

ARTICLE

Joys in Online Religious Spaces: A Study of Hong Kong Local and Diasporic Online Christian Communities

Ann Gillian Chu and Rachel Siow Robertson

Abstract

This article examines joy in online activism through a study of Hong Kong Evangelical Protestant Christian communities. Joy has been variously described in Christian theology as an intensely positive emotion, a command to be obeyed, and a spiritual gift arising within a covenantal relationship with God. Drawing on these theological approaches, we began with the question of how “joy can be commanded”, from the works of N. T. Wright, especially in challenging circumstances. We connect this with the issue of online activism and consider whether change-inducing participation is possible through online interactions. In response, we develop a theological framing for joy in terms of a virtuous cycle of identifying cognitive, emotional and social aspects. We examine these as they relate to different elements of activism, such as widening participation, identification in diversity and demands of difference. We examine the interaction between these elements through our study. Through this article, we argue that developing and expressing faith convictions online drives activist participation, and that joy in diversity and through adversity plays a central role in this process.

Keywords: Digital Humanities, Digital Ethnography, Hong Kong Studies

Introduction

As researchers studying online Christian communities, we often get asked whether Christians can really come together on social media. Some worry that this combination results in division – arguing, spreading misinformation and talking past each other in ways which further inequalities. Others express concern that social media involve shallow activities such as trading memes, likes and shares, which are not as appropriate for the cause of loving God and others in community. This article addresses these concerns in connection with literature from two themes: joy and online activism.

There is a wide range of theological definitions of joy. N. T. Wright (2015: 36) classifies joy as “an emotion” – specifically, an intensely positive emotion. There also seems to be a cognitive element of evaluating something positively, usually in relation to God – such as seeing that God is good, or that a relationship or situation is an un-owed gift from God (“rejoice *in the Lord* always”, Phil. 4.4, NRSV, emphasis added; see also Volf, 2015; Roberts 2013; Hough 2015). A third aspect is a social outcome – joy “gathers” people into community, especially outsiders (Jennings 2018). In all these approaches, joy is also characterized as a spiritual fruit, a “gift” coming through relating to God and his promises, and persisting through suffering (Crisp 2015: xiii; Johnson 2020a, 2020b). However, Wright (2015: 36) notes that “joy can also be commanded”. This indicates a tension in fitting descriptions of joy together. How can Christians be commanded to pursue something given as a gift, and therefore outside of their control, especially in difficult circumstances? An initial solution is that activities which reinforce knowledge of God’s faithful relationship with God’s people potentiate joy, even in adverse circumstances (Johnson & Robertson 2022).

Thus, the elements of joy connect in a virtuous cycle: activities that support cognitive and emotional elements of relating to God also support joy, and joy will motivate pursuit of these activities and a deeper relationship with God. For example, when mourning their sin, the Israelite community were commanded to rejoice and prescribed rituals of the Festival of the Booths “so that you may *know* that I [God] ... brought them [Israelites] out of the land of Egypt” (Lev. 23.43, NRSV, emphasis added). The rituals support knowledge of God’s past faithfulness, and hope for future realization of God’s promises (Anderson 1991). The result is “very great rejoicing” for the whole community, which is to include “male and female slaves, as well as the Levites, the strangers, the orphans, and the widows resident in your towns” (Deut. 16.14, NRSV). Joy enables renewed efforts at rebuilding (Neh. 8.17, NRSV). Thus, a community pursuing joy should have greater capacity to come together to respond compassionately to difficult circumstances. Arguably, this is why pursuing joy is highlighted in work related to activism, as a way to protect against burnout (as with the Black Joy Project; Cruz 2023).

The possibility of a virtuous cycle of joy raises the question of how the cognitive, emotional and social aspects could work online. Currently, online platforms leverage addictive, low-commitment and combative patterns (Lovink 2011; Morozov 2011; Nabi and Charlton 2014; Noble 2018; White 2010), resulting in pejorative labels such as “slacktivism” (Morozov 2011) and “clicktivism” (White 2010). In response, Steve Taylor (2025: 247) examines Christian communities which are “actively using online platforms to activate for change”. He draws on Neumayer and Svensson’s (2014) account, connecting activism with widening participation. For Neumayer and Svensson (2014: 132), “activities with the purpose of influencing society at large” extend beyond established powers to marginalized voices. Activism involves demands of difference,

understood as expressing diverse actions, positions, and understandings relative to the established order (2014: 133). Activism also requires identification in diversity, which means building a collective identity through unification as an “us” against a “them”, in which difference is affirmed (2014: 134). This may be in “antagonism” toward an enemy “to be eliminated”, or “agonism” regarding an adversary, “whose idea is criticized but who is nevertheless respected” (2014: 135–6). Types of activism include engaging with online content, working on online campaigns, and engaging in online civil disobedience. Based on observations of prayer in online communities, Taylor adds contemplative activities (2025: 251). We wonder if an analysis of online joy could reveal distinctively Christian approaches to online activism. How do cognitive, emotional and social aspects of joy interact with elements of activism – widening participation, identification in diversity, and demands of difference – in online Christian communities?

To answer this question, we conducted a study of Hong Kong Evangelical Protestant Christian communities (henceforth, Hong Kong Christian communities). Activism has always been important for these communities, with high-profile Christians effecting societal change through positions in trade unions, pressure groups, and the legislative council (Tse and Tan, 2016). The shift to online activism began during social movements of 2013–2014 (Occupy Central and the Umbrella Movement) and 2019 (Anti-Extradition Amendment Bill Protests), as many expressed religion-social viewpoints using the hashtags #deltaδmovement and #基督教文化運動 (Christian Cultural Movement). These hashtags evolved when it was difficult to meet in person, during the COVID-19 pandemic and the British National (Overseas) (BN[O]) visa wave of migration during 2019–2021 (Wong, 2022: 228–33). Natalie Chan (2021) argued that social media platforms are now primary places to pastor, rather than the means of attracting people to physical church. A sizeable number of those who self-identify as Christian in Hong Kong do not regularly join offline congregations. These online communities are grassroots, as evidenced by how #deltaδmovement allowed lay members to gain online followings and establish offline influence as “Key Opinion Leaders” (KOLs) (Chu 2023; Lo 2017; Hong Kong Working Group 2022).

Through a study of online Hong Kong Christian communities, we examined how positive emotions, particularly joy, and perceptions of situations and others in relation to God work to produce social outcomes. We suggest that online patterns of interaction can open a community up to joy as a spiritual fruit, enabling communal identification and participation through an activist orientation.

Methodology

Following researchers of activism, such as Svensson and Neumayer (2014), Christensen (2011) and Taylor (2025), who call for attention to context, we adopt digital

ethnography (Pink et al. 2016) as our approach for investigation. We understand online/offline worlds as influencing one another. Digital media is a direct and sustained means of contact with humans in their daily lives. The use of digital platforms provides a relatively unobtrusive way for us to observe our study participants.

We focus on online activities in Hong Kong and in the diaspora, using (digital) ethnographic field observations. We gather social media posts from 2020 to 2025 on Facebook and Instagram with hashtags #deltaδmovement and #基督教文化運動. These posts are compared and thematically analysed using NVivo, a computer-assisted qualitative data analysis software (CAQDAS). We use thematic analysis as a way to interrogate the born-digital data we collected. We take a case study approach, hoping that our study can invoke resonances in other contexts.

We note the “problem of silence” for digital ethnographic methodology (C. Chu, 2023): individuals who leave a church community may lack a digital footprint, because they may feel insecure about expressing themselves. Migration has opened up further divisions and silences, with those who stayed being unlikely to post about political issues (Ying, 2020; Chen, 2021), yet those who have left being perceived as disconnected from what is happening “on the ground” (A. G. Chu and Cheung, 2026). Silence and related phenomena, such as dechurching and community divisions, need to be interpreted as much as online activities (A. G. Chu, 2025).

Results

Cognitive

We first examined the formation of perceptions of others, circumstances, and God online, as positive construals of these are significant contributors to joy. We noted that #deltaδmovement posts contain a large amount of text, even on platforms such as Instagram where images are mandatory. This suggested an orientation towards building knowledge. Texts include Christian hymn lyrics, Bible verses, written prayers, thoughts on biblical verses and how they relate to daily life and societal concerns, and responses from commenters under the posts. Online discussions coalesce around KOLs and their approaches to religious texts. For example, Tin Tsz-fung @ideasfung, a Doctor of Philosophy (Theology) student at Emory University, includes citations and links to longer works in his posts, and uses social media to organize in-person reading groups at Hong Kong churches for his book on theology (2023).

We found that KOLs use their platforms to encourage identification amid difference, as belonging to the same church under God. One example is Tin’s discussion of migration. Tackling debates about who is a *real* Hong Konger or a *traitor*, he argues that the focus should not be on migrating or staying in Hong Kong, but rather, a

migration to heaven, according to “citizenship in heaven” (Tin 2020a) and in response to God’s calling (Tin 2020b). Tin encourages Christian communities to unite in action across societal distinctions such as local/diasporic and real/traitor. There are also efforts to bridge the privileged/marginalized distinction. Steven Ng @the.alternative.c and @galut_hk, a freelance pastor, uses his platform to organize monthly outreach sessions to the homeless and other vulnerable people in Mongkok, an area in Hong Kong. Ng suggests that congregants in traditional churches, as well as unchurched Christians, need a platform to come together to serve their local communities, and he draws attention to the contrasts between the homeless and the privileged who turn them away from church (Ng, 2024). He uses Raymond Fung’s “being sinned against” concept to understand homelessness in terms of structural sin (Ng, 2025, referencing Fung, 2020), contrasting with approaches to sin as a matter of personal responsibility in Hong Kong Evangelical Christianity (Kung, 2014; 2016). Michael Chee-man Tang @lifeseekunderstanding, a Doctor of Philosophy (Theology) graduate from the University of Birmingham, seeks to create space for broader discussions of LGBTQ+ issues, arguing that Christian ethics is about disagreeing with fellow church members while still witnessing Christ together (Tang 2025).

These are efforts towards supporting the cognitive element of joy in the online context –emphasizing understanding God and others more deeply, including reinterpreting pressing social issues in light of God’s future kingdom. However, KOLs tend to be from homogenous demographics – able-bodied, straight, ethnically Chinese, cisgender men and usually theologically educated. Those with privileged identities are already empowered by existing social structures, while the marginalized experience online silencing (A. G. Chu and Robertson 2026). This could inhibit the cognitive aspect of joy, which depends on hearing alternative voices and experiences of God.

Emotional

Negative emotions arise in relation to barriers to cognitive elements of joy, centring around misunderstandings of others and circumstances. However, we also find positive emotions in online interactions, including feelings related to joy (freedom, creativity, and gratitude), alongside contrasting emotions such as anger (Johnson and Robertson 2022).

We noted an emphasis on creative, visually aesthetically pleasing content. Hong Kong Christians employ captivating images, such as influencers posting themselves, landscapes and illustrations and comics of Bible stories. Ng took a storytelling approach to theological reflection on homelessness, pairing artistic photos with long text that described the lives and interactions of people he met. Tang shared videos and audio recordings. Theologian and architect Ben Wong (2022) noted that an industrial building unit in Kowloon City was rented specifically for creating online

Christian content. Some of this content linked to nostalgia, with Hong Kong Christians sharing and praising Christian hymns translated during colonial times (Cheung 2022).

Nonetheless, we also found many heated disputes. An example is Hong Kong's Alliance Bible Seminary Associate Professor of Theology John Chan. His catchy and informal writing frequently elicited heated responses. For example, Andres Tang, Vincent Lau and Freeman Huen co-authored a blog post, subsequently reposted on the *Christian Times*, titled "Anabaptists' Ethic, Theology, and Testimony: a Respectful Response to Dr John Chan, in Relation to the Ten Electoral Representative Seats" (A. S. K. Tang et al. 2015). As the authors are all older and more experienced than Chan, using the title "Dr" is not the usual etiquette in Hong Kong Chinese dynamics and was interpreted as being disrespectful (Theological Debacle 2017). More recently, there was online backlash after an interview with *Christianity Today*, in which Chan was quoted as saying that he would raise the Chinese Mainland flag in the church, leading to Chan claiming that he was misconstrued (Maize 2025). Chan's clarification led to further criticism, with commentators suggesting that it is his problem for always being misunderstood. In general, those postings mention being misunderstood, wronged, or shown a lack of respect, and many dwell on differences between what happened in person, on social media and in official publishing outlets.

Commiseration amongst outsiders was another theme. We found increasing numbers of Hong Kong Christians documenting their migration stories following the BN(O) visa. For example, an anonymous poster opened a Facebook Fan Page, with over 1,400 followers, "Post 80s' UK Theology Journey," and documented his family's move to Cambridge, England. Themes included cultural shock and laments about leaving Hong Kong, with commenters commiserating together. We found similar emotions amongst dechurched Christians in Hong Kong and in the diaspora. Many in the online community are not regular attendees of any offline congregation. Creative spaces based in industrial units emerged, targeting younger people in Hong Kong who have left institutional churches, as well as people who have emigrated but want to continue to connect with people in Hong Kong (Wong 2022). Dechurched Christians generate a sense of camaraderie through expressions of doubt and sharing personal stories. Previous studies of dechurched Christians suggested that despite negative experiences such as shame which are involved in leaving church, dechurched Christians also experience happiness and satisfaction as they begin to experience the absence of church politics, a new freedom to ask questions, and greater ability to apply faith to life, care for others, and engage in spiritual practices such as meditation and prayer (van Tongeren 2024; A. G. Chu 2025).

In the midst of sharing painful stories and navigating disputes on social media, we found expressions of joy through online camaraderie and creativity. The online community can support aspects which lead to sustained, positive emotion.

Social

We also considered joy's social outcome of bringing people into community and providing a sense of collective identity. We found online pastors are (self-)tasked with reaching out to online followers, and churches are seeking people situated overseas to pastor online congregants in different geographic areas (Wong 2022: 228–33). The emphasis on online gatherings is in keeping with a church in which congregants “pastor each other” (Tin 2021). A blurring of online/offline spaces and roles is common, as with Ng’s encouragement to fellowship with the homeless and Tin’s organization of offline reading groups.

We found many posts that are not directly relevant to Christianity, such as craft workshops and restaurant reviews. Hong Kong Christians integrate cultural references on social media, unlike how they may have done in physical church settings. Examples of these references include discussing mental health issues and suggesting going out for (alcoholic) drinks. There is a trend of using social media to organize people around re-imagined church spaces (e.g. bars, restaurants, homes, as in Lin 2023) and activities such as games nights and running clubs (A. G. Chu 2025).

Aside from theological debate, posts include ways to donate or sign up for local, offline events. These include independent ventures that are not backed by large organizations. Another common form of engagement is prayer, with texts of prayers being shared, or “Amen”/“阿們” being commented under posts. For example, on Zhang’s (2026) devotional post reflecting on Matthew 6.25–34 (RCUV), Instagram user @michelleleel replied only with “Amen”. These extend the offline church practices to online contexts, indicating commitment through spiritual practices such as prayer and doing life together as a community.

Social media provided a sense of being seen, and pathways towards online and offline engagement in spiritual practice and discourse. We link this to our earlier reflection on the dechurched Christians, who can find a space to be included on social media even when disconnected from traditional, physical forms of church.

Analysis

Cognitive

Online practices, such as openness to the involvement of laity in theological debate, can work against divisive dynamics, such as coming to a negative construal of events and other people through digital mediation, or aligning with the norms of religious authority and discourse that reinforce existing inequalities (A. G. Chu and Robertson 2026). In a way, online Hong Kong Christian communities benefit from their focus on text, historically shaped by both post-Reformation Protestantism’s emphasis on the Word (*sola scriptura*), and “a long time emphasis within the East Asian context of a

print and text culture”, currently being “translated into the digital” (Chow 2025). Text-heavy social media interactions easily replicate the text-focused offline interactions of pastors and academics, enabling lay people, especially dechurched Christians, to demonstrate their faith convictions. Hong Kong Christian online spaces are sites of democratized and creative theological reasoning rather than just passive consumption of content. There are opportunities for joy through expanding epistemic agency and recognizing faith as experienced from multiple positions, especially those which are outside of official church structures.

Regarding widening participation and identification in diversity, experimentation with textual interpretation and application leads to broader participation in the development of Hong Kong theologies. This online activism generates diverse positions under a shared identification as a Hong Kong Christian through theological frames such as citizenship in heaven and structural sin, which are then directly applied to alleviating the suffering of the marginalized, such as the homeless in Hong Kong society. Regarding the demands of difference, online platforms allow Hong Kong Christians to share frankly and to connect theological reasoning with organizations for social causes. For example, Ng’s posts about privilege link directly to in-person opportunities to gather with people who are homeless. Thus, lay involvement in working out the cognitive aspect of joy in Hong Kong Christian online spaces can be interpreted as lay involvement in activism.

Emotional

We found joy supported and expressed through creative posts such as the use of images, videos, and stories, as well as openness to doubt and alternative positions. These go towards countering denial of differences or fatigue in the face of challenges and divisions.

Regarding widening participation and demands of difference, there are open expressions of doubts about faith and faith leaders, and frank sharing of what might be considered taboo topics in offline church. Although not anonymous, people feel safe to post these views. We also saw KOLs using the interaction offered by social media to expand the conversation to those who are traditionally excluded from church, such as people who are homeless or LGBTQ+. We also noted members of the community developing camaraderie around faith outside of in-person church settings.

For identification in diversity, creative modes of engaging, such as storytelling and sharing nostalgic music, contribute to a sense of belonging and emotional resonance. Yet, in the many heated disputes, we saw persistent conflict and resentment which may undermine joy. Another complexity related to emotional resonance comes from Hong Kong’s post-colonial situation in relation to the present Chinese rule and previous British colonization. Church historian Renie Chow Choy acknowledges how

that colonial reality and its legacies shape our own understanding of self, others, and the world. Nostalgia for British colonialism should not be taken as simply Hong Kongers wanting to be white or selling out their ethnic Chinese heritage. Instead, nostalgia for British colonialism is often a pushback against the present situation. These suggest complex, perhaps uneasy, emotions toward past British colonialism and present Chinese rule (Choy 2021: 45).

The emotional benefits of participation may be uneven as offline pressures and structures remain. This links to our suggestion that silence needs to be interpreted. Social media may not be a safe space for all to meet and vent. Tangential conversations and a retreat to online-only activities might be signs of reluctance to share and act on religio-political views. Given the homogeneity of KOL demographics, there is also a need to address the silence of those who do not align with privileged identities. We hope to gather further empirical data on this topic through qualitative interviews, as more intimate and anonymous settings provide more of a sense of safety and security.

Social

The gathering function of joy is at work as religious practices get reinterpreted for the online context, allowing increased civic participation. We interpret this shared action as digital activism. Regarding widening participation, we noticed significant influence accrued through the text-based contributions of KOLs with privileged identities, suggesting some patterns of interaction are largely continuous with the offline context. Yet, we saw followers participating through commenting, praying, donating, coordinating and attending both online and offline events. Part of widening participation is respecting the medium of online platforms. Christian communities in Hong Kong have moved beyond an approach to social media as a church bulletin or a storage space for sermon recordings. Instead, they are engaging in ways that users expect will create genuine communities (A. G. Chu 2024). In Anglophone academic contexts, it is often considered the responsibility of authors to make themselves understood, which might not be the case in other contexts, such as for Sinophone readers and writers (Qi and Liu 2007; Salager-Meyer 2011). Christian communities engaging in theological debates online will have to be mindful of these responsibilities. For example, as we previously mentioned, Chan is often misunderstood. Chan is trained in Hong Kong and Germany, while many of his readers, including us, may have been trained in Hong Kong and other Anglophone countries. As such, expectations about who is responsible for making texts clear can be a point of contention, given cultural differences. Interactions on social media are not just for the one asking questions, but also those who are observing the interactions (A. G. Chu, 2024). Such an approach to social media centers the collective identity and purpose of the

community, such that the user recognizes that they are not just speaking for themselves or even to their conversation partner alone, but instead, engaging a wider community.

Regarding identification in diversity, #deltaδmovement is used to express collective identity, demonstrating interest in creating identity in the public space of the internet. There are connections being made between Christians across boundaries such as staying/migrating and privileged/marginalized. Experiences of migration and diasporic identity were negotiated through theology without privileging leaving or staying. This goes towards sustaining community despite physical dispersion. Yet, we suggest that patterns of silence reveal that not all groups experience collective identification to the same degree. We noticed there are many other discussions in other diasporic communities, such as in the Chinese Mainland, Malaysia and more (Cheong, 2019; Choy 2021; C. Chu 2025; Phan 2025; Tan 2020; Vala and Huang 2017), and these would be worthy of comparison in future work.

Regarding the demands of difference, this context is not one in which we would expect ideas such as radical democracy, civil disobedience, and activism to be discussed openly. Indeed, many Christian communities in Hong Kong and the Chinese Mainland work together with local governments to create spaces for evangelism and welfare. This can be further observed in online spaces, where limiting pro-democracy discourses in online contexts, so as not to aggravate the government, facilitates other online/offline evangelical and welfare work to continue. This observation is further supported in other contexts. For example, Rathiulung Elias (2026), for this special issue, also refers to the context of northeast India, where “digital mediation that imposes constraints on this witness and representation. Visibility must be carefully managed, ... visibility can empower, connect, and teach, but it can also expose communities to misrepresentation, judgement, or coercive forms of authority.” This demonstrates the need to tread carefully for faith communities. While outsiders may consider them to be selling out the Christian faith, we argue they are creating space for social activism. Similarly, we observe that on social media, Christians express and organize themselves in ways which allow for civic participation to continue. Given the theological, decolonial underpinnings of identification formation in this context, online religious practices such as discussions of applications of religious texts to social issues, sharing prayers, responding “Amen/阿們”, and online tithing, all align with Taylor’s (2025: 251) identification of the importance of contemplative activism in online religious communities.

Theological Reflections: Our Proposal

According to our theological account of joy, obedience to the command to “rejoice!” means living as if the Kingdom of God is already here. Part of this task is to enter

into a virtuous cycle of cultivating deeper knowledge of God's past and future faithfulness, generating sustained positive emotions in relation to God and others, and welcoming other people into communal identity and participation. Returning to the account of activism provided by Neumayer and Svensson (2014), we propose the following additions of dimensions and categories of online activism.

For the Hong Kong Christian community, widening participation, difference, and identification are developed and expressed in theological terms. In examples such as Tin's appeals to citizenship in heaven to encourage identification across geographical and political boundaries, and Ng's application of the idea of structural sin in relation to the homeless, the us/them distinction is drawn along the lines of spiritual, eschatological realities. The unified "us" relies on a vision of God's coming kingdom of peace, and the "other" being rejected is framed in terms of oppressive structures rather than the personal, moral qualities of certain individuals or groups. The spiritual dimension adds nuance to the enemy/adversary options for characterizing the "other", suggested by Neumayer and Svensson. Online platforms provide a liminal space for creating and sustaining a collective identity, even though the space is fragile.

In relation to Neumayer and Svensson's four categories, we add discursive online activism. This refers to the production of meaning online. We saw this happening through community members, especially the laity, bearing witness to, and interpreting, their own lived realities and faith commitments. The online context is amenable to methods of storytelling through various modalities of audio, video, and images – sharing memories, testimonies and songs. Honesty and truth-telling are important Christian values which can be enabled by these kinds of activities in online spaces. Moreover, in Hong Kong Christian communities, we found that the kind of theology developing online is praxis – online theorizing about the homeless, LGBTQ+ and other marginalized communities came with offline movements towards inclusion and support. We therefore interpret involvement in online theological discourse as activism, as people find their voices and become participants through online comments and offline reactions, and, in turn, shape others' perceptions and actions.

This paper has drawn attention to affective dimensions of online activism. In our study, an otherwise dispersed and diverse community created opportunities to feel together online, mourning difficult circumstances and turning to shared joy. This combination could be a vital part of working together in the gap between present challenges and the coming Kingdom of God. We propose that cultivating communal joy online is a form of online activism, as an act of resistance to narratives of unending division and oppression.

Concluding Thoughts

We have traced how online activities result from and feed into positive emotions, perceptions of situations and others in relation to God, and the gathering of people across typical borders. Through these patterns of interaction, joy, as a spiritual fruit, may be found as community identity develops in relation to God amid challenging circumstances and divisions. Hong Kong Christian communities create opportunities for receiving this gift of joy by rekindling their faith with an activist reorientation, although outside of a bricks-and-mortar church context. This suggests that joy and activism take place within and in response to online and offline constraints, as indicated by silence, and ongoing negotiations of online debate norms and the dominance of privileged KOLs. We argue that there is a need to broaden what counts as activism, as Hong Kong Christians, perhaps anonymously or physically situated outside of Hong Kong, post, comment, organize, pray and donate online – creating a space for actions that would not otherwise be permissible.

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Research Ethics

This human participant research (non-clinical) has received approval from the Research Ethics Committee of Hong Kong Baptist University (REC/22-23/0348).

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