀者可以開始享受自己的節日交換。



▲ Cooking Nepali and Chinese food together: (from top left) momo, spring rolls, rice dumplings in turnip soup, and vegetarian dish with red bean curd.

一起烹飪尼泊爾及中國食物：（由左上起）尼泊爾餃子、春卷、清湯蘿蔔湯圓、南乳焗粗齋

## Namaste! Nepali New Year 2072 B.S. Intercultural Program

To disseminate our newfound knowledge on Nepali culture, the Buddy Groups created a platform for young people of both Chinese and Nepali ethnic origins to come together and enjoy each other's cultural traditions. It was the "Namaste! Nepali New Year 2072 B.S. Intercultural Program" held on Nepali New Year's Eve, April 13, 2015.

As in Nepal where people celebrate New Year with outdoor parades, music, dance, and wearing traditional costumes, we presented an open air "fusion program" at the New Asia Concourse, on the CUHK campus. It was enjoyed by staff, local and international students of CUHK, together with Nepali students, teachers, and NGO members.

It was an occasion of cultural interflow indeed. After a guzheng performance by Chinese students, Nepali students who were guitar players themselves, had a go at the traditional Chinese instrument. In turn, the C-Girls, a secondary school Nepali dance group showed off their talents with a folk dance that they choreographed. They explained the meanings of the costumes and gestures, and gave a quick lesson to the audience on some basic steps.

Another interactive session was a demo of the people's sport, kabaddi, by the Buddy Group on Sport and Wellbeing. The Concourse was turned into a kabaddi court and the audience had fun trying out the sport, which they found quite similar to the Chinese children's game "eagle and chicks". The Festival Exchange Group led everyone in writing huichun, or auspicious scrolls on red paper. For a lot of us, this was the first time we learned to write Nepalese, and with Chinese

- ✧ *The Nepali New Year is celebrated in mid April, but the date varies from year to year based on the Nepali lunar calendar Bikram Samvat*
- ✧ *2015 is Year 2072 B.S. according to the calenda.*
- ✧ *The Nepali year has 354 days, and the length of each month ranges from 29 to 32 days.*

ink and brush! The Exhibition Group debuted their roving exhibition on the forgotten history of the Gurkhas in Hong Kong, while audience and passers-by had the opportunity to write messages or take selfies in support of multiculturalism in Hong Kong.

The program ended with Nepali snacks provided by a group of South Asian ladies from the YMCA CSW Centre. Everyone, regardless of ethnic origin, mingled and mused over the wonderful intercultural experience.



▲ The C-Girls performing a Nepali dance  
C-Girls 表演尼泊尔舞蹈

## 尼泊爾 2072 新年跨文化節目

夥伴計劃設計了一個跨文化節目，為傳播尼泊爾文化的知識，和為華人及尼泊爾青年提供一個分享彼此文化的平台。2015 年 4 月 13 日是尼泊爾除夕，我們舉辦了「Namaste! 2072 B.S. 尼泊爾新年跨文化節目」。

在尼泊爾，人們通過戶外巡遊、音樂舞蹈及穿著傳統服飾來慶祝新年。我們在中文大學新亞廣場舉行戶外節目，讓中大教職員、本地學生、留學生與尼泊爾學生、老師及非牟利機構同工一齊慶祝。

這個活動是一次文化交流的盛會。中國學生表演古箏後，平時彈吉他的尼泊爾學生也來試玩中國傳統樂器。尼泊爾中學生舞蹈組 C-Girls 一展才藝，表演自編的民族舞蹈。她們更解釋舞蹈服飾與動作的意義，向觀眾教授簡單舞步。

互動遊戲環節由夥伴計劃學生帶動，一齊玩卡巴迪 (Kabaddi)。圓形廣場變成卡巴迪運動場，觀眾積極參與這個類似「麻鷹捉雞仔」的遊戲，人人樂在其中。節日交換計劃小組帶領大家寫揮春，特別的是，對於參加者這是第一次用墨汁與毛筆學習書寫尼泊爾文。當天活動包括「居港啱喀兵歷史」巡迴展覽揭開序幕，觀眾與路人更利用機會為香港多元文化寫下自己感想、自拍留影。

活動最後，參加者一齊享用由香港基督教青年會長沙灣中心的南亞婦女特別準備的尼泊爾小食。每一位參加者，不論種族，互相交流、深刻思考這次奇妙的跨文化體驗。

- ◇ 每年四月中旬慶祝尼泊爾新年，但新年的日期根據尼泊爾曆法 (Bikram Samvat) 年年有所不同
- ◇ 2015 年按尼泊爾曆法，是 2072 B.S.
- ◇ 根據曆法，每年有 354 天，每個月 29 至 32 天不等。

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# Acknowledgement

## INDIVIDUALS

Ms. Fannie Suk Han Au 區淑嫻老師  
Dr. Wai Chi Chee 徐渭芝博士  
Mr. Dhiraj Gurung  
Dr. Sharmila Gurung  
Ms. Sammi Ching Man Ho  
Ms. Law Lap Man 羅立敏女士  
Mr. Patrick Ka Kit Lai 黎家傑老師  
Ms. Kit Shan Lam 林潔珊老師  
Prof. Lisa Yuk Ming Leung  
梁旭明教授  
Mr. Shing Kit Lui  
Ms. Marina Rai  
Mrs. Raima Gurung Shah  
Dr. Rizwan Ullah  
Ms. Ada Wong 黃英琦女士  
Ms. Wai Ting Wong 黃惠庭校長

## BUDDY PROGRAM

Siddharth Gurung  
Limbu Enja  
Ishan Rai  
Sumi Rai  
Aviman Rana  
Pabitra Thapa  
Pragati Thapa  
Susan Thapa

## ORGANIZATIONS

Office of Research and Knowledge  
Transfer Service, CUHK  
香港中文大學  
研究及知識轉移服務處  
Department of Anthropology, CUHK  
香港中文大學人類學系  
CMA Choi Cheung Kok  
Secondary School  
廠商會蔡章閣中學  
The Good Lab 好單位  
Munsang College 民生書院  
New Asia College, CUHK  
香港中文大學新亞書院  
New Asia Middle School  
新亞中學  
S.K.H. St. Joseph's Church &  
Social Centre  
聖公會聖約瑟堂社會服務中心  
YMCA Cheung Sha Wan Centre  
香港基督教青年會長沙灣中心  
Yuen Long Merchants Association  
Secondary School  
元朗商會中學