

A Project entitled

***Classroom Ethnic Concentration, Recognition and Bicultural Identities Integration:  
Ethnic Minorities Secondary Students in Hong Kong***

Submitted by

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## Declaration

I, *Aashia Asif* declare that this research report represents my own work under the supervision of *Lecturer I at the Department of Social Science and Policy Studies – Dr. Lo Sin Chi*, and that it has not been submitted previously for examination to any tertiary institution.

Signed

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Date 21 April 2025

## Abstract

**Purpose:** This study examined how school concentration influences the experiences of ethnic minority students and their bicultural identity through the lens of recognition theory. **Method:** Eleven ethnic minority students aged 18 to 24, who studied in local secondary schools, were interviewed. Using thematic analysis, the study analysed transcripts from individual interviews. **Results:** The findings revealed three distinct groups of schools: (1) High-concentration schools, characterized by in-school recognition but out-of-school misrecognition; (2) Low-concentration classrooms, where segregation exists within an unsegregated environment; (3) Low-concentration classrooms, the ideal model where recognition serves as a key factor for identity integration. **Discussion:** These findings emphasize the importance of recognition in fostering bicultural identity integration among ethnic minority students. Practical implications include teacher cultural sensitivity, inclusive environment with common ground and critical awareness, lastly public education.

**Keywords:** Ethnic Minority Students, School Concentration, School Experience, Bicultural Identity, Recognition, Misrecognition

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## Table of Contents

Declaration		P.2
Abstract		P.3
Acknowledgements		P.4
<b>1. Introduction</b>		P.6
<b>2. Problem Statement</b>		P.6
<b>3. Significance of Study</b>		
	3.1 Logic of the whole research	P.7
	3.2 Personal relevance	P.8
<b>4. Literature Review</b>		P.8-9
	4.1 Background of Ethnic Minorities in Hong Kong	P.9-10
	4.2 Theoretical Framework of the study	P.10-13
	4.3 Empirical studies on Ethnic Concentration Classrooms	P.13-15
	4.4 Research Gap in Hong Kong Context	P.16-17
<b>5. Research Questions</b>		P.17
<b>6. Methodology</b>		
	6.1 Research Site	P.18
	6.2 Research Method and Sampling	P.18-19
	6.3 Thematic Analysis: Small Stories, Big Picture	P.19-20
	6.4 Ethical Considerations	P.20
	6.5 Research Limitations	P.20
<b>7. Findings and Analysis</b>		
	7.1 Basic Information of Interviewees	P.21-23
	7.2 Three Groups: Different Dynamics of Recognition and Bicultural Identity	P.23-24
	7.3.1 In-School Recognition vs. Out-of-School Misrecognition	P.24-27
	7.3.2 Segregation in an Unsegregated Environment	P.28-31
	7.3.3 Recognition as the Key Factor for Identity Integration	P.31-34
<b>8. Discussion</b>		P.34
	8.1 Theoretical Implication	P.35-36
	8.2 Practical Implication	P.36-37
	8.3 My Contributions and Future studies	P.37-38
<b>Conclusion</b>		P.38-39
<b>References</b>		P.40-44
<b>Appendix</b>		
	Appendix I: Table 1: Basic Information of Interviewees	P.45-46
	Appendix II: Bilingual Consent Form	P.47-48
	Appendix III: Bilingual Information Sheet	P.49-51
	Appendix IV: Interview Guide	P.52-53
	Appendix V: Demographic Survey of the Interview	P.54

## **1. Introduction**

In recent years, inclusive education has emerged as a prominent concern within the educational community, emphasizing equal opportunities for all students to participate in mainstream classrooms, regardless of their backgrounds or abilities. This shift has led to significant educational reforms, notably the discontinuation of the "designated schools" practice during the 2013/14 academic year. This change aimed to desegregate ethnic minority students, fostering a diverse classroom environment that encourages cross-cultural interactions and integration into the local community.

This qualitative study aims to evaluate whether the policy shift following the implementation of the integration policy in 2014 has achieved its objectives. It also seeks to understand how classroom ethnic concentration influences the school experiences and identities of ethnic minority students. The goal is to gain deeper insights into the mechanisms of recognition and identity formation experienced by minority students in various local schools.

## **2. Problem Statement**

The cancellation of the "designated schools" practice in 2013/14 aimed to assist ethnic minority students in learning Chinese and integrating into local society. However, systemic realities reveal a continued high concentration of non-Chinese speaking (NCS) students in certain schools, with over 50% of NCS students still concentrated in specific institutions (Chiu, 2022). Hong Kong Unison reports that approximately 40% of all NCS students are concentrated in 12 primary schools and 10 secondary schools, indicating that the effects of designated schools have not fully disappeared. In contrast, students in low-concentration schools face significant cultural challenges, systemic barriers, and stereotypes. This situation highlights that merely learning

Chinese is insufficient for gaining recognition and integrating into society, potentially leading to identity conflicts and marginalization (Loh & Yee, 2020).

### **3. Significance of Study**

#### **3.1 Logic of the whole research**

To understand the complexities of how classroom ethnic concentration influences the identity integration mechanisms of ethnic minority students, this study aims to explore their school experiences. It will apply Recognition Theory and Bicultural Identity Integration to analyse the outcomes associated with such classroom environments. While previous research has examined language barriers and cultural marginalization, limited attention has been given to how recognition affects students' identities and engagement. By incorporating the perspectives of Axel Honneth and Charles Taylor, this study contributes to the ongoing discourse on social justice in education. The findings will inform educators and policymakers about strategies to promote inclusive learning environments, ensuring that ethnic minority students feel valued and culturally affirmed throughout their academic journeys.

#### **3.2 Personal relevance**

This research is personally significant to me due to my background and experiences as an ethnic minority student growing up in Hong Kong and attending local schools.

My story begins with my attendance at a primary school that embraced inclusivity, aiming to provide equal opportunities for both non-Chinese and local Chinese students. However, the reality was one of in-school classroom segregation, with separate lectures and activities. Students formed

distinct groups due to prevailing stereotypes, cultural, or religious differences. There was an invisible divide separating us into two categories: "local students" and "non-Chinese students." This division made me question why.

Later, when I transitioned to secondary school, there were only two non-Chinese-speaking (NCS) students. Surprisingly, this environment facilitated stronger cross-cultural interactions and fostered a more supportive learning atmosphere. Despite this, I still struggled with understanding my ethnic identity. Who am I? What does it mean to integrate? I experienced misrecognition and microaggressions from classmates and teachers who were unaware of my cultural practices, leading me to wonder: Does integration require me to abandon my ethnic identity? These lingering questions prompted my pursuit of this study.

These experiences have shaped my understanding of the challenges faced by ethnic minority students in educational settings and motivated me to explore ways to promote inclusivity and recognition. This study serves as a platform for me to seek answers for my younger self and to raise my voice for ethnic minority students. I believe that every small story represents a larger picture. These unresolved questions have significantly informed the focus of this study.

#### **4 Literature Review**

The following literature review will be structured to provide a comprehensive understanding of the topic. It will begin with the background of ethnic minorities in Hong Kong, offering an overview of the socio-cultural context and recent policy changes in education that affect these communities. This will be followed by a discussion of the theoretical framework of the study,

which includes Recognition Theory and Bicultural Identity Integration. Next, the review will summarize empirical studies on ethnic concentration in classrooms, examining the effects and outcomes associated with various ethnic compositions in educational settings. Finally, it will identify gaps in the current literature, particularly regarding the experiences of ethnic minority students in Hong Kong. This roadmap aims to guide the reader through the relevant literature and underscore the importance of addressing these identified gaps.

#### **4.1 Background of Ethnic Minorities in Hong Kong**

Hong Kong, a predominantly Chinese society, has become increasingly diverse in recent decades, with a significant rise in its ethnic minority population. According to the Census and Statistics Department (2021), ethnic minorities numbered 619,568 in 2021, accounting for 8.4% of the total population—a 37% increase over the past decade. South Asians constitute the largest ethnic minority group (16.5%), with Indians (6.9%), Nepalese (4.8%), and Pakistanis (3.9%) being the most prominent subgroups, followed by Mixed (10.8%) and Whites (9.9%) populations. This growing diversity underscores the need for inclusive educational environments to support the integration of ethnic minority students, particularly in secondary schools, where classroom dynamics shape social and cultural identities (Bhowmik & Kennedy, 2016).

To address the educational needs of ethnic minority students, the Hong Kong Education Bureau (EDB) discontinued the "designated schools" system in the 2013/14 academic year, which had previously concentrated ethnic minority students in specific schools, often limiting their Chinese proficiency and their interaction with local Chinese peers (Ku, Chan, & Sandhu, 2005). The EDB introduced the "Chinese as a Second Language Learning Framework" to enhance Chinese language proficiency among ethnic minority students, aiming to reduce language barriers and

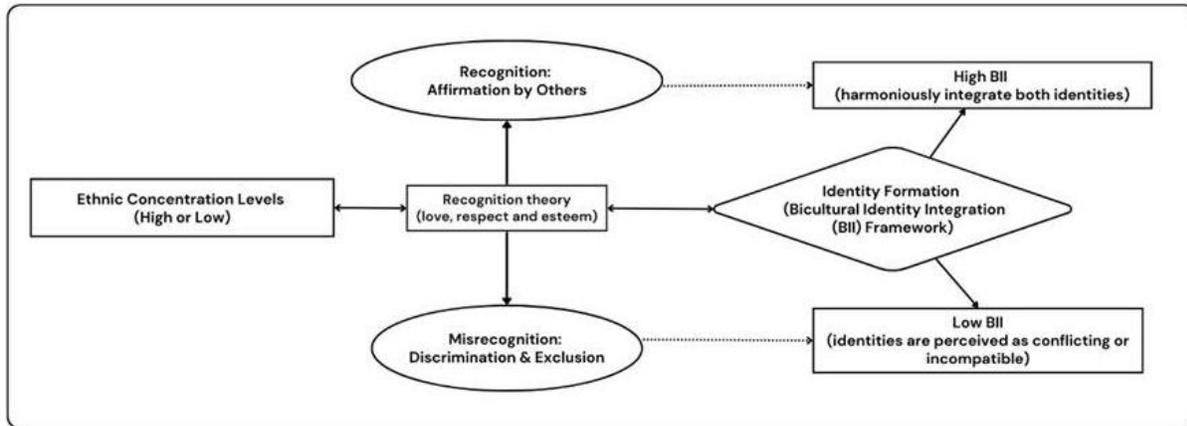
facilitate their integration into mainstream schools. Additionally, periodic financial aid has been provided to support inclusive education.

However, research suggests that these policies have not fully addressed challenges such as cultural marginalization, stereotypes, and inadequate recognition of ethnic minority identities in the classroom (Loh & Yee, 2020; Sasaki & Baba, 2024). For instance, the lack of representation of ethnic identities emphasizes cultural assimilation over the preservation of heritage cultures, complicating bicultural identity integration for ethnic minority students (Lai, Gao, & Wang, 2015). These issues highlight the importance of examining the relationship between classroom ethnic concentration and recognition practices to understand their impact on students' identity formation.

#### **4.2 Theoretical Framework**

To understand the mechanisms at play, this study integrates Recognition Theory (Taylor, 1994; Honneth, 1995, 2012) and Bicultural Identity Integration (BII) (Benet-Martínez & Haritatos, 2005) to examine how classroom ethnic concentration influences recognition practices, thereby shaping bicultural identity integration among ethnic minority secondary students in Hong Kong. By linking recognition dynamics to identity integration, this framework provides a comprehensive lens for understanding the interplay between classroom settings and identity formation in multicultural societies.

#### ***The Framework***



#### 4.2.1 Recognition Theory and Bicultural Identity Integration (BII)

Drawing on the work of Taylor (1994) and Honneth (1995, 2012), Recognition Theory posits that identity formation and self-worth are fundamentally shaped by social acknowledgment. In this study, it refers to acknowledgment by schools, teachers, and peers. Recognition operates across three key spheres:

1. **Love:** Personal bonds and emotional support among peers foster self-confidence.
2. **Respect:** Equal dignity for cultural and ethnic representation and the right to participate in school activities that build self-respect.
3. **Esteem:** Valuing unique identities and contributions, with schools and teachers providing acknowledgment that enhances self-esteem.

Misrecognition can manifest when ethnic minority students experience exclusion, stereotyping, or devaluation of their cultural heritage. Honneth's framework highlights:

1. **Lack of Love:** Students feel invisible and marginalized in peer relationships.
2. **Lack of Respect:** Students feel their rights or voices are not equally considered.
3. **Lack of Esteem:** Students' cultural knowledge and abilities are undervalued.

### **Bicultural Identity Integration**

These experiences of recognition influence the outcomes of Bicultural Identity Integration (BII). BII refers to how individuals perceive and navigate their dual cultural identities, encompassing two dimensions:

1. **High BII:** Successful integration of both heritage and host cultures.
2. **Low BII:** Perception of conflict or compartmentalization between cultural identities.

#### **4.2.2 The Potential Outcomes**

Recognition practices play a crucial role in shaping Bicultural Identity Integration (BII). Positive recognition of students' ethnic backgrounds provides a secure foundation for integrating their heritage identity with their Hong Kong identity. Conversely, misrecognition, such as devaluing heritage identities, can lead to low BII, creating tension or conflict in identity formation.

Ethnic concentration mediates recognition dynamics, influencing BII outcomes. In high ethnic concentration classrooms, peer recognition strengthens heritage identity but may limit exposure to Hong Kong's dominant culture, potentially hindering bicultural integration (Ku, Chan, & Sandhu, 2005). In contrast, in low ethnic concentration classrooms, broader societal recognition may increase; however, students risk experiencing misrecognition or cultural exclusion if their heritage identities are overlooked (Liebkind, 2006; Andersson, 2000). This study aims to examine the feasibility of achieving a balance between both identities and to identify the

essential characteristics of an inclusive classroom that facilitate this process. The theoretical framework developed through this investigation will serve as the foundation for the research, guiding the analysis and shaping the methodological approach.

To conclude, this framework integrates Recognition Theory and Bicultural Identity Integration to explore how classroom ethnic concentration mediates recognition practices, shaping identity outcomes for ethnic minority students in Hong Kong. Recognition fosters identity formation through love, respect, and esteem, while misrecognition undermines it. Ethnic concentration influences these dynamics, creating both opportunities and challenges for bicultural identity integration. By combining Honneth's and Taylor's perspectives, this framework highlights the nuanced interplay of cultural and structural factors in shaping identity in multicultural educational settings.

#### **4.3 Empirical studies on ethnic concentration classrooms**

This section reviews empirical studies on how classroom ethnic concentration influences ethnic minority students school life experience. Those studies are organized by low and high ethnic concentration, examining outcomes like cross-ethnic friendships, segregation, discrimination, and belonging, and their impact on identity formation, and reflects on the recognition practices and bicultural identity integration (BII) among ethnic minority students.

To start with, the literature categorizes Ethnic Concentration Classrooms into two groups: Low Ethnic Concentration Classrooms and High Ethnic Concentration Classrooms. The Low Ethnic Concentration Classrooms yield mixed outcomes, reflecting both recognition (Bohman & Miklikowska, 2021; Özdemir & Bayram, 2017) and misrecognition (Xu et al., 2020; Hurtado et al., 1994; Moody, 2001; Durkin et al., 2012; Fisher et al., 2015).

Some studies highlight positive effects, such as increased cross-ethnic friendships and reduced anti-immigrant attitudes. For instance, Bohman and Miklikowska (2021) found that classroom diversity in Swedish schools fosters cross-ethnic friendships among adolescents, which persist post-transition and correlate with lower anti-immigrant attitudes. Similarly, Özdemir and Bayram (2017) report that diverse classrooms enhance intergroup contact, promoting recognition through mutual respect (Taylor, 1994). These friendships support high BII by fostering harmony between heritage and host cultures (Huynh et al., 2011).

Conversely, low-concentration settings often result in misrecognition, increasing risks of bullying and discrimination. Xu et al. (2020) note that ethnic minority students in diverse US schools face higher bullying due to racial differences, while Durkin et al. (2012) found that in UK schools, minority students experience discriminatory aggression until their composition exceeds 80%. Similarly, Fisher et al. (2015) report that White students in US schools with high non-White populations face increased bullying, indicating bidirectional misrecognition. Moody (2001) highlights self-segregation in diverse schools, where students form same-race friendships, hindering integration and recognition (Hurtado et al., 1994). These outcomes—bullying, discrimination, and self-segregation—reflect misrecognition (Taylor, 1994), potentially leading to low BII, as cultural conflict disrupts identity integration (Huynh et al., 2011).

On the other hand, with High Ethnic Concentration Classrooms generally foster recognition, enhancing belonging and identity integration. Studies suggest that ethnic minority students in concentrated settings experience lower peer rejection and stronger classroom identification due to shared cultural understanding (Abacioglu et al., 2023). For example, high-concentration classrooms provide a supportive environment where students engage more in school activities

and representation (e.g., school unions), reflecting Honneth's (1995) esteem and respect (Gube & Burkholder, 2019). In Hong Kong's former designated schools, South Asian students reported a sense of similarity and mutual acceptance, supporting high BII through heritage identity reinforcement (Chee, 2018). However, Abacioglu et al. (2023) note a disconnect between in-school support and out-school realities, as recognition within concentrated classrooms may not translate to broader societal inclusion, potentially limiting bicultural integration in Hong Kong's Chinese-dominant society (Gao & Lai, 2018).

Despite these benefits, high-concentration settings can lead to self-segregation, as students prioritize same-ethnicity friendships (Moody, 2001). Debarbieux (2003) found that high minority concentrations in some schools correlate with intergroup violence, though others exhibit harmony, suggesting contextual variability. In Hong Kong, concentrated classrooms may strengthen ethnic identity but complicate integration with the dominant Chinese culture, risking low BII if recognition from the broader society is absent (Gube & Burkholder, 2019).

These findings highlight the complex interplay of ethnic concentration, recognition, and BII. Low-concentration classrooms offer opportunities for cross-ethnic recognition but risk misrecognition through bullying and segregation, potentially lowering BII. High-concentration classrooms foster in-group recognition and belonging, supporting heritage identity, but may limit broader integration, affecting bicultural harmony.

#### **4.4 The Research Gap on Ethnic Minority Students in Hong Kong**

Many research papers have addressed the integration challenges faced by ethnic minority students in Hong Kong schools, including issues related to Chinese language learning, assessment,

curriculum, teaching, and resource support (Connelly, Gube, & Thapa, 2013; Ku, Chan, & Sandhu, 2005; Loper, 2004; Hue & Kennedy, 2014; Gu, 2018). Although these papers discuss access to education and the extra academic support for minority students, there is a need to examine how they are treated by their classmates and teachers in inclusive classrooms (Bisio, 2022). Most existing literature does not focus on the daily school experiences of minority students, particularly regarding their interactions with teachers and Chinese classmates. Only the study by Ku, Chan, & Sandhu (2005) attempts to explore the impact of the daily school environment on minority students. However, this study is outdated, having been published in 2005 before the cancellation of the 'designated school' initiative. Since that policy's repeal, the number of non-Chinese speaking students in mainstream schools in Hong Kong has been steadily increasing. This demographic shift highlights the growing disconnect between non-Chinese speaking students and their Chinese-speaking peers, particularly in terms of academic progress and social cohesion (Hong Kong Unison, 2023).

Furthermore, A recent study by Abacioglu et al. (2023) explores the impact of multicultural education practices on student engagement in classrooms with varying ethnic concentrations. Although this study doesn't directly focus on the mechanism of recognition, but the findings indicate that multicultural education can enhance engagement by fostering better peer relationships and a sense of belonging among students. However, the study also reveals ongoing issues of interethnic tensions and an achievement gap between ethnically minoritized students and their majority peers in high-concentration classrooms. In contrast, in classrooms with low concentrations of ethnically minoritized students, peer relationships and school/teacher acknowledgment can mediate both positive and negative influences of multicultural education on student engagement. Despite these insights, a significant research gap remains regarding the

factors that contribute to the differing impacts of multicultural education on student engagement. As this study primarily employs quantitative methods, it cannot adequately explore the underlying reasons behind these influences. This highlights the need for qualitative research to better understand the dynamics at play in diverse classroom settings.

## **5 Research Questions**

This study seeks to address the existing gap in understanding how ethnic minority student's daily school experiences and classroom concentration influence the recognition and the formation of the identity. The research questions are as follows:

1. How does classroom concentration affect peers' and teachers' recognition of ethnic minority students?
2. How does peer's and teachers' recognition shape the Bicultural identities Integration of ethnic minority students?

## **6 Methodology**

### **6.1 Research Site**

Despite the Education Bureau's efforts to eliminate the term "designated schools" in the 2013–14 academic year, issues of racial segregation persist. As mentioned, ethnic minority students are overrepresented in certain schools, with around 40% of non-Chinese speaking (NCS) students enrolled in just 12 primary and 10 secondary schools (Hong Kong Unison, 2023). The term "concentration" refers to the percentage of NCS students within a school, categorized as high (over

50%), medium (less than 50%), and low (approximately 10%) (Chiu, 2022). In the study, it will exclude schools with a medium concentration of non-Chinese speaking (NCS) students, we aim to gain clearer insights into the effects of segregation on educational outcomes. Moreover, the scope is focused on Pakistani students which represent a significant ethnic minority in Hong Kong and consistently face the lowest educational achievements among various groups (Shum, Gao, & Ki, 2016). To ensure diverse perspectives, the study will maintain a balanced gender representation, including equal numbers of male and female participants.

## **6.2 Research Method and Sampling**

In this study, a qualitative method In-depth semi-structured interviews is employed with 11 participants, all participants will be over 18 years old and have completed their secondary education. Specifically focusing on Pakistani students represent a significant ethnic minority in Hong Kong and consistently face the lowest educational achievements among various groups (Bhowmik, 2019; EOC,2020). From two distinct types of schools in Hong Kong: those with a high concentration of ethnic minority students and those with a low concentration, this research seeks to understand the unique challenges they encounter, thereby enhancing our comprehension of their experiences. Each interview is anticipated to last about one hour and will primarily be conducted in English, based on participants' preferences. Sessions will be audio-recorded and transcribed for thorough analysis.

For participant recruitment, snowball sampling will be used, capitalizing on community resources such as mosques and cultural associations to identify potential participants. These venues typically offer trusted connections that enhance outreach efforts to individuals who meet the study's criteria. Furthermore, dissemination of information regarding the research will be conducted among friends,

family, and acquaintances, encouraging them to share recruitment materials within their networks. This approach aims to broaden the reach to suitable candidates.

### **6.3 Thematic Analysis: Small Stories, Big Picture**

A thematic analysis was undertaken (Freeman, 2011), focusing on recognition practice and classroom concentration. This data analysis approach allows for the exploration and focus on individual narratives across various aspects of the participants' school life experience, including school life to see the recognition love, respect and esteem practices from teacher and peer's cross-cultural friendship, and school settings to see if its inclusive through the Condition of Inter-Cultural Interaction, and self-identity. By centering on each minority student's unique narrative, the analysis aims to uncover the "small stories," which encompass daily school experiences and interactions. These individual narratives contribute to a larger understanding of the "big picture," facilitating theme identification related to school culture, ethnic concentration affection, inclusive environments, education policies, and societal expectations.

### **6.4 Ethical Considerations**

Ethical considerations will be observed by removing identifying information from the data file related to personal experiences. This information will be stored separately and linked to the data only through codes. The data will be securely stored in a password-protected file and on a password-protected computer. After the research report is completed, the data will be destroyed within six months.

### **6.5 Research Limitations**

Before presenting the results, it is important to note that this study primarily focuses on Pakistani ethnic students and may not fully represent the experiences of other ethnic minorities in Hong

Kong. Although I attempted to examine potential differences based on ethnicity, the limited sample size, only two Filipino students were interviewed for comparison, makes it challenging to draw definitive conclusions regarding significant differences. Consequently, I have not found any substantial differences; however, I am cautious about generalizing the findings based solely on these two cases of Filipino students.

Additionally, regarding the research scope and design, schools with a medium ethnic concentration (between 10% - 50%) of ethnic minorities were excluded due to time constraints, in this study only focus on High (over 50%) and Low (approximately 10%) concentration school. Having acknowledged the limitations of the study, the following section will proceed to a discussion and analysis of the findings.

## 7 Findings and Analysis

### 7.1 Basic information of interviewees

Interviewee	Gender	Age	School (All: EM in classroom)	Birthplace	Generation in HK
H01	Female	20	CCC Kwei Wah Shan College (23:23)	Philippines	1
H02	Female	23	Delia Memorial School (26:25)	Pakistan	1
H03	Male	20	CCC Kwei Wah Shan College (24:23)	Philippines	1
H04	Male	21	Delia Memorial School (Hip Wo) (23:22)	Hong Kong	2
H05	Male	22	Delia Memorial School (almost all)	Hong Kong	2
L01	Female	20	Kwai Chung Methodist College (16:1)	Hong Kong	2
L02	Female	19	The Methodist Lee Wai Lee College (21:1)	Pakistan	2
L03	Male	19	Kwai Chung Methodist	Hong Kong	3

			College (26:1)		
L04	Male	23	Queen's College Old Boys' Association Secondary School (30:1)	Hong Kong	4
L05	Female	22	The Methodist Lee Wai Lee College (31:5)	Pakistan	2
L06	Female	24	Po Leung Kuk Cekine Ho Yam Tong College (28:1)	Hong Kong	2

*\*Note: EM stands for ethnic minority students. The term "(All: EM in classroom)" indicates the approximate total number of students in the classroom and the number of ethnic minority students among them, based on reports from interviewees.*

To start with some basic information of the interviewees, there are a total of eleven interviewees participated in the study. This included five individuals from high-concentration schools, specifically three from Delia Memorial School and two from CCC Kwei Wah Shan College. Additionally, six interviewees were from low-concentration schools, with two each from Kwai Chung Methodist College and Lee Wai Lee Methodist College, One from Po Leung Kuk Cekine Ho Yam Tong College and Queen's College Old Boys' Association Secondary School. All participants had completed their secondary education and were aged between 19 and 24. The ethnic focus of the study specifically includes Pakistani and Filipino students, who represent significant ethnic minorities in Hong Kong.

The unique finding based on basic information highlights that the students attending high-concentration schools are primarily recent immigrants, mainly belonging to the first or second generation, whereas those in low-concentration schools are typically from the second to fourth generation. This pattern may indicate (un)systemic educational segregation, where the education sector group new immigrants together in certain schools. This strategy might aim to allocate more resources to these schools and target them for ethnic minority integration. Additionally, parental preferences for schools with higher ethnic minority representation may contribute to this trend, as such schools often function as ethnic enclaves for recent immigrants, helping to preserve cultural identity. However, both situation results may also limit integration with the broader Hong Kong society, as reflected in this study.

## **7.2 Three Groups reflecting Different Dynamics of Recognition and Bicultural Identity**

This section discusses the findings in detail. The analysis identifies three distinct groups based on classroom concentration, peer and teacher recognition, and bicultural identity integration (BII).

1. **High-Concentration Schools:** In these schools, ethnic minority students experience high levels of recognition, participation, representation, and access to equal resources. However, they still demonstrate low levels of bicultural identity integration (BII), indicating tensions both within and outside the school environment.
2. **Low-Concentration Schools:** ethnic minority students in these schools often face misrecognition, resulting in low participation, representation, and access to equal

resources in school level. This situation contributes to their low bicultural identity integration (BII).

3. Low-Concentration Schools with High Recognition: In this group, ethnic minority students enjoy high levels of recognition, participation, representation, and equal resources, leading to a high bicultural identity integration (BII).

The following sections highlight the contrasts between in-school and out-of-school experiences of students in high-concentration schools. Additionally, factors contributing to the differences observed between the two types of low-concentration schools will be explored, along with an identification of elements that lead to the ideal model of high bicultural identity integration (BII).

### **7.3 The Three Theme**

#### **7.3.1 In-School Recognition vs. Out-of-School Misrecognition**

In high-concentration schools, ethnic minority (EM) students reported high levels of recognition from both peers and teachers, fostering cultural pride and confidence. The findings shows that shared cultural norms, such as speaking the same language and celebrating similar traditions, cultivated a strong sense of community.

#### **Recognition through Cultural Sensitivity and Support**

Interviewees often described their school as “our own community,” highlighting the supportive cultural expressions that contributed to their sense of belonging. Cultural festivals further emphasized the school’s commitment to multicultural values. H04 noted:

“We have a cultural festival every year... Different people wore traditional clothes, and there was a dance performance in the hall.” (H04, F, 2<sup>nd</sup> Generation)

Funding for events like the Filipino Tinikling dance also demonstrated this support:

“We also did the bamboo dance... It’s so nice that our school sponsored us to do it.” (H01, F, 1st Generation)

These findings reflect how schools recognize and celebrate ethnic minority identities, fostering a sense of esteem among students. As a result, those in schools with high ethnic minority representation reported greater recognition, leading to feelings of acceptance and inclusion.

H01 remarked:

“I don’t think I face any discrimination... the teachers are very open-minded and supportive.”  
(H01, F, 1st Generation)

Teachers also expressed interest in students’ traditions. H03 noted:

“Whenever there’s a festival, our teachers would always ask about it... They tell us, ‘Oh, you guys have fun, that sounds fun.’” (H03, M, 1st Generation)

Practical accommodations were also evident. H05 explained:

“We have a prayer room... during lunchtime, it’s open for about 40 to 45 minutes for Muslim students. The teachers also give us extra time; it’s okay if we are late to class by 15 minutes.”  
(H05, M, 2<sup>nd</sup> Generation)

These insights illustrate that teachers are willing to learn about EM students’ cultural and religious practices, fostering a supportive environment.

### **Resource Allocation to Meet Academic Needs**

Besides that, students consistently reflected on the extra academic resources provided by the school. H03 mentioned:

“We have extra Chinese classes after school every Monday.” (H03, M, 1st Generation)

H02 highlighted:

“Our school offers a mentorship program for newcomers.” (H02, F, 1st Generation)

These resources demonstrate the school’s commitment to meeting students’ academic needs and promoting equal participation, stemming from mutual respect. Overall, the findings suggest that the supportive environment in high-concentration schools provides EM students with greater opportunities for recognition and cultural affirmation, fostering a sense of belonging and reducing misrecognition.

### ***The Tension Between In-School and Out-of-School Experiences***

Despite the supportive school environment, there is a notable tension between in-school recognition and out-of-school experiences. While students receive recognition at school, they often encounter different treatment in the broader society, leading to an identity crisis after graduation, or in working life. H05 expressed:

“You know what? People don’t treat me the same. In secondary school, there were mainly NCS with me, but now there are mainly Chinese in university, it feels different there are a lot of struggles.” (H05, M, 2<sup>nd</sup> Generation)

H01 shared similar feelings:

“In secondary majority of it was like NCS. I feel comfortable. But when I entered university where the majority are Chinese, right? My first year, I just wanted to quit right away because it did not feel the same as secondary school. It did not feel like that. It felt like I was alone. It felt like I didn't belong because most of them are Chinese.” (H01, F, 1<sup>st</sup> Generation)

“Professor is like, oh, is there anyone that cannot understand Cantonese? I would just raise my hand. Even though I understand, I would prefer English. So, I just raised my hand. And sometimes, you know, I can feel the looks. They're like that. And then I do notice that sometimes in group projects, because the majority are Chinese, sometimes I can feel that they don't want to group with me ...” (H01, F, 1<sup>st</sup> Generation)

H02 added, from career perspective

“It's kind of challenging for me to find someone who would accept me just with English...”  
(H01, F, 1<sup>st</sup> Generation)

These findings highlight the tension between in-school and out-of-school recognition. While schools provide ample support and validation, this environment does not align with the realities of the outside world, and expecting rejection and the process of othering, some may lead to self-segregation such like the case of L01. As a result, students often face an identity crisis after graduating and entering broader society, where they encounter different treatment and recognition.

The identity crisis comes as a result, these experiences contribute to low bicultural identity integration (BII) among students. First-generation EM students in Hong Kong often rely heavily on their national identity. H01 stated:

“I guess I would say I'm pure Filipino... but I don't know if I can call myself a Hong Konger.”

(H01, F, 1<sup>st</sup> Generation)

H02 identified as Kashmiri: “I like to introduce myself as a Kashmiri. So that’s a place in

Pakistan.” (H02, F, 1<sup>st</sup> Generation)

In contrast, second-generation students often feel confused about their identity. H05 articulated this struggle:

“I feel like an outsider from both sides... the Chinese don’t see me as Chinese, and back in my home country, they don’t see me as a local Pakistani.” (H05, M, 2<sup>nd</sup> Generation)

To sum up, both group reflects the conflict illustrates the difficulty of reconciling dual identities within the context of their experiences.

### **7.3.2 Segregation in an Unsegregated Environment**

Ethnic minority students in low-concentration schools, as a result of policy changes, have been placed in environments that do not guarantee recognition or integration. The findings indicate that existing in these environments does not equate to recognition or high bicultural identity integration (BII). This section explores how segregation persists in what are ostensibly unsegregated settings, highlighting the importance of recognition.

#### **Experiences of Exclusion and Segregation**

Ethnic minority students often find themselves sidelined in school activities. L02 expressed:

“Most of us feel that the activities organized by the school are mainly for local students... The junior often asks us why the school doesn’t help us... Many would rather not attend this Chinese school.” (L02, F, 2<sup>nd</sup> Generation)

Additionally, there is a lack of representation in cultural and religious activities. L02 added,

“In my friend’s year, there was a student who joined the student council... She helped us advocate for wearing black headscarves... After a whole year, there was no follow-up, no one really listens” (L02, F, 2<sup>nd</sup> Generation)

“The juniors often ask us why the school doesn’t help us. Sometimes the teachers say they will follow up, but in the end, they don’t. Many of these students would rather not attend this Chinese school and would prefer to go to a different school because they feel unsupported. I don’t know how to respond to them, I usually say that we’re trying to communicate with the school .... The school just doesn’t understand our needs” (L02, F, 2<sup>nd</sup> Generation)

Those codes reflect that ethnic minority students experience frustration due to a lack of support and representation in their schools. The absence of meaningful follow-up on their concerns contributes to a growing sense of invisibility both in the eyes of teachers and within the broader school system. This misrecognition, where students' identities and needs are overlooked or inadequately addressed, leads to a disconnect between what they require and the institution's response.

Attempts to introduce cricket were similarly dismissed:

“The principal said the school environment was too small... But the boys were frustrated, asking why other activities were allowed while theirs were not.” (L02, F, 2<sup>nd</sup> Generation)

Besides, there is also segregation in academics, ethnic minority students are often placed in less-valued academic tracks, such as the “D class” or GCSE exams instead of DSE. L05 explained:

“Even though I get good grades, they always put me in D class just because I’m EM... The environment suck. Everyone was careless... The teachers didn’t care.” (L05, F, 2<sup>nd</sup> Generation)

Regarding exam choices, L05 stated:

“They didn’t let us do [DSE]. They were like, just sign it and we do GCSE... If I had done Chinese DSE, at least I would get two... But for GCSE, no one is looking at that paper.” (L05, F, 2<sup>nd</sup> Generation)

These codes show that there is segregation inside the school environment. L05’s experience highlights a lack of autonomy and respect for personal academic choice, suggesting that the school does not adequately acknowledge students’ agency in making decisions, which lead to the lack of esteem.

### **School Experience: Discrimination, Bullying, and Segregation**

Students from schools with low ethnic minority recognition reported pervasive discrimination, bullying, and segregation, linked to a lack of recognition of their ethnic and cultural identities.

Interviewees described frequent discrimination and bullying from peers. L05 recounted:

“During my first two years in secondary school, the Chinese boys would always make fun of the way we look, the way we eat... the way we wear hijab.” (L05, F, 2<sup>nd</sup> Generation)

Similarly, L01 noted:

“A girl used to cover her nose... She said it out loud to her friend while my friend was passing by her.” (L01, F, 2nd Generation)

L02 added:

“The girl asks others why they are playing with me, saying, ‘She is just a South Asian 南亞裔, and she doesn’t understand what we are talking about...’ I wanted to leave and didn’t want to study at this school.” (L02, F, 2nd Generation)

Those are the outcomes of misrecognition a denial of necessary respect, esteem, or equal status, it directly contributes to them being subjected to bullying, facing discrimination due to their perceived lower status (Honneth, 1995; 2012), and potentially leading to social segregation if the response to misrecognition focuses solely on in-group affirmation rather than broader social inclusion and equal participation (Fraser, 2000).

### **Identity Conflict results in low Bicultural Identity Integration**

Students often feel that they must choose between identities, as their classmates and school settings do not provide opportunities to celebrate their cultural or ethnic identities. This conflict leads to confusion:

“Muslim identity comes first. Secondly, I'm not sure should I say Pakistani or Hong Konger...”  
(L05, F, 2nd Generation)

Another student articulated:

“If I go to Pakistan, I am seen as a foreigner; if I am in Hong Kong, I am also seen as a foreigner. So, I don't know.” (L02, F, 2nd Generation)

To conclusion, the findings reveal a lack of cultural sensitivity and acknowledgment, as well as a failure to accept cultural differences. Students from schools with low ethnic minority representation reported misrecognition of their identities, leading to exclusion, discrimination, and limited agency in school life. In classrooms where ethnic minorities are a small percentage, students face greater risks of misrecognition or nonrecognition if the school does not actively support their needs and provide recognition.

These experiences significantly affect identity formation, causing students to struggle with their sense of self. As Taylor notes, a lack of acknowledgment can "inflict a grievous wound," leading to "crippling self-hatred." When peers and teachers predominantly reflect the majority culture, ethnic minority students may feel invisible or stereotyped, resulting in negative experiences such as isolation or alienation. The "difference-blind" approach, which aims for equal dignity, may overlook cultural distinctiveness and pressure students to assimilate, aligning with Taylor's critiques of potentially oppressive practices.

Is it possible to provide recognition in environments where ethnic minorities are a small minority? What factors contribute to this? The following section will present an advanced model and offer insightful answers.

### **7.3.3 Recognition as the Key Factor for Identity Integration**

The cases of L04 and L05 in low-concentration schools exemplify how recognition from schools, teachers, and peers positively influences the daily experiences of ethnic minority (EM) students and supports their identity formation.

#### **Respect and Acknowledgment**

The first important factors are acknowledging and accepting cultural needs, the findings indicate the significance of schools and teachers acknowledging students' cultural and religious needs, as well as providing opportunities and platforms for cultural representation. For instance, L03 recalls a meeting with the principal where students requested a prayer room and cricket facilities. This request was later fulfilled, allowing L03 to pray with friends during lunchtime:

“I remember we have a meeting with principle, and we ask for the praying room and cricket... yah later on we have those... Although we don't have much non-Chinese in our School, but still got a prayer room, I prayed with my friends together during lunchtime.” - (L03, M, 3<sup>rd</sup> Generation)

Similarly, L04, the only Pakistani student at his school, noted that teachers

“I was the only Pakistani at my school, I remember my teachers will has invite me to share about my culture ...” - (L04, M, 4<sup>th</sup> Generation)

These findings highlight the importance of recognizing students' cultural and religious needs, which leads to positive changes in the school environment.

### **Cross-cultural friendship as Love**

Moreover, the findings emphasize equal rights and the importance of treating ethnic minority students equally in participating in school activities, such as student unions and sports teams.

For example, L04 shared:

“Actually, in Form 5, I was in the student union with my friends...” (L04, M, 4th Generation)

L03 added:

“I joined the cricket and football school teams with my friends...” (L03, M, 3rd Generation)

The concept of "no othering" is significant here. L04, being the only EM student in his school, experienced equal treatment in terms of resources and participation. He noted:

“They just treat me like others; the resources are the same, but the teachers ask if I need help...” (L04, M, 4th Generation)

L03's experience further illustrates how recognition facilitates connections between local and ethnic minority students:

“I joined the cricket team because of NCS students; I was senior to them, and they looked up to me... they called me a brother. If they had any problems, they came to me for help.” (L03, M, 3rd Generation)

L03 also mentioned inviting over 20 students, including non-Chinese and local students, to join the football team:

“They are just like little brothers to me, and they respect me.” (L03, M, 3rd Generation)

These cases demonstrate that recognition is rooted in respecting cultural differences and ensuring equal opportunities through school-based social and interest-driven activities. This approach fosters community building and cross-cultural friendships, creating a common ground for intercultural interactions. By leveraging their cultural differences, students can build a unique identity, For L03, cricket served as a tool for local and ethnic minority students. However, for this to be effective, schools must first recognize the cultural contributions of ethnic minorities and provide opportunities for engagement.

### **High Bicultural Identity Integration**

These experiences contribute to high Bicultural Identity Integration, allowing students to successfully integrate both identities as Hong Kong Pakistanis and fostering a sense of balance and belonging without cultural erasure.

L04 expressed: “I would treat myself as a Hong Konger, or ethnically Hong Konger Pakistani.” (L04, M, 4th Generation)

L03 noted: “I felt a sense of belonging to my own religion and background, but at the same time, I felt a sense of belonging to Hong Kong.” (L03, M, 3rd Generation)

This acceptance of both ethnic and local identities, including religious identity, demonstrates that these aspects can coexist harmoniously without conflict.

## **8 Discussion**

Analysis of the data reveals distinct outcomes for ethnic minority (EM) students based on classroom concentration and recognition practices. In high-concentration schools, EM students experience significant recognition from peers of similar ethnic backgrounds and culturally sensitive teachers, fostering cultural pride and confidence. However, this recognition is context-specific and does not equip students with the skills to navigate Hong Kong’s predominantly Chinese society. Upon entering broader societal contexts, such as universities, students face misrecognition, leading to self-segregation and low Bicultural Identity Integration (BII), as they struggle to reconcile their ethnic and Hong Kong identities (Taylor, 1994).

Conversely, simply placing ethnic minority students in low-concentration schools, as seen in Group 2, does not guarantee integration. Without teacher acknowledgment, equal participation, or peer support, these students encounter discrimination and exclusion, resulting in self-segregation and low BII. This aligns with Taylor's concept of misrecognition, which undermines identity formation by denying cultural distinctness. In contrast, Group 3 demonstrates that low-concentration schools with proactive recognition practices, as through teacher cultural sensitivity, equitable resource allocation, and cross-cultural peer interactions, which enable EM students to integrate their ethnic and Hong Kong identities, achieving high BII. These findings suggest that recognition, as a dialogical process, is essential for fostering integration rather than marginalization, supporting the outcoming of high bicultural identity integration for minority youth.

### **8.1 Theoretical Implications**

In this study, I apply a recognition lens (Taylor, 1994; Honneth, 1995; 2012) that encompasses teacher acknowledgment, equal participation, and peer support to examine the educational experiences of ethnic minority (EM) students. Teacher acknowledgment, which manifests as esteem, has a positive impact, as highlighted by several interviewees. For instance, interviewees H01, H10, L03, and L04 noted that teachers showing curiosity about their cultural festivals, offering academic support, understanding language barriers, and organizing special activities contributed to a sense of esteem. Conversely, the cases of L02 and L05 demonstrate a lack of acknowledgment or support. For example, one teacher did not adequately address discrimination, while others seemed to push students toward GCSE for funding reasons, negatively impacting their sense of value and esteem within the school environment.

Furthermore, equal participation and representation are critical aspects of respect. The importance of equal participation and respect is evident in the interviewees' narratives. When students felt included in classroom activities, had platforms to represent their cultural identity (such as multicultural festivals, prayer rooms, and cricket teams), and were treated as regular students on a daily basis, they experienced a sense of respect and belonging. However, instances of segregation in classes, feelings of exclusion from activities, and differential treatment, such as being placed in lower-achieving classes, which undermined their sense of respect and equal standing within the school community.

Finally, peer support and cross-cultural friendship which represents love for ethnic minority students, plays a crucial role in the positive experiences of many interviewees. Cross-cultural friendships with local students, built through academic collaboration, shared social interactions, and mutual support, fostered a sense of belonging and "love" in the school environment. However, experiences of social isolation, discriminatory behaviour from peers, and feelings of being underestimated led to negative feelings and hindered integration, as seen in the cases of L02 and L05. The development of a close-knit group in a small class setting was also highlighted as a positive experience of peer support.

These examples illustrate how the presence or absence of teacher acknowledgment, equal participation, and peer support significantly shapes the experiences and feelings of recognition among ethnic minority students in Hong Kong schools, influencing whether they experience high or low belongingness and integration.

## **8.2 Practical Implications**

This study informed by the experiences of interviewees, highlights several key factors essential for creating a more inclusive and supportive educational environment for ethnic minority (EM) students, which can aid in their identity formation. A central question arises: what factors promote recognition, and how do they differ between low concentration classrooms with recognition and the one with misrecognition? In summary, these factors include teacher cultural sensitivity, common ground, critical awareness, and broader public education.

The findings emphasize the necessity for teachers to be culturally sensitive, demonstrating awareness and respect for the diverse backgrounds of ethnic minority students. This aligns with existing research on what an inclusive classroom should encompass (Garcia & Pantao, 2021; Ruggs & Hebl, 2012). Culturally sensitive teaching can manifest as curiosity about students' cultures, understanding of religious practices, and avoidance of assumptions based on appearance. Schools can promote cultural sensitivity through activities and open dialogue. Additionally, the role of the school is crucial in establishing a common ground. Providing opportunities for EM and local students to connect is vital for building positive relationships (Moroye, 2005). This can be facilitated through inclusive classroom activities, extracurricular involvement, and encouragement of interactions among different ethnic groups. Shared experiences, such as participating in school sports teams or academic collaborations, can foster strong friendships.

Moreover, developing critical awareness among both students and teachers regarding issues of discrimination, prejudice, and stereotypes is essential. Some interviewees who faced discrimination indicated that schools should enforce clear rules against racism and bullying, effectively addressing incidents when they occur. Raising awareness can help challenge microaggressions and promote understanding. Lastly, there is a need for broader public education

on cultural diversity and inclusivity, as highlighted by several interviewees. This education should aim to foster understanding, challenge stereotypes, and promote a sense of belonging for all community members. Interviewees suggested open dialogue, respectful inquiries, and public education campaigns as potential avenues to achieve these goals.

### **8.3 My Contributions and Future Studies**

My contribution lies in applying recognition theory (Taylor, 1994; Honneth, 1995; 2012) as a framework in a qualitative study to explore how classroom composition influences the daily experiences of these students and their identity integration outcomes in Hong Kong context, which fulfil the gap of the exiting literature not focus on the daily school experiences, don't have a clear understanding of what is going on inside the classroom. The interview transcripts provide rich evidence of daily school life experience which reflects how the three dimensions of recognition, through teacher acknowledgment (esteem), equal participation and representation (respect), and peer support (love). Which is insightful for future studies and practical teaching, substantially impact the educational experiences and integration of ethnic minority students.

For Future Studies, while analysing the findings I discovered notable gender differences in recognition experiences. Ethnic minority female students often encounter more misrecognition due to their clothing choices, such as wearing hijabs. This highlights the need for a nuanced understanding of how gender interacts with recognition in educational settings. Beside that due to the time limit, this study excludes medium ethnic concentration (between 10% - 50%) so in the future study we may focus on that group also since it may give us some new insights.

## 9 Conclusion

This study underscores recognition as a fundamental need for identity and belonging among ethnic minority (EM) students in Hong Kong, aligning with the theories of Honneth and Taylor, who emphasize that recognition by others is essential for developing a healthy self-concept. The findings reveal that when EM students' cultural and ethnic identities are acknowledged within the school environment through teachers' validation of cultural differences, cross-cultural friendships, and opportunities for representation in both cultural and mainstream activities, which leads their sense of belonging is significantly enhanced. This validation fosters integration without requiring the erasure of their cultural identities, challenging assimilationist models of integration. Instead, the study affirms that local and ethnic identities can coexist, with recognition serving as the cornerstone of meaningful integration.

Moreover, the research highlights the dialogical nature of recognition, demonstrating that positive social relationships, marked by mutual respect and acknowledgment between teachers and students, as well as among peers which directly enhance school performance and adaptation. These relationships foster self-esteem, as conceptualized by Honneth, creating an environment conducive to learning and integration. Conversely, negative relationships or misrecognition can undermine students' confidence and hinder their academic and social progress.

I would like to sum up with, this study reframes the challenges faced by EM students as a systemic struggle rather than a personal one. It provides robust evidence that recognition—through inclusive school practices and supportive relationships—is critical for enabling EM students to thrive academically and socially. By prioritizing recognition over assimilation, schools can create equitable environments where cultural differences are celebrated, and integration is achieved through recognition and mutual respect.

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## Appendix

**Appendix I: Table 1: Basic information of interviewees**

<b>Interviewee</b>	<b>Gender</b>	<b>Age</b>	<b>School (All: EM in classroom)</b>	<b>Birthplace</b>	<b>Generation in HK</b>
H01	Female	20	CCC Kwei Wah Shan College (23:23)	Philippines	1
H02	Female	23	Delia Memorial School (26:25)	Pakistan	1
H03	Male	20	CCC Kwei Wah Shan College (24:23)	Philippines	1
H04	Male	21	Delia Memorial School (Hip Wo) (23:22)	Hong Kong	2
H05	Male	22	Delia Memorial School (almost all)	Hong Kong	2
L01	Female	20	Kwai Chung Methodist College (16:1)	Hong Kong	2
L02	Female	19	The Methodist Lee Wai Lee College (21:1)	Pakistan	2
L03	Male	19	Kwai Chung Methodist	Hong Kong	3

			College (26:1)		
L04	Male	23	Queen's College Old Boys' Association Secondary School (30:1)	Hong Kong	4
L05	Female	22	The Methodist Lee Wai Lee College (31:5)	Pakistan	2
L06	Female	24	Po Leung Kuk Cekine Ho Yam Tong College (28:1)	Hong Kong	2

## Appendix II: Consent Form

### English Version of Consent Form

**THE EDUCATION UNIVERSITY OF HONG KONG**  
**Department of Liberal Arts and Social Sciences**  
**Consent To Participate in Research**

I \_\_\_\_\_ hereby consent to participate in the captioned research supervised by Dr. LO Sin Chi and conducted by Aashia, who is a student of the Department of Social Sciences and Policy Studies in The Education University of Hong Kong.

I understand that information obtained from this research may be used in future research and may be published. However, my right to privacy will be retained, i.e., my personal details will not be revealed.

The procedure as set out in the **attached** information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without negative consequences.

Name of participant \_\_\_\_\_

Signature of participant \_\_\_\_\_

Date \_\_\_\_\_

## Appendix II: Consent Form

### Chinese Version of Consent Form

#### 參與研究同意書

本人\_\_\_\_\_ 自願地同意參加由盧善姿博士負責監督，香港教育大學社會科學與政策研究學系的學生馬文欣同學負責執行的畢業專題研究項目之訪問。

本人同意訪談將會被錄音。本人明白訪談所收集的資料將會用於隨後的研究，並會在研究報告提交後半年內銷毀。而本人將有權保留個人的私隱，即本人的個人詳細資料不會被透露。

本人明白有權質疑程序的任何部分，並且可以隨時退出而不會產生負面影響。

受訪者姓名: \_\_\_\_\_

受訪者簽名: \_\_\_\_\_

日期: \_\_\_\_\_

## Appendix III: Information Sheet

### English Version of Information Sheet

**Hong Kong Education University**  
**Department of Liberal Arts and Social Sciences**  
**Research Topic:**

***Classroom Ethnic Concentration, Recognition and Bicultural Identities Integration:  
Ethnic Minorities Secondary Students in Hong Kong***

We sincerely invite you to participate in an interview for a graduation project supervised by Dr. LO Sin Chi, the Department of Social Sciences at Hong Kong Education University, conducted by student Aashia Asif from the Sociology and Community Studies program in her second year.

#### **Research Purpose**

This study aims to explore how the concentration of ethnic minority students within a school environment influences the mechanisms of recognition. Furthermore, it examines how racial dynamics within the classroom setting impact students' identities.

#### **Research Process**

To understand how inclusive education and classroom concentration affect the identities of ethnic minority students in local secondary schools, I invite you to participate in an interview lasting approximately 1 hour. The interview will cover school life, school settings, friendship, and self-identity. Aim to gain deeper insights into the mechanisms of cultural interaction and identity formation experienced by minority students in different types of local schools. The content of the interview will be recorded and transcribed.

#### **Potential Risks**

The research does not involve risks greater than those encountered in daily life. /

The research may involve emotional risks. Sharing experiences as an observer may lead to emotional discomfort or distress. If you feel uncomfortable and cannot continue with the interview, you may request the researchers to stop recording and withdraw from the interview at any time.

#### **Potential Benefits**

Participation in this research does not provide any direct benefits.

#### **Dissemination of Results**

The results of this research may be used for academic purposes, such as presentations or publications. However, your personal information will not be collected. Your personal data will not be disclosed, and your identity will remain confidential.

#### **Confidentiality Agreement**

This research will be conducted anonymously to protect the personal privacy of participants. Data collected during the interviews will only be used for academic research. The collected information will be securely stored, and only researchers and authorized personnel will have access to it. Any information shared during the interview will be de-identified and reported in a manner that ensures the anonymity of all participants. The data will be destroyed within six months after the completion of the research report.

**Participation and Withdrawal**

Your participation is completely voluntary. Participants can terminate their involvement in this research at any time.

If you would like to obtain more information about this study, please contact Aashia by email at \_\_\_\_\_ /telephone number \_\_\_\_\_, or their supervisor Dr. LO Sin Chi by email at \_\_\_\_\_ / telephone number \_\_\_\_\_.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at \_\_\_\_\_ or by mail to Research and Development Office, The Education University of Hong Kong.

Thank you for your interest in participating in this study.

Aashia Asif  
Sociology and Community Studies Student  
Department of Liberal Arts and Social Sciences

## Appendix III: Information Sheet

### Chinese Version of Information Sheet

#### 香港教育大學 博文及社會科學系

研究題目：課堂族裔集中度、承認與雙文化身份整合：香港的少數族裔中學生

現誠邀請您參與由香港教育大學社會科學學系盧善姿博士負責監督，社會學及社區研究課程2年級的學生馬文欣同學負責執行的畢業專題研究項目之訪問。

#### 研究目的

本研究旨在探討少數族裔學生在學校環境中的集中度如何影響跨文化互動及承認理論的機制，並審視在不同種族濃度的課堂環境中，種族動態如何影響學生的身份。

#### 研究流程

為了了解融合教育和課堂種族集中程度如何影響在本地就讀中學的少數族裔學生身份認同，我/我們邀請您參與約1小時的訪談。訪談過程將會涵蓋學校生活、學校設置和自我認同。訪問內容將會被錄音並進行筆錄。

#### 潛在風險

研究沒有涉及比日常生活更高的風險。/

研究可能涉及情緒風險。分享旁觀者的經驗可能會導致情緒不適或困擾。如果您感覺不適，無法繼續訪談，可以要求研究人員停止錄音及隨時退出訪談。

#### 潛在利益

參與是項研究不會帶來任何其他直接利益。

#### 結果的傳播

這項研究的結果可用於學術目的，例如演講或出版物。但是，您的個人資訊不會被收集。您的個人資料不會被披露，您的身份將保密。

#### 保密協議

是次研究將以匿名方式進行，以保障參與者的個人私隱。訪問所收集的數據僅用於學術研究。收集到的資料將被安全地存儲，並且只有研究人員和授權人員才能存取。訪談期間分享的任何資訊都將被去識別化，並以確保所有參與者匿名的方式進行報告。並在研究報告完成的六個月內銷毀。

#### 參與和退出

閣下的參與純屬自願性質。參與者可以隨時終止參與是項研究。

#### 相關疑問

如有任何疑問或查詢，請聯絡馬文欣同學(電郵: \_\_\_\_\_, 電話: \_\_\_\_\_)或聯絡他/他們的導師盧善姿博士(電郵: \_\_\_\_\_, 電話: \_\_\_\_\_)。

如閣下對這項研究的操守有任何意見，可隨時與香港教育大學人類實驗對象操守委員會聯絡(電郵: \_\_\_\_\_; 地址: 香港教育大學研究與發展事務處)。

謝謝閣下有興趣並協助參與這項研究。

馬文欣同學

社會學與社區研究學生  
社會科學與政策研究學系

## Appendix IV: The Interview Guide

### Personal Information

1. Can you tell me a bit more about your background and upbringing? (How do you introduce yourself?)
2. What languages do you speak at home? (How about in school?) Do you feel proficient in those languages?
3. If applicable, can you provide personal background information? (E.g., EM001 - I noticed that you indicated you completed APLC, GCSE, and DSE. What is the backstory?)

### School Life

4. Can you describe your school for me? (What about the classroom?)
5. Are there any ethnic minorities in your class? (Who do you usually hang out with?)
6. Can you describe a typical day at your school? What are the daily routines and interactions like?
7. Can you share the names of two of your closest friends from school? Who are they? Use two words to describe them. Why? / Are there any ethnic minorities in your class? (Who do you usually hang out with?)
8. Do you participate in any extracurricular activities at school? How do you find the experience of being part of those groups?
9. Have you ever experienced happy or unhappy moments at school? (If yes, please tell me more about them.)

### **School Setting**

10. Do you feel your teachers and classmates are supportive and understanding of your cultural background and needs? Can you provide some examples? (Consider the inclusive environment and curriculum.)
11. What do you think could be done to make the school environment more inclusive and welcoming for ethnic minority students?

### **Self-Identity**

12. Who are you? How would you describe your identity? (Do you feel a strong sense of belonging to your ethnic background, Hong Kong, or both?)
13. In what ways do you try to maintain your cultural traditions and practices? Do you feel the need to adapt or compromise them in your daily life?
14. Do you have a social circle that is predominantly made up of people from your own ethnic background, or is it more diverse?
15. Do you feel a sense of pride or connection to your ethnic heritage? How does this influence your self-perception and interactions with others? (If you could only choose a group of friends, which would it be?)
16. How do you view Mainland immigrants to Hong Kong? What are their identities? (Try to understand where they feel their identity fits and why.) What do you think are the main challenges in the integration process—language, skin colour, friendship?

## Appendix V: Demographic Survey of the Interview

Part 1: Background Information \*Please provide the following information, before our discussion:

1. Your nickname (will be kept anonymous):
2. Secondary school name:
3. The number of students in your classroom:
4. The number of minority students in your classroom:
5. Chinese language examinations taken (more than one answer possible):
  - DSE
  - ApL(C)
  - GCE A-Level/ GCSE/ IGCSE
  - Others (please specify): \_\_\_\_\_
6. Gender:
7. Age:
8. Ethnicity:
9. Religion (if applicable):
10. Place of birth:
  - Hong Kong
  - Pakistan
  - Other places (please specify): \_\_\_\_\_
11. Years of living in Hong Kong:
  - Since birth
  - \_\_\_\_\_ years