

香港有群「天水圍人」 “Dialogues in Tin Shui Wai”

Tinwork - Or Wing Man & Lo Yan Chi

撰文 廖俊升



「雖然大家都是香港人，但都會發現天水圍人感覺上沒那麼繃緊，對於與陌生人接觸不會太緊張。」天水圍人阿柯如是說。天水圍是香港「大西北」，處於邊緣位置。柯詠敏（阿柯）和羅恩賜（恩賜）居於天水圍逾二十年，但對區外人來說天水圍仿如異地。2015年，他們成立社區團體「天水圍人」，透過活動連結社區中不同的群體，記錄這裡的人和事，希望營造社區之餘讓外面的人聽見天水圍人的聲音。到2018年，他們申請Good Seed社創基金，舉辦一系列社區學堂，以天水圍人教天水圍人為宗旨，為基層街坊提供興趣班，發展所長。

“We’re all Hongkongers, but people who live in Tin Shui Wai seem to be more chill and relaxed. They seem less nervous when talking to strangers,” said Tin Shui Wai resident Or. Tin Shui Wai is located in the north-western part of Hong Kong, close to the border. Or and Yan Chi have been living in Tin Shui Wai for more than two decades. They noticed that people outside of Tin Shui Wai seem to treat it as a foreign place. In 2015, they set up a community called “Dialogues in Tin Shui Wai” in the hopes of connecting different groups of people in the community through various activities. They also wanted to record the stories and people in the district to make their voices heard. In 2018, they applied for the Good Seed fund to organise a series of community interest classes for grassroots residents and develop their potentials. To build a mutual support network, Tin Shui Wai residents were recruited to teach other Tin Shui Wai residents.

偏遠地區共同體——天水圍人

天水圍，新界西北的社區。它被濕地公園路、天慈路、天福路、屏廈路和天影路環環包圍，由天華路劃分南北部，輕鐵穿梳小區之中；區內大小道路皆以「天」字開頭。種種地理因素和微小的城市佈局，為天水圍營造了一個共同體的感覺。除了規劃與佈局，社區營造最重要的元素必然是人，天水圍街坊對這裡又有何感覺？

阿柯和恩賜自小住在水圍，對「天水圍人」有強烈身份認同。「其實從生活的體驗，以前人們就會覺得，『啊你是天水圍人？』」阿柯憶及剛出社會工作時，別人總是驚訝她來自天水圍，然而她沒有感到厭惡，倒覺得這增強了她的身份認同，「其實住在水圍真的這麼特別嗎？」

「我細個好想衝出水圍，這幾個字在我腦裡面，不是太喜歡水圍……」恩賜說，從前住在水圍給他「大鄉里」的感覺，譬如讀大學時不熟悉旺角的路，令他覺得自己見識比別人少。不過人大了，他開始喜歡水圍，「畢竟好長時間的人生都在這個地方。」

重寫曾經的「悲情城市」

近年香港有一種社區深耕細作的概念，有志者深入小社區，向普羅大眾作公民教育，再由下而上推動社會變革。2015年，阿柯和恩賜成立社區組織「天水圍人」，冀以自身能力為社會帶來一點改變。那天他倆坐在元朗一間咖啡店，談到改變社區：「大的事做不到，自己做小的事，看看在自己那一區能做到甚麼。」想起外國專頁「Humans of New York」，遂希望參考相關經驗，記錄社區的人和事，展開了「Dialogues in Tin Shui Wai」。

但大眾對水圍的印象不就是悲情城市？曾當記者的阿柯道，以往做街訪時發現水圍人相對熱情，比其他區街坊更容易展開對話。「可能本身我們時常周圍行和街坊聊天，有平台給他們講自己的故事。香港社會認定水圍比較isolated（孤立），先不說悲情城市，而是一個較容易被忽略、邊緣的社區。我們希望讓外面的人聽到水圍人的聲音。」阿柯說。

他們寫過不同水圍人的故事：發現了「全港雜耍冠軍」等身懷絕技的街坊；也記下像毛公仔店那樣的小店故事——一轉眼，「水圍人」已走入第五個年頭。

我們沿著輕鐵路軌旁走，從南到北，路上不少熟悉的面孔向他們揮手。行經一個輕鐵站，碰到昔日在水圍北江賣毛公仔的伯伯。伯伯於年前撤出北江，三人久別重逢，聊起近況與往事，方知伯伯還未找到新舖落腳。言談間伯伯總是笑不攏嘴，街坊街里，簡單幾句噓寒問暖，人和人的連結是如此微小而強大。

曾如城寨般品流複雜

恩賜的印象中，昔日水圍社區如城寨般品流複雜。「六年級時，我和一個屯門的小學同學來打籃球，行到中途已經有一個『金毛飛』（小混混）問我跟邊個大佬。」他仍記得那個「金毛飛」只比他大一至兩年，更是他的補習托兒中心同學，而這些「金毛飛」總在遊戲機中心流連。

到近年，這些景象已不復再，一間水圍的中學在20年間由band 5變成band 1，街上再看見童黨。阿柯和恩賜見證水圍的蛻變。「當初十幾年前，我們還小，是好想出去玩的時候。現時大

Remote Community: People of Tin Shui Wai

Tin Shui Wai is a district located in the north-western part of New Territories. It is surrounded by Wetland Park Road, Tin Tsz Road, Tin Fuk Road, Ping Ha Road and Tin Ying Road. The district is divided into the northern part and the southern Part by Tin Wah Road with the Light Rail Transit (LRT) connecting different areas. The Chinese names of many roads in the district start with the word 天 (literally: sky). The various geographical factors and urban configurations create a sense of community in Tin Shui Wai. Apart from the urban planning and layout, the most important element in a community is undoubtedly the people. In this sense, how do the residents of Tin Shui Wai feel about this place?

Or and Yan Chi have been living in Tin Shui Wai since childhood; they have a strong sense of

identity as “people of Tin Shui Wai”. Or recalled that when she first started working, people were always surprised to know that she lived in Tin Shui Wai. “From my experience, people would always react with surprise and say things like ‘What? You’re from Tin Shui Wai?’” She never got mad or tired about it and it strengthened her sense of belonging. “Is it really that special to be living in Tin Shui Wai?”

“When I was young, I wanted to leave Tin Shui Wai. In my head, I never really liked the idea of Tin Shui Wai,” said Yan Chi. Being from Tin Shui Wai used to make him feel like a “country bumpkin”, especially when he found out that he did not know his way around Mongkok and the city as well as his peers at university. As he grew up, he began to like Tin Shui Wai. ‘After all, I have spent a large portion of my life in this place.’”



家都成長了，這個地方其實沒有太多變化，只不過人成熟了，不再玩那時候的東西，而大家都變好了。」阿柯說。

恩賜也認為這裡變得安全，亦從最近區議會選舉中青年的高度參與，反映了當區年青人的轉變。「十七區全『黃』，好像這裡的後生仔較progressive(開明)。以往可能只是想認識異性，食煙飲酒那些，沒什麼能給這個地方。」

新天水圍新的社區問題

城市的轉變同時衍生新的問題：新移民家庭的社區矛盾，或是老夫少妻家庭托兒等問題。「天水圍北居住環境更加密集，有些以往的問題，如電影《日與夜》（《天水圍的日與夜》）中的問題可能得到改善，但其他問題仍在。」阿柯說。

2017年底，他們舉辦活動和興趣班，希望從中連結社區中不同的群體，解決社區問題，因此報名參加了社創項目Good Seed。

「終於有一個稱得上是『計劃』，一個要牽涉到營運模式(business-model)，要搞班的計劃，就是參加Good Seed之後。」恩賜說。

Good Seed項目教會他們在不同階段設立里程碑(milestone)，「可能每隔一個月，你就要完成一些里程碑。那時想什麼都做，有跆拳道班、躲避盤、魔術英文班等，最高峰個時好似有八個。」

恩賜提到，他們辦過一次躲避盤(類似躲避球的運動但以軟飛盤取代，融入飛盤運動的投擲與飛行技巧)遊戲班，有一位新移民媽媽站在一旁，看著兒子玩得興高采烈。她突然感觸的說，小朋友是SEN學生，在學校被邊緣化，老師疑因為他是SEN(特殊教育需要)學生，而拒絕讓他報讀一些課程。「媽媽應該幾大壓力，好想搵人去講，那我便想，這些機會正是讓我們連結它人。可能有點可惜，因為幫不到她甚麼，只能那天晚上和她聊天，做這些活動可以connect到人，聽到他們有甚麼難題。」

社區營造＝搞社區活動？

起初他們的想法是辦社區面向的活動，然而他們發現，活動似乎除了是天水圍舉行，就沒有關於天水圍的元素。「常說搞社區，像是社區藝術，但並不是讓活動在社區發生就等於營造社區，也不是讓藝術活動在水圍舉行就等於社區藝術。」

他們邊做邊思考，究竟何謂營造社區，恩賜坦言大部份活動都是失敗的。直至他們辦了攝影班，與學員走訪天水圍各處，攀上天水圍髻山，探訪露宿者和外傭，用鏡頭記錄天水圍。學員從活動中看到社區不同面貌和群體，重新認識天水圍。他們希望參照攝影班作方向，構想未來的活動，甚至希望突破天水圍這個地區局限，在其他區發掘更多可能性。

56

57

Rewriting Tin Shui Wai

In recent years, there is a trend to invest in community work in Hong Kong. Dedicated organisations would reach out to communities to promote civic education, in the hopes of changing the society from the bottom up. In 2015, Or and Yan Chi established a community project called “Dialogues in Tin Shui Wai”, intending to change the community. Sitting in a coffee shop in Yuen Long, they told me about making a difference in the community. “We might not be able to do big things, but we can start by doing little things and see how we can contribute to the district.” The popular blog “Humans of New York” inspired them to set up “Dialogues in Tin Shui Wai” to document the people and stories in the community.

Isn't the general impression of Tin Shui Wai a tragic district? Or pointed out that she had pleasant experience interviewing residents of Tin Shui Wai as a former journalist. She found people from Tin Shui Wai more passionate and more likely to start a conversation with neighbours compared to those from other districts. “Maybe it is because we often chat with residents in the neighbourhood and have a platform for them to tell their stories. The rest of Hong Kong has stereotyped Tin Shui Wai as an isolated place. It might not be a tragic district, but it is definitely easily overlooked and marginalised. We hope that people from outside Tin Shui Wai can listen to the voices of the people of Tin Shui Wai,” said Or.

They have written about the stories of various people from Tin Shui Wai: they discovered talented residents like the juggling champion of Hong Kong; they documented the stories of small shops like a stuffed toy shop. In the blink of an eye, “Dialogues in Tin Shui Wai” is now five years old.

As we walked along the LRT tracks from the south of Tin Shui Wai to the north, they greeted many familiar faces. Walking past an LRT stop, they bumped into an old man who used to sell stuffed toys in Tin Shui Wai's Kingswood Richly Plaza. They had not seen one another for a long time, so they started chatting, only to find out that he had not found a new shop yet after leaving the plaza a year ago. During the unexpected catch up, the old man's smile never left his face. This simple exchange showed how personal and strong human connections are.

Once a Problematic Neighbourhood

In Yan Chi's memory, Tin Shui Wai used to be a problematic neighbourhood. “When I was in primary six, I came to play basketball with a schoolmate from Tuen Mun. On our way to the court, we met a gangster asking us who our gang boss was.” The gangster was only one to two years older than him and was a classmate at his childcare tutorial centre. Apparently, these neighbourhood gangsters often loitered in arcades.

零收入、用假期辦活動：再辛苦也值得

向來搞地區工作都要花上龐大的心機和時間，未必有太多個人得益。「天水圍人」沒有為阿柯和恩賜帶來收入，他們都有一份正職，故要騰出周末假日的私人時間來處理「天水圍人」的事務。「譬如說，報名參加Good Seed要準備很多文件，填很多計劃書，都要在放假時做。」恩賜說。

他們坦言這是一份苦差。阿柯說：「我有一段時間辭去工作，想做Freelance兼做『天水圍人』，時間可能分配得好一點，但都有另一個壓力，所以也不見得辭工真是那麼輕鬆的事，也是很辛苦的。」



58

59

THE DISCLOSURES IN TIN SHUI WAI

The neighbourhood has changed since then. A secondary school in Tin Shui Wai has gone from band 5 to band 1 in 20 years. There are no more teen gangs on the streets. Or and Yan Chi witnessed the changes in Tin Shui Wai. “It was more than a decade ago when we were young and wanted to go out to play. Now we are grown up. The place didn’t change drastically. It’s just that we are more mature now, so we don’t play around like we used to. Everyone has become better,” said Or.

Yan Chi agreed that Tin Shui Wai has become safer than before. The high youth participation in the recent District Council election reflected the change in Tin Shui Wai. “All 17 constituency areas here have elected a “yellow” (pro-democracy) District Councillor, showing that the youth here are getting more progressive. In the past, they might only want to mingle with the opposite sex, and spend time fooling around smoking and drinking without thinking about what they can offer to the community.”

New Tin Shui Wai, New Problems

However, change brought new problems, like community conflicts among new immigrant families, or childcare for couples with older husbands and young wives. “The north of Tin Shui Wai has become more densely populated. Some problems from the past, like those in the film *The Way We Are*, might have been resolved, but other issues remain,” said Or.

At the end of 2017, they organised events and workshops to connect different groups in the community and address community issues. They applied for the Good Seed fund. “It was after Good Seed that we finally had a proper project that required a business model and an actual plan involving workshops.”

The Good Seed program taught them to set milestones at different stages. Yan Chi told us, “Say, for example, every other month, you have to achieve some milestones. We just did what came to our minds. There were taekwondo classes, dodge disc classes, magic classes in English, and so on. There were like eight classes at the peak.”

Yan Chi mentioned that they once held a dodge disc class (like dodge ball, but with a soft frisbee instead, incorporating frisbee throwing techniques). An immigrant mother was standing at the side of the court, watching her son play happily. She became touched and told us that her son was a SEN student and was marginalised at school. And probably because of the same reason, his teacher refused to have him enrolled in some courses. “This mother must have been under a lot of pressure and wanted to talk to someone about it. It struck me that what we did offered opportunities for us to connect with people. It was a pity that we couldn’t do anything for her apart from just chatting with her that day. But we realised that we could connect people through these activities and find out about their problems.”

不過當街坊有得著，甚至建立身份認同，事情若有意義，再辛苦也值得。恩賜說：「現在我們說『天水圍人』很順口，天水圍街坊、區議員平時可能也會找『天水圍人』，又好自然會形容這裡住的天水圍人，單單是這件事，也讓我覺得所做的事都有價值。」

Community Building = Community Activities?

At first, their idea was to organise community-oriented activities; but soon, they found that the activities comprised no elements of Tin Shui Wai except for the fact that they were held in the district. “People tend to use the term “community” a lot, like community art. But having an activity take place in the community does not necessarily lead to community building. Similarly, holding art events in Tin Shui Wai is not the same as creating community art.”

As they worked, they pondered about the meaning of community building. Yan Chi admitted that most of the activities were failures until the photography workshop. The workshop brought participants to different places in Tin Shui Wai. They hiked up the Tin Shui Wai Kai Shan, and interviewed homeless people and foreign domestic helpers, documenting Tin Shui Wai with their cameras. Through the workshop, participants saw different sides of the community and met different groups of people. They got to look at Tin Shui Wai with a new perspective. Therefore, Yan Chi and Or decided to plan future activities with a similar approach. They hope to step out of the district and discover more possibilities in other districts.

Holding Events on Days Off with No Income: Worth All the Pain and Effort

Community work always requires an enormous amount of effort and time without much return in personal benefits. “Dialogues in Tin Shui Wai” does not bring in any income for Or and Yan Chi. They both have a full-time job and spend their weekends and days off on the project. “For example, we had to prepare a lot of documents and write many proposals to apply for Good Seed. We did them during holidays,” said Yan Chi.

They confessed that it is a tough job. Or said, “I quit my job for a while. I thought that being a freelancer would give me more time to work on ‘Dialogues in Tin Shui Wai’, but I faced other pressure too. Resigning from a job was not as easy as it seemed; it was honestly quite hard.”

However, for them, all the hard work pays off when residents of Tin Shui Wai find the activities rewarding and develop a sense of belonging. Yan Chi said, “‘Dialogues in Tin Shui Wai’ has gained popularity. Residents and District Councillors would sometimes approach us. They would also naturally address people who live here as ‘people of Tin Shui Wai’. These little things make everything we do worthwhile.”