

在言語之外
Beyond Translation



團隊的話

「如果你身處一個地方，有困難，卻不知道可以和誰說；想開口，卻找不到一個願意聆聽的空間，生活會是怎樣？」

對不少少數族裔女性來說，這樣的孤單和失語是長期存在的狀態。

近年，香港社會愈加關注少數族裔群體的精神健康需要與文化共融議題，但細看這個社群的內部張力，女性們的處境仍被長期忽視。她們身處「性別」與「族裔」這兩種弱勢互相交織的位置，在語言、文化與制度層面對多重限制，難以被主流社會辨認。現行主流社會服務往往著

重提供服務導向 (service-oriented) 的支援，卻未必貼合她們的生活經驗，亦忽略她們同時作為女性、照顧者與社區成員所需要的關係支持與社群連結；而不少以少數族裔女性為對象的服務則欠缺跨文化與跨社群的交流。過去兩年，我們與少數族裔女性同行，透過共學與互助嘗試回應這些被忽略的需要。我們不只提供服務，同時希望基於性別的視角創造一個讓女性彼此相遇、建立信任、連結與相互支持的空間；並在跨族群的真實相遇中，共睹經驗的轉化與角色轉變，學習在差異之中彼此欣賞，練習共存與充權。

這份通訊邀請你與我們一同細聽她們的聲音，想像一個更具性別與文化敏感度的共融未來。

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Team's Word

“Imagine if you were in a dark room, your emotions amplified as they churn within you. There's certainly a lot to say, but unfortunately no one to say them to, and no space to let it all out.”

For many ethnic minority women, this intense isolation and voicelessness are a chronic reality.

As Hong Kong society progresses with time, the cultural majority has been paying increasing attention to the mental health and cultural inclusion of minority groups. Yet

when we zoom in to consider the internal dynamics of many communities, the plight of women remains relatively unaddressed. Caught at the intersection of two marginalized identities of gender and ethnicity, they face even more barriers across linguistic, cultural and systemic levels, often rendering them invisible to the cultural majority. This disparity extends to existing mainstream social services, which often focus on service-oriented support that may not align with these women's lived experiences. Furthermore, it overlooks the relational support and community connections they require as



women, carers and community members. On the other hand, many services targeting ethnic minority women lack cross-cultural and cross-community exchange, which is vital for long term maintenance of multiculturalism. Over the past two years, we have walked alongside ethnic minority women, attempting to address these overlooked needs through co-learning programs and mutual support. We try not to merely provide services; we also aim to create, from a gender-based perspective, a space where women can meet one another, build trust, forge connections and offer mutual support. Through genuine encounters across

ethnic groups, we escape from the overly generic description of data and theory. Instead, we witness the transformation of experiences and shifts in roles, learn to appreciate one another amidst our differences, and practice coexistence and empowerment.

This newsletter invites you to join us in listening closely to their stories and imagining a more gender- and culturally-sensitive, inclusive future.

序言：尚未「翻譯」的話

TheM的旅程始於翻譯，我們通過轉換語言實現資訊的交換，可生活的現實並非已翻譯或待翻譯的文件字句所能簡單總結。

每當有機會講述機構工作時，我們總會提到一個重要的反思：看似中性的語言如何剪裁了經驗，前置的社會身份如何模糊了具體的個人。「少數族裔」、「非華語」、「南亞裔」……這些不同語境下常用的稱謂，用近乎最扁平、整齊、甚至有些

粗暴的方式，將人收納、放置；又或者是被氾濫使用、看似客觀的形容詞如「離鄉別井」、「非本地」、「土生土長」等，也存在某種嫌疑——以一把彷彿溫和的尺，量度、規訓一個人的經驗，引出一個曲折但寫實的論述方式：多數永遠存在，因此少數永遠存在。

使用這些描述時，我們總會在對話斷續間加上無數個引號，或舉起手指比出一對「」——「雖然唔準確……但係用住呢個字先。」

這些引號所承載的重量遠超在鍵盤敲出「」或抬手比擬所需的力量，它們提醒著我們，已建立和存在的語言絕非中立，它或許方便溝通，卻重複著社會現有的權力架構與互動關係，削去更為細碎且難以命名的真實。借用的語言、借用的描述，它的確不完美，未必能觸及最真實的處境，也在某種程度上帶來畸變。因此，我們仍試著透過人與人之間的連結，在語言之內與之外穿透持續流動的現實，捕捉仍可被握住的女性經驗。

感謝受訪的社群成員，文中已按成員偏好使用化名；感謝Shena充滿溫度的文字；感謝Percy的翻譯；感謝設計師Cody將引號轉化為視覺語言，體現「」所承載的遲疑與警覺。

有限的篇幅無法盡述我們的經驗，但仍希望，藉著文字與大家一起靠近那些尚未被翻譯的現實。

Preface: Holding What Cannot Be Fully Said

TheM's journey began with translation. We address the information disparity by translating crucial information that ethnic minority women might miss. But real life is often too complex to be neatly summarized by words. It contains multitudes of visceral emotions and unique experiences.

Whenever we have the opportunity to speak about our work, we always raise an important point for reflection: how seemingly neutral language reshapes experiences, and how pre-established social identities obscure the uniquely defined individual. 'Ethnic minorities', 'non-Chinese speakers', 'South Asians'... All these terms, commonly used in various

contexts, categorize and position people in a manner that is flat, uniform, and even crude. The barrage of ostensibly objective adjectives like 'homesick', 'non-local' and 'native-born' also contribute to measuring and disciplining a person's experience with a yardstick, implying a perversely persuasive narrative that there is always a majority, and hence a minority.

When using these descriptions, we always offer a million disclaimers, "we think these terms aren't accurate or representative, but let's borrow and use them for now," as if these air quotes offer any form of solemnity or genuine reflection of reality.

Quotation is merely a literary device that we

guiltily prefer as an easy way out, but because of this, we are brutally reminded of the hidden bias embedded in all languages every time we use these phrases. Perhaps it'd make the conveyance simpler, but it also perpetuates the existing power imbalance in relationships and in a wider social context. Borrowed languages and invented descriptions will never be a vessel good enough to capture even the slightest bit of reality accurately. Some form of distortion is bound to happen. This is why we insist on interpreting the fluidity of life and the experience of women by creating and consolidating human connection.

We would like to thank all the interviewees in the community. Aliases are used in

this newsletter in accordance with their preferences. We would also like to thank Shena for writing words filled with humanness; Percy for their translation; and our designer Cody for transforming these quoted terms into a visual language that helps convey the hesitation and vigilance carried by these simple quotation marks.

This newsletter is not a full recount of our experiences, nor is it a wikipedia of the experiences of all ethnic minority women. Despite the limited scope, we still hope to reintroduce the reality left untranslated.

在言語之外



Beyond
Translation

「我是……」
Translate For Her (下稱TheM)的社群成員以生活在香港的少數族裔女性為主。這個看似中性的客觀描述，如同裁切齊整的包裝紙，規整地收納了她們的社會身份，內裡包裹著一串難以拼湊的經驗：是女性、母親，也是妻子及女兒；是婚後依親赴港的一代移民或是本地成長的二、三代成員……若按文化背景細分「少數族裔」的構成，不少成員是巴基斯坦裔女性，亦有尼泊爾裔、印度裔、孟加拉裔的婦女，一道道文化的褶皺，無法用「南亞裔」一詞簡要概括。在跨越族裔與文化的溝通中，陳述身份的自我介紹有時帶著近乎微小的暴力，是否存在一種方式，可以在不被身份框定的情況下，輕鬆地介紹自己？

「Hey，我是新來的同事。我喜歡植物，也喜歡寫詩、行山。」

“I am...”
The members of the Translate For Her (TheM below) community consist mainly of women from ethnic minority groups living in Hong Kong. This seemingly neutral and objective description, like neat wrapping paper, conveniently encapsulates their social identities, while concealing the uniqueness of their experiences that cannot be neatly captured: they are women, mothers, wives and daughters; they are first-generation immigrants, or second- and third-generation members who grew up locally... Closely examining the umbrella term of ‘ethnic minorities’, we see that many members are women of Pakistani descent, whilst others are Nepalese, Indian or Bangladeshi. These cultural nuances cannot be distilled (or rather reduced) to the term ‘South Asian’. In cross-cultural communication, even a simple self-introduction can be sabotaged by the subtle kind of violence an reductive label carries. Is there a way to introduce oneself comfortably, without being defined by identity?

2024年7月，社區組織幹事tt初次登入TheM的工作帳號，進入社群成員所在的群組，傳送出自我介紹。數百個頭像背後，是族裔、母語與生活背景各不相同的社群成員。要從何編織這份連結的起點：若沿用板正、帶著明確目的的自我介紹，似乎預先拉開了與社群的距離？在猶豫之間，大家的回應已陸續出現，有人在群組裡留言，有人私下傳來訊息：

「我也很喜歡植物。」

「我也寫詩。」

「我喜歡行山，我們應該組織行山活動！」

「你真是個有趣的人，我也喜歡花和植物。」

“Hey, I’m tt, the new community organizer. I love plants, and I also like writing poetry and hiking.”

In July 2024, tt, logged into TheM work account on her first day at work, and sent out her self-introduction. Behind the hundreds of profile pictures are community members of diverse ethnicities, native languages and life experiences. How should she start the conversation? If she stuck to a formal self-introduction with a clear purpose, would it seem too distant? While she hesitated, responses began to chime in, some posted in the group chat, others sent private messages:

“I love plants too.”

“I write poetry too.”

“I love hiking; we should organize hiking activities!”

“You’re such an interesting person; I love flowers and plants too.”

來自TheM的碎碎唸：我們嘗試放下社福界慣常的語言框架，避免先入為主的分類。共同反思語言的使用時，實習生P曾提到奧爾德斯·赫胥黎在《重訪美麗新世界》中寫道的: 「...Here the theoretical reduction of unmanageable multiplicity to comprehensible unity becomes the practical reduction of human diversity to subhuman uniformity, of freedom to servitude... The

A note from TheM: We try to move beyond the conventional linguistic frameworks of the social welfare sector and avoid preconceived categorizations. While we reflected the use of language together, our intern P once mentioned a quote from Aldous Huxley wrote in Brave New World Revisited: “... Here the theoretical reduction of unmanageable multiplicity to comprehensible unity becomes the practical reduction of human diversity to subhuman uniformity, of freedom to servitude... The beauty of tidiness is used as a justification for despotism.”

In local media and government documents,

beauty of tidiness is used as a justification for despotism.]
在本地媒體與政府公文中，「少數族裔」是描述界別及身份時最常見的用詞，雖能標示特定群體相對邊緣的位置，卻也常在無意間複製大眾的刻板印象。同時，教育界常用「非華語」指代多元族裔的學生，而其中不乏識漢字、掌握廣東話的本地巴基斯坦裔、尼泊爾裔及印度裔。如此表述，背後仍隱約以華裔為

‘ethnic minorities’ is the most commonly used term when describing groups and identities;
While it serves to highlight the relatively marginalized position of these groups, it also often inadvertently reinforces stereotypes. At the same time, the education sector instead uses the term ‘non-Chinese speaking’ to refer to students from ethnically diverse communities, however, among these ‘non-Chinese speaking’ students, there are many local ethnic Pakistani, Nepalese or Indian who can read Chinese characters and speak Cantonese. Such

中心思考，弱化了群體內部的多元和差異，也難免將學生的需要簡化為單一的語言學習。
語言從來不是透明而中立的容器，命名有時能提供位置與充權的力量，有時也會在開口的瞬間製造壓制，將對象推向邊緣位置。我們需要反覆檢視詞語的使用，在日常的枝節部位處理原有的權力關係。

phrasing still implicitly reflects a Chinese-centric perspective,downplaying the diversity and differences within the group, and inevitably simplifying students’ needs to a single focus on language learning.
Language is never transparent or neutral; naming can sometimes provide a sense of place and empowerment, while at times it creates oppression the moment it is spoken, marginalizing its addressee in an instant. It is important that we think and choose words with care, so as to reflect the reality without diminishing anyone or anything even in the peripheries of life.

抵達「不可語達」

自2014年起，TheM逐步發展起連結香港少數族裔婦女與華人的社群網絡，初期以線上形式運作，提供不限於翻譯的資訊共享與互助支援。

這些年，翻譯工具迅速迭代。隨著人工智能大語言模型的出現，文本之間的轉換變得愈發容易，TheM也重新思考翻譯（translate）的含義——真正困難的並非字詞之間的訊息轉換，而是經驗與處境如何被理解、接住。機構名稱中的「translate」不再僅僅代表語言層面的轉換，更指向對生活情境的理解與支援。2022年，TheM

首次獲得社區伙伴PCD資助，開展「少數族裔婦女自發互助初探計劃」，除了組織不同的活動為原本依賴網絡連結的社群成員創造見面交流的機會，我們也通過微創基金計劃促進自發互助行動，最終有五個組別獲得資助並完成項目。

微創基金計劃的嘗試讓TheM意識到：對於大部份身為全職照顧者的成員來說，要拿出時間和精力寫計劃書、申請資助、參加培訓、再到執行、實施並完成計劃是一件充滿挑戰的事。即便對計劃感興趣，照顧者的重複及瑣碎日常早

Reaching the “Untranslatable”

Since 2014, TheM has gradually developed a community network connecting ethnic minority women in Hong Kong with local ethnic Chinese. Initially operating online, it provided a space for information-sharing and mutual support that went far beyond mere translation.

Over the years, translation tools have evolved rapidly. With the emergence of large language models, converting text between languages has become almost effortless. This prompted TheM to re-examine the true meaning of ‘translate’. Often the true challenge lies not in converting messages between words, but in the conveyance and understanding of deeply personal experiences and circumstances. The ‘translate’ in the organization’s name no longer represents merely the conversion of languages, it points toward mutual understanding and the sharing of life’s burdens. In 2022, TheM received a grant from Partnerships for Community Development (PCD) to launch the Exploration

of Self-Initiated and Mutual Support Practice among Ethnic Minority Women project. Beyond organizing various activities to create opportunities for face-to-face interaction among community members who previously relied on our digital network, we also promoted self-initiated mutual aid through a Micro Fund scheme. Ultimately, five groups received funding and successfully completed their projects.

Despite its success, the pilot of the Micro Fund scheme made TheM realize a stark truth: for most of our members, as full-time carers, finding the time and energy to draft proposals, apply for funding, attend training, and then execute, implement and complete a project is a monumental challenge. Even if they are interested, the mundane daily routines of caregiving have long eroded these women’s self-confidence. Whether it is a shift in their roles or a process of empowerment, the journey is a long one. TheM aims to stretch the timeframe, patiently walking along members as they hold one another up within existing

已淹沒了女性的自信。無論是參與角色的轉變，或是充權，都是一個漫長的過程。TheM希望將時間向度拉長，陪伴成員在既有的社群關係中彼此承托、增長能動性的同時實現角色轉變。

於是，一個以「健康與福祉」為主題的社群共學計劃逐漸成形。TheM將社群工作的重心放在更為頻密貼近日常的活動中。圍繞自我覺察、自我照顧與身心靈健康等議題組織主題學習工作坊，並鼓勵參加者按主題組成共學小組，延續工作坊中的學習，希望練習和實踐不再受限於機構的物理空間，能夠隨著社群關係的延伸，進入成員各自的生活場景——廚房、公園、一呼一吸之間……

community relationships, slowly growing their agency and realizing a shift in roles at a pace that honors their reality.

A community co-learning project centered on the theme of ‘Health and Well-being’ hence gradually took shape. TheM shifted the focus of its community work towards more frequent activities closely integrated into daily life. Through themed learning workshops around topics such as self-awareness, self-care and well-being, and encouraging participants to form study groups based on these themes to continue the learning from the workshops, we hope that practice and implementation will no longer be confined to the physical space of our organization, but will extend with the community relationships into the members’ own lives: the kitchen, the park, and in every breath they take...

來自TheM的碎碎唸：女性主義不應是稜角分明、作為武器揮擊的硬石；它應該更像水——流動、滋養，改變形狀，也改變所經之處。「健康與福祉」看似平常，卻並非溫和而中性，它牽涉女性如何理解自己的身體、時間與社會角色。一位女性能否恆常運動、主動休息、說出自己的需要？這些問題並不總是指向個體責任，而更關乎她所處的社會現實：誰的時間更容易被佔用，誰的身體更常為別人運轉，誰又被默認應該先照顧別人，再考慮自己。

A note from TheM: Feminism is not a cornered stone wielded as a weapon; it is more like water, fluid and ever transformative, reactive to everything it flows through. “Health and wellbeing” may seem an ordinary topic, but it provokes the understanding of a woman’s body, time and social roles. Can a woman consistently work out, take ample rest, and realize and voice her own needs? These questions beg for the responsibility of the individual, but gloss over the debilitating social constructs subjecting these women: whose time is more likely hijacked, whose body is working more for others, and who is tacitly expected to care for someone else before ever considering herself?

行動的形狀

「如何理解健康與福祉？」

「怎麼樣為之充權？」

「如何將女性主義應用在多元文化語境？」

……

這些是我們在工作實踐中反覆斟酌的問題。理念與概念可以無限延展、揉捏，繼而展示符合議題的論述，但社群中的行動必須有形狀，能夠嵌入成員實際的生活之中。

tt入職時正值暑假，這是社群成員最難抽身的時

段——在家的孩子需要全日陪護，一日三餐將日程往前推，家務將時間切成碎末；若想預留時間參與家庭之外的活動，婦女們先得將日常細碎編排妥當，有時還要和伴侶或家人重新商榷分工，額外解釋外出的理由。在這樣的情況下，TheM以形式輕盈的Self-Care Corner為成員提供一個舒服的空間，邀請她們以溝通負擔最輕的方式見面、傾計、一起休息。

第一次舉辦Self-Care Corner的下午，巴基斯坦裔女性Miya帶著兩個孩子造訪。她起初有些拘謹，難以將注意力完全從孩子身上移開，對話也因此變得斷續而零碎。桌上放著茶水和清真餅乾，還有一疊聊天卡牌。Miya抽出一張，題目是關於「小時候的夢想」。讀完卡片，她慢慢回憶起

The Shape of Action

“How should we understand health and well-being?”

“What exactly is empowerment?”

“How can we apply feminism in a multicultural context?”

……

These are the questions we return to every day in our work. Ideas and concepts can be endlessly expanded and shaped until they seem grand, sophisticated and relevant. But if they are to ever be of any real use, they must take shape in tangible actions that permeate into the daily lives of our members.

It was summer holiday when tt joined the team, the time of year when it is hardest for community members to make room for anything outside of home. Children need constant care, three meals a day push

schedules forward and chores break time into tiny fragments. If women wish to set aside time for activities outside of home, they must first make sure the countless details in their care have been taken care of. They perhaps have to renegotiate the division of labour with partners or family members, and explain explanations why they are going out. In such circumstances, TheM offered members a comfortable space through the format of the Self-Care Corner, inviting them to meet, chat and rest together in a way that placed as little burden on communication as possible.

On the afternoon of our very first Self-Care Corner, Miya, a Pakistani woman, visited with her two children. At first, she was slightly reserved, finding it difficult to tear her attention entirely away from her kids, which left our conversation a bit awkward and fragmented. On the table sat tea, halal biscuits, and a deck of conversation starter cards. Miya drew one; the prompt asked about “Childhood Dreams.” Reading the card, she slowly began

家鄉的生活，話題也順著引子延伸到遠方的姊妹與彼此不同的處境。在親人的想像中，「來到香港」往往意味過上更豐裕的生活。某種程度上，這並不完全錯。Miya記憶中的第一部電話屬於母親，由全家人共用，機身很小，有一粒細小的按鍵。移民來香港，丈夫為她購買新款智能電話，自此每隔兩年，他都會提議更換新款。而Miya則堅持每隔兩年回一次巴基斯坦的家鄉，將一些新購置的電話帶給父母、姊妹以及她們的兒女。除去電話，她時常惦念不同親人的需要——鞋子、手套、從頭到腳或從外到內的衣著，以及眾人喜愛的朱古力。照顧身邊的丈夫與孩子，同時掛念遠方的面孔。如此生活在香港，她的生活並不僅與香港有關。這樣的日常裡，很難說餘下多少給自己的心力。

to recall her life back home. The conversation naturally drifted toward her sisters far away and the huge contrast in their circumstances. In the minds of her relatives, “coming to Hong Kong” often equated to a life of abundance. To some extent, they weren’t entirely wrong. The very first phone in Miya’s memory was a tiny device with physical buttons shared by the entire family. After she came to Hong Kong, her husband bought her a new smartphone, and ever since, he would suggest upgrading to a newer model every two years. Miya, however, made it a point to return to her hometown in Pakistan every two years, bringing these newly purchased phones back to her parents, sisters, and their children. It’s not just phones, she keeps track of her relatives’ needs, be it shoes, gloves, layers of clothing from head to toe, or everyone’s favorite chocolates. Next to her are her beloved husband and kids, and miles away are relatives that she cherishes. Her mind is not just grounded in Hong Kong. Carrying so much emotional weight, she can rarely spare time for herself.

靠近女性們日常的細節讓我們感受到，「共學」由概念走向實踐，無法依靠自上而下的框架推動；它更像是一株需要共同照看的植物：根系複雜，生長緩慢，需要社群成員在一次次相遇中形成信任，繼而在持續性的練習中慢慢實現更具自主性的參與。機構成員名冊上或許有幾百號名字，但關係總是圍繞具體的人開始建立。在這樣的理解下，TheM先從形式多元的「主題學習」工作坊開始，同時鼓勵各位女性辨認自己的興趣與願望，基於多數成員的具體需要策劃「小組共學」，並嘗試將小組的主導權交予成員自主運作，讓共學的節奏順著她們各自的生活紋理延展。

Learning the intimate details of these women’s daily lives makes us realize that translating “co-learning” from a concept into practice is not a top-down framework. Instead, it is more of a plant that requires collective tending: its complex roots meander as it grows slowly. It’s a slow burn that requires trust, often only formed by repeated encounters and sustained practice, before it evolves into an autonomous process. There might be hundreds of names on an organization’s roster, but relationships are always built around concrete, flesh-and-blood individuals. Rooted in this understanding, TheM initiated various themed workshops, at the same time encouraged our members to identify their own interests and aspirations, prompting them to form groups for long-term co-learning on themes that reflect their shared interests. We then attempted to hand the reins over to the members themselves, allowing co-learning to progress organically, adhering to their unique ways of life.

主題學習：

將「我」
作為主語



Thematic
Learning:

Using 'I'
as the
Subject



最初，社群中並不存在成形的「共學小組」。成員多半因一場主題學習活動相聚，節奏鬆散。

「我是xxx人，是一位母親、家庭主婦。」

「我來自xxx，有x個孩子。」

「我在香港土生土長，每天主要忙於照顧家庭與孩子。」

「我已在香港生活x年……」

破冰環節，女性們講起自己，第一句話的重心多半落在族裔、居港年數與家庭角色。因此，練習 self-care 之初，需要「我」有更多關注自身機會，體察自身需求，而非時刻優先考慮社會關係及對他人的責任。

2024年9月，TheM將幾株待栽種的多肉植物帶進活動室，組織起一場關於自我照顧的植物療癒工作坊。桌面鋪開素色的花盆和顏料，參加者圍坐下來，先繪製花盆，再挑選植株，壓緊泥土、澆水。栽種過程簡易，心跟隨手指的節奏慢下來，為後續談話挪出空間。

時近中秋，成員們聊起華人文化的習俗：「為什麼中秋節就要食柚子？」「為什麼大家會將生果擺在街頭、插香燭？」「華人文化中是否有好多神？究竟該拜哪一個？」。談起行山時遇見的神像與寺廟，大家的話題慢慢流向各自心底的文化記憶，最後落回月亮。對穆斯林女性而言，月亮不僅是一個景象，也是時間本身的標記——月升意味白晝結束、夜晚到來的時序更替，而夜晚往往並不屬於自己，這是家務延續的時間，她們時刻不離家人左右。

or their family roles. A premise is hence necessary: “I” needed more opportunities to pay attention to itself and to observe its own needs, rather than constantly prioritizing social relationships and responsibilities to others.

In September 2024, TheM brought unpotted succulents into the activity room for a plant-based self-care workshop. Plain-coloured pots and paints were laid out on the tables. Participants sat in a circle, first painting their pots, then selecting their plants, pressing the soil tight and watering them. The planting process was simple. It allowed the mind to slow down and follow the natural rhythm of their fingers, clearing up space for the conversation to bloom.

With the Mid-Autumn Festival approaching,

Tara提到新月出現之前的「moon night」是她少女時期最期待的日子。那一夜，她得以從髮梢到指甲隆重打扮，畫海娜（henna）、睇月亮，擁有外出漫步的自由。「或許一年到頭，也只有那一夜。」她補充道。席間，Noor也點頭，表示這一晚對於女性來講有著別樣的喜悅：

「just like a night for women.」

那是一個可以待到深夜、不必急著回家的夜晚。

說起月亮，每個人都有私人記憶。Begum說，只要見到月光，她一定會停下步伐，凝望幾分鐘才離去。Meena則說，月亮總是牽動她的情緒。Noor隨之聊起一次經驗：情緒低落時走去海邊，望著海浪一層一層疊上來，又慢慢撤退，所見之景好似自己的情緒，在洶湧與後退之間

participants began chatting about Chinese cultural customs: “Why do we eat pomelos during the Mid-Autumn Festival?” “Why do people leave fruit on the streets and light incense candles?” “Are there many gods in Chinese culture? Which one should we worship?” They recalled the statues and temples they encountered while hiking, and the conversation gradually became more personal, invoking their cultural beliefs, and eventually circled back to the moon. For them, the moon is not just a reflective satellite, but a marker of time itself. The rising moon signals the turning of the hours, the end of the day and the arrival of the night. However serene it seems, nighttime relaxation is a luxury for them. The night does not relieve them from the unfinished work at home. It is but a continuation of the day, just that now they have their families next to them.

漂浮。由月亮再談回生活，Noor提到不想錯過孩子的童年，盡力陪伴孩子的同時，卻發現自從成為母親後，「唔知自己係邊個」。

「咁我自己呢？冇自己時間。」數著日常中為家人做的事情，她鄭重補上一句心願，平靜落在空氣裡：

「我想搵返自己。」

如何在這麼多的社會身份和責任裡面，為自己留存一點空間？我們從她身上感受到一種想要改變什麼、至少為自己試一次的渴望。自我覺察未必是劇烈的改變，有時只是從語言的重心偏移開始，練習把「我」放回句子的前面，令原本被日常壓低音量的願望慢慢浮上來，嘗試說出：「我喜歡……」、「我想……」、「我最近在嘗試……」、「我可以……」

Tara mentioned that the “moon night” right before the new moon rises was the day she most looked forward to as a young girl. On that night, she was allowed to dress up lavishly from her hair down to fingernails, apply henna, watch the moon, and enjoy the freedom of a stroll. “Perhaps that was the only night of the whole year,” (that they felt free) she added. During the conversation, Noor nodded in agreement, rejoicing at the special occasion for women:

“Just like a night for women.”

It was a night when they could stay out until late, a night without having to rush home.

When it comes to the moon, everyone has their own recollections. Begum said that whenever she sees the moonlight, she always stops in



TheM的碎碎唸：組織一個活動本身並不困難，但組織一個好活動卻不簡單。我們往往要斟酌一些細小的難點：這場究竟可以傳遞什麼訊息，為參加者帶來怎樣的位置？譬如，共煮或食物分享工作坊向來受歡迎，但是不少女性在家中早已負責三餐，若

料理再次成為活動的核心，似乎令她們在家庭之外的社群中延續固有的責任，加強性別規範。但我們也共鳴食物及味覺能連結關於個人與文化的記憶，而擅長料理也是不少成員認同自己價值的一部分。因此，我們必須認真、妥善地處理這些細節。

her tracks and gazes at it for a few straight minutes before moving on. Meena shared that the moon always churns her emotions. Noor then recalled a specific experience: walking to the seaside and watching the waves roll in one after another and slowly retreat whenever she felt low. The scene before her seemed to mirror her own emotions, alternating between swashes and backwashes. Moving from the moon back to daily life, Noor mentioned not wanting to miss her children's childhood. Yet, while giving all she had to be there for them, she realized that ever since becoming a mother, "I don't know who I am anymore".

"So what about me? I have no time for myself."

As she listed the things she does for her family in her daily life, she solemnly added a wish that fell serenely in the air:

"I want to find myself again."

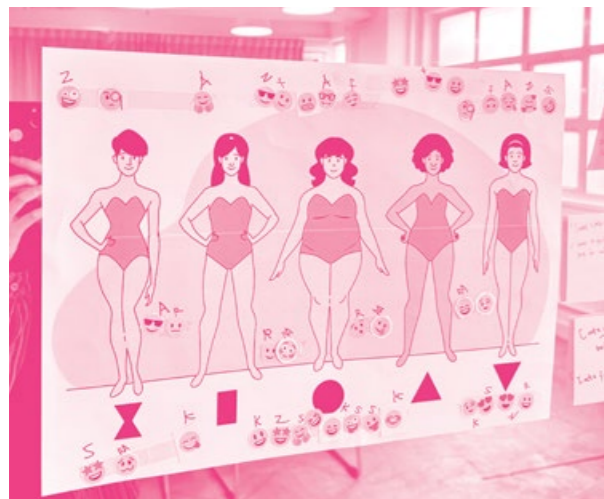
How can one carve out a little space for oneself in the plethora of social identities and responsibilities? We sense in her a longing for change, a spark for trying. Self-awareness does not necessarily require drastic change. Sometimes it begins by simply shifting the center of gravity in our language. Putting "I" back at the front of the sentence, it allows the submerged desires to slowly resurface: "I like...", "I want...", "I've been trying to...". "I can..."

A note from TheM: Organizing an event itself is not difficult, but organizing a truly meaningful one is nothing simple. We often find ourselves deliberating over the smallest details: what message will this event convey exactly, and what role will it play for the participants? For example, cooking and food-sharing workshops have always been popular. However, many women already shoulder the burden of preparing three meals a day at

home. If cooking once again becomes the centerpiece of our activities, it seems we are simply extending their domestic responsibilities into their community space, inadvertently reinforcing gender norms. Yet, we also resonate with the fact that food and taste deeply connect personal and cultural memories, and that culinary skill is a source of self-worth for many members. Therefore, we must handle these nuances with the utmost care.

02/2025 Bodies in Clay: Art & Appreciation

儘管關於身體欣賞的討論愈來愈多，女性仍然面對來自主流審美標準的社會壓力。TheM聽到許多成員分享因身型帶來的焦慮，試過嚴苛的節食計劃，導致情緒更為低落。我們嘗試通過創意手作與成員探討身體議題。在製作黏土人過程中，對話自然地發生。不少成員分享為了恢復因懷孕而「走樣」的身材所做的努力，以及從少女到成人都無法躲避的對女性評頭論足的厭女文化……沒有規則和批判，每個人都創造了獨特的黏土人和服飾，並再次彼此提醒：要記得愛我們的身體。



02/2025 Bodies in Clay: Art & Appreciation

Despite growing discussions around body positivity, women still face immense social pressure from mainstream beauty standards. TheM has heard many members share their anxieties about their figures, attempting harsh diet plans that only led to even more dissatisfaction. We tried to explore these bodily issues with our members through the creative process of making clay figures, in which conversations naturally unfolded. Many members shared the exhausting efforts they made to “restore” their bodies after they had “gone out of shape” from pregnancy, as well as criticized the misogynistic culture of scrutinizing women, a reality they have faced from girlhood into adulthood. Without judgment, everyone created unique clay figures and outfits as they wished, reminding one another once again that we must remember to love our bodies.



06/2025 Environmental Sustainability
Workshop ~ DIY 13A plug Replacement

復修家電的技能本身並無性別，但性別刻板印象和基於性別的社會期待令這些技能與相關工作常常和男性聯繫在一起，女性則被視作「這方面能力較弱」——這當然不是事實。我們相信維修技能關乎學習和練習，而非性別。



06/2025 Environmental Sustainability
Workshop ~ DIY 13A plug Replacement

The skill of repairing household appliances is inherently gender-neutral, yet gender stereotypes and societal expectations often assign these skills and related work to men exclusively, while presuming that women are ‘less capable in this area’, which is, of course, completely untrue. We believe that repairing is entirely a matter of learning and practice, not gender.

10/2025 Sisterhood of Strength: Self-Defence
workshop for Women

許多女性成長於「被保護」的既定情節，因此，自我防身術的練習，不僅是關於「防身」的練習，更是關於「我」的練習：我對危險的覺知與判斷，我對傷害及反擊的評估與實踐，我對身體能力的了解和使用，我有保護自己的意識和能力。練習後有成員提到，回到家中和家人分享自己的學習，並說：「Don't mess with me! I have self-defence skills now!」



10/2025 Sisterhood of Strength: Self-Defence
workshop for Women

Many women grow up internalizing the narrative of ‘being protected’. Therefore, practicing self-defence is not merely about ‘defence’, it is, above all, a practice of ‘self’. My awareness and judgement of danger; my assessment of harm and counterattack; the utilization of my physical ability; and my capacity to protect myself. After the session, one participant mentioned sharing her new skills with her husband and children at home, jokingly declaring: “Don't mess with me! I have self-defense skills now!”



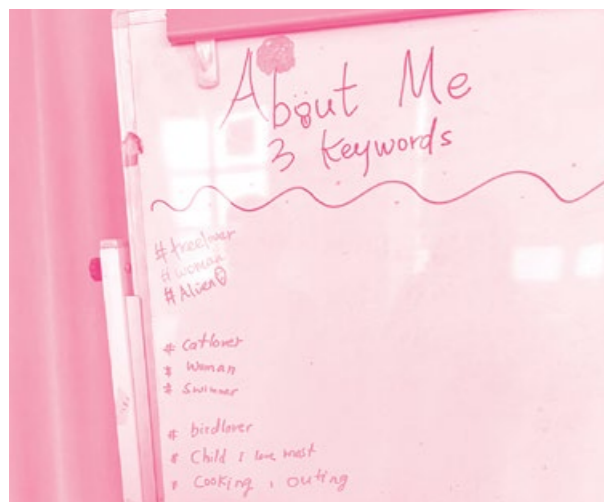
01/2026 Collage Workshop: Self-Portrait

不同的社會角色和責任構成我們繁忙的日常。深知時間不公背後的結構性問題一時或難以改變，我們仍希望通過活動中重複的提醒和練習，向大家確認——留出時間給自己是必要的事情。新年伊始，我們邀請社群成員一起通過拼貼自畫像探索、連結、釋放內心的自己。活動結束之際，tt邀請成員們對鏡扮鬼臉拍大合照。將相片傳回給大家後，有成員回覆說：「Thank you for making us alive again.」成為母親和妻子的女性們，並非沒有活出自己的能力，只是天秤往往不向她們傾斜：時間、資源、文化……更有多重身份交織下的挑戰。



01/2026 Collage Workshop: Self-Portrait

Social roles and responsibilities make up our busy daily lives. Knowing that the structural issue of time inequality is not to be resolved overnight, we still hope to reaffirm the mantra, through repeated reminders and practice in our activities, that setting aside time for yourself is not a luxury but an absolute necessity. At the beginning of the new year, we invited community members to explore, connect with, and release their inner selves by collaging self-portraits. As the activity came to an end, tt invited the members to make silly faces in the mirror for a big group photo. After sending the pictures back to everyone, one member replied: “Thank you for making us alive again.” Women who’d become mothers and wives do not lose their ability to live for themselves, it is simply that the scales rarely tip in their favor. They are weighed down by time, resources, culture, and the intersecting challenges of multiple identities.



02/2026 DIY Workshop on Shampoo Bar

洗髮餅工作坊最初的構想是結合手作，與成員分享一種更環保和健康的生活選擇。而拼貼工作坊的參加者，偶然地為洗髮餅工作坊賦予更人文的探索和意義。回溯拼貼自畫像工作坊，參加者多為穆斯林女性，大眾對其最主要的印象就是日常會穿著頭巾。數年來，頭巾成為象徵符號和批判對象，關於頭巾的討論，從宗教文化、地理意義，歷史變遷，到成為西方世界眼中落後和壓迫的代名詞……即使大多數時候頭髮並不為人所見，參加者談及頭髮時流露的在意和愛惜並沒有減少：「想要捲髮」、「想要染紅色」、「現在頭髮少了好多」、「我喜歡open hair」……有關頭髮的敘述，讓我們再次確認，我們更想在生活日常的細枝末節了解和感受大家的選擇與能動性，而非只是流連在宏大的論述與複雜的建構與解構之中。



02/2026 DIY Workshop on Shampoo Bar

The original concept behind the shampoo bar workshop was to combine hands-on crafting with sharing a more eco-friendly and healthy lifestyle choice with members. Yet, participants in the collage workshop inadvertently instilled the shampoo bar workshop with a deeper humanistic meaning. Looking back at the collage workshop, most participants were Muslim women, whose stereotypical identifier is the hijab they wear daily. Over the years, the hijab has become both a symbolic emblem and a target of criticism. Discussions surrounding it range from religious culture, geographical significance to historical shifts, and even at one point become synonymous with backwardness and oppression in the eyes of the Western world. Even though their hair is largely concealed, the care and affection the participants expressed when speaking of their hair had not diminished in the slightest: “I want curly hair”, “I want to dye it red”, “My hair has gotten so thin lately”, “I like open hair”... These accounts of hair reaffirm our mission to understand and appreciate everyone’s personal preferences and agency in the intimate details of our daily lives, rather than wallowing in grand narratives and complex constructs.

😊
noticing that I'm not eating well & despite negative thought patterns wanting/trying to change my behaviours; not acting on unhealthy thought patterns

☹️
not cooking as well & as nutritious as at home because I don't put in the effort & time to do it & find the right ingredients

Good: Teeth still in very good condition
Does not like: Tummy too Big!

- Eat the food I like
- Get too busy and do not have time to stretch

Good: X eat junk food
Eat healthy
Chia Seed O Egg 🍀 veg

Sweet tooth → Pakistani sweets
Want to park with my dog for walk.

✓: Eat vegetables
X: Sometimes I eat fast food.

Eat vegetables boiled
Eat junk food

I Feel Good after eating Fruits + Veg

TheM的碎碎唸：許多主題學習工作坊的想法來自於我們和社群成員的對話。成員們多次提及身體：身材焦慮、痛症困擾、被凝視的經驗等等。因此，這些工作坊並不是完全彼此獨立，一場活動裡偶然浮現的關注，常常會成爲下一場活動的起點，好似彼此牽引，慢慢連成一串星座。

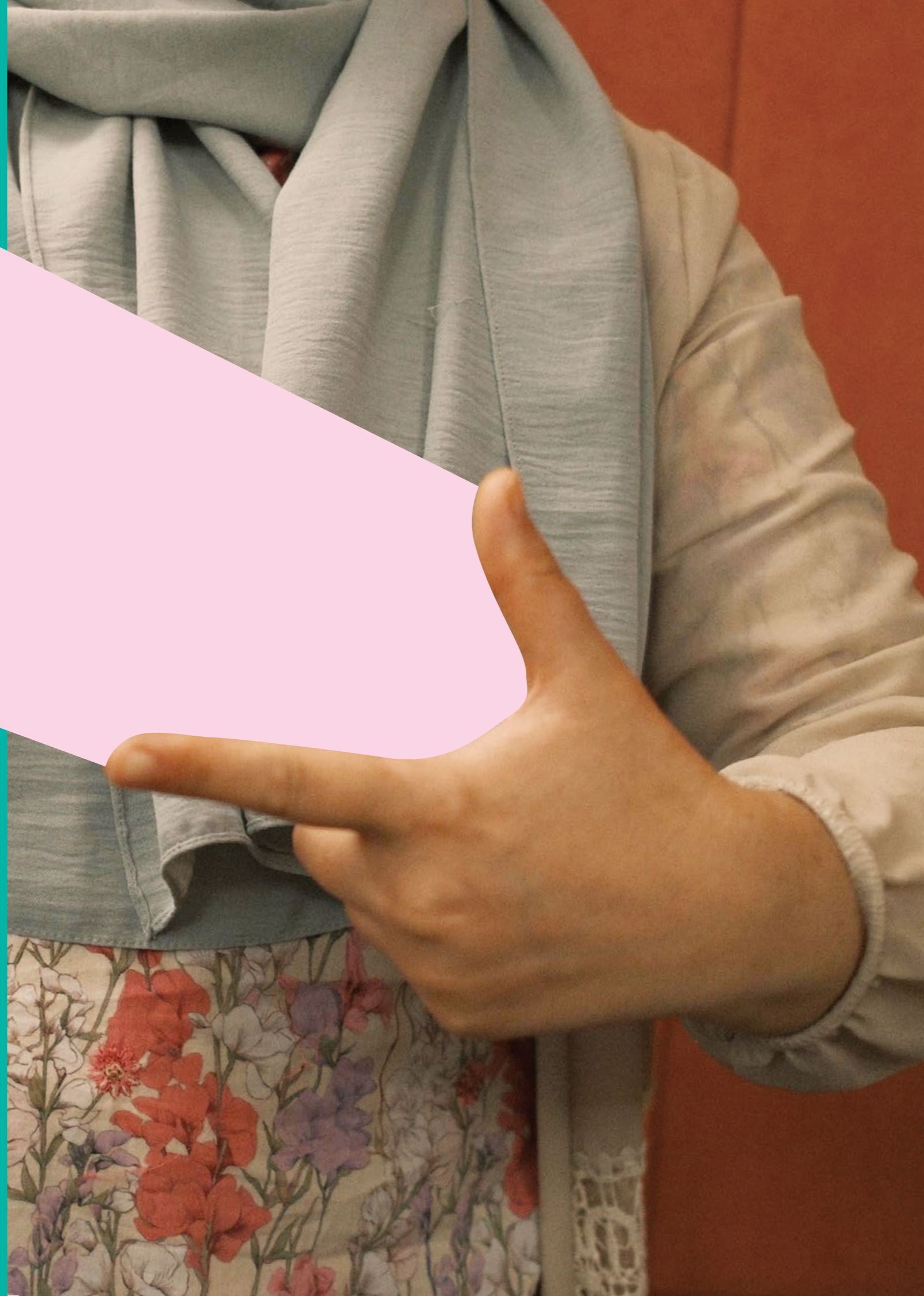
A note from TheM: Many of the ideas for our thematic learning workshops stem from conversations we've had with members of our community. Members have frequently mentioned the body: body image anxiety, chronic pain, experiences of being scrutinized. Because of this, these workshops are never entirely independent of one another. A concern that surfaces during one session often becomes the starting point for the next, as if they were pulling at one another, gradually forming a constellation.



運動小組：
自我的身體、
自己的空間

The Stretching
Group:

My Body,
My Space.



在當代城市文化裡，運動常被視為自律的象徵。能夠持續健身，似乎意味著一種管理時間與身體的能力。相反，「無法堅持運動」則容易被歸為個人的鬆懈。以上想法忽略了一個基礎事實，時間本身並不是平均分配的。

對社群中的女性而言，運動的時間通常只能從日常的縫隙裡擠出來。有成員提到過，自己在午餐後到下午兩點接孩子之前，偶爾會出現一小段空檔——那也許是一段可用於運動或放鬆的時間，但她很快又想到，水池裡仍浸著碗碟，晚餐的食材也已經備好，不妨再作預先處理。多人共居的家裡，家具緊貼牆面，地上散著孩子的玩具以及親

戚們的生活用品，另需時間清出一小塊地面。許多時候，人只是站在那裡猶豫片刻，時間便過去了。

對少數族裔女性而言，除去時間壓力，運動還牽涉使用公共空間的門檻。Noor 提過，自己戴著頭巾外出跑步時會被一名華裔男性迎面質問：「穿成這樣還跑什麼步？」女性們需要處理衣著、身體在公共空間裡被觀看的壓力，同時抵禦不友善的注視與評斷。走出家門活動身體，也意味著讓自己「暴露」在主流群體的刻板成見中，而性別與族裔皆是加碼張力的變量。

運動小組便是在這樣的背景下展開：先以伸展與

放鬆身體為主題舉辦一場學習工作坊，再邀請有興趣持續參加的成員組成共學小組，定期會面。小組最初由社區組織幹事主持，邀請成員輪流分享伸展動作、幫忙計時、或共同主持。

拉上幕簾，女士們除下頭巾、鞋子，衣裙隨著身體晃動，呼吸逐漸變得清晰。經過幾個月，成員慢慢建立起彼此間的默契，運動中的許多協作並不需要明確的語言及分工，身體之間的共鳴成為小組中無聲的指示。

也在這時，TheM 開始「退後」一步，小組交由成員自主帶領及運作。起初，面對小組運作的

基本問題，成員會在群組裡回應問題後又刪除訊息，似乎還不太確定自己是否應該成為提供答案的人。我們總會旁敲側擊地提醒：小組是大家的，不妨試著暢所欲言！漸漸，成員們習慣了共同協商小組事宜。若遇上齋戒期間不能進食和飲水，有人提議避免劇烈運動；若感覺一個半小時的運動負擔太重，有成員建議將最後半小時改為共學廣東話，如今則轉為形式自由的跳舞環節。經過一段時間的運作，有成員提出不如將會面改為每兩週一次，大家很快點頭。

Exercising seems to have been imbued with the extra virtue of self-discipline in modern city life. The ability to exercise translates to the ability to manage one's time and body efficiently, while the lack thereof can be easily dismissed as a personal failing. Yet, this narrative ignores a fundamental reality: time itself is not distributed evenly.

For women in our community, free time must often be squeezed from the narrow margins of daily life. One member mentioned occasionally finding a brief window of free time between lunch and picking up her kids at 2pm. She would love to use it as a time for exercising, relaxation or

general self-care, but the unwashed dishes and the uncooked dinner seem to deserve more attention every time. In a crowded household surrounded by furniture pressed tight against walls, she sees the floor is scattered with children's toys and relatives' myriad belongings. It would take some time for her to clear up just a small patch of space to exercise. Often, she stands there frozen in an executive paralysis, and the free time is gone the moment she snaps out of it.

Ethnic minority women can often face an extra obstacle on top of the time constraint - the unforgiving societal norms. Noor recalled being confronted by a Chinese man as she was

running in her hijab in a public space, "How can you even run in this outfit?". Women would have to micro-manage the unease and hostility they experience just because of their appearance in public. The act of exercising outdoors means exposing oneself in the stereotypical machine of the majority, a situation when gender and ethnicity are variables that only amplify the tension.

The stretching group was created in light of this. It all started as a simple stretching and relaxation workshop, and as more and more participants formed a co-learning group, the idea of regular "exercise gathering" came to fruition.

At first, the gathering would still be hosted by the community organizer, who would invite members to share their preferred stretching stances, to act as time-keepers, or to co-host.

Drawing the curtains closed, members take off their hijabs and shoes under curtains. The delicate fabric of their clothes swing along their movements gently and the sound of their breathing grows clear in the room. In merely a few months of exercising together, their intricate movements seem to have replaced words, and the resonance between their bodies have transpired into a shared, unspoken frequency.



TheM的碎碎唸：對於許多成員來說，家庭的空間通常是一個「自己作為照顧者存在的空間」。似乎每一樣物品都要提醒你，「你要做家務。」因此，運動小組並不只是一個簡單的康樂活動，它開始成為女性們生活裡更有重量的一部分——改變運動在日常中的權重，間接鼓勵她們在家庭內協商時間和責任的分配，為自己爭取更多的時間和可能性。

At this point, TheM began to take a step back, handing the operation and leadership of the group over to the members. The initial transition from participating to hosting was definitely difficult. Many members would reply to questions in the group chat but quickly delete them, as if they were unsure if they should be the one giving answers. We would gently guide them from the side lines, reminding them: the group belongs to everyone, so feel free to speak your mind! Gradually the members grew accustomed

to this communal decision making. During Ramadan, someone suggested avoiding intense exercises since some of them were fasting from both food and water. If 90 minutes of exercise seem too much, members proposed that the last 30 minutes of each session could be used for Cantonese co-learning, a segment that has evolved into free-flow dancing that they prefer today. After operating independently for a while, everyone promptly agreed when someone suggested increasing the frequency of these sessions to twice a month.



A note from TheM: To many of our members, homes are regarded as spaces where they act as caregivers. Every object seems to be reminding them of their household duties. As a result, the exercise groups are not merely recreational, but the vessel of an added long-term benefit. A bigger portion of their lives has to be allocated to themselves. It is a small but potent step of enfranchisement as it indirectly encourages them to negotiate time and responsibilities within the family, and to utter the untold truth – women are not just caregivers, they need their time too.

「I lost my golden past.」

移居香港後，Asma 生下女兒，她已經有一段時間無法持續跳舞，日子也少了從前的流動性。說起舞蹈，她回憶起在孟加拉的學生時代。那時，她靠電視和電影自學舞步，也在學校教孩子們跳舞。由於家裡無法負擔額外的課程，她便自己摸索，舞蹈與語言學習是她為自己留存的興趣，也成為她曾經最大的自由。坦承而言，她並不熱衷煮飯，現在卻必須每日在廚房裡站著，堅持將這份責任完成。偶爾，運動小組會空出一段共舞時間，Asma 便與小組的伙伴們分享自己喜愛的舞步，齊跳她在家與女兒練過的 K-pop，或是輪番嘗試有不同族裔特色的舞曲。

運動之餘，小組成員也彼此分享家常。話題多半先從孩子的近況、近期的瑣事說起，繼而慢慢轉向不易對家人開口的心事。生活裡尚未解開的小結被不同的女性繫在心上，等待下一次見面再度開口。Bibi 回憶，小組中的女性們再次相見時，總會接著上次分享的狀況問下去，惦記彼此的境遇是否有了變化，事情是否好轉。

如今，運動小組已發展成兩週一次固定會面的迷你社群，約十二位成員共同運作，不時迎來新面孔加入。tt 偶爾在活動結束前過來探望，常常撞見一張張氣喘吁吁的面孔。有人笑著分享新學會的動作，有人表示流汗後身體輕盈不少。微小的自豪感藏在汗水與笑聲之間，稀釋日常的酸澀。

“I lost my golden past.”

Moving to Hong Kong and birthing two daughters have barred Asma from pursuing her passion in dancing, indicating a loss in fluidity, both physically and metaphorically. Back when she was a student in Bangladesh, she had learned dancing from TV shows and movies, and had even been teaching other kids to dance at school. Due to financial reasons, her family could not afford extra classes, so it became her long-lasting passion to dance and learn new languages. She expressed frankly that she did not enjoy cooking but had to be in the kitchen everyday since coming to Hong Kong as a part of her daily responsibilities. Sometimes, when the stretching group had free time, Asma would share her favorite dance moves with her groupmates, do K-pop dances she'd done with her daughter back at home, or even try dances from different cultures.

Beyond exercising, the group members also share the intimacies of their daily lives. Conversations typically begin with updates on their children or recent affairs, before

gradually pivoting to the heavier inner burdens that are difficult to voice to their families. The unresolved little knots of daily life are tethered to their hearts, waiting to be unraveled in the next gathering. Bibi recalls that whenever the women reunite, they always follow up on the struggles shared in previous sessions, holding onto a collective concern for whether each other's circumstances have shifted or if things have improved.

Today, the stretching group has evolved into a stable mini-community that meets biweekly. It is collectively sustained by about twelve members, while continually welcoming new faces. When tt occasionally drops by near the end of a session, she is often met with faces flushed and panting from exertion. Some laughingly demonstrate a newly mastered movement, while another shares about the newfound lightness of their body after a good sweat. The bitterness of everyday life churning within them combines with the sweat, laughs and the subtle sense of pride that comes forth, making these moments bittersweet.

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來自 TheM 的碎碎唸：運動小組結束後，我們會邀請成員填一張簡單的表格。其中有一道題目是：「在今天的小組裡，你想感謝誰？」有些女性會感謝某個成員分享過哪些具體的伸展動作或健康貼士；有人感謝當日帶領運動的成員，有人感謝所有的

參加者，也感謝自己。運動小組之所以重要，未必是因為大家做完了多少節運動，而是成員通過運動形成了堅韌的陪伴關係，也成為成員共同實踐積極社群參與，逐漸實現角色轉變的溫柔存在。

A note from TheM: After every exercise session, we would invite participants to fill in a simple form about their experience of the day. One question is as follows: If you had to choose one person in today's group to express your appreciation, who would it be and why?

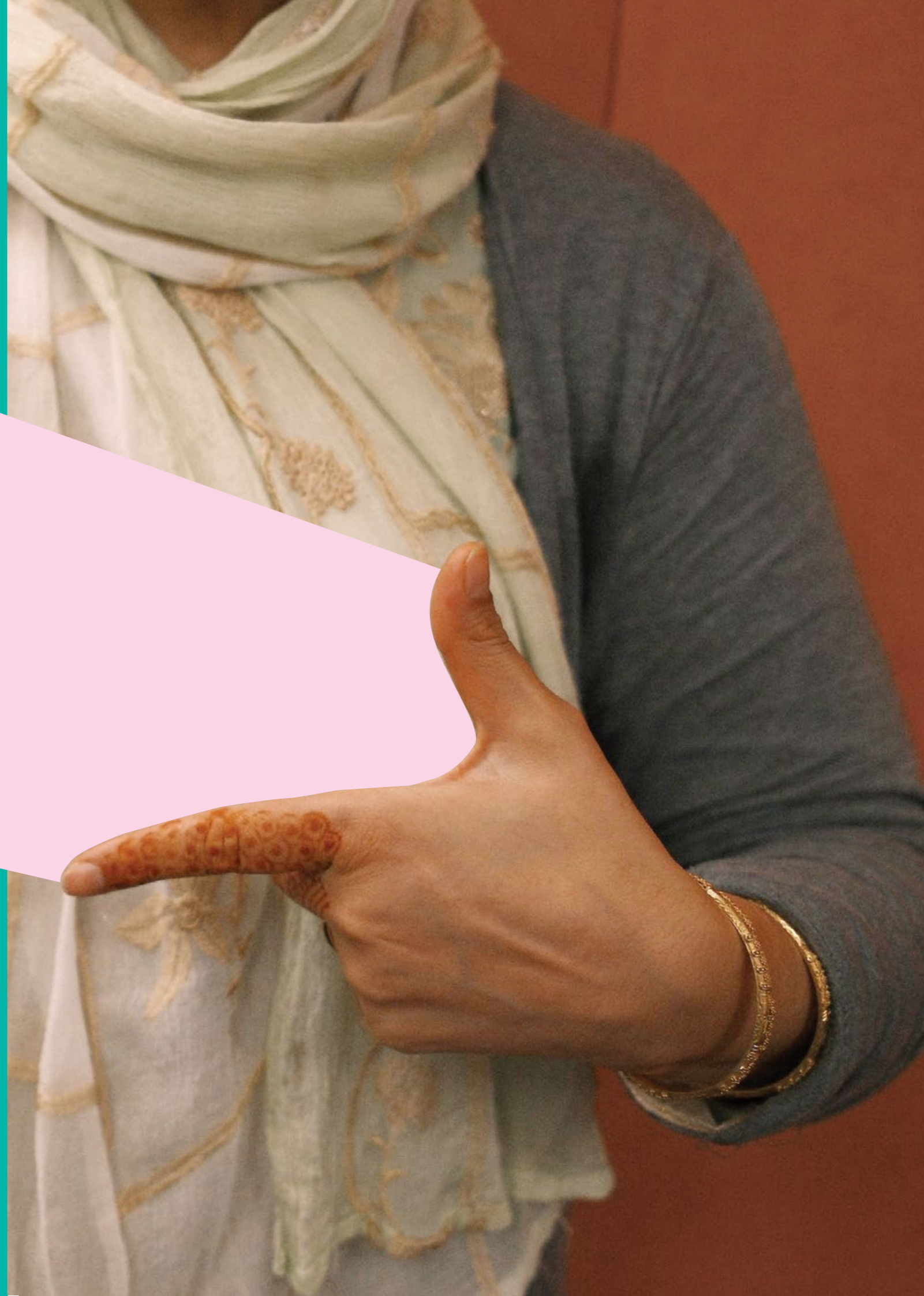
Some of them express gratitude to specific members for sharing stretching poses and health tips, while others might thank the ones leading the workout and

the participants for coming, which is directed to their own too. The success of these exercise sessions cannot be measured in only the number of workouts completed, since the underlying bond and companionship formed through the mutual act of exercising is often more important in helping them reinvent their roles from participants to organizers. This resilience is formed gradually as members engage in communal activity.

自我照顧小組：
日常波折間的
變量

The Self-care
Group:

The Variations of
Daily Life



TheM的社群成員中，許多都承擔著家庭照顧者的勞動。家庭中的節慶、儀式、聚會與日常三餐基本由她們一手統籌：採買、備料、分工、照看長幼，細節繁複細碎，卻彼此銜接嚴密，很少出錯。這些在工作語境中被欣賞的能力，在家庭中被視作主婦的責任，不被視作專業，也不被計入價值。往往只留下單薄的描述：「把一頓飯做好」、「把一場聚會辦完」，連一句謝謝都未必得到：「冇人同我講過多謝。」用以維持家庭日常運作的心力很少返回自身，帶來正面回饋。因此，在運動小組同期，TheM開始籌辦起自我照顧小組。

「I need to manage everything.」

Miya 這樣形容自己的日常。她總會爭取參加不同中心的活動，亦不時擔當義工與導師、畫海娜、刻苦學習原本陌生的語言，但有一個條件始終不會改變——家裡的事情必須得以安排妥當。一日有時從清晨五點開始，晨禱後，她叫醒丈夫，再喚醒孩子；準備早餐，同時預備帶去學校的午餐盒飯。時間一段一段往前推，很少真正留下空白。

自我照顧小組從最初的Self-Care Corner發展而來。原本的想法很簡單——希望為成員提供空間，讓關懷可以暫時轉回自身，一起練習覺察及回應自己的需要。然而，在長期過度消耗的日常裡，照顧自己並不只是「多做一步」。當時間與心力早已被分配殆盡，任何額外的動作都可能

意味著再一次透支。Bibi的描述讓這種處境變得具體：由於家庭分工，部分女性親友得以外出全職工作，也正因如此，她需要承接那些無法移動的責任——她在家中的位置無可替代，自己一旦缺席，其餘親人的日常也會失去平衡。「我當然希望可以有更多留給自己的時間，去感受自然、關懷自己；但同時我很清楚，在自我之前還有很多重要的事情，我必須先把它們放在前面。」對她而言，眼前最大的心願是讓家人平安健康。除了照顧孩子與日常家務，她還需要長時間陪護父母，處理與醫療相關的各種溝通與安排，「自我」並不是一個隨時可以被優先考慮的照顧對象。

當「自我照顧」作為一個命題被推出，它是否也可能帶來另一種消耗，將責任重新推回個體身上？作為機構，TheM無法將自我照顧視為一條能立即落實的指令，也無法輕易對成員講出「請多照顧自己」。張力之下，自我照顧小組並沒有急於提供解方，它更像是一種輕盈的嘗試——在既有的生活節奏之間，反覆調整距離，讓「自己」偶爾能夠浮現，不至於完全淹沒。

As caregivers of the family, many of our members are responsible for celebrations, rituals, gatherings and daily meals. They buy and prepare materials, assign tasks and look after the young and the old. Within these responsibilities are small but intricate intertwining details that they rarely make mistakes in. The irony is that this type of professionalism is acclaimed in a “work environment” but not within a household. The importance of such hard work is often lost in the crevices of daily life, buried by reduced descriptions such as “cooking a meal” or “hosting a gathering”. Family caretaking has devolved into work that rarely brings satisfaction or positive feedback to them. Hearing these muffled voices, TheM started to

organize the self-care group.

“I need to manage everything.”

Miya describes her life. Despite being an active participant of events from different community centers, and even doubling as a volunteer and a teacher that draws Henna on her own, one thing doesn't change – the things at home must come first. Some days would commence at 5am after the morning prayer. She would wake her husband and kids up before prepping breakfast and school lunchboxes. There's only that much time that the unending work barely leaves a window for her to breathe.

The self-care group evolved from our past Self-Care Corner programs. Our intention was simple, to help redirect some of their attention back to themselves, and to realize their own needs by providing space. Yet, under the constant barrage of daily activities, taking care of oneself is no longer “one more step”. It is asking for more from someone that is already exhausted and panting. Bibi visualizes this predicament perfectly: Due to the work assignment within the family, some other female family members get to have full-time jobs outside, which is why she would have to take up more responsibilities, making her indispensable. She must not topple as it would mean that others would too. “Obviously I would want some more me-time to embrace mother nature and to acknowledge my own feelings, but

I am aware that many important things must come before this.” Her current wish is to see her family happy and healthy, which she manifests by caring for her kids and parents, dealing with their medical issues and doing chores. This curse of irreplaceability has deemed the self not a priority.

Will introducing the notion of “self-care” be truly liberating, or would it add on to the chains of daily life by reintroducing a responsibility? TheM is not in a position to tell our members that self-care is a simple task, nor are we willing to simply tell them to “take care” of themselves. The self-care group is not a perfect solution, but is a good enough remedy that lightens the load.



12/2024

參加者形容行山是「nature massage」。休息的間隙，有幾位成員用母語熱烈地談話，當中有人深情憂傷。經翻譯得知大家彼此分享和家庭有關的經驗，也涉及親人離世的創傷……Tara獨自靜靜走著，她與我們分享最近在閱讀的書籍，是日本作家本谷有希子寫的「Picnic in the storm」……Noor提到生日當天自己去海洋公園：「好多人聽完覺得我好淒涼，但我真係好想俾多啲時間自己。」出走大自然不僅是自我照顧的練習，也讓我們得以靠近女性們那個被社會角色擠壓到最小的「自我」，而那些「我」是那麼多元、豐盈，並非主流敘事裡那樣同質和蒼白。

12/2024

Participants described hiking as a “nature massage”. During breaks, several members chatted passionately in their languages, some with deep sorrow. Through translation, we learned that they were sharing their experiences with family, and how they are plagued by the trauma of losing loved ones... As she walked quietly by herself, Tara shared with us the book she was currently reading. It was “Picnic in the Storm” by Yukiko Motoya. Noor also mentioned going to Ocean Park by herself on her birthday: “A lot of people think the idea sounds so pathetic and lonely, but it’s actually just giving myself some more time.” Escaping into nature is not only an exercise in self-care, it is also the medium for us to get closer to the long unchanneled “selves” of these women. Squeezed into the narrowest margins by their societal roles, these “selves” are nonetheless so diverse and vibrant. It is a far cry from the often homogeneous, one-dimensional figures often portrayed in mainstream narratives that reduce human experiences to data.

02/2025

正念攝影在荔枝角公園舉行，有穆斯林成員分享道，每日的祈禱時刻便是正念，因為必須心無雜念。不需要攝影技巧或專業相機，我們建議參加者獨自散步，專注於自己的感受和情緒，暫時放下那些關於過去與未來的思緒。Asma拍下一朵白色的小花：「I love spending time alone, and I found this flower, this is a single flower, there is no flower next to it. Like me.」Bibi分享了她的散步練習：她特別留意樹上的雀巢，並發現了六個！

02/2025

We had a mindful photography workshop at Lai Chi Kok Park: A Muslim member shared that her daily prayers give her grace and serenity, as she must clear her mind of all distractions. To her this is already a form of mindfulness. No photography skills or professional cameras were needed; we simply suggested that participants take a walk alone while focusing on their feelings and emotions and staying grounded in the present. Asma took a photo of a small white flower and said, “I love spending time alone, and I found this flower, this is a single flower, there is no flower next to it. Like me.” Bibi shared her own walking exercise: looking at the bird nests in the trees. She managed to spot six of them!

04/2025

天氣炎熱得超乎預期，幸好薄扶林水塘道多有樹蔭遮蔽，不至一路曝曬。有人喜歡揀拾地上的樹枝、落花；有人反覆製造並享受踩踏落葉的聲音；有人見到溪水兩眼放光，攀越小橋石路就爲了捧起流動的水。見到各人在大自然中有自得其樂的方式，也有與人連結的能量，讓我們再次相信大自然是練習和實踐自我照顧很重要的場域。



04/2025

The weather was unexpectedly hot, but thankfully, the Pok Fu Lam Reservoir Trail was well-shaded by foliage. We didn't have to walk under the blazing sun the whole way. To some, bliss is simple: picking up fallen branches and flowers from the ground. As some repeatedly stepped on dry leaves to relish the crunch, others' eyes lit up at the sight of a stream, treading onto a stone bridge just to scoop up the flowing water. Seeing how everyone found their own ways to enjoy themselves in nature and connect with one another at the same time, reaffirmed our belief that nature is a crucial space for practicing and realizing self-care.

10/2025

近年，小誌跨越時代再次流行，成爲自我表達、記錄、倡議的新載體。不以製作出「精美」的小誌爲目的，我們鼓勵成員在創作中練習和實踐自我表達。有成員以「自我照顧」作爲小誌的主題，她說道：家不是一個能夠進行自我照顧的地方——「Nothing special for me there, always for the family.」



10/2025

In recent years, zines have made a comeback across generations, serving as a new medium for self-expression, documentation, and advocacy. Rather than aiming to produce "exquisite" and polished publications, we encouraged members to focus on self-expression through the creative process itself. A member chose "self-care" as the theme for her zine, remarking that home is simply not a place where self-care can happen: "Nothing special for me there, always for the family."



回想起在自我照顧小組的重要時刻，tt與Bibi都提起一次外遊活動。

那是Bibi期待許久的一天，小組計劃從黃竹坑步行至淺水灣，沿路分享對新年的想像，一起欣賞、感謝過去一年的自己。活動當日的早晨，Bibi需要陪護母親前往醫院就診，所需時間卻遠多過預期。臨近集合時分，她仍在醫院，想到自己無法準時赴約，著急地落下了眼淚。而在社區組織幹事tt的記憶裡，當一行人慢慢走至淺水灣，遠遠看見Bibi獨自坐在沙灘上等候大家，面向大海。「如果我沒有來，現在的我應該在家裡很難過吧，就這樣延續錯失約定帶來的失望。但我來了，現在的我在這裡，看著海，很開心。」Bibi和tt分享，她臨時詢問母親是否可以自行乘車回家，在確認如此安排可行後，她決定乘搭巴士前往原定的目的地。

「我有認真想過，就算不能夠和伙伴們一起散步，我仍然可以爭取一段屬於自己的時間，

感受自然。」回想幾個鐘前仍困在醫院裡的自己，她深深感謝自己的選擇。陪伴各位成員的過程中，TheM深深明白，許多成員並非不知道自己的情緒和需要長期被忽視，她們渴望將心力放回自己。只是，面對一時難以鬆動的家庭分工，每個看似「忽視自己」的時刻，都基於清晰的個體意識，帶著愛和傾盡全力的心情做出選擇。對家庭的責任也未必總是被動承受，很多時候，它夾帶著感情、倫理與關係中的承諾。因此，自我照顧的時間很難穩定地劃分出來，也常常遇到成員被日常絆住、最後無法出席的時刻。

在波折之間，某些細微的改變仍然在發生。曾有一位成員向我們展示她掛在家中的日曆，她將外出參與社群活動的日子一一標註，那些時段只占據每個格仔中很小的一角，卻慢慢被家人記住，不再輕易被其他安排覆蓋。自我照顧的實踐更常發生在夾縫中，在每一次細微的猶豫與權衡中帶來變量。

Looking back at the pivotal moments of the self-care group, both tt and Bibi recollected one particular outing.

It was a day Bibi had been looking forward to for a long time. The group planned to walk from Wong Chuk Hang to Repulse Bay, sharing their new year's resolutions along the way while appreciating their past selves. That morning, Bibi had to accompany her mother to the hospital for a medical appointment. It ended up taking much longer than expected. As the gathering time approached, still stuck at the hospital, Bibi realized she wouldn't be able to make it on time and burst into tears. But as tt, the community organizer recalled, the group was slowly making their way to Repulse Bay as they looked ahead and saw Bibi

sitting alone on the beach waiting for them, staring at the ocean.

"If I hadn't come, I would probably be devastated at home just ruminating on the disappointment of the missed-out plan. But I came, and I am sitting here right now, looking at the sea. I'm really happy." Bibi shared that she had come up with an ingenious plan: She asked her mother if she could manage getting home by herself. Once she confirmed the arrangement was secure, she decided to hop on a bus and head straight to Repulse Bay.

"I really thought about it—even if I couldn't go walking with other ladies, I can and should still carve out a little bit of time to immerse myself in nature." Looking back at the distress



she experienced as she was trapped in the hospital just a few hours prior, she was deeply grateful for her choice. As we spend time with our members, TheM has gained a deep understanding that oftentimes they aren't unaware of how their emotions or their needs have been chronically neglected, and they desperately want to take that energy back for themselves. It's just that, in the face of complex family dynamics that are incredibly difficult to shake up, every moment of apparent "self-neglect" was the result of inner consciousness and a decision driven by love. The felt responsibility to one's family isn't always guilt or done passively; more often than not, it is intertwined with these women's deep affection, and how they honor their ethics and commitments. Because of this, time for self-

care is often irregular: We see and feel the struggle when members get tangled up in their daily routines and are unable to show up.

Amid this fog of uncertainty, subtle changes are still taking place. One member once showed us a calendar hanging in her home where she had marked down the days she was going out for community events. Initially, those time slots could only reside in the margins of each little square, but as time went on, her family began to remember them, they were no longer overwritten. Self-care now manifests itself in every nook and cranny as a new variable in their slightest hesitations and everyday decisions.

流動的角色、

Fluid
Roles,

流動的語言

Fluid Words



回溯過往以翻譯為核心的時期，TheM社群中的成員分為翻譯服務使用者（少數族裔女性）以及翻譯義工（主要為華人，亦有部分為能夠使用中文的多元族裔年輕人）。由於社群型態與工作手法的轉變，我們現在主要以「成員」一詞統述身分角色多元的參與者們，以此體現跨文化交流平等的主體性。

稱呼的改變或許輕而易舉，而角色的流動往往是緩慢地、溫和地發生。

隨著日常翻譯需求的減少，在女性工作之外，TheM也嘗試通過不同的議題共學活動連結華裔成員。其中，有關於伊斯蘭教與性別的紀錄片放映、非華語學生的教育與文化反思研討會、文化能力工作坊、探訪清真寺和錫克教廟的宗教人文落區……延展彼此關於宗教、性別、族裔及文化的種種思考之餘，這些議題共學也為社群中的少數族裔成員創造了更多參與角色。

而TheM做為橋樑的角色，不僅停留在社群內部，也以多元的型態延伸至社區之中。

Looking back at our early days when translation was our core focus, the members of TheM community were strictly divided into translation service users (ethnic minority women) and volunteer translators (primarily Chinese, along with some young ethnically diverse members that are proficient in Chinese). As the structure of our community and our work have evolved, we now primarily use the term “members” as a collective umbrella for all participants across their diverse roles. We wish to highlight this equal subjectivity in the fashion of true cross-cultural exchange.

While changing a title might be effortless, the shift in roles is far more dynamic but slow.

As the need for daily translation needs decreased, TheM began attempting to connect Chinese members through issue-based co-

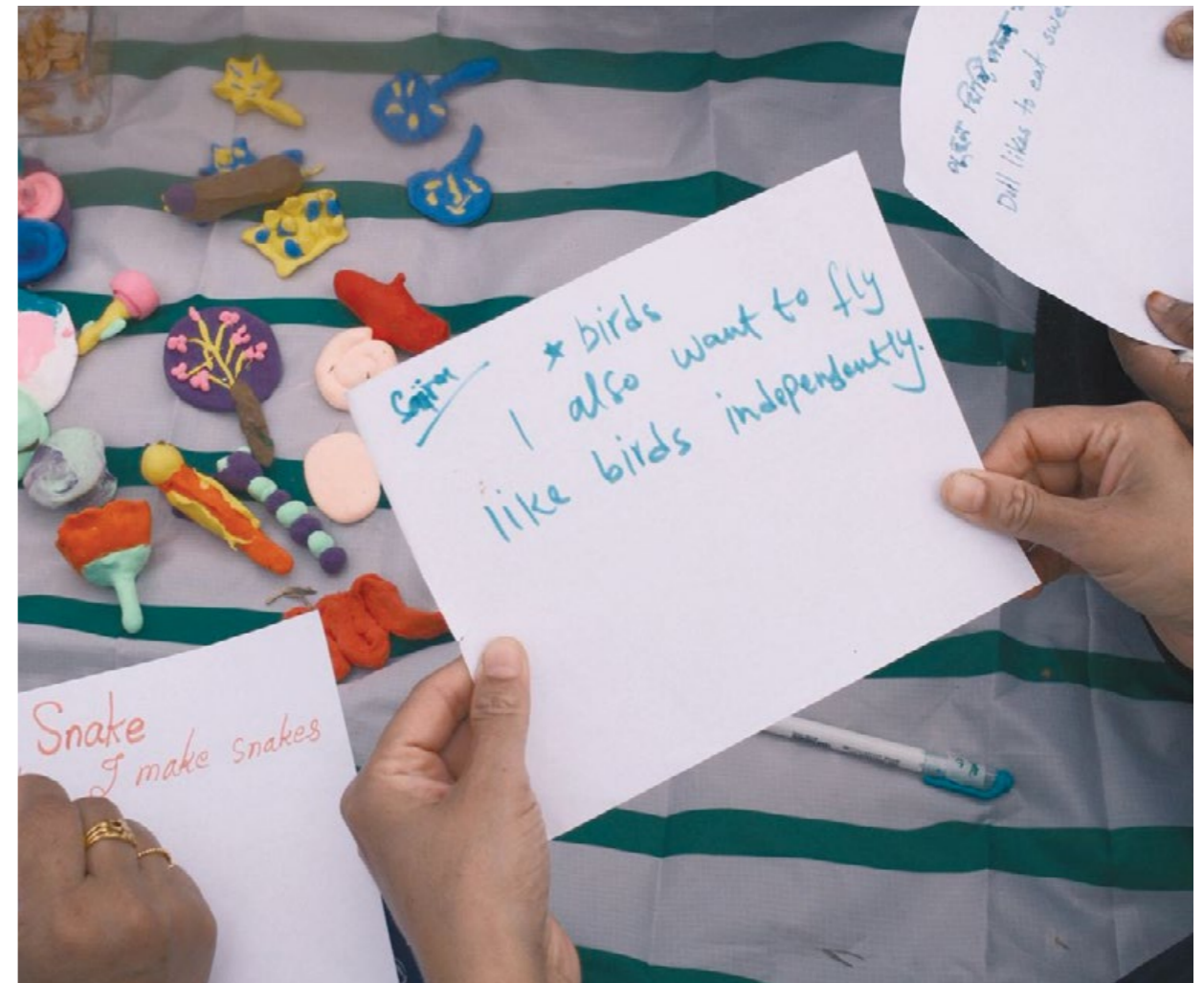
我們向社區發出邀請函，通過實習計劃邀請年輕世代參與我們的工作，連結新生力量和我們一起共學及成長。同時間，我們珍視每一封來自社區的邀請函，並盡量善用每次機會培訓少數族裔成員成為講者。這是社群成員聲音流向更大社區的機會，也是一種微小的充權。

「社群中有這麼多女性，為什麼選擇我？」

向成員發出邀請後，TheM總會收到這樣的疑惑。有時，她們自覺無法勝任，在猶豫之間婉拒這份邀請。有時，TheM會收到來自外界社區的求助：老師、社工、或各界別工作者需要會見無法使用英文的少數族裔女性，我們的成員則承擔起傳譯義工的角色，聆聽、並翻譯對方的處境。參與角色的轉變並非需要抵達具體的某一處才算勝利。TheM總會留意不同社群成員的限制，擁抱大家步伐。無論是做小組中的貢獻者、社群中的分享者、拿著咪高峰的講者、小項目的組織者、傳譯者……成員們在訊息與文化之間的每一步「翻譯」成果都值得慶祝。

learning activities outside our regular work. These included a documentary screening on Islam and gender, a seminar on the educational and cultural reflections of non-Chinese speaking students, a workshop on Cultural Diversity Competence, and visits to mosques and the Sikh temple. Beyond expanding everyone’s thoughts on religion, gender, ethnicity and culture, these co-learning sessions also created more opportunities for ethnic minority members to take on active roles within the community.

Meanwhile, TheM’s role as a bridge has not been confined to the community of Translate for Her; it extends into the broader neighborhood in diverse ways. We send out open invitations to the community, inviting the younger generation to participate in our work through internship programs and learn



and grow together with us. At the same time, we cherish every invitation we receive from the community, and do our best to use each opportunity to help our ethnic minority members to become speakers. This is a chance for the voices of our community members to be heard into a wider neighborhood. It is a small but pivotal step of empowerment.

“Out of so many women in the community, why choose me?”

After extending an invitation to a member, TheM inevitably receives this kind of doubt. Feeling inadequate for the task, some of them would hesitate and politely decline the offer. Sometimes, when we receive requests from teachers, social workers, or professionals from various sectors who need to meet with ethnic minority women who cannot speak English,

our members can step up to take on the role of volunteer interpreters, translating and empathizing with the other party’s situation.

There isn’t a specified point that has to be reached through these opportunities. TheM always keeps in mind the limitations and preferences of different members and embraces everyone’s unique pace. Every action, as trivial as they might seem, be it contributing in a group, sharing within the community, speaking with a microphone, organizing a micro-project, or interpreting others events... every single “translation” achievement our members make is a token of courage and progress, bridging the rift between information and culture.

結語：
Concluding
Remarks:



What is
Yet to
Become

尚未成爲的



回看過去兩年的工作，TheM 嘗試將零碎累積的經驗想法整理成清晰的成果。許多改變始終發生在細微的鬆動之間，難以量化，也難以整齊地歸納為對單一議程的回應。

當共學慢慢帶動日常中的自我覺察與自我照顧，女性們也開始更主動地以自己為關切的核心，思考關於經濟、關於角色、關於生活選擇的種種難處。許多受訪的社群成員提到，姊妹們都希望零碎的時間裡走出家庭，嘗試尋找兼職的可能——當創造力與體力長時間被困在既定的位置上，身體與心都會逐漸變得窒息，她們希望自己的雙手可以長出更多的可能性。在盡力認可與關懷自己的同時，她們也會反覆追問：作為長

Looking back on the past two years of work, TheM has tried to gather its scattered experiences and reflections into something more coherent. Many of the changes have always taken place through subtle loosening that are difficult to quantify and even harder to neatly summarize as a response to any single agenda.

As co-learning gradually nurtured self-awareness and self-care in everyday life, our members have also begun to put themselves first when it comes to important decisions, offering a revised perspective as they think through the many difficulties surrounding finances, social roles, and life choices. Many of the community members we interviewed said that their sisters all hope to step outside the home in however little time they have on their own to explore the possibility of part-time work. When creativity and physical energy are confined to the home for too long, the body, mind and soul begin to beg for release; they hope that with their own hands they can forge other possibilities. While trying to recognize

時間承擔照顧工作的自己，是否還有可能創造更多？是否還能為自己、為家人，甚至為社群、社區帶來不同形式的價值？然而，現時香港的勞動體系未必提供相應的空間；語言與文化的隔閡也使這些嘗試更加困難，我們的社群工作暫時無法撼動結構本身。

面對公共討論收縮的當下，站在性別與族裔、身份的交叉處，TheM 仍然希望以機構的力量與社群中的女性同行，即便改變細小，不穩定，甚至可能被生活的湧浪再度覆蓋。或許，女性主義正是在這些尚未完成、甚至難以被命名的過程裡，一點一滴地發生，匯聚如流水，漲落中可見痕跡。

and care for their own needs, they also keep returning to the same questions: as someone who has spent so long as a caretaker, is it still possible to make more of myself? Is it possible to still be helpful, to oneself, to one's family, or even to the community, if not in the old ways? The sour truth is Hong Kong's current labor system does not make room for this, and language and cultural barriers close in on the remaining refuges. For now, our community work cannot upset the structural machine of society.

It is the best of times, it is the worst of times. We stand at the crossroad of the liberation of the self and the narrowing of public discussion and scrutiny. From the perspectives of gender, ethnicity, and identity, TheM still hopes to walk alongside women in the community as an organization, even if change remains small, unstable, and always at risk of being overwritten again by unforgiving daily life. Perhaps this is how feminism thrives, in the deepest and darkest places, as trivial yet ineffable droplets that ultimately converge as a tide to be seen across the shores of everyday life.



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