

# **Liveability of Rural Sai Kung**

**Final Report**

Submitted by

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## **Table of Contents**

<b>List of Tables .....</b>	<b>5</b>
<b>List of Figures.....</b>	<b>6</b>
<b>Abstract.....</b>	<b>7</b>
<b>Executive Summary .....</b>	<b>8</b>
<b>Background of the Research.....</b>	<b>11</b>
<b>Research Objectives.....</b>	<b>13</b>
<b>Theoretical Framework and Methodology.....</b>	<b>15</b>
<b>Methodology and Data Collection .....</b>	<b>27</b>
Questionnaire Survey.....	27
Qualitative Interviews.....	28
<b>Research Findings.....</b>	<b>29</b>
Demographic Backgrounds of Survey Respondents .....	29
Level of Perceived Livability .....	29
Community Identity.....	31
Social Network .....	32
Satisfaction with Community Facilities and Services .....	33
Demand for Public Services .....	35
Neighborhood .....	36
Kinship.....	36
Demographic Factors.....	37

Specific Findings from Qualitative Interviews.....	38
<b>Discussion .....</b>	<b>42</b>
Provision of Public Facilities and Services as an Urgent Need.....	42
Favourable Physical and Social environment as a Community Asset of Rural Sai Kung	43
Uniqueness of Rural Liveability in Hong Kong .....	43
<b>Conclusion and Recommendations .....</b>	<b>45</b>
<b>References.....</b>	<b>48</b>
<b>Appendix I: Questionnaire Survey (In Chinese).....</b>	<b>51</b>
<b>Appendix II: Individual and Group Interview Guideline (In Chinese).....</b>	<b>64</b>

## **List of Tables**

Table 1 Multi-dimensional model of community identity .....	19
Table 2. Data collection method of Questionnaire Survey .....	27
Table 3 Demographic backgrounds of survey respondents .....	30
Table 4. Level of perceived liveability .....	31
Table 5. Community identity .....	31
Table 6. Social support providers .....	32
Table 7. Social support network of indigenous inhabitants and non-indigenous inhabitants.....	33
Table 8. Evaluation on community facilities and services .....	34
Table 9. Demand for public services .....	35
Table 10. Evaluation on neighborhood.....	36
Table 11. Evaluation on the level of kinship connection.....	37

## **List of Figures**

Figure 1. Thirteen rural villages in Ho Chung area as the case study .....	14
Figure 2 Factors shaping the structure of social network .....	23
Figure 3 Theoretical Framework .....	26
Figure 4 Predicators of perceived liveability.....	41

## **Abstract**

Hong Kong is one of the most densely populated places in the world. Enhancing liveability in urban areas has been a long-standing concern. At the same time, a proportion of Hong Kong population resides in rural areas. How to enhance liveability in sparsely populated rural areas is an urgent yet under-recognized issue. This project aims to tackle this pressing issue and focuses on rural Sai Kung, the back garden of Hong Kong. With Ho Chung area as a case study, this project aims to investigate the liveability level of rural Sai Kung, to identify the service needs of rural Sai Kung, and the community assets of rural Sai Kung. It concerns about whether and how both tangible and intangible assets influence perceived liveability of Ho Chung inhabitants. A mixed method combining both quantitative questionnaire survey and qualitative interviews was adopted to collect data. The findings suggest that the level of perceived liveability was generally high in rural Sai Kung, despite strong dissatisfaction with the availability and accessibility of, and thus high demand for, facilities and services. Strong identification with the community was found among the senior, indigenous inhabitants, and inhabitants with longer year of residence. The availability of meeting place, a close kinship connection and friendly neighborhood are significantly correlated with social network and community identity, and in turn contribute to a higher level of perceived liveability. Favorable social environment is identified as an invaluable asset of rural Sai Kung. Recommendations on further research and service development are made to address the high demand for public facilities and services, consolidate social relationship, and thereby enhance the liveability of rural Sai Kung.

## **Executive Summary**

This project was set up to examine the liveability of rural Sai Kung. Liveability concerns about building better communities that enhance qualities of life for its inhabitants. How to make Hong Kong as a liveable compact high-density has been a long-standing concern. Along this line, how to enhance the liveability level of sparsely populated rural areas is a pressing but under-recognized issue. Given their small population size, remote rural villages often face the problems of inadequate infrastructure and services.

Same problem is found in rural Sai Kung. Sai Kung is known as the ‘back garden of Hong Kong’ where a full urbanization is unlikely to take place. It has a population of less than 70,000 clustering within 110 villages. Apart from the majority of the population who are residing in the Sai Kung town center and major villages situated along the major roads, there are scarcely populated rural villages. Young villagers have left their own homes for employment and other opportunities. Liveability of these remote and scarcely populated rural villages in Sai Kung becomes a pressing question that needs to be addressed.

This project aims to combine both objective and subjective measurements by measuring *perceived* liveability, and address multi-dimensions of liveability and socio-cultural distinctiveness of rural village in Hong Kong. It had three specific objectives: (1) to assess the perceived liveability of rural Sai Kung, (2) to identify the service needs in rural Sai Kung; and (3) to (re)discover the community assets of rural Sai Kung. We set out. are insufficient to constitute to perceived liveability.

The term “perceived liveability” addresses the subjective nature of individual assessments of inhabitants of their residential community. In this project, a theoretical framework was constructed to measure and analyse both *tangible* and *intangible* capital and assets that constitutes perceived liveability of rural Sai Kung. Measurable factors and tangible assets includes infrastructure, facilities and services, employment opportunities, neighbors behaviour. They further constitute two contributory factors to perceived liveability, namely community identity and social network. The impact of intangible kinship on social

network and community identity will also be taken into account, given that the identity of indigenous inhabitant is a historical and cultural distinctiveness of rural village in Hong Kong.

Thirteen rural villages in Ho Chung area were selected as the case study. Mixed-method investigation that combined questionnaire survey and qualitative interviews was employed in the study. The questionnaire survey with a total of 169 inhabitants in Ho Chung area was conducted to examine (1) community situations and quality of life; (2) level of perceived liveability; (3) community identity; (4) social network; and (5) demographic background of respondents. Eleven individual interviews with village heads, district councillors, active community members, and focus groups interviews with 18 indigenous and non-indigenous inhabitants from different age groups and gender were also carried out. They had shared their views on various issues related to Ho Chung area, including their evaluation of facilities and services, the level of liveability, social relationship, and policy recommendations.

The findings indicated that while inhabitants in Ho Chung area faced the problems of insufficient public facilities and services, their perceived liveability in Ho Chung area was generally high. Strong identification with the community was found especially among the senior, indigenous inhabitants, and inhabitants with longer year of residence. Good neighborhood relationship, the availability of meeting place, close kinship connection positively associated with the density of social network and the strength of community identity, and thereby perceived liveability.

The study indicates that there is an urgent need for improving public facilities and services in Ho Chung area, especially public transportation, medical services, recreational facilities and meeting places to further enhance the level of liveability. The favorable physical and social environment constitutes a distinctive community asset of rural Sai Kung, and highlights the unique element of rural liveability in Hong Kong. Inhabitants of rural Hong Kong count good social relations and environment than facilities and services. It is possible due to the relatively short travelling distance from rural to urban areas. The relatively low rental cost makes rural Sai Kung as an affordable option for the deprived communities to enjoy pleasant physical and social living

environment. This points to the importance of improving public transportation and highway infrastructure in enhancing the rural liveability in Hong Kong.

This study makes recommendations on further research and policy development to meet the strong demands for public facilities and services and consolidate the social asset in rural Sai Kung. Further studies should be conducted to explore the formation and dynamics of the virtual community in rural Sai Kung. Innovative service delivery, including rural mobile health vehicle should be strengthened, and the provision of telemedicine are recommended. Initiatives should also be taken to explore the formation of social interaction in rural Sai Kung. Efforts should be made to strengthen the relationship between indigenous and non-indigenous inhabitants, the service of rural service team and the local employment opportunities of the youth.

## **Background of the Research**

Liveability concerns about building better communities that enhance qualities of life for its inhabitants. How to make Hong Kong as a liveable compact high-density has been a long-standing concern (Chiu, 2002). One of the common responses to this issue is to increase land supply. Tackling land shortage is a top agenda of the future development of Hong Kong, as stated in the policy addresses of HKSAR Chief Executive 2017 and 2018. One of the possible options for increasing the land supply is to review the existing land use and optimize the use of brownfield sites and deserted agricultural lands in New Territories. While different actions and proposals have been put forward to address the issue, it is clear that the principle of sustainable development must be adhered to such that there should be a balanced development in meeting social, economic and environmental needs to achieve better quality of life for present and future generations (Planning Department, 2007).

Along this line, how to enhance the liveability level of sparsely populated rural areas is a pressing but under-recognized issue. Population-based approaches drives the planning of land use, facility and service provision. Given their small population size, remote rural villages often face the problems of inadequate infrastructure and services.

Rural villages in Sai Kung face the same problem. Sai Kung is known as the ‘back garden of Hong Kong’ for its fishing villages, natural scenery and the peaceful living-style. According to **Department of Agriculture, Fisheries and Conservation** (2014), Sai Kung has 6,172 hectares of country park land which ranked the fourth among 18 districts. A full urbanization is unlikely to take place there. Sai Kung has a population of less than 70,000 clustering within 110 villages. Apart from the majority of the population who are residing in the Sai Kung town center and major villages situated along the major roads, there are scarcely populated rural villages. Because of their small number of inhabitants, these villages do not enjoy the same facilities and service provisions as the populated ones. Quite a number of villagers, especially for the young, have left their own homes for employment and other opportunities. Such a shift in population can lead to the

weakening of the community network and cohesion. Liveability of remote and scarcely populated rural villages becomes a pressing question.

## **Research Objectives**

This study is an exploratory study to examine the liveability of rural Sai Kung. The major theme of this study can be further unraveled into the following three specific objectives:

1. To assess the perceived liveability of rural Sai Kung;
2. To identify the service needs in rural Sai Kung; and
3. To (re)discover the community assets of rural Sai Kung.

The following thirteen rural villages in Ho Chung area are selected as case study :

1. Ho Chung
2. Ho Chung New Village
3. Kai Ham
4. Luk Mei Tsuen
5. Man Wo
6. Mok Tse Che
7. Nam Pin Wai
8. Pei Tau
9. San Shu Wo
10. Shui Hau
11. Tai Wo
12. Tin Liu
13. Wo Mei

Human settlements in Ho Chung area can be traced back to the Ming Dynasty. A number of indigenous inhabitants migrated to overseas countries in the 1950s and returned to the area before and after the sovereignty handover in 1997. By 2010, the number of indigenous inhabitants in Ho Chung Village alone was around 900 (Sai Kung Rural Committee, 2013). There are increasing number of non-indigenous inhabitants in the area who have either purchased or rented a property in the area. Residents rely on the Hiram Highway to travel between Ho Chung area, Sai Kung

town center and areas outside Sai Kung. Apart from Ho Chung Village and Ho Chung New Village, other villages under study are scarcely populated and remoted from the Hiram Highway.



Figure 1. Thirteen rural villages in Ho Chung area as the case study

## Theoretical Framework and Methodology

### Perceived Liveability: Dimensions and Measurement

Earlier discussion of the concept “liveability” is mainly found in urban geography (Pacione, 1990), while later concerns are also found in other disciplines such as urban history, social policy and planning (Abbott et al. 2008; Howley et al. 2009; Lowe et al. 2014). Liveability therefore conventionally concerns about urban environment and its inhabitants, referring to “the sum total of qualities of urban environment that tend to induce in a citizen a state of well-being and satisfaction” (Sanders, 1966, p.13).

Broadening the concept of liveability, it is about person-environment fit. It relates to the fit between people and their environment (Del Rio et al., 2012, p.104). A liveable environment does not confine to urban area and physical living condition, and thus should be extended to rural area and social living environment. As such, liveability “is best defined at the local scale”. It refers to “the quality of life for a group of people who live in a particular place” (Del Rio et al., 2012; Gutberlet and Hunter, 2008). More concretely it deals with “the degree to which the physical and the social living environments fit the individual requirements and desires” (Gieling and Haartsen, 2016, p.577). The concept is adopted to evaluate the quality of life based on the surrounding physical environment and different locational-based social elements, along with socio-economic profile of inhabitants (Bradburn, 1969; Namazi-Rad et al., 2016).

Defining elements of liveability is therefore multi-dimensional. Various actors in a modern society, ranging from the government to the civil society and business, define it in various practical ways (Del Rio et al., 2012). Governments refer to liveability when discussing education, welfare provision, crime prevention, and so forth. The Hong Kong Government identifies five aspects as the coverage of a liveable city: (1) economic vibrancy and competitiveness; (2) security and stability; (3) socio-cultural conditions; (4) environment, environmental friendliness and sustainability; and (5) public governance (Commission on Strategic Development, 2016). Civil society and non-governmental organizations (NGOs) refer to liveability when they call for citizen participation, social cohesion or environmental protection. Housing corporations use liveability to

justify their gentrification projects, for example, (Kaal, (2011). A liveable community should be safe and secure, have a decent infrastructure, adequate level of service provisions, and economically viable and environment-friendly.

Measurements of liveability are therefore multi-dimensional and diversified. Major works have been conducted to evaluate and compare objective liveability based on measurable and reproducible factors, such as the availability of infrastructure, public services and pleasant physical environment (Namazi-Rad et al., 2016). Among these works include the Global Liveability Ranking of The Economist Intelligence Unit (EIU), which has been publishing annually in the past two decades. Under the EIU, assessing and comparing liveability among the 140 cities around the globe is mainly used for benchmarking perceptions of development levels, so that international corporates may assign appropriate remuneration packages for their expatriates. Over 30 qualitative and quantitative factors across five broad categories are included in constructing the EIU's Global Liveability Index. They are stability, healthcare, culture and environment, education, and infrastructure. Hong Kong is ranked 35<sup>th</sup> in 2018 (Economist Intelligence Unit, 2018).

While the Global Liveability Index published by the EIU is well-established, it is not a relevant model for measuring liveability of rural area in Hong Kong for two reasons. First, the Global Liveability Index it is more relevant in indicating the overall suitability of living of a metropolis. An alternative framework is needed for assessing a relatively small catchment area or district like rural area in Hong Kong, and addressing socio-cultural distinctiveness of this Chinese society. Mayer and Knox (2010) highlighted that the shift towards second modernity, which is characterized by greater individualism and flexibility, provides opportunities for small town development. Residents in small towns may experiment and lead different life style from those living in metropolitan cities. Personal preference or attachment to the place plays a crucial role when people choose their place to reside.

Second, while objective measurements are of practical and theoretical importance, a thorough understanding of liveability is possible only if the assessment includes the subjective dimension of liveability. In their study on urban neighbourhood, Leby and Hashim (2010) suggest four dimensions of liveability, namely social, physical, functional, and safety. Their model includes

subjective and objective indicators. The social dimension concerns about social relations. Indicators include behaviour of neighbours and the presence of nuisance, community life and social contact, and sense of place. Physical dimension deals with residential environment including environmental quality, open spaces, and maintenance of built environment. For functional dimension, the availability and accessibility of facilities and services as well as employment opportunities are major concerns. Safety dimension focuses on the number of crime and accidents, and sense of safety of residents. Results of their study show that residents in Malaysia are most concerned about safety, while social issues are deemed to be the least important factor. Their research findings suggest that the relative importance of four dimensions to liveability of the community is contextual and subjective.

In this project, we aim to combine both objective and subjective measurements by measuring *perceived* liveability, and address multi-dimensions of liveability and socio-cultural distinctiveness of rural village in Hong Kong. The term “perceived liveability” addresses the subjective nature of individual assessments of inhabitants of their residential community (Namazi-Rad et al., 2016, p.129). We set out a theoretical framework measure and analyse both *tangible* and *intangible* capital and assets that constitutes perceived liveability of rural Sai Kung. Measurable factors and tangible assets such as infrastructure, facilities and services, employment opportunities, neighbours behaviour are insufficient to constitute to perceived liveability. Rather, they constitute two contributory factors to perceived liveability, namely community identity and social network. Both are intangible assets of the community. The impact of intangible kinship on social network and community identity will also be taken into account, given that the identity of indigenous inhabitant is a historical and cultural distinctiveness of rural village in Hong Kong. In the following sections, we review literature on the relationship between liveability, social network and community identity, and factors contributing to social network and community identity.

### **Community Identity and Perceived Liveability**

Community identity is a pivotal concept in various academic fields, including sociology, psychology, and urban studies. Building upon works of Fischer (1982) and Lindenbeg (2002), Volker, Flap and Lindenberg (2007) point out that community “is an arrangement in which

community members can derive important personal benefits for well-being from doing things together with others" (p.100). In other words, community is a set of multifunctional relationships that help to achieve different aspects of well-being (Volker, Flap and Lindenberg, 2007). The concept of community is often interpreted into two dimensions. On the one hand, community is often understood as territorially defined area. On the other hand, community is defined by social identification and relationships based beyond a circumscribed geographical area (Hillery, 1964). This is more about common characteristics, shared interests and mutual recognition of membership. These two understandings are not mutually exclusive. A community can be both geographical- and identity-based. This comes to the concept of community identity. In simple term, identity is a sense of personal uniqueness (Breakwell, 1986), and such sense of self-uniqueness can be generated from a locality, including place of residence. Hogg and Abrams (1988, p.325) define social identification as "identity contingent self-descriptions deriving from membership in social categories (nationality, sex, race, occupation, sports terms ...)" to which neighborhood and membership of a place can be added. The physical and social attributes of a place can form a part of self-description and sense of being (Gu and Ryan, 2008, p.640). Previous studies found that type of location helps create such self-identification as a rural- or urban based person. Membership of a place can be a source of pride or dissatisfaction (Gu and Ryan, 2008; Feldman, 1990; Hummon, 1986).

A strong community identity indicates a high degree of fitness between the place of residence and individual needs, residents' satisfaction with the community, and thus perceived liveability. Community identity, like the concept of perceived liveability, is multi-dimensional. In the multi-dimensional model put forward by Puddifoot (1995 & 1996), community identity relates to both residents' perception and evaluation on the physical and socio-cultural attributes of the place of residence. It contains six broad elements and 14 dimensions of community identity (Table 1). The first element is locus. It concerns about resident's perception of physical, environmental, and built features, as well as the pattern of socio-cultural relations that characterize the community. The second element, distinctiveness, deals with the perceived level of distinctiveness of physical and socio-cultural characteristics. Identification is the third element. It refers to the sense of belonging and emotional attachment of residents to physically delineated area and socio-cultural

relations, residents' perception on others' belongingness and attachment, and their own reasons of identification (or not). Orientation, as the fourth element, refers to residents' orientation to their community, including personal investment and involvement in the community, attraction to the community, perceived future of the community. The fifth element concerns about residents' own evaluation and their perception on others' evaluation of the quality of community life, including community spirit, friendliness, sense of mutuality, cooperativeness, extent of social interaction, commitment to community and extent of neighbouring. The sixth element is concerned with residents' evaluation of community functioning, including public services, employment opportunities, and quality of environment.

Community identity thus directly relates to physical and socio-cultural living environments of an individual. Measurable factors and tangible assets, and intangible social network are contributory factors to an individual sense of place, their emotional belonging to a geographical place and socio-cultural groups constituting an incentive to maintain residence in that place and induce social connectedness. This in turn enhance inhabitants' satisfaction and liveability of rural area.

**Table 1 Multi-dimensional model of community identity**

<b>Element</b>	<b>Dimension</b>
<b>E1 Locus</b>	Residents' own perception of (D1) territory boundary and key physical/built features and (D2) key socio-cultural characteristics of their community
<b>E2 Distinctiveness</b>	Residents' own perception of (D3) the degree of physical distinctiveness and (D4) the degree of socio-cultural distinctiveness of their community
<b>E3 Identification</b>	Residents' own perception of (D5) the special character of the community; their own affiliation and emotional connection to (D6) location, (D7) social/cultural groups; their perception of others' affiliation and emotional

	connection to (D8) location, and (D9) social/cultural groups
<b>E4 Orientation</b>	(D10) Residents' reasons for identification (or not) with the community; and (D11) their own orientation to their community.
<b>E5 Evaluation of quality of community life</b>	(D12) Residents' own evaluation of quality of community life and (D13) perception of others' evaluation of community life.
<b>E6 Evaluation of community functioning</b>	(D14) Evaluation of community functioning

Source: Puddifoot, 1995 & 1996

The research findings of Gieling *et al.* (2019) are worth to note here. While they concur with the ideas that meeting opportunity does increase residents' social place attachment to a rural community, they also found that instead of 'official' local facilities such as community centers, primary schools, and sports facilities, casual places such as cafes and supermarkets are more likely to enhance social place attachment. They raise the doubts about using public services to revitalize rural communities. The impact of public provisions of meeting place on perceived liveability will be addressed in this study.

### Social Network and Perceived Liveability

Amble studies have demonstrated that social network is one of factors shaping the liveability of a community in various ways. For example, active participation among local residents and strong community network can enhance local residents' quality of life (Ziersch *et al.* 2005), sense of belongings (Riger and Lavrakas, 1981), attachment to the community, trust among community members (Putnam, 2000), satisfactions to the community (Bunnel, 2016) or even children's educational performance (Coleman, 1988).

A reason accounting for this linkage is that there are resources embedded in social ties satisfying residents' needs (Lin, 2001). These resources are called as social resources (Wellman, 1992) or social capital (Lin, 2001). According to Wellman (1992) and Lin (2001), these resources

can be divided into two types, namely, instrumental resources, and expressive resources. Instrumental resources are resources used for facilitating upward social mobility, such as job seeking while expressive resources are mainly used for confirming social position or securing our status, like emotional comfort. Expressive resources tend to be provided by family members, close friends or others who have close relationship with us while instrumental resources can be accessed via network members who have lesser close relationship, such as acquaintances. Unlike Wellman and Lin, Putnam (2000) divided social capitals into three types in accordance with background of contacts and strength of ties. Bonding social capital is social ties between network members who have similar social aspects and have good understanding with each other, such as close friends, family members or neighbours. Bridging social capital refers to social ties developed among people of different backgrounds and interests. Linking social capital can be understood as networks of trusting relationships between people and organizations having differences in social position or power.

The amount of resources we can have mainly depends on the structure of our social network. Factors shape the development of social network include tangible infrastructure, meeting point, and social services in the community. The context of the neighbourhood, that is the socio-economic composition of the community is also important (see Figure 2).

For infrastructure, studies have found that the walkability in the community, such as the availability of transportation in the community, breach on the streets, can greatly influence community members' willingness to go outside, especially for older adults. For example, if roads are well paved, equipped with street light and breach are ready for passers-by, more community members will go out for a walk. Regard to the rural community, poor transportation between rural areas and urban areas forces community members to stay in the community. This isolation in face helps to build up a community network as residents do not have alternative ties to replace it (Volker, Flap and Lindenberg, 2007).

However, going outside is not enough. Community members need a place to gather and interact. Therefore, meeting place or public space also matter in the development of the social network. Studies have demonstrated that people can develop new friendship and maintain pre-existing friendship in meeting places of the community, such as fast-food shops, pubs or parks.

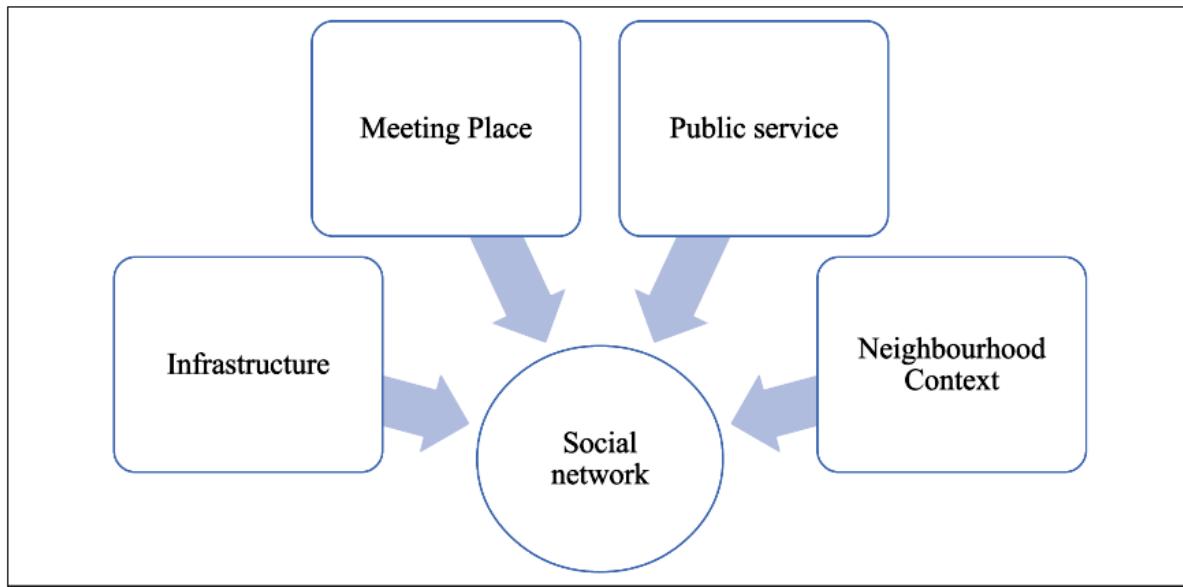
The vanishment of meeting place in a community in fact would dissolve the network among community members. For example, Kaal (2011) suggests that, since the late 1950s, existence or preservation of meeting places in a community has been a condition for promoting social cohesion, and in turn maintain liveability of rural areas facing depopulation.

Furthermore, the availability and accessibility of social services can shape the development of the social network among community members. First, venue of formal social services providers, such as community centres or elderly centres, can serve as a meeting point for local residents to gather there. Second, the availability of social services can solve residents' problems, such as parenting. This can enhance community members' satisfaction and make the place safer. Also, some social services aim to encourage local residents to be more active in interacting with other local residents and family members.

The context of neighbourhood also attributes to the development of the social network among community members and have significant impacts on the access of resources. Since we meet different people and interact with different people in the community, a number of scholars draw attention to the social composition of a community, like gender, age, ethnic, race or social-economic status, and its impacts on local people's personal network (Volker, Flap and Lindenberg 2007). For example, living in a low-income community is more likely to meet low-income residents. This kind of contacts disfavours residents to access to financial and material resources. Due to this linkage, the disadvantages of the community can exert negative effects on residents' personal network (Haines, Beggs and Hurlbert, 2011). For example, in a study of low-income community in the States, Sandra (2005) discovered that some residents refuse to offer resources, like job information or job recommendation, to his/her close friends. This is because they are afraid of harming their reputation if this friend has bad job performance. Another study of a highly homogenous community finds that residents there are very likely to mobilise resources, but these resources are very similar in terms of types. It means that living in a highly homogenous community disfavours residents to access and mobilise various types of resources (Pinkster and Volker, 2009).

In the case of rural community, studies have shown that the characteristics of rural areas has shaped the resources local residents can mobilized. The low population density of rural

communities encourages local residents to develop close social ties with other villagers and the isolation and low level of availability of public service facilitate the interdependence of villagers. Thus, it seems that the amount of social resources residents possessed is higher in rural communities than urban communities. Scholars question this belief and try to find out if it is true, whether or not there are particular strength or deficits of types of social capital in rural communities. Interestingly, a comparative study in UK finds that working-class elderly in urban areas can access more resources from their network members than their counterpart in rural areas (Wenger 1995). In another study of Australia, Ziersch and colleagues (2009) has similar findings. Rural participants had greater access to fewer resources compared to urban participants. Though they did not provide detail explanations of this variation, Wenger (1995) reminded us that it is essential to find out what rural residents can get and what they cannot from their networks in the service provision planning process.



**Figure 2 Factors shaping the structure of social network**

## **Environmental and Socio-cultural Living Elements**

Based on the literature review above, facilities and services, opportunities and neighborhood positively relate to social network and community identity, with which mediated into perceived liveability. To measure these tangible capital and assets in rural Sai Kung, we adopt and revise the approach of Gieling and Haartsen (2017) which originated from Namazi-Rad et al. (2012 & 2016). Seven liveability aspects, or environmental and socio-cultural living elements are distinguished: (1) Transport, (2) Meeting places/leisure, (3) housing, (4) public service, (5) employment and education, (6) neighborhood, and (7) kinship/clan. The conception model is as follow:

- (1) Transport - availability and cost of public transport, availability of highways, cost of private transportation, and availability of bicycle lane;
- (2) Meeting place / Leisure - availability of leisure facilities, social meeting places, playgrounds, cultural and sport facilities, non-essential shopping facilities.
- (3) Housing – size, quality and attractiveness of accommodation unit, affordability, availability of communication networks;
- (4) Public Services - availability shops for daily groceries, educational facilities, and healthcare facilities;
- (5) Employment/Education – general availability of employment and educational opportunities, availability of jobs for respondent in particular, work security, level of income;
- (6) Neighborhood - friendliness and safety, attractiveness, cleanliness and maintenance, amount of green space; and
- (7) Kinship/clan – the presence of kinship-based bonds in indigenous villages, a socio-cultural feature that characterizes Hong Kong rural village.

In reviewing the impact of the services and facilities over the perceived liveability, in addition to assessing their availability, the issue of accessibility should be considered (Mahmood and Keating, 2012). As the standard of living in Hong Kong is high, the ability of resident to afford the service cannot be neglected. Studies over the liveability of older population highlight the significance of community support service for aging in place (van der Pas et al., 2015). Previous

study over the needs and services utilization in Rural Area of Hong Kong (The Hong Kong Council of Social Service, 1998) also indicated residents have a need for social services. In this study, the scope of services will thus be expanded to include social services.

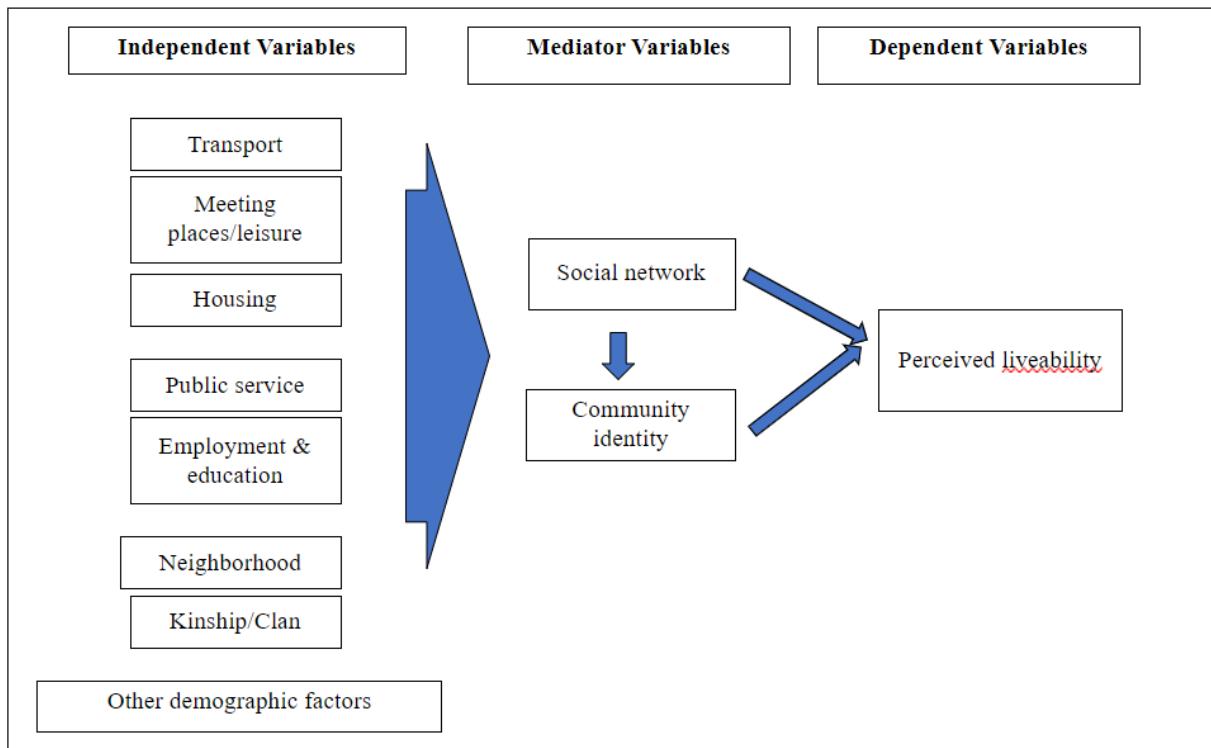
For kinship, most of villages in Hong Kong are lineage villages which means family heads have the same surname and all males are descent from the same ancestor. This ancestor usually settled there six to seven centuries ago (Baker 1968; Watson 1983). For example, there are nine lineages in Ho Chung. The Wan lineage claims that their ancestors have settled down in Ho Chung at the end of the Ming dynasty (Blake 1981). Villagers tend to call themselves as indigenous people as they can prove that they are the descendants from pre-British inhabitants, and they call those who do not bear the same surname as outsiders even these outsiders are living in the village.

Due to this characteristic, kinship plays a very important role in the development of social network in villages in Hong Kong. Because indigenous villagers are from the same clan, it is very common to see that a tightly knit network emerges in this kind of village. This kinship network on the one hand can enhance indigenous villagers' sense of belonging and identity, but on the other hand, is a barrier for non-indigenous village to integrate into this network. Recently, due to the expensive rent in the urban area and improvement of transportation in rural areas, increasing number of people move into lineage villages. Without the same surname, these newcomers are being treated as an outsider. Indigenous villagers seldom invite them to join village activities, such as religious activities which are important venue for gathering or participating in village affairs. Worse still, most of these newcomers are working in urban areas or outside the village. It means that they can spend limited time in the village. Consequently, they do not have many opportunities to interact with indigenous villagers. This also make indigenous villagers think that these newcomers do not respect indigenous villagers and become more reluctant to accept newcomers. As a result, it is not easy for non-indigenous villager to join the village network (Lai, 2015).

The perceived liability derived will not be applicable for all types of people. Socio-demographical differences, such as age groups, gender, household income and composition, education, housing condition, health and their level of functional ability might have influence over

their choices. The background information of the respondents would be collected and serve as controls for the study.

Our theoretical framework is summarized in **Figure 3**. The level of perceived liveability is positive related to intangible structure of social network within the community and the sense of community identity among inhabitants. The density of social network reinforces the level of community identity, and both are in turn influenced by the seven environment and socio-cultural living elements. In short, perceived liveability, as a dependent variable, is dependent on the availability and sufficiency of tangible facilities and services and the factor of kinship with social network and community identity as mediators.



**Figure 3 Theoretical Framework**

## **Methodology and Data Collection**

Mixed-method investigation that combined questionnaire survey and qualitative interviews was employed in the study.

### ***Questionnaire Survey***

The questionnaire (**Appendix 1**) was designed in accordance to the theoretical framework. It consisted of the following five parts, comprising 89 questions: (1) Community situations and quality of life; (2) level of liveability; (3) community identity; (4) social network; and (5) demographic background of respondents.

Drawing on convenient sampling, the questionnaire survey was conducted with a total of 169 inhabitants in Ho Chung area aged 12 or above from 28 April 2020 to 16 September 2020. The number of successful survey interviews with adults (aged 18 or above) and teenagers (aged between 12-17) was 138 and 31 respectively. Apart from face-to-face method, surveys were also conducted through telephone and online interview via zoom amid the outbreak of COVID-19 (**Table 2**).

**Table 2. Data collection method of Questionnaire Survey**

<b>Method</b>	<b>N</b>	<b>%</b>
Face-to-face	93	55.03%
Zoom	4	2.37%
Phone call	72	42.60%
Total	169	100%

The research team employed IBM SPSS Statistics 26 as our data analyzing tool. Using SPSS could show different statistical indexes such as descriptive data, t-test, correlation, regression analysis for this study. This project studied whether the theoretical framework is applicable in Ho Chung area or not and the correlation of tangible/intangible variables in the theoretical framework with the level of perceived liveability.

### ***Qualitative Interviews***

Qualitative interviews were conducted from 29 June 2020 to 9 October 2020. We successfully completed a total of 11 individual interviews with village head, District Councilors, and both indigenous and non-indigenous inhabitants who were actively participated in the community issues.

Four focus group interviews with a total of 18 residents were carried out. Participants were indigenous and non-indigenous inhabitants from diverse demographic backgrounds, including gender and age, and those were actively involved in community issues.

Qualitative interviews focused on the following facets:

1. What constitutes Ho Chung area as a liveable community nowadays?
2. What kinds of facilities and services are present/lack in Ho Chung area?
3. How do they delineate their social networks structure and the ways in which the social networks can tide them over and facilitate their resources mobilization when they face difficulties?
4. How far do they identify with the community?
5. What are the remedial actions in terms of public policies and functions of NGOs they would suggest?

The interview guide is attached in **Appendix II**.

The interview materials were recorded, and the data collected was thematically coded and analyzed in accordance with the theoretical framework. Pseudo-names are used for quotes presented in the finding.

## **Research Findings**

Data collected from questionnaire survey and qualitative interviews were integrated and analyzed. We found that data from both methods were generally in line with and substantiated each other.

### ***Demographic Backgrounds of Survey Respondents***

Respondents were recruited from 13 villages. More than half of them were from Ho Chung Village (58.6%). Shui Hao and San Shu Wo Village only had one respondent respectively. In general, the recruitment matched with the population distribution of Ho Chung Valley. The proportion of male respondents to female respondents was around 4:6. A quarter of respondents (28%) were indigenous residents in this survey. About 35% of respondents had lived in Ho Chung for more than 20 years, while another 35% resided there for less than 10 years. More than half of the interviewees were aged within 25-59 years old (**Table 3**).

### ***Level of Perceived Livability***

Our survey found that the perceived livability level of respondents was high. They were generally satisfied with living in Ho Chung area (mean score 3.96). The survey also recorded a high tendency of respondents to continue to live in Ho Chung Valley in the next five years (mean score: 4.11) (**Table 4**).

For many respondents in the qualitative interviews, they had no plan to leave:

“I would not leave Ho Chung even if you asked me to do so” (Miss W, inhabitant, has lived more than 20 years)

“Although Ho Chung is lack of facilities and services, it is still a good place to live since our neighbourhood is adequate and the environment is quiet with peace.” (Mr. D, Village Head)

Respondents felt satisfied about the living quality and will stay at least for another five years.

**Table 3 Demographic backgrounds of survey respondents**

	N	%
<b>Gender</b>		
Male	62	36.7
Female	107	63.3
Total	169	100.0
<b>Residential Area</b>		
Luk Mei Tsuen	4	2.4
Ho Chung	61	36.3
Wo Mei	16	9.5
Tai Wo	7	4.2
Nam Pin Wai	3	1.8
Pei Tau	4	2.4
Shui Hau	1	0.6
Tin Liu	22	13.1
Kai Ham	2	1.2
Mok Tse Che	8	4.8
Man Wo	2	1.2
San Shu Wo	1	0.6
Ho Chung New Village	37	22.0
Total	168	100.0
<b>Indigenous</b>		
Yes	121	72.0
No	47	28.0
Total	168	100.0
<b>Year of residence</b>		
Below 10 years	59	34.9
10 years to less than 20 years	52	30.8
20 years or above	58	34.3
Total	169	100.0
<b>Age</b>		
12-24	38	22.5
25-59	86	50.9
60 or above	45	26.6
Total	169	100.0

**Table 4. Level of perceived liveability**

	Mean
Overall, I am satisfied with living in Ho Chung.	3.96
I expect that I will still live in Ho Chung Valley in the next five years.	4.11
If there was a chance for me to choose again, I would still choose to live in Ho Chung.	3.83
I think that Ho Chung is a liveable community.	3.95

\* Respondents were asked to rate their level of agreement with the statement on a 5-point likert scale (1=Strongly disagree, 5= strongly agree).

### **Community Identity**

Sense of belonging to Ho Chung Valley of our survey respondents was generally high (mean score: 7.09). Their identification with the community was generally strong. The mean score of the majority of the questions in the part of community identity was above 6.5 (**Table 5**).

**Table 5. Community identity**

	Mean Score
Sense of belongings to Ho Chung #	7.09
I think that Ho Chung is a unique community. *	6.76
I am a Ho Chung people. *	6.91
I have been experienced and face important events with other residents together, such as festivals and natural disaster. *	6.69
I am proud of being a member of Ho Chung. *	6.66
I think that residents of Ho Chung are proud of being a member of Ho Chung. *	6.77
I want to serve Ho Chung. *	6.85
I think that residents of Ho Chung Valley want to serve the community. *	6.63
I have spent lots of time and efforts to serve Ho Chung. *	5.37

# Respondents were asked to rate sense of belongings to Ho Chung on a 10-point likert scale (1=sense of belonging is very low, 10=sense of belonging is very strong).

\* Respondents were asked to rate their level of agreement with the statement on a 10-point likert scale (1=Strongly disagree, 10= strongly agree).

Many respondents of qualitative interviews also shared their strong attachment with Ho Chung. They but moved back to Ho Chung after retirement:

“This is my home. Afterall, my root is here.” (Mr. X, Elderly)

“Afterall, we are Chinese. ‘Fallen leaves return to roots. I returned to here after retirement.” (Mr. Y, Elderly)

Many senior inhabitants mentioned that being a Chinese, they had a strong traditional sense of belonging to their “home” and “root”. Even they had experience of living in urban areas for work, they chose to spend their rest of their life in their home and root after retirement.

### ***Social Network***

Respondents mainly sought and received support from their family. Neighbors offered help among themselves on daily life issues such as shopping of daily necessities and taking care of children (**Table 6**).

**Table 6. Social support providers**

Type of Support	Main Providers (first two)
Financial Support	Family members, and relatives
Leisure	Family members, and friends
Daily Assistsances	Family members, and neighbours
Important Matters	Family members, and relatives
Emotional Supports	Family members, and friends

Indigenous inhabitants received more support from the local community than their non-indigenous counterparts (**Table 7**). The difference in support is significant in relating to important matters and daily assistance when supporters within Ho Chung is counted. The difference in support between the two groups is further extended to financial ones when supporters not living in Ho Chung is taken into account.

**Table 7. Social support network of indigenous inhabitants and non-indigenous inhabitants**

	Supporters living in Ho Chung only (Mean score)		Including supporters not living in Ho Chung (Mean score)	
	Non-indigenous inhabitants (N=98)	Indigenous inhabitants (N=39)	Non-indigenous inhabitants (N=98)	Indigenous inhabitants (N=39)
Financial Support	0.306	0.435	0.602	0.923*
Leisure	1.7	2.1	2.8	2.7
Daily Assistance	0.56	0.974**	0.937	1.38*
Important Matters	0.357	1.97***	0.653	1.37***
Emotional Support	0.52	0.74	1.21	1.35

Many informants of qualitative interviews also shared the peaceful neighborhood relationship in Ho Chung:

“We have a very good neighborhood relationship. We give daily assistance to each other. Sometimes we play mahjong games together .....We has seldom mentioned money among neighbors, as this harms our relations.” (Mr. N, active community member)

“We may not know each other’s name, still we are friendly and nice to each other.” (Miss A, non-indigenous inhabitant)

Our data from qualitative interviews suggest that the relationship between indigenous inhabitants and non-indigenous inhabitants in Ho Chung was good. Neighbours offered assistance to each other in everyday life issues and spent leisure time together. Data also showed that the support from indigenous inhabitants to non-indigenous indigenous inhabitants was mainly confine to social and daily matters, while the support within the indigenous group would extend to important matters.

### ***Satisfaction with Community Facilities and Services***

Although a high level of liveability and community identity were recorded, our informants from both questionnaire survey and qualitative interviews were generally not satisfied with the

availability and accessibility of public transport, highway infrastructure, leisure facilities for children, sport facilities and meeting places, and public services (**Table 8**).

**Table 8. Evaluation on community facilities and services\***

	<b>Mean Score</b>
<i>Transportation</i>	
Public transport is sufficient.	2.63
Public transport fee is reasonable.	3.04
Highway infrastructure is sufficient.	2.81
<i>Community facilities</i>	
Recreational facilities are sufficient.	2.04
Recreational facilities are convenient to use.	2.05
Meeting place is sufficient.	2.50
Meeting place is convenient to use.	2.49
Recreational facilities for children are sufficient.	1.64
Recreational facilities for children are easy to use.	1.67
Sports facilities are sufficient.	1.65
Fee of sports facilities is reasonable.	1.81
Sports facilities are convenient to use	1.74
<i>Public service</i>	
Shops for buying daily necessities are sufficient.	2.28
Price of daily necessities is reasonable.	2.33
Medical facilities and services are sufficient.	1.79
Fee of medical facilities and services are reasonable.	2.02
Welfare services are sufficient.	1.92
Fee of welfare services is reasonable.	1.99

\* Respondents were asked to rate their level of agreement with the statement on a 5-point likert scale

(1=Strongly disagree, 5= strongly agree).

Informants of our qualitative interviews complained about absence of public facilities and services. Complaint about traffic jam and long waiting time for public transportation were often heard. For senior informants, they needed to travel to Tseung Kwan O or other districts for medical check-up and consultation. They also concerned about the lack of public services, recreational facilities and meeting places in Ho Chung, and the impacts on the quality of life of senior inhabitants:

“There is no recreational facilities and no place for us to gather ..... We mainly go to Kowloon for leisure activities.” (Mr. R, inhabitant)

“There is a large number of elderly living in Ho Chung, no social meeting place leads them stayed at home.....This is not emotionally healthy for the elderly.” (Mr. B, inhabitant)

Insufficiency of facilities and services cause the elderly to spend more times at home which adversely affect their physical and mental health. Some residents shared that it was an urgent need to provide more opening areas for the elderly to gather and spend times with each other.

### **Demand for Public Services**

This followed with high demand for social services, especially elderly services, and primary health care services (**Table 9**).

**Table 9. Demand for public services**

	<b>Mean Score</b>
Youth services should be enhanced.	4.06
Elderly services should be enhanced.	4.22
Family services should be enhanced.	4.04
Rehabilitation services, such as services for disabled people, should be enhanced.	4.04
Primary healthcare services, such as health education and body check, should be enhanced.	4.16
Community development services, such as services for mutual help among neighbor, should be enhanced.	4.11

\* Respondents were asked to rate their level of agreement with the statement on a 5-point likert scale

(1=Strongly disagree, 5= strongly agree).

Informants of qualitative interviews also supported for enhancement of public service provision, especially elderly services and primary health care services.

Some respondents of qualitative interviews illustrated about the above services:

“Social caring services are far from enough in Ho Chung, especially services for elderly.” (Miss A, inhabitant)

“In my opinion, I strongly suggested that primary healthcare service should be provided for elderly in Ho Chung. For example, services that measuring levels of blood pressure or blood sugar are good enough for the elderly.” (Mr. D, Village Head)

## ***Neighborhood***

Respondents found their neighbors friendly. They satisfied with the green, quiet and peaceful environment. However, their level of satisfaction with maintenance of public facilities was low (**Table 10**).

**Table 10. Evaluation on neighborhood**

	<b>Mean Score</b>
Public order is good.	3.62
Environment is tidy and clean.	3.62
Maintenance of public facilities maintenance is sufficient.	2.76
The level of greening is sufficient.	3.98
Neighbor are friendly.	4.05

\* Respondents were asked to rate their level of agreement with the statement on a 5-point likert scale  
(1=Strongly disagree, 5= strongly agree).

The quantitative data was supported by sharing of qualitative interview's participants. Most of the respondents of qualitative interviews were highly satisfied with the pleasant physical and social neighborhood. For example:

“Everyone I meet here is friendly, we always chat with each other.....I think Ho Chung residents are simple and nice.” (Mr. G, inhabitant)

“Ho Chung is a quiet place which attracted many people to move and settle here. Good air quality is another attractive factor.” (Mr. W, inhabitant)

Respondents of qualitative interviews also shared about the positive relationship between indigenous inhabitants and non-indigenous inhabitants:

“Indigenous inhabitants in Ho Chung have a positive attitude towards non-indigenous inhabitants. We did not see any prejudice here.” (Mr. M, non-indigenous inhabitant)

“The relationship between indigenous inhabitants and non-indigenous inhabitants are normal. I have never seen any quarrels between them.” (Mr. Z, village head)

## ***Kinship***

Survey respondents generally found a strong kinship relations and influence in Ho Chung (**Table 11**). They generally found a close connection among members of the same family (mean

score: 3.76). Their connection with family members was quite close (mean score: 3.63). However, the respondents thought that the influence of their family in the community was not as strong as indigenous inhabitants.

**Table 11. Evaluation on the level of kinship connection**

	<b>Mean Score</b>
The connection among members of the same family is close.	3.76
The influence of kinship is strong.	3.49
The influence of my family in the community is strong.	2.53
The connection between members of my family is close.	3.63

\* Respondents were asked to rate their level of agreement with the statement on a 5-point likert scale (1=Strongly disagree, 5= strongly agree).

### **Demographic Factors**

Three demographic factors were found to be statistically significant to community identity. First, indigenous inhabitants have stronger community identity than non-indigenous counterparts ( $p<.001$ ). The second significant demographic factor is the length of residence. The longer the years of residence in Ho Chung area of the survey respondents, the stronger their identification with the community. Respondents who had resided in Ho Chung area for more than 20 years had the strongest community identity than others ( $p<.001$ ). The third significant demographic factor is age. The senior survey respondents tended to have stronger community identity than the younger counterparts ( $p<.01$ ).

These quantitative research findings are supported by qualitative data. For example:

“Ho Chung people have higher level of sense of belongings when the year of residence getting longer.....I came back from England after retirement.” (Mr. Z, village head)

“I live here since I was a child until now.....Therefore I have a high level of sense of belongings towards Ho Chung area” (Miss A, inhabitant, resided in Ho Chung area since she was a primary student)

### ***Specific Findings from Qualitative Interviews***

Qualitative interviews had collected ideas and views from Ho Chung residents that generated the following specific findings that are complementary to our quantitative data.

First, low rental cost was a pull factor for some informants to live in Ho Chung, while they were well aware of a lack of public facilities and services:

“The most important factor of moving to Ho Chung is lower rent comparing to houses in Kowloon.” (Mr. M, non-indigenous inhabitant)

This indicates that rural villages in Hong Kong can provide an affordable choice for Hong Kong inhabitants who face a severe problem of high housing and living cost.

Second, some of our informants told us that they were attracted by rural Sai Kung because it was a good place for leisure activities such as keeping pets and hiking. A striking theme with these inhabitants was the importance of common hobbies among inhabitants for creating informal meeting places and social network in the community. For example, pet owners and hikers met with each other when they walked their dogs and established close social circles among themselves:

“Keeping pets become one way to get connections with other residents. Some common interest such as hiking can create topics for us to communicate.” (Mr. N, non-indigenous inhabitant)

Third, social media, especially Facebook and WhatsApp, has become a significant communication platform among inhabitants in Ho Chung area.

“Recently we have created a WhatsApp group of our village. The group is mainly used for communication and facilitating our gathering at the village office.” (Mr. Z, Village Head)

“Residents have several WhatsApp groups concerned transportation information, both official and non-official are available for inhabitants.” (Mr. H, District Councilor)

“I have joined several Facebook groups so as to know more about Sai Kung or Ho Chung group’s information.....The Facebook platform allows us to offer daily assistance among ourselves, and share traffic news, and information about new shops, etc.” (Mr. M, non-indigenous inhabitant)

Social media allows inhabitants to share important information, facilitate gathering, build up social network and social capital.

However, online communication is constrained by poor communication network signal and internet connection. This pointed to an insufficiency of public facility that was not covered in our quantitative survey:

“Ho Chung is poor in no matter the connection of mobile phone or internet. Although communication network signal and internet connection in Ho Chung Old Village is better, it is difficult for me to connect with others whenever I reach the locations that are far away from the Hiram’s Highway.” (Mr. H, district councilor)

Apart from poor internet connection, another serious issue that disturbed residents’ living was serious sewage and drainage problems. Informants told us that drains were often blocked after adverse weather. This problem has been existed for years:

“The sewage system in Ho Chung area is outdated, causing a lot of inconvenience among residents. I have proposed to the government to improve the sewage system and to build a small sewage treatment plant.” (Mr. H, district councilor)

“Sewage problem causes poor hygiene. The area is really smelly especially after raining.” (Miss Wong, non-indigenous inhabitant, has lived more than 20 years)

### ***Predictors of Perceived Liveability***

Based on statistical analysis of quantitative data, we found that not all independent variables in our proposed theoretical framework could predict mediator variables (that is community identity and social network) and dependent variable (that is, level of perceived liveability). Three independent variables, namely neighborhood, kinship and meeting place, have correlation and affecting social network and community identity which mediated the level of perceived livability (**Figure 4**).

#### *Neighborhood*

Neighborhood is a modest predictor of social network ( $R^2=.035^*$ ) and a moderate predictor of community identity ( $R^2=.274^{***}$ ). As mentioned above, survey respondents generally had a

good relationship with their neighbors. Neighbors mainly helped each other's daily life issues such as buying daily necessities, taking care of children, etc. When survey respondents found neighbor was friendly and received support from their neighbors, they tended to have more support from the local social network and stronger community identity.

#### *Kinship*

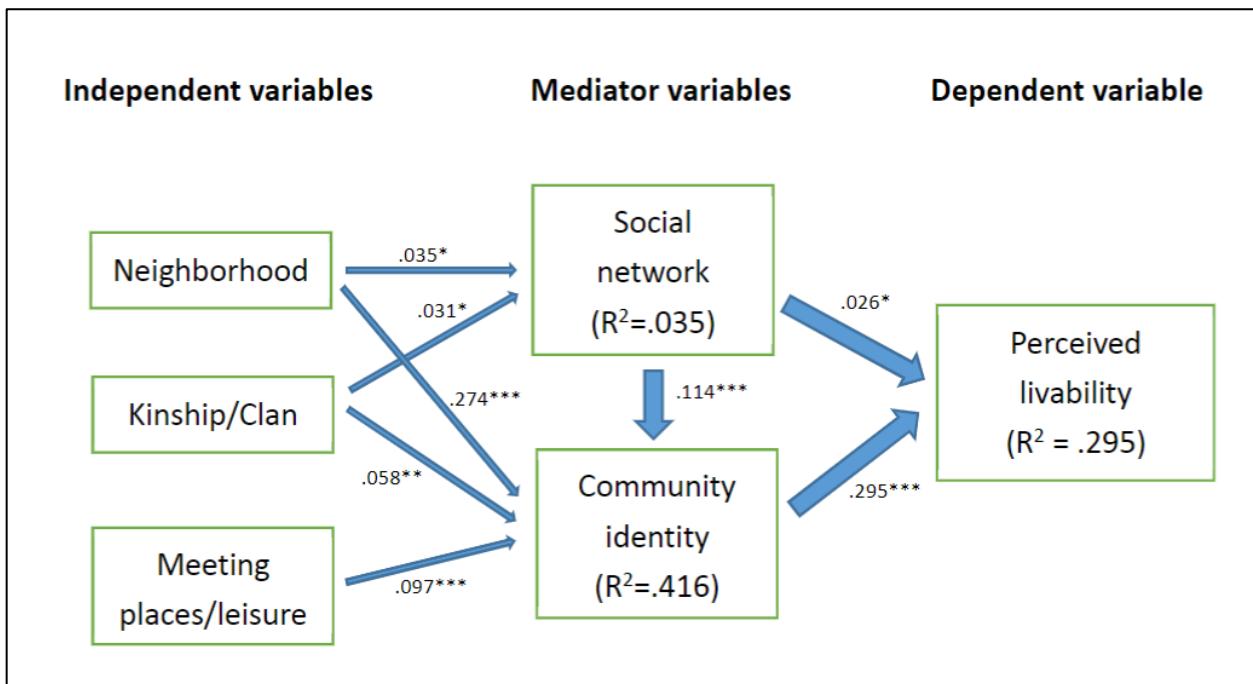
Kinship is a modest predictor of social network ( $R^2=.031^*$ ) and community identity ( $R^2=.058^{**}$ ). As survey results suggested, close kinship connection was apparent in Ho Chung area. Respondents who indicated to be closely connected with their family tended to have denser social network and stronger community identity.

#### *Meeting Place*

Meeting place is a mild predictor of community identity ( $R^2=.097^{***}$ ). Although there is insufficient formal meeting place, residents mentioned that they met other residents by their common hobbies, such as dog walking, hiking and formed their informal meeting places for communication and exchange. A higher satisfaction with the availability of meeting place mildly predicted a stronger community identity.

#### *Social Network, Community Identity and Perceived Liveability*

The above three independent variables can predict two mediator variables, social network and community identity, at different degrees. Social network is a mild predictor of community identity ( $R^2=.114^{***}$ ), while community identity is a moderate predictor of perceived liveability ( $R^2=.295^{***}$ ). This implies that community identity and social network together accounts for approximately 30 % of variance of perceived liveability.



**Figure 4 Predicators of perceived liveability**

## **Discussion**

Findings from our quantitative and qualitative analysis suggested that while residents in Ho Chung area faced the problems of insufficient public facilities and services, their perceived liveability in Ho Chung area was generally high. Strong identification with the community was found among the senior, indigenous inhabitants, and inhabitants with longer year of residence. Good neighborhood relationship, the availability of meeting place, close kinship connection were positively associated with the density of social network and the strength of community identity, and thereby perceived liveability.

We place these findings against our research objectives and generate the following three points for further discussion.

### ***Provision of Public Facilities and Services as an Urgent Need***

Provision of sufficient facilities and services in Ho Chung area is a pressing issue. Although the level of perceived liveability was generally high, our quantitative and qualitative findings suggested a great demand for public facilities and services. Almost all of our respondents expressed their demands for such public facilities as public transportation, medical services, recreational facilities, and meeting places. Providing sufficient elderly services and primary health care is particularly important, as most of the residents there are at senior age, and they have to travel out to address their medical needs. Information technology infrastructure and stable broadband service is strongly needed for meeting the new communication and network modes among inhabitants and innovative social service model such as mobile clinics for the elderly.

Our quantitative and qualitative findings suggest that meeting place is a significant mediator of community identity and thereby perceived liveability. In this connection, providing sufficient meeting places is important. It is not only a place of recreation and relaxation, but also a place for people to gather and establish social ties. This enhances residents' sense of belonging to the place and quality of life.

### ***Favourable Physical and Social environment as a Community Asset of Rural Sai Kung***

Liveability is about person-environment fit. Physical environment, tentative facilities and countable services, quality of social relations matters to liveability. For physical environment, the extensive green area is an invaluable asset of Sai Kung. It constitutes a unique and pleasant physical living environment. As our quantitative and qualitative findings suggest, inhabitants highly appreciated the surrounding natural landscape.

For social environment, the peaceful and friendly neighborhood is distinctive community asset of rural Sai Kung. In Ho Chung area, the neighborhood relationship is friendly. It was highly appreciated by our respondents. Our quantitative finding indicated that good neighborhood relationship is a strong predictor of community identity and social network, which translates to high perceived liveability.

Favourable physical and social environment are difficult and costly to be found in urban areas, making it an indispensable community asset of rural Sai Kung. Our studies found that low rental cost was a pull factor of inhabitants to choose Ho Chung area as their residence. With this comparatively low rental cost, inhabitants can enjoy pleasant physical and social environment. Our findings thus indicate that rural Sai Kung provides an affordable option for deprived communities to live in a spacious, green, peaceful and friendly neighbourhood.

However, social networks in Ho Chung area are largely confined to establish among family members, and indigenous inhabitants are more able to receive social support from the local community. It is therefore important to preserve and consolidate this favorable neighborhood environment, turning into an extensive and heterogenous social network, and thus affluent social resources.

### ***Uniqueness of Rural Liveability in Hong Kong***

Our research findings indicate a favorable neighborhood as a significant element that constitutes rural liveability in Hong Kong. While most of our respondents were aware of and

complained the deficiency in local facilities and services, they highly valued the peaceful and friendly social environment in Ho Chung area and considered there as a liveable place.

Inhabitants of rural area in Hong Kong count good social relations and environment than facilities and services for two reasons. First, good social living environment is difficult and costly to be found in urban areas. Second, the insufficiency of facilities and services can be compensated by relatively short travelling distance from rural to urban areas compared to overseas countries. Residents can travel to the urban areas in an hour to get their daily necessities or formal service support. Therefore, short traveling distance is unique advantage in Hong Kong and provides a choice for citizens in rural areas. This indicates that improvement of public transportation and highway infrastructure is important to further enhance the liveability of rural Sai Kung.

## **Conclusion and Recommendations**

With Ho Chung area as a case study, we found a generally high liveability and identified key elements of liveability in rural Sai Kung. While local facilities and services are highly insufficient, favorable neighborhood environment constitutes an invaluable asset of the community. Our findings also indicate that rural Sai Kung is affordable option for deprived communities to enjoy favourable physical housing and supportive social environment.

The outbreak of COVID-19 constituted the major obstacle for our study. The epidemic led to the suspension of normal services of SKDCC, hindering the research team to outreach residents. Our research was confined to Ho Hung area along the Hiram Highway, a relatively less remote rural villages in Sai Kung. The view of young residents were also under-represented.

Both research findings and limitations gave us insights to further research and service development. Future research and community services should be further strengthened in order to meet the strong demands for public facilities and services and consolidate the social asset in rural Sai Kung.

First, the formation and dynamics of the virtual community in rural Sai Kung should be further explored. Our research suggests that some inhabitants were connected through social media and communication platforms including WhatsApp and Facebook. Further studies need to carry out to examine the extent of these social networking, the effectiveness and potentials of such social networking to build up and strengthen the social asset of rural Sai Kung and community identity among inhabitants.

Second, alternative mode of service delivery and planning mechanism should be explored to maintain the liveability of rural area. Due to its low population density and remote nature, the residents have been suffering from a lack of public facilities and services. However, traditional social service mechanism is no longer sufficient to meet the service demands in rural Sai Kung, the current modes of social network formation among inhabitants there, and fast-changing society in general. Innovative intervention should be adopted and strengthened. For example, community carer should be introduced into the rural area given the favourable social environment in rural Sai

Kung. AI-driven kiosk should be developed to support the residents. Strengthening the services of rural mobile health vehicle and exploring the provision of telemedicine are also recommended. As a primary health care intervention, this service provides the senior inhabitants of rural Sai Kung, realizing the idea of “ageing in the local”. It can address the strong needs for primary healthcare services, especially among senior inhabitants, in remote rural areas. During the outbreak of COVID-19, most of the face-to-face services from different NGOs have paused. It points to an urgent need for telemedicine services in rural areas. All these initiatives again suggest that strengthening information technology infrastructure is pressing for advancing community services and liveability of rural Sai Kung.

Third, initiatives should be taken to explore the formation of social interaction in rural Sai Kung. One area is how distinctive physical living environment in rural areas, such as the relatively open design of village houses and sufficiency of greenery open spaces, influences the social interaction among inhabitants. Another area is the creation of formal and informal meeting places, whilst meeting place is a contributory factor of community identity. revitalizing obsolete facilities such as public schools and village offices should be further explored. How the inhabitants to create their own meeting places and how to strengthen the social networks are also important areas to be addressed.

Fourth, we recommend to set up a rural service team to cater for special needs for rural Sai Kung. This service team serves three roles, namely (1) early identification of service need, service provision and referral, (2) social capacity building, and (3) social service mobilizing. This rural service team is typically important for elder persons living in rural Sai Kung. It can provide identify and provide direct services for the seniors, and empower them through building social network among them. Efforts should also be made to strengthen the relationship between indigenous and non-indigenous inhabitants. Our research findings suggest that indigenous inhabitants are more able to receive social support from the local community. Consolidating the relations among these two groups of inhabitants is a strong community asset which constitutes an important element of rural liveability.

Fifth, actions should be taken to enhance youth employment opportunities in rural Sai Kung. In view of insufficient public transportation and local job opportunities, there is an urgent need to create more sustainable local job opportunities in the town centre and rural area of Sai Kung for the youth community. For example, the Sai Kung District Community Centre has initiated the local job market referral system for youth aged 18-24. The Centre has also been developing regional characteristics job training such as Water Sports training or arboriculture training, aiming at enhancing the youth's vocational skills that apply to technical and practical professions, and facilitating the youth to develop long-term career development in rural Sai Kung. These services should be strengthened to address the demand for employment of the younger residents in rural Sai Kung.

Last but not least, in order to consolidate our understanding of liveability, service needs and assets of rural Sai Kung, future research should be placed in remote areas where are further away from the major highway and city centre. New initiatives should also be taken to enhance the participation of younger residents in the research.

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## **Appendix I: Questionnaire Survey (In Chinese)**

問卷編號：\_\_\_\_\_

### **「西貢鄉郊宜居程度調查」 (Revised version after the Pilot Test)**

#### **訪問員自我介紹**

你好。我係明愛專上學院嘅訪問員（出示訪問員證）。我地受西貢社區中心委託，進行一項西貢鄉郊宜居程度研究，調查對象係蠔涌居民。你係從西貢區社區中心會員名單抽樣出來，或者透過街坊轉介，成為代表研究對象。我會問你一系列不同題目，了解你對蠔涌嘅睇法。你嘅資料將會嚴格保密，收集所得只作研究用途，並將於研究完成後 6 個月內銷毀。

個訪問大概做 30-45 分鐘左右，完成左之後係會有返 50 蚊超級市場現金券作為答謝嘅。

#### **開始訪問**

好感謝你接受訪問。個問卷啲題目好簡單，純粹想了解你嘅諗法，答案無對與錯之分，所以可以輕鬆自由作答。咱我地可以開始啦...

**訪問日期：2020 年 \_\_\_ 月 \_\_\_ 日**

**開始時間：上午 / 下午 / 晚上 \_\_\_ 時 \_\_\_ 分**

**結束時間： \_\_\_ 時 \_\_\_ 分**

**訪問員編號：\_\_\_\_\_**

**【Q1】你喺㗎涌住咗幾耐呢？【出示提示卡 1】**

少於 1 年	1 年至 少於 5 年	5 年至 少於 10 年	10 年至 少於 15 年	15 年至 少於 20 年	20 年 或以上	忘記	不回答
1	2	3	4	5	6	88	99

**【Q2】你係唔係原居民？**

不是	是	不回答
1	2	99

**社區情況及生活質素**

**【Q3-Q38】以下想了解下你對㗎涌各方面情況嘅睇法，想知你同唔同意。有 5 個答案：**

**1. 非常唔同意 , 2. 唔同意 , 3. 一半半 , 4. 同意 , 5. 非常同意。【出示尺度表 1】**

		非常 不同 意	唔 同 意	一 半 半	同 意	非 常 同 意	不知 道 / 不 適用	不 回答
<b>交通</b>								
<b>Q3</b>	<b>對外公共交通 (巴士, 小巴等) 係足夠 嘅</b>	1	2	3	4	5	88	99
<b>Q4</b>	<b>對外嘅公共交通收費係合理嘅</b>	1	2	3	4	5	88	99
<b>Q5</b>	<b>對外嘅公路接駁足夠嘅</b>	1	2	3	4	5	88	99
<b>社區設施</b>								

<b>Q6</b>	<b>消遣設施係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q7</b>	<b>消遣設施係方便使用</b>	1	2	3	4	5	88	99
<b>Q8</b>	<b>聚腳地或場所係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q9</b>	<b>聚腳地或場所係方便使用</b>	1	2	3	4	5	88	99
<b>Q10</b>	<b>兒童遊樂設施係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q11</b>	<b>兒童遊樂設施係方便使用</b>	1	2	3	4	5	88	99
<b>Q12</b>	<b>體育設施係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q13</b>	<b>體育設施收費係合理嘅</b>	1	2	3	4	5	88	99
<b>Q14</b>	<b>體育設施係方便使用嘅</b>	1	2	3	4	5	88	99
<b>公共服務</b>								
<b>Q15</b>	<b>購買日用品嘅商店係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q16</b>	<b>日用品價格係合理嘅</b>	1	2	3	4	5	88	99
<b>Q17</b>	<b>醫療設施、服務係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q18</b>	<b>醫療設施、服務嘅收費係合理嘅</b>	1	2	3	4	5	88	99
<b>Q19</b>	<b>福利服務係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q20</b>	<b>福利服務收費係合理嘅</b>	1	2	3	4	5	88	99
<b>就業情況</b>								
<b>Q21</b>	<b>就業機會係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q22</b>	<b>適合我嘅職位機會係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q23</b>	<b>我嘅收入水平喺呢度生活係理想嘅</b>	1	2	3	4	5	88	99
<b>鄰里情況</b>								
<b>Q24</b>	<b>治安係理想嘅</b>	1	2	3	4	5	88	99
<b>Q25</b>	<b>環境係整潔嘅</b>	1	2	3	4	5	88	99
<b>Q26</b>	<b>設施嘅維修保養係足夠嘅</b>	1	2	3	4	5	88	99
<b>Q27</b>	<b>綠化嘅程度係足夠嘅</b>	1	2	3	4	5	88	99

<b>Q28</b>	<b>隔離鄰舍係友善嘅</b>	1	2	3	4	5		88	99
<b>宗族情況</b>									
<b>Q29</b>	<b>家族聯繫係緊密嘅</b>	1	2	3	4	5		88	99
<b>Q30</b>	<b>家族嘅影響力係大嘅</b>	1	2	3	4	5		88	99
<b>Q31</b>	<b>我自己嘅家族係區內嘅影響力係大嘅</b>	1	2	3	4	5		88	99
<b>Q32</b>	<b>我自己嘅家族聯繫係緊密嘅</b>	1	2	3	4	5		88	99
<b>服務需要</b>									
<b>Q33</b>	<b>青少年服務係要增加的</b>	1	2	3	4	5		88	99
<b>Q34</b>	<b>長者服務係要增加的</b>	1	2	3	4	5		88	99
<b>Q35</b>	<b>家庭服務係要增加的</b>	1	2	3	4	5		88	99
<b>Q36</b>	<b>復康服務，例如殘疾人士服務係要增加的</b>	1	2	3	4	5		88	99
<b>Q37</b>	<b>基層醫療服務，例如健康教育及篩查係要增加</b>	1	2	3	4	5		88	99
<b>Q38</b>	<b>社區發展服務，例如社區鄰里互助服務係要增加的</b>	1	2	3	4	5		88	99

### 社區宜居程度

**【Q39-Q42】你又同唔同意以下講法？有 5 個答案：1. 非常唔同意，2. 唔同意，3. 一半半，4. 同意，5. 非常同意。【出示尺度表 1】**

	非常 唔同 意	唔同 意	一半 半	唔同 意	非常 同意	不知 道/不 適用	不回 答
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<b>Q39 整體嚟講，我對於住喺㗎涌感到滿意。</b>	1	2	3	4	5	88	99
<b>Q40 我預計㗎未來五年，我仍然會住喺㗎涌。</b>	1	2	3	4	5	88	99
<b>Q41 如果從頭再揀，我都會選擇住喺㗎涌。</b>	1	2	3	4	5	88	99
<b>Q42 我認為㗎涌係一個宜居社區。</b>	1	2	3	4	5	88	99

### 社區身份認同

**【Q43】你對㗎涌有幾大歸屬感？10分代表歸屬感非常大，1分代表歸屬感非常小，請你揀一個數字。**

歸屬感非常小

歸屬感非常大

1	2	3	4	5	6	7	8	9	10
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**【Q44-Q51】依家我會讀出一啲說法，想知你同唔同意。1代表完全不同意，10代表完全同意。【出示尺度表2】**

	完全 不 同 意	完全 同 意	不知不回 道 答
<b>Q44 我覺得㗎涌係一個好獨特嘅社區。</b>	1 2 3 4 5 6 7 8 9 10	88 99	
<b>Q45 我係㗎涌人。</b>	1 2 3 4 5 6 7 8 9 10	88 99	
<b>Q46 我同區內居民一起經歷和面對重要事件，例如節日和災害。</b>	1 2 3 4 5 6 7 8 9 10	88 99	
<b>Q47 我以作為㗎涌一份子為榮。</b>	1 2 3 4 5 6 7 8 9 10	88 99	

<b>Q48 我覺得區內居民以作為 蠔涌一份子為榮。</b>	1	2	3	4	5	6	7	8	9	10	88	99
<b>Q49 我想為蠔涌服務。</b>	1	2	3	4	5	6	7	8	9	10	88	99
<b>Q50 我覺得區內居民都想為 蠔涌服務。</b>	1	2	3	4	5	6	7	8	9	10	88	99
<b>Q51 我花好多時間和努力服 務蠔涌。</b>	1	2	3	4	5	6	7	8	9	10	88	99

### 社交網路

**【Q52-81】**

以下落嚟我想了解下你係蠔涌得到嘅資源 (出示提示卡 2) :

		無	有	不知 道/不 適用	若答 「有」， 追問： 係唔係住係住 係蠔涌？ (「鄰居、街 坊」除外)		
	<b>你有無得到以下人士嘅金錢幫助？</b>					唔係	係
<b>Q52</b>	<b>家人</b>	0	1	88	<b>Q52A</b>	0	1
<b>Q53</b>	<b>親戚</b>	0	1	88	<b>Q53A</b>	0	1
<b>Q54</b>	<b>鄰居、街坊</b>	0	1	88			
<b>Q55</b>	<b>朋友</b>	0	1	88	<b>Q55A</b>	0	1

<b>Q56</b>	<b>同事</b>	0	1	88	<b>Q56A</b>	0	1
<b>Q57</b>	<b>正規支援 (如政府、非政府組織等)</b>	0	1	88			
	<b>平時你有無同以下人士約埋一齊消遣，例如行街、飲茶？</b>						
<b>Q58</b>	<b>家人</b>	0	1	88	<b>Q58A</b>	0	1
<b>Q59</b>	<b>親戚</b>	0	1	88	<b>Q59A</b>	0	1
<b>Q60</b>	<b>鄰居、街坊</b>	0	1	88			
<b>Q61</b>	<b>朋友</b>	0	1	88	<b>Q61A</b>	0	1
<b>Q62</b>	<b>同事</b>	0	1	88	<b>Q62A</b>	0	1
<b>Q63</b>	<b>正規支援 (如參加社區中心活動等)</b>	0	1	88			
	<b>你有無得到以下人士嘅幫忙，處理日常生活嘅事？例如收執屋企、順風車、幫手買嘢、外出時幫手睇屋、睇住小朋友。</b>						
<b>Q64</b>	<b>家人</b>	0	1	88	<b>Q64A</b>	0	1
<b>Q65</b>	<b>親戚</b>	0	1	88	<b>Q65A</b>	0	1
<b>Q66</b>	<b>鄰居、街坊</b>	0	1	88			
<b>Q67</b>	<b>朋友</b>	0	1	88	<b>Q67A</b>	0	1

<b>Q68</b>	<b>同事</b>	0	1	88	<b>Q68A</b>	0	1
<b>Q69</b>	<b>正規支援 (如政府或非政府組織的托兒服務、義工清潔隊等)</b>	0	1	88			
	<b>你有無得到以下人士嘅幫忙，處理重大嘅事？例如幫手照顧生病屋企人、裝修屋企。</b>						
<b>Q70</b>	<b>家人</b>	0	1	88	<b>Q70A</b>	0	1
<b>Q71</b>	<b>親戚</b>	0	1	88	<b>Q71A</b>	0	1
<b>Q72</b>	<b>鄰居、街坊</b>	0	1	88			
<b>Q73</b>	<b>朋友</b>	0	1	88	<b>Q73A</b>	0	1
<b>Q74</b>	<b>同事</b>	0	1	88	<b>Q74A</b>	0	1
<b>Q75</b>	<b>正規支援 (如政府或非政府組織的間護理服務，送飯服務等)</b>	0	1	88			
	<b>你有無得到以下人士嘅情緒支援？</b>						
<b>Q76</b>	<b>家人</b>	0	1	88	<b>Q76A</b>	0	1
<b>Q77</b>	<b>親戚</b>	0	1	88	<b>Q77A</b>	0	1

<b>Q78</b>	<b>鄰居、街坊</b>	0	1	88			
<b>Q79</b>	<b>朋友</b>	0	1	88	<b>Q79A</b>	0	1
<b>Q80</b>	<b>同事</b>	0	1	88	<b>Q80A</b>	0	1
<b>Q81</b>	<b>正規支援 (如搵社工傾計、專業 嘅轉導服務等)</b>	0	1	88			

### 人口統計數據

**【Q82】請問你嘅性別係？【出示提示卡 3】**

男	女	不回答
1	2	99

**【Q83】以西曆計算，請問你今年幾多歲呢？【出示提示卡 4】**

- |            |             |             |
|------------|-------------|-------------|
| 1. 14 歲或以下 | 7. 35-39 歲  | 13. 65-69 歲 |
| 2. 15-17 歲 | 8. 40-44 歲  | 14. 70-74 歲 |
| 3. 18-19 歲 | 9. 45-49 歲  | 15. 75 歲或以上 |
| 4. 20-24 歲 | 10. 50-54 歲 | 88. 忘記/不知道  |
| 5. 25-29 歲 | 11. 55-59 歲 | 99. 不回答     |
| 6. 30-34 歲 | 12. 60-64 歲 |             |

**【Q84】你係唔係喺香港出生？**

不是	是	不回答
1	2	99

【Q84A】若不是，追問出生地：\_\_\_\_\_

【Q85】你是否香港永久性居民？

不是	是	不回答
1	2	99

【Q86】請問你呢間屋大概有幾多平方呎？

呎數	忘記 / 不知道	不回答
	88	99

【Q87】計埋你在內，唔計外傭，請問你呢度總共有幾多個人同住？

人數	不回答
	99

Page Break

【Q88-90】

請問你呢到冇以下年齡嘅人同住？

		人數
Q88	0 至 6 歲嘅幼童	

Q89	7-12 歲嘅兒童	
Q90	60 歲或以上嘅長者	

**【Q91】請問你嘅教育程度去到邊呢？【出示提示卡 5】**

- |                        |                 |
|------------------------|-----------------|
| 1. 未受教育 / 幼稚園          | 5. 專上：非學位課程     |
| 2. 小學                  | 6. 專上：學士學位課程    |
| 3. 初中                  | 7. 研究院（碩士、博士課程） |
| 4. 高中(F.5 / DSE / F.7) | 8. 其他（註明：_____） |
| 99. 不回答                |                 |

**【Q92】平均嚟講，你屋企每月嘅總收入大約有幾多呢？(包括人工、生意收入、儲蓄利息、投資利潤、綜援金、生果金等)？【出示提示卡 6】**

- |                        |                        |
|------------------------|------------------------|
| 1. 5,999 元或以下          | 5. 30,000 元 - 39,999 元 |
| 2. 6,000 元 - 9,999 元   | 6. 40,000 元 - 49,999 元 |
| 3. 10,000 元 - 19,999 元 | 7. 50,000 元 - 59,999 元 |
| 4. 20,000 元 - 29,999 元 | 8. 60,000 元及以上         |
| 88. 不知道 / 不定           |                        |
| 99. 不回答                |                        |

**【Q93】你嘅居所係屬於乜嘢類型？**

- |                         |                       |
|-------------------------|-----------------------|
| 1. 公屋                   | 5. 臨時屋宇單位 (例如：牌照屋，寮屋) |
| 2. 居屋 / 出售公屋 / 夾屋       | 6. 其他 (註明 : _____)    |
| 3. 私人住宅單位 (私人屋苑 / 唐樓單位) |                       |
| 4. 割房 / 套房 / 板間房        | 88. 不知道               |
|                         | 99. 不回答               |

**【Q94】你嘅居所係租嘅、自己買嘅、親屬借出嘅、定係僱主提供嘅呢？**

- |                    |         |
|--------------------|---------|
| 1. 租住物業            | 88. 不知道 |
| 2. 自置物業            | 99. 不回答 |
| 3. 親屬借出嘅           |         |
| 4. 僱主提供            |         |
| 5. 其他 (註明 : _____) |         |

**【901】為方便我哋嘅工作人員複查問卷，請問你可唔可以講俾我知你嘅聯絡電話號碼同埋你嘅姓名呢？**

姓名 : \_\_\_\_\_ 電話 : \_\_\_\_\_

**【902】我哋計劃今年搞一啲討論小組，討論吓蠔涌嘅社區情況，唔知你有無興趣參加呢？**

無興趣	有興趣	不知道 / 視乎情況	不回答
1	2	3	4

**【903】請問你有無朋友介紹可以幫手完成問卷調查？(如有，請佢即場打電話邀請)**

無	有	如有，請填寫：	
		稱呼	聯絡電話
1	2		

**【904】好感謝你接受問題調查。我地有 50 蚊超市現金券俾你作為答謝。 麻煩請你簽收， 謝謝！**

簽署: \_\_\_\_\_

**= 問卷完成·多謝合作 =**

**以下資料由訪問員填寫**

受訪者住址 (to calculate walking distance from SKDCC centre & bus stop)

## **Appendix II: Individual and Group Interview Guideline (In Chinese)**

### **聚焦小組一「年青及成年原居民」及聚焦小組二「長者原居民」**

#### **熱身問題**

1. 就著受訪者背景資料，討論、互相了解認識

#### **社區情況及生活質素**

1. (就業及教育情況) 平時你係邊度返工/返學？係西貢搵唔搵到適合工作/學校？
2. (公共服務) 係邊度買嘢？係蠔涌谷買嘢價錢合唔合理？
3. (公共服務) 唔舒服嘅時候大家點處理？如果去睇醫生，會去邊度？
4. (社區設施) 得閒嘅時候係邊度消遣、過日神？有無係村內消遣、過日神？覺得村內設施點樣？夠唔夠？
5. (交通) 不如我地傾下蠔涌谷嘅交通。大家覺得呢度對外嘅公共交通點呢？夠唔夠？方唔方便到你滿足日常生活需要（返工返學、買嘢、出外消遣、睇醫生等）？交通費大家又覺得點？
6. (鄰里情況) 大家又覺得蠔涌谷嘅生活環境點呢？包括治安、衛生環境、綠化程度。
7. (鄰里情況) 蠔涌谷嘅鄰舍關係點㗎呢？好唔好？大家嘅左鄰右里友唔友善呢？
8. (宗族關係) 作為原居民，你嘅宗族喺蠔涌谷有無經常聯繫？有無定期嘅聚會、節慶？你哋同非原居民有無往來？

#### **社交網絡**

9. 你同依度的村民熟唔熟？你喺條村多唔多朋友？
10. 有需要時你通常會係條村搵什麼人幫忙呢？通常會搵佢地幫乜野？點解會搵佢地。（如果冇人幫，點解會唔搵人幫）。大家點知邊度有人可以幫忙？另外，D人點搵到你地幫手？
11. 咁除左頭先講個啲人之外，重有冇其他人可以幫手？會唔會搵社工啊、社區中心等等幫手呢？佢地通常幫到乜野？
12. 你有無幫助同村村民，可唔可以分享下係咩事？

## **社區身分認同**

13. 你地覺得有啲咩可以代表到蠔涌谷？佢同其他鄉郊有咩唔同？
14. 你地係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
15. 你地有無參與過任何參與過任何同蠔涌谷有關嘅活動、組織？點解？
16. 你地會唔會覺得自己係「蠔涌人」？點解？
17. 你會唔會留意蠔涌谷公共事務，例如：交通、設施、服務、村長人事等.....
18. 以你所知，多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

## **社區宜居程度**

19. 你地有無住過其他地方？有無谂過搬走？點解？
20. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

## **總結問題**

21. 整體嚟講，你覺得蠔涌谷好唔好住？最需要增加乜嘢嘅設施同埋服務？最滿意蠔涌谷啲乜？最唔滿意又係乜？可以在哪些地方進一步改善？
22. 你有無透過任何渠道（村長，社區中心、區議員、政府部門、社區組織、社交網絡）表達自己嘅意見？
23. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## **聚焦小組三「年青及成年非原居民」及聚焦小組四「長者非原居民」**

### **熱身問題**

1. 就著受訪者背景資料，討論、互相了解認識

### **社區情況及生活質素**

2. (就業及教育情況) 平時你係邊度返工/返學？
3. (就業及教育情況) 係西貢搵唔搵到適合工作/學校？
4. (公共服務) 係邊度買嘢？係蠔涌谷買嘢價錢合唔合理？
5. (公共服務) 唔舒服嘅時候大家點處理？如果去睇醫生，會去邊度？
6. (社區設施) 得閒嘅時候係邊度消遣、過日神？有無係村內消遣、過日神？覺得村內設施點樣？夠唔夠？
7. (交通) 不如我地傾下蠔涌谷嘅交通。大家覺得呢度對外嘅公共交通點呢？夠唔夠？方唔方便到你滿足日常生活需要（返工返學、買嘢、出外消遣、睇醫生等）？交通費大家又覺得點？
8. (鄰里情況) 大家又覺得蠔涌谷嘅生活環境點呢？包括治安、衛生環境、綠化程度。
9. (鄰里情況) 蠔涌谷嘅鄰舍關係點㗎呢？好唔好？大家嘅左鄰右里友唔友善呢？
10. (宗族關係) 你嘅宗族喺蠔涌谷有無經常聯繫？有無定期嘅聚會、節慶？你哋同原居民有無往來？

### **社交網絡**

11. 你同依度的村民熟唔熟？你喺條村多唔多朋友？
12. 有需要時你通常會係條村搵什麼人幫忙呢？通常會搵佢地幫乜野？點解會搵佢地。（如果冇人幫，點解會唔搵人幫）？大家點知邊度有人可以幫忙？另外，D人點搵到你地幫手？
13. 咁除左頭先講個啲人之外，會唔會搵社工啊、社區中心等等幫手呢？佢地通常幫到乜野？
14. 你有無幫助同村村民，可唔可以分享下係咩事？

## **社區身分認同**

15. 你地覺得有啲咩可以代表到蠔涌谷？佢同其他鄉郊有咩唔同？
16. 你地係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
17. 你地有無參與過任何參與過任何同蠔涌谷有關嘅活動、組織？
18. 你地會唔會覺得自己係「蠔涌谷」？點解？
19. 你會唔會留意蠔涌谷村公共事務，例如：交通、設施、服務、村長人事等.....
20. 以你所知，多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

## **社區宜居程度**

21. 你地有無住過其他地方？有無谂過搬走？點解？
22. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

## **總結問題**

23. 整體嚟講，你覺得蠔涌谷好唔好住？最需要增加乜嘢嘅設施同埋服務？最滿意蠔涌谷啲乜？最唔滿意又係乜？可以在哪些地方進一步改善？
24. 你有無透過任何渠道（村長，社區中心、區議員、政府部門、社區組織、社交網絡）表達自己嘅意見？
25. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## **聚焦小組五「社區事務關注者、參與者」**

### **熱身問題**

1. 就著受訪者背景資料，討論、互相了解認識

### **社區情況及生活質素**

2. (就業及教育情況) 平時你係邊度返工/返學？
3. (就業及教育情況) 係西貢搵唔搵到適合工作/學校？
4. (公共服務) 係邊度買嘢？係蠔涌谷買嘢價錢合唔合理？
5. (公共服務) 呀舒服嘅時候大家點處理？如果去睇醫生，會去邊度？
6. (社區設施) 得閒嘅時候係邊度消遣、過日神？有無係村內消遣、過日神？覺得村內設施點樣？夠唔夠？
7. (交通) 不如我地傾下蠔涌谷嘅交通。大家覺得呢度對外嘅公共交通點呢？夠唔夠？方唔方便到你滿足日常生活需要（返工返學、買嘢、出外消遣、睇醫生等）？交通費大家又覺得點？
8. (鄰里情況) 大家又覺得蠔涌谷嘅生活環境點呢？包括治安、衛生環境、綠化程度。
9. (鄰里情況) 蠔涌谷嘅鄰舍關係點㗎呢？好唔好？大家嘅左鄰右里友唔友善呢？
10. (宗族情況) 同姓氏家族，無論係唔係原居民，有無定期嘅聚會？聯繫緊唔緊密？

### **社區身分認同**

11. 你地覺得有啲咩可以代表到蠔涌谷？佢同其他鄉郊有咩唔同？
12. 你地係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
13. 你參與過什麼蠔涌谷有關嘅活動、組織？你會透過咩渠道表達自己對蠔涌谷嘅意見、服務蠔涌谷？你係你所參與嘅平台/組織/活動中，你擔當咩角色？用幾多時間去參與？有咩驅使你咁關心蠔涌谷嘅發展、事務？\*
14. 除左你參與嘅平台//組織/活動，你又知唔知有咩其他平台/組織/活動都一直關注蠔涌谷嘅事務？以你所知，多唔多好似你咁，咁關心蠔涌谷事務、花好多時間和心力去服務同建設蠔涌谷？\*

15. 你地會唔會覺得自己係「蠔涌谷」？點解？
16. 以你所知，多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

### **社交網絡**

17. "你同依度的村民熟唔熟？你喺條村多唔多朋友？
18. 有需要時你通常會係條村搵什麼人幫忙呢？通常會搵佢地幫乜野？點解會搵佢地（如果冇人幫，點解會唔搵人幫）？大家點知邊度有人可以幫忙？另外，D 人點搵到你地幫手？
19. 咁除左頭先講個 D 人之外，會唔會搵社工啊、社區中心等等幫手呢？佢地通常幫到乜野？
20. 你有無幫助同村村民，可唔可以分享下係咩事？

### **社區宜居程度**

21. 你地有無住過其他地方？有無谂過搬走？點解？
22. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

### **總結問題**

23. 整體嚟講，你覺得蠔涌谷好唔好住？最需要增加乜嘢設施同埋服務？最滿意蠔涌谷啲乜？最唔滿意又係乜？可以在哪些地方進一步改善？
24. 你有無透過任何渠道（村長，社區中心、區議員、政府部門、社區組織、社交網絡）表達自己嘅意見？
25. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## 個人訪談

### 原居民村長

#### **熱身問題**

1. 你係蠔涌谷住左幾耐？
2. 原居民村長有咩職責同角色？

#### **社區身分認同**

3. 你擔任了村長多久？是咩原因驅使你參選村長？\*
4. 你覺得有啲咩可以代表到蠔涌谷？佢同其他鄉村有咩唔同？
5. 你係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
6. 你擔任村長之後，有無一啲難忘嘅經歷？
7. 村內有無定期嘅節慶、聚會，聚下村民？多唔多村民參加？
8. 你會透過咩渠道搜集蠔涌谷居民嘅意見？多唔多村民向你反映意見？
9. 你會唔會覺得自己係「蠔涌谷」？點解？
10. 以你所知，多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

#### **社區情況及生活質素**

11. 你覺得蠔涌谷區內嘅設施（包括交通、購物、消遣）同服務（包括長者、青少年、醫療）足唔足夠？最需要增加乜嘢嘅設施同埋服務？
12. 你認為蠔涌谷嘅生活環境，包括衛生情況、綠化程度、治安等，好唔好呢？
13. 你覺得蠔涌谷嘅鄰里關係好唔好？
14. 呢度大約有幾多位原居民？除左村長你，有無邊位原居民經常參與蠔涌谷事務、係村嘅事務上好話得事？原居民之間嘅聯繫係點㗎？緊唔緊密？原居民同非原居民嘅關係係點？

#### **社交網絡**

15. 左鄰右里有無互相幫忙？多唔多村民搵你幫忙？幫手啲乜？你點樣幫佢地？
16. 你有無幫助同村村民，可唔可以分享下係咩事？

### **社區宜居程度**

17. 村民覺得蠔涌谷好唔好住？最滿意蠔涌谷啲乜？最唔滿意又係乜？有咩地方最需要改善？
18. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

### **總結問題**

19. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## **非原居民村長**

### **熱身問題**

1. 你係蠔涌谷住左幾耐？
2. 非原居民村長有咩職責同角色？

### **社區身分認同**

3. 有無住過其他地方？有無諗過搬走？點解？
4. 你擔任了村長多久？是咩原因驅使你參選村長？
5. 你覺得有啲咩可以代表到蠔涌谷？佢同其他鄉村有咩唔同？
6. 你係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
7. 你擔任村長之後，有無一啲難忘嘅經歷？
8. 村內有無定期嘅節慶、聚會，聚下村民？多唔多村民參加？
9. 你會透過咩渠道搜集蠔涌谷居民嘅意見？多唔多村民向你反映意見？
10. 你會唔會覺得自己係「蠔涌谷」？點解？
11. 以你所知，多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

### **社區情況及生活質素**

12. 你覺得蠔涌谷區內嘅設施（包括交通、購物、消遣）同服務（包括長者、青少年、醫療）足唔足夠？最需要增加乜嘢嘅設施同埋服務？
13. 你認為蠔涌谷嘅生活環境，包括衛生情況、綠化程度、治安等，好唔好呢？
14. 呢度大約有幾多位非原居民？除左村長你，有無邊位非原居民經常參與蠔涌谷事務、係村嘅事務上好話得事？原居民之間嘅聯繫係點㗎？緊唔緊密？原居民同非原居民嘅關係係點？

### **社交網絡**

15. 左鄰右里有無互相幫忙？多唔多村民搵你幫忙？幫手啲乜？你點樣幫佢地？
16. 你有無幫助同村村民，可唔可以分享下係咩事？

## **社區宜居程度**

- 17.村民覺得蠔涌谷好唔好住？最滿意蠔涌谷啲乜？最唔滿意又係乜？有咩地方最需要改善？  
18.以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

## **總結問題**

- 19.你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## 現任區議員

### **熱身問題**

1. 你擔任了區議員幾耐？
2. 點解你會揀（選區）出選？

### **社區宜居程度**

3. 你認為宜居嘅鄉郊應有什麼的特點？蠔涌谷有幾大程度上是一個宜居嘅鄉郊？

### **社區情況及生活質素**

4. 你認為蠔涌谷區內嘅設施（包括交通、購物、消遣）同服務（包括長者、青少年、醫療）足唔足夠？最需要增加乜嘢嘅設施同埋服務？
5. 你認為蠔涌谷嘅生活環境，包括衛生情況、綠化程度、治安等，好唔好呢？
6. 你覺得蠔涌谷嘅鄰里關係點？好唔好？原居民同非原居民嘅關係係點？

### **社交網絡**

7. 蠔涌谷村民之間有無互相幫忙？幫手啲乜？搵人幫手啲乜？除咗村民，仲要搵咩人幫手？通常佢地點樣去搵人幫手？

### **社區宜居程度**

8. 村民覺得蠔涌谷好唔好住？最滿意蠔涌谷啲乜？最唔滿意又係乜？有咩地方最需要改善？
9. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

### **社區身分認同**

10. 咁多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？
11. 你現時透過咩渠道搜集蠔涌谷居民嘅意見？多唔多村民向你反映意見？

### 現時區議會政策、政府及非政府組織角色

12. 現時區議會有什麼政策/活動有助提升蠔涌谷嘅宜居程度？你計劃推動什麼政策/活動提升蠔涌谷嘅宜居程度？
13. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## 卸任區議員

### 熱身問題

1. 你擔任了區議員幾耐？
2. 點解你會揀（選區）出選？

### 社區宜居程度

3. 你認為宜居嘅鄉郊應有什麼的特點？蠔涌谷有幾大程度上是一個宜居嘅鄉郊？

### 社區情況及生活質素

4. 你認為蠔涌谷區內嘅設施（包括交通、購物、消遣）同服務（包括長者、青少年、醫療）足唔足夠？最需要增加乜嘢嘅設施同埋服務？
5. 你認為蠔涌谷嘅生活環境，包括衛生情況、綠化程度、治安等，好唔好呢？
6. 你覺得蠔涌谷嘅鄰里關係好唔好？原居民同非原居民嘅關係係點？

### 社交網絡

7. 蠔涌谷村民之間有無互相幫忙？幫手啲乜？搵人幫手啲乜？除左村民，仲要搵咩人幫手？通常佢地點樣去搵人幫手？

### 社區宜居程度

8. 村民覺得蠔涌谷好唔好住？最滿意蠔涌谷啲乜？最唔滿意又係乜？有咩地方最需要改善？
9. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？

### 社區身分認同

10. 咁多唔多蠔涌谷居民覺得自己係「蠔涌谷」？花好多時間和心力去服務同建設蠔涌谷？

11. 在你擔任區議員期間，你透過咩渠道搜集蠔涌谷居民嘅意見？多唔多村民向你反映意見？

#### **過去區議會政策、政府及非政府組織角色**

12. 在你擔任區議員期間，區議會有什麼政策/活動有助提升蠔涌谷嘅宜居程度？你認為成效如何？

13. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？

## **活躍村民**

### **熱身問題**

1. 你住左係蠔涌谷幾耐？

### **社區身分認同**

2. 你有無住過其他地方？有無試過搬走？點解？
3. 你係蠔涌谷住左咁耐以嚟，有無一啲難忘嘅經歷？
4. 你係你所參與嘅平台/組織/活動中，你擔當咩角色？用幾多時間去參與？有咩驅使你咁關心蠔涌谷嘅發展、事務？
5. 除左你參與嘅平台//組織/活動，你又知唔知有咩其他平台/組織/活動都一直關注蠔涌谷嘅事務？以你所知，多唔多好似你咁，咁關心蠔涌谷事務、花好多時間和心力去服務同建設蠔涌谷？
6. 你會用咩方法收集其他村民對蠔涌谷嘅意見？或者叫佢地一齊參與你嘅平台/組織/活動？結果多唔多人參加？
7. 你咁為蠔涌谷付出，你會唔會覺得自己係「蠔涌谷」？點解？
8. 你覺得有啲咩可以代表到蠔涌谷？佢同其他鄉郊有咩唔同？

### **社區情況及生活質素**

9. 不如我問你關注係蠔涌谷嘅生活、你對蠔涌谷嘅意見。（就業及教育情況）平時你係邊度返工？
- 10.（公共服務）係邊度買嘢？係蠔涌谷買嘢價錢合唔合理？
- 11.（公共服務）唔舒服嘅時候大家又去邊度睇醫生？
- 12.（社區設施）得閒嘅時候係邊度消遣、過日神？
- 13.（交通）不如我地傾下蠔涌谷嘅交通。你覺得呢度對外嘅公共交通夠唔夠？方唔方便到你滿足日常生活需要（返工返學、買嘢、出外消遣、睇醫生等）？
- 14.（鄰里情況）你又覺得蠔涌谷嘅生活環境點呢？包括治安、衛生環境、綠化程度。
- 15.（鄰里情況）蠔涌谷嘅鄰舍關係好唔好？大家嘅左鄰右里友唔友善呢？
- 16.（宗族情況）同姓氏家族，無論係唔係原居民，有無定期嘅聚會？聯繫緊唔緊密？

## **社交網絡**

17. 你同依度的村民熟唔熟？你喺條村多唔多朋友？
18. 有需要時你通常會係條村搵什麼人幫忙呢？通常會搵佢地幫乜野？點解會搵佢地（如果冇人幫，點解會唔搵人幫）
19. 你有無幫助同村村民，可唔可以分享下係咩事？
20. 咁除左頭先講個 D 人之外，會唔會搵社工啊、社區中心等等幫手呢？佢地通常幫到乜野？

## **總結問題**

21. 整體嚟講，你覺得蠔涌谷好唔好住？最需要增加乜嘢設施同埋服務？最滿意蠔涌谷啲乜？最唔滿意又係乜？可以在哪些地方進一步改善？
22. 以你所知，村民通常是係咩原因留係蠔涌谷居住，或者搬離蠔涌谷？
23. 你認為政府、區議會和非政府組織（例如社區中心），在提升蠔涌谷嘅宜居程度有咩角色？