

# 「剖白」：有關在囚及更生人士的展覽

## Confessions – An exhibition about Prisoners and Ex-Offenders

說到在囚及更生人士，人們不期然馬上會聯想到罪犯及其所犯的罪行。即使他/她們已為其過往所為承擔了法律刑責，但仍要面對社會的第二輪審判，被標籤為罪犯，而非像你和我一樣，都是會犯錯的普通人。

觸犯法律，當然需要承擔刑責，也可能會面對監禁；但與此同時，也有些情況雖然沒有違反法律，但其錯誤行為，同樣會令當事人感到歉疚，在道德和情感上，亦會引致相同甚至更嚴重的傷害。

香港社區組織協會希望透過是次「剖白」：有關在囚及更生人士的展覽，讓公眾能從人性的角度去看待在囚和更生人士，而非簡單地批判其罪行，標籤他們為罪犯。

「剖白」泛指願意就曾經做錯某些事而作出承認。在各類宗教儀式中也會包含這剖白儀式，但「剖白」亦不只限於宗教層面。從廣義層面來說，「剖白」是一個自我發現、自省及願意向人披露的過程。

每個人都曾犯過不同程度的錯，無論多細微或嚴重，也會因此留下種種後悔，例如：

“媽媽，對不起，我沒有足夠時間來照顧妳。”

“當我年紀還小時，我曾經偷竊過我弟弟的錢包。”

本展覽項目於早前透過社區參與計劃收集了在囚、更生人士以至不同年紀的市民大眾，以記名或匿名形式寫作的「剖白」，並透過文字、信件及錄音等方式展出；展覽亦同時展出從《囚》一書揀選出來，其中 11 位更生人士的故事及相片，冀望讓大眾能以不同的角度認識、看待更生人士，聆聽他/她們訴說的故事；藉此，呼應《聖經》中的一句「你們當中誰沒有罪，誰就先用石頭砸她吧！」(約翰福音 8:7)。期望參與展覽的公眾人士能從更寬宏的角度，理解、包容和接納曾犯過錯的人，特別是更生人士。

When thinking about prisoners and ex-offenders, we think of the crimes they committed and the image of sinner immediately pops out. Even after they paid the price for their acts, we continue a second round of judgement by reducing our perception of them only as criminals rather than human beings who make mistakes, like you and me.

While mistakes violating the laws are punished by imprisonment, there are wrong deeds that do not violate the laws but we nevertheless regret, for they could be equally if not more hurting, both morally and emotionally.

As an act of seeking a more humane look at ex-prisoners, 'Confessions' seeks an accommodative rather than a judgemental view of those who have made mistakes.

Forgiveness (and this including forgiving oneself) helps the person doing the forgiving let go of the burden of the past. It means we can respond to other people as they are in the here and now and not burdening them with our preconceptions, stereotypes and memories. None of us remain the same person over the passage of time. It allows a focus on the freshness and lightness of the here and now reality we actually live in.

A confession is a statement acknowledging wrong-doing common but not limited to religious practices. It is an introspective act, frequently loaded with regrets, in which one reflects on one's past. Revealing one's confession is an act of opening up.

We all have done something wrong, carrying regrets from the past, such as:

*“ Mom, I am sorry I didn't spend enough time taking care of you.”*

*“ When I was small I stole from my little brother's wallet.”*

We have collected anonymous statements of regrets from prisoners, ex-prisoners, as well as the general public ranging from children to adults. These are displayed at the exhibition along with letters and audio recordings, and 11 stories and photos of rehabilitated ex-offenders from our book named "Prisoners". Echoing the statement of 'He who is without sin can cast the first stone'(John 8:7), the exhibition intends to seek the public's understanding and acceptance of those who made mistakes, thereby supporting the re-integration of ex-offenders into society.

# 抵佢死？

## Once a Convict, Always a Criminal?

— 香港社區組織協會主任何喜華  
— Ho Hei-wah, director of Society for Community Organization (SoCO)

由名導演杜琪峰監製的電影《樹大招風》，引起社會廣泛關注。大賊當然能夠吸引市民眼球。然而，大部份的更生人士都是觸犯輕微罪行，刑期少於一年，他們在更生上面對的挑戰卻得不到社會重視。

回想起某年立法會中的一場激烈爭執，當時黃毓民議員在議事堂中，大罵詹培忠議員是「死監躉」，詹培忠議員則大罵黃毓民議員是「死黑底」，兩人大罵之後約數小時，兩人又「攬頭攬頸」表示和解，但其實兩位議員都沒有留意自己的社會責任。當黃毓民議員公開罵人是「死監躉」的時候，其實同時在侮辱全港超過三十多萬有「案底」人士。黃毓民議員理應就此向全港更生人士道歉，但似乎社會及議會上均沒有人在意。

雖然香港有一個號稱文明的「洗底」計劃（《罪犯自新條例》），但更生人士仍普遍面對歧視，例如一般大企業在招聘表上仍查問應徵者「案底」、政府部門外判清潔工崗位、機場範圍內的建築工作亦拒絕聘用更生人士；私隱專員公署聲稱，查問的個人資料只要符合適度便可，反映現行《私隱條例》並未能有效保障更生人士。例如澳洲早已立法禁止因刑事紀錄而對任何人作出就業方面歧視、英國早於十多年前亦已改革《罪犯自新條例》，放寬「洗底」條件，協助更生人士儘快融入社會。

社協一直關注在囚及更生人士的基本權利，早於2003年已展開更生人士服務及研究，倡議懲教署改革更生人士服務，當中包括在囚期間接受培訓的機會、出獄後經濟、住屋及就業需要，以及再犯事成因，在在顯示社會對更生人士的支援不足。社協亦關注在囚人士投票選舉權利，以及年長及多案底更生人士的困境。

更生人士都是有血、有肉、有感情、有生命的人。但當一般市民評論更生人士時，口中仍掛著「監躉」、「抵佢死」、「自己擺嚟衰」……這樣的阻撓無助更生人士重投社會。社會能否給犯事者一個改過自身的機會？

The stories of legendary gangsters always appeal to the general public - *Trivisa*, the recent box-office hit produced by celebrity director Johnnie To, is the latest in a long line of popular triad movies. However, in reality, most people on the wrong side of the law have only committed minor offences, serving time of less than a year. Yet, their struggles as rehabilitated offenders are seldom told.

There was an incident a few years ago in the Legislative Council; legislator Wong Yuk-man referred to fellow legislator Chim Pui-chung as a “damned prisoner”, the latter retaliated by calling Wong a “damned triad member”. A few hours after this farcical exchange, the legislators made peace with each other and apparently resumed their friendship. Both men were unaware that as legislators they had abused their power as opinion leaders and were guilty of stigmatizing over 300,000 rehabilitated offenders. Society also did not take the issue seriously and failed to challenge these influential legislators.

Hong Kong, through the Rehabilitation of Offenders Ordinance, has a criminal record renunciation scheme for minor offences. Yet, rehabilitated offenders still face discrimination on many levels. For instance, companies still question job applicants about a criminal history, and it is common practice for government contractors to reject rehabilitated offenders applying for cleaning jobs or airport construction work. The truth is that our current privacy legislation is lagging behind overseas jurisdictions that protect the rights of rehabilitated offenders. Australia has enacted legislation to prevent employers from discriminating against ex-offenders and the United Kingdom expanded its renunciation scheme ten years ago to help rehabilitated offenders turn over a new leaf.

SoCO has always cared about the basic rights of rehabilitated offenders and prison inmates. We began services and research in 2003 and have proposed reform of the rehabilitation programs conducted by the Correctional Services Department. Our proposals include expanding training programs for offenders as well as providing stronger housing, economic and employment support after prison. We have also proposed that the government study factors that push offenders to breach the law again. We are also concerned for inmates' right to vote and the struggles of elderly offenders.

Rehabilitated offenders are no different from us, but people are often harsh and unforgiving when talking about ex-offenders – they are labelled “junkies” and told that they have only themselves to blame. Prejudice never helps anyone. Look deep into your heart and ask yourself: Are you willing to give these people a chance to turn over a new leaf?

## 香港社區組織協會 ( 社協 ) 簡介

# Introduction to the Society for Community Organization (SoCO)

社協是一間非牟利社會服務機構，於一九七二年成立，經費主要來自外國教會、香港公益金以及個人捐贈。

四十多年來，我們目睹香港社會的發展及經濟成就，但在工作接觸中，我們仍然深深感受到低下層市民的困苦。他們默默工作，為口奔馳，但卻仍未能有尊嚴地生活，也未能分享社會發展的成果。繁榮背後，隱藏着不少被遺忘的社群：居住環境惡劣擠迫的籠屋居民、租住殘破失修私樓的租客、獨居老人、舊型公屋居民、新移民、貧窮兒童、露宿者、在囚及更生人士、精神病康復者、低薪工人、聲音微弱的普羅市民等等。

他們多年來一直是社協的服務對象。我們深信，人人都應有平等的權利，而均等的發展機會和能夠合理分配社會資源的制度，是保障市民權利的基礎。多年來，我們透過社區組織及社會行動的方法，組織和團結基層市民，爭取改善民生政策及提升生活質素。

我們的工作背後只有一個簡樸的信念：建立一個仁愛、平等及公義的社會。

SoCO is a non-profit welfare organization which was set up in 1972. Its funding comes from overseas churches, The Community Chest of Hong Kong and donations from individuals.

For more than 40 years, we at SoCO have witnessed Hong Kong's social and economic transformation. Every day in our work, we witness the hardships faced by the poorest members of our community. These are people who have worked quietly over the past decades and survived by living from hand to mouth. Despite their hard work, they are unable to live with dignity or share the fruits of Hong Kong's economic development. Below the surface of prosperity lives a community that has become invisible. In cramped and crowded cages and dilapidated private tenements, you can find lonely, elderly people; residents in old public housing estates; new immigrants; children living in poverty; street-sleepers; prisoners and ex-offenders; people who have recovered from mental illness; low-paid workers; and ordinary people whose voices are not heard. They have long been the target community of our services.

We firmly believe that everyone should have the same rights. We are also convinced that an equal chance of development and a system which reasonably allocates social resources is the basis for protecting citizens' rights. For many years, we have assisted people at the grassroots level through community organization and social action to fight for policy change and decent living standards.

Behind our work lies a simple belief: to establish a society in which human dignity is respected and social justice is upheld.

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Dedicated to all ex-offenders and prisoners

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