

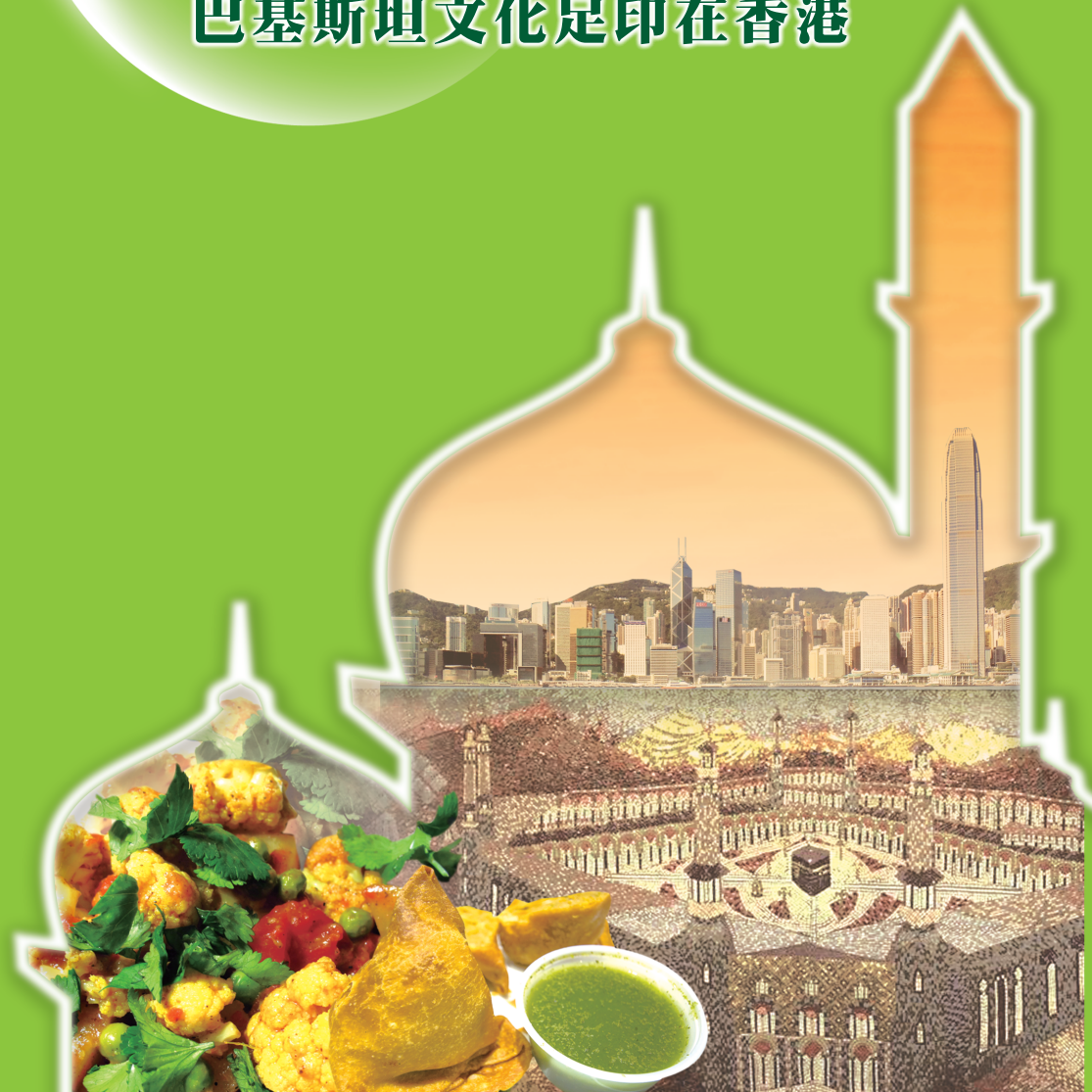


*Multiculturalism in Action:*  
Pakistani Footprints in Hong Kong  
多元文化行動：  
巴基斯坦文化足印在香港

 研究及知識轉移服務處  
Office of Research and  
Knowledge Transfer Services



香港中文大學  
The Chinese University of Hong Kong



# Multiculturalism in Action Project

## Pakistani Culture Workshop

### 多元文化行動

### 巴基斯坦文化工作坊

Program Director 計劃總監：  
Siumi Maria Tam 譚少薇

Research Assistant 研究助理：  
Lee Wing Tung Connie 李穎彤

Helpers 協作人員：

Cheung Yee Ki 張依琪                      Tsoi Kwok Kwan 蔡國君  
Cheung Yin Nung 張彥農                      Sze Siu Kwan 施少群

Participants 參加者：

Chan Ying To 陳映陶                      Tang Wai Man 鄧偉文  
Cheung Pak Ho 張柏濠                      Tsang Ka Po 曾嘉寶  
Chow Ka Hei 周嘉希                      Tse Ching Man 謝靜雯  
Leung Man Si 梁文詩                      Wong Kit Wing 王杰穎  
Lo Ho Kiu 盧浩橋                      Ye Ji 葉季  
Qiu Juansi 邱隲思                      Zuo Mengge 左夢格  
Tang Fung Fei 鄧鳳霏

## Acknowledgement 鳴謝

### Individuals 個別人士

Ms. Fannie Suk Han Au 區淑嫻老師                      Prof. Raees Baig 碧樺依教授  
Ms. Asma Batool                      Ms. Chan Yin-hung 陳嫣虹校長  
Dr. Chow Chiu Wo 周昭和博士                      Ms. Kaur Mandeep  
Mr. Kwan Chun-wing                      Mr. Patrick Ka Kit Lai 黎家傑老師  
Ms. Law Lap Man 羅立敏女士                      Prof. Lisa Leung 梁旭明教授  
Mrs. Arjumand Baseer Naveed                      Mr. Yasir Naveed  
Prof. Paul O'Connor                      Mrs. Nigar Qureshi  
Mr. Minhas Rashad                      Dr. Nazia Shahid  
Mr. Alan Tse Hiu Hin 謝曉軒先生                      Ms. Cecilia Tsui 徐斯筠小姐  
Ms. Ada Wong 黃英琦女士                      Ms. Wai Ting Wong 黃惠庭校長  
Mr. Yeung Wing Hon 楊永漢校長

### Organizations 機構

Office of Research and Knowledge Transfer Service, CUHK  
香港中文大學研究及知識轉移服務處  
Department of Anthropology, CUHK 香港中文大學人類學系  
Centre of Urban History, Culture and Media, Institute of Future Cities,  
CUHK  
香港中文大學未來城市研究所城市歷史、文化與媒體研究中心  
Confucius Hall Secondary School 孔聖堂中學  
Equal Opportunities Commission 平等機會委員會  
HKSKH Lady MacLehose Centre – Services for Ethnic Minorities Unit  
香港麥理浩夫人中心少數族裔服務部  
Munsang College 民生書院  
New Asia College, CUHK 香港中文大學新亞書院  
New Asia Middle School 新亞中學  
Pakistan Club 巴基斯坦會  
Pakistan Women Association of Hong Kong 香港巴基斯坦婦女協會  
YMCA Cheung Sha Wan Centre 香港基督教青年會長沙灣中心





# *Multiculturalism in Action:* **Pakistani Footprints in Hong Kong**

## **多元文化行動： 巴基斯坦文化足印在香港**

---

### **Table of Contents 目錄**

Introduction.....	1
Seminar 1: The Pakistani Community in Hong Kong: An Overview .....	3
第一講：香港的巴基斯坦社區	
Seminar 2: Policy and Legal Issues regarding Ethnic Minorities in Hong Kong .....	8
第二講：有關香港少數族裔的政策和法律議題	
Seminar 3: Everyday Life Challenges and Opportunities in the Neighborhood.....	13
第三講：社區生活的日常挑戰和機遇	
Seminar 4: Health and the Pakistani Community.....	18
第四講：巴裔社區的健康議題	
Seminar 5: Life Stories: Minority Women in a Multicultural Environment.....	24
第五講：生命故事：活在多元文化環境中的少數族裔婦女	
Seminar 6: Ethnic Minority Enterprise and Social Innovation.....	29
第六講：少數族裔企業及社會創新	
Community-based Projects and School Presentations .....	35
社區研究及學校演講	
Topic 1: Pakistani Food Culture.....	36
主題一：巴基斯坦的飲食特色	
Topic 2: Henna in Hong Kong.....	42
主題二：Henna 藝術在香港	
Topic 3: Islam and Pakistani Culture.....	48
主題三：伊斯蘭教與巴基斯坦文化	
Topic 4: Hijab and Muslim Women.....	54
主題四：頭巾與穆斯林女性	
Topic 5: Sabash! Cricket and the Pakistani Community in Hong Kong .....	61
主題五：Sabash! 木球與香港的巴基斯坦社區	
Topic 6: Pakistani Entrepreneurship.....	66
主題六：巴基斯坦企業	
Acknowledgement 鳴謝	

Editor: Siumi Maria Tam

編輯：譚少薇

Executive Editor: Lee Wing Tung Connie

責任編輯：李穎彤

Copyright © 2016 The Chinese University of Hong Kong

版權所有 © 香港中文大學 2016

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the expressed written permission of the editor.

本書內容未經編輯書面同意，不得轉載。





# Introduction

## Siumi Maria Tam

The Pakistani community has been in Hong Kong since the colonial period and contributed to the development of a multicultural environment here. Through their work, such as serving on the police force and correctional services, and as traders and professionals, and through their religion, popular culture, festivals, and culinary customs, Hong Kong has become a more diverse society. According to the 2011 census, there are over 18,000 Pakistanis in Hong Kong, making up 0.3% of the total population. Over one third of the community was born in Hong Kong. Despite their long-time residence, members of the Pakistani community are often subject to discrimination and social marginalization, especially in the access to education, employment, and healthcare; and their culture has often been ignored and misunderstood. The skewed images of Islam in mainstream media have also contributed to these misunderstandings.

The Multiculturalism in Action Project aims to raise awareness of South Asian culture as part of Hong Kong's local heritage, and to dispel the stereotypes and misinformation that have sprung from cross-cultural ignorance. The project has pioneered a two-tier model in intercultural education: the first tier is a train-the-trainers program including seminars, field visits, intercultural experience, and sessions on research, project design, and presentations; the second tier includes outreach to secondary and tertiary institutions through multimedia presentations, and the production of an information kit made available to interested parties.

In 2013-14, the Indian Culture Workshop was held, followed by the Nepali Culture Workshop in 2014-15. In 2015-16, Pakistani Culture Workshop was carried out.

In the past three years, over 1,500 students and teachers attended our interactive presentations. Many students in the audience told us that they would now look for opportunities to learn more about other cultures, starting with talking to their South Asian neighbors, and asking their school libraries to purchase books and multimedia resources on the subject.





This booklet, entitled “Pakistani Footprints in Hong Kong”, summarizes the content and activities of the Pakistani Culture Workshop held in 2015-2016. Readers are welcome to adapt the content for intercultural education in their specific settings. Previous Workshops with free online resources are available at our website: <http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/index.html>

I thank the Office of Research and Knowledge Transfer Services, The Chinese University of Hong Kong, which funded this project, and the Department of Anthropology, New Asia College, Arts Faculty, and Institute of Future Cities, all of The Chinese University of Hong Kong, for their support. My gratitude is owed to all the speakers and organizations for generously giving of their time and talents, and to the schools and teachers who welcomed us as guest presenters. I thank my research assistants, helpers, and participants for persevering in this intensive journey of intercultural learning. As always, please send us your comments and suggestions to help us improve on our work.





# Seminar 1: The Pakistani Community in Hong Kong: An Overview

## 第一講： 香港的巴基斯坦社區

### *Speakers:*


*Prof. Raees Baig (Department of Social Work, CUHK)*

*Prof. Paul O'Connor (Department of Sociology and  
Social Policy, Lingnan University)*

### 講者：

碧樺依教授（香港中文大學社會工作系）

*Paul O'Connor* 教授（嶺南大學社會學及社會政策系）



**W**hat were the historical conditions that brought the Pakistani community to Hong Kong? Which social and cultural aspects do you know about your Pakistani neighbors? What identities has Hong Kong society given to the Pakistani community and why are they considered ethnic minorities?

The first seminar of the Workshop provided an overview to the Pakistanis in Hong Kong, and helped participants to critically understand their general situation.

Prof. O'Connor started his presentation by telling the audience that the earliest generation of South Asian Muslims arrived in Hong Kong with the British soldiers and merchants in the 1840s. They maintained distinct Islamic cultures through religious and culinary practices, as well as through playing cricket - which is still one of the most popular sports in South Asia. After the independence of Pakistan in 1947, they became known as Pakistanis.

Although the Pakistanis have established themselves in Hong Kong for a long time, they are often stereotyped to be poor, uneducated, and portrayed in mainstream media as outsiders and criminals. But, in reality, most Pakistanis are law-abiding citizens and are really a valuable source of workforce for Hong Kong society. Prof. O'Connor argued that while a lot of the Pakistani community remained in the lowest income bracket, income should not be the only criterion of defining poverty; what Hong Kong society should do is to embrace the ethnic minorities as they are part of Hong Kong.

Pakistani Muslims follow a halal diet (which means "permitted") and in general requires ritually prepared meat, and prohibits pork and alcohol. During the break, participants of the seminar had the opportunity to taste some Pakistani-style food: mango juice, biscuits, samosas and kebabs.

*According to the 2011 Population Census Thematic Report: Ethnic Minorities:*

- ✧ *Pakistanis consisted 4% of the minority population*
- ✧ *18,042 Pakistanis live in Hong Kong*
- ✧ *Sex ratio: 1262 males to 1000 females*
- ✧ *9.4% of Pakistanis use English and 5.5% use Cantonese as their usual language*
- ✧ *Occupations: 29.5% work in "Import/ export, wholesale and retail trades," and 17.2% in "Construction"*

*(Hong Kong SAR Government, 2011)*




Prof. Baig shared her views on issues of social participation among ethnic minorities in Hong Kong. Limited public participation, she argued, was one of the reasons why minorities were not accepted as full-fledged members of society. The term “ethnic minority” started to be used after Hong Kong’s Handover in 1997 with changes in the local political and social environment. We should re-think why South Asians were regarded as “ethnic minority”, while the Europeans were not labelled as such. The incorporation of ethnic minorities into the social and political structure, Prof. Baig argued, was a devaluation process - they were incorporated not because they were considered Hong Kong people, but because they were defined to belong to a special class that needed special care. She reminded us that we should be more critical when we analyze the positions and identities of ethnic minorities in Hong Kong.

Lastly, Prof. Baig said that any particular group should not be generalized as if it was homogeneous: within the Pakistani group, for example, there were differences among different genders, age groups, linguistic groups, religions, and social classes.



▲ Prof. O'Connor introducing the history of South Asians in Hong Kong  
O'Connor 教授介紹南亞裔在香港的歷史



什麼歷史情況令巴基斯坦裔人士來到香港定居？你對你的巴裔鄰居認識多少？香港社會給巴裔社區賦予了什麼身份？為什麼他們會被稱為「少數族裔」？

工作坊第一節概述了香港巴基斯坦裔人士的生活情況，幫助參加者了解和思考他們的概況。

O'Connor 教授首先指出，第一批到港的南亞裔是在十九世紀四十年代隨英國軍隊及商人來到。今天，他們在宗教和飲食方面仍然保持著伊斯蘭教的宗教及飲食傳統，同時也熱衷於參與在南亞很受歡迎的木球運動。隨著巴基斯坦在 1947 年獨立，部分南亞穆斯林開始稱自己為巴基斯坦人。

儘管巴裔人士在香港扎根多年，他們仍然被誤解為貧窮和低學歷的，主流媒體也經常把他們塑造成外人和罪犯。其實絕大部分的巴裔人士都安分守己，並且是香港不可或缺的人力資源。O'Connor 教授認為雖然巴裔社區內有不少低收入家庭，但我們不應該只以收入作為唯一的標準去定義「貧窮」。他說香港社會應該多接受和認識巴裔人士，因為他們也是香港的一份子。

穆斯林必須進食清真食品，意指「允許的」，經儀式屠宰的牲畜、以及不含豬肉和酒精的食品。在小休時間，與會者品嚐了巴基斯坦小吃，包括芒果汁、餅乾、咖喱角和卡巴。

碧教授則提出了有關香港少數族裔在社會參與方面的議題。她認為巴裔缺乏公眾參與，是其中一個導致他們未被接受成為香港的一份子的原因。再者，「少數族裔」這個詞語是在香港回歸後，隨著經濟和社會環境改變才開始被使用。我們應該重新思考，為什麼只有南亞裔才被稱為「少數族裔」，而居港的歐美人士卻沒有被標籤上這個身份。另外，碧教授認為「融入政策」沒有把少數族裔視為香港人，而是把他們視為

按《香港 2011 年人口普查主題性報告：少數族裔人士》：

- ✧ 巴基斯坦裔佔本港少數族裔人士 4%
- ✧ 18,042 巴裔人士居於香港
- ✧ 性別比例為 1262 男：1000 女
- ✧ 慣用語言：9.4% 為英語，5.5% 為廣東話
- ✧ 就業：29.5% 從事「進出口、批發及零售業」，17.2% 從事「建造業」。

(香港特區政府，2011)



需要特別幫助的人士。她提醒我們應該以一個批判的角度思考少數族裔在香港的社會地位及身份。

最後，碧教授指出我們不應把社群單一化，因為即使在巴裔社群內，不同性別、年齡、語言及宗教組別，都各自有其獨特的地方。



◀ 碧教授以中巴婚姻的例子討論身份認同的議題  
*Prof. Baig using the example of Pakistani-Chinese marriage to discuss issues of identity*

## Suggested Activities

1. Write down 3 phrases to describe the Pakistanis in Hong Kong. Explain where you got the ideas from.
2. List the “ethnic minorities” in Hong Kong. Explain your rationale behind.

## Further Reading

Erni, John Nguyet, and Lisa Yuk Ming Leung. 2014. *Understanding South Asian Minorities in Hong Kong*. Hong Kong: Hong Kong University Press.

Ho, Wai Yip. 2001. “Historical Analysis of Islamic Community Development in Hong Kong: Struggle for Recognition in the Post-Colonial Era.” *Journal of Muslim Minority Affairs* 21(1): 63-77.

O’Connor, Paul. 2012. *Islam in Hong Kong: Muslims and Everyday life in China’s World City*. Hong Kong: Hong Kong University Press.

## Video Resource

Ye, Hui-ming (葉惠明), and Jing-lu Xiao (蕭景路). 2003. “我是巴基斯坦人 (I am a Pakistani).” Broadcast Date: 10 September 2003. In *童話童真 (Tong Hua Tong Zhen)*. Hong Kong: Radio Television Hong Kong.



## **Seminar 2: Policy and Legal Issues regarding Ethnic Minorities in Hong Kong**


### **第二講： 有關香港少數族裔的政策和法律議題**

*Speakers:*

*Ms. Pearl Tang and Ms. Niru Vishwanath  
(Ethnic Minorities Unit, Equal Opportunities  
Commission)*

講者：

滕玥女士、*Niru Vishwanath* 女士  
(平等機會委員會 少數族裔事務組)



The Workshop organized a visit to the Equal Opportunities Commission (EOC), a statutory body tasked to implement the four anti-discrimination ordinances in Hong Kong. The two speakers introduced the Racial Discrimination Ordinance (RDO) which has come into operation since 10 July 2009; it aims to protect people from being discriminated against based on their race/color/descent/nation or ethnic origin.

Ms. Vishwanath used a role play to help us feel and think how and why misunderstandings occur. She introduced two key words: 1) “being open-minded”, which was key to the creation of a multicultural environment as it allowed us to see others’ perspectives; and 2) “stereotype”, which led to assumptions and discriminations that should be avoided.

Ms. Tang discussed RDO in the second session. “As a statutory body,” she said, “EOC is responsible for handling complaints, as well as carrying out investigation and conciliation. EOC also offers legal assistance if conciliations fail.”

She shared with us that one of the challenges about race discrimination was the issue of empowerment among the ethnic minorities. The number of enquiries and complaints regarding race discrimination has remained the lowest compared with other anti-discrimination laws. Not only because RDO was the latest ordinance, but also because ethnic minorities seldom complained since their first priority was to find a job to secure their livelihood in Hong Kong.

During the discussion, questions were raised regarding the effectiveness of complaints and the conciliation process. Ms. Tang admitted that while EOC depended on people bringing complaints forward, to a certain extent it has helped to fight discrimination by facilitating conciliation.

Some discriminatory cases found in real-life situations were discussed. Examples included opening bank accounts, renting flats, applying for public housing, and seeking medical services. To deal with

*RDO covers areas such as participation in clubs and provision of goods. However, decisions made under the following exceptions because of race are not considered unlawful:*

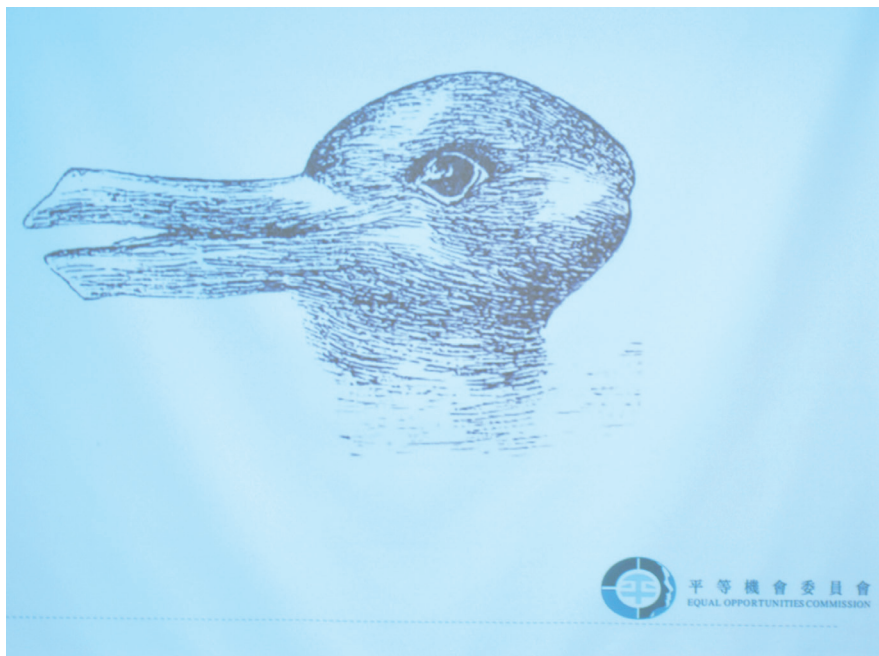
- ✧ *Genuine occupational qualification*
- ✧ *Employment of persons with special skills*

*(Equal Opportunities Commission, 2016)*

these problems, EOC provided training service for the public and private sectors, including provision of guidelines on how to comply with the anti-discrimination ordinances, and how to promote racial equality. Although many companies were aware of the laws, they seldom made extra efforts to do more than what the laws required.


This seminar ended with a second role play that highlighted the importance of communication. Instead of imposing assumptions about people from cultural background different from ours, we should all learn to engage in direct dialogue.

Legal rights are an important part of social and cultural harmony. Although Hong Kong people are now more used to a culturally diverse society, as we all have minority neighbors or schoolmates/colleagues, we still need to be much more proactive in tackling discrimination.



▲ *What image(s) can you see here? Is it right, or wrong, if we see the picture one way or the other?*

你看到什麼圖案？不同的圖案如何分對錯？



平等機會委員會（平機會）是一個法定機構，負責執行香港的四條反歧視條例。工作坊於10月到平機會參與了《種族歧視條例》介紹會。《種族歧視條例》於2009年7月10日正式生效，其目的是保障所有人不會因為其種族、膚色、世系、國籍或人種而受到歧視。

Vishwanath 女士以角色扮演活動帶出兩個關鍵概念：1)「開放的胸襟」幫助我們理解別人的角度，有利香港創造多元文化的環境；及2)「刻板的成見」經常導致誤解和歧視。

接下來，滕女士講解了《種族歧視條例》。在條例執行上，平機會的主要職責是處理投訴、對案件展開調查及作出調解。如果調解失敗，平機會會提供法律援助。

滕女士提到其中一個挑戰是如何去為少數族裔充權，讓他們知道自己在條例保護下的權利和義務。《種族歧視條例》的查詢和投訴數字是香港四條歧視條例中最低的，她認為這現象不單是因為《種族歧視條例》是近年才推出的條例，也是因為少數族裔很少作出投訴。他們比較關注的是要找到工作維持生計，而不是投放時間參與調解。

在問答環節中，我們談到在減少種族歧視過程中，有關投訴和調解工作的成效。滕女士承認平機會需要透過申訴人投訴才能展開工作，但是協助調解某程度上也能減少社會上歧視的風氣。

少數族裔在日常生活中也經常受到歧視，例子包括銀行開戶、出租單位、申請公共房屋和使用醫療服務等。針對這些情況，平機會為公共和私人機構提供培訓，講解歧視條例的內容及如何在工作間推動種族平等。儘管很多公司已經意識到歧視條例的內容，但是管理層都很少會採取額外的措施去進一步保障少數族裔免受歧視。


最後，我們以角色扮演作總結，體驗溝通的重要性：當面對來自不同文化背景的人的時候，首先不要先入為主，反而應該進行直接溝通、互相了解。

《種族歧視條例》在不同範疇提供保障（例：會社參與和貨品提供），但是在以下情況因為種族而作出決定卻不屬違法：

- ✧ 真正的職業資格
- ✧ 僱用有特殊技能的人

（平等機會委員會，2016）





法律權利是維持社會和文化和諧的重要元素。雖然香港大眾已習慣生活在一個多元文化的社會，並與少數族裔鄰居或同事有日常的接觸，但是要真正消除歧視，仍有很長的路要走。

## Suggested Activities

1. Have you seen or experienced discrimination in daily life? How did you feel?
2. What policies would you suggest to the EOC to combat racial discrimination?

## Further Reading

Baig, Raees Begum, and Paul O'Connor. 2015. "Hong Kong Muslim Representations in Cantonese Media: an Oriental Orientalism?" *Asian Anthropology* 14 (1): 67-78.

Law, Lok-yin. 2015. "Hong Kong Citizens' Understanding of Islam: The Case of the Sheung Shui Mosque Development Project." *Asian Anthropology* 14 (1): 57-66.

## Video Resource

George, Douglas, and Castor Lau. 2011. "Minority Report." Broadcast date: 21 February 2011. In *Pearl Report*. Hong Kong: Public Affairs Department, Television Broadcasts Limited (Hong Kong, China).



## **Seminar 3: Everyday Life Challenges and Opportunities in the Neighborhood**

### **第三講： 社區生活的日常挑戰和機遇**

*Speaker:*

*Mr. Minhas Rashad (Services for Ethnic Minorities  
Unit, HKSKH Lady MacLehose Centre)*

講者：

阿文（香港聖公會麥理浩夫人中心 少數族裔服務部）





On 24 October, 2015, participants of the Pakistani Culture Workshop visited Ping Lai Path to explore the history and daily experiences of the Pakistani community in Kwai Chung.

We first attended a presentation at Kung Yung Koon, HKSKH Lady MacLehose Centre. Mr. Rashad started with an introduction to the Indian, Nepali, and Pakistani communities in Hong Kong. Geographically, the Pakistani population concentrated mostly in Yuen Long, Yau-Tsim-Mong, and Kwai Tsing districts. These districts provided less expensive housing and more job opportunities. The rapid industrial development in Kwai Chung in the 1970s attracted many Pakistanis to settle here for employment. Many Pakistani households have lived in Kwai Chung for more than 30 years!

According to Mr. Rashad, the language pressure of the Pakistanis did not only come from learning Cantonese as they usually needed to learn five to seven languages. Apart from English and Cantonese for daily communication, a Pakistani needed to learn Arabic for reading the Quran, and Urdu plus a local dialect such as Punjabi for communication within the regional group. Some students also learned French or Spanish as a second language to meet school requirements.

It has been a challenge for Muslims to find halal food and products in non-Islamic states. However, with more than a quarter of the world population being Muslim, more companies had applied for their products to be halal certified. Ng Fung Hong Limited, as the largest supplier of fresh meat in Hong Kong, had an employee specializing in slaughtering halal meat for Muslims in Hong Kong. Also, halal requirements apply not only to fresh meat and food, but also to daily products such as toothpaste.

Mr. Rashad shared with us how Pakistanis loved cricket; yet in Hong Kong, it has remained an elite sport, and many Pakistani cricket lovers could not afford to rent cricket fields or become members of the Hong Kong Cricket Club. The most common way to enjoy cricket was to find

*Some mosques in Hong Kong:*

- ✧ Chai Wan Mosque (Chai Wan)
- ✧ Kowloon Mosque (Tsim Sha Tsui)
- ✧ Masjid Anmar & Osman Ramju Sadick Islamic Center (Wan Chai)
- ✧ Shelley Street Mosque (Central)
- ✧ Stanley Mosque (Stanley)

*(The Islamic Union of Hong Kong, 2016)*

a playground in their neighborhood, and play with simple kits.

In Mr. Rashad's guided tour around the neighborhood, we visited a grocery store and learned about Pakistani products such as mango juice, spices, and henna powder, which were very popular among Pakistani as well as Chinese customers. We also learned that the mode of business in which these ethnic stores operated was quite different from Chinese stores - as Pakistani families would buy in bulk, so home delivery service was essential. Monthly credit was also an important feature in the business.

We paid a visit to the Islamic Education Center cum mosque located in a flat on Ping Lai Path. The Center was supported by the Pakistani community nearby, whose donations helped to pay the rent and the salary of the imam. As mosques in Hong Kong were located too far for the residents in Kwai Chung, especially for children who had to travel after school to learn the Quran, the Pakistanis in Kwai Chung decided to run this education center to meet their religious needs.



Lastly we had tea at a halal restaurant owned by a Pakistani man and his Chinese wife. Many Pakistanis took root in Hong Kong as they treated this city as their home. We had a chance to try some great-tasting snacks: pakora, aloo naan, chicken masala, and milk tea. Yum!

▲ *Shopping at a Pakistani grocery*  
在巴基斯坦雜貨店購物



工作坊參加者於 2015 年 10 月 24 日到屏麗徑，探索巴裔人士在葵涌的歷史，及了解他們的生活文化。

首先，我們在香港聖公會麥理浩夫人中心共融館聆聽阿文為我們介紹香港的印度裔、尼泊爾裔及巴基斯坦裔社群的不同之處。巴裔人口比較集中在元朗區、油尖旺區及葵青區，因為這些地區的房租較便宜，並且有較多的工作機會。另外，在 1970 年代，葵涌區的工業發展蓬勃，吸引不少巴裔移民在葵涌居住以方便就業。現時居於葵涌的巴裔家庭有不少是已經扎根三十多年的老街坊了！

阿文告訴我們，巴裔人士一般都要學習五至七種語言，導致他們面對不少語言學習壓力。除了學習廣東話和英語作日常溝通外，他們還要學阿拉伯語誦讀可蘭經，及學習烏爾都語以及其它方言來跟同鄉溝通。有些學生也會學習法語或西班牙語等，以應付學校課程要求。

對不少穆斯林來說，要在非伊斯蘭教國家找到清真食品和用品並不容易。不過，由於全球超過四分之一人口為穆斯林，越來越多公司開始提供清真產品。香港最大的鮮肉經銷商五豐行，就聘有一個專門負責屠宰清真鮮肉的屠宰員。「清真」這概念並不是只用於鮮肉和食品，日常用品如牙膏，也有不少是有清真認證的。

阿文說大部分巴裔人士都喜歡木球；不過，木球在香港是一種昂貴的運動，不是每個巴裔都能負擔公眾場地的租金或成為香港木球會的會員。平時要玩木球，只好用附近的足球場和簡單的裝備進行練習。

接著，我們在屏麗徑附近走了一圈。阿文帶我們去一間雜貨店，並介紹了一些很受巴裔和華裔顧客歡迎的貨品，包括芒果汁、香料和指甲花粉。另外，由於巴裔家庭習慣一次過大量購買日常用品，所以送貨服務和掛賬也是少數族裔雜貨店的特色。

香港的主要清真寺：

- ✧ 柴灣清真寺(柴灣)
- ✧ 九龍清真寺(尖沙嘴)
- ✧ 愛群清真寺林士德伊斯蘭中心(灣仔)
- ✧ 些利街清真寺(中環)
- ✧ 赤柱清真寺(赤柱)

(香港伊斯蘭聯會，2016)





由於香港的清真寺都設在市區，對於居住葵涌的巴裔人士來說比較不便，因此他們在屏麗徑的一個單位捐資成立了一所伊斯蘭教育中心。這所中心不但為附近的穆斯林小孩提供伊斯蘭教育，也能滿足在葵涌的巴裔人士的宗教需要。

導賞團的最後一站是一家清真餐廳，由一位巴裔老闆和他的華裔太太一起經營。可見巴裔人士來到香港後落地生根，以香港為家。我們在餐廳品嚐了一些美味的巴基斯坦小吃，包括：炸雜菜、馬鈴薯烤餅、瑪薩拉烤雞及香料奶茶。

## Suggested Activities

1. Search for Pakistani shops in your neighborhood. Compare the types, histories, and targeted customers of each shop, and report your findings in a classroom discussion.
2. Do you think halal items can be easily accessed? Try to find out halal items at home or at a supermarket nearby.

## Further Reading

O'Connor, Paul. 2010. "Accepting Prejudice and Valuing Freedom: Young Muslims and Everyday Multiculturalism in Hong Kong." *Journal of Intercultural Studies* 31 (5): 525-539.

## Video Resource

HKSKH Lady MacLehose Center Services for Ethnic Minorities Unit. 2013. 香港的巴基斯坦人 (Life of Pakistanis in Hong Kong). At <https://www.youtube.com/watch?v=bjsdJXtFymg>, accessed 30 March 2016.

Shi, Bo Lin, and Xiao-xin Zhang. 2012. "我們的板球場 (Our Cricket Ground)." Broadcast date: 2 August 2012. In *生活逼人 (The Pushy Life)*. Hong Kong: Radio Television Hong Kong.

Wu, Zi-zhen (伍自禎), and Qing-hua Liang (梁慶華). 2013. "童夢 (Childhood Dream)." Broadcast date: 27 October 2013. In *體育的風采：運動場成長路 (Glamour of Sport: the Road to Grow)*. Hong Kong: Radio Television Hong Kong.



## Seminar 4: Health and the Pakistani Community

### 第四講： 巴裔社區的健康議題

#### *Speakers:*


*Dr. Nazia Shahid (Medical Doctor)*

*Ms. Asma Batool (Community Health Officer, South Asian Health Support Program at United Christian Nethersole Community Health Service)*

#### 講者：

*Nazia Shahid 醫生*

*Asma Batool 女士 (基督教聯合那打素社康服務 南亞裔人士健康支援計劃 社區健康主任)*



To learn more about health issues among Pakistanis, we invited Dr. Nazia Shahid and Ms. Asma Batool to give a talk on 7 November, 2016.

According to Dr. Nazia, it was mainly non-communicable diseases such as obesity, heart attack, and high blood pressure that affected Pakistanis in Hong Kong. Females were more vulnerable to these diseases because they were not encouraged to go outside so they rarely had physical activities. Limited information on healthcare and the oily diet were major factors contributing to heart attacks, high blood pressure, and obesity. Compared to their counterparts in Pakistan, however, women in Hong Kong had better health in general as they had adjusted to a steamed cuisine and paid more attention on their body shape. Pregnancy was another factor affecting the health of women. With each pregnancy, it was harder to return to pre-pregnancy conditions, and since more children culturally symbolized fortune, Pakistani women were more at risk due to multiple childbearing.

Pakistani men, on the other hand, suffered more from occupation-related accidents, such as in construction sites. Pakistani children often had obesity issues because junk food and fast food made up a large part of their diet.

Dr. Nazia also discussed the socio-economic factors affecting the Pakistanis' healthcare seeking behavior.

She believed that language was the biggest obstacle as many Pakistanis in Hong Kong could neither speak nor understand Cantonese and English. Even if they knew these languages, it may not be good enough to communicate in medical terms.

Gender was another factor especially affecting the healthcare seeking behavior of Pakistani women. Muslim women preferred to have female doctors or nurses in order to follow modesty requirements in regard to the opposite sex. However, in Hong Kong, doctors were often males. Muslim women for example would feel very uncomfortable if a male

*Some special services to meet the needs of ethnic minority patients in Hong Kong:*

❖ **Hospital Authority**


*- Response cue cards, disease information sheets, and patient consent forms are available in different ethnic languages*

❖ **The United Christian Nethersole Community Health Service**

*- Outreach and public education*

❖ **Hong Kong TransLingual Services**

*- Interpretation services*



doctor conducted prenatal check. Dr. Nazia believed that the government could create a more user-friendly environment to help all patients with their needs. On the other hand, it was a tradition for Muslim baby boys to be circumcised at the earliest. However, most doctors in Hong Kong had little awareness of this and were not trained about circumcision. It usually took a long time to wait for circumcision in public hospitals, while the fee in private hospitals was high. Compared to the United States, where circumcision was routinely done to meet the religious needs of different ethnic groups, Dr. Nazia suggested that the Hong Kong government could pay more attention to the cultural needs of ethnic minorities.

The second speaker, Ms. Batool, talked about the limitations of clinics in Hong Kong, such as the lack of prayer rooms and nursing facilities. Ms. Batool believed that there should be more cultural sensitivity training for frontline doctors and nurses. She pointed out that interpretation services in public hospital needed to be more proactive. Now, patients needed to get approval from the hospitals in advance, and clinic staff often asked out-patients to bring family members or friends who know Cantonese to translate for them. Moreover, interpretation in the emergency room was not available. Some patients even did not know how to apply for the service.

*Dr. Nazia said that Islam perceives health and illness as the balance and imbalance of the body respectively.*

*In Islam, death is a transition for the soul to depart from the body and enter another realm.*

Representatives from Hong Kong TransLingual Services (HKTS), Mr. Ryan Choi and Ms. Candy Hui, opined that the culture in public hospitals, which emphasized time and cost efficiency, has restricted the effectiveness of interpretation services. Some of the reasons why hospitals discouraged the use of interpreters were cost minimization, and limited consultation time. Mr. Choi pointed out that the latest statistics showed that there were 800 to 900 interpretation cases per month in the year 2014, and the number was increasing. HKTS also organized talks and sharing sessions in public hospitals to promote their services and to heighten the cultural awareness of hospital staff. Lastly, Mr. Choi reminded service users to be punctual to make sure the services were properly used.

Although there are structural and other factors affecting the healthcare seeking experiences of ethnic minorities in Hong Kong, efforts have been made to improve the situation. Both healthcare service users and providers need to know their rights and responsibilities to make the healthcare system in Hong Kong a more user-friendly and effective one.



▲ *Dr. Nazia discussing health from an Islamic perspective*

Nazia 醫生從伊斯蘭角度分析健康的概念





為更了解巴裔社區的健康議題，我們於 2016 年 11 月 7 日邀請了 Nazia Shahid 醫生以及 Asma Batool 女士，進行了相關主題的演講。

Nazia 醫生指出，在港巴裔人士主要受到諸如肥胖症、心臟病和高血壓等非傳染性疾病的影響。因為不能經常外出進行運動，女性更容易受這些疾病的困擾。有限的保健資訊渠道和高脂肪的飲食習慣，是導致心臟病、高血壓和肥胖症高發的主要原因。相較在巴基斯坦居住的女性，生活在香港的女性有更好的健康狀況，因為她們的日常飲食以蒸食為主，也更關注自己的身材。妊娠是影響女性健康的另一個因素。每經過一次懷孕生子，恢復到孕前狀態的難度也相應增加。再者，因為多子的文化寓意多福，巴裔女性會因為多次生育而承擔更大的風險。

巴裔男性則承擔了更多與工作有關的風險，如在建築工地發生的意外。許多巴裔兒童則受肥胖症困擾，主要因為他們的飲食結構中垃圾食品和快餐佔了很大比重。

Nazia 醫生還討論了影響巴裔人士就醫行為的因素。她認為語言是最大的障礙，因為很多巴裔人士不會說也聽不懂廣東話和英語。即使他們有一定的語言基礎，也不足以使用專業醫療詞彙進行交流。

性別是另一個對巴裔女性就醫行為影響顯著的因素。為了遵守伊斯蘭教中對異性的行為禮儀，女性穆斯林需接受女醫生和女護士的服務。但在香港，男性醫生佔大多數，穆斯林女性尤其不適應由男醫生進行產前檢查。Nazia 醫生呼籲政府應該營造一個對使用者更友善的環境。另外，穆斯林男孩有行割禮的傳統，但香港大多數的醫生對這個習俗並不了解，而且沒有受過相關方面的訓練。通常在公立醫院進行割包皮手術要輪候很長時間，而私立醫院的費用又很高。在美國，這類手術十分普遍，以滿足不同群體的宗教需要，Nazia 醫生建議香港政府多加注意少數族裔的文化需要。

第二位講者，Batool 女士，提到香港診所的不足之處，例如缺乏祈禱室和育嬰設施。Batool 女士認為應該對前線醫生和護士進行更多有關文化敏感度的訓練。她還指出，公立醫院的翻譯服務也需要變得更積極及主動。目前，病人需要提前獲取醫院的批准才能使用服務，診所

Nazia 醫生介紹，伊斯蘭教對健康的理解是身體達致平衡的狀態，而疾病則是失衡狀態。

在伊斯蘭教義裡，死亡是靈魂脫離身體進入另一個領域的轉折點。

工作人員也經常建議病人找家人或朋友翻譯。另外，急症室並沒有翻譯服務，而且許多患者根本不了解如何申請這項服務。

在討論環節中，香港翻譯通服務的代表蔡先生和許女士，認為是強調時間和成本效益的公共醫療文化限制了翻譯服務的成效。成本控制 and 見醫生的短促時間是阻礙翻譯服務的主因。蔡先生提及最新的數據顯示 2014 年每月有 800 至 900 宗翻譯案例，這個數字也在持續增長。香港翻譯通服務在公立醫院舉辦講座和分享會，以喚起醫院工作人員的多元文化意識。最後，蔡先生也提醒服務使用者要準時，以確保服務的正常進行。

儘管有不少制度性因素影響少數族裔的求醫經歷，但為改善多元環境而進行的努力也有不少。醫療保健服務的使用者和提供者都要意識到他們的權利和義務，共同促進香港的醫療保健體系變得更人性化和有效。

一些為少數族裔病人而設的服務：

- ◇ 醫院管理局
  - 少數族裔語言版本的提示卡、疾病資訊和患者同意書
- ◇ 基督教聯合那打素社康服務
  - 外展服務和公眾教育
- ◇ 香港翻譯通服務
  - 翻譯服務

## Suggested Activities

1. Imagine you were an ethnic minority and understand only limited Cantonese, what issues would you face when seeking medical treatment in public hospitals?
2. If you were an administrator in a public hospital, what measures would you introduce to improve the health care services for ethnic minorities?

## Further Reading

Ho, Po Ying, Suet Lai Chan, S.K.H. Lady MacLeHose Centre, and Hong Kong Polytechnic University Centre for Social Policy Studies. 2007. *A Research Report on Health Care Access for Pakistani Women and Children in Hong Kong*. Hong Kong: Centre for Social Policy Studies, Department of Applied Social Sciences, Hong Kong Polytechnic University; S.K.H. Lady MacLeHose Centre.

Hong, Dongfeng, and Li Jingmin. 2011. *Hong Kong Ethnic Minorities Workers: An Action Research Report on their Occupational Health and Safety*. Hong Kong: Hong Kong Workers' Health Centre and Catholic Diocese of Hong Kong Diocesan Pastoral Centre for Workers (Kowloon).



## **Seminar 5: Life Stories: Minority Women in a Multicultural Environment**

### **第五講： 生命故事：活在多元文化環境中的 少數族裔婦女**

#### *Speakers:*

*Multicultural Team, YMCA Cheung Sha Wan Centre,  
and Pakistani ladies from Sham Shui Po*

#### **講者：**

香港基督教青年會長沙灣中心多元文化融匯網絡，及  
居於深水埗的巴裔婦女



On 21 November, 2015, we visited YMCA Cheung Sha Wan Centre to learn about the life of Pakistani ladies living in Sham Shui Po, and to practice interview skills for their community-based projects.

Ms. Law Lap Man, Principal Program Officer of the YMCA Multicultural Team, said the Center aimed at serving parents, but as mothers were considered homemakers and therefore responsible for childcaring, they usually came with the children. Some years ago, the fathers would come too when there was a male Pakistani staff in their Team. Thus it may be that the gender concept among Pakistanis had led to the difference in their attendance.

Ms. Saleena, a Pakistani staff there, introduced to us what henna was. She said henna was a body and leisure art popular all over South Asia. Women drew it during wedding and festivals, while men drew henna only during festivals. People loved to draw flowers and birds which were symbols of fortune. Nowadays, young people would draw whatever they liked, such as personal names, or even video game characters.

We then divided into three groups to conduct interview with the Pakistani ladies. Topics included migration, family, marriage, and how these different factors interacted. Our interviewees were mostly third and fourth generation in Hong Kong, and they had strong connections with Pakistan. A teenager who was the fourth generation in Hong Kong still missed Pakistan because her cousins were there. She hoped to travel to Pakistan more often but the cost of a family trip was very expensive. Her last journey to Pakistan was already two years ago.

In terms of marriage practices, arranged marriage was popular. Pakistani girls aged around 12 to 13 could already be engaged and migrant marriages were common. Although the young generation was more open to dating, they were observant of the Islamic customs and would choose a spouse among Pakistani Muslims. Like many Hong Kong females, the interviewees had imaginations about their future husbands - a handsome and muscular guy, while at the same

*Sheer khurma*

- ✧ *A South Asian pudding made from vermicelli, milk, sugar, and spices*
- ✧ *Muslims prepare this dessert for Breaking the Fast Feast , and the Festival of Sacrifice*




time accepting the fact that their parents would try to arrange a good marriage for them.

Our visit ended with masala milk tea and a dessert called sheer khurma prepared by the Pakistani ladies. Although it was not an easy job to promote multiculturalism in Hong Kong, the YMCA Team believed the situation would change, and the day would come when no ethnic group would be marginalized in Hong Kong.



▲ 社區中心提供 henna 彩繪服務  
*Henna drawing services at the community center*





2015年11月21日，我們的工作坊參加者到香港基督教青年會長沙灣中心參觀，以了解居於深水埗的巴裔婦女的生活，並為社區研究進行訪談技巧訓練。

社區工作統籌羅立敏女士說，中心舉辦的親子活動是以家長為對象，但是因為女性通常被視為持家者，所以陪伴小孩來參加活動的多是母親。幾年前，團隊中有一位巴裔男同事，那時候父親的參與率較高。這反映出性別觀念很影響巴裔人士在社區中心的參與率。

巴裔職員 Saleena 女士為我們介紹了 henna 指甲花彩繪。她說 henna 是一種流行於整個南亞的身體和生活藝術。女性會在婚禮或節日裡畫 henna，而男士則只是在節日裡才會畫。比較受歡迎的圖案是代表幸運的花和鳥，而年輕人則會畫上個人名字，甚至動漫遊戲中的角色。

接下來，我們分成三組進行訪談，話題包括移民、家庭、婚姻及它們之間如何互相影響。大部分受訪者是居港的第三、四代，並與巴基斯坦有很緊密的聯繫。一位第四代的女孩說她很想念在巴基斯坦的表親，並希望可以多回巴基斯坦。不過家庭旅行的費用十分高，所以他們不能經常回去探親。她對上一次到巴基斯坦已經是在兩年前。

在婚姻方面，安排婚姻在巴基斯坦很普遍。巴裔女孩在十二、十三歲時可能已經訂婚，婚姻移民的例子也十分普遍。雖然年輕一代比較接受約會這個概念，但他們一般會遵從伊斯蘭習俗選擇巴裔穆斯林為配偶。巴裔女生，像其他香港女生一樣，希望未來丈夫英俊又健碩，但同時也接受父母為她們安排婚姻這個傳統。

最後，我們品嚐了由巴裔婦女為我們準備的香料奶茶及甜點 sheer khurma。雖然在香港推廣多元文化環境並不是容易的事，但是中心團隊相信情況會慢慢改善，終有一天香港的不同族群都能融合在這個大都會裡。

#### Sheer khurma

- ◇ 一種由米粉、牛奶、糖及香料製成的南亞風味布丁
- ◇ 穆斯林會在開齋節及古爾邦節準備這種甜品



## Suggested Activities

1. Talk with your relatives and record their migration experiences. What are the similarities and differences with the experiences mentioned in this session?
2. Do an internet search for henna patterns. Pick two of them, and report to your classmates on their meanings.

## Further Reading

Ruan, Meixian (阮美賢), and Li Jingmin (李靜敏). Translation by Odi Cheung (張淑嫻) and Teresa Mak (麥尤美韶). 2010. *誰是你的鄰人? : 居於香港的巴基斯坦婦女的生命故事 (Who is your Neighbor? : Life Stories of Pakistani Women in Hong Kong)*. Hong Kong: Kowloon Diocesan Pastoral Centre for Workers.

So, Fun Hang. 2010. *Between Two Homes: The Lives and Identities of Pakistani Women in Hong Kong*. M.Phil. thesis, Department of Anthropology, The Chinese University of Hong Kong.

## Video Resource

Liang, Jiarong (梁家榮), Minsi Zhang (張敏思), Zhenbang Luo (羅振邦), and Lixia Lin (林麗霞). 2009. "印巴族人的男女婚姻觀 (The Marriage Views of the Indians and Pakistanis in Hong Kong)." Broadcast date: 3 October 2009. In *時事追擊 (Shi shi zhui ji)*. Hong Kong: Asia Television Limited (Hong Kong, China), News and Public Affairs.



## Seminar 6: Ethnic Minority Enterprise and Social Innovation

### 第六講： 少數族裔企業和社會創新

#### *Speakers:*

*Mrs. Arjumand Naveed (President, Pakistan Women Association of Hong Kong)*

*Mrs. Nigar Qureshi (Director, Spa Beauté Par Zai; Winner, Hong Kong Most Valuable Companies 2016 Award)*

*Mr. Yasir Naveed (Founder and CEO, Chefo!)*

*Ms. Ada Wong, JP (Convenor, Good Lab and MaD – Make a Difference Institute)*

#### 講者：

Arjumand Naveed 夫人（香港巴基斯坦婦女協會主席）

Nigar Qureshi 夫人（Spa Beauté Par Zai 總監；  
2016 年香港最有價值企業獎得主）

Yasir Naveed 先生（Chefo! 創辦人及行政總裁）

黃英琦女士，太平紳士（好單位及創不同召集人）



On 16 January, 2016, a public seminar was organized at The Pakistan Club, with an aim to provide a platform for the public to know more about the contributions and challenges of the Pakistani individuals residing in Hong Kong.


Our first speaker, Mrs. Arjumand Naveed, shared with the audience the work of the Pakistan Women Association of Hong Kong. It was set up in 2013 and its aims were: 1) to bridge the education and financial gap among Pakistani women in Hong Kong society; 2) to provide exposure for Pakistani women to mainstream society; and 3) to help Pakistani women to become contributing members to society. Mrs. Naveed pointed out that the Pakistani community faced difficulties such as language barriers in schools and hospitals. Besides, the gender concept in Pakistani society restricted women to stay at home.

To bring the “hidden women” out from their homes, the Pakistan Women Association has formed self-help groups such as Cantonese classes, cooking classes, and handicraft classes. The handicraft classes, as highlighted by Mrs. Naveed, helped the women to make use of their cultural skills to earn money which brought them self-confidence as well as appreciation from others. The next step which Mrs. Naveed and the Association planned to take was to work on small-scale businesses, with an intention to educate the public how “to trade, not aid”, and to achieve sustainable development with fellow Pakistanis’ cultural talents.

The second speaker, Mrs. Nigar Qureshi, stressed that not all girls were treated unequally in Pakistan. Her own experience was that, her family was happy for having her as the only girl in the family. She shared tips to be a good entrepreneur, such as: keep planning and get out of your comfort zone.

Mr. Yasir Naveed, the third speaker, talked about his personal stories and how the idea of Chefo! came about. When he was a university student in Hong Kong, he faced difficulties in finding halal meals. Not accepting this as an unsolvable problem, he began to think of bridging his personal need with Pakistani community talents.

*A bazaar is organized every year at the Pakistan Club, Kowloon, as a platform for Pakistani small-scale entrepreneurs to promote their business. Members of the public are welcome.*




He said there were many ethnic minority women who were good at cooking, and who lived in different districts in Hong Kong. This labor power should be utilized effectively to bring about a win-win situation. Not only the customers could benefit from enjoying fresh halal meals, but ethnic minority women would also benefit from using their cultural skills to bring in an income and be appreciated. Chefo! was selected one of the Top Three Most Promising Entrepreneurship by The Economist. Mr. Naveed stressed that passion was the most important element to push an entrepreneur to succeed, and he would use his passion to make Chefo! even better.

Ms. Ada Wong then introduced different funding sources for social enterprises such as Social Innovation Fund, and commented that the most important thing about social enterprise was not a business degree, but commitment, action, and determination. She concluded that social innovation was an attempt to help the needy and to sweep away social injustice.

After the break, there was a sharing about the empowerment of Pakistanis in Hong Kong by three practitioners. Ms. Zareenah Ho, Principal of the Islamic Kasim Tuet Memorial College, talked about school programs for Muslim girls to develop their talents and skills. Ms. Shabana Jamil, council member of The Pakistan Association, shared her views that empowering females was important, as it helped to eliminate gender bias. Ms. Ansah Malik, a welfare worker from Caritas Hong Kong, shared her appreciation for women who were great home-makers, and added that discrimination should never happen.

Last but not least, Mrs. Qureshi raised the point that difficulties faced by the Pakistanis in Hong Kong were not only due to their minority identity, but also their Muslim identity which was portrayed negatively in the media. It is hoped that these successful entrepreneurship stories can show the audience that Pakistanis in Hong Kong were contributing to make Hong Kong a better and more multicultural society, and these efforts should not be overlooked.





2016年1月16日，我們在巴基斯坦會舉辦了一場公開論壇，讓公眾了解居港巴裔人士的貢獻和面對的挑戰。

第一位講者 Arjumand Naveed 夫人分享了香港巴基斯坦婦女會的工作。該會成立於2013年，宗旨是：1) 為居港巴裔女性提供教育和財政上的協助；2) 為巴裔女性提供認識主流社會的渠道；3) 協助巴裔女性更好地貢獻社會。Naveed 夫人同時指出，巴裔在學校和醫院都面對語言障礙，而巴基斯坦文化中的性別觀念也傾向將女性限制在家中。

為了幫助更多「隱形女性」走出家門，會方舉辦了廣東話班、烹飪班和手工藝班等自助小組。Naveed 夫人尤其強調手工藝班的作用，它不僅讓女性的文化技藝得以轉化成經濟效益，也提升了她們的自信心，並因此得到他人的認可。Naveed 夫人和婦女會的下一步計劃是發展小規模商業，以期授之以漁，通過學習商業知識，讓婦女們的文化才能得以持續發展。

第二位講者 Nigar Qureshi 夫人則提出，並非所有巴裔女孩都受到不平等的對待。她自己的親身經歷是：她的家人都為有她這個唯一的女孩而高興。她還分享了如何成為一個優秀企業家：1) 計劃得當；及2) 敢於闖出自己的安全區。

第三位講者 Yasir Naveed 先生分享了他的個人故事，以及 Chefo! 這個社會企業的歷史。當他還是個在香港唸書的大學生時，經常找不到清真食物。他認為這問題必須解決，於是開始思考如何運用同鄉的才能來滿足這個需求。

他提到，在香港各區分散著很多擅長烹飪的少數族裔女性。這些勞動力應該被有效地調動起來，以實現雙贏的局面：不只顧客能享用新鮮的清真食物；少數族裔女性也能通過將個人才能轉化為經濟收入及得到滿足感。Chefo! 被《經濟學人》評為最有潛力企業前三甲。Naveed 先生強調熱情是引領一個企業走向成功最重要的要素，他會將這股熱情持續下去，並把 Chefo! 發展成更好的社會企業。

位於九龍的巴基斯坦會每年都會舉辦市集，為在港巴裔人士的小型企業提供一個進行商業推廣的平台。歡迎公眾人士參與。

黃英琦女士則介紹了可以讓社會企業申請的資助計劃，比如社會創新基金。她認為社會企業最重要的不是商業資歷，而是承諾、行動和決心。她也提出社會創新是一項試圖幫助有需要的人，以及彌補社會不公義的嘗試。

小休之後，三位嘉賓各自分享了她們為巴裔人士充權而做的行動及看法。伊斯蘭脫維善紀念中學校長 Zareenah Ho 女士介紹了該校為穆斯林女童而設的才能發展項目。巴基斯坦會理事 Shabana Jamil 女士認為女性充權很重要，其目的是推動消除性別歧視。香港明愛的福利工作人員 Ansah Malik 女士則讚揚少數族裔持家者，並強調歧視不應該出現。

最後，Qureshi 夫人提出，巴裔人士面臨的挑戰不僅因為他們是香港社會的少數，也是因為大眾傳媒中對穆斯林形象的負面刻畫。我們期望這些成功的企業故事能告訴香港的社會大眾，巴裔人士也在貢獻力量，使香港變成一個更好、文化更的社會，而這些努力不應該被忽視。



▲ 公開討論環節的講者  
(左起：Qureshi 夫人、Naveed 夫人、Naveed 先生及譚教授)

*Panelists in the open discussion*

*(From left: Mrs. Qureshi, Mrs. Naveed, Mr. Naveed, and Prof. Tam)*



## Suggested Activities

1. Look for information on associations related to empowerment of Pakistanis in Hong Kong. What do you think about these associations and their activities?
2. What programs would you suggest to empower the Pakistani community in Hong Kong?

## Further Reading

Kim, Kowk. 2015. Empowerment through Business: South Asian Entrepreneurship in Hong Kong.

At [http://www.eoc.org.hk/EOC/Upload/UserFiles/File/Funding%20Programme/policy/1314/20150707/CityU-CC\\_eReport.pdf](http://www.eoc.org.hk/EOC/Upload/UserFiles/File/Funding%20Programme/policy/1314/20150707/CityU-CC_eReport.pdf) , accessed 5 May 2016.

## Video Source

Li, Ziliang (利子良). 2016. “冷冷的夜 (Freezing Nights)”. Broadcast date: 27 January 2016. In *風雨夜歸人 (Working at Night)*. Hong Kong: Radio Television Hong Kong.



## Community-based Projects and School Presentations

In the second part of the Workshop, our participants, together with their Pakistani buddies, worked on group community-based projects to study Pakistani cultural footprints in Hong Kong.

They also assumed their role as cultural trainers and made school presentations for more than 300 secondary students and their teachers. Included in each presentation was an introduction to the concept of multiculturalism. Through PowerPoint slideshows, video clips, hands-on program, and interactive quizzes, the audience learned about aspects of Pakistani culture such as gender, sports, food, and entrepreneurship.

## 社區研究項目及學校演講

在工作坊的第二部份，工作坊參加者和他們的巴裔夥伴透過社區研究項目探討巴裔人士在香港的文化足印。

參加者也擔任文化導師，為超過三百位中學生及老師講解巴基斯坦文化。每場演講包括講解多元文化的概念，並透過簡報、短片、體驗活動及遊戲問答等，讓觀眾們認識到巴基斯坦文化的不同方向，如：性別、運動、食物及企業等議題。

# Topic 1:

## Pakistani Food Culture

*Lo Ho Kiu, BA student, Cultural Management, CUHK*  
*Ye Ji, MA in Anthropology, CUHK*

Hong Kong has been a multicultural city with residents from different cultural backgrounds. We may have Pakistani neighbors, schoolmates, and colleagues around us, but how much do you know about their food culture? In the following, we will introduce some Pakistani food culture to you.

### Islam and Halal Food

Most Pakistanis are Muslims, so their food culture is greatly influenced by Islamic beliefs, and all food needs to meet the “halal” requirement. “Halal” in Arabic literally means “permissible”; in a broad sense it means behavior that meets Islamic law; in a narrow sense it means food prepared under Islamic law. Muslims are allowed to eat “lawful and good food on earth”, and the halal diet encourages eating only when one is hungry, and not to over eat. Food that is not permissible for Muslims to eat includes rotted animals, blood, pork, and meat that is not slaughtered in the name of Allah. As Muslims believe life is created by Allah, the slaughter of animals should first gain permission from Allah through prayers. Sharp knives should be used and the slaughter should cut through the throat to minimize the pain of the animals. For beverages, alcoholic drinks are not permitted.

### What is “Curry”?

When we mention Pakistani food, often the first impression is the dish “curry” - a thick, yellow, spicy sauce with potatoes, and eaten with rice.

In fact, there is no such dish in Pakistani cuisine. A combination of spices, including curry leaves, is



▲ Aloo gobi (1) 薯仔雜菜 (1)  
Photo credit: I Believe I can Fry (Flickr)



usually used in Pakistani cooking, resulting in a curry flavor in many Pakistani dishes. However, Pakistanis do not call these dishes curry. Curry is a general term created by Westerners to refer to the mixed spices. So, let's not misunderstand that there is only "curry" in Pakistani cuisine!

In this photo, the dish is not "curry vegetables" but rather aloo gobi. Aloo means "potato", while gobi means "vegetables", including beans and cauliflower etc. If the dish is cooked with vegetables, it is called aloo gobi. The dish is called aloo gosht if it is cooked with meat.

What about this dish in the photo? Do you know what it is?

Now you definitely know it is not curry! This is a very popular Pakistani dish of stewed vegetables named haleem. It has wheat, barley, beans, meat and various spices, sometimes rice as well. The texture of haleem is like porridge, with a spicy twist. In Pakistan, people add mint leaves and lemon juice for seasoning while having haleem, and it is common to eat it with rice or naan.



▲ Haleem 炆雜菜

## Pakistani Fried Snacks (1) --- Samosa

In South Asia, there is a popular fried snack called samosa. It is similar to the popular party snack curry puff in Hong Kong. They are both triangular and with curry flavor. However, samosa is much larger in size. There are potatoes, onions, peas, and hyacinth beans inside, and meat could be added as well. It is usually eaten with raita (mint sauce) or chutney.



▲ Hong Kong style curry puff  
港式咖喱角



▲ Samosa and raita (mint sauce)  
Samosa 及薄荷醬 Photo credit: sstrieu (Flickr)

## Pakistani Fried Snacks (2) --- Pakora

Pakora is a popular snack made with deep-frying vegetables in a spicy batter. These could be onion, potato, cauliflower, and spinach. There is a sweet version as well, and both are served with ketchup.



*Sweet (left) and savory (right) pakora with ketchup* ▶  
甜味（左）及咸味（右）的炸雜菜配茄汁

## Pakistani Food in Hong Kong

It is not difficult to find a Pakistani restaurant in Hong Kong, and it seems that Pakistani dishes fit the appetite of Hongkongers. Yet, are they authentic Pakistani dishes? To find the answer, we interviewed our Pakistani friend who is a social worker in Hong Kong.

She thought that Pakistani cuisine in Hong Kong had been localized in order to cater to the tastes of Hongkongers. She said Pakistan dishes in Hong Kong were lighter in taste, with fewer spices added for seasoning. In Pakistan, the dishes were much saltier and spicier. People would even put curry leaves in drinking water. However, the heavy flavor may not be accepted by all Hongkongers. In addition, she said when she wanted authentic Pakistani flavor, she would tell the waiter which Pakistani province she came from, to make sure she could get the correct taste.

## Conclusion

Hong Kong is a multicultural society with different ethnic groups. Our skin color and appearance may differ, still we are all Hongkongers. Let's try to learn others' cultures through food!

## Where do we find Pakistani/halal food?

1. Kashmir Curry House  
Address: 264D-G C Cheung Sha Wan Road, Sham Shui Po
2. Halal Beef Restaurant  
Address: 1 Lung Kong Road, Kowloon City, Kowloon

# 主題一：巴基斯坦的飲食特色

盧浩橋 香港中文大學文化管理本科生

葉季 香港中文大學人類學文學碩士

在香港這個多元文化社會，人們來自不同的文化背景。我們的身邊也有不少巴裔鄰居、同學及同事，但是你對他們的飲食文化又認識多少？以下我們將會介紹巴基斯坦的一些飲食文化。

## 伊斯蘭教與清真食品

大部份巴裔人士信奉伊斯蘭教，他們的飲食習慣也受宗教的影響，所有食物都需符合「清真」的要求。所謂清真，在阿拉伯語中意思為「允許的、合法的」；廣義指符合伊斯蘭教法規定的行為，狹義指遵伊斯蘭教法生產的食品。穆斯林可以「吃大地上所有合法而佳美的食物」，也提倡不飢不食、食不過飽。在飲食禁忌方面，他們不可吃的包括：自死物、血液、豬肉，以及「非誦安拉之名而宰的動物」。由於伊斯蘭教認為安拉是萬物創造者，所以生命的結束該以安拉名義進行才合法。故宰殺牲畜前需先禱告，並奉安拉之名進行屠宰，然後以利刀在牲畜脖子的合適位置宰殺，以減少它們的痛苦。另外，穆斯林不可飲用酒精飲料。

## 小知識 —— 此咖喱不同彼咖喱？

若要大家舉出一個巴基斯坦菜式，相信不少人會說「咖喱」—糊狀、黃色、帶點辛辣味、有薯仔，及伴著白飯吃的。

其實，在巴基斯坦的食制中，並無「咖喱」這道菜。巴基斯坦的烹飪文化裡習慣放很多香料，當中包含了咖喱葉，所以不少菜式都會帶有「咖



▲ 薯仔雜菜 (2) Aloo Gobi (2)  
Photo credit: Snowpea&bokchol (Flickr)

喱」的味道。但是巴裔人士從不把菜式稱為咖喱，所謂「咖喱」只是西方人對這種混合香料的統稱。所以，大家不要再誤會巴基斯坦菜只有咖喱了！

圖中的這道菜，巴裔人士並不稱它為「咖喱雜菜」，而是 aloo gobi。Aloo 是薯仔，而 gobi 是蔬菜，包括豆類或椰菜花等。如果配上肉類，像牛或雞，那便叫作 aloo gosht。

右圖中的這道的菜式，你知道它是什麼嗎？

聰明的你肯定知道它不叫「咖喱」！它是一道在巴基斯坦很受歡迎的燉菜 haleem，材料包括小麥、大麥、豆類、肉類及各式香料，有時候也會加入白米。Haleem 的質感有點像帶微辣的粥。在巴基斯坦，吃 haleem 的時候會添加薄荷葉和檸檬汁調味，並通常配搭米飯或饅餅。



▲ 燉雜菜 Haleem

## 巴基斯坦式炸物（一）—— Samosa

南亞流行一種跟香港派對小食咖喱角相似的炸物，叫 samosa。兩者都是三角形及有咖喱味道，但港式咖喱角是扁平的，而 samosa 則是立體的，體型也較大。Samosa 裡面有很多材料，例如薯仔、洋蔥、豌豆和扁豆，有些還會有肉類在其中，吃的時候通常配上薄荷醬或甜酸醬。



▲ 3-D samosa with different ingredients  
立體的 samosa，裡面的餡料十分豐富

## 巴基斯坦式炸物（二）—— 炸雜菜

炸雜菜是在巴基斯坦菜裡常見的小吃，通常由洋蔥、薯仔、椰菜花及菠菜混合而成。口味有甜有咸，吃的時候通常配以茄汁。



## 香港的巴基斯坦食物

在香港的巴基斯坦餐廳，提供的菜式也十分受華裔顧客喜愛。不過，在巴基斯坦的菜肴是否一樣的呢？為此，我們詢問了一個巴裔社工朋友。

她認為在香港吃到的和在巴基斯坦吃的其實有頗大分別。為了貼合港人的口味，本地的餐廳往往把味道調淡。她說巴基斯坦菜本來是較咸或濃味的，因為他們會放很多香料，甚至在平常喝的開水裡也會加一塊咖哩葉。然而，這種濃郁卻不是所有港人都能接受。她又補充，如果要吃到家鄉的味道，必須在點菜時告訴侍應你是那裡人，他便會為你準備適合的口味。

## 總結

香港是多元文化的社會，住了不同文化背景的人。雖然膚色、外貌不同，但大家同是香港人。我們可以從食物開始，逐漸了解彼此的文化。

## 哪裡可以找到巴基斯坦 / 清真食品？

### 1) 喀米爾咖哩屋

地址：深水埗

長沙灣道 264 號

地下 E 舖



### 2) 清真牛肉館

地址：九龍城龍崗道一號





## Topic 2: Henna in Hong Kong

*Leung Man Si, BA, Chinese Studies, CUHK*

*Tse Ching Man, M.Phil. in Anthropology, CUHK*

*Wong Kit Wing, BA student, Liberal and Cultural Studies, HKBU*

This project aims to understand how henna as a Pakistani custom is localized in Hong Kong, and how Pakistani women in Hong Kong perceive it.

Henna is a dye prepared from the leaves of the plant *Lawsonia inermis*. It also refers to the art of temporary body staining using the dye. Henna has been used since antiquity to dye skin, hair, and nails, as well as leather and fabrics including silk and wool. The English word "henna" comes from Arabic, which means henna applied on the hands.



▲ Henna on the hand  
畫上 henna 的手

Historically, henna was used for cooling down the body primarily by people who lived in deserts. The art of henna (called mehndi in Hindi and Urdu) has been practiced for over 5000 years in South Asia, North Africa, and the Middle East. "Henna night" remains an important custom for brides in many of these areas, particularly in Pakistan. Also, Muslim women apply henna on their hands and feet to celebrate Eid al-Fitr (the Sweet Festival) and Eid al-Adha (Festival of Sacrifice), the two most important Islamic festivals.



Symbols representing different meanings and blessings are used in henna art, such as flower for joy and happiness, paisley for fertility and good luck, and the bud for new life.

We interviewed some Pakistani women about the custom, and they told us they chose to use henna to promote Pakistani culture in Hong Kong, not only because henna was unique, but also due to its important message - blessings from Pakistanis to Hong Kong people. In Hong Kong, henna has been transformed from religious and leisure activity to cultural product, and has contributed to the social inclusion of South Asians in Hong Kong society.

We also find that henna is a constituent of female identity. Many Hong Kong people expect that all Pakistani women are able to draw henna well, but our interviewee was very surprised by this expectation. She emphasized that henna is a kind of art, and it takes talent to draw good henna. She told us that she spent nearly one year just to learn how to hold a henna cone firmly and today she can only manage simple patterns like stars, circles, and triangles. She said she would introduce the culture of henna to her daughters because it was an important cultural element for Pakistani females, while for her sons, it would depend on their interest.

Another interviewee shared with us the commercialization of henna. She said in Pakistan, beauty salons offered henna drawing for women, and henna nights were important business opportunities. Brides are willing to spend much money to hire henna practitioners instead of asking relatives or friends to draw henna for them, which was traditionally done. There are beauty institutes in Pakistan that offer henna programs from basic to advanced levels to train professional practitioners.



▲ Bridal henna  
新娘的 henna 裝飾  
©FashionNama.com



The popularization of henna in Hong Kong has created a new business in which Pakistani women can earn money through providing henna drawing services. To a certain extent, this helps to give women more autonomy in the family. Henna services are offered at home, and are promoted through social media and personal referrals. Others may provide the service in social centers or in community events to promote the art of henna.

We had the opportunity to do a presentation at New Asia Middle School in March 2016, and we were happy that students listened very carefully and actively took part in the quiz section. We hope that our study can help encourage young people in learning more about ethnic minorities and contribute to making a change for the better in multicultural Hong Kong.

## 主題二：Henna 藝術在香港

梁文詩 香港中文大學中國研究學士

謝靜雯 香港中文大學人類學哲學碩士

王杰穎 香港浸會大學通識及文化研究本科生

**本** 研究目的在了解 henna 作為巴基斯坦習俗在香港的本地化，以及香港的巴裔婦女如何理解 henna。

Henna 一字可解作由指甲花的葉子加工製成的染料，也指用這種染料進行的身體彩繪藝術。自古以來，指甲花就已經被用作染料，為皮膚、頭髮和指甲染色，也會用作皮革和紡織品如絲綢、羊毛的染料。Henna 這個字來自阿拉伯語，意思是在手上的彩繪。



▲ 粉狀的 henna  
Henna powder

Photo credit: Khadija Dawn Carryl (Flickr)

歷史上，生活在沙漠地帶的人們會塗抹 henna 以冷卻身體。大概五千年前，在南亞、北非和中東已經開始有人用 henna 在身體做彩繪藝術。新娘在婚禮前一晚有和姐妹們聚集在一起畫 henna 的傳統，到現在這個習俗依然很受重視。伊斯蘭女性還會在手和腳繪上 henna 來慶祝伊斯蘭教每年最重要的兩個宗教節日——開齋節和宰牲節。

在身體彩繪中，不同的圖案有不同含義。在手和腳上繪製花朵圖案代表喜樂、快樂的祝願；而畫上佩斯利螺旋紋則代表好運和生育，至於花苞則代表新生命。

受訪者告訴我們，在港的巴裔人士喜歡用 henna 來推廣巴基斯坦文化，不僅因為它很特別，既有文化價值又有美感，也因為給香港人畫 henna 能代表給他們送上祝福。如今在香港，畫 henna 已經從一個有宗教意義的儀式轉化成文化產物，並幫助香港人了解南亞裔的文化。

我們發現畫 henna 對於巴裔婦女來說也是構成女性身份認同的內涵。華裔港人總是會以為所有的巴裔婦女都會畫 henna，但我們的受訪者則對這種想法感到很意外。她強調 henna 是一種藝術，畫得好與不好在於個人的天賦；她就覺得畫 henna 要畫得好是非常難的。她花了將近一年時間僅僅學會握好 henna 顏料，而且只能畫星星、圓圈及三角形等簡單圖案。她也會教自己的女兒有關 henna 的傳統，因為她認為這文化非常重要。但如果將來有兒子，將視乎兒子有沒有興趣學 henna。

另一位受訪者向我們表示，henna 出現了商品化的現象。在巴基斯坦，美容中心會提供專業的畫 henna 服務，而在婚禮前一晚畫 henna 的傳統更帶來了新的商機。今天的新娘們也確實很願意花錢聘請專業的 henna 師，而不像以前般依賴身邊的親朋來替自己畫 henna。另外，也有美容學校開設初級至進階的課程並提供專業培訓。

在香港，henna 藝術的普及為巴裔婦女帶來了新的機遇。他們因此增加了收入，令她們在家庭中的自主權稍稍提升。通過社交網站或朋友相互介紹，有部分婦女會提供上門的 henna 彩繪服務。也有不少巴裔婦女在社區中心或社區活動給公眾人士彩繪，推廣 henna 藝術。



▲ Henna 師在社交網站上的推廣

*A henna artist promoting her business online*

本小組很高興在三月時有機會在新亞中學做了介紹 henna 藝術的匯報。同學們都認真聽講，還積極參與了問答環節。希望我們做的小研究能提高年輕人對少數族裔的認識，讓這個多元社會向更好的方向發展。





在香港哪裡找到 henna?

## Where do you find henna in Hong Kong?

- 1) HKSKH Lady MacLehose Centre - Kung Yung Koon  
Address: Shop G-2, Kwai Fung House, 21-23 Ping Lai Path, Kwai Chung  
香港聖公會麥理浩夫人中心共融館 – Henna 紋身貼紙  
地址：葵涌屏麗徑 3-21 號葵豐樓地下 G-2 號鋪
- 2) Chungking Mansions – Henna cones  
Address: 36-44 Nathan Road, Tsim Sha Tsui  
重慶大廈 – Henna 顏料筆  
地址：尖沙咀彌敦道 36-44 號
- 3) YMCA Cheung Sha Wan Center – Handmade products with henna patterns  
Address: 259-263 Shun Ning Road, Cheung Sha Wan  
香港基督教青年會長沙灣中心 – Henna 藝術手工產品  
地址：香港基督教青年會長沙灣中心

# Topic 3: Islam and Pakistani Culture

*Iqrah Ghaffar, BSocSc student in Psychology, Lingnan University*

*Lee Wing Tung, BA (Anthropology), CUHK*

## What is Islam?

Islam (literally meaning “voluntary submission to god”) is the most important religion in Pakistan, with more than 99% of the population being Muslims (meaning “those who submit to god”). To learn more about Islam in Hong Kong, we visited the Masjid Ammar and Osman Ramju Sadick Islamic Centre in Wan Chai on 9 April, 2016.


Mr. Kasim Ma, President of The Islamic Union of Hong Kong, explained to us that Muslims believe in one god. Like a building that needs pillars to stand on, Muslims need to follow the five pillars of Islam: Shahada (Faith), Salat (Prayer), Zakat (Charity), Sawm (Fasting), and Hajj (Pilgrimage to Mecca).



▲ A clock in the mosque showing the time of daily prayers and weekly Jummah prayer  
在清真寺裏的一個時鐘，顯示每天禮拜的時間和主麻日聚禮的時間



▲ “Ihram”: special clothes for Hajj  
進行朝覲時穿著的服裝



Shahada refers to the faith that there is only one god in the universe. Salat means the five times of prayer every day, which are important in building a relationship between a Muslim and Allah. Zakat is a voluntary religious tax. Muslims donate 2.5% of their income to help the poor and needy. The fourth pillar is Sawm. All Muslims fast in the month of Ramadan (9th month of Islamic calendar). The purpose is to understand the situation of those who do not have enough food to eat, and be thankful for what one has. Lastly, Hajj refers to the pilgrimage to Mecca, Saudi Arabia, at least once in a life time. This applies to everyone in good health and can financially afford it.

## Islamic Education

Ms. Fatimah Ong, Office Coordinator of the Hong Kong Islamic Youth Association, spoke with us on education for Muslim children. Children first learn to read the Quran in Arabic, and to learn the meanings when they are old enough to understand. In Hong Kong, Muslim children attend Quran lessons at the mosque after school. Ms. Ong pointed out that in general Pakistani Muslims learn the Quran more easily because the national language of Pakistan is Urdu, which is similar to the linguistic system of Arabic.

## Islamic Festivals

There are two major Islamic festivals: Eid-ul-Fitar and Eid-ul-Adha. Each Eid has its special prayers and celebrations.

Eid al-Fitr, also known as Breaking the Fast Feast, marks the end of Ramadan. Muslims all over the world actively celebrate this festival: everyone wears new clothes and females draw henna for blessings. It is also a time for reunion when everyone would return to their family and stay with relatives for celebration.

Eid al-Adha, also known as Sacrifice Feast, commemorates Prophet Abraham's sacrification of his son as an act of submission to Allah. Muslims will slaughter animals and present meat to their neighbors, relatives and most importantly, the poor and needy. Similar to Eid al-Fitr, this festival is celebrated by Muslims all over the world.

## Islam and Gender

One issue we discussed was whether gender inequality in Pakistani culture is a cultural issue or a religious issue. Mr. Ma and Ms. Ong believed that gender inequality is due to cultural norms rather than a religious phenomenon. The Quran stated that women should be respected and treated equally. For example, Islam teaches that women should have the same education opportunities as men because they are the first teacher of their children.

They explained that the reason leading to gender inequality in Pakistan is the tradition that men are breadwinners so they enjoy a higher economic and social status. The ideology of male superiority is deep-rooted in society. Although this situation is slowly changing, there are still a lot to do to achieve gender equality in Pakistani society.

## Find out more about Islam

You may visit the mosques in order to learn more about Islam in Hong Kong. We recommend that you make an appointment prior to the visit. Here are some mosques that are convenient in terms of transportation:

- 1) Masjid Ammar & Osman Ramju Sadick Islamic Centre  
Address: 40 Oi Kwan Road, Wan Chai, Hong Kong  
Contact number: 2575 2218
- 2) Kowloon Mosque and Islamic Center  
Address: 105 Nathan Road, Tsim Sha Tsui, Kowloon  
Contact number: 2724 0095

As the mosque is a place of worship, please pay attention to the following:

- Both men and women should dress modestly; wear long pants and shirts with sleeves;
- Women should cover their hair;
- Take photos only when you get permission;
- Be respectful and be quiet during the visit.



- ▲ Halal dim sum served in the restaurant at the Wan Chai Islamic Center  
在灣仔伊斯蘭中心餐廳提供的清真點心

# 主題三：伊斯蘭教與巴基斯坦文化

Iqrah GHAFFAR 嶺南大學心理學系本科生  
李穎彤 香港中文大學人類學學士

## 什麼是伊斯蘭教？

伊斯蘭教是巴基斯坦的主流宗教，超過 99% 的人口為穆斯林。伊斯蘭意即「對真主的順從」，而穆斯林則是「對真主順從的人」，即信奉伊斯蘭教的教徒。為了解香港的伊斯蘭教，我們在 2016 年 4 月 9 日探訪了灣仔愛群清真寺林士德伊斯蘭中心。

香港伊斯蘭聯會主席馬蓬偉先生告訴我們，穆斯林相信只有一位真主安拉。有如建築物的樑柱，伊斯蘭教建基於「五功」：念、禮、齋、課、朝，是穆斯林必須遵守的核心。

「念」是指穆斯林的信仰，他們相信安拉是宇宙唯一的神。「禮」是指每天五次的禮拜，穆斯林相信禮拜有助他們與安拉溝通。「齋」是指在伊斯蘭曆法第九個月裡進行齋戒。齋戒的目的是讓信徒藉忍耐飢餓和口渴，體驗窮人的生活，並珍惜日常所有。「課」是指捐獻自己 2.5% 的收入為義務稅項來幫助有需要的人。最後，「朝」是指穆斯林在身體及經濟狀況許可下，一生裡必須到沙地阿拉伯的聖城麥加朝覲至少一次。



▲ 穆斯林穿著朝覲服裝，圍繞卡巴天房祈禱  
*Muslim wearing pilgrim clothing and praying around the Kabba*

## 伊斯蘭教育

香港伊斯蘭青年協會職員王琬女士跟我們談到有關穆斯林小孩接受伊斯蘭教育的情況。穆斯林小孩從小就要學習用阿拉伯語誦讀及學習《古蘭經》。在香港，穆斯林小孩需在課餘時間到清真寺上課。



王小姐也提到巴裔小孩一般學得較快，因為巴基斯坦的官方語言（烏爾都語）結構跟阿拉伯語相近。

## 伊斯蘭教節日

伊斯蘭教最主要的兩個節日為開齋節和古爾邦節。當這兩個節日來臨時，各地穆斯林都會舉行特別的祈禱和聚會慶祝。



▲ 穆斯林小孩在清真寺內學習《古蘭經》  
*Muslim children learning the Quran in a mosque*

開齋節標誌著齋戒的結束。在當天，世界各地的穆斯林都會穿上新的衣服，女孩更會穿戴漂亮的珠寶及畫 henna。每家每戶都會趁這個日子和親友聚在一起，像中國人過年一樣熱鬧。

古爾邦節則是紀念先知易卜拉欣為遵照真主的旨意犧牲自己兒子的事件。在古爾邦節，各地的穆斯林都會屠宰牲口，並分享給親朋好友及有需要的人。

## 伊斯蘭教的性別觀

我們也討論到究竟巴基斯坦文化裡的性別不平等是一個文化議題，還是宗教議題。

馬先生及王小姐認都認為性別不平等其實是一個文化現象多於一個宗教現象。其實，《古蘭經》內有經文提到女性應該受到尊重和平等對待。例如她們應該跟男性一樣有接受教育的權利，因為女性是小孩的第一位老師。

他們解釋，在巴基斯坦傳統上都是由男性外出工作賺取收入。作為經濟來源，他們的經濟及社會地位較女性為高。男性比較優越的傳統思維深深植根在巴基斯坦社會。雖然性別不平等的現象已經隨著巴基斯坦近年的社會發展而慢慢有所改變，但是相信要達到真正的性別平等依然是需要各方面的努力。



## 如果你想了解更多有關伊斯蘭教……

你可以親自到訪香港不同的清真寺，跟職員或信徒聊天，以了解更多。我們建議你先跟清真寺職員進行預約。以下是其中一些交通比較便利的清真寺：

- 1) 愛群清真寺林士德伊斯蘭中心  
地址：香港灣仔愛群道 40 號  
聯絡電話：2575 2218
- 2) 九龍清真寺  
地址：九龍尖沙咀彌敦道 105 號  
聯絡電話：2724 0095

由於清真寺是進行禮拜的地方，在參觀時請注意以下幾項：

- 1) 穿著端莊的服飾，如長褲及有袖衣服；
- 2) 女士應帶備頭巾以遮蓋頭髮；
- 3) 拍照前應先得到清真寺的許可；
- 4) 應表示尊重，及避免發出太大的聲量。



## Topic 4: Hijab and Muslim Women

*Qiu Juan Si, MA in Chinese Culture Studies, HKUST*  
*Tsang Ka Po, BSocSc student, Sociology, CUHK*

To a lot of people, Muslim ladies are mysterious as they are usually covered in a black gown. In Hong Kong, Muslim women's dress code may be more open compared to their counterparts in Muslim countries, nonetheless hijab is still an important component. Limited understanding of Islamic culture may lead us to think that wearing hijab is a form of women's suppression. Through this community-based project, we tried to discover the social and cultural meanings of hijab.

### What is "Hijab"?

Hijab is a veil that covers the head and upper part of the body. It is worn by Muslim women as they reach puberty, and especially in occasions where there are non-linear adult males. This is to meet the modesty requirement for Muslims. "Hijab" in Arabic literally means "a screen or curtain", and "partition". In general, there are four kinds of "hijab":

- 1) Hijab: Covers the hair, ears, and neck; it is the most common form of head dress in the Muslim world.
- 2) Chador: Covers the hair and the whole body. As it has no sleeves, one holds on to it with the hands.
- 3) Niqab: An extra piece of material is added on the hijab to cover the mouth and nose.
- 4) Burqa: Covers the whole body, with a grille to cover the eyes. This is common among the Pashtuns in Afghanistan.

As for Muslim men, they wear a short and round skullcap called taqiyah. It has different colors and patterns in different regions. Some Muslim men will add a turban on the taqiyah.

In Pakistan, men wear scarves which have similar functions as hijab. One of our informants mentioned to us that the scarf was not only an ethnic costume, but also used in times of prayer as a prayer mat. Nowadays, a prayer mat that is thin and light can be purchased in shops.

## Origin and Interpretations of Hijab

According to the Quran (literally meaning “the citation”), two points about clothing can be found in Chapter 24, section 30-31, and Chapter 33, section 59:

- 1) Males and females should dress and behave modestly in public;
- 2) Males and females should cover their body parts.

However, the Quran does not have specific instructions on Muslims’ dress. According to Ho (2006), “Some Islamic scholars believe that the loose guidelines and explanations allow different Muslim groups to interpret the requirement.” Hence, Muslims in different Islamic countries have their own clothing characteristics. For instance, Pakistani Muslims usually wear a long shirt with pants, and hijab; Malaysian Muslims wear a long shirt on a dress, and hijab; while African Muslims wear hijabs which are colorful and with flower patterns (see: *Hijab? Let us tell you what it is*, Da’wah Committee, The Islamic Union in Hong Kong). However, wearing hijab or not is still a controversial issue for different Islamic groups. And how do individual Muslims interpret the hijab?



▲ Hijab 希查布  
Photo credit: Anuarsalleh (Flickr)



▲ 查杜爾 Chador  
Photo credit: Rana Ossama (Flickr)



▲ 尼卡布 Niqab  
Photo credit: Rana Ossama (Flickr)



▲ Burqa 布爾卡  
Photo credit: Nlomix 2008 (Flickr)



We interviewed four Muslims, including two Pakistani women, one Pakistan man, and one Saudi Arabian man. The interview focused on: 1) their understandings of hijab; and 2) whether women should wear the hijab.

Both male interviewees thought that hijab was a kind of protection for women and they should be free to choose to wear it or not. Meanwhile, they expected their wives to wear the hijab, especially when there were other men. They both thought women should take off the hijab only in front of their female friends and family.

The female interviewees said wearing hijab was a personal choice. One of them who was working in Hong Kong mentioned that stereotypes towards hijab were still common in the workplace. Companies in Hong Kong usually require women to take off the hijab and wear tighter clothing. However, this business dress code did not match Islamic requirements, hence many Muslims women in Hong Kong faced difficulties working in the business field. She herself chose to become an English teacher. She found that some parents may show anxiety towards the hijab costume, but in general schools were receptive towards this religious requirement.

## Conclusion

We should think critically whether Muslim women are really free to wear hijab or not, and why the hijab would be considered women's suppression.

In different historical contexts, wearing the hijab has different social effects. Some women may think they are discriminated against and restricted, while some women are comfortable in it and feel empowered. There indeed are a lot of different understandings of the custom.

To Pakistani women, the hijab could be a protection, a restriction, or even a symbol that marks a distance with the outside world. In different Muslim societies, the hijab represents a Muslim tradition, but it has also evolved like other cultural products. In multicultural Hong Kong, we should take a step forward and endeavor to learn the cultural meanings behind different customs and to work towards integration.





## Where you can see/find a hijab?

- 1) HKSKH Lady MacLehose Centre - Kung Yung Koon  
Address: Shop 62, Kwai Fung House, 21-23 Ping Lai Path, Kwai Chung, Hong Kong
- 2) Shek Lei Market  
Address: Shek Lei Market, Phase 1, Shek Lei Shopping Centre, Kwai Chung

## More sources on the issue of hijab:

Derayah, Minoo. 2011. "The Myths of Creation and Hijab: Iranian Women, Liberated or Oppressed?" *Pakistan Journal of Women's Studies*. 18 (2): 1-21.

McIntyre, Janet, and Amy Wendel. 2003. *Covered Girls [electronic Resource]*. New York: Filmmakers Library.

# 主題四：頭巾與穆斯林女性

邱隽思 香港科技大學中國文化研究文學碩士

曾嘉寶 香港中文大學社會學本科生

**對**於很多人而言，穆斯林女性總是身披黑衣，一襲長袍把她們整個身體都遮住，增添了神秘感。在香港，穆斯林的衣著也許相對於伊斯蘭教國家較為開放，但頭巾仍是不能缺少的一部分。由於我們對伊斯蘭文化的認識不足，很容易會輕率地將頭巾連繫到「女性被壓抑」這些負面概念。通過這個社區研究，我們試圖探究頭巾的社會文化意義。

## 「頭巾」是什麼？


「頭巾」（hijab 音譯希查布）指一塊遮蓋頭和上身的紗，也稱面紗；是女性穆斯林在進入青春期後需穿上的服飾，尤其在有非直系男性親屬的場合中使用，以符合伊斯蘭教義對信徒的道德要求。在阿拉伯語中，希查布意思為布幕或屏風，有隔開的含義。所謂「頭巾」，一般來說有四種：

- 1) 希查布：遮蓋頭髮、耳朵和脖子，是穆斯林世界裡最普及的一種頭飾。
- 2) 查杜爾：遮蓋整個身體和頭髮，它沒有袖子，只需用手固定。
- 3) 尼卡布：在希查布之上加上遮蓋口鼻的布塊。
- 4) 布爾卡：遮蓋整個頭部和身體，雙眼部位有布格柵，在阿富汗的普什圖族中較普及。



▲ 頭戴塔基亞的穆斯林  
A Muslim man wearing taqiyah  
Photo credit: Steve Evans (Flickr)

至於男性穆斯林，他們會戴上一種叫塔基亞的圓帽子。在不同地區，塔基亞有不同的顏色和花紋。部分男性在戴上塔基亞後另再戴上叫特本的男性專用的頭巾。



在巴基斯坦，男性也會使用圍巾，作用與頭巾相似。其中一位受訪者表示，圍巾除了是一種民族服飾，亦可於祈禱時鋪在地上使用。現在市面上都能買到這種又輕又薄的祈禱布。

## 頭巾的出處和不同看法

《古蘭經》（「古蘭」意為宣讀）第24章30至31節和第33章59節提到兩點：

- 1) 無論男女，在公共場合都應著裝得體，舉止端莊，
- 2) 無論男女，都應遮蔽他們的身體。

《古蘭經》並沒有對信徒服裝的具體形式作出詳細的指引。按何偉業（2006）所說：「伊斯蘭教學者相信《古蘭經》經文這種寬鬆準則和開放性，正是給予不同穆斯林群體有充分的詮釋空間。」因此不同國家的穆斯林服飾都有自己的文化特色：「如巴基斯坦的長襯衫配長褲子加長頭巾、馬來西亞的長上衣配長裙加套頭式頭巾或方巾，及非洲的超大花色圍巾等等」（參考：香港伊斯蘭聯會宣教委員會《頭巾？告訴你是怎麼回事》）。不過，教派之間對於女性應否戴頭巾、或者戴哪種頭巾的爭論也有不少。那麼個別穆斯林男女對於頭巾又有什麼看法呢？

我們訪問了四位居於香港的穆斯林，包括兩位巴裔女性，兩位分別來自巴基斯坦及沙特阿拉伯的男性。我們的採訪集中在兩點：1) 他們對於頭巾的理解，及2) 女性應否戴頭巾。

兩位男性都認為頭巾是對女性的保護，但同時她們也可自由選擇是否佩戴。他們認為自己的妻子都應該有這種自由，但是如果男賓客在場，他們希望妻子戴頭巾，並希望她們僅在女性朋友或者非常熟悉的家人面前才除下頭巾。

兩位女性受訪者則強調戴頭巾是一種個人選擇。其中一名在香港工作的女性指出，外界對頭巾的刻板印象依然存在。她說很多公司都要求她們脫下頭巾，並穿著較緊身的著裝。但由於這些裝束是伊斯蘭教義裡不允許的，導致很多女性穆斯林都不能在香港從事商業活動。她現在是一位英語老師。儘管部分家長會對於頭巾這種服裝感到疑惑，但是學校一般都能接受這種宗教要求。

## 總結

我們應該思考的是：穆斯林婦女是否可以自由選擇戴不戴頭巾？戴頭巾為何會成為「限制女性自由」的代名詞？

在不同的歷史時空，戴頭巾有不同的社會效果。有時，女性覺得被限制，甚至被歧視，但有時卻讓她們覺得自在和充權，因此不能一概而論。

對巴裔女性而言，頭巾可能是一種保護、一種限制、又或是一種與外界保持距離的象徵。在不同的穆斯林社會，頭巾的式樣既代表穆斯林傳統，也和其他文化商品一樣不斷演變。在文化多元的香港，我們不妨走前一步，主動了解不同習俗背後的文化意義，達致真正的社會共融。

## 在那裡可以看到 / 買到頭巾？

- 1) 香港聖公會麥理浩夫人中心共融館  
地址：葵涌屏麗徑 3-21 號葵豐樓地下  
G-2 號舖



- 2) 石籬街市  
地址：葵涌石籬一期商場



## 更多有關頭巾的參考資料：

He, Weiye (何偉業). 2006. 穆斯林面紗的爭議 (The Controversy of Veiling and Hijab among Muslim Women). 二十一世紀 (Twenty-First Century). 第九十五期 (No 95): 92-103.

Zhao, Keren (趙克仁). 2006. 穆斯林婦女面紗的價值取向透視 (Hijab and its values). 西亞非洲 (West Asia and Africa). 第四期 (No. 4): 70-73.

## Topic 5:

# Sabash! Cricket and the Pakistani Community in Hong Kong

*Chan Ying To, BA student, Anthropology, CUHK*

*Chow Ka Hei, BSocSc student, European Studies (German), HKBU*

*Tang Wai Man, PhD in Anthropology, CUHK*

“Sabash! Sabash!” We hear this exclamation at cricket matches. What does it mean? Sabash means “well played” in Urdu, the official language of Pakistan. On the cricket ground, players would chant “sabash” to cheer their teammates on. Cricket is a national sport in Pakistan. It is said that any Pakistani would have played cricket at least once in their lifetime. What is the magic of cricket? Why does it excite and enthrall so many Pakistanis?

## History of Cricket

Cricket was invented in England in the 16th century. With the expansion of the British Empire, cricket was introduced to the Indian subcontinent, and has become the most popular sport in India and Pakistan today.

Cricket was introduced to Hong Kong in 1851. Charter Garden in Central District used to be the cricket ground of Hong Kong Cricket Club. At that time, this game was mainly played by social elites, like civil servants, diplomats and the military. As more cricket



▲ 1920s aerial shot of the Central District Waterfront. The cricket ground is on the left. 1920年代中環海傍的空中照片。木球場在左邊。(Lockhart 2002:40)



clubs appeared, the public also took part. Today, there are 65 clubs and teams registered at Hong Kong Cricket Association, holding 20 leagues and tournaments every year. There are 1,099 players registered with the Hong Kong Cricket Association and 415 (40%) of them stated their birthplace as India, Pakistan, or Sri Lanka.

## Rules of the Game

Cricket is a bat-and-ball game. It is played by two teams with 11 players in each team. The fielding team bowls and fields, and the batting team bats and scores runs. After one inning, the teams swap roles. Currently, there are three major forms of crickets: Test Cricket, One Day Cricket, and T20 Cricket. They differ in the duration of the game. For example, T20 Cricket usually lasts for no more than four hours in one day, whereas Test Cricket lasts for three to five days.

## Players' Stories

Shakeel Haq, a Hong Kong ex-national cricket player, now acts as a coach to a number of cricket teams in Hong Kong. He was born in Pakistan and moved to Hong Kong when he was 9 years old. He started to play cricket with his family since he was small. Yet, after moving to Hong Kong, he found no one in his social circle playing cricket. Then he proposed to his teacher in school to form a cricket team. With his impressive performance in the cricket game, he was invited to play at Diasqua Little Sai Wan Cricket Club. In 2005, he represented Hong Kong national squad to play cricket and participated in several important tournaments, including World Cricket League and Cricket World Cup. In 2010, he retired from the national team.



◀ Shakeel (second on the right) coaching his local team

Shakeel (右二) 在訓練一個本地球隊

Safian Ali is a 16-year-old Pakistani who is passionate about cricket. He came to Hong Kong in 2011. There was no cricket team in his school so he joined a cricket team organized by SKH Lady MacLehose Center. He was happy to meet other Pakistani cricket-lovers there. In just two years' time, they recruited enough players, formed a formal squad, and joined the Under-17 League organized by Hong Kong Cricket Association – the first cricket team organized by a non-government organization to join the league. Shakeel was invited to coach the team, and the team greatly improved its skills and developed a strong team spirit. In the second year, they won the championship under Shakeel's coaching. Safian is now captain of the team. He said, "Shakeel is my role model. I also want to represent Hong Kong to play in international games in future."

## Meaning of Cricket to Pakistanis in Hong Kong

Street cricket is a popular pastime among male Pakistanis in Hong Kong. They would play in open space, like football playground, basketball court, and parking lot, and develop friendships through playing cricket. Young Pakistanis aspire to play formal cricket and become a player on the Hong Kong Cricket Team. In Pakistani culture, becoming a national cricket player and competing at the international level is a great honor. They also hope to develop a career around cricket, like acting as trainers and coaches. In the long run, they hope that Hong Kong Chinese would also love this game and have more cultural exchange with them through this game.



◀ 在葵涌的足球場練習木球

*Playing cricket in an outdoor football field in Kwai Chung*

## If you want to know more about cricket:

- 1) Hong Kong Cricket Association <http://www.hkcricket.org/en/>
- 2) HSKH Lady MacLehose Centre Services for Ethnic Minorities <http://www.skhlmc-em.org/>
- 3) Lockhart, Saul. 2002. *150 Not Out*. Hong Kong: Hong Kong Cricket Club.

## 主題五：

# Sabash! 木球與香港的巴基斯坦社區

陳映陶 香港中文大學人類學本科生

周嘉希 香港浸會大學歐洲研究（德文）本科生

鄧偉文 香港中文大學人類學博士

“Sabash! Sabash!” 我們經常會在木球（又稱板球）比賽中聽到這句話，它到底是什麼意思？在烏都語（巴基斯坦的官方語言）中，“sabash”有「好球」的意思。在球場上，球員為隊友打氣時都會叫“sabash!”。木球是巴基斯坦的國民運動，有說每個巴基斯坦人一生中起碼打過一次木球。到底木球有何魅力？為什麼巴基斯坦人會為之而瘋狂呢？

### 木球的歷史

木球起源於十六世紀的英國，並隨着大英帝國的擴張傳入印度次大陸。時至今天，木球已成為印度及巴基斯坦最受國民歡迎的運動。

自1851年，木球在香港開始為人認識，香港木球會在中環遮打花園設立木球場。當時，參與木球的以公務員、外交官及軍人等社會精英為主。隨著更多木球會的出現，公眾人士也開始參與這項運動。現時，香港板球總會共有六十五個登記球會和球隊，並在每年舉行二十回聯賽。登記球員則有1,099名，當中415名（40%）的出生地為印度、巴基斯坦或斯里蘭卡。

### 運動規則

木球是一項球與拍運動，由兩隊各十一名球員進行。防守隊進行投球和防守，而擊球隊則負責擊球並進行得分跑，一局結束後兩隊會攻守互換。現時木球有三種主要賽制：木球對抗賽、單日國際賽和2020木球賽。三者比賽時間長短不一，例如2020木球賽是單日完成所有賽事，每場約四小時，而木球對抗賽則可長達三至五日。

## 球員的故事

Shakeel Haq 是前香港木球隊代表，現於香港擔任多支球隊的教練。他生於巴基斯坦，於九歲時移居香港。他自小便開始與家人打木球。來到香港後，他卻發現社交圈子中沒有人打木球，於是他向校內老師建議組成木球隊。由於他在木球的表現出色，他被邀請加入 Diasqua 小西灣木球會，更在 2005 年以香港木球代表隊身份參與多場重要賽事，包括世界木球聯賽和木球世界杯。他在 2010 年從代表隊退役。

Safian Ali 則是一名對木球充滿熱誠的十六歲巴裔青年。他在 2011 年來到香港。因為他就讀的學校沒有木球隊，所以他參加聖公會麥理浩夫人中心組織的木球隊，並在那裡結識到其他同樣熱愛木球的巴裔青年。短短兩年內，這支球隊已經招到足夠球員，組成一支正規球隊，同時以第一支由非政府機構組織的木球隊身份參與香港木球總會舉辦的十七歲以下賽事。Shakeel 獲邀成為球隊教練，他的指導大大改善了球員的球技及建立了良好的團隊精神。在他的領導下，球隊於參賽第二年贏得了冠軍。Safian 現在是球隊隊長，他說：「Shakeel 是我的榜樣，我也希望將來能代表香港參與國際比賽。」

## 木球對於居港巴裔人士的意義

街頭木球是香港巴裔男士流行的閒暇活動，他們會在足球場、籃球場和停車場等地方打木球，也藉著打木球建立友誼。巴裔青年渴望成為正式的球員並加入香港木球隊。在巴基斯坦文化中，成為一名木球員並參與國際比賽是莫大的榮耀。他們同時希望在木球方面建立事業，例如成為教練和職業球員。長遠來說，他們期望香港華人都愛上木球，並透過這運動進行更多文化交流。



▲ 隊長 Safian (左) 代表隊員接過 2015-16 年度 17 歲以下賽事的冠軍獎盃

*Safian, the team captain (left), received the trophy of U-17 League, 2015/16*

## 如果你想知道更多有關木球的資訊：

- 1) 香港木球總會 <http://www.hkcricket.org/en/>
- 2) 聖公會麥理浩夫人中心少數族裔服務 <http://www.skhlmc-em.org/>
- 3) Lockhart, Saul. 2002. *150 Not Out*. Hong Kong: Hong Kong Cricket Club.



## Topic 6:

# Pakistani Entrepreneurship

*Tang Fung Fei, BA student, Anthropology, CUHK*  
*Zuo Mengge, MA in Anthropology, CUHK*

Today, Pakistanis in Hong Kong take a wide variety of jobs. Many of them have started their own businesses. You may have already discovered some Pakistani restaurants, grocery stores, clothes shops, or beauty salons in your neighborhood. Here, we would like to introduce two alternative entrepreneurship that may help you better understand their everyday living experiences.

### Case 1: Chefo!

Chefo! is a social enterprise set up in 2015 to offer homemade halal food. Customers order food by choosing the food and pick-up location online, and paying by cash on delivery. The founder of Chefo!, Mr. Yasir Naveed, is a young Pakistani entrepreneur who has lived in Hong Kong for 10 years. The idea of Chefo! came from his personal experience and his concern for ethnic minority communities in Hong Kong. On the one hand he found that Muslims faced difficulties dining out since halal restaurants were relatively rare in Hong Kong. On the other, he observed that Pakistani housewives could provide homemade halal food for those who need it. Chefo! was launched to connect these two groups. Today, Chefo! offers services in Pakistani, Indian, Bangladeshi, and Nepali food, as well as henna and



▲ Yasir pitching his business idea of Chefo! at The Economist Innovation Awards and Summit 2015. Yasir 在《經濟學人》創新獎及高峰會 2015 年分享 Chefo! 的商業計劃



fashion.

Yasir strongly believed that Chefo! had great potentials to empower ethnic minority women who lacked the opportunity to interact with local society. As home chefs, they could go out of the home, earn some money by themselves to support their family, and they could gain more self confidence and expand their social network. At the same time, this would create more appreciation for and understanding of ethnic cultures by mainstream society.

Yasir's innovative idea has been recognized overseas. Indeed, Chefo! was shortlisted as one of the three most promising entrepreneurs for The Tiger's Lair: Entrepreneurship Challenge, organized by *The Economist* in 2015.

Check out the website of Chefo! (<http://www.chefoorder.com/>) and discover more about South Asian food!

## Case 2: Sham Shui Po Night Market

Almost every night, you can see stalls and trucks hawking along Pei Ho Street, Kweilin Street, and Nam Cheong Street in Sham Shui Po. They sell a variety of cheap second-hand goods, such as electronic products, electrical appliances, clothing, furniture, and even food and medicine. It is quite a large-scale market, as there are up to hundreds of participants on the weekends.

Many Pakistanis trade their goods in this market. One of the customers told us that second-hand mobile phones are sold at \$200 in Chungking Mansions, but only \$20 in this night market. For the customers, shopping here greatly reduced their cost of living. Some come from as far away as Yuen Long and To Kwa Wan.

At this night market, traders generally did not have a business license, rather they do business simply by spreading



▲ Food and Environmental Hygiene Department officers on patrol  
食環署人員在夜墟巡查

a big piece of cloth on the ground, and put their goods on it. The Food and Environmental Hygiene Department would patrol the area but as they do not have jurisdiction over refugees, the night market becomes a "gray area" and therefore space for some refugees to make an income. Traders in this night market are not limited to Pakistanis; they come from very different backgrounds and countries in East and South Asia, and Africa.



◀ Playing poker before the night market starts  
在夜墟開始前打撲克

For many Pakistani traders here at the night market, it is an important place to earn a living. One Pakistani trader told us that a few hundred to several thousand dollars could be earned per night. Compared to the job as a construction worker, doing business here is less strenuous, and it helped to maintain close ties within their community. It is also an important recreational and social space where they can gather, play poker, and exchange employment information and living experiences among peers.



◀ 夜墟範圍甚廣，由南昌街延伸至北河街、桂林街。

*The area of night market sprawls very wide, from Nam Cheong Street to Pei Ho Street and Kweilin Street.*

# 主題六：巴基斯坦企業

鄧鳳霏 香港中文大學人類學本科生

左夢格 香港中文大學人類學文學碩士

在香港，巴基斯坦裔人士從事不同類型的工作，當中有不少創立了自己的生意。你可能已經在你的社區看見巴裔人士經營的餐廳、雜貨鋪、服裝店或美容院。我們在這裡介紹另外兩種由巴裔人士發起或參與的生意。透過他們的故事，讓我們更了解在香港的巴裔人士的生活。

## 個案（一）：Chefo!

Chefo! 是一家創立於 2015 年的社會企業，通過網上平台讓顧客購買到自家製清真食品。訂購食品的程序是先在網站選擇食物以及領取食品的位置，然後在領取食品時付款。Chefo! 的創辦人是在香港生活了十年的年輕巴裔企業家 Yasir Naveed 先生。創立 Chefo! 的靈感來自他在香港讀書和工作的生活經歷，以及對香港巴裔社區



▲ 我們在 Chefo! 買的烤雞肉卷

*Chicken doner roll we ordered at Chefo!*

的關注。一方面，由於香港的清真餐廳太少，所以穆斯林出外用餐時通常很難找到適合的食物。另一方面，巴裔社區裡的家庭主婦有烹飪清真食物，Yasir 相信他們能為有需要的人士提供新鮮的食物。Chefo! 扮演著連結著兩個群體的橋樑。現時 Chefo! 為顧客提供巴基斯坦、印度、孟加拉及尼泊爾菜，並同時提供 henna 彩繪服務及售賣南亞服飾。

Yasir 堅信 Chefo! 可以為在香港生活的少數族裔婦女充權。現時基於文化及社會原因，她們通常缺乏與香港大眾接觸的機會。成為 Chefo! 的家庭廚師後，她們會有更多機會走出家門，並能夠用自己



的能力為自己和家庭增加一些收入，提高自信的同時也可以拓展社交網絡。另外，在這互動中，主流社會可增加對少數族裔文化的欣賞和認識。

Yasir 的創新意念也受到海外機構認同。Chefo! 在 2015 年的《經濟學人》社會企業挑戰 (Tiger's Lair: Entrepreneurship Challenge) 中被列入最有價值獎的前三名。

去逛逛 Chefo! 網頁，探索更多南亞美味！

網址：<http://www.chefoorder.com/>

## 個案（二）：深水埗夜墟

幾乎每個夜晚，在深水埗北河街、桂林街及南昌街一帶總是可見到一個個地攤和貨車，擺賣著各種各樣廉價的二手貨，當中有電子產品、電器、衣飾、家具，甚至是包裝食品和藥品。

這個夜墟規模不小，周末時可達數百位參與者，當中不乏巴裔商人在此買賣。據一位顧客說，重慶大廈賣二百元的二手手機，在這裡只需要二十元。這個平價的夜墟大大減輕了人們的生活成本，甚至有遠自元朗、土瓜灣的顧客坐車來到夜墟。

在夜墟，從業員一般沒有商業牌照，基本上任何人一在地上鋪一塊大布，就可進行買賣。雖然食物環境衛生署會來巡查，但由於他們對難民沒有規管權，這裡就成了一些難民維持生計的灰色地帶。除了巴裔商人，夜墟裏也有不少來自東南亞、南亞及非洲的商人。

對於很多巴裔商人來說，夜墟是個商機，因為這裡可以讓他們賺取更多生活費。有一位巴裔商人說，一個晚上可以賺到數百元到數千元不等。相對於在地盤做工，夜墟的工作較不辛苦；也讓他們與鄉里保持緊密聯繫。夜墟也是他們的一個重要的聚會、鬆弛及社交場所。不少巴裔人士在這裡相聚、打撲克，並與友儕交換就業資訊和生活經驗。



▲ An electronic accessories stall  
售賣電子配件的地攤