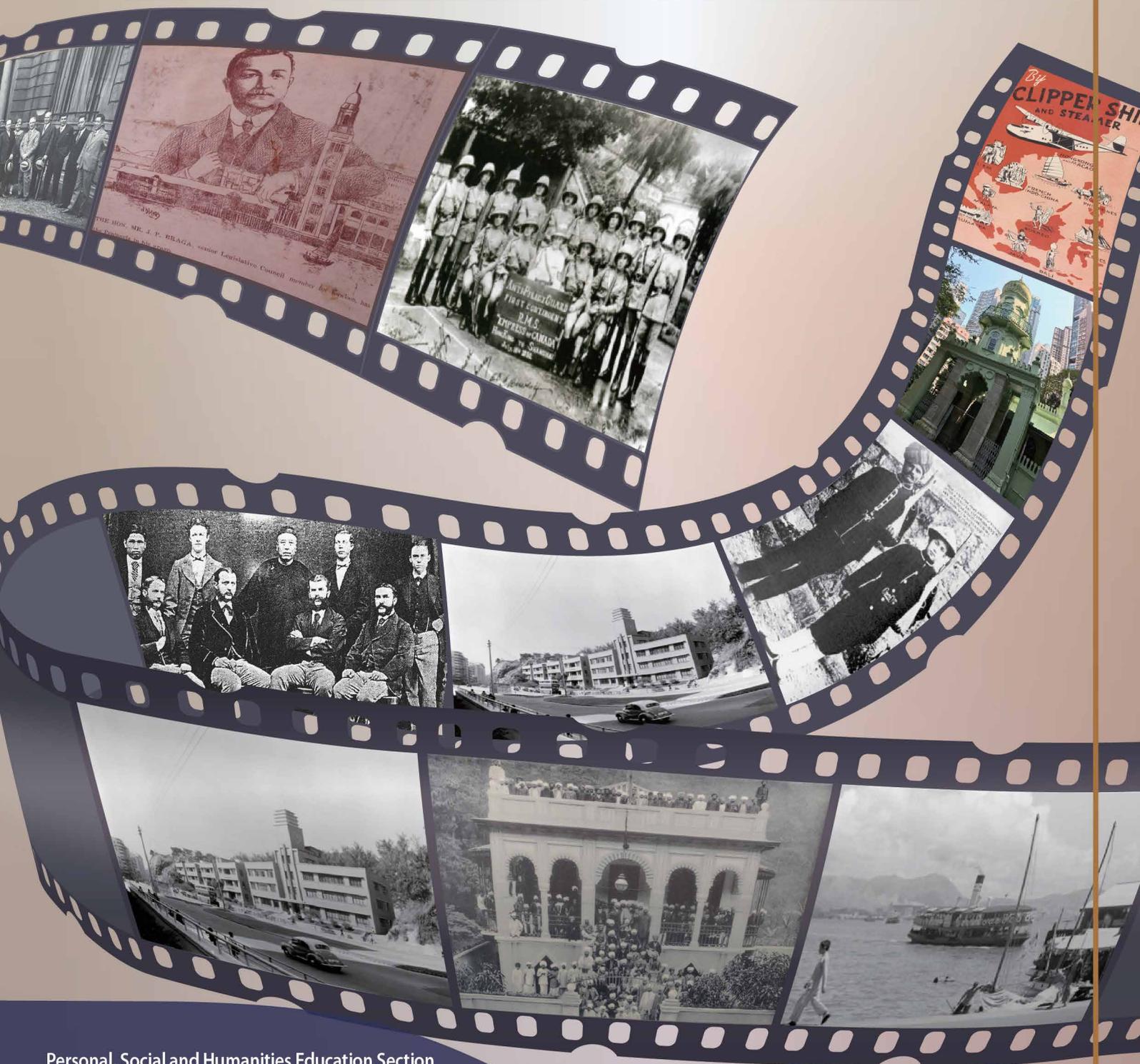


In Pursuit of Aspiration

History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong



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Preface

The learning and teaching resource pack entitled *In Pursuit of Aspiration – History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong* is published by the Personal, Social and Humanities Section of Curriculum Development Institute, Education Bureau (EDB). It aims to support the learning and teaching of the Revised History Curriculum (S1-3) (2019) and help students trace the historical imprints of different ethnic groups who lived in Hong Kong in the 19th and 20th centuries so that students can understand the lives, cultures of different ethnic groups and their contribution to Hong Kong.

In order to enhance teachers' understanding of the new topic "Contributions of Europeans, Americans and other ethnic minorities to Hong Kong" in the Revised Curriculum, the EDB commissioned a team led by Professor MAK King-sang and Professor KWONG Chi-man of the Department of History, Hong Kong Baptist University in 2017 to produce this resource pack. The histories of different ethnic groups' life and experience in Hong Kong, such as those of the Jews, Parsis, Europeans, Indians, Sikhs and Filipinos, are selected to illustrate their contributions to the development of Hong Kong.

This resource pack contains three parts. Part A contains two video clips (with subtitles) and abstracts of the videos by Professor KWONG Chi-man on how to use visual images to study history. The 47 primary sources in Part B, of which 3 sources are interview extracts, mostly come from the government or private sector archives. There is an annotation for each historical source to facilitate students and teachers' understanding of its background and content. Teachers are expected to read and use these historical sources to design learning and teaching activities so that students can study history through historical sources. Part C contains 6 examples of classroom activities and site visits designed from the primary sources in Part B and other relevant information by front-line history teachers. Teachers may flexibly use and adapt these examples according to their school context and students' ability and interest. Teachers are advised to read the user guide so as to know more about the e-learning functions provided in this e-learning resource pack. The content of this resource pack has been uploaded to the website of EDB for teachers' reference.

<https://www.edb.gov.hk/en/curriculum-development/kla/pshe/reference-and-resources/index.html>

No part of this resource pack may be reproduced in any form for commercial purposes. We are grateful to the publishers/ organisations for permission to quote their publications in this resource. We also express our heartfelt gratitude to The Hong Kong Heritage Project for its generosity for allowing us to use its collections (including texts, photos and interview extracts, etc.), Ms Amelia ALLSOP and the Jewish Historical Society of Hong Kong. Every effort has been made to trace copyright ownership but in the event of accidental infringement, copyright owners are invited to contact us so that we can come to a suitable arrangement.

If you have any comments and suggestions on this resource pack, please send to:

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Abstract

The resource pack entitled *In Pursuit of Aspiration – History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong* is produced to support the implementation of the Revised History Curriculum Guide (S1-3) which starts with S1 in September 2020. This e-learning resource pack supports the learning and teaching of Topic 8 ‘Growth and development of Hong Kong up to the late 19th century’ and its extended part ‘Contributions of Europeans, Americans and other ethnic minorities to Hong Kong’. Through this resource pack, students can trace the historical imprints of different ethnic groups who lived in Hong Kong in the 19th and 20th centuries so that students can know about the lives, cultures of different ethnic groups and their contributions to Hong Kong.

Before using this resource pack, teachers are advised to make reference to the curriculum guide so as to understand the rationale, aims and objectives of the revised curriculum. The Curriculum Guide can be downloaded from the EDB website:

https://www.edb.gov.hk/attachment/en/curriculum-development/cla/pshe/Hist_Curr_Guide_S1-3_Eng_final_10072019.pdf

History Curriculum Guide (Secondary 1-3)

Curriculum Aims

The aims of Secondary 1-3 History curriculum are:

- (a) to enhance and develop students’ interest in studying history;
- (b) to help students understand the present in the context of the past;
- (c) to enrich students’ knowledge of their own community and culture, as well as other major cultures of the world;
- (d) to develop students’ historical skills and generic skills for further studies and life situations;
- (e) to nurture students to become citizens who have global perspectives, knowledge and sense of responsibility.



Learning Objectives

After completion of the junior secondary History curriculum, students should be able to:

(a) Knowledge and Understanding

- i understand and comprehend from a variety of perspectives (political, economic, technological and scientific, social, religious, aesthetic, etc.), the main characteristics of world civilisations in different periods;
- ii understand and comprehend the main characteristics of the development of Hong Kong and to relate them to the national and world development;
- iii comprehend basic historical concepts and terms;
- iv understand the relationship between cause and consequence of historical events;
- v comprehend change and continuity in major historical issues and developments;
- vi understand that the past may be interpreted in different ways.

(b) Skills

- i use historical terminology in an appropriate way;
- ii present historical events accurately in chronological order;
- iii describe characteristics of historical maps, models, diagrams, charts, pictures, tables and cartoons;
- iv make deductions and inferences from historical sources;
- v identify different interpretations of major historical events and personalities;
- vi distinguish the differences between historical facts and opinions;
- vii comprehend the implication of sources, question and explore the accuracy and reliability, and then construct fair and impartial personal views;
- viii make an imaginative reconstruction of past events;
- ix select, organise and deploy sources, and express in a well-structured way.

(c) Attitudes and Values

- i develop an interest in the past and an appreciation of human achievements and aspirations;
- ii relate the study of history to contemporary life;
- iii understand views, beliefs and values of different societies at different times so as to develop positive values and attitudes;
- iv be willing to take up the responsibility of preserving antiquities and monuments, conserving cultural heritage and promoting history and culture.

Part A Videos: Source-based History Learning

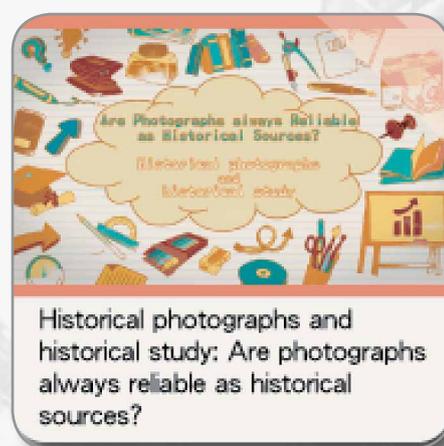
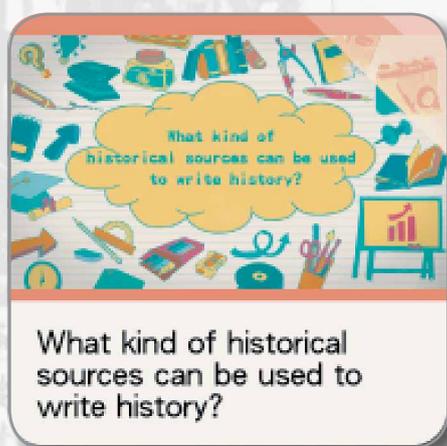
In this part, there are two video clips about how to use historical sources to study History. Professor KWONG Chi-man discusses the similarities and differences between history, past and memory, and explains the importance and limitations of using primary sources in studying History in the two video clips respectively.

Teachers can use the video clips as introduction and pre-assessment task to equip students with the basic methods and attitudes in studying History. Students can also watch the video clips to practise self-directed learning in History.

For more details, please visit the following website

https://historye-learning.edb.hkedcity.net/ethnic_minority/intro_e.html

or scan the QR code below to watch the two video clips.



1. Abstract*: What kind of historical sources can be used to write history?

Professor KWONG Chi-man

What is history?

- History educates us about the past so that we can:
 - Sympathise with different historical experiences
 - Understand the historical contexts that shaped the world we live in
- When studying history, we should know from history that the contexts of various situations are always different from one another
 - We should not reduce history into simple stories and distort history

How is history different from “the past” and “memory”?

- Memories are glimpses of the past that are held by individuals
 - One may simply lose some of his/her memory when time lapses; interpretation and understanding of the past may also change over time
- It is a common pitfall for people to assume that the views of those who had experienced a historical event are unchallengeable facts
 - Two sides of the same event can give very different or contradictory accounts
 - ❖ When views are compared, there can be lots of contradictions
 - ❖ One may deliberately distort his/her recollections for their own benefits
 - Understanding the difference between history, the past, and memory is crucial for anyone who is trying to study history

Is writing history simply about reconstructing the past?

- Writing history is not an attempt to recreate the past in its entirety
 - Much of the past have not been recorded in any form
 - Therefore, complete recreation of the past is impossible
- The study of history is an attempt to create an interpretive account of selected parts of the past
 - Historians have to judge whether a particular piece should be included in his/her study

What are the primary sources? How do historians use primary sources?

- Historians need to collect a certain amount of historical data that allow them to have a clearer view of the past
- Historians have to turn to primary sources or the raw historical data to make original contributions on a specific topic
 - Try to explain causations in historical events or larger historical trends
 - Identify relevant events and trends and seek the linkages between them
 - Evaluate the relative importance of different factors
- There are various kinds of primary sources: historical relics such as historical structures or their remains, archival materials in the form of official documents or public and private correspondents, contemporary publications and literature, oral history records, or even graphical materials such as paintings and photographs
- Secondary sources include relevant researches of other experts
 - Enable historians to write surveys of a long period or cover a broad topic

Are all primary sources equally reliable? If not, how should we use them?

- Primary sources are created by people from the past who had various motives and operated in a very different historical context
- Primary sources should be critically assessed
 - Keep in mind that some of the primary sources are biased in one way or another
 - One should collect a variety of sources from different perspectives and to cross-check them critically
- “Unreliable” primary sources also offer important clues of how people in the past thought and acted. We can approach primary sources from perspectives that are not thought of by the authors of the sources or by historians who studied them before us

* Please view the video clip to understand the detailed explanation given by Professor KWONG Chi-man.



 **With reference to the above sources, how important do you think ‘primary source’ is in the study of history? Explain your answer.**

(The following answers are for reference only.)

The importance of ‘primary source’:

Primary sources can allow historians to have a clearer view of the past, such as from surviving pieces of the past, the memories of witnesses, etc.

Primary sources can help historians make original contributions on a specific topic.

2. Abstract*: Historical photographs and historical study: Are photographs always reliable as historical sources?

Professor KWONG Chi-man

Before the Emergence of Photography

- The use of graphics to depict or commemorate events probably predates writing
 - For example: cave drawings in different parts of the world
- As printing press became more widespread in modern times, pictorials were major means for people to understand current affairs
 - Pictorials on the graphical news reports were not totally reliable. Artists painted these pictorials with some limitations
 - ❖ For example: Artists had very limited knowledge of what they were actually drawing, and could only base their creations on faint impressions or fragmented information provided to them
- These “inaccurate” pictures are by no means useless as historical sources. One can understand more about the people and the society that produced them

History in photographs

- The very first photograph appeared in France in 1826
 - At that time, photography was a very troublesome affair
 - ❖ For example: the camera had to expose for days in order to take a picture. These cameras could only capture images of unmoved objects
- The first major historical event that was depicted in photography was the Crimean War (1853-56)
 - Reporters equipped themselves with cameras and they used them to shoot the battlefield and the soldiers
 - ❖ Photos appeared on major pictorials
 - Presented unadulterated scenes of the battlefield and gave the readers a sense of the “truth” from the front
 - Many of these early photographs were posed photographs
 - Readers could hardly identify whether the picture was a posed one or not

Are photographs unadulterated historical sources?

- Photographs may not be neutral and objective representations of the past
 - They are by nature not more reliable than other historical sources
- Photographers have certain preferences or biases and may want to use their works for different purposes
 - They can always choose what to be included and highlighted in their pictures by positioning and cropping
- People even edit the photographs during post-production stage
 - For example: add different elements in the same image, paint on photographs, or brush away unwanted elements

Pay attention to details, have a questioning attitude and verify the credibility of the photo from different perspectives

- Detail of the photos are unintentionally captured by the photographers. From that, we can spot interesting insights about the past
- When studying historical photos, instead of simply following the lead of the creator of the photograph, one always need to pay attention to detail of a photograph
- Understand more about the historical background of the photo in order to read more from it

* Please view the video clip to understand the detailed explanation given by Professor KWONG Chi-man.



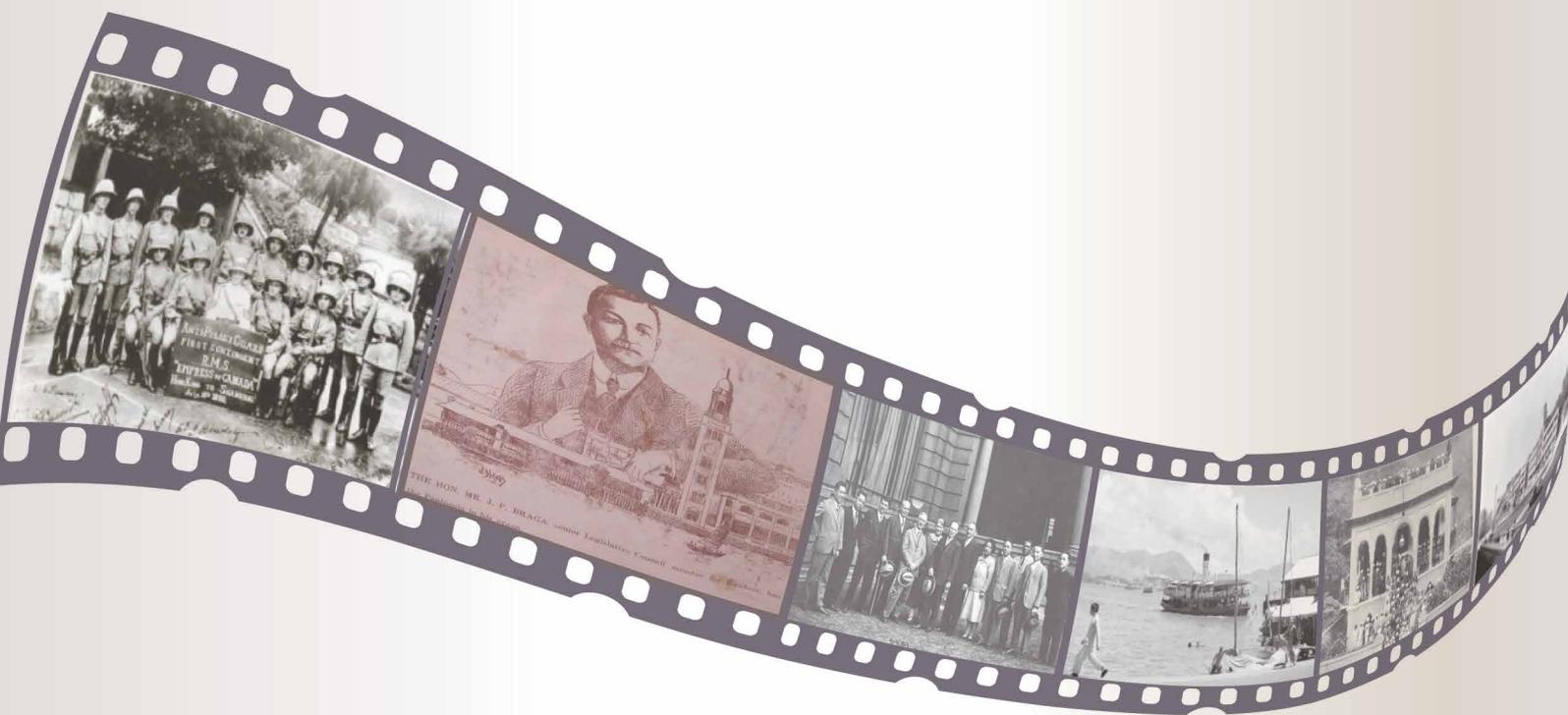
With reference to the above sources, how reliable are photographs as historical sources? Explain your view.

Students can consider the following perspectives:

The producers of historical pictorials have certain preferences or biases and may want to use their works for different purposes.

The photographers of historical photos might produce posed photographs to amplify the impact of the images.

Historical pictorials might be embellished. Some of the contents in these pictorials might be deleted.



In Pursuit of Aspiration – History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong

Personal, Social and Humanities Education Section,
Curriculum Development Institute, Education Bureau

Part B

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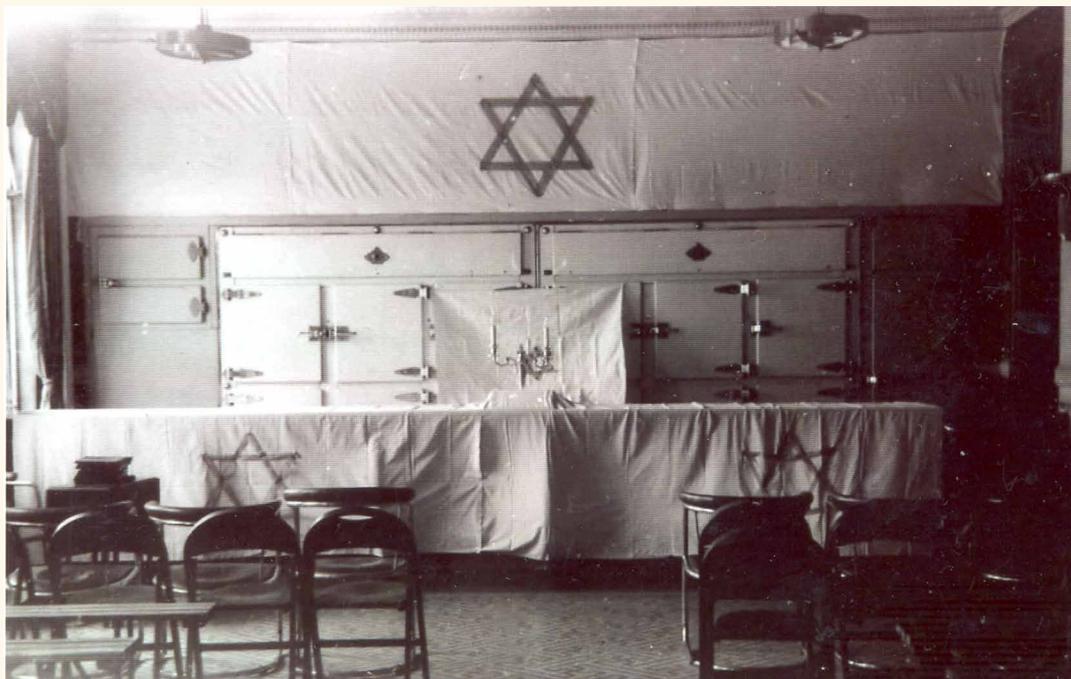
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1. Jewish New Year services



Source: The Hong Kong Heritage Project

Source Description

Rosh Hashanah (literally meaning the beginning of the year) is the Jewish New Year. It begins in the first day of Tishrei, which is the first month of the Jewish civil year, i.e. the seventh month of the ecclesiastical year and is also the 163 days after the first day of Passover. Except the Torah who define Rosh Hashanah as a one-day celebration, most Jews celebrate it as a two-day festival. Rosh Hashanah is a festival to expiate themselves to the God, therefore one of the celebrating events is praying inside the Synagogue. From the photo we can observe how the Synagogue will be decorated during the Jewish New Year: cloth marked with the Star of David was placed on the wall and the table. In the middle of the table there was also a Menorah placed. Both the Star of David and the Menorah are important symbols for Judaism.

2. Jewish Recreation Club

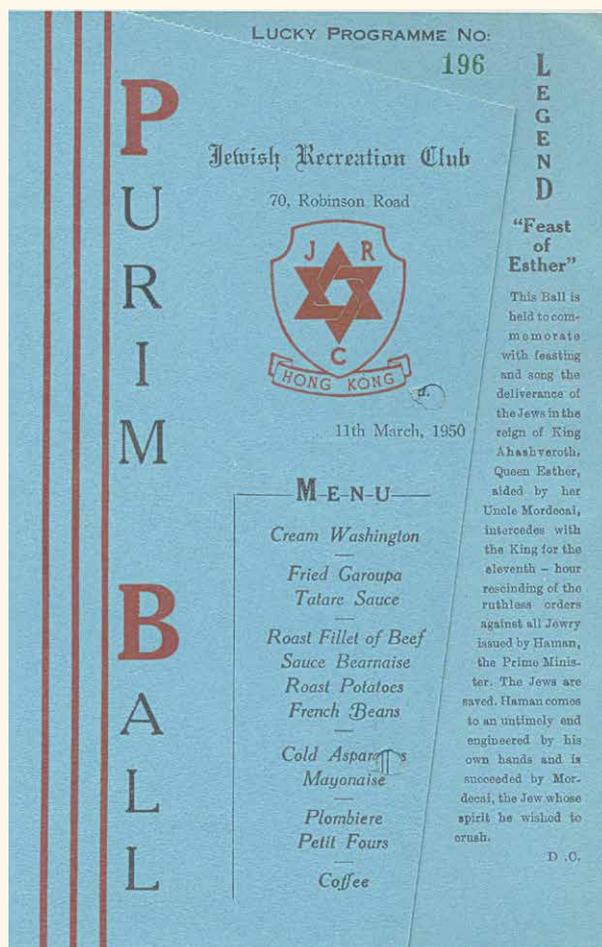


Source: The Hong Kong Heritage Project

Source Description

The Jewish Recreation Club (JRC) was established in 1905. At the very beginning, it only occupied a single room. It was then expanded in 1909 after receiving donations from Elly Kadoorie. As the Club aimed at enhancing exchange between different ethnic and cultural groups, it was open to the Jews of different nationality, as well as members of the community who came from different cultural and religious backgrounds. At the beginning, the Club also provided recreational amenities such as tennis court. When the situation in East Asia and the world deteriorated during the 1930s, it shifted its focus to relief activities for Jewish refugees fleeing to Hong Kong. Two weeks after the Japanese occupied Hong Kong in December 1941, the Recreation Club was forced to close down until the end of the war. It was then reconstructed in 1949.

3. Jewish Recreation Club Purim Ball Menu, 1950

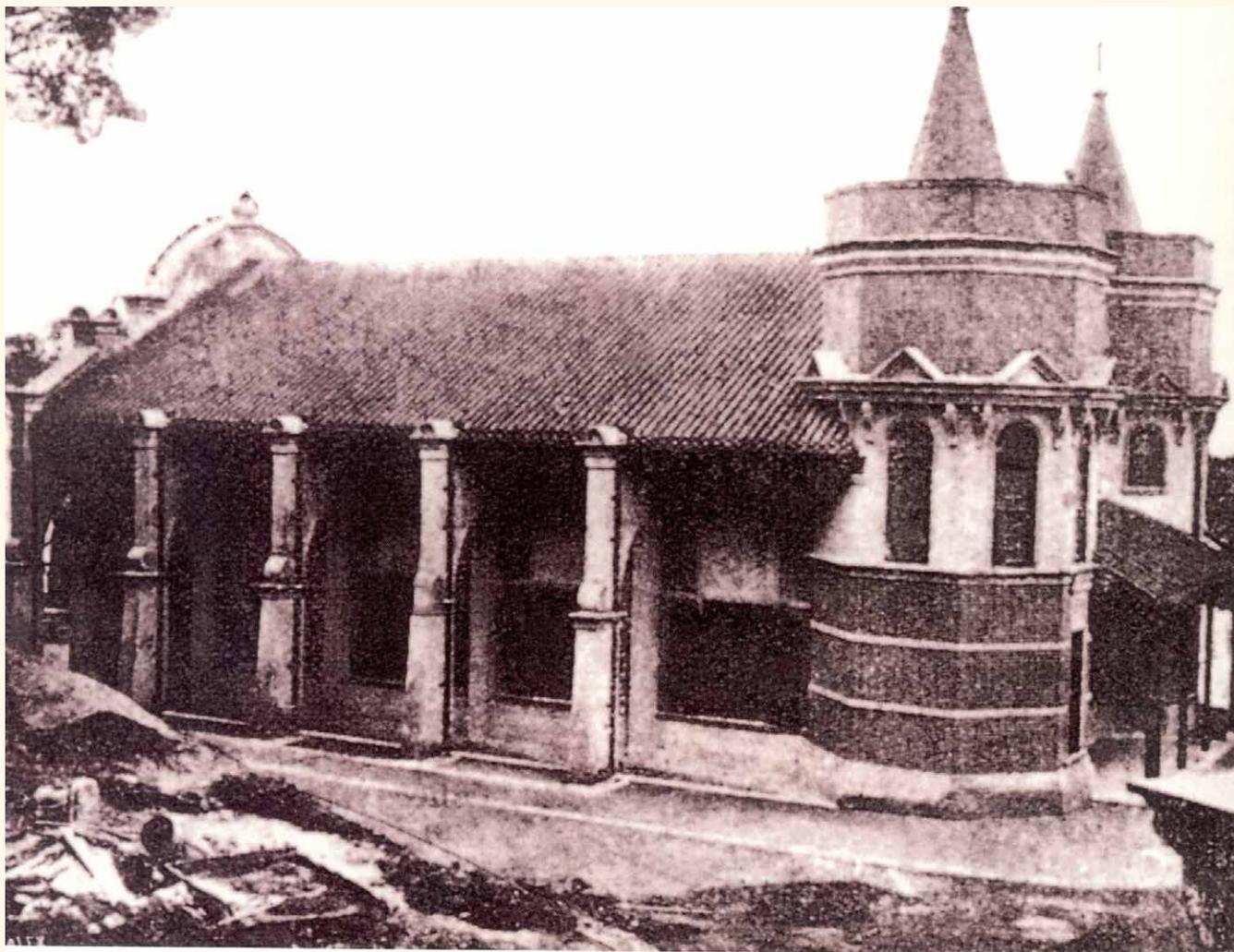


Source: The Hong Kong Heritage Project

Source Description

According to the Book of Esther, Purim is to remember the Jews that were freed from the plot of the ancient Persian vizier Haman the Agagite, who wanted to exterminate the Jews in Persia. Jewish communities all around the world celebrate this festival every year. The Purim ball held in the Jewish Recreation Club in 1950 was the first social event held in the Club after its reconstruction. From the menu above, we can know the importance of Purim to the Jews by how bountiful the dishes are.

4. Photo of the Ohel Leah Synagogue soon after it was first built in 1902 (Jews)



Source: Hong Kong Jewish Historical Society

Source Description

Built in 1902, the Ohel Leah Synagogue was the earliest formal Synagogue in Hong Kong. In appreciation of the donations of Jacob Sassoon and his brothers, the Synagogue was named after their mother, Leah. Although the building was in colonial style, the interior was in classical Sephardi Jewish style as most of the Jews in early Hong Kong were Sephardi Jews from Baghdad. The Synagogue was also separated by gender, with the second floor restricted to female and the ground floor to males. This was arranged according to the religious rules of the Jews. Except being confiscated during the Japanese Occupation, it is one of the very few Synagogues in Asia that was being used for religious purposes throughout its existence.

5. List of subscribers to the Ohel Leah Synagogue, 31 December 1939 (Jews)

+ - Member of J. A. C.

LIST OF SUBSCRIBERS TO THE "OHEL LEAH" SYNAGOGUE
31ST DECEMBER, 1939

+ E. S. Abraham	+ F. A. Joseph	+ Mr + Mrs. E. M. Raymond
Ezra Abraham	S. H. Joseph	+ P. Raymond
J. Arzoonie (<i>Absent</i>)	+ H. B. Joseph	S. Szarfstein-Ramler
+ M. Beraha	+ Mr + Mrs. C. R. Judah	+ C. Spitsky
E. Blum (<i>Absent</i>)	E. Joffe	+ M. Talan
+ M. A. Cohen	+ Sir Elly Kadoorie	+ Mr + Mrs. L. Tobias
+ Mr + Mrs. M. David	+ Mr + Mrs. L. Kadoorie	Life members: A. Vago +
+ M. Deitrich	+ H. Kadoorie	+ L. Walch
+ A. J. Edgar	O. Kopelman	+ Mr + Mrs. M. Weill
J. J. Edgar	R. Kopelman	Mrs. Buckbrough
+ S. E. Edgar	D. Kossick (<i>Absent</i>)	Mrs. Bercovitch
F. M. Ellis	A. Landau	+ Miss Bernstein
+ E. Elias	E. Landau	Mrs. Dunn
E. Ezra	+ L. Landau	Miss Ellis
J. Greenberg	+ Mr + Mrs. R. Z. Levy (Mr + Mrs. R. Z. Levi)	Miss M. Ellis
E. Grossmann	A. Maier	Miss S. Ellis
+ A. S. Gubbay	+ S. Michael	Mrs. C. Foster
+ C. S. Gubbay	+ A. Nissim	+ Mrs. D. S. Gubbay
J. S. Gubbay	N. Nobron	Miss Judah
+ M. Gold (<i>Absent</i>)	+ Mr + Mrs. H. O. Odell	+ Miss R. Judah
+ Mr + Mrs. V. Hammond	+ A. R. Polick (A. R. Poliak)	Miss B. E. Moses
H. Hanooneli (<i>Absent</i>)	G. Prish	Mrs. R. S. Moses
+ H. Jephson	M. H. Rackusan	Mrs. A. B. Oxberry
+ J. E. Joseph	+ Mr + Mrs. Albert Raymond	Miss Silas

DONORS

David Sassoon & Co., Ltd.
E. D. Sassoon Banking Co., Ltd.
S. J. David & Co.

Handwritten notes:
Miss C. H. P...?
Miss B. E. Moses
Mrs. R. S. Moses
Mrs. A. B. Oxberry
Miss Silas

Source: Hong Kong Heritage Project



The Jewish community of Hong Kong in the 1930s was a small and dispersed one. Although the core of the community was formed by the wealthy merchants from Baghdad, the community also included Ashkenazi Jews from Eastern Europe who escaped from pogroms and anti-Semitism in the 1880s and 1890s. There were also Russian Jews who came from northeastern part of the mainland, as well as European Jews (mainly German and Austrian) when Hitler's persecution of the Jews intensified in 1938. From the List of subscribers to the Ohel Leah Synagogue, we can observe the structure of the community as well as the leadership enjoyed by the Baghdad Jews. Apart from the non-Baghdad Jews like Monia Talan, the Sassoon Company was still on the list of donors, although the family had already left Hong Kong.

6. Governor Matthew Nathan, a Jewish Hong Kong Governor in Hong Kong from 1904 to 1907 (This photo was taken when he was the Governor of Queensland in 1925.)



Source: Wikipedia Commons

https://commons.wikimedia.org/wiki/File:Queensland_State_Archives_3769_Portrait_of_Sir_Matthew_Nathan_Governor_of_Queensland_1925.png

**Source
Description**

Sir Matthew Nathan was the first and the only Jewish Governor of Hong Kong; it is seen as an important milestone for the development of Jewish community in Hong Kong under British colonial rule. He was born in London in 1862. He served as the Governor of Sierra Leone and Gold Coast in Africa, and was appointed as the Governor of Hong Kong in 1904. When he arrived in Hong Kong, Nathan was 42 years of age. Nathan pioneered the early development of Kowloon, and pushed ahead the Kowloon-Canton Railway project. When he was serving as the Governor of Hong Kong, Nathan also served as the Honorary President of the Ohel Leah Synagogue and helped the community to extend the lease on the Jewish Cemetery. He left Hong Kong in 1907 and died in England in 1939. Nathan Road, one of the busiest roads in Kowloon, was named after him.

7. David Sassoon and his sons (Jews)



Source: The Hong Kong Heritage Project

Source Description

Many Jews arrived in Hong Kong soon after the British colonial rule began. Among them, the earliest and the most successful family was that of David Sassoon, the community leader of the Iraq Jewish. After they had arrived at Canton in 1844, they created a substantial venture along the China coast in five years. When they set up their office in Hong Kong in 1857, almost all the Jews in the Mainland and Hong Kong were working under the Sassoon Family. His son Arthur Sassoon was one of the founders of The Hong Kong and Shanghai Bank Corporations (HSBC). Another son of David Sassoon, Frederick Sassoon, was appointed as a member of the Hong Kong Legislative Council in 1884.

8. Photo of Sir Elly Kadoorie flanked by his two sons, Horace Kadoorie (left) and Lawrence Kadoorie (right) in the 1920s (Jews)



Source: The Hong Kong Heritage Project

Source Description

The Kadoorie family, came from Baghdad, was another influential family among the ethnic minorities in Hong Kong. The family had a close tie with the Sassoon Family. Both families could trace their origin to Baghdad, and Elly Kadoorie once worked for the Sassoon family in Bombay, Hong Kong, and the treaty ports in northern part of the mainland. In the 1880s, Elly Kadoorie went to Hong Kong and started his own broker business. When his brother Ellis Kadoorie arrived in Hong Kong in 1883, they invested and eventually established several core family businesses such as the China Light & Power Company (CLP) and the Peninsula Hotel. Later, Elly's elder son Lawrence Kadoorie took over the family business, while another son Horace Kadoorie concentrated on the family's philanthropic efforts, such as the Kadoorie Agricultural Aid Association.

9. Wartime Records of Lawrence Kadoorie 1 (Jews)

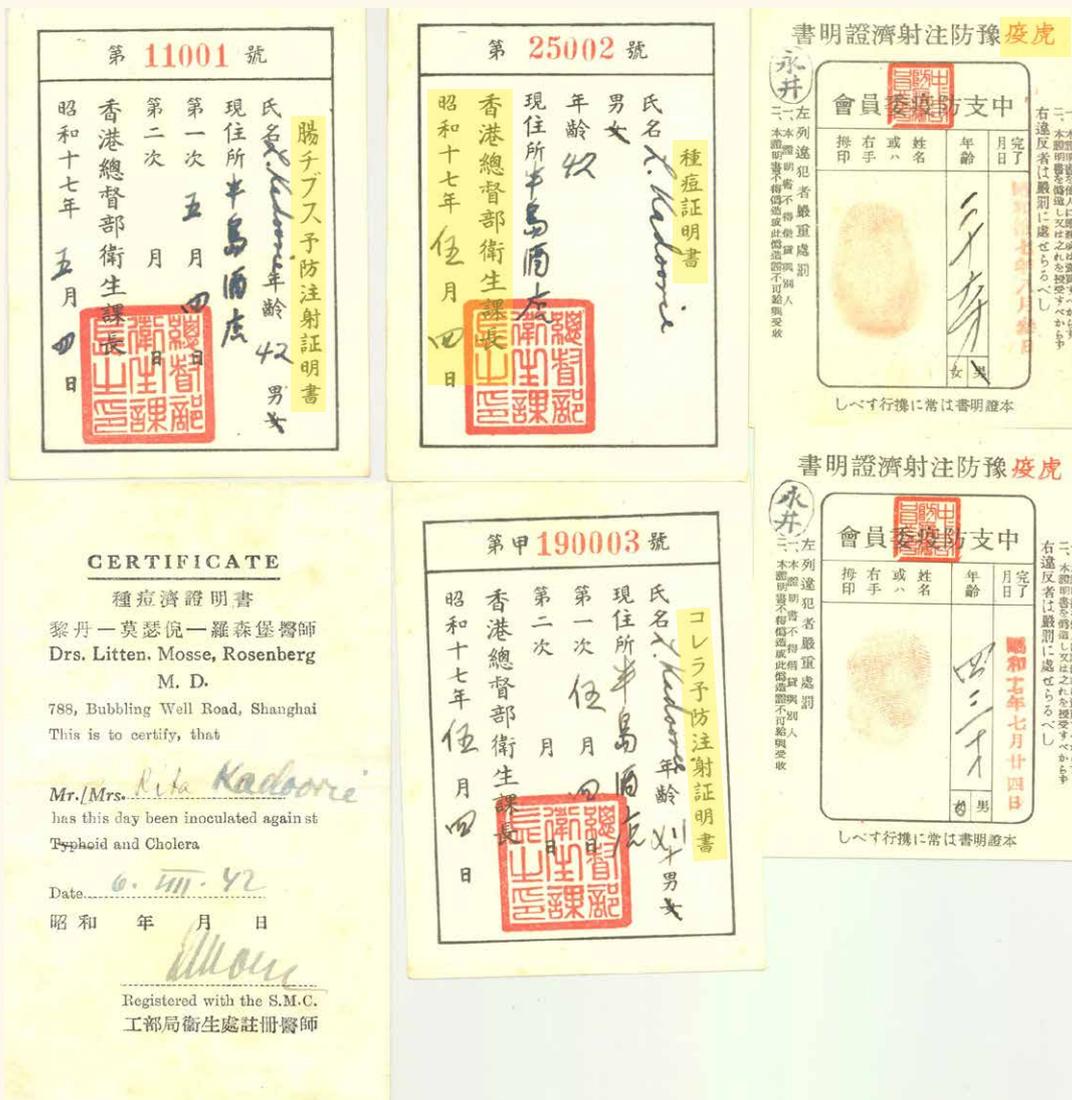


Source: Hong Kong Heritage Project

Source Description

This record is a document issued to Lawrence Kadoorie by the Auxiliary Quartering Corps on 9 December 1941. The Corps, under the control of Rating and Valuation Office, was responsible for the expropriation of civilian properties during the war. Apart from the photo of Lawrence Kadoorie, the record showed that he was a member of the Auxiliary Quartering Corps when Hong Kong was occupied by the Japanese in 1941. The text below the photo indicated that he was arranged to be fed at Café Wiseman. Such arrangement is related to the food rationing after the outbreak of war.

10. Wartime Records of Lawrence Kadoorie 2 (Jews)

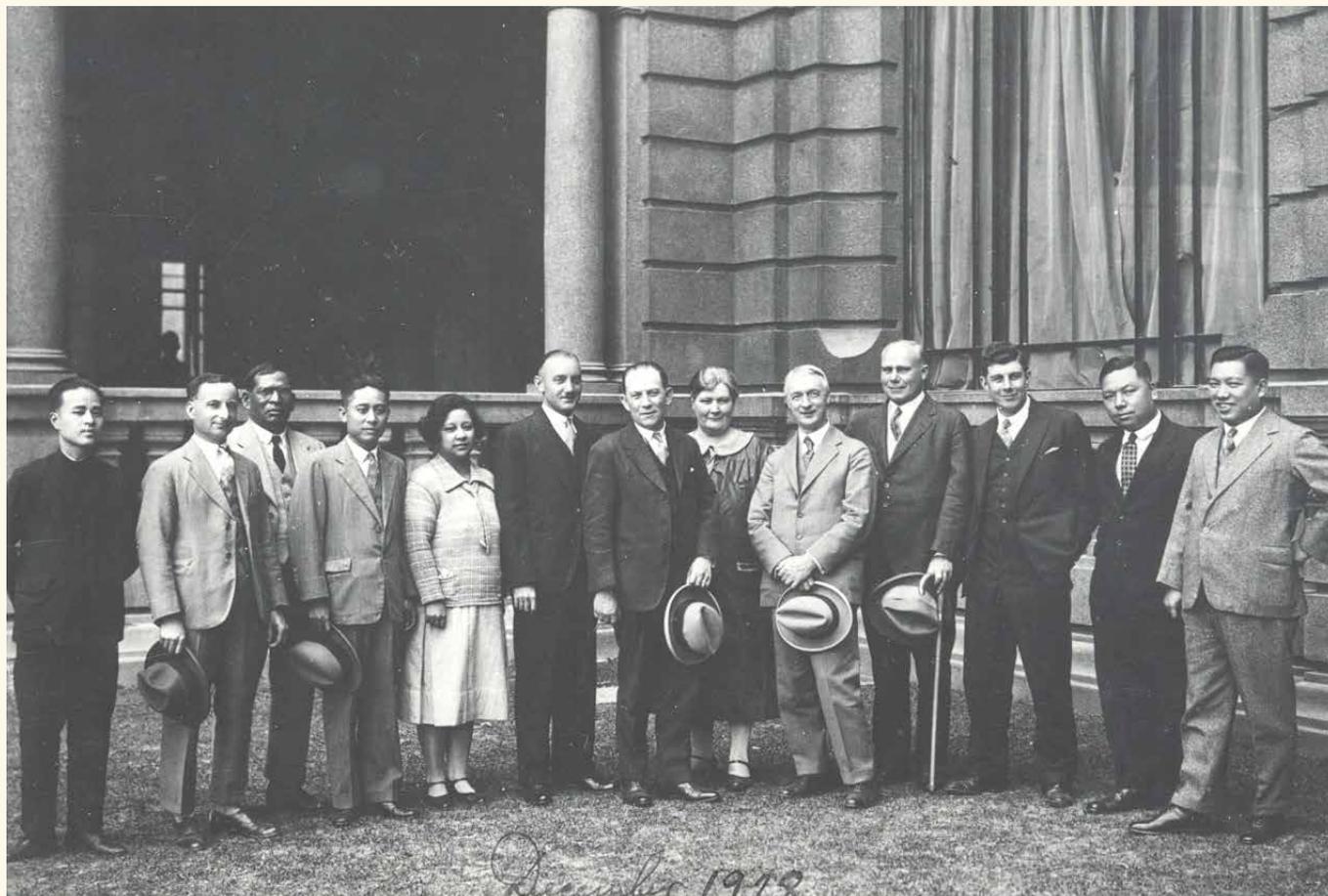


Source: The Hong Kong Heritage Project

Source Description

These epidemic prevention records during the Japanese-occupation period belonged to Lawrence Kadoorie and her daughter, Rita Kadoorie. Soon after the Japanese occupation of Hong Kong had started, the Japanese established their administration in January 1942. At that time, the main objective of the military government was to ensure Hong Kong as a logistic base for operations in the Southeast Asia. Therefore, the purpose of the health policy was to curb the spread of infectious disease, especially Cholera, which was the most prevailing at that time. The vaccination records of Cholera, Smallpox, and Typhoid fever are also related to this policy.

11. Peninsula Hong Kong Hotel with Chinese, European and Indian staff members, 1928



Source: The Hong Kong Heritage Project

Source Description

The Peninsula Hotel is located at Salisbury Road, Tsim Sha Tsui, Kowloon. It was opened for business on 11 December 1928, making it the oldest among the existing hotels in Hong Kong. The structure of the hotel is also being classified as a Grade I historic building. With seven floors, it was the highest building in Kowloon before the 1950s. It was also one of the most advanced and luxurious hotels in Asia, and has been titled “Grande Dame of the Far East”. Peninsula Hotel serves as an important socialising space for the elites. The picture shows the Chinese, European, and Indian staff of the hotel.

12. Jewish refugees celebrate Jewish New Year at The Peninsula Hotel, 1946



Source: The Hong Kong Heritage Project

Source Description

After the end of the Second World War, Hong Kong became a transit port for those Jewish refugees who left Shanghai for new homes in different parts of the world. In 1946, as vessels were mainly used for returning soldiers home, a group of Jewish refugees, who were originally bound for Australia, were forced to stay in Hong Kong. To accommodate them, Lawrence Kadoorie, not knowing how long it would be before another ship could be found, opened the Peninsula's ballroom for them as a temporary living area. These refugees finally began their journey in the fall of 1946. Still, there was a Jewish community in Hong Kong afterwards.

13. Jews Await Transport to Australia (3 September 1946)

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**JEWES AWAIT
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TO AUSTRALIA**

200 In Hong Kong

From **PETER RUSSO**, Far Eastern
Editor of **THE ARGUS**.

Hong Kong
**More than 200 Jewish refugees
are still occupying the dancing
space at the Peninsula Hotel
while waiting for transport to
Australia.**

They are becoming a serious em-
barrassment to the Hong Kong
Government and a source of irrita-
tion to high society dance patrons.
Behind the scenes enterprising air
transport companies are manoeuvring
to obtain permits to fly the refugees
to Australia. The Gourlie Commer-
cial Airlines was the first to make
such a proposal. Main obstacle in
this case appears to be obtaining
Australian passenger landing per-
mits.

In the meantime two other com-
panies are bidding for special con-
sideration on the grounds that they
already have the necessary permits.
There is no fear that the refugees
will be unable to pay the higher cost
of transport. One prospective immi-
grant asked me if £25,000, all he
could get out, would go very far in
Australia.

A more pertinent question was why
American and Filipino and not Aus-
tralian companies should be engaged
in this profitable Far Eastern trans-
port.

among many c



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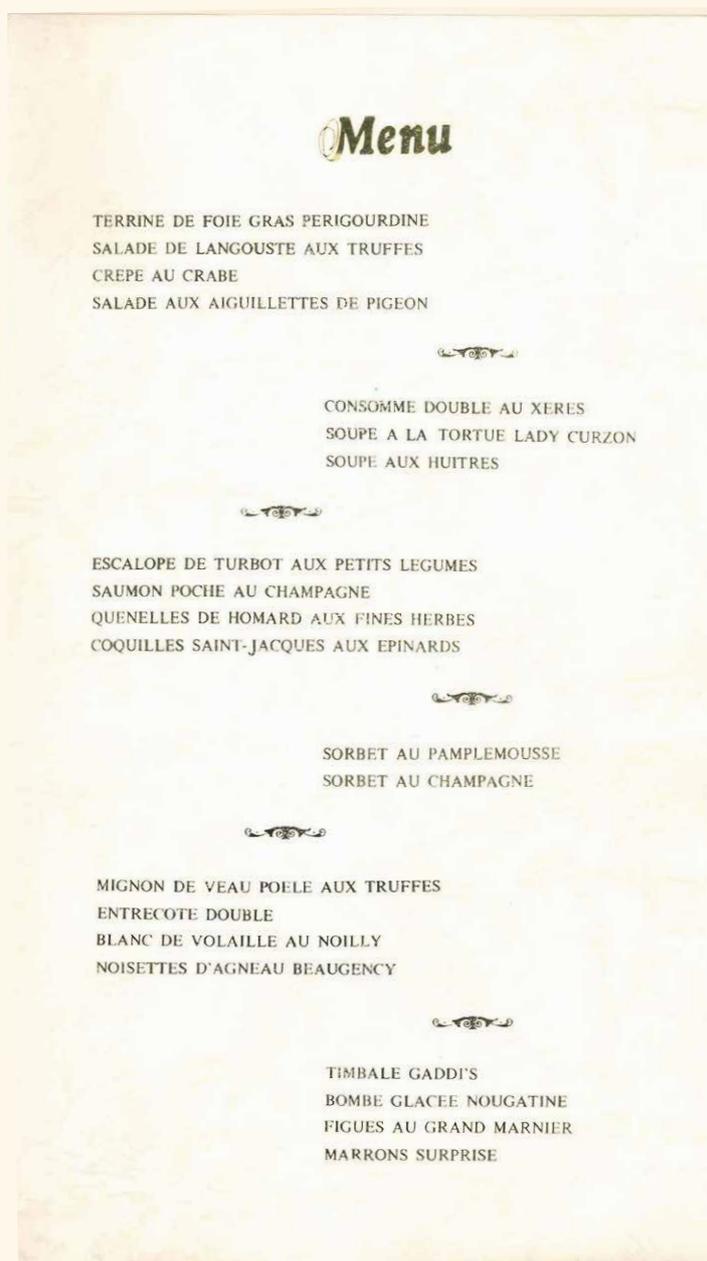
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Source: The Argus



According to the news story above, the 200 Jews who were stranded in Hong Kong and billeted in the Peninsula Hotel due to a lack of shipping stayed at Hong Kong until September, 1946. At that time, it was increasingly being seen as an embarrassment to the Government. However, at that time several enterprising airlines started to apply for landing permits from the Australian authorities, so that the Jews who can afford the air fare could travel to Australia by air. Interestingly, the last paragraph of the news showed that only American and Filipino companies were interested in such a highly-profitable business.

14. The Peninsula Menu, Gaddi's (French/Swiss)



Source: The Hong Kong Heritage Project



Source Description

The Gaddi's in Peninsula Hotel was opened for business in 1953. As the first of Gaddi's restaurants in the East, it is recognised as one of the few authentic French fine-dining establishments in Hong Kong. It maintains a strict dress code to the customers. From the menu above, we can also see that the menu was written in French. On the other hand, the images of a Chinese boy and an ancient military officer were drawn on the cover, offering a stark and interesting contrast to the content of the menu.

15. Expense summary of Kadoorie Agricultural Aid Association (KAAA) Project for the training of Gurkhas

Summary of KAAA Projects

Case No.	Date	Name	Project	Grant	Spent	Balance
1	29.11.73	Nandabols	Poultry	8,215	8,215	-
2	5.1.74	Lumle	School	1,500	1,500	-
3	5.1.74	Pamdur	School	1,500	1,500	-
4	6.2.74	Bhaktabols	Orchard	2,000	1,100	900
5	1.2.74	Chlorising	school	1,000	1,000	-
6	1.2.74	Lalkaji	Beekeeping/gifts	1,620	1,620	-
7	11.2.74	Kharabols	Resettle	5,180	5,180	-
8	19.3.74	Narabols	Poultry	5,000	2,000	3,000
9	12.6.74	L.A.C	community centre	51,750	-	51,750
10	2.3.74	Naudanra	School	2,000	2,000	-
11	27.2.74	Pamdur	water	50,000	345	49,655
12	13.3.74	Tanchok	School	1,500	1,500	-
13	1.2.74	Ghandruk	Bridge	25,000	164	24,836
14	2.5.74	Chandratket	School	1,500	1,500	-
15	7.6.74	Ghale	Bridge	7,500	3,000	4,500
16	28.4.74	Phambols	Poultry	5,000	5,000	-
17	17.6.74	Parnabols	Poultry	5,000	-	5,000
18	2.5.74	Kyumbung	Bridge	5,000	5,000	-
19	1.7.74	Hambols	Poultry	5,000	5,000	-
20	1.7.74	Kamandis	Poultry	10,200	10,200	-
21	1.7.74	Habilal	Vegetable/fruit	3,000	3,000	-
22	6.7.74	Lumle	water	12,000	59	11,941
23	7.8.74	Tibbols	Poultry	10,000	-	10,000
24	14.10.74	Hambols	Poultry	5,000	1,000	4,000
25	1.11.74	Gittals	Poultry	5,000	-	5,000
26	2.11.74	Chandratket	Dispensary	3,000	-	3,000
Totals				233,465	59,883	173,582

② still to be approved

Summary of money

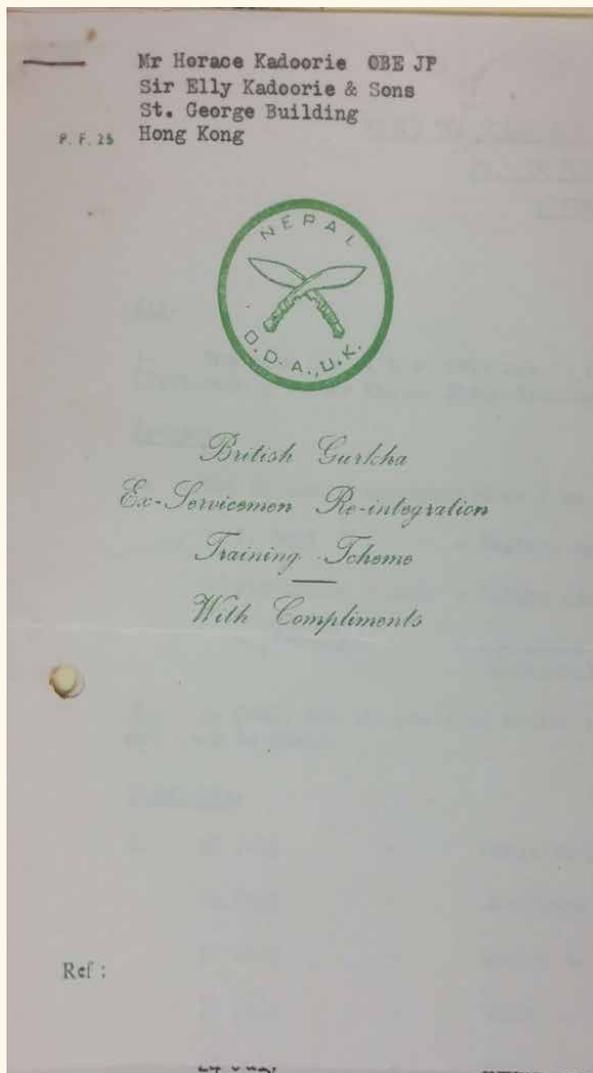
So far spent 59,883.
 Balance calculated 173,582.
 Total 233,465
 In Hand 5,228.09
 Total received 238,693.09

Source: The Hong Kong Heritage Project



Kadoorie Agricultural Aid Association (KAAA) was founded by Sir Horace Kadoorie and Lord Lawrence Kadoorie in 1951. It provided agricultural training, interest-free loans, infrastructure for farms, demonstrations of different types of farming and herding methods, and improvements on husbandry. From the Summary of KAAA Project, we can understand the expenses of the project covered various items such as poultry, schools, orchard keeping, bee keeping/gifts, resettlement, community centre, water, bridges and vegetables etc. The scope of support provided by the KAAA was very extensive.

16. British Gurkha Ex-Servicemen Re-integration Training Scheme Letterhead

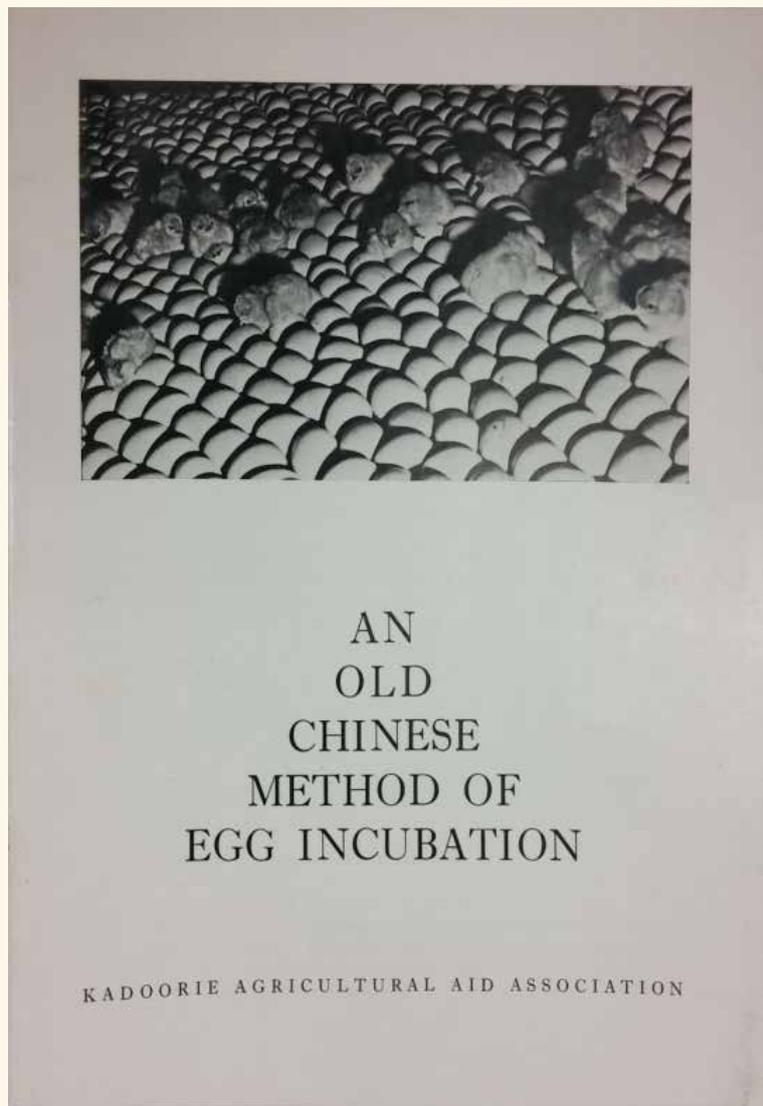


Source: The Hong Kong Heritage Project

Source Description

Gurkha soldiers from Nepal was one of the important components of the British garrison of Hong Kong. Their main duties included interception of illegal immigrants and maintenance of public order. However, the Gurkha veterans, who received elaborate military training, might find themselves unable to adapt after retiring from the military as they were not trained for other vocations. Therefore, the British Army cooperated with the Kadoorie Agricultural Aid Association and introduced a British Gurkha Ex-Servicemen Re-integration Training Scheme. The photo is the letterhead of the program.

17. Cover of agricultural teaching material for Gurkhas in Hong Kong



Source: The Hong Kong Heritage Project

Source Description

To ensure the Gurkha ex-servicemen could be incorporated in society and be able to support themselves economically by enriching their knowledge on farming and livestock keeping, the British Army invited Sir Horace Kadoorie to provide agricultural training for the soon retiring Gurkhas. When providing such training, the Kadoorie Agricultural Aid Association (KAAA) paid much attention to local conditions and contexts. For example, as shown in the cover, the agricultural training material on an old Chinese method of egg incubation with low cost was prepared for Gurkhas.

18. Agricultural Training Course for Gurkha Soldiers

18.1



18.2



Source: The Hong Kong Heritage Project

Source Description

Brigadier-general Burnett from the 48th Gurkha Infantry Brigade was quite worried about the life of the retired Gurkhas in Hong Kong and Nepal. Therefore, the agricultural training program aimed to provide modern agricultural skills and it was started in 1968 with the aid from Sir Horace Kadoorie. In photo 18.1, an instructor was surrounded by a group of Gurkhas with curious and serious faces. A cage of piglets and a big white barrel were next to them, which seemed that they were having a lesson on piglets feeding. In photo 18.2, an instructor along with cages of chickens and ducks, and also some plates on the floor, who was surrounded by his Gurkha students, might tell us that he was teaching the Gurkhas some skills on chicken and duck feeding. From these photos, we can see the diversity of training offered by Kadoorie Agricultural Aid Association (KAAA).

19. The Head office of the China Light & Power Company (Established by a Jewish family)

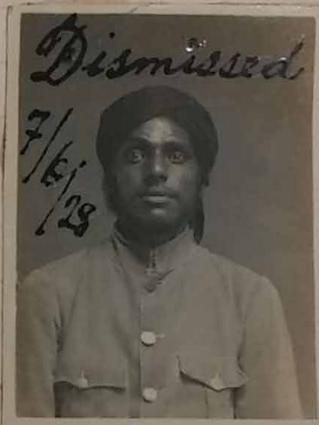


Source: Hong Kong Heritage Project

Source Description

The China Light & Power Company Syndicate was established by the Kadoorie family in 1901. It aimed at providing electricity to Kowloon and the New Territories. In order to better manage the provision of electricity to the rapidly increasing population in Kowloon in the 1930s, decision was made for a new head office located in 139-147 Argyle Street, Ho Man Tin, Kowloon. The foundation of the new Head Office was laid in 1938, and the building was finished in 1940. The building was known for its conspicuous red bricks. It was a five-storey, modernist-style building with a clean design. The clock tower at the center was the main feature of the building. It is classified as a Grade I historic building in Hong Kong.

20. CLP Record of an Indian staff member

Number of Registration Card, 36.		<i>Paid off</i> <i>7/6/28</i> <u><i>NO WAGES</i></u> <u><i>Dismissed</i></u>	
Name, <i>Capoor Singh</i>	Designation <i>Watchman</i>		
Date of joining Company's Service, <i>5th June 1928</i>			
Workman's No. <i>266</i>	Wages per month, <i>\$25÷</i>		
Dismissed.	Resigned, <i>7th June/28</i>		
Remarks — <i>(2) Two Sikh students from Hongkong University induced him to leave the job to proceed to Shanghai - No wages & paid \$12 for 6 photos.</i>			

Source: The Hong Kong Heritage Project

Source Description

The photo was a staff record of China Light & Power Company (CLP) in the late 1920s. CLP was established in 1901 as one of the two electricity suppliers in Hong Kong. The staff record shows that this watchman started his appointment on 5 June 1928 with a monthly salary \$25. Remarks on the record show that the staff resigned just only two days after he had reported duty, because two Sikh students induced him to go to Shanghai. Therefore, not only did he receive no wages, he also needed to pay for six photographs.

21. Police Report on Indians, Sikhs, Europeans and others, 1870

Police Barracks, 30th January, 1871. W. M. DEANE,
Captain Superintendent.

TABLE C.
RETURN showing the Number of INSPECTORS, SERGEANTS, and CONSTABLES of each Nationality who have joined, been dismissed or resigned, 1870.

Nationality.	Authorized Strength.	NUMBER.				Casualties.	Remarks.
		Who have joined during 1870.	Who have been dismissed 1870.	Who have resigned during 1870.	Who have died during 1870.		
Europeans,	123	63	46	5	4	55	During Five Months.
West Indians,		43	12	..	..			12
Sikhs,	182	..	23	4	4	31	Force reduced by 10.
Indians,	126	21	7	..	..	7	
Chinese, { Land,	72	17	22	5	..	27	
	{ Water,	131	30	14	5	1		26
Totals,	634	174	124	19	9	152	

Police Barracks, 30th January, 1871. W. M. DEANE,
Captain Superintendent.

N.E.—Two Inspectors resigned. Two dismissed. One died.

MENT GAZETTE, 24th JUNE, 1871.

Source: The Hongkong Government Gazette



Chief Magistrate William Caine established the Hong Kong Police in 1844. Chinese policemen augmented the police force one year after the formation of an exclusive European force. In the 1860s, Indians were recruited. From the return shown in 1870, there were 634 Chinese, European and Indian police, including 123 came from Europe and West India, 182 Sikhs, 126 Indians and 203 Chinese (131 of them were Marine Police). This shows the ethnic diversity in the police force to keep public order in early Hong Kong.

22. Indian and Chinese police officers in 1900



Source: Walk in Hong Kong

Source Description

In the 1900s, many Indians were recruited by the Hong Kong Police, some of them were veterans of the British Indian Army. The uniform for Indian policemen was similar to that of the European armies, except the use of Indian Turban instead of European headgears. As the Indians were nicknamed as “Moro” (摩羅) by the Chinese in Hong Kong, the Indian policemen were also called “Morocha” (摩羅差). Throughout the colonial period, the ratio of Chinese in the police force increased steadily. The Chinese policemen were dressed differently compared with their Indian colleagues. They wore a green tunic, a Chinese style bamboo hat, and cloth shoes.

23. Indian Temple and Community, 1905



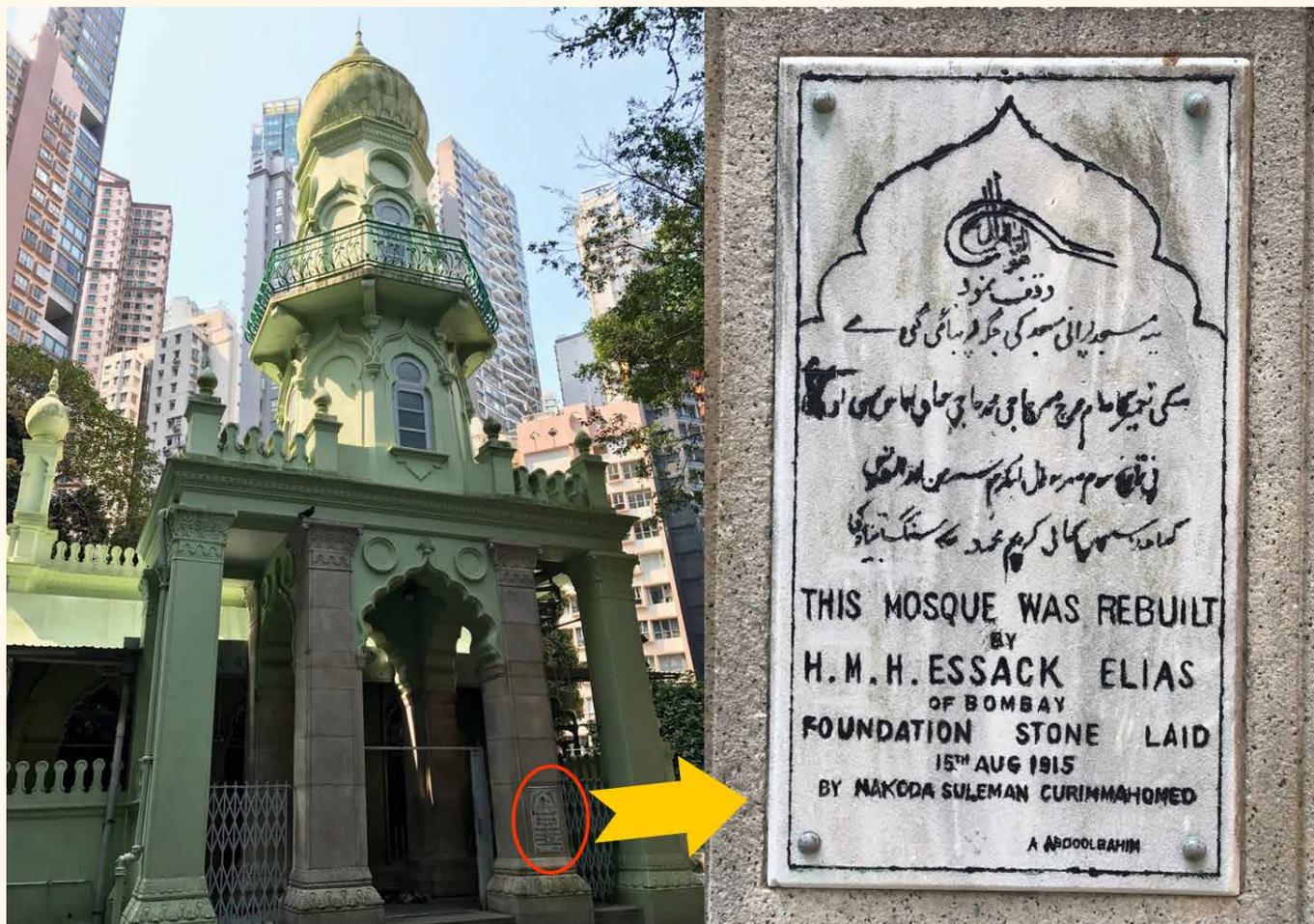
The Indian Temple and its Community of Hongkong

Source: <https://Gwulo.com>

Source Description

This photo was taken around 1905. This Indian temple, which was opened in 1902, served as a Sikh and a Hindu temple at the same time. From the outfit of the people in the photo, we can discern the followers of two religions. Except for the few people at the left-hand side of the entrance, most of them were Sikhs with turbans and beard. According to the 1911 census, there were around 2,000 Indians in Hong Kong at that time, around a quarter of them were Sikhs. On the other hand, there were only 70 Hindus. This population distribution was reflected in the photo.

24. Photo of the Jamia Mosque for Muslims



Source: provided by a member of this project

Source Description

The Jamia Mosque located at 30 Shelley Street, Central, is the earliest Mosque in Hong Kong which is also known as “Moro Temple” (摩羅廟). The Mosque was a small stone hut built by Muslims for worshipping at the beginning. It was rebuilt as the earliest formal Mosque after the Muslim community successfully obtained the piece of land from the Government. Later in 1915, the Mosque was rebuilt again as Haji Mohamed Essack Elias, a wealthy businessman from Bombay, offered a generous donation. By now the Mosque covers an area of about 4,000 square feet and could serve more than 400 persons at the same time. It has become a Grade I historic building since 2010. The appearance of the Mosque remains almost the same as it was in 1915, for example, its Islamic minaret and columns. The major difference was that its colour changed from grey-white to green.

25. Photo of the Hindu Temple



Source: Website of Hindu Association, Hong Kong
<http://www.hinduassociationhk.com/4-1Photos.html>

Source Description

The Hindu temple located in 1B Wong Nai Chung Road, Happy Valley, was built in 1953. It is the oldest Hindu Temple in Hong Kong, and its construction was largely supported by the Hindu Association Hong Kong founded in 1949. The Temple has a simple “Northern Indian” architectural style. It serves to worship the principal Hindu deities like Vishnu and Shiva, and also the famous deity Ganesha. Celebrations are being held during important Hindu festivals such as Diwali (Festival of light), Thaipusam, and Songkran Festival. For the Hindus residing in Hong Kong, they can hold a Hindu-style engagement or wedding ceremony in the temple in accordance with the Hong Kong Marriage Ordinance.

26. An article about Indian community in Hong Kong, 1941

India's contact with China goes back twenty-three centuries when Buddhism was introduced into China from India, and India's association, mainly economic, with the colony of Hong Kong dates from the very date of the foundation of the Colony in 1841.

Prior to this year (1841) Indian firms were carrying on business in Macao and Canton, the pioneer in recent Indo-Chinese trade being the late Sir Jameshetji Jeejeebhoy, Bart, a Parsee adventurer from India. In collaboration with the late Mr. Jardine, they carried on a lucrative trade between India and China, and the Parsee knight introduced into India Chinese bangles, glass bottles, silks, tea, cassia and sugar from China. He almost monopolised the bottle trade and even to this date his House is known in India as 'bottlewala' (owner of bottles). From India, they brought handwoven cotton piecegoods, cotton yarn, spices, and unfortunately also opium.

This trade was continued by other Indians who followed in his footsteps, and they carried on trade from Canton and Macao, but shifted to Hong Kong as soon as the Colony was founded by Great Britain in 1841.

From 1841 to 1880, the firms which did a good deal of business in Hong Kong were N. Mody & Co. (1842), Abdoolally Ebrahim (1842), who are still carrying on their business in the Colony and will celebrate their centenary next year, Ghandy & Co. (with which were associated the brothers of Sir Pheroazshaw Mehta, the great Indian leader of late nineties of the last century and early years of the present century), Currimbhoy Ebrahim & Co., D. Naoroji & Co., Cawasji Pallonji & Co., Bomanjee Karanjia & Co. and others. Messrs. D. Naoroji & Co. were the original owners and pioneers of the ferry service between Hong Kong and Kowloon on the mainland, and the later development of this effort is the present Star Ferry.

Source: Vaidya, V.B, "Indian pioneers," *Hong Kong centenary commemorative talks, 1841-1941*. (World News Service, 1941), 108-110.a



Source Description

This speech was written by an Indian merchant who was in Hong Kong in 1941 in order to commemorate the centenary of British colonial rule in Hong Kong. At that time, the Indian merchants in Hong Kong grouped themselves along religious (Hindu, Sikh, or Islam) or regional (such as Bombay) identities. They arrived at Hong Kong and started business as early as in 1841. The Parsi Merchant Hormusjee Ruttonjee from Bombay and Armenian Merchant Sir Catchick Paul Chater from Calcutta were some notable figures among them. At that time there were 4,745 Indians in Hong Kong, but it was not until 1940 did the Indians form the Hong Kong and Southern China Indian Association to build a more cohesive community. In 1952, the Indian commercial community established the Indian Chamber of Commerce Hong Kong which had made economic contribution to Hong Kong.

27. Hong Kong News on Indian Memorial Service for Gandhi, 13 February 1948

港印度人
追悼甘地

【專訊】本港印度人，將於本星期日舉行追悼甘地大會，並由今日起在噫道摩囉廟誦經超度。今午十二時起在該廟施飯。

Source: The Kung Sheung Evening News, 13 February, 1948

Source Description

Gandhi was assassinated on January 30, 1948. Indians in Hong Kong held a memorial service for him in a temple on February 15, the news of which was announced in a Chinese newspaper on February 13. According to the newspaper, the temple was on the Gap Road. As the eastern section of Gap Road which connected with Wan Chai Road was allocated to Queen's Road East in 1948, and the temple mentioned in the notice was the Sikh temple that was in the intersection between Queen's Road East and Stubbs Road. The history of the Sikh temple can be traced back to Sikhs who arrived in Hong Kong with the British Army in 1901. The temple is not only a religious center for Sikhs in Hong Kong, but also a community center with social function. Their identity and social life in Hong Kong are developed from it.

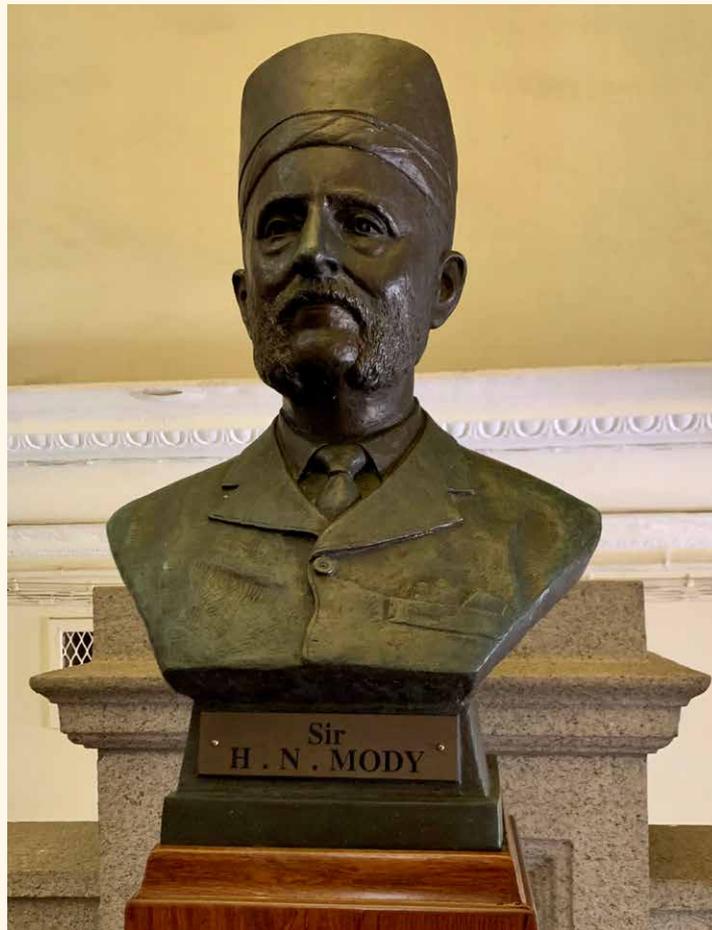
28. Letter from Hong Kong Governor Sir John Davies to Lord Stanley, Secretary of State for the Colonies, about the Parsis in Hong Kong, July 1845

I am happy to state that the advantages of a British colony have attracted to Hong Kong another very commercial and useful class of men, the Parsis of Bombay, long since actively engaged in the trade with China. They applied to me in a body for the grant of a piece of land at some distance from Victoria as an exclusive place of sepulture for their tribe.

Source: Letter from Sir John Davies to Lord Stanley, Secretary of State for the Colonies, CO129/12, 10 July 1845.



The above passage is quoted from a report submitted in 1845 by John Davies, the Hong Kong governor from 1844 to 1848, to Lord Stanley, the Secretary of State for the Colonies. It reveals that many Parsi merchants moved to Hong Kong due to its desirable environment for trade business. These Parsi merchants accompanied the East Indian Company to conduct their business in Canton since the late 18th Century, and moved their firms to Hong Kong when it was under British colonial rule in 1842. It also shows that most of the Parsis lived in Hong Kong at that time were merchants.

29. Photo of Sir Hormusjee Naorojee Mody, a Parsi merchant

Source: provided by a member of this project

Source Description

Sir Hormusjee Naorojee Mody (1838-1911) was born in Bombay in 1838; he was an Indian Parsi whose religion was Zoroastrianism. He was the most famous Indian merchant in Hong Kong, and a partner of Sir Catchick Paul Chater (1846-1926), the head of the Hong Kong and Shanghai Bank. In the beginning of the 20th century, Governor Sir Frederick Lugard's (1858-1945) suggestion for establishing a University in Hong Kong was not approved by the British Government. He then spent great effort to look for capital and fund from the Mainland and Hong Kong. Finally, Mody provided a donation of 150,000 dollars for the construction of the University's campus and its initial operation. This ensured the establishment of the University and its incorporation with the Hong Kong College of Medicine in 1912.

30. the Hong Kong Government Gazette about the appointment of Sir Robert Hormus Kotewall, a mixed-race of Parsi and Chinese, as a member of the Executive Council, 1936 (Parsi)

No. 604.—His Excellency the Governor has been pleased to appoint provisionally, and subject to His Majesty's pleasure, Mr. ROBERT HORMUS KOTEWALL, C.M.G., LL.D., to be an Unofficial Member of the Executive Council, with effect from 9th July, 1936.

10th July, 1936.

Source: Hong Kong Government Gazette (1936)

Source Description

Sir Robert Hormus Kotewall was born in Hong Kong in 1880. He is a mixed-race of Parsi and Chinese. He received education at Queen's College and the Diocesan Boy's School. Throughout his career, he served in a number of important government posts such as the Hong Kong Police, the Magistrates' Court and the Colonial Secretary. Later he stepped into the business sector as the chairman and consultant for many companies, an experience which made him one of the most important politicians and merchants of Hong Kong during the first half of the 20th century. During the 1925 Canton–Hong Kong General Strike and Boycott, he played an important role to settle the situation which included uniting the commercial sector to maintain economic stability and going to Canton for negotiation. In 1936, he was appointed as an unofficial member of the Executive Council.

31. Star Ferry (Established by Parsi)



Source: Harrison Forman Collection, American Geographical Society Library, University of Wisconsin-Milwaukee Libraries
<https://collections.lib.uwm.edu/digital/collection/agsphoto/id/16317/rec/4>

Source Description

After the conclusion of the Treaty of Beijing in 1860, the Hong Kong Government started the development of the newly-acquired Kowloon Peninsula to solve the problem of land shortage in Hong Kong Island. The number of residents who commuted between Hong Kong Island and Kowloon steadily increased. In 1880, a Zoroastrian established the Kowloon Ferry Company to provide ferry service, with the company's steam-powered ferries all named with the word "star". In 1895, Sir Catchick Paul Chater bought the company and renamed it Star Ferry. The ferry service enhanced the development of Kowloon Peninsula, and strengthened its link with Hong Kong Island.

32. Ruttonjee Sanatorium (Parsi donation)

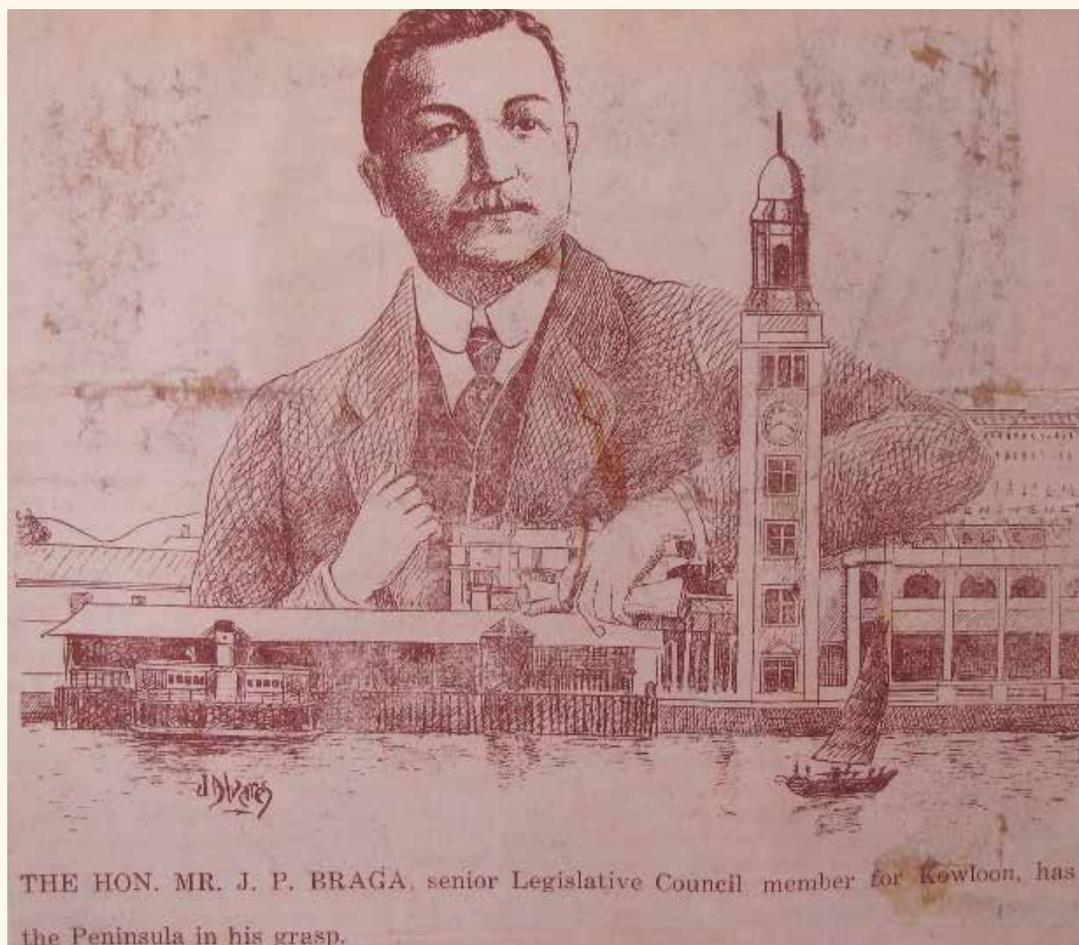


Source: St Columban's Mission Society online resource
<https://www.columban.org.au/media-and-publications/the-far-east-magazine/archive/2016/the-far-east-may-2016/a-group-of-valiant-women>

Source Description

Jehangir Hormusjee Ruttonjee (1880-1960) was a Parsi born in Bombay. He settled in Hong Kong in 1892 and enrolled at Queen's College soon afterwards. He then took over his father's wine business after his graduation. Being enthusiastic in the prevention of Tuberculosis, he established the Hong Kong Anti-Tuberculosis Association in 1948. He also donated 850,000 Hong Kong Dollars to convert the Royal Naval Hospital into Ruttonjee Sanatorium, which was specially equipped in treating Tuberculosis victims transferred from Hong Kong government clinics. To support the Government's Bacillus Calmette-Guerin campaign, the Hospital provided free Bacillus Calmette-Guerin vaccines for the citizens, to lower the chances of children infection rate for the disease.

33. Press cutting of JP Braga, an important Portuguese politician and businessman in Hong Kong



Source: The Hong Kong Heritage Project

Source Description

Jose Pedro Braga (1871-1944) was an important politician and businessman in Hong Kong before the Second World War. After he had graduated from St. Joseph College, he worked for the Hongkong Telegraph and Reuters as a reporter. Later in 1919 he was commissioned as a Non-Official Justice of the Peace. He was then appointed to the Sanitary Board, the Legislative Council, the Playing Fields Committee, and also the Committee of Broadcasting. Braga was very active in the business circle, serving in leading firms including the Hong Kong, Canton and Macau Steamboat Co., Ltd, Hong Kong Rope Manufacturing Co., Ltd. He also cultivated a close relationship with influential Chinese and European businessmen like Robert Hotung. When the Japanese occupied Hong Kong in 1941, he moved to Macau, and passed away there in 1944. Braga Circuit at Mongkok was named after him.

34. Photo of the Rosary Church with Portuguese donation for construction

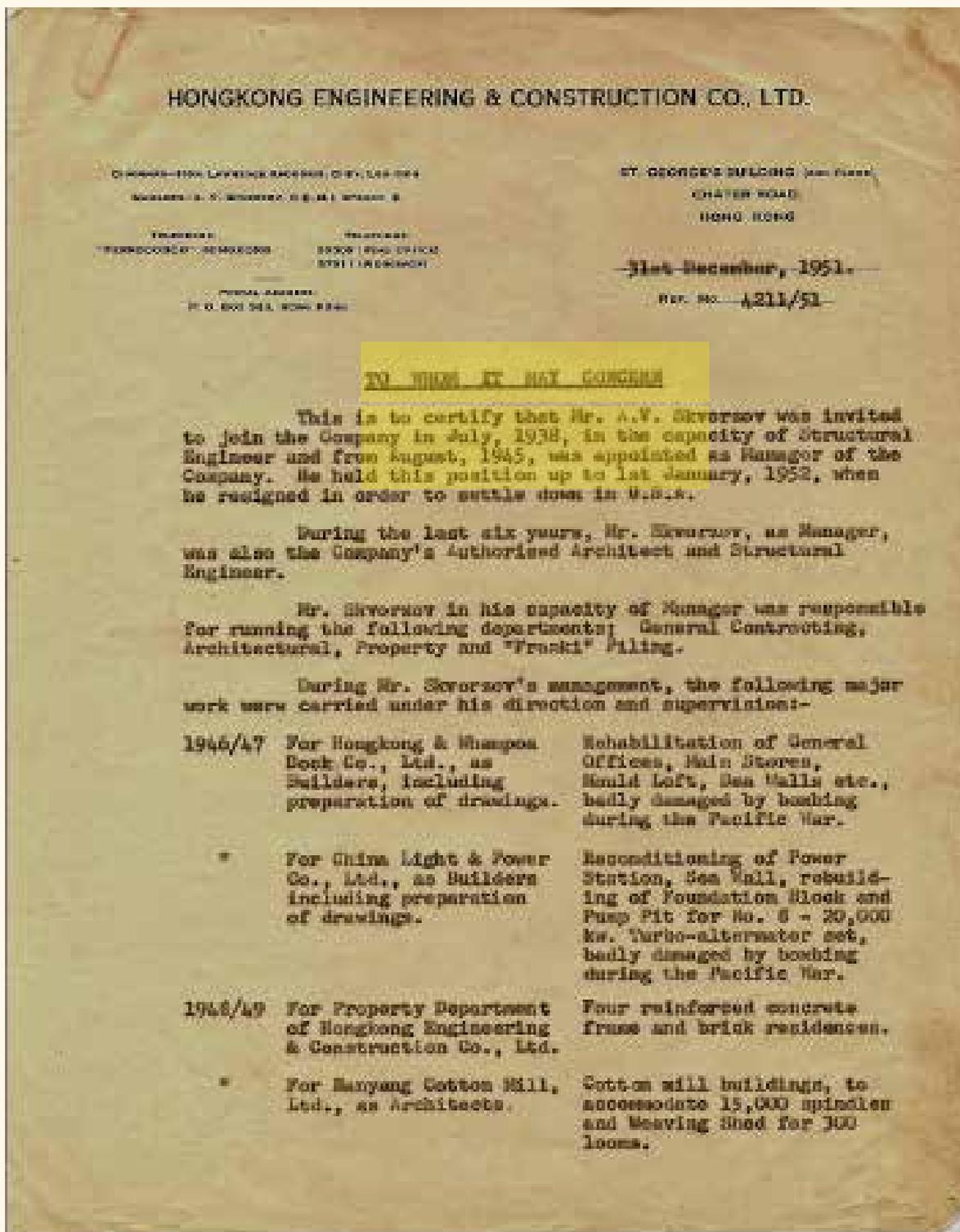


Source: Hong Kong Catholic Diocesan Archives

Source Description

The Rosary Church had the longest history among all the Catholic churches in Kowloon. During the Boxer Uprising, the British Government reinforced the garrison of Kowloon by sending several army units from India. To meet the needs of the Catholics in the army and the nearby area, Father Giovanni M. Spada borrowed a place from the Canossian Sisters to hold a mass. Later a church that was capable to serving about 800 men was built in 1901, but it was deemed inadequate due to the large number of worshippers. Finally, a new church was decided to be built on the land granted by the Canossian Sisters, with the donations from Dr. Anthony Gomes, a Portuguese Catholic. On 10 December 1904, Fr. De Maria laid the foundation stone of the Church. In 1905, the work on the Rosary Church was completed, and the consecration of the Church was also held by Fr. De Maria.

35. Letter from Hongkong Engineering and Construction Company inviting A.V. Skvorsov, a Russian engineer, to join the company



Source: Hong Kong Heritage Project



Source Description

A.V. Skvorsov was born in Poland under Russian rule in 1893. After he obtained an engineering degree in St. Petersburg in 1918, he worked for the Chinese Eastern Railway. He then turned to Shanghai and worked as an engineer. He moved to Hong Kong in 1938, joining the Hongkong Engineering and Construction Company that was established in 1922. At that time, it was one of the most important engineering companies in Hong Kong. He also joined the Hong Kong Volunteer Defence Corps (HKVDC), and became a prisoner-of-war during the Battle of Hong Kong in December 1941. He spent his time in the prisoner of war camp during the war, and became the General Manager of the company after the war. He then immigrated to the United States in 1952. His career was an example for those Russians who resided in Hong Kong after the Russian Civil War.

36. Russian water police in Hong Kong, 1930s



Source: Offbeat, a Hong Kong Police Publication, Issue 777, June 16 to June 29, 2004
<https://www.police.gov.hk/offbeat/777/eng/f03.htm>

Source Description

Piracy in the 19th century Southern-China was a serious problem to all authorities of the area, and it could not be easily solved despite the efforts of the colonial government. In the 1920s, the piracy problem came back with a different mode. Instead of operating in pirate ships that could be hunted down by the Royal Navy or the Water Police, the pirates would infiltrate on board by dressing up like ordinary passengers, and hijack the ships when they reached the high seas. They even kidnapped rich passengers for ransoms. At that time, the Hong Kong Police recruited Russians living in Hong Kong to form an Anti-Piracy Guard, which stationed on board to deter the pirates. Some of the Russians were veterans of the Imperial Russian Army who fought against the Bolsheviks during the Russian Civil War. Thus, they were known as “White Russians”. As many of them were forced to flee to Asia after the Civil War, some of them resided in Hong Kong.

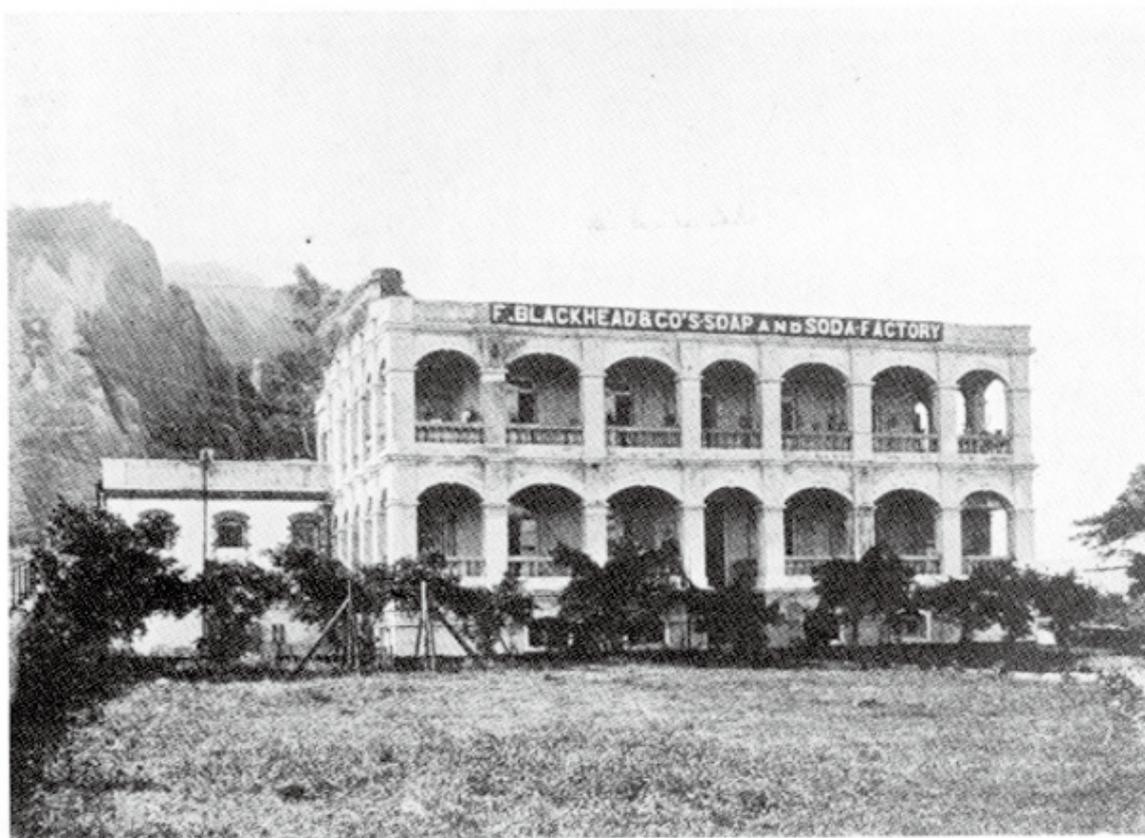
37. Number of German residents in Hong Kong from 1871 to 1931

Year	Males	Females	Total
1871	152	18	170
1881	138	50	188
1891	149	59	208
1896	203	89	292
1901	232	105	337
1906	237	122	359
1911	214	128	342
1921	-	3	3
1931	95	61	156

Source: Periodic Hong Kong Census Returns



A considerable number of non-Chinese residents in Hong Kong during late-19th century was German. From the Census data shown above, although there was a drop in number during the period between 1871 and 1881 and the increase was not apparent until the 1890s, the overall number of Germans in Hong Kong rose steadily during the late 19th century. In 1921, however, there were only 3 German females left in Hong Kong, and the number of German residents remained low. This change was the result of the First World War, during which the Hong Kong colonial government confiscated all German properties and interned all German and Austrian residents.

38. F. Blackhead & Co.'s Soap Factory, a German factory in 1908

F. BLACKHEAD & CO.'S SOAP FACTORY.

Source: Walk in Hong Kong

Source Description

F. Blackhead & Co. was established by a German merchant F. Schwarzkopf in Shau Kei Wan in 1890. Schwarzkopf arrived at the West River of Canton in 1855 to start his business in China. He then moved to Hong Kong during the Second Opium War. His business in Hong Kong mainly focused on selling materials and coal for ships, including the German, Russian, and Austrian warships operating in Asia. (The three countries formed the Dreikaiserbund from 1873 to 1887). Schwarzkopf's company in Hong Kong was named after a direct translation of its original name in English, hence the name "Blackhead". The company's name also became the namesake of Signal Hill, which at a time was known as "Blackhead Point". His son succeeded Schwarzkopf's business, but the company was confiscated by the Hong Kong Government during the First World War, as Germany was an enemy of the British Empire.

39. Hermann Melchers, the founder of Melchers & Co. (a German company) with his staff in 1873



Source: Bard, Solomon, Traders of Hong Kong: Some Foreign Merchant Houses, 1841-1899, H.K. Urban Council, 1993, p.102.

**Source
Description**

Melchers & Co. is a large trading company with a long history. It was established by Carl Melchers and Carl Focke in 1806 in Bremen, Germany. It focused on international trade, and was the earliest European firm to start business with North America. In the mid 19th century, led by Hermann Melchers, Melchers & Co. started to expand its business in East Asia. The first branch in China was established in Hong Kong in 1866. As the photo suggests, it hired both Chinese and European staff, which was a common practice of foreign firms in Hong Kong at that time.

40. The branch house of Carlowitz & Co., a German company in Hong Kong in 1906



Carlowitz & Co., Hongkong (in centre building).

Source: Carlowitz & Co., Hamburg, Hong Kong, New York, China and Japan, p.18

Source Description

Carlowitz & Co. was one of the most influential German firms in East Asia. It was founded by Richard von Carlowitz, the first Consul of the Kingdom of Prussia and Kingdom of Saxony in Canton, and German merchant Bernhard Harkort. In 1855, Carlowitz took over the company after Harkort returned to Germany. A decade later, he established a branch office in Hong Kong. Carlowitz & Co. was famous for importing German-made heavy machinery, mining equipment, and weapons to Asia. It was also the agent in China for Krupp in Germany and Bofors in Sweden, both major producers of arms at that time. At the time this photo was taken, the headquarters of Carlowitz & Co. was already relocated to Shanghai.

41. Advertisement of The China Clipper (Hong Kong and Southeast Asia)



Source: Hong Kong Heritage Project

Source Description

Pan American World Airways was one of the major aviation companies in the US during the 1930s-1990s. In the 1930s, most of the aircrafts of the company were named after “clipper”, one of them was the “China Clipper”, which operated between China and America. In the beginning Pan American adopted Martin M-130 for the Trans-Pacific flight, but later switched to the Boeing 314. One of the selling points of Pan American World Airways was their Trans-Continent air fleet. When the passengers arrived in Hong Kong, they could go to other China’s main cities by the planes of China National Aviation Corporation, which was also operated by the Pan American. The accessibility of Hong Kong made it one of the most desirable destinations for expatriates who wished to stay in Asia.

42. Number of Filipinos, Thais and Indonesians living in Hong Kong, 1979-2011

Number of Filipinos, Thais and Indonesians living in Hong Kong, 1979-2011

	1979	1981	1983	1985	1987	2001	2006	2011
Filipinos	9,500	15,100	24,200	32,200	39,100	142,556	112,453	133,018
Thais	6,200	8,600	9,200	9,600	10,100	14,342	11,900	11,213
Indonesians	2,700	3,500	3,700	3,900	3,300	50,494	87,840	133,377

Source: Hong Kong 1980 (Hong Kong: Hong Kong Government Printer, 1981); Hong Kong 1982 (Hong Kong: Hong Kong Government Printer, 1983); Hong Kong 1984 (Hong Kong: Hong Kong Government Printer, 1985); Hong Kong 1986 (Hong Kong: Hong Kong Government Printer, 1987); Hong Kong 1988 (Hong Kong: Hong Kong Government Printer, 1989); Census and Statistics Department, Hong Kong 2011 Population Census Thematic Report: Ethnic Minorities (Hong Kong: Census and Statistics Department, 2012). website: https://www.censtatd.gov.hk/hkstat/sub/sp170_tc.jsp?productCode=B1120062



After the Second World War, many Southeast Asian countries became independent states, such as the Philippines and Indonesia. Some of the nationals migrated to Hong Kong to settle. Thailand was the only independent country in Asia during the age of colonialism; the Thai people also settled in many Asian cities, including Hong Kong, forming numerous unique communities. As Hong Kong experienced a period of rapid economic growth after the war, many Southeast Asian people chose to live in the city. From the above chart, one can see that in the late 1970s there were around 18,400 people from the Philippines, Thailand, and Indonesia living in Hong Kong. The figure rose to 280,000 in 2011. The increase was largely due to the influx of domestic helpers from the Philippines and Indonesia.

43. Extract from the Chinese version of Filipino song “Anak” in Hong Kong(1979)

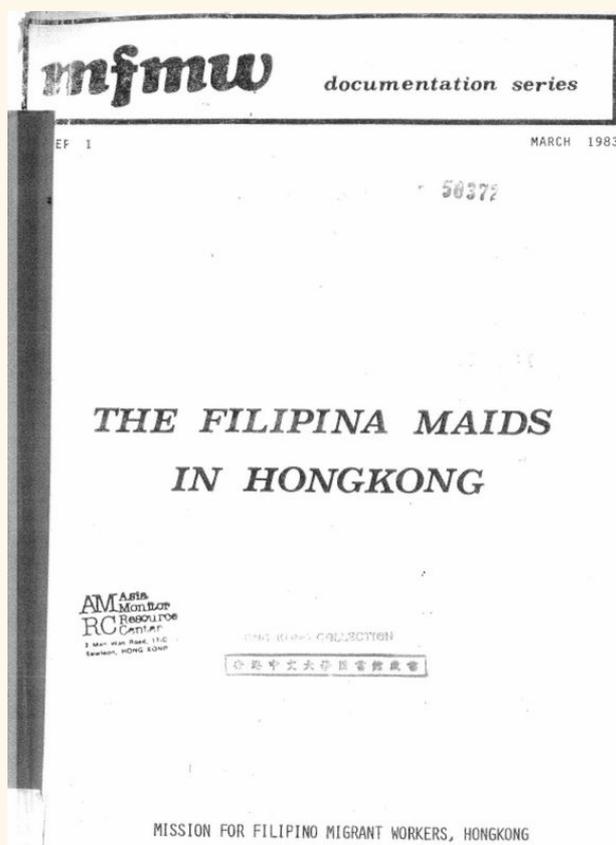
孩兒出生一聲哭叫
曾替你兩老慰寂寥
曾是願望夢幻的化身
時時刻刻關心相指引
教你養你已成人……
切記跌了你要快快起番身

Source: Composers and Authors Society of Hong Kong Ltd.



Since the 1950s, many Filipino musicians who stayed in Hong Kong played Western music in nightclubs. Filipino music influenced the development of pop songs in Asia. “Anak” is a song written by Filipino singer Freddie Aguilar. He was a finalist for inaugural 1977 Metropop Song Festival held in Manila. The song became an international hit and was translated into many different languages. The lyrics was about parental love. The Chinese version of this song, with lyrics composed by Cheng Kwok Kong and sung by Alan Tam, was released in 1979.

44. The Mission for Migrant Workers (MFMW) cover page of the Documentation Series (Filipino), 1983



Source: Mission for Filipino Migrant Workers, Hong Kong

Source Description

The Mission for Migrant Workers (MFMW) Ltd. is a registered charitable organisation. Established in 1981, the MFMW is an outreach program of the St. John's Cathedral of Hong Kong Anglican Church. It provided services in the aspects of religion, social welfare and education for Filipino domestic workers in Hong Kong. One of the purposes of this document was to show why there was an increasing number of Filipino maids in Hong Kong. Before the 1970s, the number of the Filipino maids was only a few hundred but it grew rapidly after 1982 to over 19,000 by the end of that year. In the 1980s, Hong Kong needed female labour force to participate in service and manufacturing industries. The government purposely encouraged the input of foreign domestic helpers. Since then, the Filipinos have gradually become part of the Hong Kong society and contributed to the development of Hong Kong.

45. Interview script about the Swiss Cook Felix Bieger's description of the early Gaddi's

Well I was for about a month in Gaddi's the Gaddi's kitchen which opened at that time we served Swiss food, English food, French food, Russian food and Chinese food. So it was all, but it was *the* restaurant. I mean it was called the best restaurant east of Suez. And when Gaddi's actually originally was a when the hotel open in 1928 it was a cocktail room. And then after the war it became Max's Coffee. Max's Coffee being named after Chef which was Max And then in 53 when Mr Gaddi said he wouldn't mind he would like to make a restaurant. He say to him what do you want to call it? So Leo Gaddi says well of course I'm going to call it Gaddi's. That's an excellent idea, you will guarantee quality food and the best service. And so you know, even today 50 years later it's still one of the top restaurants I would say amongst definitely Hong Kong and, and amongst the, the Far East and the world.

Source: The Hong Kong Heritage Project



For details, please watch the video clip about the interview to understand more about Felix Bieger's description of the early Gaddi's.

<https://historye-learning.edb.hkedcity.net/video/source-51.mp4>



Source Description

Felix Bieger became one of the cooks in Gaddi's in July 1945, and later he had become the manager of the restaurant. From the interview script above, we can have some ideas about the early Gaddi's. Gaddi's was just a cocktail room when Peninsula Hotel started in 1928, and became Max's Coffee named after Chef Max. In 1953, agreed by Mr Gaddi, the restaurant started to serve Swiss, British, French, Russian and even Chinese dishes.

46. Interview script about Sarbajit Gurung's description of Gurkha and their participation in the Agricultural Training Course

Actually, the Gurkha people, they doesn't know English. Most, most of them, also the Cantonese, because not that much familiar with the outside people. So we used to teach them in Gurkha ... in Nepalese. [right] So what we used to teach them is say, how to raise the chickens, pigs, and some gardening, like a flowering, and some fruit, how to grow the fruits, including how to make soya bean mild and curd. Also we used to take some lessons about the bee, how to make the honey. So every subject would have a different instructor so they used to teach the Gurkhas about, okay, one he was an instructor for the chickens, means he used to teach the students in Nepalese language in ...

Source: The Hong Kong Heritage Project



For details, please watch the video clip about the interview to understand more about Sarbajit Gurung and the training provided by The Kadoorie Farm.

<https://historye-learning.edb.hkedcity.net/video/source-52.mp4>



The above text was the interview of Sarbajit Gurung who talked about his experience in the Agricultural Training Course for Gurkha soldiers. Gurung joined the British Army in 1974 and retired in 1994 after 20 years of service. He not only attended the agricultural training programme, but also became its Gurkha Chief Instructor between 1994 and 1996, after the sudden death of his predecessor. From the interview above, we can observe the range of the training offered: in addition to pig and chicken rearing, the programme also offered other commercial farming skills such as market gardening, fruits growing, and honey making. As the Gurkhas usually had a limited command of English or Cantonese at that time, instructors like Gurung were essential for the programme.

47. Interview script about Christian Ramage's description of the French community in Hong Kong

and it's still the American dream. In Hong Kong it's very different. In Hong Kong there are much less. We think that in 2008 there are about eight thousand French people living in Hong Kong, maybe ten thousand. For sure, almost eight thousand are registered to the French Consulate in Hong Kong. Most of them ... yes, most of them, they are in Hong Kong for a few years because most of them, they work in the banks, in the French banks, in French institutions, a few financial institutions and also in other foreign banks. They don't work only in French banks. But most of them, they are here for, let's say three years, four years, maybe five years. Only a minority of the French community in Hong Kong, they are here to stay and to spend the rest of their life in Hong Kong. They won't become Chinese citizens, and that's a difference with the New York French community. They're here because there are many opportunities ... opportunities, thanks to the opening up of China. That's why they arrived in the '80s and they decided to stay because there were great opportunities to work with China, to

Source: The Hong Kong Heritage Project



For details, please watch the video clip about the interview to understand more about Christian Ramage's description of the French Community in Hong Kong.

<https://historye-learning.edb.hkedcity.net/video/source-53.mp4>



Source Description

Christian Ramage, a career diplomat, was born in France. Before working for the United Nations, he received his education at the École Navale (French Naval Academy). At the time of the interview, he was Acting Consul General of France in Hong Kong and Macao. He pointed out that the French community in Hong Kong is quite different from that of other international metropolises such as New York. The French in New York involved in almost every aspect of professions, and they mostly aimed to obtain a citizenship. However, most of the French in Hong Kong were involved in the financial sector and only few of them became citizens. Many of them came to Hong Kong because of the availability of opportunities as a result of Reform and Opening-up of China since the 1980s. In 2008, the French community in Hong Kong had around 8,000 to 10,000 people.

In Pursuit of Aspiration

**History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong**

Part C

Learning and Teaching Examples

**Personal, Social and Humanities Education Section
Curriculum Development Institute, Education Bureau**

In Pursuit of Aspiration

**History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong**

Example 1

The Jews

Personal, Social and Humanities Education Section
Curriculum Development Institute, Education Bureau

Example 1

The Jews



Knowledge

- Understand the origins of the Jews, the famous Jewish families in Hong Kong and their contributions

Skills

- Trace the historical development and analyse cause-and-effect relationship
- Use collaboration skill, critical thinking skill, self-learning skill and information technology skill

Attitude

- Care about others
- Appreciate the spirit of mutual help and inclusiveness among different ethnic groups
- Accept differences in cultures and respect for the others



To know more : Chinese-English Glossary

猶太人	The Jews
沙遜家族	Sassoon Family
嘉道理家族	Kadoorie Family
猶太教莉亞堂	Ohel Leah Synagogue
集中營	Concentration Camps
賽法迪猶太人	Sephardi Jews
阿什肯納茲猶太人	Ashkenazi Jews
猶太新年	Rosh Hashanah
普珥節	Purim
噶喀	Gurkha



**Learning
and Teaching
Materials**

Pre-assessment:

How much do you know about the Jews in Hong Kong?

Frayer Model

Topic 1: The origins of the Jews in Hong Kong

Enquiry question 1

Who are the Jews ?
Why did they come to Hong Kong?

Timeline of history of the Jews (Source A)
The Jews (Source B)
Origin of the Jews in Hong Kong (Source C)

Enquiry question 2

Who were the famous Jewish families and people in Hong Kong?

Sassoon Family (Source D)
Kadoorie Family (Source E)

Topic 2: Jewish life in Hong Kong and their contribution

Enquiry question 1

How did the Jews settle in Hong Kong?

Pre-task: What are the Jewish festivals? How are they different from the Chinese traditional festivals?
Ohel Leah Synagogue (Source A)
Hong Kong Jewish population statistics from 1871-1921(Source B)
Jewish New Year dinner and ceremony (Source C)
Jewish New Year services in Hong Kong (Source D)

Enquiry question 2

How did the Jews contribute to Hong Kong?

China Light & Power Company Syndicate and the Kadoorie Family (Source A)
Summary of KAAA Project (Source B)
Cover of agricultural teaching material for Gurkhas in Hong Kong (Source C)
Brief history of a girls' secondary school (Source D)

Extended learning activity (1)

Is "Nathan" the name of a street only?

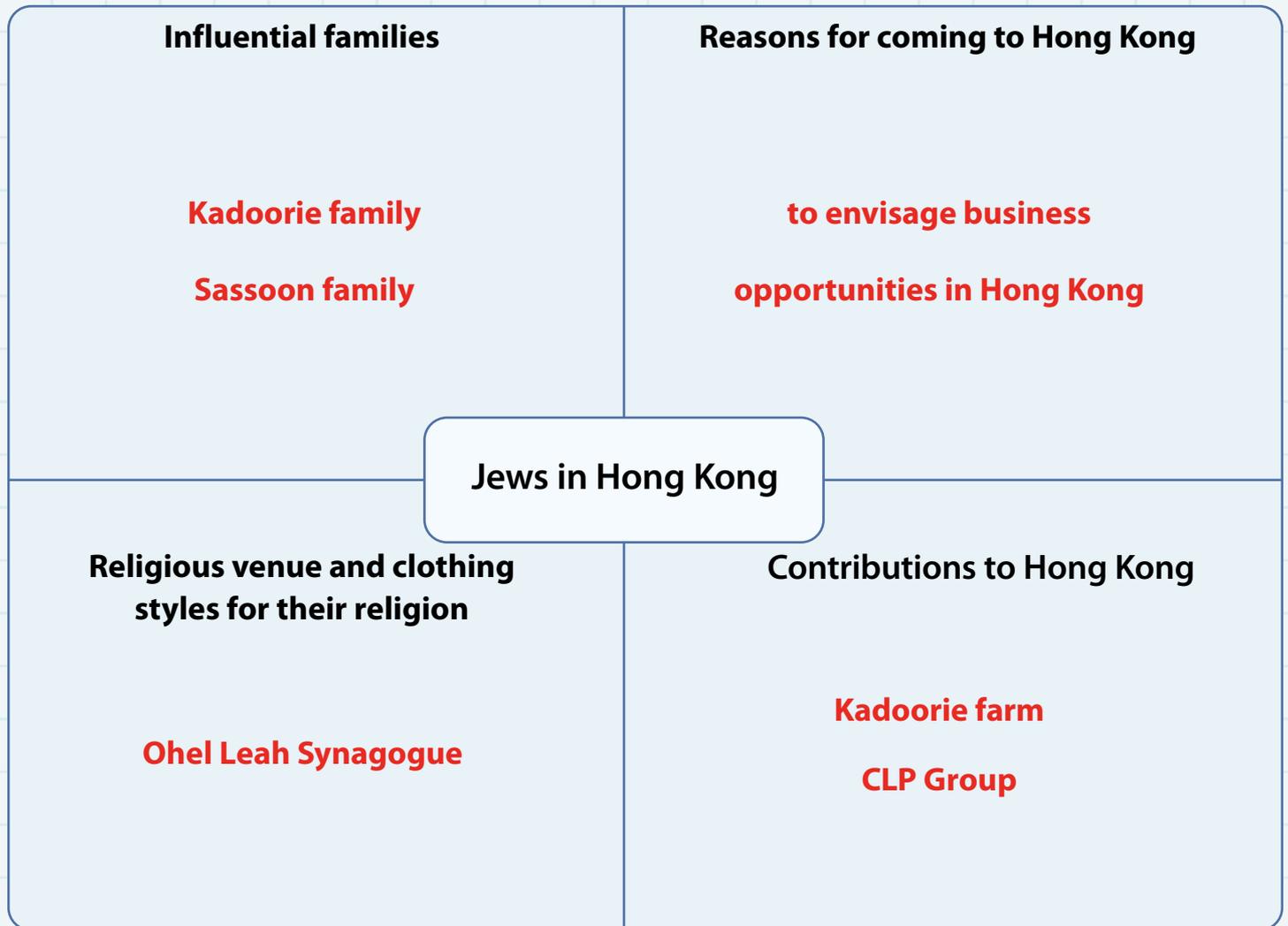
Contributions of the Jews: Hong Kong Governor Nathan
A news article published from The China Mail in 1907 (Source A)
An article about Governor Nathan (Source B)

<p>Extended learning activity (2)</p> <p>What is the source of electricity?</p>	<p>Photos of then and now</p> <p>Suggested video watching: 'The establishment of the CLP'(The 32nd episode, Hundred People of Hong Kong)</p>
<p>Extended learning activities (3)</p> <p>An extraordinary farm: How did the Kadoorie Farm promote "Helping People Help Themselves"?</p> <ul style="list-style-type: none"> • What personal reason encouraged Elly Kadoorie to develop charity works? • How did the situation in Hong Kong at that time contribute to the implementation of Kadoorie family's charity plans? • How did the Kadoorie Agricultural Aid Association put the rationale of 'Helping People Help Themselves' into practice? 	<p>A passage about the operation of Kadoorie Agricultural Aid Association and a photo of Kadoorie and his sons (Source A)</p> <p>Pictures which show the KAAA-invented sprinkle irrigation system (Source B)</p> <p>The Kadoorie Agricultural Aid Association Documentary (e-learning) (Source C)</p> <p>British Gurkha Ex-Servicemen Re-integration Training Scheme Letterhead (Source D)</p> <p>A photo which shows the Gurkha soldiers attending the Agricultural Training Course on piglets feeding (Source E)</p> <p>A photo which shows the Gurkha soldiers attending the Agricultural Training Course on chicken and duck feeding (Source F)</p> <p>Recordings of Oral History interview of Sarbajit Gurung, a Gurkha ex-serviceman (Source G)</p>
<p>Extended learning activity (4)</p> <p>Where to search for the Jewish imprints in Hong Kong?</p>	<p>Key word searching on the internet</p> <p>Watching a video clip about the Ohel Leah Synagogue (Chinese version only)</p> <p>Viewing two webpages to know more about the New Year traditions of the Jews</p>

Pre- assessment

How much do you know about the Jews in Hong Kong?

(Suggested answers)



Topic 1 The origin of the Jews in Hong Kong

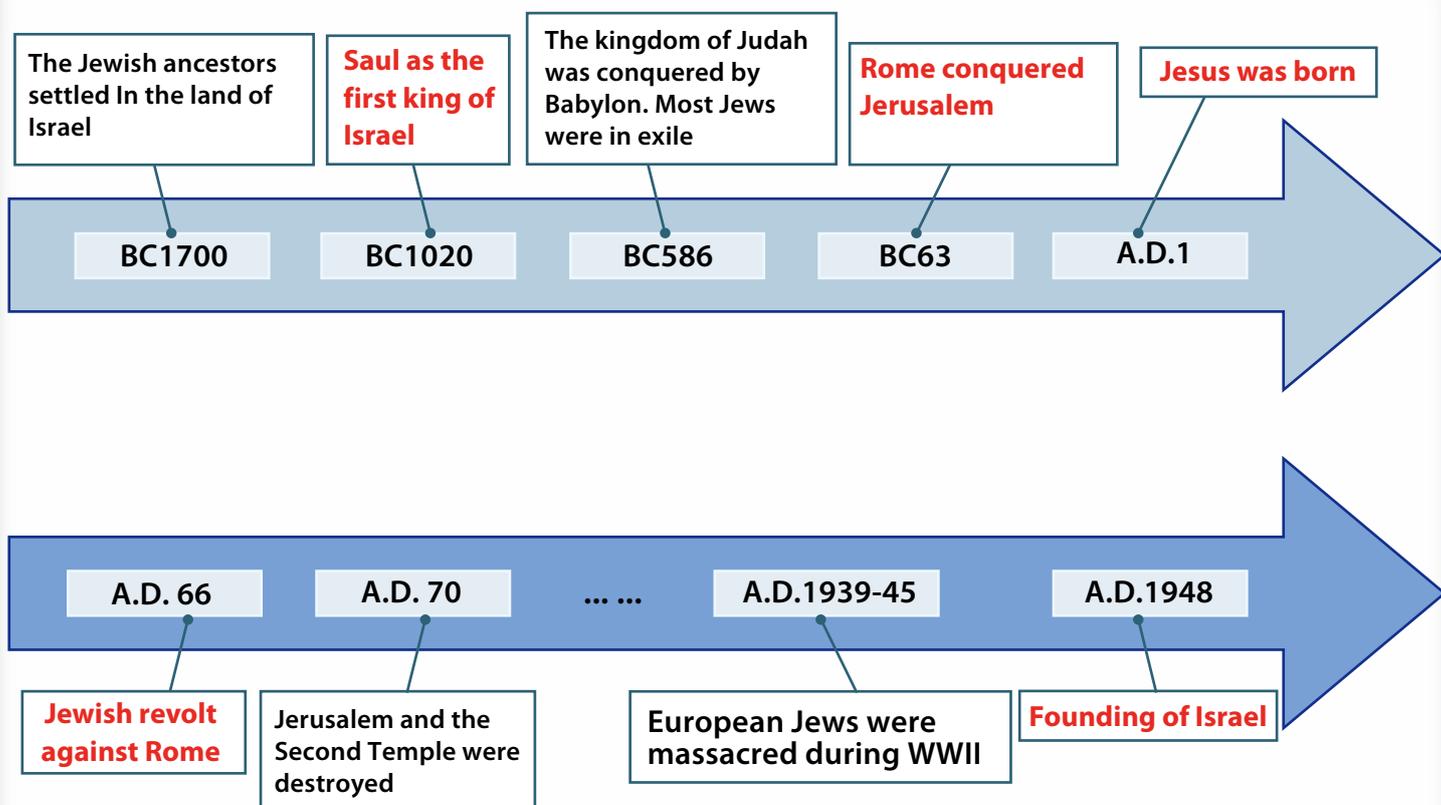


1. Who are the Jews? Why did they come to Hong Kong?
2. Who were the famous Jewish families and people in Hong Kong?



Who are the Jews? Why did they come to Hong Kong?

Source A Time line of Jewish history



Source: adapted from the webpage of Embassy of Israel in China
<http://embassies.gov.il/beijing/AboutIsrael/history/Pages/%E9%87%8D%E8%A6%81%E5%8E%86%E5%8F%B2%E4%BA%8B%E4%BB%B6.aspx>



The Jews scattered throughout the world but they still preserved their unique religious and cultural traditions, and therefore they often had conflicts with the local communities. Many anti-Semitic waves had taken place in Europe by the 20th century and the most serious ones occurred during the Second World War.

During Second World War, Germany occupied most of Europe's territories and arrested the Jews there. The Germans sent them to "quarantined areas" under the pretext of assisting them in establishing "a new homeland". They established concentration camps and massacred the Jews systemically. In the name of "taking bath", the German armies usually trapped the Jews in the gas chambers in concentration camps and released poison gas to kill them. Jews living in the concentration camps were forced to do labour work and were tortured. Nearly 6 million Jews were killed during the war, including 1.5 million children.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）



Source B

The Jews

The last nation founded by the Jews in 63 B.C. was annexed by Rome. Before Israel became a nation, the Jews did not have their own country and were often displaced by discrimination or persecution for more than two thousand years. In spite of this, their sense of national identity had not been affected. They became more perseverant and cohesive. The Jews were born businessmen who were good at calculation, and they became distinguished people in the areas settled and became leaders in the society.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

Source C

Origin of the Jews in Hong Kong during the 19th century

Item	Jewish groups	Sephardi Jews	Ashkenazi Jews
Why Jews came to Hong Kong		The advantages of Hong Kong's business development under British rule	In exile, persecuted by European political movements; attracted by the stability in Hong Kong
What they worked for living		Built a business kingdom	Run small restaurants, engaged in entertainment businesses
Where they came from		Middle-east	Europe
Economic status		With big capital	With some capital, some are professionals

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

1) According to Sources B and C, how did the Jews influence Hong Kong economically and socially? Explain your answer in economic and social aspects.

Economic aspect	The Jews were good at calculation (Source B) and some had abundant capital and had extensive business experience (Source C), bringing business opportunities to Hong Kong
Social aspect	The Jews had strong will (Source B); some were professionals (Source C), bringing good quality of labor force to Hong Kong



The Jews can be divided into Sephardi Jews and Ashkenazi Jews. The Sephardi Jews mainly lived in Central Asia, while Ashkenazi mainly settled in Europe. The first Jews in Hong Kong were Sephardi Jews who came from Middle East and India. At that time, the British profited from the opium trade with China, and the Jews took part in it. After the Opium War, the British occupied Hong Kong. They were the first batch of Jewish immigrants in Hong Kong. In the mid-to-late nineteenth century, they came with capital and rich business experience to establish commercial empires in Hong Kong, such as Sassoon and Kadoorie families.

In 1917, the October Revolution broke out in Russia and the civil war broke out afterwards. Some defeated soldiers and family supporters fled south to China, including a large number of Russian Ashkenazi Jews. Many of them arrived in northeastern China and Shanghai, while others moved south to Hong Kong.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）



Enquiry Question 2

Who were the famous Jewish families and people in Hong Kong?

Source D

Sassoon Family



In 1844, after David Sassoon had arrived Guangzhou, within 5 years a solid commercial base was set up by the Sassoon family along the coast of China. When their office was set up in Hong Kong in 1857, almost all the Jews in the Mainland and Hong Kong were working under the Sassoon Family. His son Arthur Sassoon was one of the founders of The Hong Kong and Shanghai Bank Corporations (HSBC). Another son of David Sassoon, Frederick Sassoon, was commissioned into the Legislative Council.

Refer to Source 7 in Part B of this learning resource pack

Source E

Kadoorie Family



Elly Kadoorie (in the middle of the photo) had worked under Sassoon Family in Bombay, Hong Kong and Northern China. In the 1880s, Elly Kadoorie returned to Hong Kong and started his own broker business. When his brother Ellis Kadoorie arrived Hong Kong in 1883, they invested and established several core family businesses like the China Light & Power Company (CLP) and the Peninsula Hotel. Later his elder son Lawrence Kadoorie (on the right) took over the family business, while another son Horace Kadoorie (on the left) concentrated on the family's philanthropic efforts, such as the Kadoorie Agricultural Aid Association.

Refer to Source 8 in Part B of this learning resource pack

- 1) **Study Sources D and E and then answer the following question.**
How did the Jews foster the development of Hong Kong? Explain your answer with reference to Sources D and E and using your own knowledge.

(Suggested answer)

The success of the Sassoon family invited more Jews to invest in Hong Kong and some of them took part in the Legislative Council. (Source D). Apart from investing in public business such as the China Light & Power Company (CLP), the Kadoorie family also participated in charities including Kadoorie Agricultural Aid Association. (Source E) In 1890, Emanuel Raphael Belilios, a Jewish merchant donated to establish girls government school and provided scholarship for secondary school students. The school is still named after him today. (own knowledge)



Today, Sassoon and Kadoorie families have a lot of historical footprints in Hong Kong. Try to search for other information (such as the names of streets, facilities, agencies, etc.) that are related to them, report to group members and write down notes from classmates' presentations.

(Suggested answers)

Related to Sassoon's	Related to Kadoorie's
<p>For reference:</p> <p>David Sassoon & Co.: First they engaged in trade, later invested in real estate, shipping and banking.</p> <p>Ohel Leah Synagogue: Built in 1901, it is the only existing synagogue in China. Sassoon's Brothers donated land to finance the construction of the church in dedication to their mother Leah Elias Sassoon.</p> <p>Sassoon Road: The road is located in Southern District of Hong Kong Island, linking the area around Queen Mary Hospital at Pokfulam Road in Western Highlands and Sandy Bay near Victoria Road.</p>	<p>For reference:</p> <p>Kadoorie Farm and Botanic Garden: Founded by Kadoorie brothers in 1951, it engaged in research and development of agricultural technology.</p> <p>Kadoorie Hill: There are two major roads, one of which is named Kadoorie Road.</p> <p>Sir Ellis Kadoorie Secondary School : It was established in 1890 with funding from the Kadoorie family. In 1916, Hong Kong government took over the management of the school.</p>

Topic 2 Jewish life in Hong Kong and their contribution

Enquiry questions

1. How did the Jews settle in Hong Kong?
2. How did the Jews contribute to Hong Kong?

Enquiry question 1

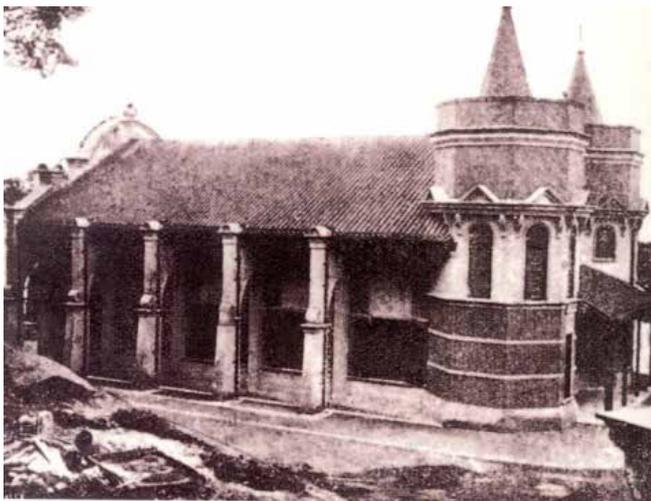
How did the Jews settle in Hong Kong?

Pre-task

What are the Jewish festivals? How are they different from the Chinese traditional festivals? Search for relevant information and share with your classmates.

Source A

Ohel Leah Synagogue



The Ohel Leah Synagogue was built in 1902, it was the earliest formal Synagogue in Hong Kong. Thanks to the donations of Jacob Sassoon and his brothers for the contribution to the Synagogue, the Synagogue was named after their mother, Leah, as an appreciation to their contribution. Despite its colonial outfits, the inner structure was in classical Sephardic Jewish style as most of the Jews in early Hong Kong were Sephardi Jews from Baghdad. The Synagogue was separated by gender with the second floor restricted to females only and the ground floor was males only. It is arranged under the rules that females and males should sit separately. Except being taken over during the Japanese occupation, it has been one of the very few Synagogues kept as a hall of prayer in Asia.

Refer to Source 4 in Part B of this learning resource pack

Source B

Statistics of Jewish population in Hong Kong from 1871-1921

Year	Population
1871	65
1881	71
1897	163
1911	231
1921	126

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

(Suggested answer)

1) **According to Sources A and B, identify TWO reasons why the Synagogue was built.**

Jacob Sassoon and his brothers donated in the name of their mother, Leah. (Source A) As there was a growing Jewish population in Hong Kong, there was a need to build a permanent hall for prayers. (Source B)

2) **The Jews uphold their own tradition and work hard to maintain it. Apart from the above buildings, and from your own knowledge, are there any other buildings in Hong Kong that reflect the Jewish insistence on their own tradition? Explain your answer with one example.**

In 1855, Ellis Kadoorie bought land at Wong Nai Chung to build a Jewish cemetery. It was granted by the government in 1857. The Jews have a unique funeral tradition that the cemetery only buries the Jews. Building their own cemetery reflects that the Jews attach importance to their own culture.

To know more...

The Jewish Recreation Club (JRC) was established in 1905. At the very beginning, it was located in a one-room building, and its extension started in 1909 after received donations from Elly Kadoorie. To enhance the interaction between different ethnic and cultural groups, the Club opened to Jews of different nationalities and communities with different cultural backgrounds. The Club also provided recreational facilities such as tennis, but shifted to relief activities for Jewish refugees in Hong Kong under the warring international situation in the 1930s. Two weeks after the Japanese had occupied Hong Kong in December 1941, the Recreation Club was forced to close down. It was not in service until its reconstruction in 1949.



Refer to Source 2 in Part B of this learning resource pack

Source C

Questions and answers about the Jewish New Year (Rosh Hashanah)

Q: Is Rosh Hashanah also two days in Israel?

A: Yes, even in Israel Rosh Hashanah is kept for two days and both days are equally important.

Q: How many blasts of the shofar are heard?

A: On Rosh Hashanah, there are a hundred blasts of the shofar. The most important is the first set of thirty.

Q: What other customs are there before Rosh Hashanah?

A: There is a custom to give charity, take a haircut and shave.

Source: Ohel Leah High Holidays Guide 5779/2018

<https://ohelleah.org/ols/wp-content/uploads/2018/08/HH-booklet-5779-Revised.pdf>

Source D

Jewish New Year services in Hong Kong



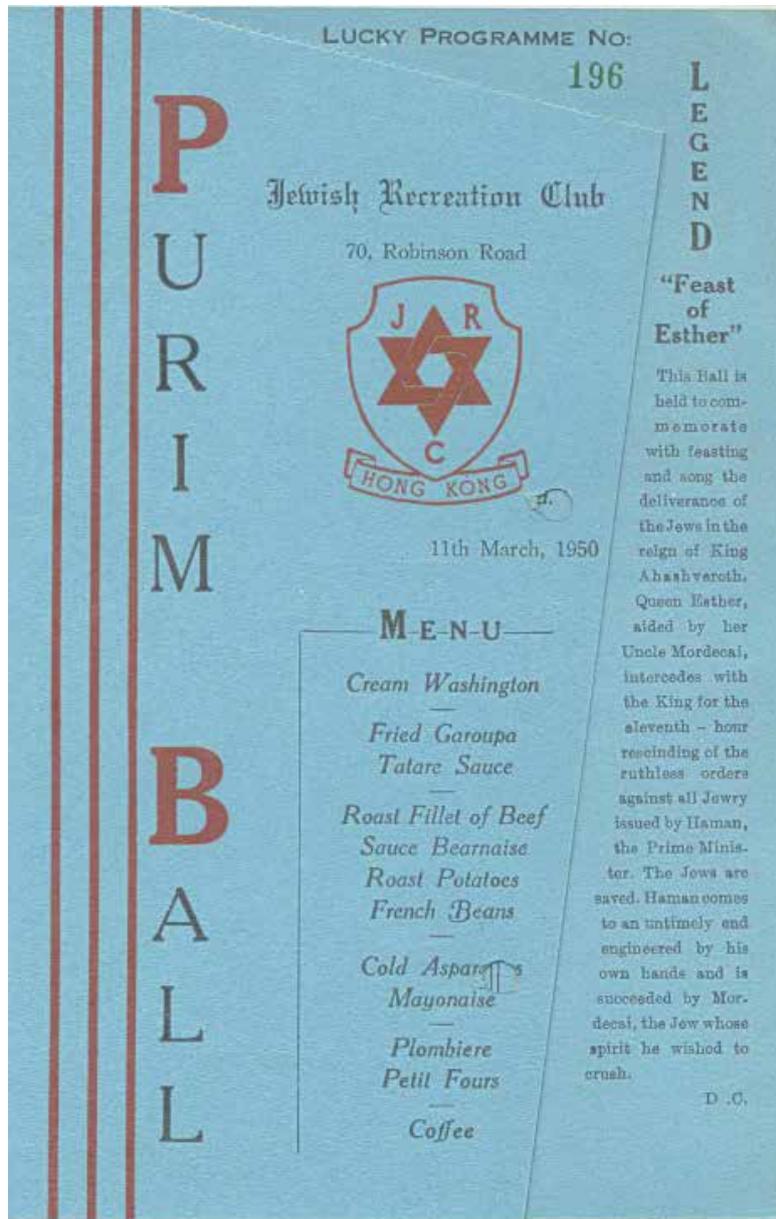
From the photo, we can observe how the Synagogue is decorated during the Jewish New Year: cloth marked with the Star of David is placed on the wall and the table. In the middle of the table, there is also a Menorah placed. Both the Star of David and the Menorah are important symbols for Judaism.

Refer to Source 1 in Part B of this learning resource pack

1) Even far from their homeland, the Jews in Hong Kong are still celebrating New Year in their own tradition. According to Sources C and D, complete the table below about the traditions of the Jewish New Year in Hong Kong.

Source C	Source D
Jewish New Year lasts for two days.	The curtain of David's Star is placed in the pray room of the Synagogue.
There are blasts of the Shofar. The most important is the first set of thirty.	A Menorah placed in the middle of the table.
To give charity, have a haircut and shave.	Chairs arranged in rows for prayers.

To know more...



Another Jewish festival - Purim

According to the Book of Esther, Purim is to remember the Jews who were freed from the plot of the ancient Persian vizier Haman the Agagite, who wanted to exterminate the Jews in Persia. Jewish communities all around the world celebrate this festival every year. The Purim ball held in the Jewish Recreation Club in 1950 was the first social event held in the Club after its reconstruction. From the menu above, we can know the importance of Purim to the Jews by how bountiful the dishes are.

Refer to Source 3 in Part B of this learning resource pack



Enquiry question 2

How did the Jews contribute to Hong Kong?

Source A

China Light & Power Company Syndicate and the Kadoorie Family



China Light & Power Company Syndicate was established by the Kadoorie Family in 1901. It aimed at providing electricity to Kowloon and New Territories. In order to overcome the rapidly increasing population in Kowloon, decision was made for a new head office located in 139-147 Argyle Street, Ho Man Tin, Kowloon. The foundation of the new Head Office was laid in 1938, and the construction was completed in 1940. Red bricks were used for the construction. It was a five-storey, modernist-style building with a simple bilateral symmetry design. The clock tower located at the center was the main characteristic of the building. It was classified as a Grade I historic building in Hong Kong.

Refer to Source 19 in Part B of this learning resource pack

Source B

Expense summary of Kadoorie Agricultural Aid Association (KAAA) Project

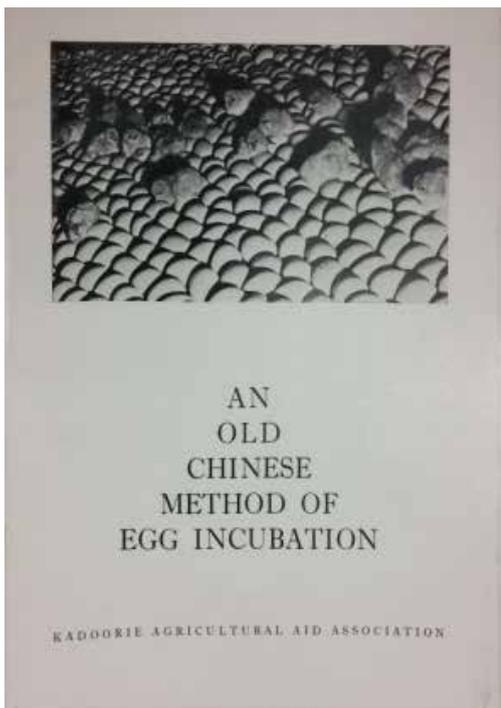
Kadoorie Agricultural Aid Association (KAAA) was founded by Sir Horace Kadoorie and Lord Lawrence Kadoorie in 1951. The main tasks of KAAA included agricultural training, interest-free loans, constructing and promoting farms, demonstrating different types of farming and herding methods, and breeding improvement work. From the Summary of KAAA Project, we can observe that the project involved many items, including poultry, orchard, vegetable plantation and even bees keeping.

S/N	Date	Name	Project	Grant	spent	Balance
1	24-78	Mandarin	Poultry	8,215	8,215	-
2	8-178	Lauke	School	1,500	1,500	-
3	8-178	Panda	School	1,500	1,500	-
4	6-278	Mattison	Orchard	2,000	1,100	900
5	1-278	Chowling	School	1,000	1,000	-
6	1-278	Tilkey	Bee-keeping	1,620	1,620	-
7	8-278	Mandarin	Poultry	5,180	5,180	-
8	8-278	Mandarin	Poultry	5,000	3,000	2,000
9	12-78	LAC	Vegetable	51,750	-	51,750
10	2-78	Mandarin	School	2,400	2,400	-
11	3-78	Mandarin	Water	80,000	345	79,655
12	8-78	Tanahot	School	1,500	1,500	-

Refer to Source 15 in Part B of this learning resource pack

Source C

Cover of agricultural teaching material for Gurkhas in Hong Kong



To ensure the Gurkha ex-servicemen could be merged into society and be able to support themselves economically, the British Army invited Sir Horace Kadoorie to provide agricultural training for the soon retiring Gurkhas.

When providing such training, the Kadoorie Agricultural Aid Association (KAAA) paid much attention to local conditions and contexts. For example, as shown in the cover, the agricultural training material on an old Chinese method of egg incubation with low cost was prepared for Gurkhas.

Refer to Source 17 in Part B of this learning resource pack

(Suggested answer)

1) According to Sources A, B and C, what did the Kadoorie family contribute to Hong Kong? Explain your answer.

Source	Evidence/examples	Contributions
A	Kadoorie family established China Light and Power Company (CLP) in 1901.	Provided electricity for Kowloon and the New Territories.
B	Kadoorie Agricultural Aid Association was founded in 1951 by the Kadoorie family.	Provided agricultural training, interest-free loans, built and promoted farming, demonstrated various methods of farming and carried out breeding improvement work.
C	The army invited Kadoorie to give agricultural training to those retired Gurkhas.	Facilitated the Gurkhas to merge with society to ensure their livelihood after retirement.

Source D

A brief history of a girls' secondary school in Hong Kong



A school photograph in the 1900s

Mr. Belilios was best remembered for being a great philanthropist. Before he made the \$25,000 donation to enable our school to have a new 3-storeyed building, he had donated \$5,000, one third of the total costs for setting up the Alice Memorial Hospital, which served as one of the major teaching hospitals for students of the Hong Kong College of Medicine for Chinese (which later became the Faculty of Medicine of the University of Hong Kong).

With a view to promoting the welfare and education of Chinese girls who were driven to crimes and prostitution by poverty, Mr Belilios also made available the funding for establishing a probation home for girls. There was and is also an abundance of scholarships established with Mr Belilios' donations either during his lifetime or upon death. They have enabled needy students to pursue education at the universities.

Source: Belilios Public School webpage (www.belilios.edu.hk)

2) According to Source D, list the contributions Mr. Belilios had made to Hong Kong.

1. Donated to start a school

2. Donated to start a hospital

3. Set up probation home for girls

4. Set up scholarships



- | | | | |
|--|---|---|--|
| <p>I. Is “Nathan” the name of a street only?</p> | <p>II. What is the source of electricity?</p> | <p>III. An extraordinary farm: How did the Kadoorie Farm promote “Self Help and Helping Others” ?</p> | <p>IV. Where to search for the Jewish imprints in Hong Kong?</p> |
|--|---|---|--|

Extended learning activity (1): Is “Nathan” the name of a street only?

Sir Matthew Nathan



Sir Matthew Nathan was the first and the only Jewish Governor of Hong Kong, which was an important milestone for the development of Jewish community in Hong Kong under British colonial rule. He was born in London in 1862. He variously served as the Governor of Sierra Leone and Gold Coast in Africa, and was appointed as the Governor of Hong Kong in 1904. Nathan became the Hong Kong Governor at the age of 42. Nathan pioneered the early development of Kowloon, and pushed ahead the Kowloon-Canton Railway project. Whilst Governor of Hong Kong, Nathan served as the Honourary President of the Ohel Leah Synagogue (the first Jewish Church in Hong Kong) and also helped the community extend the lease on the Jewish Cemetery. He left Hong Kong in 1907 and died in England in 1939.

Refer to Source 6 in Part B of this learning resource pack

Answer the following questions with reference to Sources A and B.

Source A

The following is adapted from a news article published from *The China Mail* in 1907. It is about what Sir Nathan said before he left Hong Kong to become the governor of Natal in South Africa.

SIR MATTHEW NATHAN GOES TO NATAL

Sir Nathan highly praises the Chinese and unhesitatingly pronounces them good people. One of the chief sources of regret at his departure is that he will have to leave the work of constructing the Kowloon-Canton railway unfinished so far as he is concerned. In this first railway of ours he has taken more than a fatherly interest and he hoped to witness its completion. But it is well under way now and Sir Matthew Nathan is happy at that. At the present rate of progress, he thinks the line should be ready for work in about three years. This will come as good news.

Source B

The following is adapted from an article about Governor Nathan.

After becoming the Governor of Hong Kong in 1904, Sir Matthew Nathan made great contributions to the development of Kowloon. He suggested leveling the hill in the north of Austin Road so as to connect Robinson Road and Gascoigne Road. Meanwhile, the road was widened.

Since there were some roads in Hong Kong Island and Kowloon Peninsula shared same name, the government decided to rename some of the roads in Kowloon. To recognise the contribution of Governor Nathan to the development of Kowloon, Robinson Road in Kowloon was renamed Nathan Road. Having reached an agreement with the Chinese government concerning the construction of Kowloon-Canton Railway, the Hong Kong government started reclamation in Tsim Sha Tsui, while Chatham Road and Salisbury Road were also built. With the complete commission of the Kowloon-Canton Railway on 5 October 1911, Hong Kong enjoyed a closer tie with the mainland. There was a temporary railway station in Tsim Sha Tsui and Hung Hom until the main building of Railway Station was built in 1916. It marked the commencement of a new era of public transportation.

Source: Adapted and translated from Think Hong Kong 〈彌敦道百年變遷〉
<http://www.thinkhk.com/article/2017-07/11/21927.html>

Source A—Discussion Questions	Source B—Discussion Questions
Which type of source—primary or secondary—does Source A belong to?	Which type of source—primary or secondary—does Source B belong to?
Identify the issue that caused Governor Nathan’s feeling of regret.	Infer one contribution that made by Governor Nathan to Hong Kong.
Why did he feel so regretful?	Suggest one reason for renaming ‘Robinson Road’ to ‘Nathan Road’.
Infer one contribution that made by Governor Nathan to Hong Kong.	Identify one contribution that made by Governor Nathan in fostering the connection between the Mainland and Hong Kong.

(Suggested answers)

Source A	Source B
It is a primary source, as the source was extracted from a newspaper that published at that time, and the news article was directly reporting the situation at that time.	It is a secondary source, as the source was adapted from an article concerning the contributions of Governor Nathan.
It was because Governor Nathan could not witness the launch of Kowloon-Canton Railway Corporation (KCRC) before he left his office.	Governor Nathan improved the transportation of Hong Kong, as he decided to widen and extend roads.
It was because Governor Nathan actively engaged in the construction of the railway.	As Governor Nathan made extraordinary contributions to the development of Kowloon, so the road was re-named in memory of his contributions.
Governor Nathan’s effort improved the transportation of Hong Kong and the KCRC benefited the communication between the Mainland and Hong Kong.	Governor Nathan played an active role in the planning and construction works of the KCRC. This benefited the communication between the Mainland and Hong Kong in the long run.



Extended learning activity (2): What is the source of electricity?

1. Based on what you have learnt in the lesson, which of the following energy company is related to a Jewish family?
 1. Hongkong Electric Company
 2. **China Light and Power Co Ltd**

Read the following photos about an energy company in Hong Kong, and complete the table.

<p>The following picture shows the first power plant located in Chatham Road, Hung Hom. It was built and commenced service in 1903.</p>	<p>The following picture shows the power plant in Hok Yuen, Kowloon, in 1925.</p>
	
<p>Then and now: Located in <u>nowadays Chatham Road and the roundabout on Princess Margaret Road</u>. The plant was relocated to Hok Yuen, Hung Hom in 1921.</p>	<p>Then and now: Today's <u>Laguna Verde</u>, Hung Hom. Do you know about the story of the plant during the Japanese occupation?</p>
<p>The following picture shows the headquarter of an energy company, which was completed in 1940.</p>	
	<p>Find a picture of today's CLP headquarter, and stick it here.</p>
<p>Then and now: Locates in <u>nowadays Argyle Street, Ho Man Tin, Kowloon</u>.</p>	<p>The historical origin of the headquarter is closely related to the high-class residential area in <u>Kadoorie Hill</u>.</p>

Source: Hong Kong Heritage Project
https://www.hongkongheritage.org/Pages/picture_gallery.aspx?F1JHFosXIJv2cuRBxeowdv3kQcl+d0hTVIBuvjGXo67R5B3MdswK7Q==

2. Suggest watching the video clip ‘The establishment of the CLP’ (The 32nd episode of Hundred People of Hong Kong), and complete the following table.

(Suggested answers)

For details, please watch the video clip about the China Light and Power Co. Ltd.



Name of the entrepreneurs	Elly Kadoorie, Lawrence Kadoorie and Horace Kadoorie
Ethnic groups	Jews
Did they start their enterprise in Hong Kong?	Yes
Name of their enterprises	CLP group, the Hongkong and Shanghai Hotels Limited. Kadoorie Agricultural Aid Association (KAAA)
Situation during Japanese occupation of Hong Kong	Elly Kadoorie was ordered to destroy the power generator. He then left Hong Kong for the mainland.
How did their enterprises contribute to Hong Kong’s development?	1. The CLP Group provides energy to Hong Kong. 2. The Peninsula Hotel hosts numerous visitors from all over the world. 3. KAAA provided necessary assistance to villagers in the New Territories.



Extended learning activity (3): An extraordinary farm: How did the Kadoorie Farm promote “Self Help and Helping Themselves”?

Stretching across Tai Po and Yuen Long, the Kadoorie Farm and Botanic Garden, which encompasses 148 hectares, is an environmental education center. Devoted to research and develop agricultural technology, the former Kadoorie Agricultural Aid Association (K.A.A.A.) helped the people who came to Hong Kong after 1949 to sustain themselves by practicing agricultural works.



-  **What personal reason encouraged Elly Kadoorie to develop charity works?**
-  **How did the situation in Hong Kong at that time contribute to the development of Kadoorie family's charity plans?**
-  **How did the Kadoorie Agricultural Aid Association put the philosophy of 'Helping People Help Themselves' into practice?**

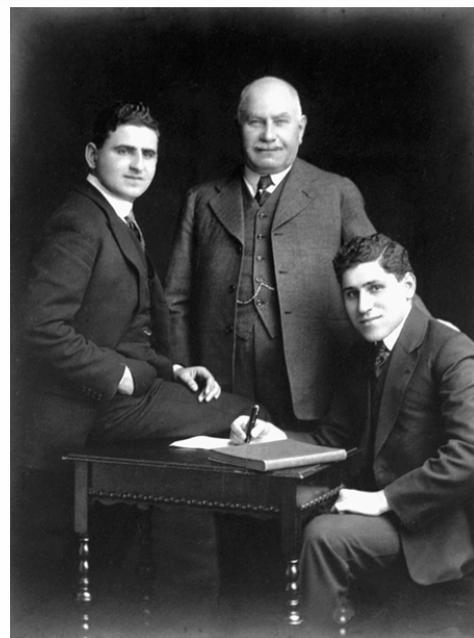
You may read the following sources or watch the video clip to deepen your understanding on the Kadoorie Agricultural Aid Association.

Source A

The following passage describes the operation of Kadoorie Agricultural Aid Association (KAAA) and the photo shows Sir Kadoorie and his sons.

The Kadoorie brothers, Sir Horace (left) and Lord Lawrence (right), sowed the seeds of the Kadoorie Farm and Botanic Garden (KFBG) when they founded the Kadoorie Agricultural Aid Association (KAAA) in 1951. In 1941, there were 1.25 million people living in Hong Kong. By the end of the Japanese occupation in 1945, the population had shrunk to about 600,000. In that same year the flood of people fleeing the Civil War on the Mainland began. By the end of 1946 the population of Hong Kong had swollen to 1.5 million. Horace and Lawrence Kadoorie wanted to help these destitute arrivals become self-supporting and independent; they wanted to help them regain their dignity and find security in their new lives in Hong Kong. Since most of the Chinese were farmers, an ambitious agricultural aid project was conceived, thus, the Kadoorie Agricultural Aid Association (KAAA) was formed on 28 September 1951.

The founders were Horace and Lawrence Kadoorie, Norman Wright and Woo Ting Sang. In 1956, the KAAA established an experimental and extension farm at Pak Ngau Shek (the present site of KFBG) as a centre to demonstrate effective and profitable crop production and animal husbandry techniques, to improve livestock breeds and to train local farmers and Hong Kong-based Gurkha soldiers in farming so that they could have income when they returned home to Nepal. Special hybrids of pigs and chickens were selectively bred, and these made a big contribution towards food security in Hong Kong. The result was not only a revitalisation of the local economy, but also of the hopes and dreams of the people of the New Territories and Outlying Islands.



Refer to Source 8 in Part B of this learning resource pack

Source: adapted from 'About us – History and Heritage' from Kadoorie Farm & Botanic Garden
<https://www.kfbg.org/en/history-and-heritage/the-early-days/>

Source B

The following pictures shows the KAAA-invented sprinkle irrigation system.



Source: Hong Kong Heritage Project

https://www.hongkongheritage.org/Pages/picture_gallery.aspx?dh4U5h1j14WVrdGiBM5Y4vbS/gdsjOl79B1q0Lg1/hQ78WH+zHPD1g



Why did Kadoorie family develop charity work?

It was because Sir Horace Kadoorie and Lord Lawrence Kadoorie wanted to help those people who moved to Hong Kong after the Second World War to achieve a self-supporting and independent life.



How did the situation in Hong Kong at that time contribute to the development of Kadoorie family's charity plans?

The large number of amount of people who moved to Hong Kong after the Second World War made the charity plans more necessary than before.



How did the Kadoorie Agricultural Aid Association put the philosophy of 'Helping People Help Themselves' into practice?

The Association would not provide agricultural goods to those who joined the scheme. Instead, the Association provided technical support and other necessary resources to participants so as to increase their yield.



Why did the Kadoorie family decide to develop agriculture as a means to help the postwar arrivals in Hong Kong?

This was mainly due to the background of those who moved to Hong Kong after the Second World War. Most of them were originally farmers before they arrived Hong Kong.



Identify one characteristic in assistance provided to farmers by the KAAA.

The assistance provided by the KAAA was mainly related to farming technology. The KAAA established an experimental farm and invented sprinkle irrigation system. It proved that the assistance was mainly related to farming technology.



How, in your opinion, did the KAAA help the farmers and the Hong Kong society?

Farmers: The assistance provided by the KAAA increased the yield of the farmers and their income. HK society: The assistance provided by the KAAA contributed to better food security and helped the development of the New Territories.

Source C

The Kadoorie Agricultural Aid Association Documentary with pop up questions for e-learning

The documentary describes a large number of people from the mainland who rushed to Hong Kong because of the unstable political situation in the mainland in the late 1940s. They scattered in the New Territories and lived mainly on farming. In view of this, the Kadoorie brothers, Lawrence and Elly, established the KAAA in 1951 to help the farmers live on their own and help others as well.

1. How did Kadoorie Agricultural Aid Association (KAAA) help farmers improve their productivity? (05'43")

It provided materials for constructing irrigation network and demonstrated more farming techniques to Hakka women, gave basic farming tools such as two hundred sets of threshing machines and over two thousand sets of sprayers loaded with insecticides and so on.

2. How did KAAA contribute to the agricultural development in Hong Kong? (10'12")

It had contributions in irrigation for farming, poultry farming and construction of roads and paths.



Source : <https://edpuzzle.com/media/5a2740aa6dfd4140ffd02d96>

3. According to the video clip in Source C, was the emergence of KAAA a turning point in Hong Kong’s post-war agricultural development? Complete the table below and answer the question which follows.

(Suggested answer)

	Before the founding of KAAA	After the founding of KAAA
Poverty alleviation	Many refugees from the mainland had no home.	KAAA helped the new arrivals to establish their farms. <u>Hundreds of these families were settled in the newly established sites. They joined the experimental farms to practice farming and keep livestock.</u>
Irrigation	Without any modern irrigation network.	<u>The settlers constructed the irrigation network with KAAA materials.</u> Irrigation improved crop yield and increased the farmers’ earnings.
Agricultural Technology	Agricultural technology was lagging behind. Exploding fire crackers used to be the traditional way to frightening off crop devouring pests.	In 1955 Horace Kadoorie started giving away agricultural tools such as 200 threshing machines and more than 2000 of the sprayers loaded with insecticides and so on. While labour cost was lowered, the effectiveness of agricultural production was raised. Having practiced farming and livestock keeping in terrain area in Pak Ngau Shek experimental farm, the KAAA learned a very good lesson from it. This experience was, in turn, passed to other farmers, and ultimately benefitted the agricultural development of Hong Kong.
Livestock Technology	<u>At that time, the local strain of Cantonese pig was generally physically unattractive and not good for eating.</u>	<u>With the help of KAAA, the healthiest local strain of pig was cross bred with imported animals.</u> The succulent Pak Ngau Shek special was emerged.
Transportation	There were no roads in the settlers’ community and it was inconvenient for traffic.	The paths and tracks across the hillsides were surfaced with cement. <u>These paths gave the settlers access to markets and their children to schools. The whole community was brought closer together and linked more firmly to the life of Hong Kong.</u>

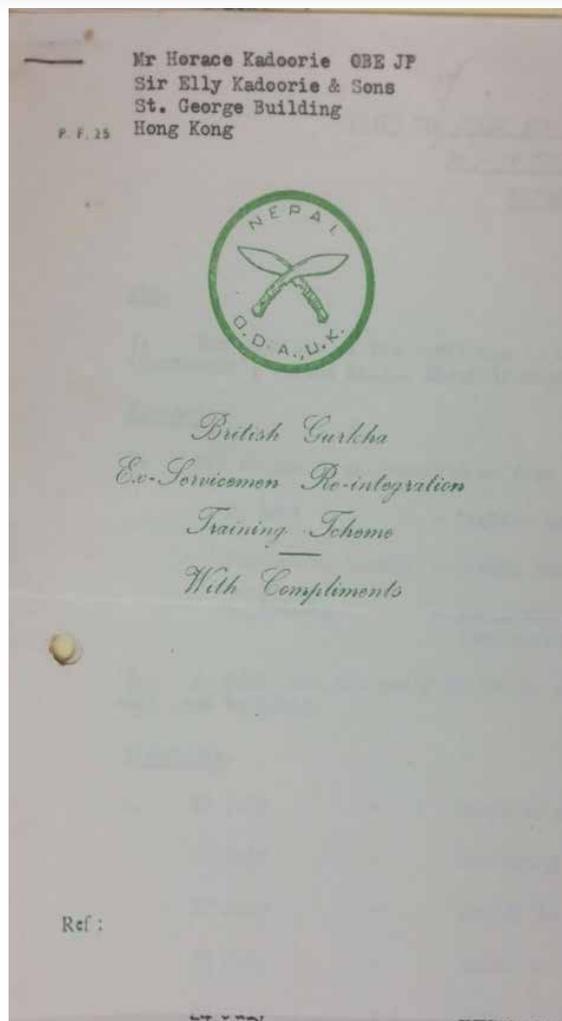
The emergence of Kadoorie Agricultural Aid Association was / was not a turning point in Hong Kong’s post-war agricultural development, because _____

(The following answers are for reference only.)

After the Second World War, a lot of new arrivals coming from the mainland to Hong Kong were peasants. They had difficulties to find a job in Hong Kong and suffered from poor livelihood. However, the Kadoorie Agricultural Aid Association helped them establish their farms. Hundreds of these families were benefitted. Their livelihood gradually improved. Later, they joined the experimental farms to practice farming and keep livestock. The agricultural development was developed and gradually improved the life in villages. It was a turning point in Hong Kong's post-war agricultural development.

Source D

British Gurkha Ex-Servicemen Re-integration Training Scheme Letterhead



Gurkha soldiers from Nepal was one of the important components of the British garrison of Hong Kong. Their main tasks included interception of illegal immigrants and maintenance of public order when being requested by the Hong Kong government. However, the Gurkha veterans, who received elaborate military training, might find themselves unable to adapt after retiring from the military as they were not trained for other vocations. Therefore, the British Army cooperated with the Kadoorie Agricultural Aid Association and introduced a British Gurkha Ex-Servicemen Re-integration Training Scheme. The photo above is the letterhead of the program.

Refer to Source 16 in Part B of this learning resource pack

Source E

This photo shows the Gurkha soldiers attending the Agricultural Training Course on piglets feeding.



Refer to Source 18.1 in Part B of this learning resource pack

Source F

This photo shows the Gurkha soldiers attending the Agricultural Training Course on chicken and duck feeding.



Refer to Source 18.2 in Part B of this learning resource pack

Source G

Recordings of Oral History interview of Sarbajit Gurung, a Gurkha ex-serviceman who benefitted from the training provided by The Kadoorie Farm.



For details, please watch the video clip about the interview to understand more about Sarbajit Gurung and the training provided by The Kadoorie Farm.

<https://historye-learning.edb.hkedcity.net/video/source-52.mp4>

Refer to Source 46 in Part B of this learning resource pack

(Suggested answers)

- 1) **According to Sources D to F, what kind of training was mainly provided by KAAA's ex-servicemen re- integration scheme?**

Agriculture and cultivation training

- 2) **According to Source G, how many ex-servicemen, as pointed out by Gurung, were benefited by the re-integration scheme?**

There are approximately 7,677 ex-servicemen who received training.

- 3) **How significant, in your own opinion, was the Kadoorie Farm's ex-servicemen re-integration scheme? Explain your answers with reference to the sources provided.**

Teachers may guide students to justify their answers with the clues provided in Gurung's oral history interview, in which the interviewee mentioned that it was a trainer programme and the Gurkha ex-servicemen could earn a living through farming and cultivating when they were back home in Nepal.



Extended learning activity (4): Where to search for the Jewish imprints in Hong Kong?

1. Besides of the above mentioned, find out more about the Jewish’s building or other contributions. (Keywords: e.g. study and visit to the cemeteries of the ethnic minorities/ HSBC/ Cross-Harbour Tunnel/ The Peninsula Hong Kong.)

(Suggested answer)

- 1) The construction of the Star Ferry, the Peak Tram and the Cross Harbor Tunnel are also under the responsibility of Jewish engineers.**
- 2) The Kadoorie’s family established their business and prospered in Hong Kong. The CLP Power, the Peninsula, the Peak Tram and the Peak Tower, were owned or held by the Kadoorie family.**
- 3) Mr. Belilios was a former director of the HSBC.**

2. Watch a short video clip (Chinese only) to know more about the Ohel Leah Synagogue.

The Ohel Leah Synagogue

<https://youtu.be/BPfWgbX04yc>

3. Browse the following websites to understand more about the New Year tradition of the Jews :

(a) Tashlich: A Rosh Hashanah Tradition

<https://www.youtube.com/watch?v=JmIPBP3fC1k>

(b) New Year tradition of the Jews

<https://www.dw.com/zh/ 猶太新年大盤点 /g-17068723>

In Pursuit of Aspiration

**History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong**

Example 2

The Parsis

Personal, Social and Humanities Education Section
Curriculum Development Institute, Education Bureau

Example 2

The Parsis



Knowledge

- Understand the origins of the Parsis, famous Parsis in Hong Kong and their contributions

Skills

- Understand different interpretations on historical events
- Use collaboration skill, critical thinking skill, self-learning skill and information technology skill

Attitude

- Care for others
- Appreciate the religion and culture of different ethnic groups
- Learn the values of perseverance and commitment

To know more...



巴斯人	The Parsis
羅旭龢爵士	Sir Kotewall, R.H.
米泰華拉	Dorabjee Naorojee Mithaiwala
麼地爵士	Sir Mody, H.N.
J. H. 律敦治	Ruttonjee, J.H.
香港大學	The University of Hong Kong
律敦治療養院	Ruttonjee Sanatorium
瑣羅亞斯德教（拜火教）	Zoroastrianism



Topic 1: The origins of the Parsis in Hong Kong

Enquiry question 1

Who are the Parsis?
Why did they come to Hong Kong?

Pre-assessment: Matching

Topic 2: Contributions of the Parsis in Hong Kong

Enquiry question 2

What were the contributions of the Parsis in Hong Kong?

An extract from the Hong Kong Government Gazette published in 1936 (Source A)
 A news article from Overseas Chinese Daily News which was published in 1949 (Source B)
 An extract from an article about Robert Kotewall (Source C)
 An extract from the HKU website which described the Main Building and a photo of Mody (Source D)
 Two pictures taken in the Main Building of the HKU (Source E)
 An extract from the Huaqiao Ribao which was published on Feb 12, 1960 (Source F)
 An extract from a description about the Ruttonjee Hospital (Source G)
 Profile of Dorabjee Naorojee Mithaiwala in Hong Kong (Source H)
 Origin of the Kowloon Ferry Company (Source I)
 A picture of Star Ferry (Source J)

Extended learning activity (1)

Why is there a bust of Sir Robert Kotewall in the Hong Kong Central Library?

Photos of the bust of Sir Robert Kotewall

Extended learning activity (2)

Is there Zoroastrianism in Hong Kong?

Worksheet for site visit

Topic 1: The Origins of the Parsis in Hong Kong



Who are the Parsis? Why did they come to Hong Kong?

Pre-assessment **Matching**

Match the names of Parsis, Robert Kotewall, Dorabjee Naorojee Mithaiwala, Hormusjee Naorojee Mody and Jehangir Hormusjee Ruttonjee, with their respective contribution.

A. Robert Kotewall	●	●	1. donated to the building of a sanatorium
B. Dorabjee Naorojee Mithaiwala	●	●	2. donated to the expansion of the Main Building in HKU
C. Hormusjee Naorojee Mody	●	●	3. served as a bridge between the colonial government and the local Chinese people
D. Jehangir Hormusjee Ruttonjee	●	●	4. founded the Kowloon Ferry Company

Red lines connect the names to their contributions: A to 1, B to 2, C to 3, and D to 4.

To know more...



The Parsis in Hong Kong mainly came from Bombay in the western coast of India. Their ancestors from Persia (Iran today) were Zoroastrians for generations. In the 7th century, the Da Zhi (the Arabs) defeated the Persians. Some Persians escaped to the western coast of India during the 8th to 10th centuries and gathered near Bombay...In the 18th century the British East Indian Company started their trade in Guangzhou and the Parsis came at the same time...

The British troops occupied Hong Kong Island on 26 January 1841. The first land sale was held in Macau in June. Four Parsi merchants, namely D. Rustonjee, H. Rustonjee, P. Cowasjee and F. Jamsetjee bought 7 pieces of coastal land. With improving trading condition, the Parsis gradually came and settled in Hong Kong.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年），頁185-187



Topic 2: Contributions of the Parsis in Hong Kong



What were the contributions of the Parsis in Hong Kong?

A. Contribution of Parsi Chinese – Robert Kotewall

The following sources are related to Robert Kotewall. Please complete the personal profile of Robert Kotewall after reading the sources.

Source A The following is extracted from the Hong Kong Government Gazette, which was published in 1936.

No. 604.—His Excellency the Governor has been pleased to appoint provisionally, and subject to His Majesty's pleasure, Mr. ROBERT HORMUS KOTEWALL, C.M.G., LL.D., to be an Unofficial Member of the Executive Council, with effect from 9th July, 1936.

10th July, 1936.

Refer to Source 30 in Part B of this learning resource pack

Source B The following is adapted from a news article from Overseas Chinese Daily News, which was published in 1949.

Affected by the Hong Kong-Canton General Strike, Hong Kong was unstable in 1925. Given the acute situation, Sir Kotewall suggested the Hong Kong government to request for loan from the London government so as to get through the crises. Following his suggestion, the Hong Kong government made good use of the loan and stabilized the Hong Kong economy. Not only did his efforts being recognized by the general public, Sir Kotewall was also praised by the newspapers and was named as 'silver tongue'. He was further recognized by the British government as he was knighted in 1938. Served in numerous charity organisations like the Tung Wah Group of Hospitals, Po Leung Kuk, and the Hong Kong Society for the Protection of Children. Sir Kotewall pledged to provide adequate care for children. During the Japanese occupation period, Sir Kotewall determined to safeguard the interest of the local Chinese. Sir Kotewall had been suffered from heart disease since long. He died last night at his residence.

Profile of Sir Robert Kotewall	
Ethnic	Parsi
Praise of newspaper	Silver tongue
Honour	Knighthood by the British government in 1938
Year to join the Executive Council	1936
Charity organisations that served	the Tung Wah Group of Hospitals, Po Leung Kuk, and the Hong Kong Society for the Protection of Children
Year of death	1949

The following source is related to Sir Robert Kotewall, a Parsi.

Source C

The following is about Robert Kotewall in Hong Kong from the 1920s to 1940s.

Up to 1940, Robert Kotewall, an official representative of local Chinese, had been served as a bridge between the government and the ordinary citizens, and, more importantly, the British and the Chinese. During the Hong Kong-Canton General Strike in 1925, Kotewall did not only help the government to maintain stability, he also visited Canton and negotiated with the Canton government. Due to his efforts, the transportation between the two cities resumed. After the strike, the Hong Kong economy was in recession. Representing the Hong Kong citizens, Kotewall negotiated with the British government for a large amount of loan. He made strong arguments in the meeting concerning the loan. While his renowned speech was known as '30 million speech' among the public, his eloquence won him the reputation of 'silver tongue'. In the 1930s, in view of the poor economy, Kotewall suggested the government to lower the Rates. The government eventually changed the way to charge Rates, which benefited house-owners. Thus, Kotewall's contribution was essential.

Source: extracted and translated from 劉智鵬：《香港華人菁英的冒起》（香港：中華書局，2013年）



-  **What was the role of Robert Kotewall between the local Chinese and the British?**
-  **Identify the contribution made by Robert Kotewall during the Hong Kong-Canton General Strike.**
-  **Why was Robert Kotewall known as ‘silver tongue’?**

Complete the following table with reference to Source C:

Role of Robert Kotewall between the local Chinese and the British:	As an official representative of local Chinese, he had been served as a bridge between the government and the ordinary citizens
Contribution made by Robert Kotewall during the Hong Kong-Canton General Strike:	<ul style="list-style-type: none"> • Helped the government to maintain stability, and negotiated with the Canton government so as to resume the transportation between the two cities • Represented the Hong Kong citizens after the strike, and negotiated with the British government for a large amount of loan • Suggested the government to lower the Rates, which eventually benefited house-owners.
The reason for Robert Kotewall to be known as ‘silver tongue’:	Representing the Hong Kong citizens, he made strong arguments in the meeting negotiating with the British government for a large amount of loan. His renowned speech was known as ‘30 million speech’ among the public. His eloquence won him the reputation of ‘silver tongue’



Extended learning activity (1): Why is there a bust of Sir Robert Kotewall in the Hong Kong Central Library?

In memory of Sir Robert Kotewall's contribution to the promotion of education, a bust of Robert Kotewall was erected in the City Hall Public Library in Central and it is now located on the 9th floor of the Hong Kong Central Library in Causeway Bay. Sir Robert Kotewall had wide reading and had built up a valuable collection of Chinese and English books. His collection was bequeathed to the Hong Kong Government in 1957 and was housed in the City Hall Public Library for public use in 1962. A special fund was established by members of the Kotewall family to maintain and further strengthen the collection. The collection was subsequently transferred to the Hong Kong Central Reference Library for public use in 2001.



Source: Adapted from Introduction of 'Kotewall Collection', Hong Kong Public Library
<https://www.hkpl.gov.hk/en/reference/special/kc.html>;
Photos provided by a member of this project

B. Contributions of Parsis - Mody and Ruttonjee



Answer the following questions after reading passages related to Sir Hormusjee N Mody and Jehangir Hormusjee Ruttonjee.

The following sources are related to Sir Hormusjee N Mody, a Parsi.

Source D

The following was extracted from the HKU website, which shows a picture of Mody and a description of the Main Building.

Sir Hormusjee N. Mody was a Zoroastrian businessman. Having noticed the plan of building a university soon became abortive, Sir Mody immediately provided financial support. At the Foundation Stone Laying Ceremony in 1910, Sir Mody presented a golden trowel to the then Governor, Sir Frederick Lugard, who used it to lay the foundation stone of the Main Building. He was later knighted and one could find a bronze bust of Sir Hormusjee N. Mody on the main staircase.

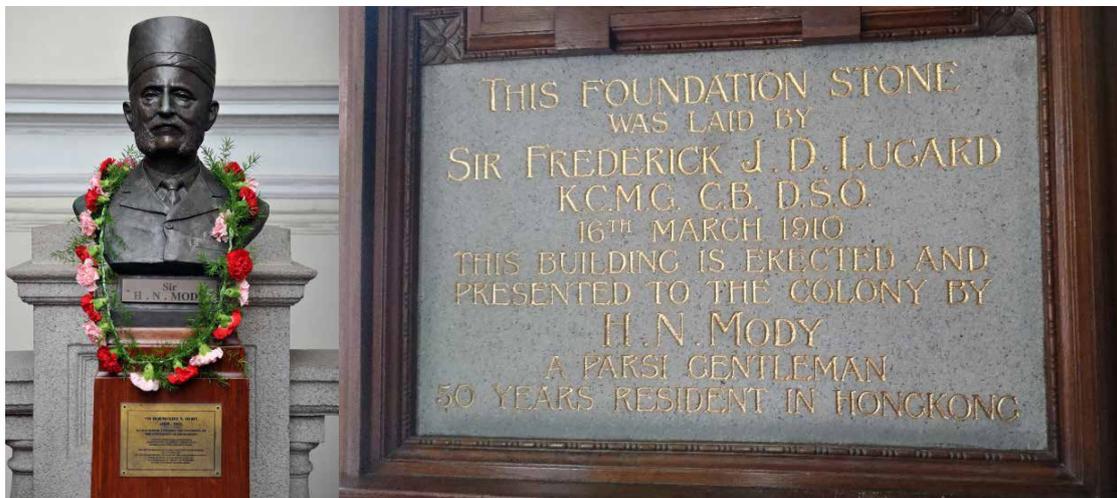
Source: Adapted from a website about Main Building, The University of Hong Kong:

<https://www.hkhk.visit/campusbuilding.php?m=heritage&t=dm&bdg=main>



Source E

The following pictures were taken in the Main Building of the HKU.



-  What is the importance of Sir Mody in the establishment of the University of Hong Kong?
-  Do you think the importance of Sir Mody was recognised by the Hong Kong government at that time?
-  Do you think the University is still paying respect to Sir Mody's contributions nowadays?

The following sources are related to Jehangir Hormusjee Ruttonjee, a Parsi.

Source F The following was extracted from the Huaqiao Ribao, which was published on Feb 12, 1960.

Philanthropist Jehangir Hormusjee Ruttonjee died at the age of 81. Ruttonjee, C.B.E., J.P., was the chairperson of H. Ruttonjee & Son. Building of Ruttonjee Sanatorium proved his kindness and his devotion to charity works. It was so generous for him to donate 850,000 HKD so as to ensure the establishment of the Ruttonjee Sanatorium in early 1949. Later, in memory of his daughter, he donated 200,000 HKD for another sanatorium in 1956. Countless people were benefited from his charity works.

Source G The following was a description about the Ruttonjee Hospital.

Jehangir Hormusjee Ruttonjee (1880-1960) was a Parsi born in Bombay in 1880. He immigrated to Hong Kong in 1892, and later studied in Queen’s College. He took over his father’s business after his graduation. He was so enthusiastic in the prevention of Tuberculosis and established the Hong Kong Anti-Tuberculosis Association in 1948. Also, he donated 850,000 HKD to convert the Royal Naval Hospital to Ruttonjee Sanatorium, which specialized in the treatment for Tuberculosis victims. Last but not least, to support the Government’s Bacillus Calmette-Guerin campaign, the Hospital provided free Bacillus Calmette-Guerin vaccines for the citizens in order to lower the chances of children infection rate for the disease.

Refer to Source 32 in Part B of this learning resource pack



- Which kind of charity did Ruttonjee focus on?
- Do you think the Hong Kong government recognized Ruttonjee’s contributions?
- What was the role of Ruttonjee-financed hospitals/sanatoriums in the Hong Kong medical system?

Complete the following table with reference to Sources D to G:

Name :	Sir Hormusjee N Mody	Jehangir Hormusjee Ruttonjee
Ethnic :	Parsi	
Aspect of contribution :	Education	Medical
Major contribution :	HKU Main Building	Ruttonjee Sanatorium

C. Contributions of Parsis - Dorabjee Naorojee Mithaiwala

The following sources are related to Dorabjee Naorojee Mithaiwala, a Parsi.

Source H Profile of Dorabjee Naorojee Mithaiwala in Hong Kong

Year	Career/Business	Related information	Remarks
1852	Came from Bombay	<ul style="list-style-type: none"> Worked in the Duddell Trading Company 	
1863	Owned a bakery	<ul style="list-style-type: none"> Signed a contract with the military force for providing daily necessities Made profit and invested in hotel business 	
1870	Owned several high class hotels in Hong Kong and Kowloon		
1880	Provided ferry service to link up Hong Kong and Kowloon	<ul style="list-style-type: none"> Established Kowloon Ferry Company with four ferries 	In 1895, Chater, an Armenian, bought the company and renamed it Star Ferry

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年），頁188

- 1) **According to Source H, how would you describe Mithaiwala’s business in Hong Kong?**
Diversified including bakery, hotel business and ferry service.
- 2) **What made Mithaiwala’s bakery a success?**
He signed a contract with the military force for the provision of foods which had a steady market.

Source I Origin of the Kowloon Ferry Company

After the conclusion of the Treaty of Beijing in 1860, the Hong Kong Government started the development of the newly-acquired Kowloon Peninsula to solve the problem of land-shortage in Hong Kong Island. The number of residents who commuted between Hong Kong Island and Kowloon steadily increased. In 1880, a Zoroastrian established the Kowloon Ferry Company to provide ferry service, with the company’s ferries all named with the word “star”. In 1895, Sir Catchick Paul Chater bought the company and renamed it Star Ferry. The ferry service enhanced the development of Kowloon, and strengthened its link with Hong Kong Island.

Refer to Source 31 in Part B of this learning resource pack

- 3) **According to Sources H and I, name one of Mithaiwala’s contributions to Hong Kong. Explain your answer.**
He established the Kowloon Ferry Company which provided ferry service between Hong Kong Island and Kowloon. It solved the traffic problem of the people moving between the two places.
- 4) **According to Source I, what tradition did Chater preserve when he took over and developed the business of the Kowloon Ferry company?**
All ferries of the Kowloon Ferry company were named with the word “star”. After Chater had bought the company, it was renamed “Star Ferry”. The “star” signature is preserved.

Source J

The following is an old photograph of Star Ferry.



Source: Harrison Forman Collection, American Geographical Society Library, University of Wisconsin-Milwaukee Libraries
<https://collections.lib.uwm.edu/digital/collection/agsphoto/id/16317/rec/4>

According to Source J, in which period do you think the photograph was taken? Provide ONE clue to support your answer.

Suggested Answer

This photograph would have been taken in the late 1920s. The model of the Star Ferry in the photograph was similar to that of the Morning Star (1904-1928) of the Star Ferry Company. Besides, the Peninsula Hotel in Tsim Sha Tsui on the Kowloon Peninsula in the opposite side of the harbour could be seen. The hotel was being constructed from 1924 and opened in 1928. The two clues matched with each other about the period of the photograph.

Take a picture of today's Star Ferry and compare it with the picture in Source J.



Extended learning activity (2): Is there Zoroastrianism in Hong Kong?

Reference materials:

丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年），頁185-193

Mogul, Rhea. (2020, August 16). Parsis in Hong Kong: what's the secret behind their growing population? *South China Morning Post*.

https://www.scmp.com/magazines/post-magazine/long-reads/article/3097231/parsis-hong-kong-whats-secret-behind-their?utm_source=copy link&utm_medium=share widget&utm_campaign=3097231



Zoroastrianism in Hong Kong

Venue: The Prayer Hall, 5/F, The Zoroastrian Building, 101 Leighton Road, Causeway Bay, Hong Kong

Method: Teachers may contact the Priest of the Zoroastrian Community for reservation of group visit

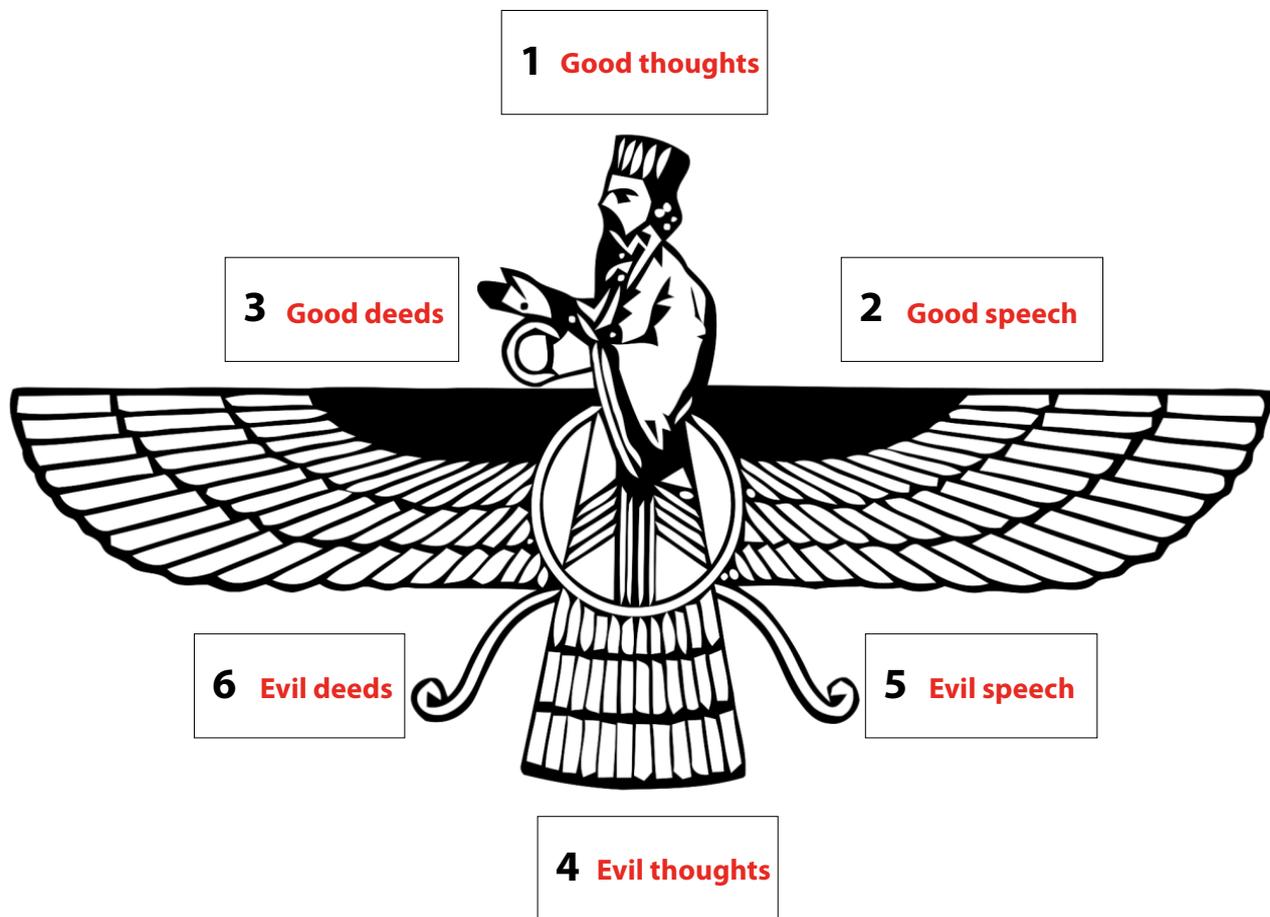


Worksheet for site visit

Zoroastrianism in Hong Kong

1. Where can you see the following sign in the Zoroastrian Building? What does it stand for?

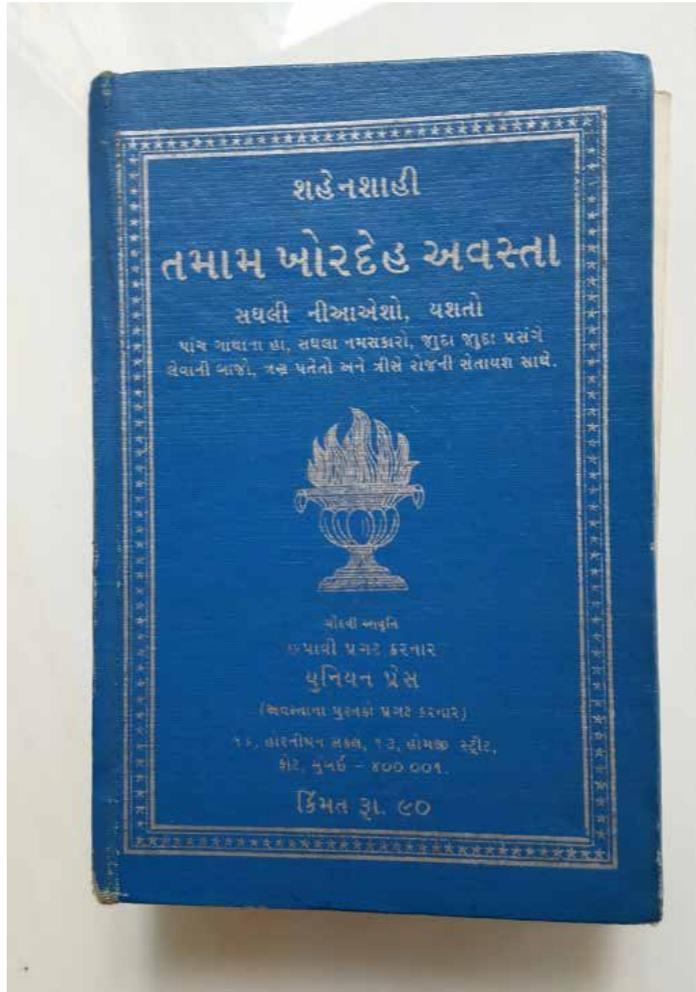
It can be seen in the lift lobby and the exterior part of the building. It is the symbol of Zoroastrianism. Everyone should have good thoughts, good deeds and good speech. Evil thoughts, evil deeds and evil speech should not be done.





2. What are inside the prayer hall?

Altar, religious picture, Zoroastrian sacred texts and tools for keeping the burning fire such as carbon and fire stand etc.



3. Who takes care of the burning fire? What is the religious apparel of the person-in-charge?

The Zoroastrian priest. He wears clean white clothes and puts on mask when he is handling the sacred fire.

4. According to your observation, what are the similarities and differences between Zoroastrianism and the other religions in Hong Kong?

Just like all the other religions in Hong Kong, the Zoroastrians have venues for religious ceremonies and gathering purposes. They will chant and follow the Zoroastrian rules and teachings. However, the Zoroastrian community is relatively small and restricted to Parsis only.

Do you know?

Every year on 12th October, the birthday of the late Sir H N Mody, the local Zoroastrian community commemorates his generosity of major donation to the founding of the University of Hong Kong by having their priest place a garland of flowers around the bust of Sir H N Mody. For details, please click the following link to view the webpage of University of Hong Kong:

<https://www.giving.hku.hk/honouring-the-first-benefactor-of-hku-sir-h-n-mody/>

In Pursuit of Aspiration

History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong

Example 3

The Europeans (using the Germans, the Russians and the Portuguese as examples)

Example 3

The Europeans (using the Germans, the Russians and the Portuguese as examples)



Knowledge

- Understand Europeans' purposes of coming to Hong Kong and their lives and contributions in Hong Kong

Skills

- Identify characteristics
- Use collaborative skill, critical thinking skill, self-learning skill and information technology skill

Attitude

- Tolerate and respect other cultures
- Appreciate the contributions of Europeans in Hong Kong
- Develop empathy and the spirit to care for the others



郭士立	Gützlaff, K. F. A.
沙皇尼古拉二世	Czar Nicholas II
布力架	Braga, Jose Pedro
德國人	the Germans
葡萄牙人	the Portuguese
俄羅斯人	the Russians
九龍玫瑰堂	Rosary Church, Kowloon



Topic 1: Getting to know different European minorities living in Hong Kong

<p>Enquiry question 1 Why did the Europeans come to Hong Kong in the mid 19th century?</p>	<p>Pre-assessment: Why did they choose Hong Kong?</p>
<p>Enquiry question 2 What was the population and living condition of the Europeans in early Hong Kong?</p>	<p>Table of numbers of German, Portuguese and Russian residents in Hong Kong from 1871 to 1931 (Source A) Leisure activities of the German, Portuguese and Russian residents in Hong Kong from 1859 to 1938 (Source B) The Peninsula Menus, Gaddi's (Source C) Photo of the Rosary Church (Source D)</p>
<p>Extended learning activity</p>	<p>Find some examples of schools built by the Portuguese from Caine Road to Peel Street in Central in the Internet</p>

Topic 2: Examine the work and contributions of the Europeans living in Hong Kong

<p>Enquiry question 1 What were the occupations of the Europeans in early Hong Kong?</p>	<p>Water Police Hong Kong in the 1930s (Russians) (Source A) F. Blackhead & Co's Soap Factory in 1908 (Germans) (Source B) Hermann Melchers, the founder of Melchers & Co. with his staff in 1873 Melchers & Co. (Germans) (Source C) Carlowitz & Co.'s branch house in Hong Kong in 1906 (Germans) (Source D) Commercial activities of the Portuguese (Source E)</p>
<p>Enquiry question 2 What were the contributions of the Europeans in early Hong Kong?</p>	<p>JP Braga (Portuguese) (Source F) A newspaper article about an interview with Braga published in November 1935 (Source G)</p>
<p>Extended learning activity</p>	<p>Find out the other contributions of Europeans living in Hong Kong in the Internet</p>

Topic 1: Getting to know different European minorities living in Hong Kong



Why did the Europeans come to Hong Kong in the mid 19th century?

Pre-assessment

Why did they choose Hong Kong?

Study carefully about the experience of non-English speaking Europeans in Hong Kong and circle the motive(s) they came to Hong Kong.

The Germans

Economic

Political

Religious

Most of us set up trading companies in Guangzhou from the 1840s to the 1860s and then we had our branches in Hong Kong. The followings were some of the examples in Hong Kong :
Carlowitz & Co. (1866)
Arnhold Karberg & Co. (1867)
Melchers & Co. (1866)
Jebsen & Co. (1895), which is still active in the markets of Hong Kong and the mainland today.
We also came to preach in Hong Kong, e.g. Karl F. A. Gützlaff was one of our missionaries and he was also an interpreter and government official. He died in Hong Kong in 1851 and was buried in the Hong Kong Cemetery. He was described as the first Lutheran missionary to China on his tombstone.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

The Russians

Economic

Political

Religious

Nicholas II, our last Czar, had visited Hong Kong as a Russian prince in 1891. Hong Kong was regarded as our ideal naval base in Asia, but the British had strong defensive measures against us. Our Czar was overthrown in February 1917. Lenin set up a Communist government in the same year after the October Revolution. Soon Civil War broke out between the White Russians and the Red Russians. We were the White Russians as we were against the new Communist government. Finally the Red Russians won and we had to escape to places such as Harbin and Hong Kong to look for working opportunities. Our Eastern Orthodox Church community came into being in the 1930s.



Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年），頁 188

The Portuguese

Economic

Political

Religious

Since the early 1840s, our business was getting worse in Macau. Some of our families decided to make a fortune in Hong Kong. The unstable political situation in 1849 and the serious damages brought about by a typhoon in 1874 further triggered two immigration movements to Hong Kong. We have famous merchant families in the 20th century. Among them, Jose Pedro Braga was an unofficial member of the Legislative Council in 1929 to 1937. In the late 19th century, we took up a number of government posts and quite a lot of us were engaged in commerce. Most of us worked in British, American or Parsi firms and some had started their own business. In 1861, there were 14 Portuguese firms. We were the major donors of early cathedrals including the first cathedral located at Wellington Street and the marble altar in the second generation of the Cathedral of the Immaculate Conception (Hong Kong) as well as the construction of the Rosary Church.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年），頁 188



What was the population and living condition of the Europeans in early Hong Kong?

Source A Table of numbers of German, Portuguese and Russian residents in Hong Kong from 1871 to 1931

Year	1871	1876	1881	1891	1897	1901	1906	1911	1921	1931
German	170	154	188	208	366	445	738	342	3	179
Portuguese	1,367	1,718	1,869	2,089	2,267	1,956	2,310	2,558	2,609	3,198
Russian	6	1	7	14	15	15	29	10	36	127

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

- 1) With reference to Source A, which country had the largest number of European residents in Hong Kong? Why? Explain your answer with reference to the information about Portuguese in Pre-assessment in this part.

The Portuguese. Since the early 1840s, the business was getting worse in Macau. Some of the Portuguese decided to make a fortune in Hong Kong. The unstable political situation in 1849 and the serious damages brought about by a typhoon in 1874 further triggered two immigration movements to Hong Kong.

- 2) Which country had the smallest number of European residents in Hong Kong? Why? Explain your answer with reference to Source A and using your own knowledge.

The Russians. The British government was suspicious of the Russian ambition and took precautionary measures against Russia. Britain and Russia did not have close relationship despite they were allies before the First World War. It was reflected by the small number of Russian residents in Hong Kong before 1921. Those who later came to Hong Kong were mainly the White Russians who wanted to escape from the Communist regime in Russia.

- 3) With reference to Source A, describe the trends of development of the German residents in Hong Kong from 1871 to 1931. (Hints: Increasing / Decreasing)

According to Source A, the number of German residents was increasing steadily before 1906 while there was a drastic decrease before the eve of the First World War.

- 4) Which year had the fewest number of German residents in Hong Kong? Explain the reason of the changes by using your own knowledge. (Hints: consider the European situation at that time)

There were only 3 Germans left in Hong Kong in 1921 and the number began to rise in 1931. This fluctuation should be related to the outbreak of First World War and the defeat of Germany in the War in 1918, in which Germany was the enemy of Britain.

The German properties in Hong Kong were confiscated and the German firms suffered seriously.

Source B

Leisure activities of the German, Portuguese and Russian residents in Hong Kong from 1859 to 1938

The Germans	The Portuguese	The Russians
<p>Their first club house was set up in Wanchai in 1859. In 1899, they had their club house building in Kennedy Road. Inside the building, there were a restaurant, a library, a billiard room and a bowling alley etc.</p>	<p>Club Lusitano was set up in 1866 for the purpose of social gathering. In 1925, Club Recreio was opened with courts for playing wooden balls, tennis, hockey and bowling greens.</p>	<p>No club house was set up before the Second World War. In 1938, Amateur Sporting Association was set up and it had wooden ball game with Navy Junior Team.</p>

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

1) According to Source B, what common leisure activities did the German, Portuguese and Russian residents have in Hong Kong?

They enjoyed having club house as a place for social gathering and leisure activities. They liked different ball games. Even the Russians, who did not have their own club house, organised amateur sporting association and formed ball teams.

2) According to Sources A and B, which European ethnic group had steady and stable social life in Hong Kong?

According to Source A, the Portuguese population was increasing while Source B shows that they had their own club house in 1866 and opened Club Recreio in 1925, providing a venue for promoting constant communication and keeping their Portuguese way of social life.

Source C The Peninsula Menu, Gaddi's



The Gaddi's in Peninsula Hotel was opened for business in 1953. As the first of Gaddi's restaurants in East Asia, it is recognized as one of the few authentic French fine-dining establishments in Hong Kong. It maintains a strict dress code to the customers.



Refer to Source 14 in Part B of this learning resource pack

- 1) **According to Source C, what is the difference between the cover design and the contents of the menu?**
One of the characters who dressed in traditional Chinese costume in the menu cover was in sharp contrast with all the French foods shown in the same menu.
- 2) **According to Source C, customers from which countries would come to this restaurant?**
The French, the British and other Europeans who could read French would come to this deluxe French restaurant as the menu was written in French.

Source D Photo of the Rosary Church



Source: Hong Kong Catholic Diocesan Archives

The Rosary Church had the longest history among all the Catholic Churches in Kowloon. During the Boxer Movement, the British Government increased the garrison of Kowloon by reinforcing it from India. To meet the need of the Catholics in the Army and the nearby area, Father Giovanni M. Spada borrowed a place from the Canossian Sisters to hold a mass. Later a church that was capable to serve about 800 men was built in 1901, but it was deemed inadequate due to the large number of worshippers. Finally, a new church was decided to be built on the land granted by the Canossian Sisters, with the donations from Dr. Anthony Gomes, a Portuguese Catholic in October 1903. On 10 December 1904, Fr. De Maria laid the foundation stone of the Church. On 8 May 1905, of the work on the Rosary Church was completed, and the consecration of the Church was also held by Fr. De Maria.

Refer to Source 34 in Part B of this learning resource pack

- 3) **According to Source D, what was the original site of the Rosary Church? Who sponsored the new church which was built in 1905?**

The original site of the Rosary Church was a small church erected on the place borrowed from the Canossian Sisters. The new church built in 1905 was sponsored by the Canossian Sisters, which granted the land, and donations came from Dr. Anthony Gomes, a Portuguese Catholic.

- 4) **Apart from the religion mentioned in Source D, what other religions came from foreign countries to Hong Kong? Give two examples.**

Islam and Christianity.

5) What can you tell about the social life of some Europeans in Hong Kong from the 1900s to the 1950s? Explain your answer with reference to Sources C and D.

As seen from the menu in Source C, the customers of the Peninsula Hong Kong Hotel were most likely Europeans who could read French to order food. The Rosary Church in Source D originally served the Catholics in the British army only.



Extended learning activity

The Portuguese lived in the area from Caine Road to Peel Street in Central. They built schools there in the late 19th century. Find some examples of those schools in the Internet.

e.g. St. Joseph's College (its former location was in 9 Caine Road), Sacred Heart Canossian College etc.

Topic 2: Examine the work and contributions of the Europeans living in early Hong Kong



What were the occupations of the Europeans in early Hong Kong?

Source A Water Police Hong Kong in the 1930s (Russians)



Piracy in 19th century Southern-China was a serious problem to all authorities of the area, and it was not easily solved despite the efforts of the colonial government. In the 1920s, the piracy problem came back with a different mode. Instead of operating in pirate ships that could be hunted down by the Royal Navy or the Water Police, the pirates would infiltrate on board by dressing up like ordinary passengers, and hijack the ships when they reached the high seas. They even kidnapped rich passengers for ransoms. At that time, the Hong Kong Police recruited Russians to form an Anti-Piracy Guard, which stationed on board to deter the pirates.

Some of the Russians were veterans of the Imperial Russian Army who fought against the Bolsheviks during the Russian Civil War. Thus, they were known as “White Russians”. As many of them were forced to flee to Asia after the Civil War, some of them resided in Hong Kong.

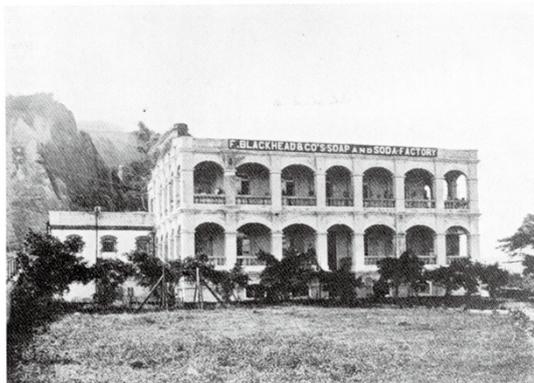
Source: Offbeat, Issue no.777, June 16 to June 29, 2004, <https://www.police.gov.hk/offbeat/777/eng/f03.htm>

Refer to Source 36 in Part B of this learning pack

- 1) According to Source A, what was the occupation of the Russians living in Hong Kong in the 1930s? Why were they recruited by the Hong Kong Police to take up the posts?

Most of the Russians in Hong Kong were members of the Anti-Piracy Guard, which stationed on board to deter the pirates. They were recruited by the Hong Kong Police because some of them were veterans of the Imperial Russian Army who fought against the Bolsheviks during the Russian Civil War.

Source B F. Blackhead & Co.'s Soap Factory in 1908 (Germans)



F. BLACKHEAD & CO.'S SOAP FACTORY.

F. Blackhead & Co. was established by a German merchant F. Schwarzkopf in Sau Kei Wan in 1890. Schwarzkopf arrived at West River of Canton in 1855 to start his business in China. He then moved to Hong Kong during the Second Opium War. His business in Hong Kong mainly focused on selling materials and coal for ships, including the German, Russian, and Austrian warships operating in Asia. Schwarzkopf's company in Hong Kong was named after a directed translation of its original name in English, hence the name "Blackhead". The company's name also became the namesake of Signal Hill, which at a time was known as "Blackhead Point". His son succeeded Schwarzkopf's business, but the company was confiscated by the Hong Kong Government during the First World War, as Germany was an enemy of the British Empire.

Source: Walk in Hong Kong
Refer to Source 38 in Part B of this learning resource pack

2) According to Source B, what business did this German company run?

This was a soap factory as well as a multi-investment German company. Its business in Hong Kong mainly focused on selling materials and coal for ships,

Source C Hermann Melchers, the founder of Melchers & Co. with his staff in 1873 Melchers & Co. (Germans)



Melchers & Co. is a large trading company with a long history. It was established by Carl Melchers and Carl Focke in 1806 in Bremen, Germany. It focused on international trade, and was the earliest European firm to start import and export business with North America. In the mid 19th century, led by Hermann Melchers, Melchers & Co. started to expand its business in East Asia. The first branch in China was established in Hong Kong in 1866. The staff picture showed that the hire of both Chinese and European staff was a common practice of foreign firms in Hong Kong at that time.

Refer to Source 39 in Part B of this learning resource pack

3) According to Source C, point out two features of the German-invested company in Hong Kong.

This is a large trading company with a long history. It was established by Carl Melchers and Carl Focke in 1806 in Bremen, Germany. Besides, the branches in Hong Kong hired a mixture of Chinese and European staff which was common in foreign firms in Hong Kong at that time.

Source D **Carlowitz & Co.'s branch house in Hong Kong in 1906 (Germans)**



Carlowitz & Co. was one of the most influential German firms in East Asia. It was founded by Richard von Carlowitz, the first Consul of the Kingdom of Prussia and Kingdom of Saxony in Canton, and German merchant Bernhard Harkort. In 1855, Carlowitz took over the company after Harkort returned to Germany. A decade later, he established a branch office in Hong Kong. Carlowitz & Co. was famous for importing German-made heavy machinery, mining equipment, and weapons to Asia. It was also the agent in China for Krupp and Bofors, both major producers of arms at that time. At the time this photo was taken, the headquarters of Carlowitz & Co. was already relocated to Shanghai.

Refer to Source 40 in Part B of this learning resource pack.

4) According to Sources C and D, compare the similarities and differences between the two German-invested companies in Hong Kong.

Both companies had a long history and they set up branches in Hong Kong in 1866. However, they ran different businesses. Melchers & Co. was a trading company which focused on international trade while Carlowitz & Co. imported mainly German-made heavy machinery, mining equipment and weapons.

Source E

Commercial activities of the Portuguese

Number of people engaged in commerce		
1849	35 persons serving in 22 trading companies.	
1861	113 persons serving in 46 trading companies.	14 trading companies opened by the Portuguese.
Famous trading companies		
1844	Noronha & Co.	It was the first printing company in Hong Kong. It printed the Hong Kong Government Gazette and official printed documents since 1859 and was the former Government Logistics Department.
1857	Rozario & Co.	It was engaged in exporting daily necessities to San Francisco and Honolulu.
1904	Cruz, Basto & Co.	It was engaged in importing flour and dairy foods from Australia as well as silk and santalum album business.

Source: adapted and translated from 丁新豹、盧淑櫻：《非我族裔：戰前香港的外籍族群》（香港：三聯書店，2014年）

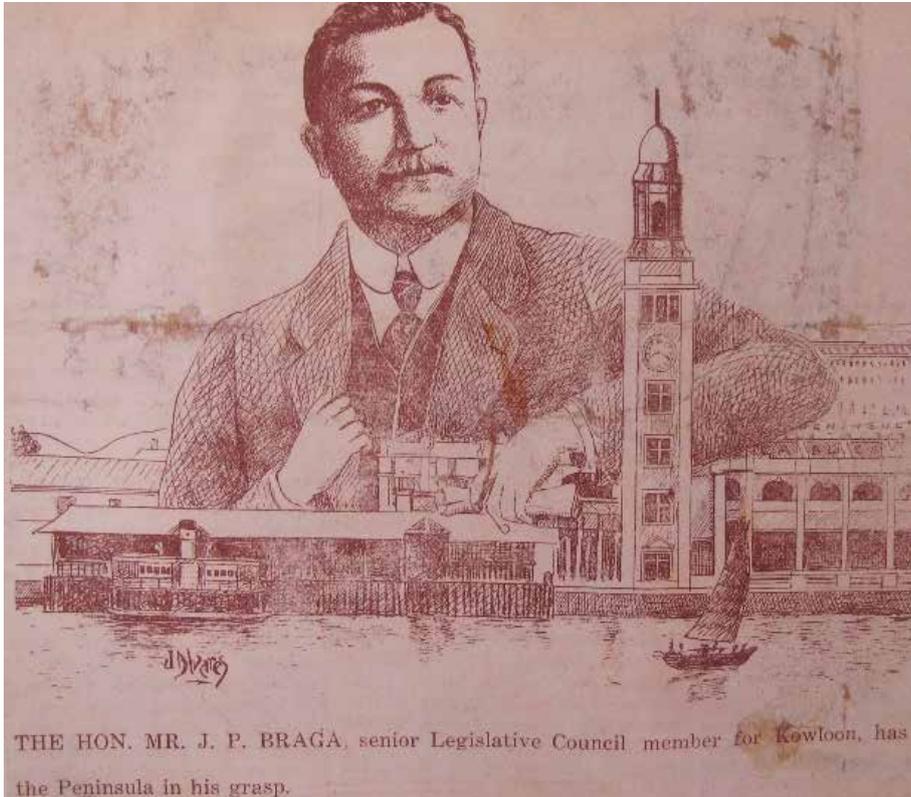
5) According to Source E, what were the occupations of the Portuguese in Hong Kong?

From Source E, quite a number of Portuguese were engaged in trading business, either serving in trading companies or having their own business.

Enquiry question 2

What were the contributions of the Europeans in early Hong Kong?

Source F JP Braga (Portuguese)



The HON. MR. J.P. Braga Senior Legislative Council member for Kowloon has the Peninsula in his grasp.

Jose Pedro Braga (1871-1944) was an important politician and businessman in Hong Kong before Second World War. He was graduated from St. Joseph College and worked for the Hongkong Telegraph and Reuters as a reporter. Later in 1919 he was commissioned as a Non-Official Justice of the Peace. He was then appointed to the Sanitary Board, the Legislative Council, Playing Fields Committee, and also the Committee of Broadcasting. Braga was very active in the business circle, serving in leading firms including the Hong Kong, Canton and Macau Steamboat Co., Ltd, Hong Kong Rope Manufacturing Co., Ltd. He also cultivated a close relationship with influential Chinese and European businessmen like Robert Hotung. When the Japanese invaded Hong Kong in 1941, he moved to Macau, but passed away there in 1944. Braga Circuit at Mongkok was named after him.

Refer to Source 33 in Part B of this learning pack

- 6) According to Source F, J. P. Braga was an important politician and businessman in Hong Kong before Second World War. Identify one example about politics and business respectively to illustrate your answer.

In politics: He was a senior Legislative Council member for Kowloon

In business: He served in leading firms including the Hong Kong, Canton and Macau Steamboat Co., Ltd.

Source G

The following is adapted from a newspaper article, which was published in November 1935. It was about Braga’s response in an interview about an agricultural association set up by him in the New Territories.

In view of the improving quality of agricultural goods and the fast-growing development of agricultural industry, the association accomplished its mission. Despite living in Tsim Sha Tsui, far away from the New Territories, I would visit there at least once a week. I may visit there alone, or with my friends. The Agricultural Show has been launched for years up to now. When the Agricultural Show commenced in 1932, the Canadian trade commissioner provided us with seeds of Canadian potatoes. One year later, thanks to the seeds, the show offered Canadian potatoes of outstanding quality for exhibition, which was of the same quality as those imported ones. The major agricultural goods of the New Territories in which consumed locally are vegetables. Papaya and jackfruit are also welcomed by the market. Not only can jackfruit be consumed freshly, it can also be canned for exportation, while papaya is also favored by westerners. Some orchards in which thousands of orange trees and lychee trees are built in Tai Po. Besides, chicken and pig farmers are also common in Tai Po. Being able to produce more eggs, which means more income, the white haired chicken from Britain was especially favored by farmers. Based on the above-mentioned situation, one might expect that the farmers would have a reasonable life. It was, however, a misconception. Being poor, most of the farmers are seriously indebted. Having paid off their debt at the end of the year, the farmers might even have difficulties in supporting their lives.

Source: Translated from 香港工商日報 , **November 1935**

- 7) **Based on Sources F and G, design a poster, which shows Braga’s contributions to Hong Kong. (The following answers are for reference only.)**
The poster design should include examples of Braga's contributions to Hong Kong in both Sources F and G.
- 8) **According to Sources A to G, complete the following table about the contributions of the Europeans in Hong Kong.**

Source	evidence / example	Significance
Source A	Hong Kong Police employed some Russian residents for the Anti-Piracy Guard	Acted as an important Navy force to protect the shipping from piracy.
Source B	German owned Soap Factory in Hong Kong	Provided job opportunities for Hong Kong people.
Source C	The first branch of the Melchers & Co in China was established in Hong Kong in 1866.	Provided job opportunities for Hong Kong people and expanded Hong Kong’s trading business to East Asia.
Source D	Carlowitz & Co. , German-capital Corporation in East Asia.	Expanded Hong Kong’s trading business to East Asia
Source E	Noronha & Co. owned by the Portuguese	The first publishing company in Hong Kong
Source F	Jose Pedro Braga was an important politician and merchant in Hong Kong.	A member of the Sanitary Board and the Legislative Council and had served in leading firms such as the Hong Kong, Canton and Macau Steamboat Co. Ltd. and the Hong Kong Rope Manufacturing Co., Ltd.
Source G	Braga, a Portuguese, established an agricultural association in the New Territories.	Improved quality of both agriculture and farming products.



Extended learning activity

Find out the other contributions of European residents which are not mentioned in the above sources in the Internet.

(The following answers are for reference only.)

The contributions of other Europeans:

- Brought commercial development to Hong Kong, such as establishing banks, building piers and godown, developing shipping businesses, etc.
- Provided social welfare, such as founding schools and churches, giving necessities to the needy, etc.

In Pursuit of Aspiration

History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong

Example 4

The Indians, the Sikhs and the Filipinos

Example 4

The Indians, the Sikhs and the Filipinos



Knowledge

- Understand how the different ethnic groups of different periods make a living in Hong Kong as well as their history and culture

Skills

- Identify the usefulness and limitations of historical sources
- Use critical thinking skill, self-learning skill and information technology skill

Attitude

- Care for others
- Appreciate the cultures of different ethnic groups
- Tolerate and care for the others, and Cherish all around in the presence



To know more : Chinese-English Glossary

印度人	the Indians
錫克人	the Sikhs
菲律賓人	the Filipinos
錫克教	Sikhism
中區警署 (大館)	Central Police Station (Tai Kwun)



Topic : How did the different ethnic groups of different periods make a living in Hong Kong?

<p>Enquiry question 1 What occupations had the Indians and the Sikhs engaged in early Hong Kong?</p>	<p>Police Report published in The Hongkong Government Gazette, 1870 (Source A) A photo taken in 1885 showing Officers of the Police Force (Source B) Indian and Chinese police officers in 1900 (Source C) CLP Staff Record (HKHP) (Source D)</p>
<p>Extended learning activity 1</p>	<p>Where can we find the footprints of the Sikh policemen in early Hong Kong?</p>
<p>Enquiry question 2 What occupations had the Filipinos engaged in early Hong Kong?</p>	<p>The following description is about the Filipino song <i>Kowloon Hong Kong</i> (Source E) The following description is about the Filipino song <i>Anak</i> (Source F) Documentation series, <i>The Filipina Maids in Hong Kong</i> (Source G) The number of Filipinos, Thais, and Indonesians in Hong Kong, 1979-2011 (Source H)</p>
<p>Extended learning activity 2</p>	<p>What were the events and people related to Filipino music in Hong Kong from the Second World War to the 1970s?</p>

Topic: How did the ethnic minority groups of different periods make a living in Hong Kong?



What occupations had the Indians and the Sikhs engaged in early Hong Kong?

I. Sources A to D help us understand about some occupations of the Indians and the Sikhs in early Hong Kong.

Source A Police Report published in The Hongkong Government Gazette, 1870 (Indians, Sikhs and West Indians)

Police Barracks, 30th January, 1871. W. M. DEANE,
Captain Superintendent.

TABLE C.
RETURN showing the Number of INSPECTORS, SERGEANTS, and CONSTABLES of each Nationality who have joined, been dismissed or resigned, 1870.

Nationality.	Authorized Strength.	NUMBER.				Casualties.	Remarks.
		Who have joined during 1870.	Who have been dismissed 1870.	Who have resigned during 1870.	Who have died during 1870.		
Europeans,	123	63	46	5	4	55	During Five Months.
West Indians,		43	12	..	..			12
Sikhs,	182	..	23	4	4	31	Force reduced by 10.
Indians,	126	21	7	..	..	7	
Chinese, { Land,	72	17	22	5	..	27	
{ Water,	131	30	14	5	1	20	
Totals,	634	174	124	19	9	152	

Police Barracks, 30th January, 1871. W. M. DEANE,
Captain Superintendent.

N.E.—Two Inspectors resigned. Two dismissed. One died.

HONG KONG GOVERNMENT GAZETTE, 24th JUNE, 1871.

Chief Magistrate William Caine established the Hong Kong Police in 1844. With European staff in the beginning, Chinese joined the Police force next year. In the 1860s, the Police force started to recruit Indians. In the 1870s, there were 634 Chinese, European and Indian police, including 123 came from Europe and West India, 182 Sikhs, 126 Indians and 203 Chinese (131 of them are Marine Police).

Note:

Europeans – members from Europe

West Indians — members from British West Indies, which consist of the Bahamas, Barbados, British Guyana, Honduras, Jamaica, Trinidad and Tobago.

Sikhs — the Sikhs, mainly from Punjab province in the north-western India

Indians — Indians from other areas of British India

Chinese – Land — Chinese Policemen

Chinese – Water — Chinese Marine Policemen

Refer to Source 21 in Part B of this learning resource pack

- 1) **With reference to Source A, describe the characteristics of the formation of Hong Kong police force in 1870.**

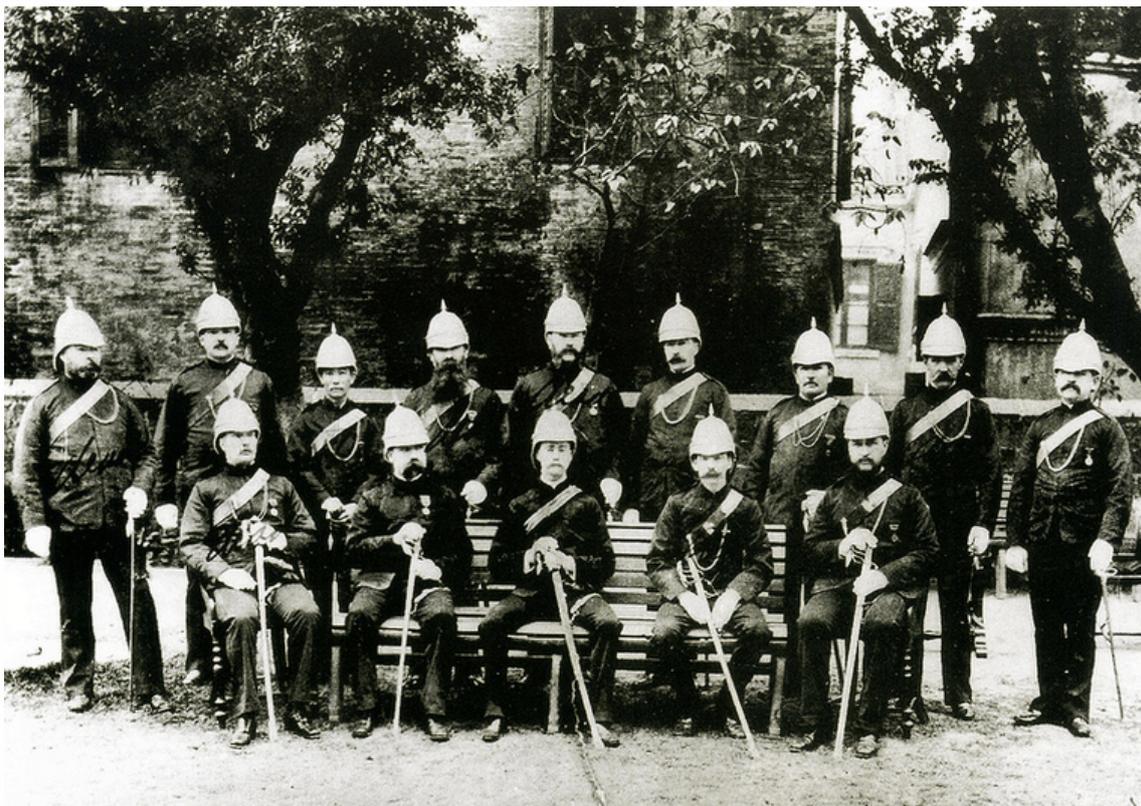
There were 308 Sikhs (182) and Indians (126), almost half of the police force. 203 Chinese was just one-third of the total and they were mostly the Marine police (131 out of 203). Europeans and West Indians were the minorities with just one-fifth of the total police force.

- 2) **With reference to Source A, what was the role of different ethnic groups in the Hong Kong Police Force at that time?**

They helped to maintain public order and the Sikhs together with the Indians formed the majority in police force.

Source B

A photo taken in around 1885 showing Officers of the Police Force. At centre amid the seated was Captain Superintendent of the Police, Walter Meredith Deane.



Source : Solomon Bard, *Voices from the Past: Hong Kong 1842-1918*, Hong Kong University Press, 2002.

- 3) **According to Source B, which ethnic groups had occupied the ranks of police officers in early Hong Kong?**

The British or the Europeans

Source C

Indian and Chinese police officers in 1900



Source: Walk in Hong Kong

In the 1900s, many Indians were recruited by the Hong Kong Police, some of them were veterans came from British Indian Army, and the uniform for Indian policemen was quite similar to the European Army uniform style. As the Indian was nicknamed "Moro" (摩羅) by the Chinese in Hong Kong, the Indian policemen were also called "Morocha" (摩羅差). Under the localization policy, the ratio of Chinese among the Police force also increased gradually. The Chinese policemen also had a uniform in different style compare with their Indian colleagues. They wore a green tunic, a Chinese style bamboo hat and a pair of cloth shoes.

Refer to Source 22 in Part B of this learning resource pack.

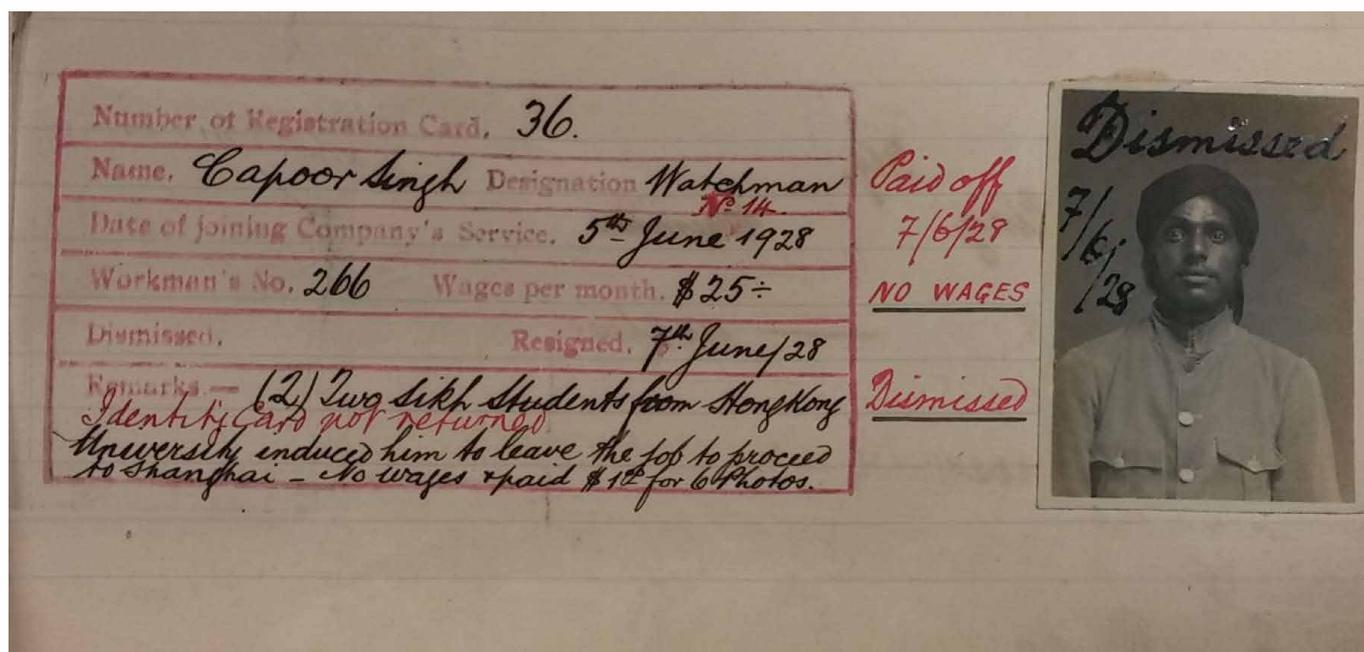
- 4) With reference to Source C, analyse the different advantages of Indian police and the Chinese police in maintaining public order.

The Indian police were stronger and taller which was an advantage in carrying out their duties whereas the Chinese police were in a better position for communication with local people as well as understanding Chinese culture.

- 5) With reference to Source C, what were the differences in outlook between the Sikh and Chinese policemen?

The Sikh policeman dressed in European style uniform since some of them had been serving in the British Indian Army. He wore turban which is the symbol of Sikhism. In contrast, the Chinese policeman wore a Chinese style bamboo hat and a pair of cloth shoes.

Source D CLP Staff Record (Indian)



Source: The Hong Kong Heritage Project

The photo above was a Staff Record of China Light & Power Company (CLP) in the late 1920s. The CLP was established in 1901 as one of the two electricity suppliers in Hong Kong. The staff record shows that he started his appointment as a watchman on 5th June, 1928 with a monthly salary \$25. Interestingly, the remarks on the record show that the staff resigned just only two days after he took office, as two Sikh students urged him to go to Shanghai. Therefore, he could not receive any wages and needed to pay for the fee of six photos. His identity card was also dismissed and not returned.

Refer to Source 20 in Part B of this learning resource pack.

6) With reference to Source D, why did the man resign suddenly?

It was written in the remarks that his Sikh students induced him to leave for Shanghai. The man resigned suddenly was probably because of this reason.

7) According to Sources A, C and D, how did some Indians and Sikhs make a living in Hong Kong?

They were largely engaged in jobs related to security and keeping law and order in society.



Extended learning activity (1)

(*can be used as teachers' reference or provide to students for self-directed learning)

Where can we find the footprints of the Sikh policemen in early Hong Kong?

The “Tai Kwun Tales” of Tai Kwun in Central introduces the Sikh Police Prayer Room to the public. Though it has been renovated to become a display room of early Chinese style café for visitors, the old photo and its explanation outside this room provide good references to understand the history of the Sikh policemen in the old days.



From 1861, the Hong Kong police recruited members from India, first from Mumbai (Bombay) and later Sikhs from the Punjab region.

Sikh police officers were allowed to retain their customs and religion – they wore turbans instead of police caps, and were assigned a room where they could shower before prayers. The duplex located on this floor is thought to have been used for prayers. The area had also served as a gymnasium and the Radio Control Centre.



What occupations had the Filipinos engaged in early Hong Kong?

III. Sources E to H are about the Filipinos living in Hong Kong.

Source E The following description is about the Filipino song *Kowloon Hong Kong*.

English was the official language in Hong Kong from 1843 to 1974. It was spoken widely in social gatherings and formal context in the 20th century. English pop songs were popular. In the pre-WWII period, many bandleaders and musicians were Filipinos. Among them were Lobing Samson, Fred Carpio and Vic Cristobal etc. For example, The Reynettes (1960) had a very popular song *Kowloon Hong Kong* with easy English and highlights of Hong Kong as a global city. The Hong Kong Tourism Board even used the song to promote the city.

Source: adapted from the following website
https://en.wikipedia.org/wiki/Hong_Kong_English_pop

8) **According to Source E, why was the Filipino song *Kowloon Hong Kong* so popular in Hong Kong?**

It has a catchy sound of a simple melody and its repetitious lyrics reflect the features of Hong Kong.

Source F The following description is about the Filipino song *Anak*.

"Anak" is a song written by Filipino singer Freddie Aguilar. It was a finalist for inaugural 1977 Metropop Song Festival held in Manila. It became an international hit and was translated into many different languages. The lyrics was about parental love. The Chinese version of this song, with lyrics composed by Cheng Kwok Kong and sung by Alan Tam, was released in 1979. Since the 1950s, many Filipino musicians who stayed in Hong Kong played Western music in nightclubs and contributed in the music industry of Hong Kong. "Anak" can be seen as an example of Filipino influence on Hong Kong as well as the result of improvements in information technology and the prevalence of popular culture.

Refer to Source 43 in Part B of this learning resource pack

9) **According to Source F, why was the Filipino song *Anak* so popular in Hong Kong?**

Because the lyrics are about parental love, the Chinese version was composed and sung by famous songwriter and artist in Hong Kong. Anak can earn resonance in Hong Kong.

10) **According to Sources E and F, what occupation did the Filipinos have in Hong Kong before and after the Second World War? Why?**

In the pre-WWII period, some Filipinos in Hong Kong were engaged in music industry. They formed popular bands and wrote songs. Since English was already the official language in Hong Kong in the 1950s, it was spoken widely in social gatherings and formal context in the 20th century. Thus, there was a stable market for English songs. (Source E)

In the 1950s, a group of Filipino musicians played Western music in nightclubs of Hong Kong. (Source F)



Extended learning activity (2)

What were the events and people related to Filipino music in Hong Kong from the Second World War to the 1970s?

(*can be used as teachers' reference or provide to students for self-directed learning)

You may search the relevant information from the following websites:

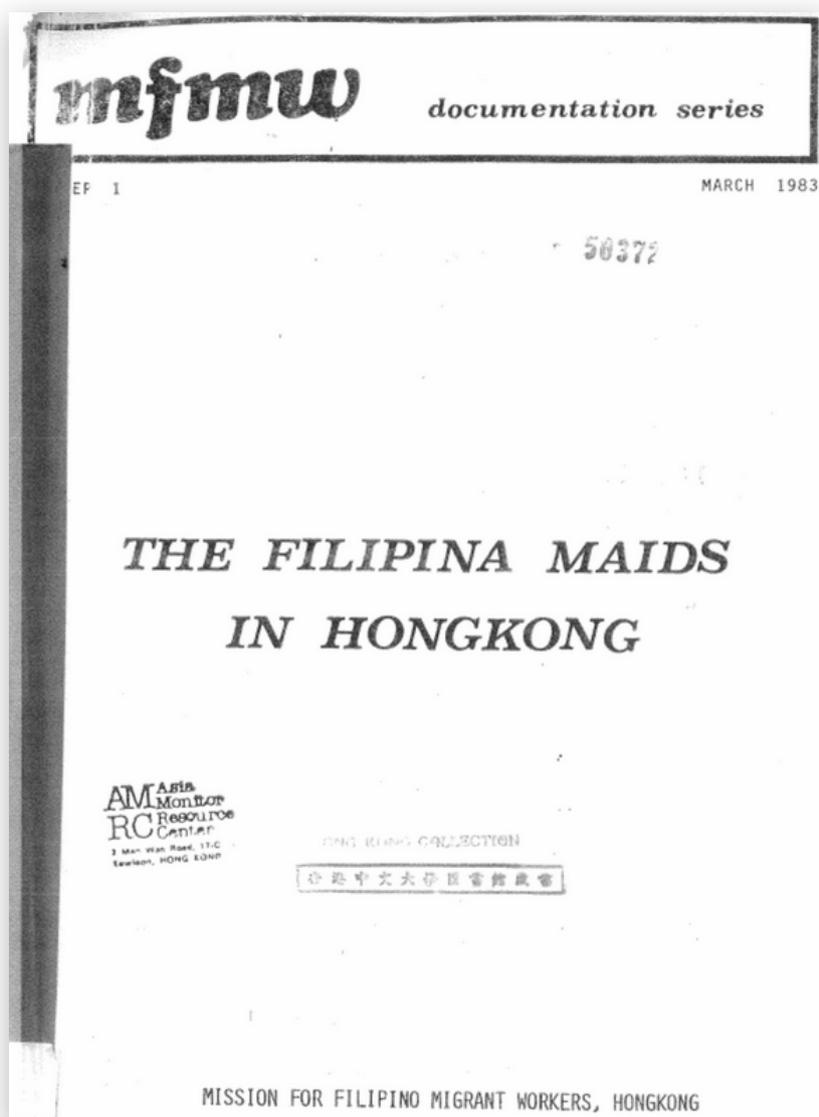
- 1) 〈大上海飯店廣告〉，《華僑日報》，1942年5月1日

https://books.google.com.hk/books?id=20CrCgAAQBAJ&pg=PA105&lpg=PA105&dq=%E8%8F%B2%E5%BE%8B%E8%B3%93%E9%9F%B3%E6%A8%82%E7%89%B9%E8%89%B2&source=bl&ots=B8pGO9_AEa&sig=lwYeyL888rRQIziYDMNYLqhU0M0&hl=zh-TW&sa=X&ved=0ahUKEwidybGhuObZAhUfT48KHQNsAjA4ChDoAQhUMAs#v=onepage&q=%E8%8F%B2%E5%BE%8B%E8%B3%93%E9%9F%B3%E6%A8%82%E7%89%B9%E8%89%B2&f=false

- 2) 黃湛森：〈菲律賓音樂人 - 技藝〉，《粵語流行曲的發展與興衰：香港流行音樂研究》，香港：香港大學，2003年。頁 47-49)

http://www.hkmemory.org/jameswong/wjs/web/upload/book/8077phdthesis_p47-49.pdf

Source G Documentation series, The Filipina Maids in Hong Kong (Filipino)



Source: *Mission for Filipino Migrant Workers, Hong Kong*

The Mission for Migrant Workers (MFMW) Ltd. is a registered charitable organisation. Established in 1981, the MFMW is an outreach program of the St. John's Cathedral of Hong Kong Anglican Church. It provided services in the aspects of religion, social welfare and education for Filipino domestic workers in Hong Kong. One of the purposes of this document was to show why there was an increasing number of Filipino maids in Hong Kong. Before the 1970s, the number of Filipino maids was only a few hundred but it grew rapidly after 1982 to over 19,000 by the end of that year. In the 1980s, Hong Kong needed female labour force to participate in service and manufacturing industries. The government purposely encouraged the input of foreign domestic helpers. Since then, the Filipinos have gradually become part of the Hong Kong society and contributed to the development of Hong Kong.

Refer to Source 44 in Part B of this learning resource pack

Source H The number of Filipinos, Thais, and Indonesians in Hong Kong, 1979-2011

	1979	1981	1983	1985	1987	2001	2006	2011
The Philippines	9,500	15,100	24,200	32,200	39,100	142,556	112,453	133,018
Thailand	6,200	8,600	9,200	9,600	10,100	14,342	11,900	11,213
Indonesia	2,700	3,500	3,700	3,900	3,300	50,494	87,840	133,377

Reference: Hong Kong 1980, Hong Kong 1982, Hong Kong 1984, Hong Kong 1986, Hong Kong 1988 and 2011 Hong Kong Population Census

After the Second World War, many Southeast Asian countries became independent, such as the Philippines and Indonesia. Some of the nationals migrated and settled in Hong Kong. Thailand was the only independent country in Asia during the age of colonialism; the Thai people also settled in many Asian cities, including Hong Kong, forming numerous unique communities. As Hong Kong experienced a period of rapid economic growth after the war, many Southeast Asian people chose to live in the city. From the above chart, one can see that there were around 18,400 people from the Philippines, Thailand, and Indonesia living in Hong Kong. The figure rose to 280,000 in 2011. The increase was largely due to the influx of domestic helpers from the Philippines and Indonesia.

Refer to Source 42 in Part B of this learning resource pack.

11) With reference to Source G, why did Hong Kong start to employ foreign workers as domestic helpers?

Hong Kong was in the age of industrialization in the 1970s. Many local females joined the labour market so the government decided to open the gate for the Filipino to work as domestic helpers in Hong Kong.

12) With reference to Sources G and H, describe the trend of population and explain the key factor for the change.

From the chart above, there were 18,400 residents combining the Filipinos, Thais and Indonesians. This figure rose to 280,000 in 2011 representing a huge growth in number. The key factor was the scale of hiring foreign people as domestic workers in Hong Kong, mainly from the Philippines and Indonesia.

In Pursuit of Aspiration

**History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong**

Extended Learning

**Mody, Chater, Nathan, Kadoorie Family
and the Kowloon Peninsula**

Personal, Social and Humanities Education Section
Curriculum Development Institute, Education Bureau

Mody, Chater, Nathan, Kadoorie Family and the Kowloon Peninsula



Knowledge

- Understand the contributions of the different ethnic groups living in early Hong Kong in the making of the Kowloon Peninsula

Skills

- Analyse change and continuity
- Use critical thinking skill and information technology skill

Attitude

- Relate the study of the past to contemporary life
- Appreciate the contributions of different ethnic groups in Hong Kong
- Learn the spirit of pioneering, innovation and entrepreneurship through the contributions of different ethnic groups on Hong Kong
- Develop their responsibility to inherit history, and preserve the cultural heritage.



麼地爵士	Sir Mody, H. N.
遮打爵士	Sir Chater, Catchick Paul
彌敦爵士	Sir Nathan, Matthew
嘉道理家族	Kadoorie Family
九龍半島	Kowloon Peninsula
亞美尼亞	Armenia



Topic : Mody, Chater, Nathan, Kadoorie Family and the Kowloon Peninsula

Enquiry question

In what ways did the ethnic minorities take part in the development of Kowloon Peninsula?

Streets in Kowloon Peninsula and the Ethnic Minorities (Worksheet 1)
Kowloon Peninsula at the turn of the Century (Worksheet 2)
Hong Kong map sketched after the signature of Beijing Convention, 1860 (Source A)
Map of Kowloon Peninsula in 1907 (Source B)
Mody, Chater, Nathan, Kadoorie Family and the Kowloon Peninsula (Worksheet 3)
Appendix

Extended learning activity

How much do you know about the origin of the street names on the Kowloon Peninsula?



In what ways did the different ethnic groups take part in the development of Kowloon Peninsula?

Worksheet 1

Streets and Buildings in Kowloon Peninsula and the Different Ethnic Groups

On the Kowloon Peninsula, there are numerous streets and buildings that are related to different ethnic groups. Can you name some examples of them? Please sketch a mind map to indicate those streets and buildings in question.

Streets that are related to different ethnic groups

Suggested answers:

Streets: Braga Circuit, Kadoorie Avenue, Nathan Road and Mody Road etc.

Streets and buildings that are related to different ethnic groups

Buildings: The Kowloon Mosque, Kowloon Cricket Club and China Light and Power's Headquarter etc.

Buildings that are related to different ethnic groups

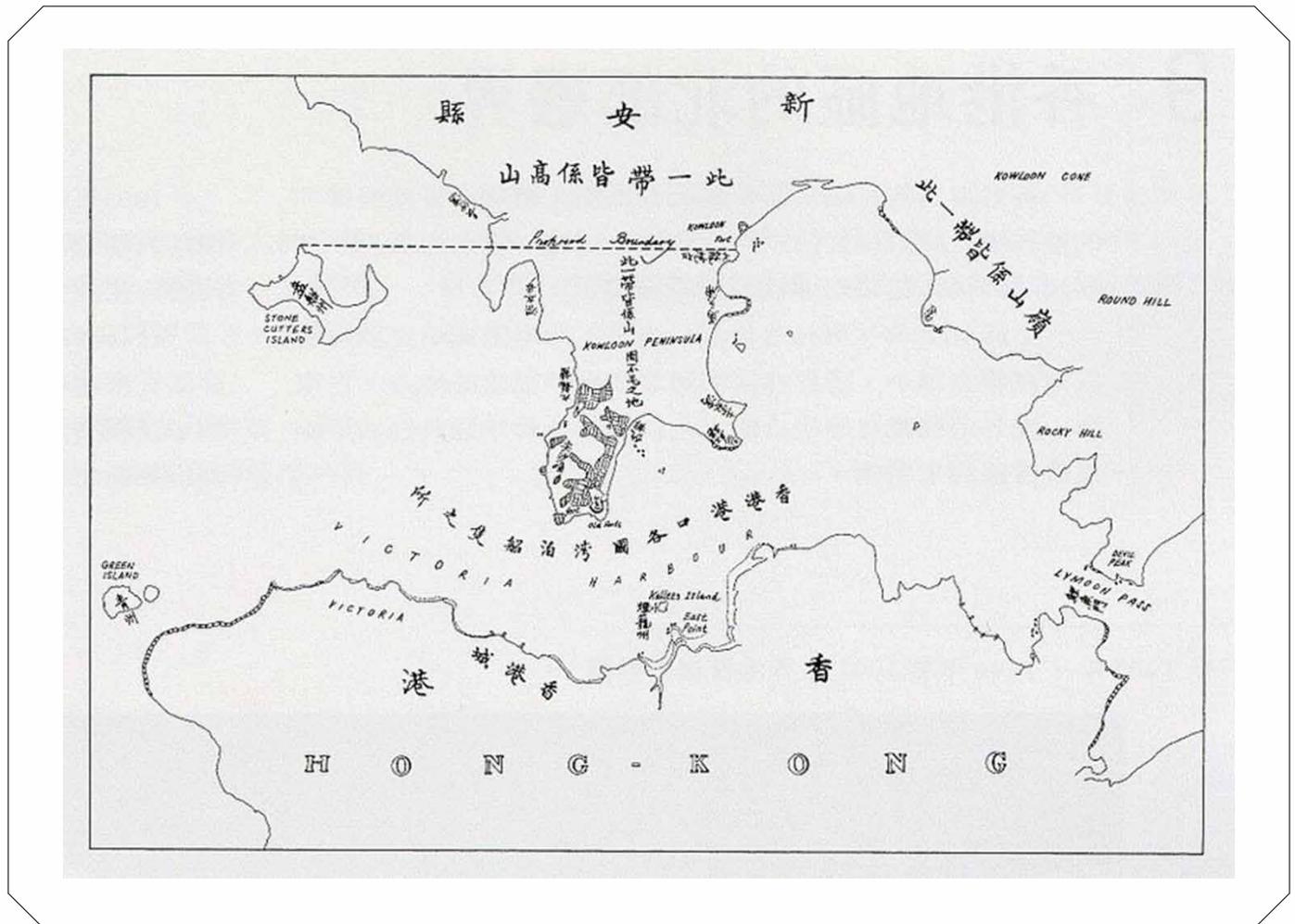


Worksheet 2

Kowloon Peninsula at the turn of the Century

Read Sources A and B to compare the transformation before and after 1900.

Source A Hong Kong map sketched after the signature of Beijing Convention, 1860



Source : https://commons.m.wikimedia.org/wiki/File:Map_of_Hong_Kong_in_First_Convention_of_Peking_in_1860.jpg



Worksheet 3

Mody, Chater, Nathan, Kadoorie Family and the Kowloon Peninsula

Mody, Chater, Nathan and Kadoorie Family played key roles in the course of the urbanisation of the Kowloon Peninsula. Please refer to the sources in Part B and search for relevant information from the internet and library, and complete the table below about their contributions to the development of Hong Kong.

Name	Ethnicity	Contribution to the development of the Kowloon Peninsula
 <u>Mody</u>	Parsi	<ol style="list-style-type: none"> 1. invested heavily in the landed properties around Tsim Sha Tsui; 2. contributed to the reclamation at the south-western tip of the Kowloon Peninsula; 3. founded the Kowloon Wharf & Godown, a base for maritime trade.
 <u>Chater</u>	Armenian	
 <u>Nathan</u>	Jew	<ol style="list-style-type: none"> 1. reorganised and extended the motorway network on the Kowloon Peninsula. 2. devoted to develop the southern end of the Kowloon Peninsula with a target to make it a transport hub connected by maritime transport, motorways and railways; 3. initiated the construction of the Kowloon-Canton Railway; 4. established wireless communication station for meteorological precautions.
 <u>The Kadoories</u>	Jew	<ol style="list-style-type: none"> 1. established China and Light Power Company Limited, the power supplier for the Kowloon Peninsula; 2. had a heavy investment in the Hong Kong Hotel Company Limited and constructed the Peninsula Hotel which enjoyed a worldwide reputation.



Extended learning activity : How much do you know about the origin of the streets on the Kowloon Peninsula?

Suggested answers

1. Which streets on the Kowloon Peninsula are related to the ethnic minorities in Hong Kong?

Braga Circuit, Kadoorie Avenue, Nathan Road and Mody Road etc.

2. Why were those streets named after them?

It was because they had different contributions to the development of the Kowloon Peninsula. For example, Braga was an important politician and businessman before the Second World War and he had actively participated in the development of Kowloon; Kadoorie Family had core businesses such as the China Light & Power Company (CLP) and the Peninsula Hotel and established the Kadoorie Agricultural Aid Association; Nathan had been the Hong Kong Governor and was devoted to develop the Kowloon Peninsula and managed to extend its motorway network while Mody invested heavily in property development in Tsim Sha Tsui.

In Pursuit of Aspiration

**History of Different Ethnic Groups in Hong Kong and
their Contribution to the Development of Hong Kong**

Site visit

**Religious buildings of different ethnic
groups in Hong Kong**

Personal, Social and Humanities Education Section
Curriculum Development Institute, Education Bureau

Religious buildings of different ethnic groups in Hong Kong



Knowledge

- Understand the religion and relevant buildings of different ethnic groups and features of the routes for site visits

Skills

- Trace the historical development and analyse the cause-and-effect relationship
- Use collaborative skill, critical thinking skill, self-learning skill and information technology skill

Attitude

- Care about history and culture
- Appreciate and respect the religious culture of different ethnic groups



Schedule for site visit

Pre-trip Preparation	What I know about different ethnic groups in Hong Kong
	Brief rundown Frayer Model (Worksheet 1) Briefly introduce the major occupation of different ethnic groups in early Hong Kong (Appendix 1)
	Different ethnic groups in Hong Kong – Who’s Who and their occupation (Worksheet 2) Introduction to the religions of the different ethnic groups and their religious buildings (Appendix 2) Different ethnic groups in Hong Kong – their religions (Worksheet 3)
Site visits	Different ethnic groups and their religious buildings in Hong Kong
	Points to note for site visits
	Suggested route 1 for Central and Mid-levels: (Students are advised to study information of each checkpoint before the trip, and complete Worksheet 4 with their observations in the trip.) Maps for route 1 and route 2 Suggested route 2 for Causeway Bay: (Students are advised to study information of each checkpoint before the trip, and complete Worksheet 5 with their observations in the trip.)
Sum up session	Observing cultural diversity in Hong Kong from different ethnic groups and their religious cultures
	Conclusion for Site Visit



Brief Introduction of plan

Since the early 19th century, numerous foreign businessmen came to China as the trade flourished. From 1842 onwards, a considerable number of them settled in Hong Kong and different ethnic groups have thus taken shape. By visiting their religious buildings, students will be offered an opportunity to appreciate the tolerance of and respect for other cultures in Hong Kong.

This plan includes 1 lesson for pre-trip preparation, 1-2 lessons for students' presentation and conclusion about their field visits. In addition, there are two suggested routes for the site visit.

1. Pre-trip preparation: Different ethnic groups' contribution to Hong Kong in its early decades and their religious culture (35 minutes)
2. Site visit: Different religions and cultures in Hong Kong (3-4 hours)
3. Concluding session: Religious buildings and the cultural diversity of Hong Kong (35-70 minutes)

The plan also has some QR codes attached which link to relevant websites of the respective body that the religious architecture belongs to, Antiquities and Monuments Office or Lord Wilson Heritage Trust, so as to deepen students' understanding of the religious architecture related to the route of the site visit.



Different ethnic groups' contribution to early Hong Kong and their religious cultures

Targeted group: Junior Form students

Duration: 35 minutes

Relevant topic: The Growth and Development of Hong Kong up to the late 19th century / The Growth and Transformation of Hong Kong in the 20th century

Objectives:

Before the lesson, students should have:

1. basic knowledge about the history of early Hong Kong up to the end of the late 19th century;
2. basic knowledge on the social structure in the early days of Hong Kong up to the end of the late 19th century.

At the end of the lesson, students should be able to understand:

1. the main occupations and the contribution of the different ethnic groups who arrived Hong Kong in its early days up to the end of the late 19th century;
2. the various religious cultures that the different ethnic groups introduced to Hong Kong and the subsequent formation of cultural diversity.

PRE-TRIP PREPARATION



Duration	Content
10 mins	To encourage the students to think about what they know about different ethnic groups in Hong Kong (in particular their places of origin, features, occupations and languages) (Worksheet 1)
10 mins	<p>To briefly introduce the major occupations of different ethnic groups in early Hong Kong (see Appendix 1)</p> <ol style="list-style-type: none">1. Government Officials2. Politician and businessman3. Disciplinary Forces4. Merchants5. Labour and Seamen <p>To help students jot down the lives of people representing different ethnic groups and their contribution to Hong Kong (Worksheet 2)</p>
15 mins	<p>To introduce religious buildings in Hong Kong by using the different ethnic groups' religious faiths as an entry point (see Appendix 2)</p> <ol style="list-style-type: none">1. Christianity – The Hong Kong Catholic Cathedral of The Immaculate Conception, St. Margaret's Church (Catholic); The Church of Christ in China Hop Yi Church, SKH St. Mary's Church, SKH St. John's Cathedral2. Islam – Jamia Mosque, Masjid Ammar and Osman Ramju Sadick Islamic Centre, Kowloon Mosque and Islamic Centre3. Judaism – Ohel Leah Synagogue4. Zoroastrianism – Zoroastrian Building5. Sikhism - Khalsa Diwan Sikh Temple6. Hinduism – Hindu Temple of Hong Kong <p>To guide the students to summarise their basic knowledge about various religious faiths (Worksheet 3)</p>



Worksheet 1

What I know about different ethnic groups in Hong Kong

Do you know what different ethnic groups are there in Hong Kong? Where are they from? Draw pictures and/ or write in the table below to show how much you know about them.

<p>Where do they come from?</p> <p>For example:</p> <p>India Pakistan Nepal the Philippines Indonesia Thailand</p>	<p>What religions do they have?</p> <p>For example:</p> <p>Believes in Hinduism, Islam, Catholicism or other religions.</p>
<p>Different ethnic groups in Hong Kong</p>	
<p>Work in different jobs, for example:</p> <p>Reporters, Native-speaking English teachers, Engineers, Security guards, Couriers, Domestic helpers, etc</p> <p>What are their occupations?</p>	<p>For example:</p> <p>Hindi, Urdu, Nepali, Filipino, Indonesian, Thai, etc</p> <p>What are their languages?</p>

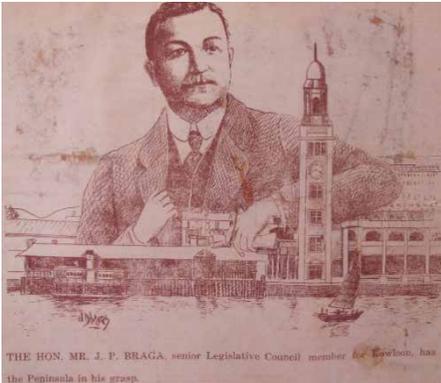


Worksheet 2

Different ethnic groups in Hong Kong – Who's Who and their occupation

Different ethnic groups have had contributions to Hong Kong's development. Write down your own observation about their lives and achievements.

1. Which categories did their occupations belong to? Please write your answers in the left column.
2. Among all historical figures and sources, which one is the most familiar to you? Why?

Officials in early Hong Kong	 Refer to Source 6 of Part B in this learning resource pack	Sir Matthew Nathan
		Jew (British Nationality)
		Hong Kong Governor (1904-1907)
Politician and Businessman	 Refer to Source 33 of Part B in this learning resource pack	J.P. Braga
		Portuguese
		Members of the Sanitary Board, the Legislative Council, the Playing Fields' Committee, the Broadcast Committee and the Consultative Committee of the Hong Kong Volunteer Defence Force



Disciplinary Forces		Russian
	<p>Refer to Source 36 of Part B in this learning resource pack</p>	Hong Kong Police Force
	<p>Anti-pirate operations</p>	
Businessmen		Hormusjee Naorojee Mody
	<p>Refer to Source 29 of Part B in this learning resource pack</p>	Parsi
	<p>Banking, Auctioneering, Stock Exchange, Gold Bullion Market and Property Market</p>	Donation to The University of Hong Kong
Businessmen		The Kadoorie Family
	<p>Refer to Source 8 of Part B in this learning resource pack</p>	Jews
	<p>Owned the electric power company and hotels</p>	



Worksheet 3

Different ethnic groups in Hong Kong – their religions

Each ethnic group in Hong Kong has its own religion and religious buildings. Do you have any idea about their religious buildings? Please fill in the form below with suitable answers.

Different Ethnic Groups in Hong Kong	Religions	Denominations	Buildings
British	Christianity	Anglican Church	SKH St. John's Cathedral SKH St. Mary's Church
Portuguese Irish		Protestant Church	The Church of Christ in China Hop Yat Church
		Roman Catholic Church	The Hong Kong Catholic Cathedral of the Immaculate Conception St. Margaret's Church
Muslims from South Asia and the Middle East	Islam	Jamia Mosque (Jamia Masjid) Masjid Ammar and Osman Ramju Sadick Islamic Centre The Kowloon Mosque	
Jews from the Middle East	Judaism	The Ohel Leah Synagogue	
Parsi	Zoroastrianism	Zoroastrian Building	
Indian	Sikhism	The Sikh Temple	
Indian	Hinduism	The Hindu Temple	



Different ethnic groups and their religious buildings in Hong Kong

Target group: Junior secondary students

Duration: about 3-4 hours for all checkpoints and 2 hours for any 3 checkpoints

Checkpoints: 6 in total

Suggestions: Select any 3 checkpoints for pre-trip preparation and the other 3 for site visits to facilitate comparison.

Related topics: Hong Kong's Development and Growth up to the late 19th century / The Growth and Transformation of Hong Kong in the 20th century

Objectives:

Before the site visit, students should have basic knowledge of

1. the lives and cultures of different ethnic groups (Refer to the relevant primary sources in Part B of this learning resource pack);
2. the names of religious buildings of different ethnic groups;
3. the routes and locations of different sites for field visits (Refer to the maps in the Site Visit).

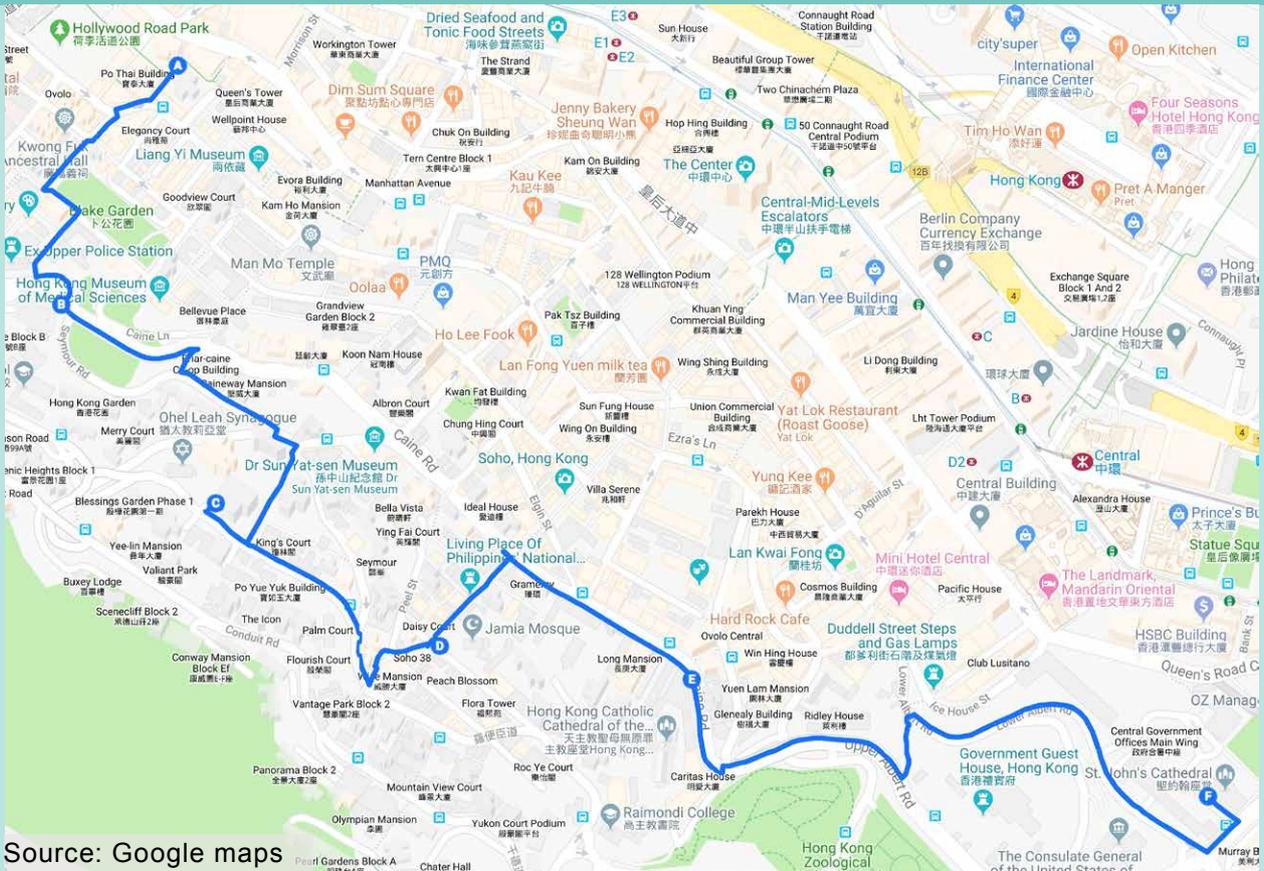
By the end of the visit, students are expected to understand

1. the features of religious buildings of different ethnic groups;
2. the interaction between religious buildings and the community.

Notes for arranging site visits:

1. These trips are designed for achieving a better understanding of Hong Kong's cultural diversity through the visits to different religious buildings;
2. Inter-subject collaboration, subjected to the availability of school resources, is recommended for a broader perspective for the trip.
3. Please take note that the total distance of the trips is considerably long. Teachers may make suitable adjustment.
4. Please pay attention to the traffic in the area of visits, which is on most occasions busy.
5. There is no parking space for large vehicles in Route 1. The best available option is public transport.
6. Please note that some religious buildings are not open to the public.
7. Guided tours are available in a number of destinations. Please make pre-arrangement with the relevant bodies.

Site visits



Source: Google maps

Route 1 – Central to Mid-levels Route

Students are advised to study information related to each checkpoint, and complete Worksheet 4 with their observations in the trip.

Checkpoint A

Lascar Rows, Sheung Wan

Address: Lower Lascar Row, Sheung Wan.



-  Lok Ku Road
-  Upper Station Street
-  Tai Ping Shan Street
-  Kui In Fong
-  Caine Road

Site visits



Checkpoint B

The Church of Christ in China Hop Yat Church

Address: No. 2 Bonham Road



Scan the QR code for further details
(Chinese version only)



Checkpoint C

The Ohel Leah Synagogue

Address: 70 Robinson Road, Mid-levels



Scan the QR code for further details



Checkpoint D

Jamia Mosque (Jamia Masjid or Shelley Street Mosque)

Address: 30 Shelley Street, Central,
Hong Kong.



Scan the QR code for further details



Site visits



Checkpoint E

The Hong Kong Catholic Cathedral of the Immaculate Conception

Address: 16 Caine Road



Scan the QR code for further details (Chinese version only)

Glenealy



Upper Albert Road



Garden Road



Checkpoint F

SKH St. John's Cathedral

Address: 4-8 Garden Road, Central, Hong Kong.



Scan the QR code for further details

The QR codes above link to relevant websites of the respective body that the religious architecture belongs to, Antiquities and Monuments Office or Lord Wilson Heritage Trust, so as to deepen students' understanding of the religious architecture related to the route of the site visit.



Worksheet 4

Religion, religious buildings and cultural diversity (Central-Mid-levels Route)

During the visit to these sites and religious buildings, understand the stories of different ethnic groups living in early Hong Kong up to the late 19th century. Complete the worksheet based on your observations and put photos in the spaces below for comparison.

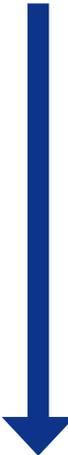
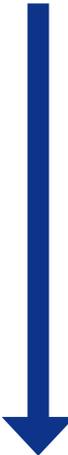
	Photo in the past	Photo today	Focus questions
Lascar Rows, Sheung Wan	 <p>Photo of an Indian policeman (commonly known as "Moors") and a Chinese policeman</p>		<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing. • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion? <div style="text-align: center; margin-top: 20px;"> <p>Extremely similar to the original appearance</p> <div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center; margin-right: 10px;">  </div> <div style="text-align: center; margin-right: 10px;"> <p>1 2 3 4 5 6 7 8 9 10</p> </div> <div style="text-align: center; margin-left: 10px;">  </div> </div> <p>Extremely different from the original appearance</p> </div>
The Church of Christ in China Hop Yat Church	 <p>Founded in 1888</p>		



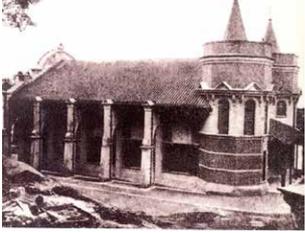
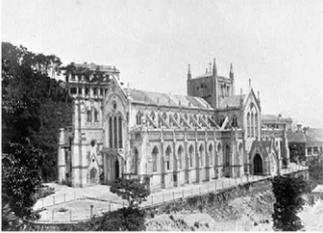
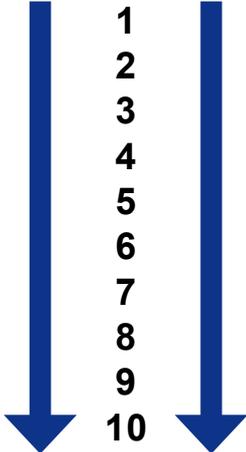
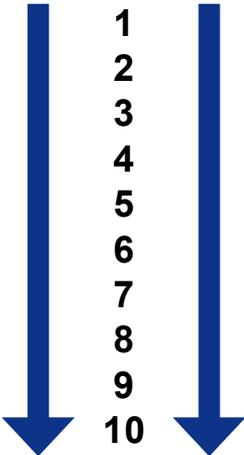
	Photo in the past	Photo today	Focus questions
The Ohel Leah Synagogue	 <p>Founded in 1902</p>		<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing.
Jamia Mosque (Jamia Masjid)	 <p>Extension project done in 1915</p>		<ul style="list-style-type: none"> • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion?
The Hong Kong Catholic Cathedral of the Immaculate Conception	 <p>1897</p>		<p style="text-align: center;">Extremely similar to the original appearance</p> <div style="text-align: center;">  <p>1 2 3 4 5 6 7 8 9 10</p> </div> <p style="text-align: center;">Extremely different from the original appearance</p>



	Photo in the past	Photo today	Focus questions
<p>SKH St. John's Cathedral</p>	 <p>1897</p>		<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing. • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion? <div style="text-align: center;"> <p>Extremely similar to the original appearance</p>  <p>Extremely different from the original appearance</p> </div>

With reference to your observations during the visit, do you think there is cultural diversity in Hong Kong? Illustrate your answer with an example you have seen during the visit.



Source: Google maps

Route 2 – Causeway Bay Route

Students are advised to study information related to each checkpoint, and complete Worksheet 5 based on their observations in the trip.

Checkpoint A

HKSKH St. Mary’s Church

Address: No. 2A Tai Hang Road, Causeway Bay



Scan the QR code for further details (Chinese version only)



Checkpoint B

Zoroastrian Building

Address: 101 Leighton Road, Causeway Bay



Scan the QR code for further details





Checkpoint C

St. Margaret's Church

Address: 2A Broadwood Road, Happy Valley



Scan the QR code for further details

Wong Nai Chong Road

Checkpoint D

Hindu Temple

Address: NO. 1B Wong Nai Chong Road, Hong Kong



Scan the QR code for further details

Wong Nai Chong Road

Checkpoint E

Parsee Cemetery

Address: Wong Nai Chong Road, Happy Valley, Hong Kong



Scan the QR code for further details

Wong Nai Chong Road



Queen's Road East



Checkpoint F

Sikh Temple

Address: No. 371 Queen's Road East, Wan Chai



The Indian Temple and Its Community of Hongkong



Scan the QR code for further details



Checkpoint G

Masjid Ammar and Osman Ramju Sadick Islamic Centre

Address: 40 Oi Kwan Road, Wan Chai



Scan the QR code for further details

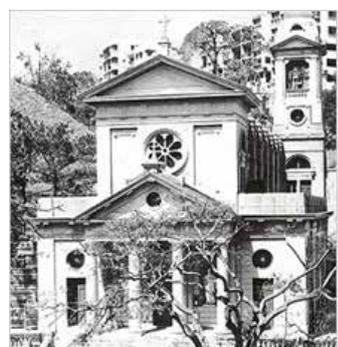
The QR codes above link to relevant websites of the respective body that the religious architecture belongs to, Antiquities and Monuments Office or Lord Wilson Heritage Trust, so as to deepen students' understanding of the religious architecture related to the route of the site visit.



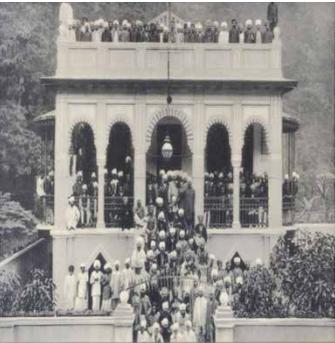
Worksheet 5

Religious faiths, religious buildings and cultural diversity (Causeway Bay Route)

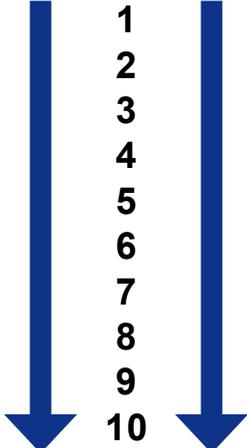
During the visit to these religious buildings, understand the stories of different ethnic groups living in early Hong Kong up to the late 19th Century. Complete the worksheet and put photos in the spaces below for comparison.

	Photo in the past	Photo today	Focus questions
SKH St. Mary's Church	 <p>St. Mary's Church in 1952</p>		<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing. <ul style="list-style-type: none"> • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion? <p style="text-align: center;">Extremely similar to the original appearance</p> <div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center;">  </div> <div style="text-align: center; margin: 0 10px;"> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> </div> <div style="text-align: center;">  </div> </div> <p style="text-align: center;">Extremely different from the original appearance</p>
Zoroastrian Building	 <p>The early photo of the Zoroastrian Building</p>		
St. Margaret's Church	 <p>St. Margaret's Church in the 1950s</p>		



<p>The Hindu Temple</p>	 <p>The Hindu Temple today</p>	<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing.
<p>Parsi Cemetery</p>	 <p>The grave of Sir H. N. Mody in the Parsi Cemetery</p>	<ul style="list-style-type: none"> • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion?
<p>Sikh Temple</p>	 <p>Sikh Temple in its early days</p>	<p>Extremely similar to the original appearance</p> <p>↓</p> <p>1 2 3 4 5 6 7 8 9 10</p> <p>↓</p> <p>Extremely different from the original appearance</p>



<p>Masjid Ammar and Osman Ramju Sadick Islamic Centre</p>		 <p>The Masjid Ammar and Osman Ramju Sadick Islamic Centre today</p>	<ul style="list-style-type: none"> • Indicate the religion that the building belongs to. • Indicate the ethnic group that introduced this religion to Hong Kong. • Indicate the architectural feature(s) of the religious building by using text or drawing. • Indicate the features of the environment / community near the religious building. • How similar do you think the religious building is to its original appearance after completion? <p style="text-align: center;">Extremely similar to the original appearance</p> <div style="text-align: center;">  <p>1 2 3 4 5 6 7 8 9 10</p> </div> <p style="text-align: center;">Extremely different from the original appearance</p>
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With reference to your observations during the site visit, do you think there is cultural diversity in Hong Kong? Illustrate your answer with an example you have seen during the visit.



Observing cultural diversity in Hong Kong from different ethnic groups and their religious cultures

Targeted Group: Junior Form Students

Duration: 35-70 minutes (depending on the number of students involved)

Related topics: The Growth and Development of Hong Kong until the end of 19th Century / beginning of 20th Century

Objectives:

The pre-requisites for the lesson are:

1. knowledge on different ethnic groups' contribution to Hong Kong;
2. knowledge on the religious faiths related to different ethnic groups;
3. observation on the co-existence of Chinese and western cultures.

At the end of the lesson, the students should be able to:

1. understand the cultural inclusiveness of Hong Kong through their enquiry on different ethnic groups' contribution to Hong Kong;
2. understand the cultural diversity in Hong Kong by observing the peaceful co-existence of different ethnic groups in Hong Kong.

Duration	Content
25-60 Minutes	Students in groups are to report their findings and observation during the trip, and to encourage their reflections on the followings (Worksheet 4/5): <ul style="list-style-type: none">•How did the government respect different ethnic groups and their cultures?•How did local Chinese community accept and live in harmony with people from different places and cultures?
10 Minutes	By summarising students' report, the teacher concludes the cultural diversity in Hong Kong.



References

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<http://cathedral.catholic.org.hk/>

The Church of Christ in China Hop Yat Church

<https://hkgc.hopyatchurch.org.hk>

SKH St. Mary's Church

<http://dhk.hkskh.org/>

SKH St. John's Cathedral

<http://www.stjohnscathedral.org.hk/>

St. Margaret's Church

<http://smc.catholic.org.hk/>

A Study of Cemeteries for Ethnic Minorities in Hong Kong, The Lord Wilson Heritage Trust

https://www.lordwilson-heritagetrust.org.hk/en/projects/project_listing/project_details/10-207.html

Hindu Association Hong Kong

<http://www.hinduassociationhk.com/>

Khalsa Diwan (Hong Kong) Sikh Temple

<http://www.khalsadiwan.com/>

The Incorporated Trustees of the Islamic Community Fund of Hong Kong

<http://www.islamictrusthk.org/>

In Pursuit of Aspiration

History of Different Ethnic Groups in Hong Kong and their Contribution to the Development of Hong Kong

