

*Multiculturalism in Action:*

**Being Home: Bangladeshi and Sri Lankan Hongkongers**

**多元文化行動：**

**在家：孟加拉與斯里蘭卡裔香港人**



*Multiculturalism in Action Project*  
**Bangladeshi and Sri Lankan  
Culture Workshop**

*多元文化行動計劃*

*孟加拉及斯里蘭卡文化工作坊*

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# **Multiculturalism in Action: Being Home: Bangladeshi and Sri Lankan Hongkongers**

## **多元文化行動： 在家：孟加拉與斯里蘭卡裔香港人**

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# Introduction

## Prof. Siumi Maria Tam

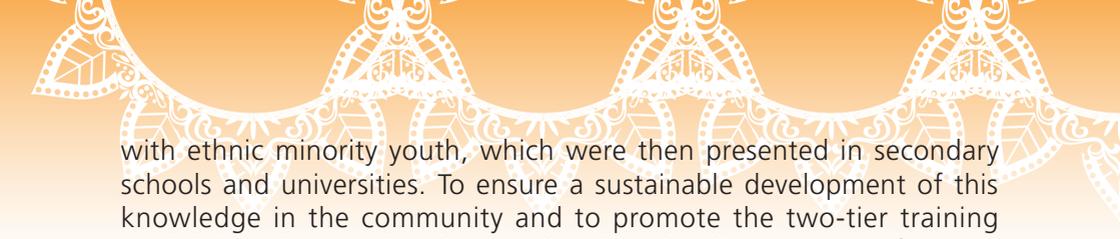
The Multiculturalism in Action (MIA) Project was launched in 2013, aiming at involving people of different ethnic origins in Hong Kong to make a change together. We believe that cultural knowledge and sensibility are the basis to ending multiple marginalization of ethnic communities, which could be done through: 1) a partnership among different ethnic communities, 2) mutual empowerment through intercultural experiences, and 3) sustainability of intercultural education over time. These action in the long run will create more soft power and make Hong Kong a real metropolitan city.

MIA turns academic research into knowledge accessible to the public. Workshops on Indian, Nepali, and Pakistani cultures were organized in 2013, 2014, and 2015 respectively. In 2016, we focused on two very little understood communities in Hong Kong, namely the Bangladeshis and Sri Lankans.

The Bangladeshis and Sri Lankans have settled in Hong Kong since the 19th century, and their families have truly made Hong Kong their home. However, there is no official attention paid to these members of our society. For example, the 2011 Census had no separate categories for them, and their social and cultural needs have often been ignored at best. Very often they face social discrimination and cultural misunderstandings in everyday life. These challenges are both systemic and individual-specific, but the ethnic communities have responded with positive action, showing resilience in preserving their cultural traditions, and innovation as they adapt to their second home.

The MIA workshops pioneered a two-tier model in intercultural education for the mainstream Chinese to learn about different ethnic communities in Hong Kong, and their cultures and life experiences. In the first tier, post-secondary students were trained to be cultural trainers through seminars and field trips that involved speakers from South Asian communities on topics such as religion, food, family and gender. After learning about different aspects of South Asian cultures, the cultural trainers were guided in developing community-based projects together





with ethnic minority youth, which were then presented in secondary schools and universities. To ensure a sustainable development of this knowledge in the community and to promote the two-tier training model, MIA has produced a handbook and online resources for each Workshop, which are available free of charge to the public, especially education institutions and social service organizations.

This handbook summarizes the content and activities of the Bangladeshi and Sri Lankan Culture Workshop held in 2016. Readers are welcome to adapt the content for intercultural education in their specific settings. We have produced a documentary “Intercultural Hong Kong Series: Feeling South Asian” which features cultural practices of the South Asian groups and the challenges they face in religion, education, and healthcare. The film points out the importance of intercultural education if Hong Kong is to live up to its name as a metropolis, and shows that it is both learnable and practicable. (30 minutes, in Cantonese with Chinese and English subtitles)

Please visit our website for free online resources and handbooks: <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, the Arts Faculty, and the Institute of Future Cities, all of The Chinese University of Hong Kong, for their support. My gratitude is owed to all the speakers and associations for generously giving of their time, and to the schools who welcomed us as presenters. I thank my research assistant, student helpers, and participants for persevering in this journey of intercultural learning. As always, we appreciate suggestions on how to improve on our work, and welcome possibilities of collaboration on intercultural education and experiences.

## 譚少薇教授

多元文化行動計劃（MIA）於2013年開展，目的是讓香港的不同族群一起通過合作去改變社會現狀。我們認為提高大眾的跨文化知識和敏感度是解決少數族裔被多重邊緣化的基礎，並通過以下方式實現：一）在不同族群之間建立伙伴關係；二）通過跨文化體驗相互充權；三）可持續的跨文化教育。長遠來說，這些行動可以令香港成為一個更具軟實力的大都會。

MIA 將學術研究所獲得的知識轉移為社會所用。我們在2013、2014和2015年舉辦了有關印度、尼泊爾和巴基斯坦文化的工作坊。在2016年，我們聚焦於兩個在香港鮮為人知的南亞裔社區—孟加拉裔和斯里蘭卡裔社區。

孟加拉裔和斯里蘭卡裔人士自十九世紀在港定居，並視香港為家。然而，這些社會成員並沒有獲得官方關注，如2011年人口普查裡並沒有為他們設獨立的統計數據，他們的社會和文化需要往往被忽視。他們面對的挑戰，既有針對個人的，也有系統性的問題，但他們以積極的行動及創新的方法回應，令他們既適應香港的生活亦能承傳文化習俗及價值。

MIA 文化工作坊以雙層跨文化教學模式，讓主流華裔認識香港的不同族群及他們的文化和生活經歷。首先，工作坊透過由南亞裔講者主講的研討會和實地考察，培訓大專生成為文化導師，內容涵蓋不同議題如宗教、飲食及家庭與性別等。在學習了南亞文化的不同面向後，文化導師與南亞裔青年一起設計社區研究項目，然後在中學和大學進行演講。為了讓知識可以在社區持續地發展及推廣雙層跨文化教學模式，MIA 製作文化工作坊手冊及網上資源，歡迎公眾人士，尤其是教育機構和社會服務組織免費使用。

本手冊涵蓋2016年舉行的孟加拉及斯里蘭卡文化工作坊的活動內容。讀者可選用合適的內容，實踐您們的跨文化活動。我們也製作了一部紀錄片，名為“跨文化香港系列：南亞心。情”。這短片記錄了南亞裔社群的文化習俗，並探討他們在進行宗教習俗、接受教育及使用醫療服務時面對的挑戰。短片也指出跨文化教育對於香港作為國際大都會的重要性，並展示跨文化教學的例子。【30分鐘；廣東話配以中英字幕】

請瀏覽 MIA 網站閱讀工作坊手冊及其他網上資源：<http://arts.cuhk.edu.hk/~ant/knowledge-transfer/multiculturalism-in-action/index.html>

感謝香港中文大學研究及知識轉移服務處對本計劃的資助，及香港中文大學人類學系、文學院及未來城市研究所的支持。特別感謝為文化工作坊付出寶貴時間的講者、機構及讓我們進行演講的學校。同時我也感謝本計劃的研究助理、學生助理及工作坊參與者，他們在這個跨文化學習旅程中的堅持，讓工作坊得以成功進行。歡迎閣下對我們的工作提供寶貴意見，或商討合辦跨文化教育的合作機會。

## Suggested Activities 建議活動

1. Do an online search on the cultural footprints of the Bangladeshi and Sri Lankan communities in Hong Kong.  
在網上搜尋香港孟加拉裔和斯里蘭卡裔社區的文化足跡。
2. Carry out field trips to the following places:
  - Ibrahim Mosque, Yau Ma Tei
  - Bangladesh Association of Hong Kong
  - Sri Lankan Buddhist Cultural Centre – Hong Kong
  - Sri Lankan groceries前往以下地點實地考察：
  - 油麻地易卜拉欣清真寺
  - 香港孟加拉協會
  - 香港斯里蘭卡佛教文化中心
  - 斯里蘭卡雜貨店

## Further Reading 伸延閱讀

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# Seminar 1: Sri Lankan Culture and the Sri Lankan Community in Hong Kong

*Speaker:*

*Dr. Thilina Weerasinghe*

*(Human Factors Consultant, Ricardo Hong Kong Limited)*

## 講座一： 斯里蘭卡文化及 香港的斯里蘭卡裔社區

*講者：*

*Thilina Weerasinghe 博士*

*(人體工學顧問，里卡多（香港）有限公司)*

How much do you know about the culture and society of Sri Lanka? Who are the Sri Lankans in Hong Kong? The first seminar of the Workshop provided an overview of Sri Lankan culture and the Sri Lankan community in Hong Kong.

Human Development Index (HDI) is a summary measure of average achievement in three key dimensions of human development:

- 1) a long and healthy life;
- 2) being knowledgeable; and
- 3) have a decent standard of living.

*United Nations Development Program 2015*

Dr. Weerasinghe started with "Ayubowan!", meaning "May you live long" in Sinhala (one of the official languages in Sri Lanka). This is the way Sri Lankans greet each other in everyday life.

Introducing the society of Sri Lanka, Dr. Weerasinghe said that though it is a small country in terms of size (65610 km<sup>2</sup>) and population (21 million), it ranked 8th in the World

Giving Index in 2015. It was also one of two countries (another one was the Maldives) which had the highest Human Development Index (HDI) among the South Asian countries in 2014.

In terms of gender, Dr. Weerasinghe said Sri Lanka was a male-dominated country though in the family it was mothers who usually made decisions. There have been many accomplished women in Sri Lankan history. For instance, Queen Anula (reigned 47BC – 42BC) was the first female head of state in Asia. Mrs. Sirimavo Bandaranaike was the Prime Minister of Sri Lanka for three times (1960-65, 1970-77, 1994-2000) and was the first female Prime Minister in the world. In 2016, there were 13 women members of Parliament, making up 5.7% of members of the House and Senate. While Sri Lanka pioneered in women's role in public life among democratic states in Asia, there is still much room for improvement.

Religions practiced in Sri Lanka are varied, with Buddhism (70.1% of population) being the largest, others include Hinduism (12.6%), Islam (9.7%), and Christianity (7.6%). An interesting place in Sri Lanka is Adam's Peak. It is a sacred place for various religions due to the Sri Pada ("sacred footprint") near the summit. Dr. Weerasinghe told us that different religions hold different views regarding the footprint. Buddhists believe that it is the footprint of Buddha, while Hindus think it is Shiva's, and Muslims and Christians believe that it belongs to Adam or St.

Thomas. Dr. Weerasinghe emphasized that though Sri Lanka has been a multi-religious country, different religions never fought against each other.

The Sinhala new year, Aluth Avurudda, is celebrated on 13th or 14th of April. Dr. Weerasinghe explained that the whole nation will carry out the most important rituals at the same time according to the astrological requirement. For instance, the whole nation eats the first meal of the new year at the same time.

Astrology is important in daily life as people believe the time of birth defines their destiny. A Full Life Reading is made by an astrologist at birth, and used in identifying a potential spouse. Parents believe that children's horoscopes should be matched to guarantee a good marriage.

There are about 2,000 Sri Lankans living in Hong Kong. They work in various occupations including university professors, business people, domestic workers, and solicitors. Many of them feel that traditions are important and they organize communal celebrations for the new year, and the Poson Festival celebrating the arrival of Buddhism in Sri Lanka.



▲ Dr. Weerasinghe giving his talk  
Weerasinghe 博士在進行演講

你對斯里蘭卡社群與文化有多少認識？你知道香港有多少斯里蘭卡裔人士嗎？工作坊的第一個講座是有關斯里蘭卡文化及香港斯裔社區的概況。

人類發展指數 (HDI) 是衡量各國經濟社會發展水平的綜合性指標，包括三個主要範疇：

- 1) 健康和長壽的生命；
- 2) 接受良好的教育；和
- 3) 獲得過體面生活的資源。

聯合國開發計劃署 2015

Weerasinghe 博士以 "Ayubowan" 開始他的演講。在僧伽羅語（斯里蘭卡的官方語言之一）中，此句意為 "祝你長壽"，是斯里蘭卡人日常打招呼的用語。

Weerasinghe 博士首先為我們介紹斯里蘭卡的社會概況。他說如果以面積（65610 平方公里）及人口（2100 萬）

來看，斯里蘭卡是一個小國家；但它在 2015 年世界慈善捐助指數中卻排行第八。而在 2015 年人類發展指數中，斯里蘭卡是南亞地區排行最高的兩個國家之一（另一個為馬爾代夫）。

從性別角度來說，Weerasinghe 博士說斯里蘭卡是一個以男性主導的社會，然而女性卻在家庭中擔當著 "話事人" 的角色。斯里蘭卡歷史中出現了不少有成就的女性，如阿努拉皇后（就任期：公元前 47 年至公元前 42 年）是亞洲第一位女元首；西麗瑪沃·班達拉奈克女士曾經三次當上斯里蘭卡總理（1960-65，1970-77，1994-2000），她更是全球首位女總理。在 2016 年有十三位女士晉身議會，佔參議院議席的 5.7%。雖然斯里蘭卡女性晉身於政治架構在亞洲是領前的，然而要達到社會上的男女平等，仍然還有不少進步空間。

斯里蘭卡的宗教信仰十分多元化，當中以佛教為最多（佔總人口 70.1%）；其次是印度教（12.6%）、伊斯蘭教（9.7%）和基督教（7.6%）。在斯里蘭卡有一個名為亞當峰的地方，不同宗教都把此處當為其聖地，原因在此處山頂有一個巨大的足印。據 Weerasinghe 博士介紹，不同宗教對於這個足印的來歷有不同看法：佛教徒認為腳印是釋伽牟尼的，印度教徒認為是濕婆的，而穆斯林和基督徒則認為它屬於亞當或聖托馬斯。Weerasinghe 博士強調，雖然斯里蘭卡是一個包含不同宗教信仰的國家，但不同的宗教之間並不會互相鬥爭。

僧伽羅新年 Aluth Avurudda，是在四月十三日或十四日慶祝的。Weerasinghe 博士說，新年當天全國都會根據占星師的預測，同時進行重要的儀式，例如全國會同時進食新年的第一頓飯。

占星學在日常生活中有重要的角色。斯里蘭卡人認為出生的時間會決定一生的命運，所以每個人在出生時會由占星師為他作出預測，而這本 "命書" 其中一個功用是用於找尋適合的配偶。一般人相信，如果男女雙方的星座匹配，就能帶來美滿的婚姻。

香港有大約二千位斯裔人士，他們的職業十分多元化，如大學教授、商人、家務助理、律師等。他們都很重視斯里蘭卡的宗教及文化傳統在香港的承傳，每年最重要的節慶是慶祝佛教傳入斯里蘭卡的月圓節。

### Suggested Activities 建議活動

1. Compare Sri Lanka and Hong Kong in terms of ethnic groups, religions, and festive occasions. Do you think Hong Kong is as multicultural as Sri Lanka?

從族群、宗教和節日比較香港和斯里蘭卡，你認為香港是個像斯里蘭卡般文化多元的地方嗎？

2. Read a book/blog/video about Sri Lanka, and share your feelings with your classmates.

閱讀關於斯里蘭卡的書籍、博客或視頻，並與同學分享你的感受。

### Further Reading 伸延閱讀

Little, Angela, and S.T. Hettige. 2013. *Globalisation, Employment and Education in Sri Lanka: Opportunity and Division*. New York: Routledge.

Liu, Yi (劉藝). 2014. 《斯里蘭卡：印度洋上的明珠》(*Understanding Sri Lanka*). Hong Kong: City University of Hong Kong Press.



## Video Resource 影音資源

GoPlaces Srilanka. 2015. "The Magical Island of Sri Lanka HD Documentary Film." At <https://www.youtube.com/watch?v=QmGiD1xVYxc> accessed 17 March 2017.

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## **Seminar 2: Theravada Buddhism and the Sri Lankan Community in Hong Kong**

*Speaker:  
Seegiriye Sumiththa Thero*

## **講座二： 上座部佛教與 香港的斯里蘭卡裔社區**

*講者：  
Seegiriye Sumiththa 法師*

On 23 July 2016, Seegiriye Sumiththa Thero gave a talk on Theravada Buddhism and the Sri Lankan Community in Hong Kong. He started with the history of Buddhism in Sri Lanka: Mahinda Thero, a prince of the Indian Maurya Dynasty brought Buddhism to Sri Lanka in June 247BC. The Sri Lankan King requested for a bhikkhuni (nun) to preach to the women folk. Theri Sanghamittai, sister of Mahinda Thero, went to Sri Lanka bringing with her a Bodhi tree, and planted it in what is today the Mahamegha Gardens, part of the sacred city of Anuradhapura, a world heritage site. The Poson Festival in June commemorating the introduction of Buddhism to Sri Lanka is one of the biggest festivals in Sri Lanka today.

Buddhism is generally understood to have three schools:

- 1) Theravada Buddhism (popular in South and Southeast Asia);
- 2) Mahayana Buddhism (popular in East Asia); and
- 3) Vajrayana Buddhism (popular in Tibet and Mongolia)

*BuddhaNet 2008*

Sumiththa Thero explained how the features in Sri Lankan Buddhist temples were different from other countries. These include a sangharama (for residence), uposathagharaya (chapter house for discussions/activities), ponds, Bodhi tree, stupa, image house (to perform rituals), and pirivane (school for monks).

The art of carving is an important feature in Buddhist architecture. For example, at the entrance of any monument would be a half-moon shaped stone, guard stones, and dragon stones on the sides of the steps.

Rituals and festivals in Sri Lanka are heavily influenced by Buddhism. For instance, alms giving is an important behaviour for Buddhists; people believe that they will accumulate merit for themselves and/or transfer merit to deceased relatives. This is done every day by offering food to monks, people in need, and visitors. Bodhi Puja is another widespread ritual. People pray to get rid of evil influences by expressing their veneration to Bodhi trees.

The Sri Lankan community in Hong Kong considers the Buddhist festival Poson Poya most important. In 2016, it was celebrated in a Thai temple decorated with colourful paper lanterns. Monks were invited from Sri Lanka to give sermons and hold religious ceremonies. All the participants wore white, observed the Buddhist precepts, and gave alms.

To preserve Sri Lankan culture, a Dhamma School and Buddhist Culture Centre was established in Hong Kong to teach children about Buddhism as well as Sinhalese language and culture. The school meets once a month instead of once a week (which is the usual practice in Sri Lanka) because of venue restrictions. Sumiththa Thero said the lack of regular venues has been a challenge for the Sri Lankan community to practice Buddhism in Hong Kong. Rituals have been held in other ethnic temples or in public open space. Yet, it has not been easy to get permission to use these places. The Sri Lankan Buddhist Culture Centre also serves as a venue for religious ceremonies and social services. He hoped that the HKSAR government would help the Sri Lankan community to work on founding its own temple.



◀ Sri Lankan children attending the Dhamma School  
斯裔學童於佛學中心上課

Sri Lankan Buddhist Culture Centre ▶  
斯里蘭卡佛學與文化中心



2016年七月二十三日，Seegiriye Sumiththa 法師就上座部佛教和香港斯里蘭卡裔社群給文化工作坊參加者作演說。他先由斯里蘭卡的佛教史講起：印度孔雀王朝的王子摩哂陀在公元前247年六月把佛教帶到斯里蘭卡。後來，斯里蘭卡國王請求一位比丘尼前來向民間的婦女傳道。僧伽蜜多（摩哂陀的姐妹）帶同一棵菩提樹前往斯里蘭卡，並把它種在世界文化遺產阿努拉德普勒聖城的瑪哈米格庭院裡。斯里蘭卡人每年六月盛大慶祝月圓節，就是為了慶祝和紀念佛教的傳入。

佛教一般分為三個學派：

- 1) 上座部佛教（流行於南亞和東南亞地區）；
- 2) 大乘佛教（流行於東亞地區）；和
- 3) 密宗佛教（流行於西藏和蒙古）。

*BuddhaNet 2008*

Seegiriye Sumiththa 法師解釋斯里蘭卡佛教寺廟的獨特之處：每所寺廟都包括居住用的房子、討論或活動用的禮堂、池塘、菩提樹、進行儀式的房子和僧侶學校。

雕刻藝術是斯里蘭卡佛教建築的重要特徵。佛教建築的入口必定會有一塊半月形石雕、守衛石，和龍型石刻在台階的兩側。



▲ 龍型石刻  
Dragon stones  
(Flickr: VSL Travels 2015)



▲ 守衛石  
Guard stone  
(Flickr: Nishan 2004)



▲ 半月形石雕  
*Half-moon shaped stone*  
(Jolle-commonswiki 2006)

斯里蘭卡的儀式和節日深受佛教的影響。例如布施，這個行為是讓人們通過向僧侶、有需要的人和訪客提供食物來行善積德，並將德行轉移給過世的親屬。菩提禮拜是另一種常見的儀式，通過對菩提樹的禮拜，人們認為可以擺脫邪惡的影響。

在香港的斯里蘭卡裔社區，視月圓節為最重要的節日。在2016年，他們於泰國廟進行各種慶祝儀式，並以色彩繽紛的紙燈籠作佈置，更從斯里蘭卡邀請僧侶主持儀式。當天所有參與者都穿著白色衣服，守佛戒、並進行布施。

香港斯裔人士為了保育斯里蘭卡文化，成立了一間佛學與文化中心，教導佛教知識、僧伽羅語及文化。在斯里蘭卡，慣例是每週上課一次，但由於在香港受場地所限，故改為每月一次。Seegiriye Sumiththa法師說，缺乏固定場地對斯裔社群在香港實踐佛教一直是個挑戰。雖然於其他民族的寺廟或在公共空間進行儀式也可以，但是要尋找合適的地方並不容易。佛學與文化中心也提供宗教儀式和社區服務。他期望特區政府能夠協助香港的斯裔社群成立一間自己的廟宇。

## Suggested Activities 建議活動

1. Think about how you learned religious and festival rituals when you were young. Do you think the Sri Lankan youth in Hong Kong have the same experience?  
回想你小時候怎樣學會宗教和節日的儀式。你認為香港的斯里蘭卡裔青年有同樣的經驗嗎？
2. Compare the Buddhist temples in China and Sri Lanka. What are their similarities and differences?  
比較在中國及斯里蘭卡的廟宇，彼此有什麼異同？

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## Seminar 3:

### 1 ) Sri Lankan Food Culture

### 2 ) Gender and Family

#### Speakers:

- 1) Mr. P.B. Thilakarathne (Proprietor, Pearl Lanka)
- 2) Ms. Girtie Jirasihna (Secretary, Association of Sri Lankans in Hong Kong)
- 3) Mr. Kanishka Samarasinghe (Assistant Merchandising Manager, Alpha Start Limited)

## 講座三：

### 1 ) 斯里蘭卡的飲食文化

### 2 ) 性別與家庭

#### 講者：

- 1) P.B. Thilakarathne 先生 (Pearl Lanka 雜貨店東主)
- 2) Girtie Jirasihna 女士 (香港斯里蘭卡協會秘書)
- 3) Kanishka Samarasinghe 先生 (Alpha Start 有限公司助理銷售經理)

Our third seminar was held in a Sri Lankan grocery in To Kwa Wan on 30 July 2016.

## Sri Lankan Food Culture

Mr. Thilakarathne gave a presentation on food culture in Sri Lanka. Influenced by Islamic, Indian, and Western cultures, Sri Lanka has a mixed cuisine. He told us rice and coconut were the basics in ancient cuisine. Later on, spices and tea were added with encouragement from the British colonial government. Nowadays, most Sri Lankan dishes include rice, coconut, and curry.

In Sri Lanka, rice and curries are served as lunch. The traditional morning and evening meals are composed of a starchy staple such as string hopper, sambol, and curries.

*World Culture Encyclopaedia 2017*

Coconut is an important ingredient in Sri Lankan dishes and it is used in many different forms. Coconut milk is used in curries or to cook with rice (kiribath), while grated coconuts are mixed with spices in sambol (which accompanies rice or string hopper), and virgin coconut oil is used as cooking oil.

Mr. Thilakarathne described the king coconut as "mobile pharmacy" due to its high nutritional value. It is native to Sri Lanka, but its export is difficult as it can only be kept fresh for a few days.

Foreign spices have become a main component in Sri Lankan dishes. Common ones include black pepper, cinnamon, cumin, fennel, and cloves. The mix of these spices, together with curry leaves, form the basis of what we call "curry". Meats and vegetables are cooked with curry in various ways, while jackfruit, pumpkin, and cashew curry are also common.

Mr. Thilakarathne showed us some cooking utensils and demonstrated how to use them. The string hopper, a very popular dish, is made by pressing a dough through a presser and steamed on steaming mats. Puttu is rice cake with coconut and it has a cooker specially for making this dish. Sri Lankans still prefer to cook with firewood and clay pot, especially in the rural area.



◀ *String hopper presser and steaming mats*  
蒸米粉模具和蒸墊

In the past, Sri Lankans brought what they needed for cooking to Hong Kong through friends and relatives. Yet, bulky or fresh products such as rice and coconuts were difficult to transport. Some Sri Lankans tried to use substitutes such as Indian rice and Chinese vegetables, but they could not find substitutes for coconut and fish, the two essential components in Sri Lankan cuisine. Hence, Mr. Thilakarathne decided to open a grocery to serve the needs of the Sri Lankans in Hong Kong.

He felt that the biggest challenges of serving this small population in Hong Kong were: the high rent, and some domestic workers have gotten used to their employers' food culture, plus they seldom have time to cook Sri Lankan dishes.



▲ *Sri Lankan dishes* 斯里蘭卡菜餚

## Gender and Family

In the second part of the seminar, Ms. Jirasihnna and Mr. Samarasinghe shared with us their views on gender and family issues in Sri Lanka.

Mr. Samarasinghe said in the past, a family used to have eight to 10 children because of the demand for agricultural labour. Nowadays, with the availability of contraception and urbanization, a family usually has a maximum of four children.

In Sri Lanka, men are the breadwinners while women usually take care of housekeeping. It was a usual practice to wait for the father for dinner, and the wife only ate after serving her husband and children. Mr. Samarasinghe said the situation has changed nowadays, as many women have received higher education and are employed fulltime. Housework is now shared by both husband and wife. Ms. Jirasihnna told us that Sri Lankan families prefer the first child to be a daughter, as they believe that the daughter can help to take care of younger siblings and to assist the mother in housework.

Mr. Samarasinghe said arranged marriage is still practiced among Sri Lankans but young adults will not be forced to marry someone. It is a common practice for parents to identify potential spouses through advertisements on newspapers and to match the horoscopes of the bride and groom to judge whether it is a good or bad marriage. In the past, people believed that inter-caste marriages were not acceptable but now it is no longer a concern, especially for those living in cities.



◀ Speakers and participants at the seminar  
講座講者與參加者

2016年七月三十日，我們的第三次講座於土瓜灣的一家斯里蘭卡雜貨店舉行。

### 斯里蘭卡飲食文化

Thilakarathne 先生為我們介紹了斯里蘭卡飲食文化。由於受到伊斯蘭教、印度及西方文化影響，斯里蘭卡飲食文化可說是由混合文化元素組成。米飯和椰子是古時常用的食材，後來受到英國殖民政府的影響，香料和茶葉開始被使用。現在的斯里蘭卡菜餚一般包括米飯、椰子和咖哩。

斯里蘭卡人的午餐通常有米飯及咖哩。而傳統早餐及晚餐則包括澱粉類食品如蒸米粉、參吡及各種咖哩。

《世界文化百科》2017

椰子在斯里蘭卡菜餚中擔當重要的角色。椰奶用於咖哩或與米一起烹調；磨碎的椰子與香料混合煮成參吡（sambol），然後與米飯或米粉一起進食，而純椰子油則用作煮食油。

金椰是斯里蘭卡的特產。Thilakarathne 先生將其描述為“移動藥房”，原因在於其營養價值十分高。但是由於它只能保存數日，故此很難出口到國外。

外國的香料已成為斯里蘭卡菜餚的主要成分。常見的包括黑胡椒、肉桂、小茴香、茴香和丁香。這些香料加上咖哩葉，便成為我們所認識的“咖喱”。肉和蔬菜會用不同的咖哩烹調，而大樹菠蘿、南瓜和腰果咖哩也很普及。

Thilakarathne 先生向我們展示和講解一些炊具的用法，例如蒸米粉（string hopper）是把粉團通過壓器造成麵條狀，然後在小竹墊上蒸熟。椰子米糕（puttu）則用特製的鍋來製成。斯里蘭卡人仍然喜歡用柴火和砂鍋來做飯，在農村地區更為常見。



▲ Puttu 椰子米糕 (Mathew Jibin 2013)

以前，香港的斯里蘭卡裔人士主要透過朋友和親戚來港時帶來食材。然而，較重或新鮮的食品如米飯和椰子則難以運送。一些斯裔人士嘗試用印度大米和中國蔬菜替代，但兩種常見食材－椰子和魚，則無可替代。因此 Thilakarathne 先生決定開一家雜貨店，以滿足香港斯裔人士的需要。

他認為因為斯裔社區較小，顧客群不大，面對最大的挑戰是昂貴的租金。其次，一些家庭傭工已習慣了僱主的飲食文化，他們亦很少有時間烹煮家鄉菜。

### 性別和家庭

在研討會的第二部分， Jirasihna 女士和 Samarasinghe 先生與我們分享了他們對性別和家庭的看法。

Samarasinghe 先生說，因為農業勞動力的需求，以往一個家庭有八至十個孩子。而現在，隨著避孕知識的普及及城市化，一個家庭通常最多有四個孩子。

在斯里蘭卡，男人通常是主要收入來源，而女人通常負責家務。用餐時，妻子會先照顧丈夫和孩子，自己則留在最後才用餐。現在這個情況已經改變，Samarasinghe 先生說由於許多女性都接受過高等教育並全職工作，家務會由丈夫和妻子共同承擔。Jirasihna 女士告訴我

們，斯里蘭卡家庭較喜歡第一個孩子是女兒，因為他們相信女兒可以幫助照顧弟妹和為母親分擔家務。

Samarasinghe 先生說斯里蘭卡人仍然實行安排婚姻，但年輕人不會被迫嫁娶。父母通過報紙廣告來為孩子尋找對象，並比對雙方的星座來判斷這段婚姻是好是壞。在過去，人們並不接受跨階級婚姻。但時至今日，階級已經不是婚姻的一個重要考慮因素了。

### Suggested Activities 建議活動

1. Do a group project on how Islamic, Indian, and Western cultures have influenced Sri Lankan cuisine. You may list some food items to illustrate your findings.

做一個專題研習，解釋伊斯蘭教、印度和西方文化如何影響斯里蘭卡菜餚。你可以列出一些食物作說明。

2. Observe what happens at home: Who cooks the dinner? Who cleans the house? Do you think Sri Lankan families have the same sexual division of labour as yours? Why or why not?

在家裡觀察：誰負責做晚餐？誰負責清潔家居？你認為斯里蘭卡家庭的性別分工和你一樣嗎？為什麼？

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## Video Resource 影音資源

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## **Seminar 4: Bangladeshi Society and the Bangladeshi Community in Hong Kong**

*Speaker:*

*Mr. Dewan Saiful Alam (Former President, Bangladesh Association of Hong Kong)*

## **講座四： 孟加拉社會與香港的孟加拉裔社區**

*講者：*

*Dewan Saiful Alam 先生（香港孟加拉協會前主席）*

Mr. Dewan gave a talk on Bangladeshi society and the Bangladeshi community in Hong Kong on 6 August 2016. He told us that Bangladesh is one of the most densely populated countries in the world. Over 90% of the population are Muslims. Other religious groups include Hindus, Christians, and Buddhists. Geographically speaking, Bangladesh is a plain country and flooding is common in the monsoon season. It is interesting to note that in rush hours and festival times, using the waterways is a more convenient and reliable way than travelling on roads!

Bangladesh forms the largest part of the Bengal region. Previously it was called East Pakistan, as a provincial state of Pakistan. It became an independent nation, People's Republic of Bangladesh, in 1971 after declaring independence from Pakistan.

One of the most important days in Bangladesh is International Mother Language Day. It has been observed annually since 21 February, 1952. The background of this was that West Pakistan was planning to introduce Urdu as the state language in East Pakistan. University students and politicians demonstrated for the recognition of the Bengali language, and in the process some students were killed. The commemoration of this incident is an important and emotional day for many Bangladeshis.



▲ Mr. Dewan discussing Bangladeshi culture  
Dewan 先生在討論孟加拉文化

Since 2005, the Bangladeshi economy has been rapidly developing. According to International Trade Statistics 2015 (World Trade Organization 2015), Bangladesh was the third largest apparel exporter globally, following China and the European Union. Mr. Dewan told us that more than 70% of the businesses owned by the Bangladeshis in Hong Kong are related to this field. Tea production is another important industry in Bangladesh. Three of the world's largest tea gardens are located in the Sylhet Division in east Bangladesh.

According to Mr. Dewan, there are around 2,000 Bangladeshis living in Hong Kong. Most of them own business as brokers between textile factories in Bangladesh and raw material suppliers in mainland China. Nowadays, occupations among Bangladeshis are more varied including jobs such as bankers, editors, and mobile phone traders.

The Bangladesh Association of Hong Kong was established in 2003 to support the Bangladeshis living in Hong Kong. Mr. Dewan felt that the first generation of Bangladeshis in Hong Kong have a duty to help pass down traditions to the future generations. Every year, the Association organizes celebrations of Bengali New Year and National Day to keep cultural and religious traditions alive. They also organize a Weekend School where children learn Bengali and Arabic. Children also learn Bengali songs and dances which they perform in festival celebrations.



▲ *Bangladeshi children attending the Weekend School*  
孟裔學童於週末學校上課

Mr. Dewan said language barriers and employment are the two biggest challenges for Bangladeshi Hongkongers. These two factors are interlinked, as it is not easy to get a job due to a Chinese language requirement in most jobs. Many Bangladeshis who have graduated from the local universities have chosen to work overseas such as Singapore and the United States. To Mr. Dewan, it is a loss of human capital for Hong Kong. He hoped that with collaboration with the HKSAR government, these issues could be resolved and that Bangladeshis can truly integrate in Hong Kong which is home for them.

Dewan 先生於 2016 年八月六日就孟加拉社會與香港的孟加拉裔社區作演說。他告訴我們孟加拉是世界上其中一個人口最密集的國家，超過 90% 的人口是穆斯林，而其他宗教社群則包括印度教徒、基督徒和佛教徒。從地理上看，孟加拉是一個平原國家，洪水在季風季節很常見。有趣的是，在上下班時間和節日時，使用水道是比在道路上行駛來得更方便和可靠！

孟加拉國佔孟加拉地區的一大部分。孟加拉本來是巴基斯坦的一個省份—東巴基斯坦，它在 1971 年正式獨立，並更名為孟加拉人民共和國。

孟加拉其中一個重要日子是國際母語日，自 1952 年二月二十一日以來每年都舉行紀念活動。當時，西巴基斯坦計劃把烏爾都語定為東巴基斯坦的法定語言。不少大學生和從政者示威以捍衛孟加拉語，在這個過程中有些學生被殺。對於許多孟加拉人來說，這是一個重要而令人傷感的日子。

自 2005 年以來，孟加拉的經濟一直在迅速發展。根據世界貿易組織 2015 年的國際貿易統計，孟加拉是緊隨著中國及歐盟的全球第三大服裝出口商。Dewan 先生告訴我們，在香港的孟加拉裔人士，百分之七十是在從事與這一領域有關的工作。茶葉生產是孟加拉的另一個重要產業，世界上最大的三個茶園都位於孟加拉東部的錫爾赫特。

據 Dewan 先生說，在香港有大約二千名孟加拉裔人士，他們大多是孟加拉紡織廠和中國原材料供應商的中間人。今天，孟裔人士也從事不同的職業，包括銀行家、編輯和手機貿易商人等等。

香港孟加拉協會於 2003 年成立，目的是凝聚居住在香港的孟裔人士。Dewan 先生認為，第一代孟裔人士有義務把傳統傳承給下一代。每年，協會都會舉辦活動，以慶祝孟加拉新年和國慶，藉此保存文化和宗教習俗。至於週末學校則讓兒童學習孟加拉語和阿拉伯語，孩子們也學習孟加拉歌曲和舞蹈，並在慶祝活動裡表演。

Dewan 先生說，語言障礙和就業是香港孟裔人士面臨的兩大挑戰。這兩者是相互關聯的，因為中文能力的高低會直接影響他們尋找工作的機會。許多本地大學畢業的孟裔人士選擇到海外，如新加坡和美國等地工作，Dewan 先生認為這是香港在人力資源上的損失。他希望與特區政府共同合作解決這些問題，使孟裔人士能真正融入香港這個家。

## Suggested Activities 建議活動

1. Present the national profile of Bangladesh, including its history, geography, population, and religions.

介紹孟加拉的國家概況，包括其歷史、地理、人口和宗教。

2. Watch the RTHK program suggested below, and try to:

a) identify at least three Bangladeshi cultural elements, or

b) discuss your feelings towards Bangladeshis in Hong Kong.

觀看下面建議的香港電台節目，並嘗試：

a) 識別至少三個孟加拉文化元素，或

b) 討論你對在香港的孟加拉人的感覺。

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## **Seminar 5: Religion and Social Life of Bangladeshis in Hong Kong**

*Speaker:*

*Mr. Syed Ekram Elahi*

*(President, Bangladesh Association of Hong Kong)*

## **講座五： 香港孟加拉裔的宗教和社交生活**

*講者：*

*Syed Ekram Elahi 先生（香港孟加拉協會主席）*

On 13 August 2016, Mr. Syed gave a talk on the religion and social life of the Bangladeshis in Hong Kong. He pointed out that most Bangladeshis in Hong Kong are Muslims, with a few Hindu and Buddhist families.

Various Islamic festivals are observed by the Bangladeshi community in Hong Kong. The most important festival is Eid al-Fitr (Festival of Breaking of the Fast). Bangladeshi Muslims will gather at the mosques for morning prayer and then visit one another's homes. People will say "Eid Mubarak" to each other, which means "Wishing you a happy Eid", and hug each other one to three times.



▲ Bangladeshi Muslims celebrating Eid al-Fitr at Kowloon Mosque  
孟加拉裔穆斯林在九龍清真寺慶祝開齋節 (Syed Ekram Elahi 2016)

Eid al-Adha celebrates the occasion when Allah appeared to Ibrahim in a dream, asking him to sacrifice his son as an act of obedience. As Ibrahim was about to kill his son, Allah stopped him and gave him a lamb to sacrifice. The festival commemorates Ibrahim's obedience to Allah.

*"Eid ul-Adha" BBC 2017*

Eid al-Adha (Festival of the Sacrifice) is another important festival. Animals such as cows and goats are sacrificed, and the meat is divided into three portions -- one third is retained by the family, and the other shares are given to relatives, and to people in need. Unlike in Bangladesh where there are cattle markets in every village, in Hong Kong, the Bangladeshi community buys the animals from the Sheung Shui Slaughterhouse. A portion of

the meat is reserved by the Bangladesh Association of Hong Kong to organize a Eid gathering for the community.

As a common practice among Muslims, Bangladeshi Muslims gather every Friday for Jumm'ah prayer. Friday is considered the most important day based on various Hadith describing the words and actions of Prophet Muhammad. The imam, leader of the mosque, will give a sermon before the prayer.

For the Hindu Bangladeshis, they jointly celebrate Durga Puja with the West Bengalis from India. Every year a Hindu priest is invited from India to lead the religious ceremonies. There are also cultural performances and games to showcase the Bengali culture.

In terms of social life, Mr. Syed told us that the family structure has changed from extended family to nuclear family, though many people prefer to live with their parents rather than individually. Although arranged marriage is still common in Bangladesh, the role of parents has changed from making decisions to giving advice. Men usually get married around the age of 28, while women get married around 22 to 25. Gaye holud (literally meaning "yellow/turmeric on the body") is a ceremony observed in the Bengali wedding, when henna and turmeric paste are applied to the couple as a form of blessing.



▲ Turmeric paste 薑黃漿 (Arr4 2014)

Mr. Syed said it is hard to conclude how the marriage pattern of the second generation in Hong Kong has changed as most young Bangladeshis have not reached the marriage age. However, he believed that most of them will organize wedding activities in Bangladesh because the family's social networks are there. It is also expected that intercultural marriage will be more popular among those who grow up in Hong Kong.

2016年八月十三日，我們邀請了Syed先生給參加者介紹香港孟加拉裔的宗教和社交生活。他指出，在港的孟裔大多是穆斯林（伊斯蘭教的信仰者），而印度教徒和佛教徒則相對是少數。

在香港，孟裔社區慶祝各個伊斯蘭教節日，當中最重要的是開齋節。孟裔穆斯林聚集在清真寺作早晨禮拜，其後則拜訪各人的家。他們會對彼此說 "Eid Mubarak"，意思是 " 祝你有個快樂的節日 "，並相互擁抱一至三次。

安拉在易卜拉欣的夢中出現，要求他犧牲兒子以表示服從。正當易卜拉欣準備要把兒子殺害的時候，安拉攔住他並給他一隻羊作代替。古爾邦節就是為了紀念易卜拉欣忠實執行安拉指示的這件事。

" 古爾邦節 " BBC 2017

古爾邦節是孟加拉裔穆斯林的另一個重要的節日。動物如牛和羊在屠宰後會分成三份，分發給家庭、親屬和有需要人士。牛羊市場在孟加拉的村落十分普遍，但在香港則需從上水屠場購買。屠宰後的牛羊肉，一部分由香港孟加拉協會保留作其節日聚餐之用。

與穆斯林的慣常做法一樣，孟裔穆斯林每個星期五會參與 " 主麻日禮拜 "。對穆斯林來說，星期五是一星期裡最好的一天，因為聖訓描述了先知穆罕默德如何強調星期五的重要性。伊瑪目（清真寺的領袖）會以講道為主麻日祈禱作開端。

對孟裔印度教徒來說，杜爾加女神節是他們與印度西孟加拉邦印度教徒的共同節日。每年大會都邀請一位教士從印度來港主持宗教儀式，而且還有文化表演和遊戲來展示孟加拉地區的文化特色。

在社交生活方面，Syed先生告訴我們，孟加拉的家庭結構已經從大家庭轉變為核心家庭，但許多人仍然喜歡與父母同住。雖然安排婚姻在孟加拉仍然普遍，但父母的角色已經從決定人改為提供諮詢。男性通常在二十八歲左右結婚，而女性則是二十二歲到二十五歲。Gaye holud（意為身體上的黃色 / 薑黃色）是在婚禮上舉行的儀式，新人塗上海靈草漿和薑黃漿作為祝福。

對於第二代香港孟裔人士的婚姻模式如何改變，Syed先生認為現時很難作出結論，畢竟大多數年輕人尚未達到適婚年齡。然而，他相信婚禮應該會在孟加拉舉辦，因為大家的親人仍在孟加拉生活。他也預期跨族群婚姻在香港長大的青少年之間會更為普遍。

## Suggested Activities 建議活動

1. Look for information of the Eid al-Fitr, and do a presentation on the meanings and rituals of this festival.  
尋找關於古爾邦節的資訊，並做一個關於節日意義和儀式的匯報。
2. Discuss the features of arranged marriage including their pros and cons. In your opinion, why was it so common in the past?  
討論安排婚姻的特點，包括好處和壞處。你認為安排婚姻為什麼在以前十分普及？

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## Seminar 6: Bangladeshi Food Culture and Gender Issues

*Speaker:*

*Ms. Sabina Sultana*

*(MPhil. in Food and Nutrition, University of Dhaka)*

## 講座六： 孟加拉飲食文化及性別議題

講者：

*Sabina Sultana 女士*

*(達卡大學食品及營養學系碩士)*

The topic of the seminar on 20 August 2016 was Bangladeshi food culture and gender issues. Ms. Sultana, a Bangladeshi nutritionist and medical interpreter, was the speaker.

In 2015, the ilish industry contributed about 1% of the GDP, and 12% of the total fish production in Bangladesh.

*Siddique 2015*

Ms. Sultana explained that a typical Bangladeshi meal includes rice and fish. Although Bangladesh shares similar food culture with India and Pakistan, Bangladeshis in general cook with less spices and herbs. Unlike Northern India and Pakistan where people prefer naan

(a wheat bread), Bangladeshis prefer rice in their main meals. Besides, yogurt and tomatoes which are commonly used in India and Pakistan, are not popular ingredients in Bangladeshi cuisine.

Ms. Sultana introduced to us that pitha (a cake-like snack) is common in Bangladesh as well as West Bengal, India. It is made from a batter of rice or wheat flour, and filled with sweet or savoury ingredients such as grated coconut or gurrh (condensed cane sugar). It can be either steamed or fried. Ilish is the national fish of Bangladesh, and it is popular in daily meals and festivals alike.



▲ Ilish 雲鱔 (Mamun2a 2005)

Although there is no Bangladeshi grocery in Hong Kong, Ms. Sultana said Bangladeshis get almost everything they need from other South Asian supplies stores and supermarkets. Items that could not be found in Hong Kong, such as specific rice and vegetables, are brought by relatives or friends from Bangladesh occasionally. She mentioned that the eating habits of her family has been influenced by Chinese cuisine since moving to Hong Kong nine years ago. For instance, she loves to cook with vinegar now, which was very rare in the past.

During the short break, Workshop participants had a chance to taste some Bangladeshi food including a vegetable salad, dal puri (a fried puff bread with mung bean), piazu (a deep-fried snack made with lentils), chicken curry, ruhi (fish) curry, rice, and masala tea.



▲ *Piazu (red in color) and dal puri (yellow in color)*  
扁豆餅 (紅色) 和 綠豆餅 (黃色)

In the second part of the seminar, Ms. Sultana explained to us the gender situation in Bangladesh. She said Bangladeshi women still suffer as an underprivileged group in terms of health services, education, and employment. According to Ahmed (2015: 1451), the wage gap between full-time employed men and women was 26%. In terms of politics, the Bangladeshi government is trying to engage more women in the political system such as reserving 50 out of 350 seats for women in the National Parliament. However, Ms. Sultana commented that the process of improving gender equality is slow, due to a lack of rule of law and corruption in the government.

Lastly, Ms. Sultana pointed out that Islam teachings consider men and women equal, and they will receive fair judgement from Allah. Some may question why Muslim men are allowed to marry a maximum of four wives. Ms. Sultana explained that according to the Quran this is only allowed when the man can treat the wives justly and equally, but often people misunderstood and/or abused this teaching. She reminded us that we should consult the imam or visit the mosque to learn the truth of Islam.

2016年8月20日研討會的主題是孟加拉的飲食文化和性別問題，由孟加拉營養師和醫療翻譯員 Sultana 女士擔任主講人。

雲鱒產業佔孟加拉 2015 年國內生產總值的約 1%，並佔總魚產量的 12%。

*Siddique 2015*

Sultana 女士說一般的孟加拉餐都有米飯和魚。雖然孟加拉與印度和巴基斯坦有相近的飲食文化，但孟加拉菜普遍採用較少的香料。而且，北印度和巴基斯坦人一般喜歡食用饅餅（一種麥造的包），但孟加拉人更喜歡吃米飯。此外，在印度和巴基斯坦菜式裡經常會使用乳酪和番茄，但在孟加拉菜裡則不太常用。

Sultana 女士向我們介紹一種名為 pitha 的小吃。它在孟加拉以及印度西孟加拉邦是很常見的。它是用米或小麥糊製成，並有甜或鹹的餡料（如椰絲和蔗糖），可以蒸或油炸。雲鱒可說是孟加拉的“國魚”，在日常飲食中和節日時都很常見。

Sultana 女士說雖然在香港沒有孟加拉雜貨店，但他們都能從其他南亞雜貨店和超市購買他們需要的一切。在香港無法找到的物品，例如特定的米和蔬菜，則由孟加拉的親戚或朋友偶爾帶過來。她提到九年前搬到香港後，飲食習慣亦受到中國菜影響，例如她現在喜歡用醋作調味，這是從前不曾嘗試的。

在小休期間，講座的參與者品嚐了一些孟加拉食物，例如蔬菜沙拉、dal puri（綠豆餡炸麩包）、piazu（扁豆餡的油炸小吃）、雞肉咖哩、鱸魚咖哩、米飯和香料奶茶。

在研討會的第二部分，Sultana 女士向我們闡述了孟加拉的性別問題。她說孟加拉女性在醫療、教育和就業方面仍然受到不平等待遇。根據 Ahmed（2015：1451），全職男女之間的工資差距是百分之二十六。雖然孟加拉政府正試圖讓更多女性加入政治架構（如國民議會的三百五十個議席當中，五十個是留給女性的），但 Sultana 女士評論，政府的腐敗和缺乏法治，導致改善性別不平等的問題十分緩慢。

最後，Sultana 女士指出，伊斯蘭教教義中男女是平等的，安拉會對每個人作出公平的最後審判。有些人可能質疑，為什麼穆斯林男子

被允許與最多四名女子結婚。Sultana 女士解釋，根據《可蘭經》，只有當男人可以公正和平等地對待所有妻子時，才允許這樣做，但是人們往往誤解或濫用這個說法。她提醒我們，我們應該諮詢伊瑪目（清真寺的領袖）或到訪清真寺，從而了解真正的伊斯蘭教教義。

### Suggested Activities 建議活動

1. Design a dinner with fusion of Bangladeshi and Hong Kong cuisine.  
設計一頓融合孟加拉和香港飲食特色的晚餐。
2. Compare the wedding ceremonies in Bangladesh and Hong Kong.  
比較孟加拉和香港婚禮的異同。

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## Community-based Projects and Multimedia Presentations

In the second part of the Workshop, our participants, together with their Bangladeshi and Sri Lankan buddies, worked on group community-based projects on Bangladeshi and Sri Lankan cultures.

They also assumed their role as cultural trainers and made multimedia presentations for more than 400 secondary school students and teachers. Included in each presentation was an introduction to the concept of interculturalism. Through PowerPoint slideshows, video clips, hands-on programs, and interactive quizzes, the audience learned about various aspects of Bangladeshi and Sri Lankan culture, such as food, dance, sports, and religions.

## 社區研究項目及多媒體演講

在工作坊的第二部分，工作坊參加者和他們的孟加拉裔和斯里蘭卡裔夥伴，透過社區研究項目探討孟加拉及斯里蘭卡文化。

他們也擔任文化導師，到中學為超過四百位中學生及老師進行多媒體演講。每場演講內容包括講解跨文化的概念，並透過簡報、短片、體驗活動及問答環節，讓觀眾認識孟加拉及斯里蘭卡文化的不同面向，如飲食、舞蹈、運動及宗教。



## **Topic 1: Food Culture in Bangladesh and Sri Lanka**

*Cheuk Wai Ho, JD in Law, CUHK*

*Cheung Tsz Yau, MA student in Anthropology, CUHK*

*Li Chun Kit, MA in Anthropology, CUHK*

In this project, we try to learn about the food culture of Bangladesh and Sri Lanka with a special focus on curry, tea, and new year food. Bangladesh and Sri Lanka are multicultural countries with several new years, so we selected one celebration from each: the Bengali New Year (Bangladesh) and the Sinhalese New Year (Sri Lanka) for discussion. Lastly, we explore how Bangladeshi and Sri Lankan food are adjusted in Hong Kong.

### **Curry**

A combination of spices (which we call "curry" in Hong Kong) constitutes the base for most dishes in Bangladesh and Sri Lanka. Chili, cinnamon, clove, and pepper are common ingredients for curry. However, the combination of spices is different in Bangladesh and Sri Lanka. For example, the Bangladeshis seldom use curry leaves and coconut milk, while the Sri Lankans do. On the other hand, as Sri Lanka is influenced by Hinduism and Buddhism, more curry is cooked with vegetables. In Bangladesh, curry is cooked with meat while vegetables are usually served as a salad.

People consume curry not only because it tastes good, but also because of its health benefits. For example, ginger warms the stomach and improves digestion, cinnamon comforts a sore throat, and turmeric is said to prevent cancer.

## Tea

Tea culture in Bangladesh is a legacy of influences by the British, Chinese, and Indians. The word "tea" in Bengali (Chai) is pronounced similarly in Mandarin (Cha). It is believed that as the Chinese traders started to export tea in the Han Dynasty via the "Tea Horse Road" trade route that linked Southwest China, Tibet, and Bengal, tea was adopted in Bengal. In the 1840s, the British introduced black tea plantations to East India, which have remained important in the Bangladeshi economy today, making up 1% of the national GDP. Milk tea and plain black tea are popular tea drinks in Bangladesh. The third popular tea drink, masala chai, is a result of Indian culture. The word "masala" means "mixed spices". The tea is usually cooked with condensed milk, ginger, and cinnamon. Many Bangladeshis drink tea in the morning to start the day. Tea is also an important beverage in conferences and meetings.

Sri Lanka is famous for its Ceylon (the former name of Sri Lanka under the British rule) tea. It has become the world's largest tea exporter since 1965. Tea was introduced to Sri Lanka by James Taylor in 1867. In the 1890s, a British merchant Thomas Lipton started his tea plantation business in Sri Lanka, and today Lipton is one of the biggest tea brands in the world. Tea in Sri Lanka originated from Wuyishan, Fujian Province, China, where the high humidity and mountainous landscape favor the planting of tea.

## Pohela Boishakh – Bengali New Year

Pohela Boishakh (first day of the Bengali calendar), is celebrated in Bangladesh and also by the Bengali community in India. It is celebrated with music, fairs, visiting relatives, and delicious food.

Panta bhat is made from leftover rice soaked in water, then salt, onion, and chili are added and served with fried ilish. This is a popular new year dish. Panta bhat is commonly eaten as breakfast food in rural Bangladesh. It is considered a nutritious dish as the panta bhat has more micronutrients



▲ Panta bhat with fried ilish  
Panta bhat 配炸雲鱈 (Tahmid Maunaz 2008)

than freshly cooked rice. Another festival food, kaju aar posto diye mangso, is a dish of spicy mutton cooked with spices such as poppy seeds and green chilies.

### Aluth Avurudda – Sinhalese New Year

During the Aluth Avurudda, all activities are based on the times given by the astrologers, hence the whole nation will carry out related rituals at the same time. First, the Sri Lankans will fast for 12 hours and 48 minutes as it is believed that fasting can help them to concentrate on meditation. Then they will have the New Year meal.

The New Year meal starts with kiribath (rice cooked with coconut milk) that symbolizes good harvest, and mukunuwenna mellum (vegetable salad) because these can provide sufficient energy. Hath maluwa, which means curry cooked with seven vegetables, is a special dish in the New Year. The mix of vegetables depends on the family, but commonly used vegetables include pumpkin, eggplant, carrot, potatoes, and leek. This dish symbolizes a vivid and colorful life.



▲ *Mukunuwenna mellum*  
蔬菜沙拉 (Anoma's Kitchen 2016)

## Bangladeshi and Sri Lankan food in Hong Kong

Being two of the smallest South Asian communities in Hong Kong (with around 2,000 people each), Bangladeshis and Sri Lankans found it is not easy to make authentic dishes as not all the ingredients needed are available in Hong Kong. There are several Sri Lankan groceries providing most of the daily necessities, but fresh vegetables are still difficult to find. For example, king coconut, a coconut native to Sri Lanka, can only be kept fresh for a few days. On the other hand, there is no grocery specializing in Bangladeshi products though a few items such as biscuits and curry are sold in some Pakistani and Nepali groceries. The Bangladeshi national fish, ilish, can only be found occasionally in the Yau Ma Tei Market. These challenges have created fusion food as substitutes from different places are used. For instance, some Sri Lankans use choi sum to replace mukunuwenna when making mukunuwenna mellum, while Bangladeshis use Chinese herring to replace ilish. Sometimes they use Chinese style sauces such as vinegar and soy sauce in flavoring.

## Conclusion

As multicultural countries, Bangladesh and Sri Lanka have different eating habits and ingredients within each country. In Hong Kong, their food cultures have been shaped by localization. These communities adjust to the host society and change the way they cook; for example, restaurants adapt the original recipes and cooking method to suit local taste. For instance, Sri Lankan restaurants use more coconut milk to make the curry less spicy. When we eat, we can be more aware about the cultural meanings behind the dish. We hope that this project will be the first step for you to learn about other cultures through food!

## 主題一：

# 孟加拉及斯里蘭卡飲食文化

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**本**研究目的在通過咖哩、茶及新年食品，探討孟加拉及斯里蘭卡的飲食文化。由於孟加拉和斯里蘭卡是多元民族的國家，因此它們有不同的民族新年慶典。我們選擇了孟加拉新年及僧伽羅新年作討論，並探討在香港的孟加拉和斯里蘭卡食物有什麼轉變。

### 咖哩

混合香料（一般統稱為咖哩）是孟加拉及斯里蘭卡菜肴的基礎。辣椒、肉桂、咖哩葉、小豆蔻、丁香和胡椒是烹調咖哩時常用的材料。然而，孟加拉和斯里蘭卡在香料配搭上各有不同。例如，斯里蘭卡人經常使用咖哩葉及椰奶，但孟加拉人卻很少用。此外，由於斯里蘭卡受到印度教及佛教的影響，咖哩較多用來配搭素菜；而孟加拉人則喜歡用咖哩來配搭肉類，蔬菜則主要以沙律形式出現。

咖哩不但美味，所使用的香料亦有益健康，例如薑能暖胃並改善消化功能；肉桂能舒緩喉嚨發炎；薑黃則有指能預防癌症。

### 茶

孟加拉的茶文化是受到英國、中國和印度文化所影響。"茶"在孟加拉語的發音為為"Chai"，和普通話的發音類近。有指在漢朝時，中國商人透過茶馬古道（連接雲南、西藏及孟加拉地區）把茶葉帶進孟加拉。英國在1840年代將茶葉種植引進東印度，時至今日，茶葉種植和出口已經成為孟加拉的重要經濟產業，佔國民生產總值約1%。奶茶和紅茶是孟加拉人最喜歡的茶飲，而第三種受歡迎的茶飲是受印度文化影響的瑪薩拉（意為混合香料）奶茶，通常由煉奶、薑和玉桂煮成。很多孟加拉人會以茶飲作為每日早上的開始，茶飲也是會議時重要的飲料。

世界聞名的錫蘭紅茶出產自斯里蘭卡（“錫蘭”為斯里蘭卡殖民時期的名字）。斯里蘭卡自1965年起成為全球最大的紅茶出口國。在1867年，紅茶由詹姆斯泰勒所引入斯里蘭卡。在1890年代，英國商人湯馬士立頓在斯里蘭卡開始茶葉種植的生意，造就了今日世界著名的茶葉品牌—立頓。錫蘭紅茶源於中國福建武夷山一帶的品種，當地的山勢及潮濕的天氣非常適合茶葉種植。

### 孟加拉新年 Pohela Boishakh

孟加拉人和印度西孟加拉邦人士會慶祝孟加拉新年 Pohela Boishakh（意為孟加拉曆的第一日）。慶祝活動的主要內容包括音樂、市集、拜訪親戚及不同類型的美食。

Panta bhat（浸在水中的米飯配以鹽、洋蔥及辣椒作調味）加上炸雲鰻是一道很受歡迎的賀年菜。Panta bhat 在孟加拉農區一向視為早餐的食物，因為其微量營養元素比新鮮烹調的米飯更高。另一道節慶食品是 kaju aar posto diye mangso，是一道由羊肉和香料例如罌粟種子和青辣椒所製成的菜肴。

### 僧伽羅新年 Aluth Avurudda

在僧伽羅新年 Aluth Avurudda 期間，全國會根據占星術所制定的時間一起進行儀式或活動。首先，斯里蘭卡人會進行12小時48分鐘的齋戒，因為他們相信齋戒能協助他們進行靜觀。過後他們便會一起進食新年飯。

新年飯通常會先進食象徵著大豐收的椰奶飯，其後就是能給予足夠的能量的蔬菜沙律 mukunuwenna mellum。七菜咖哩是特別的新年菜，由七種蔬菜烹調而成。七種蔬菜的變化隨家庭而異，常見的有南瓜、茄子、蘿蔔、薯仔和韭蔥。這道菜肴所象徵的是充滿活力和色彩的人生。



▲ Kiribath with chili sambol  
椰奶飯配辣椒醬  
(Flickr: Dhammika Heenpella 2010)

## 香港的孟加拉和斯里蘭卡食物

孟加拉及斯里蘭卡社群是香港兩個比較小的南亞裔社群，人口各約二千人。要在香港烹調一道正宗的菜肴並不容易，因為大部份食材都沒有進口到香港。雖然有數間斯里蘭卡雜貨店提供生活必需品，但一些新鮮的蔬菜則很難購買。例如金椰，它是斯里蘭卡的特產，但卻只能保存數天。另一方面，雖然孟加拉餅乾和咖哩能在巴基斯坦及尼泊爾雜貨店內找到，但香港並沒有專賣孟加拉貨品的雜貨店。雲鱈（孟加拉的國魚）只能偶爾在油麻地街市買到。這些挑戰促使他們使用其他食材替代，例如會在蔬菜沙律 mukunuwenna mellum 加入菜心；用三黎魚代替雲鱈；也會用中式醬料如醋和豉油調味。

## 總結

孟加拉及斯里蘭卡作為文化多元的國家，不同族群的飲食習慣和食材都有所不同。在香港，孟加拉及斯里蘭卡飲食文化受到本地化影響。這些社群在烹調時會因適應本地環境而嘗試用不同的煮法，餐廳也會改變原來的食譜以迎合本地人的口味。例如，斯里蘭卡餐廳在煮咖喱時會落更多椰奶以中和咖喱的辣味。我們在進食時可以多思考菜肴背後獨有的文化。希望這份報告能成為你透過食物認識文化的第一步！



## Topic 2:

# Friendship, National Unity, and Social Integration: Rugby and Sri Lankans

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It is a common understanding that cricket is the core sport in South Asia. For over a century, it has overshadowed a penumbra of sports including rugby. However, in recent years, Sri Lanka has emerged as a leading contender in rugby. It is now the only South Asian country playing rugby at the international level. The Tuskers, the nickname of the national rugby squad of Sri Lanka, has achieved historic winning in the Asia Rugby Series U18 and U20 in 2016. What is behind this success story? What does rugby mean to the players and supporters? Our project on rugby gave some big tackles to these questions!

### History of Rugby in Sri Lanka

The birthplace of rugby is England. The British merchants of East India Company introduced this game to Sri Lanka in late 19th century. Elite schools such as Kingswood College and Trinity College in Kandy, and Royal College and St. Peter's College in Colombo, then adopted this game. The most popular rugby match in Sri Lanka is "The Bradby" – a two-leg match between the Trinity College and Royal College held in June and July since 1920. It is one of the most famous "old boy" (i.e. alumni) events in the country, which draws over 35,000 spectators.

During the colonial period, Sri Lanka was a popular stop for ships to and from the United Kingdom. It thus has a long heritage of rugby competition with Commonwealth countries such as England, Australia, and New Zealand. Since the 1990s, with the support of government and commercial sectors, Sri Lanka Rugby Football Union (SLRFU) has been actively promoting this game. From then on, rugby is no longer played only by local elites, but it is a professional game with its domestic leagues. Sri Lanka is now the second largest rugby-playing nation in Asia, following Japan.

## Rugby Club as a Social Institution

"My rugby teammates are my bokka!" said Prasanna, a former school team rugby player, who has lived in Hong Kong for 12 years. Bokka means stomach in Sinhalese, but it also expands to mean best friends as the stomach is an important part of the body. Prasanna felt that rugbymates undergo ups and downs together and a fraternal relationship develops among them. This deep relationship not only runs in sports, but also extends to other areas of life, like career, religion, and education of



▲ A Papare band in Sri Lanka  
斯里蘭卡的欖球賽樂隊  
(Taariq Marzook)



children. In the past, rugby players from elite schools were often recruited to the managerial level of British trading companies and tea plantations. This practice has formed an old boys network in which graduates of the same school, particularly members of school teams, helped each other out. Today, Prasanna is active in a network with his "old boys".

In Sri Lanka, rugby denotes unity, perseverance, and cheerfulness. Political conflicts between the Sinhalese and Tamils have lasted for 26 years, but these have not affected them in playing rugby together. Multi-ethnic participation is a common practice in rugby. Sri Lankans love their rugby teams for their skills, teamwork, and strategies. Furthermore, they are enthralled by the papare music played by drum-and-trumpet bands in matches. Many Sri Lankans that we interviewed told us the same anecdote about how Lee Kuan Yew, the then-prime minister of Singapore, commented in the 1950s that Sri Lanka was one of the most promising countries in Asia, as seen in their rugby team!

## Rugby and Sri Lankans in Hong Kong

Rugby is more than sports for Sri Lankans in Hong Kong. Thili, who received his postgraduate education in Hong Kong, now works in a private company, first played rugby at university. He is now a member of a local club where he has made friends with Chinese, Germans, Australians, and New Zealanders. Kush is a banker who lives in Tung Chung. In 2011, he and his friends started to play touch rugby at a football field near to their home. As touch rugby has less physical contact, it has attracted people of different age and genders to play together. Among them are Sri Lankans, Indians, Filipinos, and Indonesians. They call their club the Tung Chung Titans.

To Sri Lankans, they can experience multiculturalism through rugby. It is also a means to build social networks and cultural identities which help them to integrate into local society. In recent years, the Hong Kong and Sri Lankan teams have consistently been the finalists in the Asia Rugby Sevens Series. We believe that these sports competitions not only show their abilities but also further cement team members' friendship.



## If you want to know more :

- 1) Tung Chung Titans:  
<https://www.youtube.com/watch?v=fzwR72OF7DQ>
- 2) News about rugby in Sri Lanka: <http://www.thepapare.com/rugby/>
- 3) Information about Asia Rugby: <http://www.asiarugby.com/>

## Acknowledgement

We would like to thank Dilshan Senanayake, a former member of a university rugby team, for his insightful stories about the development of rugby in Sri Lanka.

## 主題二：友誼、團結和社會共融—— 欖球和斯里蘭卡人

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我們普遍認為板球是南亞地區的主要運動，它在過去一世紀蓋過很多其他運動，包括欖球。然而，近年斯里蘭卡已擠身為欖球強國，而且更是唯一能達到世界欖球水平的南亞國家。斯里蘭卡國家隊的別稱為“象牙隊”，在2016年他們歷史性奪得十八歲以下和二十歲以下賽事的冠軍。這個成功的背後有什麼故事呢？欖球對於球員和支持者到底又代表著什麼呢？我們的研究就從這些問題出發！



◀ Sri Lankan families at the Asia Rugby U20 Sevens Series Championship 2016 played in Hong Kong  
斯裔家庭在香港舉行的2016年20歲以下亞洲七人欖球錦標決賽  
(Wai-man Tang)

### 斯里蘭卡的欖球歷史

英國是欖球的發源地。十九世紀末，英國東印度公司商人把欖球運動引進斯里蘭卡。當時的精英學校，包括位於康提的京士活書院及聖三一書院，和位於可倫坡的皇家書院及聖比德書院積極提倡這項

運動。在斯里蘭卡最受歡迎的欖球比賽是"布來比大賽"，這項兩回合的比賽自1920年開始由聖三一書院和皇家書院每年在六月和七月對壘。它也是斯里蘭卡最著名的舊生活動之一，每年有多達三萬五千觀眾進場。

在殖民年代，斯里蘭卡是英國船運的中轉站。因此，斯里蘭卡有著與英聯邦國家，例如英國、澳洲和紐西蘭，進行欖球比賽的悠久歷史。自二十世紀九十年代起，得到政府和商界的 support，斯里蘭卡欖球總會得以大力推廣此項運動。從此，欖球不再是精英學府才能參與的運動。時至今日，斯里蘭卡擁有自己的職業聯賽。在亞洲，斯里蘭卡是繼日本之後第二多人參與欖球運動的國家。

### 欖球俱樂部作為一種社會制度

Prasanna 是前欖球校隊成員，他在香港已生活了十二年。他說："我的隊友是我的 bokka！" Bokka 在僧伽羅語中有"肚子"的意思，其意思亦能延伸到"手足情深的朋友"。Prasanna 覺得和隊友一同經歷人生起伏，令他們之間產生一份不可分割的情誼，從運動伸延到生活上其他範疇，例如職業、宗教和子女教育。從前不少欖球運動員來自精英學校，他們畢業後往往成為英國貿易公司和茶園的管理層。來自同一間學校的畢業生（特別是校隊成員）形成舊生網絡，為校友互相提供就業機會。現在，Prasanna 也活躍於其中一個舊生群組。

欖球在斯里蘭卡象徵團結、毅力和快樂。儘管僧伽羅人和泰米爾人之間的族群衝突持續了二十六年，但沒有影響他們一起參與欖球運動。斯里蘭卡的欖球運動容納多元族群的參與，而欖球隊伍以技術、團隊精神和戰術獲得觀眾的愛戴。此外，他們也熱愛在欖球賽中的 papare 樂隊所演奏的鼓和小號。不少斯裔受訪者提及新加坡前總理李光耀於五十年代訪問斯里蘭卡的軼事，他曾評論說：斯里蘭卡是亞洲有潛力的國家，看他們的欖球隊就知道！

### 欖球和香港斯里蘭卡裔人士

對於香港的斯里蘭卡裔人士來說，欖球不只是一項運動。Thili 在香港修畢研究生課程，現在一間私人公司工作。他第一次接觸欖球是在大學時期，現在他是一支本地球隊的成員。球隊中包括中國人、德國人、澳洲人和紐西蘭人，他們通過欖球成為朋友。Kush 是一個住在東涌的銀行家。在2011年，他和朋友在家附近的足球場開始進行

觸式欖球。觸式欖球較少身體接觸，因此吸引了不同的性別和年齡層的人一起參與，其中有斯里蘭卡人、印度人、菲律賓人和印尼人，他們稱自己的球會為“東涌巨人”。

斯裔人士來說，欖球不但可以讓他們體驗香港的多元文化，也能讓他們建立社區網絡和文化身份。近年，香港和斯里蘭卡的欖球隊伍都能躋身亞洲七人欖球錦標的決賽。我們相信這些運動比賽不但展示隊伍的能力，更可以鞏固隊員之間的友誼。

### 伸延閱讀

- 1) 東涌巨人：<https://www.youtube.com/watch?v=fzwR72OF7DQ>
- 2) 斯里蘭卡欖球的新聞：<http://www.thepapare.com/rugby/>
- 3) 亞洲欖球總會：<http://www.asiarugby.com/>

### 鳴謝

感謝 Dilshan Senanayake (一位欖球校隊成員) 與我們分享有關欖球在斯里蘭卡的發展。

Rugby match at a local club in Causeway Bay ▶  
位於銅鑼灣俱樂部的  
欖球賽事



## Topic 3:

# Sri Lankan Folk Dance: A Cultural Heritage in Hong Kong

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According to a survey conducted by Gallup Poll in 2009, when asked "Is religion important in your daily life?", 99% of Sri Lankans answered "yes". With no Sri Lankan Buddhist temple in Hong Kong, how do Sri Lankans manage their daily lives and connect with their religion here? With this question in mind, this project explores the roles of Sri Lankan folk dance in Hong Kong.

## Sri Lankan Dances

Sri Lankan dance originated from folk beliefs before the arrival of Buddhism. Ancient Sri Lankans believed that dance was the best way to please the gods and protect themselves from diseases and natural disasters. Dance has been performed after harvest and at festive occasions since the 4th century B.C..



Dance styles include classical dance, folk dance, and dance drama. Our project focuses on classical dance, as performed by a dance group formed by domestic workers in Hong Kong.

### 1) Kandyan Dance

Kandyan Dance derived from Indian shaman dance which was brought to

◀ *Performers of Kandyan Dance "The King's Tale"*  
康提舞 "國王的故事" 舞者



Sri Lanka in order to treat the King's mysterious illness. Although this art form diminished under British rule, now it has been revived and is regarded as a national dance. It is also considered to be the greatest cultural export of Sri Lanka. (Bottero 2013)

Among the five varieties (Ves, Pantheru, Udekki, Naiyandi, and Vannam) of Kandyan Dance, Ves Dance is the most popular. It came from an ancient purification ritual known as Kohomba Kankariya which was performed by males only. Today, it depicts stories from myths and natural legends, history, and religious tales. (Bottero 2013)

### 2) Low Country Dance

The Low Country Dance, also called the Devil Dance, is a highly ritualistic dance performed to please the evil spirits which cause sickness. There are 18 main dances representing 18 types of diseases of the human body. Dancers wear masks to make offerings and requests to the evil spirits, hoping that they will leave the victims. (Traditional Dances of Srilanka 2017)

### 3) Sabaragamuwa Dance

This dance originated from the Sabaragamuwa province, and is the oldest ritual dance in Sri Lanka. Traditionally, this dance was performed by men of upper castes. Women were not allowed to perform because they were considered impure. Nowadays everyone can participate in this dance. (Goonewardane 2014)

Today, most Sri Lankans know how to do these dances as they are included in the aesthetic subject in senior secondary school. There are also degree programs in performing arts offered by the University of the Visual and Performing Arts.

## **Sri Lankan Folk Dance in Hong Kong**

A group of Sri Lankan domestic workers in Hong Kong get together regularly, aiming to continue Sri Lankan cultural traditions through dance. This dance group has performed in various occasions, such as the Asian Ethnic Cultural Performances and the World No Tobacco Day 2016.



- ▲ *A folk dance devoted to the Buddha. All dancers dress in white and hold a white lotus flower to represent purity and holiness*  
圖中的民族舞是獻給佛祖的。舞者皆穿白色舞衣，手捧蓮花，象徵純潔與神聖。

To these domestic workers, dance not only reflects the values and beliefs of their country and religion, but it is also a leisure activity that helps divert them from the harsh life as domestic workers, by relaxing and creating a sense of freedom. A cultural identity can be built through practicing the Sri Lankan traditions and regularly gathering with other Sri Lankan dance lovers.

## 主題三：

# 香港的文化遺產 - 斯里蘭卡民族舞

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**蓋**洛普 2009 年的調查當中有一條這樣的問題："你覺得宗教信仰對你的日常生活重要嗎？"，有 99% 的斯里蘭卡人回答了 "重要"。然而，香港沒有斯里蘭卡佛教寺廟，斯裔人士如何把日常生活和宗教信仰連繫在一起？為解答這些問題，是次社區研究探討斯里蘭卡民族舞在香港的角色。

### 斯里蘭卡舞蹈

斯里蘭卡民族舞在佛教傳入前已存在，是由民俗信仰所衍生出來。古代的斯里蘭卡人相信舞蹈是對神明感恩的最好方法，同時也能保護自身免受疾病及自然災害的影響。自公元前四世紀開始，舞蹈便在農耕收成後和節日期間表演，類型包括古典舞、民族舞和舞劇。我們的訪問對象是一個由斯裔家庭傭工組成的舞蹈團。

#### 1) 康提舞

康提舞演變自印度的薩滿舞，當時是為了醫治皇帝的神秘疾患而被帶到斯里蘭卡。雖然康提舞在英國管治時期幾乎消失，但現在已經重新復興成為一種民族舞蹈，而且被譽為斯里蘭卡最重要的出口之一。(Bottero 2013)

在康提舞的五大類型 (Ves, Pantheru, Udekki, Naiyandi, Vannam) 中，Ves 是最為普及的。它由一個名為 "Kohomba Kankariya" 的古代淨化儀式演變而來，以前只能由男士表演。時至今日，這種舞蹈會用來描述神話、自然傳奇、歷史和宗教故事。(Bottero 2013)



▲ Sri Lankan Kandyan dancers at the Asian Ethnic Cultural Performances 2015  
斯里蘭卡康提舞者在 2015 年 "亞裔藝彩"

## 2) 低地舞

低地舞又名魔鬼舞，是一種儀式用的舞蹈，其功用在於祭拜惡靈從而使人避免疾病。當中有十八種主要舞蹈，分別代表人體十八種不同的疾病。舞蹈員戴上面具和惡靈溝通，要求惡靈離開病者。(Traditional Dances of Srilanka 2017)

## 3) 薩巴拉加穆瓦舞

此舞源於薩巴拉加穆瓦省，是斯里蘭卡最古老的儀式舞蹈。傳統上此舞蹈只能由上等階層的男性表演，女性是不能參與的，因為她們被視為不潔。但今天，任何人都可以參與這舞蹈。(Goonewardane 2014)

今天，大部份斯里蘭卡人都懂得這些舞蹈，因為它們是高中課程美學課的部分內容。另外，視覺及演藝大學也提供表演藝術學士課程，其中有斯里蘭卡民族舞的科目。

## 香港的斯里蘭卡民族舞

一個由斯裔家庭傭工組成的舞蹈團透過舞蹈來延續斯里蘭卡的文化傳統。她們經常在不同場合表演，例如亞裔藝采 2015 及世界無煙日 2016。



◀ *Sri Lankan children after their performance at the Asian Ethnic Cultural Performances 2015. Folk dance is an important means to pass cultural knowledge to the next generation.*

斯裔孩子在 2015" 亞裔藝彩" 中表演民族舞蹈後攝。民族舞蹈是文化傳承的重要方式。

對這些舞者來說，舞蹈不僅反映國家觀念和宗教信仰，更是一種協助她們消除工作壓力的活動。透過經常練習和表演舞蹈，她們超越勞累的家傭生活而感受到自由。更重要的是，舞蹈能協助她們建立斯里蘭卡人的身份認同及斯裔傳統。

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## Topic 4:

# Ethnic Minorities' Religious Practice in Hong Kong: Case Studies of Bangladeshi and Sri Lankan Communities

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### Introduction

Being a multicultural city, Hong Kong has numerous South Asian communities. A common feature of the South Asians is that religion is a crucial part of their daily life. However, their respective faiths may not be shared by the Chinese community here, and hence, they face difficulties in practicing their religions in Hong Kong. Our two case studies seek to explore the difficulties encountered by the Bangladeshi and Sri Lankan communities.

Islam is the religion of the majority of Bangladeshis in Hong Kong, which is shared by other ethnic groups. Meanwhile, most Sri Lankans in Hong Kong practice Theravada Buddhism which is different from the Buddhism practiced by local Chinese.

## Practicing Islam among the Bangladeshis

Bangladeshi Muslims, like Muslims of other ethnic groups, must follow the guidelines written in the Quran in their daily life.

### Food

All food consumed by Muslims needs to meet "halal" requirements. "Halal" in Arabic means "permissible". In a broad sense it means behavior that meets Islamic Law; in a narrow sense it means food prepared according to the Islam code. Food considered not permissible includes rotted animals, blood, pork, and meat that is not slaughtered in the name of Allah. Alcoholic drinks are not permitted as well. However, the availability of halal food in Hong Kong is very limited. For example, most schools and hospitals do not provide halal menu for Muslim students and patients. Cooking at home is also a challenge as there are limited outlets that sell halal meat. Currently, fresh items are available only in Wan Chai, Tsim Sha Tsui, and Yau Ma Tei wet markets. There is also a lack of halal restaurants in tourist attractions. While Disneyland and Ocean Park have introduced halal food in recent years, there is still no halal food at The Peak.



▲ Logo for halal certification  
清真認證的標誌

### Headscarf and Muslim women

According to the Quran, both females and males should dress and behave modestly in public. It does not have specific instructions on dresses, and so various clothing characteristics have been developed by different Muslim societies. One common characteristic is that women are required to cover the hair as they reach puberty, and especially in occasions where non-lineal adult males are present. The most common headscarf in Bangladesh is a hijab (meaning "cover").

There is a general misunderstanding which links the headscarf to female suppression. We found that, to our Bangladeshi women interviewees, they have the freedom to choose whether to wear a headscarf or not. Many of them choose to wear one to show their faith, and they often feel more comfortable when wearing a headscarf. Nowadays, the headscarf has become a fashion product which has vibrant and colorful designs.

## Public Health

Some Bangladeshi interviewees commented that the cultural sensibility of public health professionals needs to be improved. They felt that their religious needs are often ignored. For example, Muslim women need to follow modesty requirements in relation to the opposite sex. However, one interviewee told us that she felt being mocked by the staff when she asked to be seen by a female nurse or female doctor. We believe that a more user-friendly and cultural sensitive environment should be created so that the needs of patients of different backgrounds can be met.

## Praying

Muslims are required to pray five times a day, and attend the Jum'mah prayer (means Friday prayer) once a week. However, prayer facilities such as mosques and prayer rooms are insufficient in Hong Kong. There are six mosques in Kowloon and Hong Kong Island but there are 300,000 Muslims in Hong Kong. To solve this issue, some Islamic education centers in apartment buildings have been established to meet the religious needs of Muslims living in different districts.



◀ *Jum'mah prayer at Ibrahim Mosque, Yau Ma Tei*  
油麻地易卜拉欣清真寺的主麻日禮拜

## Sri Lankan Buddhists' Religious Practice

Most of the Sri Lankans in Hong Kong are Theravada Buddhists. The lack of their own temple has led to a number of challenges when the Sri Lankans practice their religion. For example, Katina (a ceremony practiced from July to October) needs to be performed by a high monk who stays in the temple for four months. The ceremony is infeasible in Hong Kong because there is no temple to accommodate the monk. Poya Days (full moon day in each month) are public holidays in Sri Lanka so that Buddhists can participate in a whole-day ceremony. In Hong Kong, the Sri Lankans can only practice two of the Poya Days, Vesak (May) and Poson (June), which commemorate the birthday of Buddha and the arrival of Buddhism in Sri Lanka respectively.



▲ *Learning Buddhist knowledge at home*  
在家裡學習佛教知識



Despite these challenges, Sri Lankans in Hong Kong persevere by borrowing venues such as the Thai temple, Chinese temples, or local community centers. A Dhamma School is established for children to learn about Sri Lankan culture and Buddhism. They also meditate at home, and learn from the monk as long as there is one in Hong Kong. When there is no Sri Lankan monk residing in Hong Kong, they turn to Bangladeshi or Thai monks. Still, this situation has a lot of uncertainty and irregularity which impacts on their spiritual wellbeing. In addition, as religious ceremonies are major social occasions where they can meet one another, the restrictions in venue make it difficult for the community to develop social bonding.

### **Comparison and Discussion**

Both communities face challenges when practicing their religions. Although the challenges are different, the lack of venue is a common issue. For the Bangladeshi community, as Islam is not a major religion in Hong Kong, the understanding of mainstream society is not high enough. For the Sri Lankan community, the difference in Buddhist practices and culture is a source of their problem. As citizens of a multicultural world city, we should pay attention to our fellow members' religious needs and appreciate the richness of culture they have brought to our common home.

# 主題四： 香港少數族裔的宗教活動： 孟加拉與斯里蘭卡社群之案例研究

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## 引言

香港作為一個文化多元的城市，有不少南亞裔社群以此為家。他們的宗教信仰在日常生活中扮演著重要角色。但由於這些信仰華人社群有所不同，他們在實踐宗教信仰遇到不少挑戰。本研究旨在探討孟加拉和斯里蘭卡社區在香港進行宗教活動時所遇到的挑戰。

大部分在香港的孟加拉裔人其他少數族裔人士一樣信奉伊斯蘭教；而斯里蘭卡裔人士則主要信奉上座部佛教，與華人信奉的大乘佛教有所不同。

## 信奉伊斯蘭教的孟加拉裔社群

孟裔穆斯林和其他族裔的穆斯林一樣，在日常生活中需要遵從《可蘭經》的戒律。

## 食物

穆斯林進食的所有食物需符合“清真”的要求。“清真”在阿拉伯語中解作“允許的”，廣義指符合伊斯蘭教法規的行為；狹義指遵照伊斯蘭教法規生產的食品。穆斯林不可以進食腐爛動物、血液、豬肉和未經真主之名屠宰的肉，也不能飲用酒精飲品。然而，清真食物

在香港的供應非常有限，例如，大部份學校和醫院並沒有為學生及病人提供清真餐單。另外，由於缺乏清真鮮肉店，在家煮食也不是一件易事，目前只有在灣仔、尖沙咀和油麻地街市有清真鮮肉出售。在旅遊景點也缺乏清真食品。雖然迪士尼樂園和海洋公園近年引入了清真餐單，但在太平山頂仍然缺乏清真食物的選擇。

## 頭巾與穆斯林女性

根據《可蘭經》，男士和女士在公共場所的行為和服裝必須保持端莊。由於沒有明確的服裝規定，因此不同穆斯林社會衍生出不同類型的服飾。唯一共同點是穆斯林女性在進入青春期後和有非直系男士在場時需要遮蓋頭髮。在孟加拉最為普遍的頭巾是希查布（意為“遮蓋”）。

社會普遍誤以為頭巾等於壓逼女性。不過我們在訪談中發現孟裔女性其實有選擇穿戴與否的權利。她們很多選擇戴上頭巾以表示對伊斯蘭教的虔誠，而戴頭巾亦令她們感到更自在。時至今日，頭巾已成為一種色彩繽紛、設計多樣的時裝產品。

## 公共醫療

部分孟裔受訪者認為他們的宗教需要在醫療體系中往往被忽略，故建議需要提高醫護人員的文化觸覺。例如穆斯林女性需恪守對異性的謹慎行為，然而當其中一位受訪者要求由女護士或女醫生診症時，她感到自己受到職員的嘲笑。我們相信一個更人性化和文化敏感度更高的醫療系統，才可以滿足不同文化背景的病人的需要。

## 禮拜

穆斯林每日需要進行五次祈禱，並出席每週一次的主麻日禮拜。香港的清真寺及禮拜設施並不足以滿足穆斯林的需要。目前只有六所在九龍及香港島的清真寺為約三十萬的穆斯林人口服務。為了解決這個問題，穆斯林在不同地區開設了伊斯蘭教育中心，以滿足宗教需要。

## 斯里蘭卡裔社群的佛教習俗

大部份在香港斯裔人士是上座部佛教徒，但缺乏一所屬於自己社群的寺廟，致令他們在進行宗教儀式時面對不少挑戰。如供僧衣節（在

七月到十月進行) 需邀請一位高僧在寺內居住四個月, 由於沒有合適的寺廟能讓高僧居住, 這個儀式一直沒有在香港進行。另外, 每月一次的月圓節是斯里蘭卡的公眾假期, 佛教徒因此能參與全日的儀式。但在香港, 由於場地及時間所限, 斯裔佛教徒只能慶祝五月(紀念佛陀誕生)及六月(紀念佛教傳入斯里蘭卡)的月圓節。



◀ Sri Lankans holding Buddhist rituals in a park  
斯裔人士在公園內進行佛教儀式

斯裔人士嘗試借用泰國佛寺、中國寺廟或社區中心等地方來克服缺乏場地的挑戰。同時, 他們籌辦了一所佛學中心, 讓孩子能學習斯里蘭卡文化及佛教知識。他們會在家裡禪修, 並向斯裔僧人請教。如果沒有斯裔僧人在港, 他們會請教來自孟加拉或泰國的僧人。不過, 缺乏一個屬於自己社群的場地令宗教聚會增加不穩定性, 而缺乏宗教聚會也間接影響他們的精神健康。畢竟, 宗教場合是移民社區的社交場合, 場地所限令他們難以建立緊密的社區聯繫。

### 比較和討論

儘管孟裔及斯裔社群在實踐宗教信仰時遇到不同的困難, 但缺乏宗教場地是他們面對的共同挑戰。對孟裔社群而言, 伊斯蘭教並不是香港的主流宗教, 社會對於他們宗教需要的支援相當不足。對斯裔社群而言, 佛教學派的不同是挑戰的根源。作為多元文化城市的一份子, 我們應該多留意不同族群的宗教需要, 並欣賞他們為我們共同的家所帶來的獨有的文化。

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