

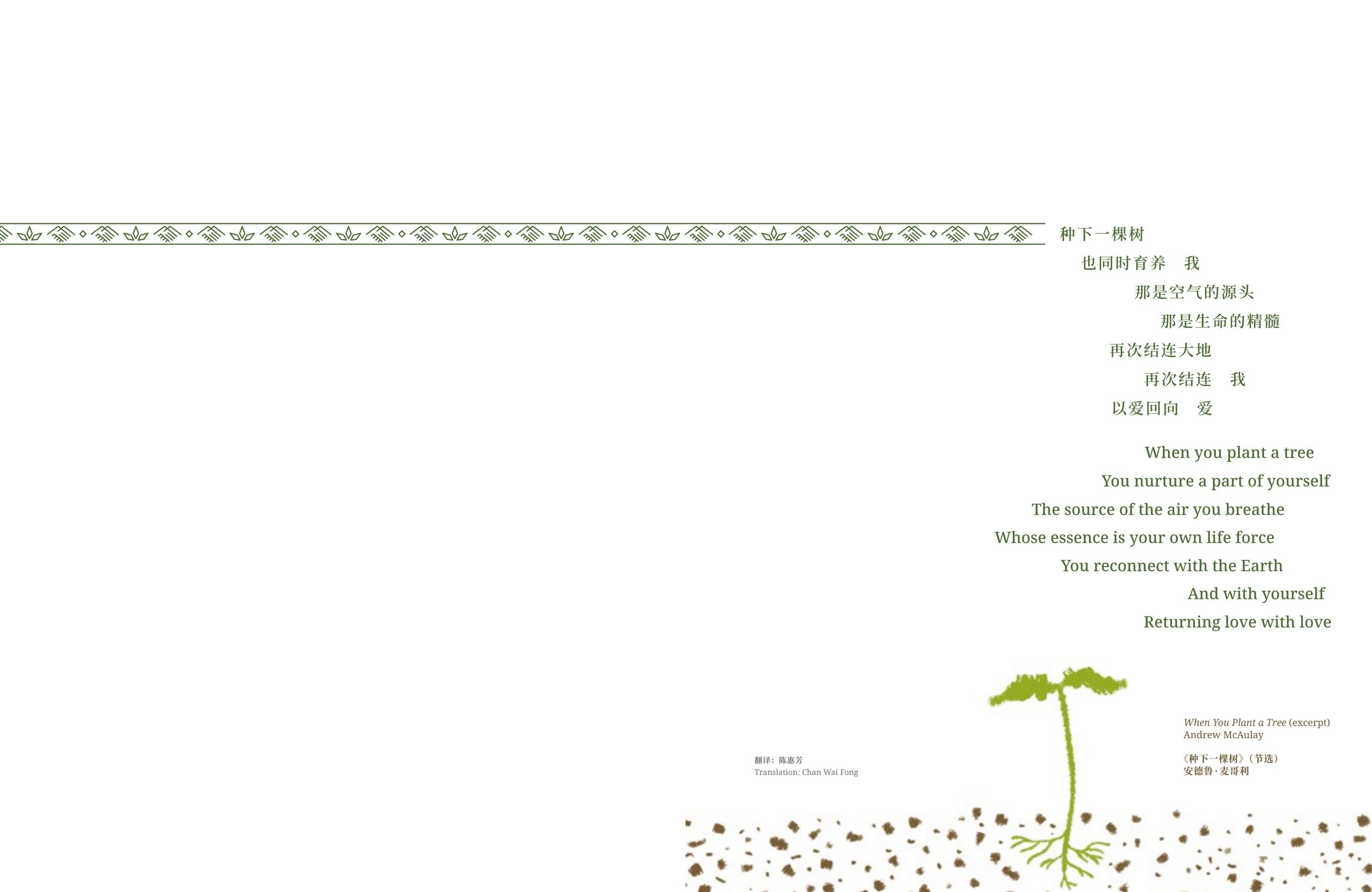
# 社区伙伴

Partnerships for  
Community Development



年报 Annual Report 2017-2018





种下一棵树  
也同时育养 我  
那是空气的源头  
那是生命的精髓  
再次结连大地  
再次结连 我  
以爱回向 爱

When you plant a tree  
You nurture a part of yourself  
The source of the air you breathe  
Whose essence is your own life force  
You reconnect with the Earth  
And with yourself  
Returning love with love

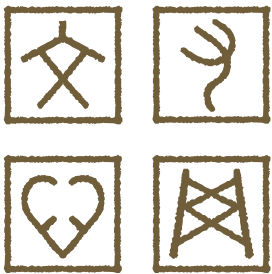
翻译：陈惠芳  
Translation: Chan Wai Fong

*When You Plant a Tree* (excerpt)  
Andrew McAulay  
  
《种下一棵树》（节选）  
安德鲁·麦哥利

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# 主席序言

## Foreword

如果，我们以一种寻问的精神，深入察看内在的自己和这世界，把一向对事物所抱持的想法、信念暂且搁下，也许吊诡地，你会发现一些存在已久的新事物，你会碰触到创造的能量，那是自人类诞生后曾经启发无数文化传统的力量。然后，你也许领悟到世界蕴含着意义、蕴含着价值，你不能与之割舍；你也许体会到文明的进程是一柄双刃的利剑——科技带给我们个人愈多的方便，愈多的自由，我们愈是感到困惑与疏离，而且愈是危害那维系整个地球生命的生态系统。

社区伙伴的工作核心，就是要跟这种能量之源重新结连；我相信，我们心底有了一幅蓝图，就是恢复我们与自己、与社会、与自然的和谐关系，而此中之道，在中国古今的传统，从道家哲学的“无为”，到现代所觉知的“生态文明”，其实已有所本。

社区伙伴在香港扎下深根，能够支持内地不同地区的伙伴，并向他们学习，我们深以为荣。2017 年 8 月，我们获生态环境部的支持，注册为境外非政府组织，让我们有新的合作机会，实在不胜欣幸。

我希望藉此机会，感谢过往与现在跟我们同行的员工，以及伙伴——感谢你们的启发、勇气和忍耐，让社区伙伴在中国发展的道路上继续参与。

麦哥利  
社区伙伴  
管理委员会主席

If you look deeply into yourself, into this world – in a spirit of inquiry that sets aside, at least temporarily, all your ideas and beliefs about the way things are – you may discover something new that, paradoxically, has always been there. You may touch upon the creative energy that has inspired countless cultural traditions since the dawn of humanity. You may realise that this world is full of meaning, full of value and that you are not separate from it. You may also come to understand that the progress of civilisation is a double-edged sword: the more convenience, the more freedom, that technology brings us as individuals, the more distracted and isolated we tend to become and the more we jeopardise the ecological systems that underpin all life on Earth.

To reconnect with this energy source is at the heart of PCD’s work. Deep within us, I believe, is a blueprint for how we may return to a harmonious relationship with ourselves, with society and with nature – and Chinese traditions, new and old, are full of guidance: from the Taoist principles like “Wu Wei” to modern precepts such as “Ecological Civilisation”. PCD has deep roots in Hong Kong and is proud to be able to support and learn from partners of all kinds throughout China. Registration under the Overseas NGO Management Law in August 2017 has brought new opportunities and we are delighted and deeply grateful to receive the support of the Ministry of Ecology and Environment in this respect.

To all our staff and partners, past and present, I would like to say thank you – for your inspiration, for your courage and for your patience, as PCD continues to evolve in service of China’s development.

Andrew McAulay  
Chairperson  
Management Committee  
Partnerships for Community Development





# 社区伙伴 Partnerships for Community Development (PCD)

社区伙伴是一家在中国内地工作的社区发展机构，2001 年 5 月在香港由嘉道理基金会创办及资助（经由麦哥利夫人所管辖的基金部分）。嘉道理基金会成立于 1970 年，创办人贺理士·嘉道理爵士一直秉持“助人自助”的信念。2017 年 8 月，社区伙伴以环境保护部（现生态环境部）为业务主管单位，在北京市公安局登记，成立北京代表处。

社区伙伴没有任何宗教或政治背景，致力与社区一起探求人与人、人与大自然的和谐共存之道，学习和实践有尊严并可持续的生活。在生物多样性保护、生态农耕、自然教育、环境保护与污染防治等领域，社区伙伴通过文化反思、培育社区协作者、搭建网络与平台等工作手法，激发社区内在动力，促进人和社区对可持续生活的理解，践行可持续生活。

Established in Hong Kong in May 2001, Partnerships for Community Development (PCD) is a community development organisation that works in mainland China. It was established and continues to be funded by the Kadoorie Foundation (via a stream of funds allocated by the Hon. Mrs McAulay). The Foundation is a Hong Kong-based trust founded in 1970 by the late Sir Horace Kadoorie who believed in the motto: “Help people to help themselves”. In August 2017, PCD set up the Beijing Representative Office which is registered with the Beijing Public Security Bureau, with the Ministry of Environmental Protection (now Ministry of Ecology and Environment) as our Professional Supervisory Unit.

An organisation without any religious or political affiliation, PCD is committed to working with communities to explore ways of leading a dignified and sustainable life in harmony with others and with nature. PCD adopts the approaches of cultural reflection, nurturing community facilitators, and building networks and platforms in its work in the areas of biodiversity conservation, ecological agriculture, nature education, environmental protection, and prevention and control of pollution. The goals are to invigorate the inner motivation of communities, to promote understanding of sustainable living and to encourage individuals and communities to practise living sustainably.



## 我们的愿景

人与人、人与大自然和谐共处。

## Our Vision

Communities in which people live in harmony with each other and with nature.

## 我们的使命

社区伙伴与社区和相关人群一起努力，恢复人们内心与大自然的联结，探索实现可持续生活的道路和方法。

## Our Mission

PCD works with communities to re-connect people’s hearts with nature and to explore ways to live sustainably.

## 探索可持续生活

社区伙伴理解的“可持续生活”，是在有韧性的社区里，人们意识到人类与大自然的相互依存，过着简单知足、互相关爱、充满安全感和创造力的生活。

可持续生活的探索，没有标准的定义，也并非一蹴而就，是一个不断协力向前的过程。它建基于我们对主流发展模式的反思，以及对万物一体的感恩。我们相信，面对当今充斥全球的生态、社会危机，需要社区、社群更多的意识觉醒，转化价值观与生活方式，自觉地创造新的生活选择。

社区伙伴支持建基于草根社区 / 社群的可持续生活多样性实践，鼓励及凝聚多元背景的生活者，共同构建小而美、多节点，以及相互连接的可持续生活网络，一起推进和普及可持续生活。

## Sustainable Living

By sustainable living, we mean that people are aware of their oneness with nature, living simply and in resilient communities. People support each other; they are content, creative and secure.

The search for sustainable living has no definitive way, nor is it quick and easy; it is a continuous process involving cooperation with multiple partners. It is based on our reflection on the mainstream model of development, and our gratitude from our awareness of oneness with nature. PCD believes that in a world full of socio-ecological crises, there is a need for community awakening, transformation of values and ways of living, and consciously making new life choices.

PCD supports a wide range of grassroots community action on sustainable living. We encourage and engage sustainable living practitioners of various backgrounds to build multiple small and beautiful networks that are strong and interconnected. Together we endeavour to promote sustainable living to a wider audience.

# 工作理念

## Our Theory of Change

我们与草根社区和社群建立伙伴关系，使社区变得有韧性，共同探寻和实践可持续生活的道路。

我们的工作理念包含四个组成部分——

PCD works in partnership with grassroots communities to build resilience and explore ways of living sustainably. The four key components of PCD's Theory of Change are:



### 协作文化反思

#### Facilitating cultural reflection

依托文化视角反思主流发展的不可持续性，肯定社区传统文化的价值，以重建人们与自然的联结。

在城市，我们协作居民思考自身不只有消费者角色，也可以是满足生活所需的生产者，和主动选择可持续劳动或消费方式的生活者。我们也反思城乡的二元分割，并通过挖掘农耕多元价值，重建城乡互动。我们与农村社区一同梳理传统文化的价值，陪伴社区透过适当的传承与创新，回应主流发展所带来的挑战，找到属于自己的道路。

We adopt a cultural perspective to facilitate reflection on mainstream development, and affirm the value of community traditions and culture for reconnecting people with nature.

We facilitate urban dwellers to consider that they can have more meaningful roles other than as mere consumers; they can be producers and sustainable living practitioners who consciously make work and consumption choices coherent to their values. We also seek to rebuild rural-urban interactions through recognising the multi-functionality of agriculture. We work with rural communities to rediscover the values of traditional culture. Through preserving and innovating traditional knowledge, communities could respond to challenges from mainstream development and find their unique pathways to sustainability.



### 培育社区协作者

#### Nurturing community facilitators

社区协作者是推动改变的关键力量。社区协作者能为草根社区和社群的能力培养作出贡献，让人们透过集体的力量带来改变。

通过对话、长期陪伴、经验交流等方式，我们支持社区协作者怀着社区文化和更广大的社会生态视角，寻找本地适宜的方法，去解决他们所关心的事情。

We see community facilitators as key agents for change. These facilitators contribute to the cultivation of grassroots capacity, and to generating collective action for change.

Through dialogues, long-term accompaniment and exchange of experience, we encourage community facilitators to seek for local solutions, and adopt a wider perspective embedding community culture and socio-ecological issues, as they approach topics which are close to their hearts.



### 建立内在力量

#### Building inner strength

内在的力量源自内心与大自然的联结，它能使个人和社区的动力得以持续，努力不懈的实践可持续生活。

社区伙伴与社区内外的协作者合作，帮助人们领悟大自然的智慧，顺应自然之道，在万物中重新找到自己的位置。这种自我觉醒和内心平和将成为社区协作者持续为社会带来积极改变的内源动力。

This relates to connecting our hearts to nature. It sustains the motivation and commitment of individuals and communities to integrate sustainable practices into daily life.

PCD works with community facilitators to appreciate the wisdom of nature, to follow nature's way and rediscover our place in relation to all beings. Such self-awareness and inner peace would become the source of motivation for community facilitators as they strive for sustained positive change to society.



### 搭建网络

#### Network building

增强及坚定草根社区和社群的力量，推动可持续生活，以建立更广泛的社会参与基础。

我们适时推动不同层次、议题、群体网络的交流，一方面能带来思路的碰撞，另一方面也让社区协作者看到即使行动和议题有异，背后对可持续生活的关注并无二致。这让原来的网络有更多生长空间——社区协作者将发现更多同路人、更多合作的空间，和更多相互学习和支持的可能。

We strive to enhance and sustain grassroots capacity to promote sustainable living, to build up momentum for a wider movement.

By cross-pollinating networks of different levels, issues and groups, we encourage mutual stimulation of ideas. Community facilitators would be able to see that despite differences in actions and issues, the ideal of sustainable living is shared across networks. Such realisation brings about more possibilities – community facilitators would discover more like-minded persons, more room for cooperation, and more possibilities for mutual learning and support.





## 大自然的智慧 Wisdom of Nature

社区伙伴以建构“生态中心主义”的组织哲学为机构策略，鼓励人们重新找回人与自然、社区与自然的联结，也是回应当前生态、社会危机之根本。这正好与国家建设“生态文明”的目标一致。我们协作人们意识到自然是一个有机体，生活其中的所有生命彼此依存，并把这种意识转化为日常生活的实践。

转化人们意识的一个方式是导向行动的体验教育。社区伙伴接触的群体来自城市和农村的多元群体，这意味着教育形式需要多样化，在设计有关课程时特别注意因地制宜，结合当地生态文化特点。贵州黔东南村寨青年的活动，从挖掘村寨生活方式中的传统生态观（土地伦理）开始，引导他们思考传统文化与选择当前生活的关系（见页 16）。体验活动也因着伙伴特点而丰富起来，云南高黎贡山国家级自然保护区保山管护局所设计的活动，就结合了其所擅长的科普专业知识（见页 12）。

我们也支持培养协作者计划，比如较长期、并关注协作者自身生命成长的情意自然教育，其中一个特点是搭建同伴支持网络，让同路人看到彼此（见页 20）。

意识转换的路径不会只有一条，以行动带动思考是另一个策略。在云南腾冲县，社区伙伴与高黎贡山国家级自然保护区保山管护局腾冲分局及当地大塘老年协会，一起探索本地生态保护精神，以唤醒社区组织自觉、自发，有远见地保护生物多样性。

为引发公众对人与自然关系的思考，我们也积极整理与传播案例，比如：与中国科学院昆明植物研究所合作，整理全球山地社区回应生态、经济、社会危机的经验，并以出版和国际会议形式，推动交流，让大众意识到，守护当地生态系统和传统知识的，是在地生活的人们，他们是山地可持续未来的关键伙伴。

PCD adopts eco-centrism as an organisational philosophy. We believe that a rediscovery of the connections between human beings and nature, and between whole communities and their natural environments, can address the root causes of the country’s current ecological and social crises. This aligns with the current national goal of Ecological Civilisation. We facilitate people to become aware that nature is an organic entity, and that all living beings are interconnected with each other.

我们协作人们意识到自然是一个有机体，生活在其中的所有生命彼此依存，并把这种意识转化为日常生活的实践。  
We facilitate people to become aware that nature is an organic entity, and that all living beings are interconnected with each other.

This transformation of consciousness can be made through experiential education which leads to action. The groups that we partner with vary considerably, and we therefore adapt programme design to integrate characteristics of the local ecology and culture. For instance, in activities with rural youth in southeastern Guizhou Province, we started with exploring the traditional ecological perspectives, or land ethics, and village living, then moved onto rethinking the relationship between traditional culture and current ways of living (See P. 17). An experiential and local approach is stressed in learning. Gaoligongshan National Nature Reserve Baoshan Administration Bureau in Yunnan Province has a particularly sound understanding of science,

so this is woven into their experiential learning activities (See P. 13).

We have also supported projects to nurture facilitators, especially in Affective Nature Education, which directs its focus on personal growth. Participants form strong mutual support networks and identify themselves as ‘companions’: they know they are not alone; they feel the support from others with similar life experiences (See P. 21).

In Tengchong County of Yunnan Province, we have cooperated with Gaoligongshan National Nature Reserve Tengchong Administration Bureau and the local Datang Elderly Association to explore the community’s perspectives of ecology, aiming to awaken people’s self-awareness and their vision for the future, and supporting initiatives on protecting biodiversity.

To encourage reflection on humans’ relationships with nature, we have partnered with the Kunming Institute of Botany, Chinese Academy of Sciences, to compile experiences on how communities in mountainous areas around the world have responded to ecological, economic and social crises. Together, we published case studies and organised international conferences to foster knowledge and exchange among researchers, government bodies, community members and NGOs. These projects reveal that it is often the local people who protect ecological systems and resources through their traditional wisdom; it is therefore these people who are our strategic partners in the quest for sustainability.



以自然为师，  
让心与自然联结

Nature is our  
Teacher:  
Connecting our  
Hearts with Her



a.

在云南西部中缅边境地区，有一座南北走向、延绵 600 多公里的巨大山系——高黎贡山。因着特殊的地理位置和气候特点，使她成为中国生物多样性的关键地区，特有物种最为丰富，早在四千多年前，这里就有人群居生活。这个陪伴和守护当地人的古老山脉，到底蕴含着什么样的故事和智慧？

云南高黎贡山国家级自然保护区保山管护局（简称“管护局”）视高黎贡山为一所天然的自然学校。当地人不仅保护自然的智慧，缺的是引导，但单靠宣讲科普知识的方式，却难以带来行为改变，管护局因而探索重视体验和最终能处理人与自然关系的“自然教育”。管护局与社区伙伴展开合作，培养当地自然教育辅导员，并开

发依托高黎贡山自然与文化的自然教育课程。自 2016 年起，管护局在高黎贡山和市内公园组织了 11 次自然教育活动，培训达 300 多人次。

管护局在课程中融入了本地特色和其具优势的科普知识。在国家级的自然保护区里，倒下的树木不会被拉走，管护局项目团队负责人因此而得到启发，设计了“生命轮回”活动，让人们观察枯木的新生命，看到生命的延续、自然的循环。另外，在高黎贡山自然公园中能看到当地流传多年的“厚土”习俗。村民每次来敬献先人的时候，都要先敬献坟后方的厚土，请求这块土地的主人（山神）接纳和庇护先人。管护局会于活动时以此说明当地人怎样对自然表达敬畏。

Situated in western Yunnan Province, along the China-Myanmar border, Gaoligongshan is a giant south-to-north mountain range more than 600 kilometres long. The geographical location and climatic characteristics make Gaoligongshan one of China’s richest regions of biodiversity, and people have inhabited the area for more than 4,000 years. What stories and wisdoms lie within these beautiful ancient mountains?

Gaoligongshan National Nature Reserve Baoshan Administration Bureau (BAB) sees Gailigongshan as a natural school full of extensive knowledge and experience, and that the local people there do not lack wisdom in protecting nature, but guidance. BAB is aware that the approach of lecturing people on science does not bring about behavioural change and thus has started to explore nature education, which stresses experiential learning in the mountains, and the connection between people and nature. We have joined BAB to train local

nature education facilitators and to work on a Gaoligongshan-based curriculum rooted in its nature and culture. Since 2016, more than 300 trainees have participated in nature education activities in and around Gaoligongshan.

In the curriculum, BAB blends local wisdom with science. Local people do not remove fallen trees in the Gaoligongshan reserve, and inspired by this practice, BAB designed the activity Reincarnation of Life: participants observe new life in decaying wood, seeing the continuation of nature’s cycles. Participants might also observe evidence of indigenous peoples paying respects to the spirits of the land, which are ancient practices. When villagers worship and ask for protection from their ancestors, for instance, they first acknowledge the Mountain God at the back of the tomb. BAB relays this tradition in their nature education “school” to demonstrate how people revere nature.

At the beginning of each nature education activity, BAB facilitators also show respect to nature. They position nature as eternal, and human beings as passers-by who are not to harm any single life. Some participants express that they cannot always relate to nature even though they may visit the mountains often; yet in the Reincarnation of Life session, they come to calm down and commune more closely with nature. They reflect on their busy lives, feeling their deep relationship with the natural world. They come to understand that the self is part of nature.

These experiences are sowing seeds in the hearts of participants, sprouting in different places. At a township central school at the bottom of Gaoligongshan, where teachers have joined BAB’s nature education activities, a teacher has gone on to become



a.  
.....

高黎贡山自然公园亲子营，自然教育活动

Nature education camp for parents and children, Gaoligongshan National Park, Yunnan Province

b.  
.....

体验式自然教育——林中徒步

Experiential education, Gaoligongshan

工作理念  
Our Theory of Change  
.....

 建立内在力量  
Building inner strength

 培育社区协作者  
Nurturing community facilitators



管护局也提出“拜师自然”的重要。活动时，活动协作者通过一个简单仪式，带出思考：自然是主人、参加者只是过客，并提醒人们不要破坏一草一木。一些参加者表示，过去他们经常往山里跑，但都没有好好感知自然，这环节却让他们静下心来，发现在自然中能悟出一些道理：有人开始反思当前繁忙的生活状态，有人感悟人与自然息息相关——没有生命的也是自然的一部分，“我”也是自然的一部分。

这些体验在参加者心中埋下种子，而种子正在不同土壤生根发芽。位于高黎贡山东坡山下的潞江镇中心学校，一位参加的老师随后成为了培训员，培训了 20 多所完小的 40 多名自然教育辅导员，发展出结合当地生态和文化特点的课程，例如“乐在竹中”课程，用五感认识竹子，讲解竹子生存之道，让孩子动手用竹子做传统玩具，以说明当地傣族村民在生活中如何用到这个植物。此外，活动也催生了保山首家民间的自然教育机构，目

前团队正在开发二十四节气亲子活动系列。他们意识到自然对孩子的身心健康和感知幸福很重要，能给予孩子无穷的心灵力量面对未来挑战。

自然的一个特色，是物种多元，而且相互连接。社区伙伴计划促进各行动者之间的互动交流，增进彼此对自然教育的理解，并在课程设计和活动手法上相互借鉴。在高黎贡山的守护下，当地人继续发现她无尽智慧。

c.



c.

一山四季高黎贡山

Gaoligongshan  
landscape

d.

培训学员共同开发自然  
教育体验线路

Planning a hiking route  
through Gaoligongshan

d.



a trainer, working to develop a nature education curriculum with more than 40 teachers from more than 20 primary schools. In one activity, Fun in the Bamboo Grove, children learn experientially, with their senses: they make traditional toys with bamboo and witness the many ways that the local Dai people use the plant. This type of learning supplements formal instruction about bamboo. BAB activities have also led to Baoshan’s first nature education NGO which advocates that nature is essential to the health of a child’s body and soul; that the ability to sense and understand happiness with nature can help uplift spirit and energy throughout one’s entire life. The NGO is currently exploring parent-children activities with the traditional lunisolar calendar.

Diversity and interconnectedness are key elements in nature, and likewise, nature educators also need to connect with each other. We plan to facilitate exchanges among these NGOs in Baoshan, enhancing their understanding of nature education, and enabling opportunities for mutual sharing on curriculum design and approach. This platform will allow them to explore ways to integrate unique local elements – natural and cultural – into their nature education work, so that it becomes related to daily life.

Under the protection of Gaoligongshan, local people continue to discover boundless wisdom.



从传统文化学习  
自然之道

Traditional Culture  
and Land Ethics



a.

现代化对传统村寨的一大冲击是使其对自身文化失去自信，容易转向主流文化中人定胜天、征服自然的观念，但这些观念却是当前生态危机的源头。村寨的青年常跟外界打交道，更是容易对文化身份感到混乱和难以认同，那么让他们重新认识自身文化中与自然相处之道，既是重寻根源，也是他们选择生活方式的立足点。

为鼓励村寨青年探索传统生态观怎样应用在当前生活，我们在 2017 年秋天支持了贵州的村寨青年参加台湾郑廷斌老师（大家更习惯叫他“斌哥”）的工作坊。十五年前，斌哥跟台湾泰雅族的朋友成立了泰雅猎人学校。斌哥深信，传统村寨之所以能存在这么长时间，一定掌握了跟土地及动植物相处的技能、知识和伦理法则——斌

哥称之为“土地伦理”。斌哥自身的经验，加上他熟稔生态心理学、自然疗愈、无痕山林（Leave No Trace，不留下破坏自然的痕迹。人们在自然中活动时，关注并身体力行保护当地的生态环境）等体系，是与贵州村寨青年探索当地文化的理想人选。

2018 年，贵阳黔仁生态公益发展中心与社区伙伴联合邀请斌哥到贵州黔东南，为二十多名村寨青年及农村社区工作者办了五天的土地伦理工作坊。行程中，一是向传统文化学习：行前寨老的祝福、村寨指路碑、葬牛文化等，斌哥详细解释这些如何体现当地人对万物的尊重与敬畏；二是向自然学习：透过晚上独处、赤脚行走、多角度观察自然等环节，学员有机会打开身心，倾听自然的教导；三是向

One of the most significant challenges of modernisation for an indigenous villager is the loss of confidence in one’s own culture. This lack of confidence easily drives people to adopt mainstream ideas that human beings are entitled to master nature – ideas that are often the source of current ecological crises. Young people in villages, who often have interactions with the outside world, are prone to having a confused cultural identity: mainstream values often conflict with traditional ones. Rediscovering the wisdom of how to live with one’s own culture thus becomes a return to one’s own roots. It becomes a basis for a future way of life.

In order to encourage young people to explore how to apply traditional ecological culture in their daily lives, we supported rural youth in Guizhou Province to join a workshop in the autumn of 2017 led by Cheng Ting-Ping from Taiwan. Brother Ping – as he is usually called – deeply believes that indigenous villages surviving for millennia is a testament that the people have

mastered the skills, knowledge, and ethical rules of living harmoniously with the land, animals and plants – or land ethics, as he terms it. Fifteen years ago, Brother Ping set up Atayal Hunters’ School in Taiwan with members of the Atayal ethnic group. His personal experiences, together with his familiarity with eco-psychology, natural healing, Leave No Trace (leave no inorganic waste behind) and many other disciplines, make him an appropriate person to explore local culture with the youth.

In 2018, Guizhou Qianren Ecological Conservation Centre and PCD jointly invited Brother Ping to southeastern Guizhou Province to hold a five-day workshop on land ethics with more than 20 village youth and rural community workers. The local facilitating team was familiar with local cultural customs, and Brother Ping contributed his perspective of land ethics. Together, they designed an outdoor experiential route, allowing participants to learn as they explored it. First, they learned

工作理念  
Our Theory of Change



建立内在力量  
Building inner strength



培育社区协作者  
Nurturing community facilitators

b.



a.  
.....  
赤脚行走，身体与土地重新连接  
  
Walking barefoot, reconnecting one’s body with the earth

b.  
.....  
往期参加者成为协作者的赖蕾，正在解释营地恢复的原则  
  
Facilitator Lai Lei, a former participant of Land Ethics activities, explains how to restore a camp site to its original state



同伴学习：学员分小组准备户外露营和一顿需用火煮食的晚餐，从选择食材、处理厨余和篝火等环节，学习如何竭力减低对自然的影响。

工作坊后，不少参与其中的村寨青年学员都生起了一种“回家”的熟悉感。一位学员说：“有机会与大地妈妈交流，我感受到她的温暖与艰辛，她是所有生物共同的家园，养育了我们。”在斌哥户外体验课后，贵州本地协作者团队引导村寨青年挖掘自己村寨生活中的土地伦理，如：采摘时采大留小、生态的农耕方式、信仰支撑的护林方式等。这些都呼应着斌哥常说的话：“看不到、听不到、摸不到，并不代表不存在”，“够用就好”。

在本地协作者团队不断的推动和支持下，村寨青年自己也行动起来。一位学员以当地妇女和孩子为对象，在村寨里组织了应用土地伦理的野炊活动。一些农村社区工作者则把活动设计和内在精神融合在工作中，带来更多探索人与土地关系的视角和讨论。

斌哥与贵州的缘分不会轻易结束。未来斌哥会连同本地协作者团队，一起挖掘更多村寨应用土地伦理的例子，帮助青年发现土地伦理其实就在传统生活的方方面面。双方在共同设计和带领工作坊的过程中，也在逐步完善“土地伦理”课程，让其内容和形式更贴近本地情况，更多青年因此能对传统文化重拾自信，找出村寨可持续未来之路。



d.



e.

c.

协作者郑廷斌带领大家从土地使用布局观察当地村民如何跟自然打交道

Cheng Ting-Ping and workshop participants observe land use, which reflects how villagers interact with nature

d.

村寨青年在山林中看到熟悉的植物，勾起童年回忆，动手制作玩具

Youth reconnect with forests where they had played as children: the encounters inspire creativity, such as making toys with found items in the forest

e.

借由露营时处理篝火，带出能源议题和“无痕山林”原则

Land Ethics camp participants are guided on how to build a fire, learning about energy efficiency and “Leave No Trace” principles

about their traditional culture, through the blessings made by the village elders at the start of the workshop, indigenous ceremonies such as the buffalo funeral, and through village monuments. He explained in detail how these practices manifest respect and awe for all beings. Secondly, participants learned from nature. They were led to open their body and soul, listening to the teachings from nature by spending the night outdoors alone, walking barefoot, and observing the natural world from multiple perspectives. Thirdly, they learned from each other. Participants were divided into groups to prepare their outdoor camps and to prepare meals over a fire, learning how to leave the least possible impact on nature from selecting appropriate food, dealing with food scraps, and handling the fire.

After the workshop, many participants felt a sense of homecoming. One youth said, “I had the chance to exchange with Mother Earth, I felt her warmth and hardships. She is the common home for all living things.

She nurtures us.” After joining the outdoor experiential workshops, the Guizhou facilitation team also led village youth to explore land ethics in their own villages; for instance, gathering only larger plants and leaving the small ones, practicing ecological farming methods, and following forest protection principles of the village belief system. These practices echo Brother Ping, who said, “those that cannot be seen, cannot be heard, and cannot be touched, still exist” and “just enough is good”.

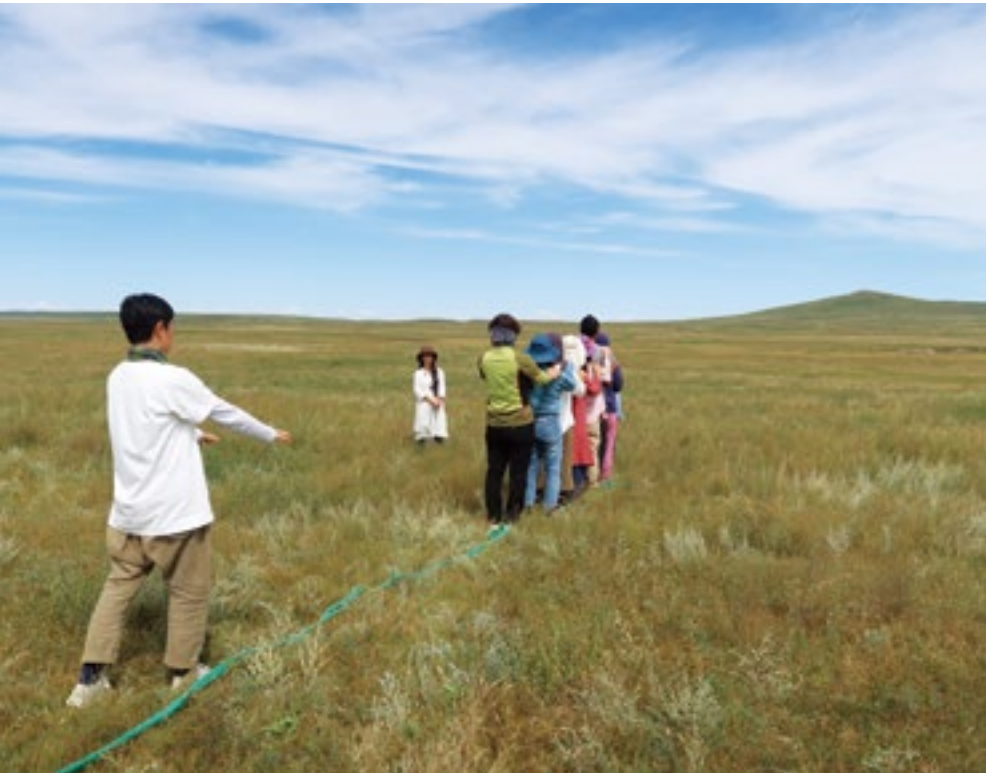
The bond between Brother Ping and Guizhou Province will not end here. In the future, he will work with local training teams to explore more cases of local applications of land ethics in villages, and helping young people to discover land ethics as manifested in different dimensions of traditional daily life. In order to cultivate local trainers, previous participants are becoming course assistants – they will learn as they teach.





# 从心出发， 结伴同行

## Companions for the Soul: Affective Nature Education Facilitator Cultivation



a.

工作理念  
Our Theory of Change  
.....

 建立内在力量  
Building inner  
strength

 协作文化反思  
Facilitating cultural  
reflection



多年来，社区伙伴一直为联结人们的内心与大自然探索适宜的路径及方法。从 2008 年起，我们多次邀请香港情意自然教育导师清水合作，培育协作者。情意自然教育强调与自然及内在深入的情感体验，看重心灵的转化，正好呼应我们探索的方向。

几位曾经参与培训并受惠于清水老师引导的学员，与清水老师及天津生态城大地之声社会教育中心合作，发展出培养导师的种籽行者计划，计划为期一年，支持自然教育工作者生命成长，在当中推广情意自然教育理念，培养启迪人心、知行合一的情意自然教育协作者，能平衡连接人与自然、人与人、人与自我、人与时空 / 文化。种籽行者计划由伙伴自主运营，我们提供部分资助予课程发展和网络搭建。

经过多年实践，清水老师整合出一套融合自然生活实践与个人心灵成长的自然教育营队模式。2017-2018 年，伙伴组织了第二届种籽行者计划，学员每四个月相聚一周，参加由清水老师带领的三期进阶式工作坊。学员需完成营期间距的练习，以及成长纪录册，这些也是学习的重要途径。学员还分成不同的心灵小组，每月一次网络聚会，分享日常功课及生活近况，梳理对内外世界的理解，凝聚伙伴间陪伴同行的心灵力量。

至此，联合第一届种籽行者计划，共培养了 55 名种籽行者，其中 21 位发展为初级导师。一位学员说：“情意自然教育关怀个体、重视个体的转化，过程中，自然给人以启迪和支持，打碎桎梏，让智慧与爱一点点从生命流出。这份爱会流向自然、流向社会...人与人的关系、社会或自然环

a.

.....  
情意自然生命成长工作坊，导师带领大家从心联结生命线

Affective Nature Education workshop participants join activities that unify one's being, connecting one to nature and to one's ancestors, and fostering well-being

b.

.....  
清水老师、教育 / 环保工作者与大学生分享体验情意自然，一起静默行走，联结大地母亲

Qingshui, environmental / education workers and university students embrace nature by walking silently



b.

For many years, PCD has been exploring appropriate pathways and approaches to reconnect people's hearts with nature. Since 2008, we have invited Qingshui, an Affective Nature Education (ANE) teacher from Hong Kong, to facilitate many workshops across mainland China. ANE encourages deep experiences with nature and transformations of one's heart and soul. This resonates with the direction we have been searching for.

Several workshop participants worked with Qingshui and Tianjin Eco-city the Voice of the Land Social Education Centre to develop Seed Actors, a training scheme to nurture ANE trainers. Within one year, the scheme supported the personal growth of facilitators, promoting ANE and nurturing the facilitators deeply, so that they can inspire others to live out what they

themselves have learned. Seed Actors aims to facilitate the connection between people and nature, people and people, people and self, people with cosmos, and people with culture, in a balanced way. We provide funding to support curriculum and network development of the scheme.

With years of practice, Qingshui has developed an outdoor curriculum that blends a simple lifestyle and personal spiritual growth. In the year 2017-2018, partners organised the second Seed Actors training scheme, with participants across China joining three consecutive workshops led by Qingshui. Practicing in their daily lives and at work, completing exercises between modules, and documenting their own growth in booklets, were important learning pathways. Participants were divided into different heart and soul groups.



境的转化，也会透过个体的转变以及有智慧的行动而发生。”

为更好支持学员成长，伙伴在课程之外，积极推动共学。种籽行者相互之间在一年内展开了六次共学，并举办了多期不同主题的情意自然教育工作坊 / 在地实践。一位组织者总结道：“相比于之前理想主义的‘初心’，在现实生活学习的连接碰撞中，我们更真切地看到彼此存在的人与生命，感受到相连的情感，对自然、土地、人与生命成长的热爱，也看到各自的局限，与穿越迷茫黑暗、追求美好的希望与动力。无论是情意自然教育还

是共学支持网络，都是我们需要的。她不仅仅是我们运作的课程项目，而是生命呼唤生命。”

在这样的呼唤下，清水老师于 2017 年 9 月发起，与多家情意自然教育实践机构及共学伙伴一起创立了“情意自然教育全国共学圆”，希望建立共学机制及网络，支持情意自然人才成长，并成立全国导师团队，促进情意自然教育在全国范围内普及。从种籽行者计划到全国共学圆，从人才培养到协力同行，我们也欣然与伙伴一起，继续走在探索内在力量、领悟自然之道的路上。

c.



c.

.....

种籽行者高阶营，学员学习以更宽广的视野看见生命在彼此关联中流动变化

Advanced Seed Actors' training camp participants are guided to connect and interact more deeply with another

d.

.....

以自然元素滋养身心灵，配合集体力量，支持个体生命内在成长

Participants of the night retreat, a silent activity in the second phase of the Seed Actors training camp, feel nourished and strengthened by nature and by each other

e.

.....

高黎贡山情意自然工作坊，透过游戏激发护林员与教育工作者建设团队，反思社会文化“竞争”与“合作”的关系

Affective Nature Education workshop participants (forest keepers and education workers) join team-building activities and reflect on competition and cooperation in society

Over a year, they met online once a month, sharing experiences of their daily life and practice, and gaining deeper understanding of their internal and external world. Together, they developed the inner strength to continue their learning journey.

Until now, together with the first phase, 55 seed-actors have been trained. Among them, 21 have become junior trainers. One participant shared, “Affective Nature Education is concerned with one’s individual life, and personal transformation. During the process, people are inspired and supported by nature, blockages are broken down, and the wisdom and love from life is revealed. This love flows towards nature and society... Through the transformation of the individual, and through action with wisdom, change can happen in relationships among people, in society, in oneself, and in nature.”

To support the learning and growth of participants, partners have also organised six additional co-learning sessions in a year, as well as several ANE workshops with specific themes. One organiser concluded, “Before, my heart was filled with idealism, yet I now see the value of connections, interactions and challenges of real life situations: they have made me and my companions truly see each other as individuals. We sense the emotions connecting us, and our like-minded passion for nature, land, people and personal growth. We are more aware of our limitations, yet trust we have the strength to get through any confusion and darkness and pursue beauty in life. We need both ANE and the co-learning support network: they are not only part of the project, but an invitation to a more meaning life, together.”



d.



e.

With this calling, Qingshui initiated the Affective Nature Education Nationwide Co-Learning Circle in September 2017, establishing it with several ANE-implementing organisations and co-learning partners. Their aim: develop a co-learning mechanism and network, support the growth of facilitators, build up a national team of trainers, and facilitate the popularisation of ANE in China. Developing from a seed-actors scheme to a nationwide co-learning circle, from nurturing people to working with like-minded actors, we are happy to grow with our partners. Together, we continue to explore the pathway to inner strength and to understanding the ways of nature.





在广西，社区伙伴联结生态农户和新农人，发起了在地保护地方品种资源的平台“广西种子网络”，提升农友全面认识本地品种的多元价值，并积极保育地方种子（见页 26）。

立命。这一年，我们与常州市武进区嘉泽姬山书院和沃土可持续农业发展中心合作探索，找到了两个重要的面向。（见页 30）

机构探索的理念，往往启发自不同的海外经验交流。我们也积极推动伙伴与东亚各国及地区相关领域的工作者互动学习，我们有机会与 80 多个团体在跨地网络中连接和互相支持。在 2017 年，我们与《东北食通信》创始人高桥博之、台湾知名农夫赖青松交流互动，他们分享了以传播为切入点，启动食品与农业议题的经验分享和平台发展工作（见页 34）。

我们与伙伴合作关注农耕的关键议题，如保育地方品种遗传资源、传统农耕创新、社区支持农业、培养返乡青年生态骨干等。

We have collaborated with our partners for the concerned issues such as conservation of local seeds, innovation of traditional agriculture, Community Supported Agriculture, and working with rural returnees in ecological agricultural practices.

In recent years, returning home to live in one's home village has become a trend. At first, we paid more attention to young returnees, particularly university graduates who had reflected on the ideology of mainstream urbanism and had chosen

We have worked with partners to strengthen community resilience by promoting the concept of a local food system, exploring models to achieve this. In Guangdong, a network was formed by the Urban-Rural Interaction Network and Guangzhou Urban-Rural Exchange, furthering the development of value-based CSA (See P. 33).

Often, overseas exchanges inspire us in the search of concepts, philosophies and models. We therefore facilitate such interaction and learning between our partners across China and their counterparts throughout Asia. In 2017, an exchange was facilitated between Hiroyuki Takahashi, founder of *Northeast Newsletter on Food*, and Lai Chin-Sung, a renowned farmer from Taiwan. The two men shared their experience with food, agriculture, and the development of CSA, with approaches to the dissemination of information as their entry point (See P. 35).





# 展现农业的多元价值

## Acknowledging Agriculture as Multi-functional



a.

不少人对生态农耕的认识，局限于避免使用化肥农药、食品安全等层面，实际上，生态农耕饱含传统农耕文化和智慧，能拓展我们实践生活的形式，建立具社区韧性的本地食物系统。

社区伙伴在广西开展的生态农业工作，一度引入很多技术实际操作和系统理论的培训，但我们与伙伴广西国仁农村扶贫与发展中心团队一直在思考：如何让农友自发起来组织学习，更深入的理解农耕的多元价值？

要让农友自发聚集起来，就要连接本土生活。农友们自开始反思工业化农业之后，发现不管是种水稻、种玉米、养猪养鸭还是种果树，都需要关注种子、关注品种等源头；而本地种子更是构成遗传资源多样化的重要基础，体现了农耕的多元价值，也跟其它农村议题如生态保护、粮食安全、身心健康、社区经济和文化多样等密切相关。

2015 年 8 月，社区伙伴聚集了广西生态农业项目点的核心村民、区内其它的生态农户和新农人十多人，发起了广西地方品种在地保护平台（简称“广西种子网络”）。2018 年开始，平台由广西国仁农村扶贫与发展中心继续协作推动。

平台开展了一系列的工作坊，从帮助农友认识本地品种的多元价值，到体验品种多样性与农耕系统的关联，以及本地品种与手艺传承、社区建设的联系。平台还设立了游学基金和手艺基金，支持农户以小组形式开展学习和实践活动、参与保护种子的经验分享会。

这些活动将对种子议题感兴趣的农友聚合在一起，大家越来越意识到地方老品种的价值，积极保种；农友之间、农友和农业科研人员的互动越来越频繁；越来越多不同的人参加平台，比如桂林一带以返乡新农人为主，而百

a.

广西龙州金龙稻鸭米种植合作社成员——中越边陲的壮家女

Zhuang women, members of the Jinlong Duck-rice Symbiotic Farming Cooperative, Longzhou, Guangxi Zhuang Autonomous Region

b.

桂平农友谢逢春在三江的种子交流年会中换到心仪的种子

Farmer Xie Fengchun of Guiping with his favourite seeds at the annual seed exchange, Sanjiang

c.

天等的农户卢成元在三江的种子交流年会与农友交换种子

Farmer Lu Chengyuan of Tiandeng exchanges seeds with other farmers at annual seed exchange



b.

Ecological agriculture is often misunderstood, seen merely as not using chemical fertilisers and pesticides and securing food safety. In fact, it embodies much more, namely the culture and wisdom of the local traditional agriculture where it is practised. It broadens one's way of living and builds a community-resilient food system.

In Guangxi Zhuang Autonomous Region, significant practical and technological know-how in ecological agriculture has been gained through training in various models, such as permaculture and natural farming systems. Yet, we and our partner Guangxi Guoren Poverty Alleviation and Rural Development Centre have all along been contemplating how to encourage farmers to organise themselves and how they can further their own perceptions and knowledge of agriculture in all its multi-functionality: ecological conservation, food security,



c.

physical health, psychological well-being, community economy and cultural diversity.

Everything starts from building connections with local life. Having reflected on industrialised agriculture, eco-farmers have come to realise that seeds and species are the source of their daily living, be it the planting of the rice paddy, maize and fruit trees, or the raising of various animals such as pigs or ducks. Simply, local seeds constitute the bedrock of genetic diversity. In August 2015, we organised various farmers (including core villagers from our ecological agriculture project sites), eco-farmers from Guangxi, and new farmers, to launch Guangxi Seeds Network (GSN). The coordination of the network has been managed by Guangxi Guoren Poverty Alleviation and Rural Development Centre since 2018.

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色和河池两个区域的参与者则大多是传统村民，南宁周边则以参与生态市集、社区支持农业网络的成员为主。大家各有所求，一些骨干农友投入带动社区的在地保种工作；而一些农友（尤其是返乡新农人）希望与更多区域的农人深入互动和交流；大部分农友也盼望参加更多区内外保种相关的交流活动。

为此，广西种子网络在 2018 年初提出了“社区为本”、“区域互助”、“省级交流”的发展策略。社区方面，支持骨干农友动员社区保护相关的品种、开展教育活动和建立社区种子银

行，推动社区保育种子资源；区域层面，支持发展学习小组和交流经验，促进农友对区域平台的归属感，发挥主体动力；而省级层面，则设立游学基金，召开保护种子的经验交流会，促进跨区域的经验交流、信息分享和情感交流。

这四年来，广西种子网络从最初的十多人，发展到现在 150 多位农友参与。地域上，也不仅局限于广西，已经扩展到了贵州及四川。关心种子议题的人们自发聚在一起，交流种子的意义、种子与生活的关联、文化的价值内涵，以及生态农耕的经验。

d.



d.

广西三江县和里村社区种子银行

Community seed bank at Heli Village, Sanjiang

e.

广西农民交流生态水稻种植经验

Guangxi farmers discuss growing ecological rice



e.

A series of workshops was held to enhance farmers’ knowledge on the multi-functionality of seeds, as well as to raise awareness of the connections between heritage, crafts and community building. Small grants were provided for farmers’ groups for training, study trips, co-learning and networking.

These activities drew farmers interested in seeds together. More and more farmers began to value their seeds more highly and to become more enthusiastic about conservation. Farmers in Guangxi Zhuang Autonomous Region interacted more with each other, as well as with eco-technicians, and as the platform expanded, others also joined: around Guilin Prefecture, the majority were young returnees; in Baise and Hechi Prefectures, mostly farmers; and in the vicinity of the capital city of Nanning, mainly Community Supported Agriculture network members and farmer-marketgoers. As time went on, some core farmers started to lead seed conservation activities in their own communities, while returnees tended to seek deeper engagement and exchange with farmers from other areas.

On the whole, most farmers are keen to share, both within and beyond their

home community. To this end, GSN has developed a strategy that is community-based, regional-interactive and provincial-engaging. At the community level, they support core members to mobilise their communities to protect seeds, develop educational activities, set up community seed banks, and facilitate seed conservation. At the regional level, they support the formation of study groups and exchanges to foster a sense of belonging among farmers, encouraging them to act with a sense of agency. At the provincial level, grants for study trips have been made available for information sessions and cross-regional exchanges, strengthening interaction among eco-farmers.

Over the past four years, the number of GSN participants has increased from about 10 to over 150, first in Guangxi and now also in Guizhou and Sichuan provinces. Members gather on their own initiative to share experience, to exchange ideas, to discuss their own specific cultural connotations, and learn from others’ everyday practices in ecological agriculture.



返乡青年生态农耕  
人才培养与网络搭建

Returning to Rural  
Life and Supportive  
Networks

社区伙伴自 2005 年开始关注及探索青年人工作，多年来与愿意同行的青年人搭建平台，丰富大家对于农业价值的理解，让青年人看到一条返乡道路，选择和实践新的生活。

2017 年，社区伙伴与常州市武进区嘉泽姬山书院合作，举办针对生态农业与农村发展的第十二、十三届青年人才培养计划，并开创扎根农村社区的培养模式，以山西永济蒲韩乡村为“综合培养基地”，由长春云凤合作社提供不定期生态农业技术指导，合共培养 24 名有志于参与建设乡村的年轻人及近百名大学生；同时，开展六个与乡村生活相关的在地主题学习，包括自然教育、中医、建筑设计、垃圾处理、乡土游学、乡土书写，培养青年人重新认识和发掘乡村可持续生活理念及文化价值，发展建基于社区关系的农耕生活方式。

我们也注意到越来越多返乡青年在生态农耕技术上的瓶颈，尝试与沃土可持续农业发展中心继续“支持返乡青年本土生态农业技术网络搭建与传播”工作，结合北京沃土农耕学院的揭幕，也在逐步探索更为全面的人才培养体系，在支持及创新生态技术的层面外，更多关注青年人内在成长。

2017 年 8 月份以来，沃土中心在全国设置了六个协力农场，通过开展田间学校，连结约 50 位返乡青年，其中位于广东及四川的田间学校发展比较成熟，已形成在地性较强的区域生态农友共学平台。2017 年 12 月，沃土中心在广东省中山市举办全国返乡青年新农友交流会，与会人员首次超过 100 人。这次返乡青年交流大会的主题是“匠人精神”，进一步拓展了全国返乡青年新农友网络。沃土中心的优势在于拥有全国的沃土网络资源及培训生态农业的技术原理，2017-2018 年合共出版了三期《可持续农业》杂志，进一步整理本土技术经验，广泛传播，并于微信公众号上发表文案超过 190 篇，微信关注用户总计 6,100 余人。

这些培养平台让返乡青年接触到农业的多样性，丰富了返乡行动的选择，并建立更好的支持体系。一位四川返乡青年认为：“与各种的人碰撞，让自己的理念能够逐渐深化，并对于回乡的各种情况，都有了思想准备。”对一些想回乡做农业的年轻人来说，他认为：“有这样一个准备与过渡很重要，如果是直接回来的话，估计会走很多弯路。”

PCD started exploring work with youth in 2005. Over the years, we have helped build platforms with young people, particularly those who have returned to live in rural areas, to enrich their and our understanding of eco-agriculture. We also endeavor to present eco-agriculture as a new way of life for these youth, and for all.

In 2017, the 12th and 13th batch of interns and university students were trained in ecological agriculture and rural community development in collaboration with Jiaze Jishan Institute in Wujin District of Changzhou Municipality. An integrated training base was also set up in the village of Puhan, Yongji District, Shanxi Province, with 24 interns and about 100 university student trainees. Six study groups – nature education, herbal medicine, architectural design, waste management, rural study trips and rural writing – guided the participants to explore the concepts and cultural connotations of sustainable rural living and to develop a strong understanding of community-based agricultural living. They participated closely in Puhan’s daily community work, with ecological technical support occasionally offered by Yunfeng Co-operative of Changchun, Jilin Province.

Agricultural Development Centre has continued to build support networks and communication capacity among youth. This effort taps into the new Wotu School of Agriculture, recently established in Beijing. The school supports innovative technologies, builds a more comprehensive system for capacity building, and addresses youth’s inner needs for personal growth.

Since August 2017, Wotu Sustainable Agricultural Development Centre has also set up six community-supported farms across the country, with 50 young returnees participating in activities at farmer field schools. The schools in Guangdong and Sichuan provinces, relatively more sophisticated, have emerged as strong regional co-learning platforms for local eco-farmers. In December 2017, over 100 new farmers and young returnees from all over China participated in an exchange organised by Wotu in Zhongshan Municipality, Guangdong Province. The exchange focused on handicrafts yet also sought to further develop the network. In 2017-18, leveraging on its experience, Wotu published three issues of its magazine *Sustainable Agriculture* and posted more than 190 articles on WeChat, with over 6,100 followers.

These platforms all enable young returnees to become more aware of the diversity of agriculture, increase their options in their rural communities, and build stronger support systems. One participant in Sichuan Province says, “My ideas steadily deepen as I meet different people, and I am more mentally prepared for the various situations back home.” “This preparation and transition is important because we would have made lots of mistakes otherwise.”

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- 搭建网络  
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a.

a.  
.....  
农耕学校学员——  
随左志老师游学

Farmer school study  
tour led by teacher,  
Zuo Zhi

b.  
.....  
沃土成都田间学校亮亮  
农场的黄姜对比实验

Experimenting with  
species of turmeric,  
Liangliang Farm, a Wotu  
field school, Chengdu





广东地区城乡互动  
社群的在地化发展

Rural-Urban  
Dialogue on  
Agriculture



城乡汇在广州的农墟，  
让农友与消费者有更深的  
互动交流

Urban-Rural Exchange's  
market encourages  
interactions between  
food producers and  
consumers, Guangzhou

十多年前，我们开始在广东地区与伙伴探索城乡互动、社区支持农业。经过多年努力，当地的城乡互助社群日益活跃，为可持续生活运动提供了良好的土壤。2017 年，透过“城乡互助网络计划”与“城乡汇”两个项目伙伴，继续推动广东地区城乡互动的良性发展，把广州当成区域网络，推动本地伙伴更丰富的联系。

本地城乡互助行动者提出了整合资源、深度交流、有效联结和协同行动的需求，“城乡互助网络计划”的执行团队也有所回应，一改过去聚焦于培养实习生的运作模式，而将重点放在深耕网络工作上，搭建共同学习的平台，丰富其生命力。本年度内，除了邀请九家城乡两端的机构担任接待平台、培养了九位有志于推动城乡互助的实习生以外，还联合伙伴组织了 50 多次交流学习活动，内容包括沙龙、讨论会、拜访产地、外访考察学习等，培养了 40 多位有志于推动城乡互助的新成员。

此外，“城乡互助网络计划”又积极参与创立在地生态农耕与可持续生活互助共学小组，其中的“银林田间学校”，自 2017 年 3 月成立以来，

已定期举办了 18 期田间学校学习，聚拢了一批在地的新农人、周末农夫以及关心食农议题的市民团体，定期参与学习分享，并正迈向常规的独立运作。慢慢地，参与者也有意以田间学校为基础，推动银林村发展生态社区，而“城乡互助网络计划”也多加关注，并给予支持。

2017 年间，广东地区的生态农业生产者、销售渠道、关心生态农业与可持续消费的机构和个人等，共同搭建了广东地区联合参与式保障体系。“城乡互助网络计划”参与其中，促进参与者对相关提案的思考，确保在地城乡互动良好发展。

成立于 2011 年的“城乡汇”农墟迈进第七年，参与的摊主从最初的四、五家发展至 40 多家，生产者与消费者的关系也从简单的买卖，发展为深度的互动，并联结起来。到 2018 年，除了每月恒常二至三次的农墟以外，“城乡汇”还定期举办菜友探访、农学沙龙、食农游学、好生活学堂等系列内容，吸引不同人群的关注和参与，传递一种与土地、农业、环境相关的生活态度，丰富社区对于生态农业与城乡互助的理解与实践。

More than a decade ago, we began exploring urban-rural interaction and Community Supported Agriculture with partners in Guangdong Province. In 2017, through two project partners, the Urban-Rural Interaction Network Project and Urban-Rural Exchange, we continued to promote the development of urban-rural interaction, building more local links for a strong regional network in Guangzhou.

In response to requests by local participants for resource consolidation, deeper exchanges, effective linkages and more synergy, the Urban-Rural Interaction Network Project team shifted its operation focus from nurturing interns to furthering the building of networks, forming co-learning platforms, consolidating resources and enriching platform vitality. In 2017-2018, nine organisations from both urban and rural areas hosted nine interns, and partners co-organised more than 50 exchanges and learning activities – public talks, discussion meetings, farm visits and overseas exposure trips. We are happy to have more than 40 new members who share the vision.

Urban-Rural Interaction Network Project has also been instrumental in setting up Yinlin Farmer Field School, a local ecological and sustainable living co-learning group. Since March 2017, the school has run 18 courses as well as regular sessions with local new farmers, weekend farmers and citizen groups; it has become so popular that it now runs independently. Participants are considering to expand Yinlin into an ecological community, and the Urban-Rural Interaction Network Project has offered support in this regard.

In 2017, ecological producers, sales and marketing professionals, organisations and individuals concerned about eco-

agriculture and sustainable living set up the Participatory Guarantee System (PGS) a locally focused quality assurance system that certifies producers. With active stakeholders, PGS runs on trust, social networks, and knowledge exchange, with customers and also producers visiting farms to check on production methods. As a member of PGS, the Urban-Rural Interaction Network Project helps participants reflect on and work towards the development of positive urban-rural interaction. One innovative public project is Harvest Festival, a large-scale consumer education activity fostering cooperation and exchange among partners.

The food markets established by the Urban-Rural Interaction Network Project in 2011 have also been popular, with the number of stalls increasing from four to five in the beginning to more than 40. Producers and consumers interact more deeply here than at typical buy-and-sell markets: in 2018, on top of the two or three markets each month, there were also farm visits, public talks, study tours, and the informal Good Living School held right at the markets.

In all, diverse citizen groups – such as parents concerned with child development, urban farmers interested in growing their own food, and local cultural groups – have become more connected with urban-rural issues. We believe more endeavours will soon come into fruition in Guangdong Province, and beyond.

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## 促进东亚区域食农经验交流

### Community, Food and Agriculture in China and East Asia

社区伙伴通过推动社区支持农业（Community Supported Agriculture, CSA），重建农耕与社区的关系，扩展人们对食农议题的反思、想象以及行动，搭建实践食农议题的多元群体平台。

东亚各国及地区在食农议题上均有丰富的先行经验。2017年下半年，自然之友和我们邀请了《东北食通信》创办人高桥博之先生，以及台湾知名返乡农夫赖青松先生到访，希望这类与海外网络的互动，进一步推动东亚区域的食农经验交流，成为协作国内社区支持农业运动发展的契机。

在为期一周的访问行程中，两位嘉宾相继到访陕西西安、山西永济、北京三地。所到之处，不管是本地的生产者与消费者，还是高桥博之与赖青松，均对东亚跨地交流表示浓厚的兴趣和需求。在西安农夫市集分享时，30多位听众中，有三分之一都是小农，还有熬了五、六个小时车程来听讲座的农户。而在永济蒲韩社区交流时，两位嘉宾感慨于社区中有那么多青年骨干，选择了返乡的道路，也觉得蒲韩社区的经验值得他们所在地的行动者借鉴。

在北京期间，两位嘉宾走访了净土合作社、四十四号厨房餐厅，与消费者、生活群体交流；也在自然之友的支持下，面向公众和媒体从业者举行讲座。两位嘉宾分享推动食农议题和社区支持农业运动的发展，带来相异的经验互动。

高桥先生讲述他从政和地震灾后的经历，以及对日本社会困局的担忧，他看到很多人找不到人生意义，只能沉醉于消费中，因此强调人与自然的重新连接。他创办的《东北食通信》，是通过创新的传播方式，以食物连接生产者和消费者，建立了消费者与生产者之间的关系和信任，也让他感觉找到生命的意义。

赖青松先生分享他在台湾返乡的感受，并发展穀东俱乐部，将他在东亚地区的学习落地，积累出实践的经验。

这些经验的分享和交流，都引起听众的共鸣，也是搭建跨地网络、推动东亚区域互动的尝试。在未来，社区伙伴还会继续类似的尝试。

PCD supports Community Supported Agriculture (CSA) to strengthen links between agriculture and community, to broaden the reflection, imagination and action on food and agriculture, and to build a platform for diverse practitioners. While we directly work on CSA projects across China, we also engage with groups across Asia to form a regional network.

There are many experienced pioneers in food and agriculture across East Asia. In the second half of 2017, we invited Hiroyuki Takahashi, founder of *Northeast Newsletter on Food*, and Lai Chin-Sung, Taiwan’s renowned rural returned farmer, to visit several regions of mainland China. We believe that interaction with overseas networks is an important way to develop expertise, and that these two men can offer ideas and experience for the development of the CSA movement.

During the seven-day trip, they engaged with partners in Xian in Shaanxi Province, Yongji in Shanxi Province, and Beijing. In all three places, everyone, be they NGO staff, local producers, consumers, or the two guests themselves, expressed a strong interest and need for such exchange. One third of the 30 participants in the sharing in Xian were farmers, some of whom took a 5 to 6-hour bus ride to attend the 30-minute session held at the market. The overseas guests were deeply impressed by the young returnees working in the Shanxi village of Puhuan, saying that counterparts in their own places should draw on the returnees’ experience.

In Beijing, the men met with consumers and groups at Pure Land Cooperative and No. 44 Kitchen Restaurant. Supported by Friends of Nature, talks were also held for the public and media. Lai Chin-Sung shared how he

felt upon returning to his home village in Taiwan, and brought back ideas inspired by the Seikatsu Club Consumers’ Cooperative Union in Japan to Taiwan’s Ko-Tong Rice Club, which he set up years ago. Hiroyuki Takahashi recounted his experiences as a politician, especially in the wake of the 2011 Tohoku earthquake. Takahashi also relayed his concerns about Japanese society, saying that many people are failing to find the meaning of life and are resorting to over-consumption. Through his publication that links and engages food producers and consumers and thus highlights the importance of reconnecting people to nature, Takahashi said that for himself, he has found meaning in his life.

The CSA movement strives to achieve sustainable food and agriculture and thrives on interaction. PCD will continue to facilitate more regional exchanges for friends concerned with food, agriculture and the community.

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a.  
.....  
台湾赖青松先生（左）与  
净土合作社薛遇芳（右）  
分享社区支持农业

Lai Chin-Sung (left)  
of Taiwan and  
Xue Yufang of Pure  
Land Cooperative,  
Beijing (right) discuss  
Community-Supported  
Agriculture (CSA)

b.  
.....  
日本高桥先生（右一）探  
访山西永济老石农场，交  
流养猪技术

Hiroyuki Takahashi  
of Japan (far right),  
discusses technology  
of pig raising at Laoshi  
Farm, Yongji, Shanxi  
Province







社区伙伴以社区经济作为项目焦点之一，目的是在反思主流经济的基础上，探索以社区社群关系为本的经济模式，支持对社区与自然更友好、更在地、有利于资源再生的经济活动。

在农村社区，我们主要通过社区调查，让村民认识到主流经济对农村社区不同方面的影响，比如对传统文化、社区关系、农村生态等。在云南保山，我们支持大学生通过调查了解能源使用情况；在云南腾冲，我们以“快乐农耕行”游学活动为载体，推动大家对主流经济批判反思，并探索另类经济方式。

除此以外，我们也通过外出学习、共学小组等，促进伙伴对社区经济的学习。我们支持云南腾冲和四川屏山的伙伴参加泰国的培训课程——“慢就是美：亚洲传统的生态智慧”工作坊，学习社区经济的概念，并讨论可行的社区行动。在北京，我们邀请打工社区的社区工作者，共同成立了社区经济学习小组，以读书会、讨论组等形

式学习社区经济的理论与案例；也邀请资深社区工作者通过行动研究等方法支持伙伴的社区工作。

我们也与伙伴一起探讨多样化的经济实践，提倡节能、合作、环境友好、在地等被主流经济所忽略的价值。我们支持云南绿色环境发展基金会组织的一场节柴灶设计大赛，获得公众和媒体的关注，让匠人们有机会展示适宜当地的技术并互相交流（见页 38）。

我们的合作伙伴北京木兰花开社工服务中心，从回应打工社区需求出发，举办各种活动，如家庭绿化、学习钩织、分享厨艺和社区跳蚤市场等，增进了社区关系，并慢慢尝试合作消费、搭建二手物交换信息平台、共同制作食物等生活实践。北京鸿雁社工服务中心也从关心家政工使用化学清洁剂所带来的问题开始，与家政工大姐们探索合作生产环境友好的清洁剂，逐渐建立了其他主题的合作小组（见页 40）。

The PCD programme focus of community economy builds on the reflection of the mainstream economy, exploring community relationship-based economic models and activities that are more local, community oriented, ecologically sound, and conducive to the regeneration of resources.



我们与伙伴一起探讨多样化的经济实践，提倡节能、合作、环境友好、在地等被主流经济所忽略的价值。

Aside from reflection and study, PCD and our partners explore diverse ways of applying and advocating community economy principles, such as energy saving, cooperation, ecological protection, and local sustainability.



In rural communities, our main approach is community research that enables partners and villagers to consider the impacts that the mainstream economy has on different aspects of community life, such as traditional culture, community relationships and rural ecology. In Yunnan Province, we have supported university students in Baoshan Prefecture to conduct research on energy use. Students of eight ethnic groups, originally from 16 villages across the provinces of Yunnan, Sichuan and Guizhou, participated in the Happy Farming Learning Activity held in Tengchong County. They conducted research on energy use, critically examined the mainstream economy, and explored alternatives.

We have supported many exchanges and co-learning groups to further understand community economy.

Slow is Beautiful: Ecological Wisdom from Asian Tradition, a workshop organised by Awakening Leadership Training in Thailand, has been useful for partners from Pingshan County of Sichuan Province and Tengchong of Yunnan Province to attend; they learned about community economy concepts and discussed workable community action. Meanwhile, in Beijing, we invited community workers from migrant worker communities to form study groups to delve into related community economy theories and cases. Veteran community workers supported our partners’ learning through the method of action research.

Aside from reflection and study, PCD and our partners explore diverse ways of applying and advocating community economy principles, such as energy saving, cooperation, ecological protection, and local sustainability. We supported Yunnan Green Environment Development Foundation to host a competition for designing efficient wood-burning stoves: they received 65 designs from Energy Saving Offices in 32 counties across the province. Artisans had the opportunity to exchange and showcase local appropriate technologies, and the event attracted significant public and media attention (See P. 39).

In Beijing, our partner Beijing Mulan Huakai Social Work Service Centre organised various activities to address the needs of migrant worker communities and to foster community relationships. Gradually, the workers developed other activities such as a second-hand goods platform and collective purchasing. The Beijing Hongyan Social Work Service Centre engages with domestic workers who frequently have contact with hazardous chemicals in cleaning agents; together, they have developed safer eco-detergents. The Centre has also set up new groups that foster mutual support, such as sewing and noodle-making (See P. 41).





节能意识——  
在衣橱里发现，  
从炉灶里点燃

Raising Awareness  
through Wardrobes  
and Stoves

城镇与乡村的生活方式都在改变：乡村以前依赖木柴、秸秆、牛粪等生物质能源，现在电能逐渐成为主流，乡村居民渐多依赖这外部能源；以往因地制宜获取能源的技艺，乃至相关生活方式和文化，也慢慢消失。社区伙伴在这十多年来，努力与伙伴和社区一同反思主流经济发展给社区带来的不利影响，资源和能源必须要从消耗转变到再生的方向，寻找其它经济模式的可能。

2015 年开始，社区伙伴与云南保山学院合作，支持了 30 名大学生志愿者走入城市生活，了解保山这座城市的能源情况，从个人及家庭的衣、食、住、行、娱，到校园和社区乃至城市开展能源消耗调查。从受访者的生活起居和生活态度入手：清点衣橱中的闲置衣物、厨房里的过期食材，计算食堂里的剩饭剩菜、点送外卖食物的一次性餐具的数量和碳排放量... 调查活动不只是收集本地居民消费习惯的资料，也让访问者和受访者同步体验和思考，过度消费所潜藏耗费过多能源的问题；衣橱照片展览等生动有趣的受访人群回馈活动，让参与者反思现在的生活方式，思考日常生活中的行为如何减少能源消耗。调查本身是充满挑战的学习过程，各方参与者——从项目伙伴到大学生志愿者和城镇居民，都对调查结果有很大触动。

烧柴的手工灶体现了乡村的传统文化——村民们在做饭招待客人、逢年过节烹煮食物、以及供奉灶神时，还是会使用手工灶。为提升大众关注农村能源消耗议题，促进村民发展适合当地节能技术和灶具技术标准的节柴灶，社区伙伴在 2017 年和云南省绿色环境发展基金会、云南省农村能源工作站，共同发起举办全省“农村节柴炉灶创新设计大赛”，向农村社区居民、农村能源基层技术人员、高校学生和节柴炉具厂家征集创新改造的节柴灶具，并激发公众对能源问题的兴趣。大赛动员了 14 个市州的 32 个县的能源工作站，共收到 65 份参赛申请作品，入选作品有 42 个。在最终评审的现场活动中，除了有热火朝天的手工灶砌灶实际操作和效能评比，还为参与者摆设了老品种土豆品尝会并展示环保海报，不仅活跃了现场气氛，更充分利用了参赛选手的炉灶产生的热能。

大赛后，多位来自村里的手工灶师傅，和来自基层能源站的工作人员都说：这次看到各地的灶型，认识了那么多打灶的老师傅，学到了很多新东西，大开眼界，回去会好好借鉴，结合自己当地的情况，继续尝试创新，打出更省柴、更好用、更受欢迎的灶。

于云南玉溪市江川区举行的节柴灶大赛现场，参加者正在打造手工灶

Participants of the Firewood-saving Stove Creative Design Competition, Yuxi, Yunnan Province

Life in both rural and urban areas is changing. In the past, rural communities used bio-mass energy such as firewood, straw and cow dung, but nowadays, skills to make one’s own energy supply are disappearing, as is a way of life connected to one’s local conditions. Villages are depending more and more on an external energy supply and today, electricity has become the norm. Over the past decade, we have worked with partners and communities to reflect on the adverse impacts that the mainstream economy has brought to both rural and urban areas. Together, we have searched for ways to regenerate resources and manage energy consumption sustainably; we have also explored alternative economic models.

Since 2015, we have been in partnership with Yunnan Baoshan University. One project has been to support research on energy consumption in Baoshan City: 30 university students collected information at both the individual and household level, from clothing and food, to housing and transportation to entertainment, covering the campus area and beyond. Interviewees were asked about their attitudes and daily habits, counting the number of unworn pieces of clothing in their wardrobes, the number of expired food items in their kitchens, the amount of food wasted in canteens, how much disposable packaging used, and to estimate their carbon emissions. The research was accompanied with innovative activities such as a wardrobe photography exhibition. The research enabled both interviewers and interviewees to experience and, at the same time, to reflect on how energy consumption relates to overall consumption. Overall, the project has prompted people in Baoshan to think about their lifestyle, and to contemplate how to consume less energy. The research, including its design, execution

and communication, was a learning process full of challenges, and the project partners, student volunteers and urban residents alike were deeply impressed by what it demonstrated.

The handmade wood-burning stove – the embodiment of rural traditional culture – is used nowadays to cook for guests, to prepare food for major festivals, and in worship of the Kitchen God. To increase public awareness of rural energy consumption, and to promote locally appropriate energy-saving stove technology, PCD in partnership with Yunnan Green Environment Development Foundation and Yunnan Rural Energy Work Station jointly organised the provincial-level Firewood-saving Stove Creative Design Competition in 2017. We targeted rural residents, grassroots rural energy technicians, university students, and stove manufacturers, aiming to raise public awareness on energy issues. Out of the 65 submissions from 32 county level energy work stations in 14 municipalities and prefectures, 42 designs were selected for the exhibition. The final review was buzzing with activities. Other than on-site stove installation and efficiency assessments, there was an interesting display of environmental protection posters and a tasting of indigenous potato varieties. Plus, the stoves provided the energy needed for the event.

After the competition, many stove artisans and energy work station staff said that it was eye-opening to be able to see different stove models, meet master technicians, and learn new knowledge. Drawing on the experience, they are keen to continue working to design stoves that are more firewood-efficient, easier-to-use, and more closely integrated with the local environment.

工作理念  
Our Theory of Change  
.....

 协作文化反思  
Facilitating cultural  
reflection







## 在漂泊中安顿身心

### Settling the Drifting Body and Mind

工作理念  
Our Theory of Change  
.....

 培育社区协作者  
Nurturing community facilitators

 协作文化反思  
Facilitating cultural reflection



在主流经济强力形塑之下，活生生的人会被简约为“理性经济人”，尤其在大城市打拼的底层流动人口，没有社区邻里关系，没有与自然的联结，只有格子间和流水线上的奋斗。情感、文化和精神需求被压缩和忽视，身心都无法安顿。

在这样的背景下，社区伙伴希望与伙伴及打工者一起，反思主流发展范式与价值给人、环境带来的问题，通过不断实践，回应对多元的需求，在漂泊的岁月里也可以拥有安然的内心和生活。

从 2013 年到 2016 年期间，我们几番邀请了香港的社区工作者、学者等到北京交流社区经济的经验，并以小额项目支持打工社区的服务机构，尝试开展相关项目。2016 年开始，邀请北京五家打工社区组织，组成“北京社区经济学习小组”，巩固社区经济网络的学习，以及资源的连结。

2016 年下半年，与北京两家服务流动人口的组织“北京木兰花开社工服务中心”（以下简称木兰）和“北京鸿雁社工服务中心”（以下简称鸿雁），合作开展了以社区经济为焦点的项目。在社区 / 社群实践一段时间后，她们在实际操作時遇到问题，需要学习上的支持。我们为了回应伙伴的需求以及提炼经验，邀请资深社区工作者，与伙伴以“行动研究”为方法，于 2017 年起办了三次工作坊，内容包括组织动力、社群工作策略、社区经济理念探究等。

大家对社区经济的理解逐渐突破了原来的框框，展现出更多的可能。在最初接触和学习概念

和理论时，难免为“经济”二字所束缚（比如以为一定要有经营、买卖），或者将已有的国际、国内的经验当成为必经的模式（比如合作社、二手店）。在小组学习和多次工作坊中，大家互相分享过往探索的经验，打开了大家对社区经济的想象，发现社区经济不一定是以某种形式体现，重要的是工作者以及社区居民转变价值理念。

木兰与社区居民暂时并没有发展出一个早期想象中社区经济的“模式”，但是社区活动建立了更紧密的社区关系，比如爸爸互助小组、家乡味共同购买、团购上学等，也自然而然的冒出来了。在现有的空间和资源里，这些互助合作不单让居民的生活多一份从容和温暖，也呈现了他们对经济、对生活的理解。

鸿雁意识到骨干的培养是一个慢慢滋养的过程，社区经济项目正好发挥了比较细致的作用。过去两年，鸿雁团队与关心化学清洁剂问题的家政工大姐们共同学习，并成立了“靓阿姨”手工皂小组，从学习制作手工皂到在农夫市集上分享，不仅让家政工大姐们的主体变得更充实，彼此也建立了紧密的关系，还培养和锻造了倾听、谦让、不急不躁等品质。通过这些共同学习、共同制作、共同推广，鸿雁团队与家政工大姐们的人生有了意想不到的收获。



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打工社区的亲子活动中，家长们悄悄地成为朋友，为社区关系的互助合作打下了基础

Parent-child activities among migrant worker communities in Beijing foster friendship and mutual support

In the mainstream economy, the person can be reduced to an economic being. This particularly holds true for the migrant worker, who struggles at the bottom strata of life in China’s urban areas. Without a real neighbourhood or other natural links, migrant workers live at the assembly line by day and in a tiny cubicle by night, with the body and mind unsettled. Their emotional, cultural and spiritual needs are often suppressed and neglected.

PCD stands alongside partners and migrant workers to reflect on the impacts that the mainstream development paradigm has on both people and the environment. By continuous efforts to address diverse needs, we hope that migrant workers adrift can have inner peace and a settled life.

From 2013 to 2016, we invited community workers and scholars to share their experiences with various community economy models; small grants were also offered to organisations providing services to migrant workers. In 2016, we supported the formation of the Beijing Community Economy Learning Group to strengthen the network of five migrant worker community organisations, all in Beijing, and to consolidate their learning and resources.

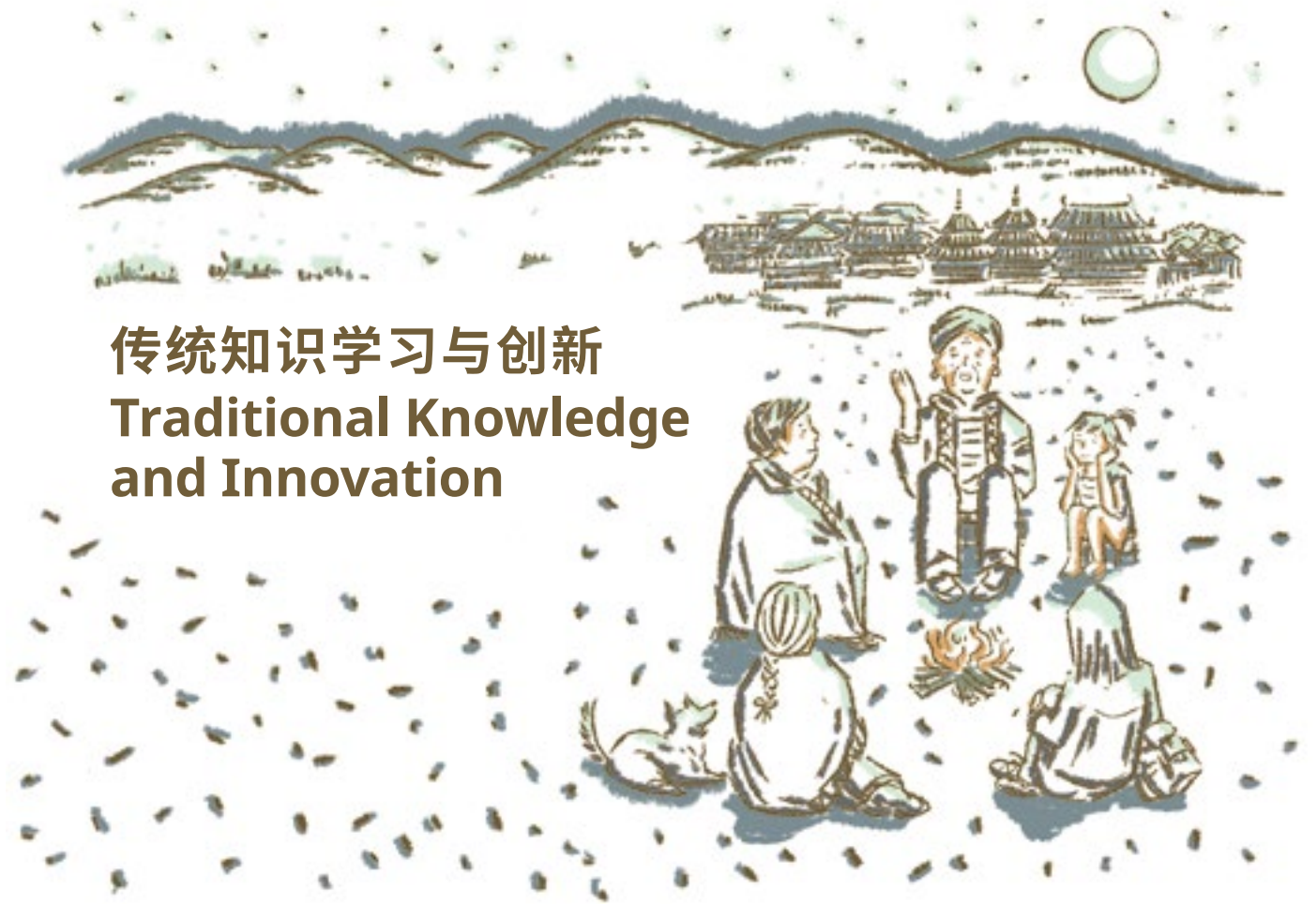
Beijing Mulan Huakai Social Work Service Centre (Mulan) and Beijing Hongyan Social Work Service Centre (Hongyan) are two partners of the learning group. Encountering problems in implementing community economy projects in the past, Mulan and Hongyan have since identified the need for learning; in the second half of 2016, support projects were launched in partnership with PCD, including training with experienced community facilitator who adopts the method of action research. Three workshops in community economy strategy, concepts and organising have also been held since 2017.

Participants have started to think out of the box. In the beginning, it was inevitable that they were bound by the term ‘economic’ and tied it with business operations and transactions and the like, perceiving that their own economic model and development path needed to follow international and domestic ones, such as co-operatives and second-hand shops. Through the learning group and the three workshops, participants have broadened their views on community economy, which is no longer one particular model, but appears in a myriad of forms. The key lies in the philosophy embraced and the values upheld.

Mulan and migrant workers are currently in the process of developing their own model. Along the way, closer community relationships have been forming through various community-level discussions and activities, such as a support group for fathers, collective purchases of food from migrant workers’ hometowns, and a community school bus scheme – these not only bring warmth and ease for migrant workers but are also a kinder economics in action.

Hongyan acknowledges that nurturing members can be a slow and meticulous process. Yet this is exactly what community economy does best. Over the past two years, the Hongyan team has learned together with domestic workers about chemicals in detergents. They have formed The Beautiful Aunties, a group of people who make eco-soap and market their handmade products. Through the process, domestic workers’ self-agency has deepened, as has their sense of belonging in the migrant worker community. They communicate better and more closely with each other, and feel they are better listeners. Emotionally and spiritually, they live with more patience and modesty. Through co-learning, co-making and co-marketing, Hongyan and domestic workers have created an unexpected enrichment of life.





# 传统知识学习与创新 Traditional Knowledge and Innovation

社区伙伴期望所推动的可持续生活，是相信无论是乡村抑或是城镇，生活在不同地区的人们，都有一套与自然相处、与人相处甚至与祖先和万事万物相处的传统知识和智慧，而且这些正是当地人生存和繁衍的重要支持和保障。因此，我们希望协助社区重新认识传统知识的价值，传承和创新传统知识，使社区得以恢复身份的认同，建立社区精神。

社区重新认识传统的路径之一，就是协助社区，特别是年轻人参与收集和整理传统知识。在广西，白裤瑶年轻人用镜头记录下当地的传统生活，由此引起了当地白裤瑶人对本民族文化的好奇，使得更多年轻人愿意重新学习自己的传统文化。在云南，西双版纳的哈尼族年轻人透过对鸟类的观察和记录，向当地的老年人学习族人的祖先在生态布局方面的知识 with 智慧，年轻人对自己的身份和文化感到自豪，结果恢复了寨老机制，以及引发保护生态的行动（见页 44）。在贵州的苗族社区，当地人重

新发现传统节日“吃鼓藏”（苗族用语，意谓有血亲关系的村民一起祭祀共同的祖先）背后的意义，认识到祖先通过这一节日是要传递互助和团结的精神。

我们眼睛可以看到的是生态的保护、文化的展现，而看不到的是维系这些智慧和知识的机制。在云南白马雪山脚下的傈僳族村民，因为长期的生活习惯，形成了一些运作稳定、关心山林和社区的村民网络，透过推动这些网络开展社区调查和生态保护的行动，使这些传统的村民网络变成当地分享知识和传承文化的节点（见页 46）。

还有很重要的一点是，如果当地人缺乏对保护和传承文化的主体意识和动力，这些文化总有一天只会变成博物馆里的死物。在云南，西双版纳纳版河流域国家级自然保护区，透过社区调查的方法激发社区的主体感，同时培养文化自信，增加对社区归属感（见页 50）。

PCD believes that people have their own body of knowledge and their traditional communal wisdom, which is a source of survival and regeneration and a way to live with nature, with one another, with their ancestors and with all beings.

Our experience shows that a community's traditions always have wisdom that supports sustainable living in that specific setting. We see it as important to facilitate ways for people, especially the younger generation, to collect and compile their community's knowledge, traditional practices and local history as an effective and affective way to learn and internalise.



我们希望协助社区重新认识传统知识的价值，传承和创新传统知识，使社区得以恢复身份的认同，建立社区精神。

We see it as important to facilitate ways for people to collect and compile their community's knowledge, traditional practices and local history as an effective and affective way to learn and internalise.



In Guangxi Zhuang Autonomous Region, for instance, Baiku Yao youths documented their traditional life styles with cameras. As a result, local Yao people have started to show curiosity towards their own ethnic culture, and more Yao youngsters want to learn their traditional culture. Meanwhile, in Yunnan Province, Hani ethnic youth in Xishuangbanna have come to appreciate ancient ecological practices through birdwatching with village elders; they have developed a sense of pride and identity with their culture. The

community as a whole has undertaken eco-activities and restored the traditional leadership structure (See P. 45).

Many Miao communities of Guizhou Province have been rediscovering the meaning of the Chiguzang Festival, at which extended families make offerings to their ancestors. This connection with one's history, with acknowledging people from hundreds or thousands of years ago, expands one's notion of time and builds a sense of solidarity and support about members of the family and community. As such, it is the spirit of the festival that contributes to understanding concepts of sustainability for the future, not purely the steps of the ritual.

Ecological conservation and cultural manifestations, such as Chiguzang, are visible. Yet, mechanisms that sustain knowledge and wisdom are likely to be unseen. In Yunnan Province, Lisu ethnic communities at the foot of Baima Snow Mountain have developed strong traditional networks that focus on community, forest and culture. Community research and eco-activities have been conducted through these networks (See P. 47).

It is important to note that if people do not develop a sense of connection with their culture, it may one day end up as an inanimate museum specimen. Forging a personal relationship with one's culture inspires and maintains motivation to act. In the Xishuangbanna Nabanhe Watershed National Nature Reserve of Yunnan Province, community research is stimulating interest, confidence, motivation and a sense of cultural belonging (See P. 51).





## 在传统中寻找力量

### New Strength in Old Traditions

在过去数十年，居住在西双版纳的哈尼族社区砍伐了大量的自然林，用于发展橡胶和茶叶，而红河流域的哈尼族虽然比较完好的保留了传统土地利用的格局和文化景观，但年轻人外出打工挣钱，祖祖辈辈留下来的梯田无人承继。如何在“发展经济”与“保护传统”之间找到平衡，是摆在哈尼族人面前的挑战。

自 2016 年开始，我们与云南民族大学云南省民族研究所的伙伴一起，提供了一个平台，透过“氛围营造 - 引发反思 - 带来行动”的思路，让哈尼族村民与当地相关政府官员一起分析问题原因，共同探讨解决办法，规划当地可持续发展的途径，并付诸实践。

在西双版纳，伙伴与社区的青年人一起观察社区生态的变化。青年人透过恢复鸟类栖息地等行动，认识到祖先对森林的布局和管理有一整套理解和智慧，这些智慧保护着山区的生态和当地族人的生存环境，而维系这一传统的正是社区的老年人。青年人开始反思并有了转化：过去，因为单纯考虑经济的发展，人们砍伐森林，改为种植经济效益更高的茶叶和橡胶，社区不再重视老年人的意见，不再看重自己的传统文化，漠视生态的保护；现在，青年人对自己的身份和文化感到自豪，也意识到生态破坏和文化丢失的威胁。

社区认为，只有恢复一些传统机制，

才有可能恢复文化和生态。在坝卡村，社区选举了九位德高望重的村民作为寨老，恢复了本地的寨老架构。但社区也看到，必须改善和创新传统的管理机制，才能适应当下需要，于是在寨老管寨的基础上增加了中年人、青年人和妇女的角色。到 2018 年 3 月底为止，西双版纳的两个项目村坝卡和光明成功地达成了集体决定：以生态友好的原则，重新规划土地。一个村子决定移除 350 亩橡胶林的种植，逐步以天然林代替；另一个村决定保留 200 亩水田作为鸟类栖息地。

在红河州，哈尼族有世代耕种的梯田、有维系水源的护寨神山、有每年祭祀神山的传统，但青年人因为离开家乡外出打工，敬畏自然之心渐渐淡薄。为此，红河和西双版纳两地的哈尼族人开展了对话和互访，西双版纳的村民向红河村民了解传统习俗，红河的村民一方面对自己保留了哈尼文化感到骄傲，同时看到哈尼族社区开展各种活动，社区既干净又热闹。红河的村民意识到，要共同重新梳理传统文化，关心公共问题，让社区重新恢复活力。

两个地区的哈尼族人都意识到传统文化的价值，社区在传统中获得了力量，也找到应对当下难题的答案。这种既兼顾生计又考虑到生态和文化的发展方向，也许正是当地人所追求的可持续生活方式。



景洪市勐龙镇勐宋村村民做鸟塘供小鸟洗澡喝水、给鸟撒食

In Mengsong, villagers have made a pond to encourage birdlife, Jinghong, Yunnan Province

Over the past decades, extensive deforestation has been carried out by Hani ethnic communities in Xishuangbanna for tea and rubber plantations, whereas in Honghe Prefecture, traditional land use has meant that watershed areas have been relatively well preserved. But as the younger generation work elsewhere for cash, terraced fields that have endured for generations are being left idle. How can the Hani find a balance between economic development and preservation of tradition?

Since 2016, PCD and Yunnan Provincial Institute for Ethnic Studies at Yunnan Minzu University have been developing a platform with Hani villagers and local officials. It operates on the idea that creating a favourable foundation for collaboration is the essential starting point, followed by a period for reflection, then problem-solving, and finally action, perhaps making sustainable development plans or implementing them.

In Xishuangbanna, our partners and local youth have observed ecological changes in the community together. Hani youngsters have become aware of what had happened in the community in the past: forests cleared for tea and rubber plantations for economic gain, opinions of the elderly were ignored, traditional culture dismissed, and ecological preservation undermined. Guided by village elders to rehabilitate bird habitats, youngsters have been learning the philosophy and wisdom of their ancestors on forest and mountain ecology and on indigenous ways of living. It has been the Hani village elders who have been keeping these traditions alive, and through this intergenerational connection, youngsters have reflected and are becoming prouder of their home village, its identity and its culture. They are also aware of the threats of ecological and cultural destruction.

It is our belief that by restoring traditions, culture and ecology can also be changed and improved. In Baka Village, it has been well noted that the Hani village leadership and management system could be improved to meet current needs. Middle-aged persons, youngsters and women were therefore invited to consider being members of the typically elder-led leadership system: nine respected villagers have since been elected as leaders, giving a new life to the structure. By March 2018, the Hani villages of Baka and Guangming in Jinghong Municipality of Xishuangbanna collectively made decisions to change land use principles: transforming a 350-acre rubber plantation into a forest in Baka, and a 200-acre paddy into a bird habitat in Guangming.

In Honghe, a holy mountain protects the water source and, traditionally, the population honours this mountain with an annual festival. However, with the trend of people leaving the area to work elsewhere, reverence for nature has been dwindling. This has motivated Hani communities from Honghe and Xishuangbanna to come together through exchange visits and discuss these issues. Xishuangbanna people have learned traditional ceremonies and customs from Honghe people, who in turn have seen that Xishuangbanna communities are relatively cleaner and more vibrant due to their collective efforts. Hani in both places are now more aware of the value of their traditional culture, feel empowered by their roots, and express more confidence in facing challenges.

Such development – that takes care of people’s livelihoods as well as the ecology and culture – is a sustainable development.

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 协作文化反思  
Facilitating cultural reflection

 搭建网络  
Network building





保护大山，  
保护我们的生活

Protect the  
Mountain, Protect  
our Living



a.

云南迪庆州维西县白马雪山脚下聚居着一些傈僳族的村子，白马雪山国家级自然保护区是国家一级保护动物滇金丝猴重要的栖息地，村子的集体林和生产生活范围很多在自然保护区内，因此村民的林下采集、放牧、狩猎等生计方式受到很大限制。当地村民与保护区管理局都在寻找办法，希望能平衡生产生活与生态保护。

2013 年，社区伙伴与迪庆州的白马雪山国家保护区维西分局（以下称维西分局）合作，支持维西分局对当地护林员的能力培养，以砍伐柴薪等议题的学习和调查为切入点，寻找本地传统经验，提高保护生态的意识。2017 年，除了与护林员合作外，也扩大到很多普通的村民。维西分局发现在当地存在一些运作稳定、关心山林和社区的村民网络。包括在高原草甸一起放牧的牧民、每天聚首的老人和妇女等。

2017 年 11 月，伙伴组织村民网络骨干参加了“社区调查”的培训，村民认识到可以通过调查这种方法来理清社区面临的问题和困难。三个村子的 39 位村民，包括妇女、护林员、老人等组建了 10 个调查小组，确定了七个调查议题，包括森林保护、村寨卫生、传统文化等。

放牧调查小组有七位村民，他们感兴趣的调查议题是草场与放牧的冲突。调查小组的成员发现，传统上祖辈对放牧的季节和草场的选择是有一定要求和规则的，这些要求正是结合季节的变化，考虑到需要恢复草场，保障了牧民的放牧需求。但是建立了保护区之后，就意味着放牧的区域有了限制，在与其他牧民讨论后，大家认为可以种植牧草，缓解恢复草场和放牧的矛盾。

At the foothills of Baima Snow Mountain in Weixi County, Diqing Prefecture, Yunnan Province, are clusters of Lisu ethnic villages, and vast areas of collective forests and settlements within the Baima Snow Mountain National Nature Reserve, an important habitat of the Grade One Protected Yunnan Golden Snubnosed Monkey. The various restrictions in place limit people’s livelihood activities, farming, grazing, hunting and the collection of resources from the Reserve. Villagers as well as the administration of the Reserve have been seeking ways to balance livelihood and conservation.

In 2013, we collaborated with the Baima Snow Mountain National Nature Reserve Management Bureau, Weixi Sub-Bureau and supported the capacity building of local forest keepers. With research on issues such as firewood as an entry point, we aimed to identify traditional Lisu knowledge and traditions to enhance awareness on ecological preservation. The sessions also

welcomed villagers to participate. It was at this time that Weixi Branch discovered that strong networks of concerned villagers already existed: women and elderly villagers were even meeting daily.

In November 2017, key members of these village networks joined training sessions on running community research as a way to identify and collect ideas about problems in the communities: 39 villagers, including women, forest keepers and elderly people, formed 10 teams to explore various issues ranging from forest protection and village sanitation to traditional culture.

The grazing team explored the challenges of land use: for grazing or grasslands? They found that traditionally, there had been Lisu rules to meet herders’ needs, such as grazing seasons for their cattle and methods for grassland restoration. Yet with the formation of the Reserve, grazing restrictions were enforced. It was through discussions with herders, that the decision

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 培育社区协作者  
Nurturing community  
facilitators



b.

a. b.

.....  
响古箐社区是个传统的傈僳族村子，社区居民生活对森林资源消耗很大，大量的森林砍伐不仅破坏了滇金丝猴的栖息地，同时也引发了泥石流等地质灾害问题，影响社区可持续生活

Deforestation and over-consumption of natural resources in Xiangguqing, a traditional Lisu community in Yunnan, has caused unsustainability, mudslides, and habitat loss for the rare Yunnan Golden Snub-nosed Monkey





c.



d.

妇女调查小组感兴趣的议题是村寨卫生和传统文化，妇女认为打扫村寨的卫生让村子变干净，有利于身体健康，同时也加强了妇女之间的交流。妇女小组还向村里的老人请教傈僳族的历史和村寨的故事，她们也希望恢复村寨的传统乐器和服饰，在村寨传统的傈僳族节日上用传统的乐器和歌舞，向村寨的年轻人展示自己的文化，加强村民对社区的认同。

不同小组带来了不同的创新议题和行动，例如透过改善蜂箱、喂猪槽等，

用其他材料替代树木，减少砍伐大树。调查小组之间会相互交流，分享彼此的经验，加强了调查小组对持续调查—讨论—行动的信心和动力。

我们看到挖掘这些社区已有的传统 / 现代组织和平台，结合他们感兴趣的话题，有利于激发村民关心社区的公共议题，加强凝聚。调查小组的成员成为这些群体的协作者，带领村民一起发现问题和讨论，最终带来实际的行动和改变。

c. ....

维西县塔城镇响古箐村地处保护区边缘，是滇金丝猴的核心栖息地

Xiangguqing, located at the border of Baima Snow Mountain National Nature Reserve

d. ....

国家一级保护动物滇金丝猴

Yunnan Golden Snub-nosed Monkey, a Grade One Protected Species

e. ....

响古箐妇女成立以“猪食槽与森林砍伐”为题的调查小组，通过内部讨论，商定调查人员及方案、计划

Xiangguqing's Women research team consider the impacts of pig troughs on deforestation

to grow forage was reached – this has improved the situation and has reduced tensions.

The women’s team worked to address village sanitation and traditional culture. The team believed that to improve the village environment not only brings better health for all but also fosters better relationships among everyone. They also invited village elders to share Lisu history and stories and suggested that traditional musical instruments and clothing be revived, especially at festivals. The songs and dances communicate Lisu culture in a natural and enjoyable way and are particularly useful for children to experience at a young age.

In general, the teams have acted innovatively on various issues, such as finding alternatives to wood for bee hives and pig troughs, as ways to reduce the need to cut down trees. Dealing with issues that concern the community, the teams are motivated and confident to continue the investigation-discussion-action approach and are keen to explore the use of existing traditional practices to respond to modern challenges. The structure of the teams will be consolidated; meanwhile, team members are becoming adept group facilitators, leading villagers to identify and discuss problems, and eventually acting to bring about change.



e.





## 让文化反思回到生活日常

## Reflecting on Culture and Everyday Life

社区伙伴相信，要重建和推动可持续生活，便要认识、反思深植于社区传统的精神、文化价值及实践。过去十多年来，我们与社区一道发展出具有反思文化视角的社区调查等工作手法，让文化反思回到生活日常，应用于可持续生活学习，培养社区精神。2018 年初春，我们与西双版纳纳版河流域国家级自然保护区管理局（以下简称管理局）合作启动社区调查培训，这是在社区调查基础上的推展。

这个保护区被誉为“镶嵌在热带北缘上的一颗璀璨明珠”，是以建设人与自然和谐相处为宗旨，流域内村民不搬迁。在保护区内居住着六个有代表性的世居少数民族，如傣族、哈尼族、布朗族等，他们与森林有着密切的共生关系，也造就了丰富的生态文化。

管理局与社区伙伴的合作开始于 2014 年，协作核心村民开展社区调查及相关的社区行动。区内的三个布朗族村寨是社区伙伴的项目点。保护区原来主要是通过经济发展来促进保护区内的生态保护工作，而与社区伙伴的合作，是希望多一个反思文化的视角，在保护区内探索其文化根源和社会文化。现在又增加了一个哈尼族村寨和一个拉祜族村寨。直接参与者则包括 1,106 位村民和 38 位护林员，他们来自 26 个村，这些村子共有约 4,000 人。

管理局的伙伴在 2018 年 3 月社区调查培训前，分别走访了几个村子，通过社区漫步、案例分享、分组讨论等，协作参与的社区骨干重新认识社区存在的问题。

村民在社区调查的每一步骤中，都亲自参与，亲身经历；社区调查通过漫步、拍摄、社区小报、观察、访谈、向老人学习等方式进行，这些方法很多是村民想出来的，调查什么议题，



云南省景洪市曼西龙村妇女排线

Manxilong women prepare to weave with cotton, Yunnan Province

也是村民说了算。他们的议题基本上结合了社区的特点和需求，但村民缺乏深入挖掘问题原因的能力，协作者就从文化视角来协助分析问题，并挖掘这些问题与社区凝聚力、文化认同感之间的联系。

社区调查原则之一，是通过社区调查激发社区的主体感，这也是培养文化自信、增加社区归属感的过程。这些议题多以行动为导向，社区认为重要并且通过调查能说得清为何重要的，社区内部也就容易达成共识，成为社区重要的潜力，从而导向集体行动。曼吕村有一位护林员，他曾经推动调查“布朗族的传统手工造纸”，带出了手工造纸的原料、制作技术、纸的使用等系列议题，这个调查激发了村民对自己文化的兴趣，村民很愿意和他交流，也希望在他的协作下让曼吕村恢复传统手工造纸的技术。

We believe that sustainable living can be built and promoted by learning and reflecting the spirit, cultural values, and practices deeply rooted in communities. Over the past decade, we and the communities have slowly developed approaches with cultural reflection methods such as community research. We see that this cultural reflection is an important part of the learning process and nurtures the individual and community spirit along the way.

In spring 2018, we and the Xishuangbanna Nabanhe Watershed National Nature Reserve Management Office (Management Office) expanded our joint projects and launched a series of training sessions on community surveys. The Nabanhe Nature Reserve, a beautiful sub-tropical forest with the Nabanhe River running through it, aims to be a watershed where people and other living beings can live in an harmonious co-existence, sustainably. Ethnic groups like Bulang and Dai have been living in the Reserve for generations, living close to nature with a rich ecological culture.

Our partnership with the Management Office began in 2014, facilitating three Bulang ethnic villages to conduct community research and then to consider their own community action. Initially, the Management Office tried to promote ecological preservation in the Reserve through economic development, while the partnership with PCD focused on a cultural reflection approach, exploring the traditions and cultures of the six ethnic groups living in the Reserve. Over the past four years, a total of 1,106 villagers have participated in these reflection activities, including 38 forest keepers from 26 communities – this is out of a total population of 4,000.

Before conducting the community research in March 2018, partners of the Management

Office visited several villages, walking through the communities and sharing cases; this helped key members understand the communities better. Villagers participated in each step of the community research. They suggested many experiential methods, such as community walks, filming, community information sheets, observations, interviews and learning from the elderly; and also decided on the issues to be studied. Facilitators assisted villagers to analyse problems, and to reflect on how the issues link with the community and their cultural identity.

As a means, community research develops an intimate understanding of a place, asking for people’s reflections, nurturing one’s cultural identity and building up a sense of belonging in the community. Most of the issues under study are relevant, action-oriented, and can be readily communicated. As such, the research has great potential for a community to reach consensus for a collective action on an issue at hand. A forest keeper in Manlv who had joined a community research on Bulang traditional handmade paper-making, for instance, said that the experience involved a series of issues, including materials, skills, and paper usage. As a result, villagers in Manlv have become noticeably more interested in their culture, inviting the forest keeper to help restore the tradition of handmade paper in their community.

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 协作文化反思  
Facilitating cultural reflection

 培育社区协作者  
Nurturing community facilitators







## 可持续生活网络 Sustainable Living Network

网络发展是社区伙伴的重要工作理念。过去十年，在社区伙伴以及众多草根团体和社区的的努力下，可持续生活理念得到广泛认同，也展开相关实践。但由于社区层面的支持有限，可持续生活的实践者容易感到孤立无援，需要鼓励和支持。本阶段推动可持续生活的关键，就是搭建实践者与协作者之间的网络。

社区伙伴在不同的城市或农村，支持以社区 / 社群为本、扎根日常生活和具创意的实践，进而搭建网络，加强成员之间的互助与经验交流。在贵阳，好些喜欢养蜂、种菜的城市人发起的 BeeCo 网络，社区伙伴陪伴他们，加强连接并化为行动，让可持续生活得以在城市社区扎根（见页 54）。在农村地区，我们以小基金机制，支持创意行动方案，建立及合作伙伴间定期交流的平台。四川宜宾屏山县大乘社区的妇女们，就是从自己的生活出发，为改变家乡的面貌而走在一起（见页 58）。

在一些地区文化深厚的村寨，传统社区组织仍然在人们的生活中发挥重要的功能，成为滋养和维系人与人、人与

自然之间关系的媒介。云南西双版纳的布朗族社区，在一年一度的布朗传统文化交流会中，从村寨的自主筹办，到村民的积极参与，我们可以看到一个以传统文化相连的村寨交流网络正在铺开，并且正向地生长（见页 62）。

在更多元的网络建设层面，我们通过社区支持农业 (Community Supported Agriculture, CSA) 的网络联结城市消费者与坚持生态种植的小农，带动个人或团体的成长与学习；也以自然教育、食物和环境议题为切入点，激发一些地区可持续生活网络的想象和行动。与此同时，我们通过海外实习计划、交流参访等方式，加强与其他地区及国家的同路伙伴团结互助。

社区伙伴自 2017 年在北京设立代表处以来，与政府部门和其他机构展开更多的连接与合作。2017-2018 年，社区伙伴分别与中华环保联合会、中国生态文明研究促进会合作，开展城市社区环境教育的新探索，也推动农村社区生态农耕的跨界对话（见页 66）。

Network development is an integral component of PCD change theory. Over the past decade, for instance, the concept of sustainable living has been more widely recognised across China through stronger networks with grassroots organisations and communities, and through connecting facilitators and practitioners.



我们支持以社区 / 社群为本，扎根日常生活和具创意的实践，进而搭建网络，加强成员之间的互助与经验交流。

The concept of sustainable living has been more widely recognised across China through stronger networks with grassroots organisations and communities. We support creative community-based attempts rooted in daily life of both cities and villages.



We support creative community-based attempts rooted in daily life of both cities and villages. In Guiyang, Guizhou Province, a group of people interested in beekeeping and growing vegetables in their city set up the network BeeCo, which we have worked to strengthen (See P. 55). Women of the Dacheng community in Pingshan County, Sichuan Province, have worked together to form Sunshine Volunteers' Association and effect changes in their historical hometown, including a new eco-farm (See P. 59). In regions with a deep cultural history, traditional community organisations play an important role in village life to nourish bonds not only among people, but with nature. The Bulang community of Xishuangbanna, Yunnan Province, has initiated,

organised and participated in large annual exchanges that have encouraged the acknowledgement of traditional culture and have developed a strong inter-village network (See P. 63).

We work through Community Supported Agriculture (CSA) networks to connect consumers in cities with ecologically minded farmers in rural areas, and to facilitate learning opportunities for all. As there are different approaches to sustainable living, we continue to support our facilitators to explore various methods, building up a network for those who aspire to be sustainable living educators. Internship schemes, exchanges and overseas visits are arranged for facilitators, as connecting people from different provinces or countries can enrich and enlighten the participants to think and act, both locally and globally. Meanwhile, we place importance on our own documentation and publications, communicating our experience and building up discourse.

Since the PCD Representative Office was established in Beijing in 2017, better links have been fostered with various government bureaus and other organisations. From 2017 to 2018, we collaborated with All-China Environment Federation and China Ecological Civilisation Research and Promotion Association, exploring new environmental education initiatives in urban areas as well as dialogue on eco-agriculture in rural communities (See P. 67).





养蜂和种菜，  
让我们走在一起

Pathways to an  
Eco-future through  
Beekeeping  
and Vegetable  
Gardening



a.



b.

a. & b.  
.....  
贵阳中天社区公寓楼的  
收蜜  
  
Honey collection,  
Zhongtian community  
member's apartment,  
Guiyang

2015 年，贵阳一批喜欢养蜂种菜的  
城市人成立了一个叫 BeeCo 的网  
络，希望大家像蜜蜂一样走在一起，  
分享和合作，在城市开创新的生活  
方式。后来他们认识了贵阳市同在城市  
扶困融入中心（简称“贵阳同在”），  
并到贵阳市的打工子弟学校分享养蜂  
种菜的经验，为学校与孩子的生活  
添加色彩。2016 年起，社区伙伴与  
贵阳同在合作，支持 BeeCo 网络的  
学习和探索。目前 BeeCo 已发展成  
500 多人的市民网络，得到 20 多位  
热心市民投入社区层面的推动，并推  
动了四个有固定议题和活动的市民小  
组。

BeeCo 支持社区的菜友每月举办一  
次城市农夫市集，鼓励城市生产者在  
市集上交换、售卖和分享成果；市集  
也成为了社区居民发起活动的平台。  
生活在贵阳小河的几位年轻妈妈，在  
BeeCo 的推动下举办了三次城市农

夫市集，这之后她们独立在当地开展  
了多场亲子活动和市集活动。另一位  
妈妈成立了亲子徒步群，每周出去近  
郊徒步，目前积累了 200 多位参加  
者。

BeeCo 也定期举办沙龙和聚会，话  
题包括教育、艺术、农耕、手作、贵  
阳本地的社会议题等等，让市民们在  
市集之外，在生活的更多维度上交流  
和联系，关系更加紧密。沙龙活动每  
个月举行 2-3 次、每次参加者控制在  
12 位，到目前为止，已经举办了 20  
多次分享沙龙活动，他们拟定独立话  
题，加上参与人数适度，让参加者有  
更深度的讨论和交流，甚至有一次，  
养蜂蜂友分享沙龙从晚上七点半持续  
到凌晨一点。蜂友们觉得，在贵阳找  
到这么多志同道合的朋友实在太难得  
了，也感叹于贵阳拥有那么多城市绿  
地和天然的山体公园，是养蜂最好的  
资源，值得好好珍惜。BeeCo 每一

In 2015, a group of people in the city of  
Guiyang, Guizhou Province, set up the  
network BeeCo. With a common interest in  
beekeeping and vegetable gardening, they  
aspired to work together busily, like bees, to  
explore a new style of urban living. Through  
the Guiyang Tongzai Urban Helping and  
Integrating Centre (GYTZ), they have shared  
their experiences at a school for children of  
migrant workers, which was very inspiring  
for the students. From 2016 onwards, PCD  
and GYTZ have supported the development  
of BeeCo, which already has developed into  
a 500-member citizen's network, among  
whom about 20 passionately work at the  
community level and support four sub-  
groups with regular activities.

BeeCo hosts a monthly farmers' market,  
showcasing vegetables grown by city people,  
encouraging exchange, sales, and learning  
about produce. The market has also become

a platform for initiating various community  
activities. Inspired by BeeCo, several  
young mothers from Xiaohe of Guiyang  
have held three farmers' markets and  
have independently run parent-children  
activities. Another mother has set up a  
hiking group which takes walks weekly in  
the countryside nearby; there are now more  
than 200 parent and child members.

BeeCo's regular gatherings on education, art,  
farming, handicrafts and various topics are  
held right at the market, so it is convenient  
and natural to have conversations and  
develop stronger ties with each other.  
BeeCo also runs two to three public talks  
each month, limited to 12 participants for  
a deeper exchange. One talk lasted from  
7.30pm until 1.00am – they didn't want the  
evening to end!

工作理念  
Our Theory of Change  
.....



搭建网络  
Network  
building



协作文化反思  
Facilitating cultural  
reflection





次的沙龙话题都是由网络中的成员分享，希望从中营造出一种不迷信专家、不崇尚权威、共创共学的氛围——有退休阿姨带大家改造旧物，有在职公务员分享贵阳不同季节的野菜，有年轻人来分享垃圾分类和蚯蚓堆肥。这种氛围带给分享者很大的成就感和价值感，更增强了网络的凝聚力。

除了很多生活实践的尝试以外，BeeCo 也会为热心的市民提供培训和参访。2017 年举办的两场培训“餐桌的秘密”和“人气版主训练营”（参

与式活动设计），前者是希望拓展参加者们的视野，看到从“吃”到消费、城乡关系、垃圾等议题的关联；后者是激发大家的行动。培训之后很多参加者在自己的社区市集中都强调减少使用一次性用品，并提倡家庭垃圾分类等活动。

热心市民在各自的社区和社群间让各种话题发酵、激发各种行动，让可持续生活得以在城市社区扎根；由这些参与者、推动者组成的活跃网络，也支持着各团队与个人在生活层面的尝试，展示了城市新生活的可能。



c.

c.  
.....

贵州赤水深山里的养蜂

Beekeeping in the remote mountains of Chishui, Guizhou Province

d.  
.....

BeeCo 与当地社区合办的交换市集不用现金，而是用物品或是服务来换取自己想要的东西

At this market organised by BeeCo and the Guiyang community, participants barter goods or services – they do not use cash

e.  
.....

2017 BeeCo 菜友群体的分享沙龙——春天可食用的野菜

BeeCo members discuss growing spring vegetables at the 2017 Sharing Session

f.  
.....

贵阳花溪的社区市集，由 BeeCo 及当地社区合办，着意推动可持续生活

Community Market at Huaxi, in Guiyang, co-organised by BeeCo and the local community to enhance sustainable living



d.



e.

Beekeepers are pleased that the city of Guiyang has kept up so many green areas as well as its beautiful limestone mountain parks, which are enjoyed by bees, locals and tourists alike. To create an atmosphere of co-learning without relying on outside experts, BeeCo invites its network members to lead the public talks. A retired woman has demonstrated how to re-use discarded items into useful things, a government official has spoken on seasonal wild vegetables, and a young member discussed waste separation and vermicomposting. The members who speak feel encouraged, supported and valued, and their participation fosters cohesion in the network.



f.

BeeCo also provides training for its members. In 2017, they organised a two-part training: Secrets of our Dining Table (exploring how one’s choice of food relates to consumerism, trash disposal, and the urban-rural linkage), and popular Moderator Training Camp (participatory activity design). Many participants reported that they have reduced their use of disposable utensils at their own community market, and at home, they have started separating their garbage.



一方水土  
养育一方人

Beginnings of an  
Eco-village, Nurtured  
by Nature



a.

大乘镇位于四川盆地南缘，因清初高僧在该地建大乘寺而得名，距屏山县城 10 公里，有“屏山东大门”之称，是受城市化影响较大的农村地区。社区伙伴 2004 年即在屏山开展项目，历经十多年探索，从最初的社区服务，逐渐延伸到支持社区调查、社区活动、能力建设等实践，大乘社区的居民们逐渐聚集起来，定期交流，慢慢形成社区网络。

大乘社区的凝聚得力于镇及周边村自发的文艺队，队员时常参与志愿活动，内心生发出持续做事的意愿和动力。2015 年，县妇联主席和大乘社区的骨干们在社区伙伴支持下，赴山西永济参访学习。回来后以文艺队为基础，于 2016 年初在民政局注册成立了屏山县阳光志愿者协会。2017 年底，协会有五个团队，会员 187 人，超过 80% 为妇女。

协会成立后，会员决定从自己的生活需求出发，考虑自己在做什么、要做什么。2017 年 9 月，我们协作举办了“社区营造和可持续生活”工作坊，把视角放到社区景观、生态 / 环保、文化遗产、社区资源 / 文史调查、生产生计、社区关怀、社区教育等各个方面，五个团队各自讨论未来一两年最想做的事情，形成大乘镇社区的远景树。

在实践行动中，协会希望以各小团队为纽带，通过社区调查打好基础，在环保生活、生态农耕、文化遗产和老有所为这四个方面深耕，让生态理念在家庭和社区落地。为此，协会开展了许多有创意的实践。

村民对当地历史文化很感兴趣，特别是一些地标和村名渊源。协会开展参与式的社区调查，收集大乘镇（包括各团队所属村庄）地名地标渊源、名

a.

屏山油沙榜生态园种植的本地瓜

Cucumbers grown at Youshabang, an experimental eco-farm in Pingshan, Sichuan Province

b.

大乘社区骨干妇女张琼

Zhang Qiong, Dacheng community facilitator, Pingshan

The town of Dacheng, named after the Dacheng Temple built by an eminent monk in the early Qing Dynasty, is situated at the southern edge the Sichuan Basin. Located ten kilometres from the county seat of Pingshan, and referred to as the Eastern Gate of Pingshan, Dacheng and much of the region is facing urbanisation. PCD has supported projects here since 2004, exploring community projects such as community research, capacity building and regular exchanges – gradually, a community network has been formed.

A sense of cohesion has formed in Dacheng through the efforts of a volunteer art and culture team initiated by residents of the town and neighbouring villages; the members have developed an aspiration and motivation to participate in community affairs. In 2015, the Chairperson of Pingshan County Women’s Federation, Yibin City, and key members from Dacheng were supported to join an ecological and cultural heritage learning tour to Yongji, Shanxi Province. The art and culture team developed into the Pingshan County Sunshine Volunteers Association (Sunshine) and was registered by the Civil Affairs Bureau in 2016. By the end of 2017, Sunshine had grown from one art and culture team to 5 teams, with 187 members, of whom more than 80% were women.

At a particularly fruitful September 2017 workshop titled Community Building and Sustainable Living, members facilitated participants to widen their perspective on such areas as the community landscape, conservation, heritage, research, livelihoods, empathy and education. At the workshop, Sunshine’s five teams discussed what they aimed to do in the coming one to two years: this has become the tree of vision for the Dacheng community.

The Sunshine teams are building strong foundations by focusing its community research and action on four areas: environmental living, ecological agriculture, cultural heritage, and opportunities for elderly people. They reinforce that an ecologically minded living can become rooted at the household and community level and are offering many creative practices.

In Dacheng and the surrounding area, people tend to be very interested in culture and history, especially in stories about its landmarks and in the origins of village names. Sunshine conducts participatory community research on the vicinity, including home villages of members of the five teams: stories and documentation such as old photographs about place names, famous people, family history, as well as of about local plants and animals, food, folk songs and children’s rhymes. They plan to make use of the traditional lunisolar calendars to create picture books for children and calendars for all, a creative way to help the community learn about their society and its traditional eco-wisdom.

b.



工作理念  
Our Theory of Change  
.....



搭建网络  
Network building



培育社区协作者  
Nurturing community facilitators



人、家族变迁、生产生活方式等内容  
的故事和老照片；又以二十四节气为  
主线，收集当地动植物种类、食物、  
生活记忆、民谣童谣等资料和故事；  
还计划以绘本和挂历形式呈现调查  
内容，让社区重新认识本地生活的渊  
源和变迁，以及人与土地相处的传统  
智慧。

2017 至 2018 年，协会除了延续这些  
年节庆、亲子夏令营等丰富的社区活  
动，也在一些村子扩大生态种植户，  
开辟试验地，建设生态园。2018 年  
年初，成员自主选出一块地作为公共  
试验地，名为油沙榜生态园——油沙  
榜就是从前的老地名。社区伙伴请导  
师来传授生态农耕理念、农场设计和  
农耕技术，协会则集体决定以小基金  
支持园地建设。

小基金机制是我们在农村地区搭建可  
持续网络的重要方法。协会设立了一  
笔可持续生活行动基金，支持相关  
家庭、社区的行动。成员自我管理基  
金，以活动为节点，推动网络建设，  
也提升了参与的能力。

这是我们在川渝地区第一次与农村社  
区自组织直接合作。一群妈妈、奶奶  
组成的志愿者组织，本着对生活 and 社  
区的期盼，用自己的热情和方法，筹  
办了不少活动，体验着人与土地的连  
接，也在增强社区对传统文化与生态  
的自信。

c.



c.

屏山油沙榜生态园内稻  
鸭共生

Duck-rice symbiotic  
farming at Youshabang  
eco-farm, Pingshan

d.

村民在园中自搭的草亭

Straw pavilion built  
by villagers of the eco-  
farm



d.

In the 2017-18 year, apart from continual  
support for various community activities  
such as annual festivals and parent-children  
summer camps, Sunshine has helped foster  
more eco-farming. In early 2018, a Sunshine  
member offered a piece of rural land,  
traditionally called Youshabang, which the  
association collectively decided to establish  
into an eco-farm, an experimental farmland  
and training area where teachers share  
skills in eco-agriculture, including how  
to design one’s own farm. We supported  
Sunshine with a small initial community  
grant for Youshabang, and then it set up

its own sustainable living fund, which  
member families and communities manage  
themselves. These activities have served  
Sunshine well in building up a strong  
network.

To improve people’s livelihoods in the  
community, a passionate group of mothers  
and grandmothers have gone on to self-  
organise many activities with their own  
methods and approaches. They and the  
community are experiencing a deeper  
connection with the land, and with  
traditional culture and ecology.



西双版纳布朗族社区的互助学习

Ajahn to Ajahn, Teacher to Teacher: Cultural and Mutual Learning



a.

如同其他社区一样，云南西双版纳地区的布朗村寨正在面临外来文化的冲击，生态环境也愈益恶化。但社区里的传统头人和村民，在过去十年间不断学习和探索传统文化的核心精神，并以行动回应社区问题，不单重新激活社区内生的组织，其学习和交流的热诚，也慢慢把同一文化圈内的村寨串连起来，编织成紧密的互动网络。

社区伙伴自 2003 年开始在布朗社区探索可持续的生计方式，恢复社区对传统文化的兴趣，推动生态农业，以及探索社区经济中的文化核心内涵。当前，在与云南乡村之眼乡土文化研究中心和梦南舍可持续社区发展中心的合作中，项目点已从原来一个 200 人的村寨，扩展至六个自然村寨约 3,000 人；而跨村的交流平台更广及西双版纳州西定乡的 18 个村寨。

自 2013 年开始至 2017 年底，我们支持了布朗村寨六届年度传统文化交

流会，多年下来已有共 60 多个布朗村寨参与。在当地政府的允许和支持下，布朗村寨已经发展出他们自己规划、协调和协作交流的机制。每一届的交流会都公开给感兴趣的村寨申办，然后在社区之间商议作决定。早在交流会进行前数月，来自不同村寨的“阿章”（布朗语“老师”的意思，是从缅甸中还俗、知识渊博的领头人、社区代表及缅甸联络人）连同前届有经验的组织者，会与当届的主办村寨开会，共同拟定邀请参加交流会的村寨名单。

2017 年举行的交流会，参加者来自 16 个村，有超过 100 名村民。会上大家一起回顾上届之后的行动，又以社区漫步和案例分享的形式，交流社区经验；最后制定未来一年的行动方案。年度交流会一个重要的作用，就是发动更多村民参与社区事务，培养能力。除了年度交流会外，村寨之间也经常互相邀请，跨村交流经验。比

a.

云南芒景村跨社区交流参与者

Community exchange participants, Mangjing Village, Yunnan Province

b.

云南芒景村跨社区交流男女对歌

Male and female duets as part of community exchange, Mangjing Village

c.

在云南老曼峨村，阿章讨论村寨文化传统如何传承

Ajahns from various villages discuss ways of passing on Bulang cultural heritage, Laoman'e Village, Yunnan Province

Bulang, like other ethnic communities of Xishuangbanna in Yunnan Province, is facing environmental degradation and social challenges. Yet, over the past decade, they have been exploring the core aspects of their culture and are now acting on social issues.

PCD has started exploring approaches to sustainable livelihood with Bulang since 2003. Over the years, our collaborative project with the Centre for Indigenous Documentary and Cultural Perspective and Mueng Nam Group for Community-based Sustainable Development expanded from one village of 200 people to six villages with 3,000 people. The exchange platform element of the project has included 18 villages of Xiding Township in Xishuangbanna.

Since 2013, we have supported Bulang villages to hold six annual cultural exchange meetings attended by more than 60 villages. With the approval and support of local government, Bulang villages have already developed their own mechanisms to design, coordinate and facilitate these meetings. The application to host the meeting is open to any interested village, and the participating communities make the final decision collectively. Several months before the annual exchange, Ajahn (Bulang for “teacher/s”) from various villages meet with organisers and the current host village to plan the meeting and draft the invitation list.

More than 100 people from 16 villages participated in the 2017 meeting, reviewing the previous year’s action plan, touring the community to discuss case studies, and making a collective action plan for 2018. The exchange does not end when the annual meeting finishes. Villages often invite each other for exchanges during the year.

Zhanglang Village, which has been our partner for more than ten years, received Ajahn, village officials, community leader and others from Manwa Village at the end of 2017. As they toured the village, sharing their experiences of preserving ancient trees, and discussing challenges they faced, villagers from Manwa community were deeply inspired and felt motivated to organise more exchanges with other villages.

These various exchanges have strengthened links among villages. In 2017, Zhanglang, Nongpeng and Bulangxiding joined to revive the Dasangkang traditional market to celebrate the 2018 Sangkang New Year together. The three communities have reinstated the practice of Ganbai (Dai for “joining festival activities”).

b.



c.



工作理念  
Our Theory of Change



搭建网络  
Network building



协作文化反思  
Facilitating cultural reflection



如与社区伙伴合作超过十年的章朗村，那里的头人和协作者在去年底接待了来自曼佤村的村干部、头人、阿章等，通过社区漫步，分享保护树林和古树的经验及面对的挑战，又向曼佤村提出建议。曼佤村深受启发，还提出希望组织其他村子交流，为自己村打气，也可以激励其他还没有动起来的村子。

布朗传统文化交流会把布朗族村寨的关系重新拉近。去年章朗连同浓捧和布朗西定两个村子，一起修复“大桑康”这个传统以来三村集中欢度新年的市集，2018 年的桑康节，三个村的村民又重新在这里“赶摆”（傣族的节日大都叫“摆”，如泼水节是摆爽朗南；赶摆就是参加节日活动）。

其他村与村之间的合作，还包括阿章培训，为来自各个村的 22 位阿章提供互相交流学习的机会，今年聚会就传统过佛教节日“关门节”（农历 6 月中，是傣族、布朗族、德昂族、佤族等的共同节日，源于古代印度佛教雨季安居的习惯。）不杀生的含义有更深入 的讨论，大家都觉得很有意思。

经过交流会，推动社区参与对布朗文化的理解和传承、生态保护和发 展生态农业、社区内部和跨社区之间的互助等等，形成了综合的影响。章朗村因为有年轻人参加交流后，分享了保护森林的理念，社区意识到森林是社区的“保护神”，不能因为种茶树的经济利益而破坏生态环境，于是组织村民把二十多户在保护区里种的茶

树拔掉了。章朗村后来也定了一个规 矩：茶园里不准使用农药和化肥，影响 扩及三千多亩的茶园。曼别村的村民到布朗西定村和曼迈考察茶园时，看到两村的村民都在茶园里养鸡，就 兴起了搞生态茶的想法；而现在整个村有超过 300 亩的种植范围已禁止使 用化肥农药。

布朗村寨之间建立的网络，是在日常 生活中实践扎根于传统文化的核心价值，加强社区之间的互助和经验交流。一个人或一个社区的力量可能很 微弱，但是联合起来便不会孤单，可以在保护生态和追寻可持续生活的道 路上走得更持久、更远。



d.

曼马村鸟瞰

An aerial view of Manma village, Yunnan Province

e.

来自布朗村寨八个社区的村民，前往泰国清迈地区考察访问，了解如何做青年人培养，以及社区如何推动森林保育、生态农耕和社区经济

Thailand study team – villagers from eight Bulong communities participated in the exchange, discussing various community issues such as youth development, forest conservation, ecological farming and community economy

f.

考察团队分组讨论

Group discussion, Thailand study trip

Training is key for fruitful exchanges: 22 Ajahn from various communities have attended training sessions. In 2018, they followed tradition and participated in Khao Watsa Festival (a Buddhist festival celebrated by Dai, Bulang and many other ethnic groups). Everyone felt inspired.

Through these exchanges, villagers have come to a deeper understanding of Bulang culture and various realms of community life. For instance, after young villagers of Zhanglang participated in an exchange, they inspired their community to preserve their forest: Zhanglang has come to appreciate that their village is protected by the spirits of the forest and that their trees cannot be cut down for economic benefit at the expense of the environment. Therefore, they decided to remove tea

bushes planted by 20 households in the nearby nature reserve and have banned the use of chemical fertilisers and pesticides in their tea plantation. Manbie Village was similarly inspired by a previous exchange to Bulangxiding and Manmai where they saw chickens roaming among the tea bushes and were inspired to grow eco-friendly tea. By now, Manbie has more than 300 acres of tea, and farmers are not allowed to use chemical fertilisers and pesticides.

The network among Bulang villages is rooted in traditional culture yet connects with daily life, offering useful support and exchange. The power of an individual or a single community may be weak, but by uniting together, communities no longer feel isolated and can also come closer to reaching the goal of sustainable living.



e.



f.



协作和对话——  
让宏观战略与社区  
实践彼此看到

Facilitation and  
Dialogue:  
When Macro  
Strategic Planning  
Meets Community  
Action

社区伙伴扎根基层，始终在推动可持续生活。2017 年在北京设立代表处，让我们有更多机会了解各部门和其他机构在生态文明建设方面的思考与实践，也让社区实践的深耕经验与国家生态文明战略及相关政策能对接起来。2017-2018 年，社区伙伴分别与中华环保联合会（以下简称联合会）、中国生态文明研究促进会（以下简称研促会）合作，就是一起探索生态文明政策在社区落地、实践的方向，既有城乡社区环境教育，也有农村社区生态农耕在宏观层面的跨界对话等等。

一般认为提升环保意识需要认知、情感体验、环保行动倾向三个过程。然而多年来的环境宣传教育活动往往是一时一地的，下一次活动又是另外的场景、另外一群人，活动与行动之间也缺少清晰的连接。与联合会合作的社区环教项目的活动设计，是深化宣传教育活动的形式，加强与社区的连接。

相比一次性的环教活动，这个项目较为注重延展，有理论和知识的培训，也有针对前次培训的实践活动。如实践互动环节设计的芽苗菜和酵素制作取得不错的效果。芽苗菜种植是一种零碳种植方法，在家庭里可以操作，又方便与邻里分享经验。活动后，有的社区自己组织了芽苗菜评比活动；

而酵素制作活动后，酵素瓶集中放在居委会，第一个月需要社区骨干轮流值日来给酵素瓶放气，并做登记日志。相比一次性的活动，这类活动还能让事情继续发酵，让社区骨干与居委会在这个议题上持续合作一段时间。这些设计也让环境宣传教育从单纯的知识传播，过渡到行动倡导、身体力行。

在生态文明战略视角下，生态农耕的多功能越来越受到重视。这些多功能的呈现，需要多元群体的参与。

以往的生产者、消费者、教育者等等单一身分的圈子正有所改变，需要多方的互动和合作，协力建立支持农业生态转型的社会制度体系。作为社会组织，社区伙伴的角色与位置，是通过提高人们认识农业的“多元功能”，支持多元群体实践、搭建网络平台，促进对话与合作，推动城乡互助连结的模式，支持社区为本的实践与行动。为此，我们与研促会合作，在 2017 年承办了“中国生态文明论坛惠州年会”之“乡村振兴·生态农业”分论坛，并以“乡村振兴与农业绿色发展”为主题，全国农业、环保、林业、生态领域方面的专家学者及相关管理部门代表，通过跨领域的交流与对话，增加理解和包容，共同协力可持续生活。



北京三里河社区的动物  
保护课堂——孩子从中  
了解如何关爱动物

Children learn how  
to care for animal at  
this animal protection  
class with the Sanlihe  
Community, Beijing

PCD adopts a community-based approach for the promotion of sustainable living. In 2017, the Representative Office in Beijing was set up for more opportunities to understand the thinking and practices of various departments and other organisations on ways to construct an ecologically based civilisation, connecting the solid experience of community practice with national strategies and policies. From 2017 to 2018, we worked with All-China Environment Federation (ACEF) and China Ecological Civilisation Research and Promotion Association (CECRPA) to explore the direction and action of ecological civilisation, including urban and rural environmental outreach, and dialogue at the macro level for rural ecological farming.

It is generally believed that three processes are needed to develop full environmental conservation awareness: cognition, affective experience and action. However, after years of experience, we have found that activities are usually one-off, limited, held at specific locations and targeting only particular groups, and thus impacts tend to be short-lived. The linkage between activity and action is often tenuous. In cooperation with ACEF, we are therefore diversifying ways of designing environmental education activities and strengthening connections among communities.

Compared to those one-off environmental education activities, this project emphasises extension activities backed up by training on theory and knowledge, and practical activities related to the training, so that participants can find avenues for action. For instance, two practical interactive sessions on growing bean sprouts and on making eco-enzyme cleaning agents have shown satisfactory results. Growing bean sprouts is a zero-carbon activity which can be done at home; the experience is easy to share with neighbours and some communities have held their own sprout competitions. After the activity of enzyme making, the bottles of enzyme were gathered at common areas. In the first month, core members of

the community took turns to emit gas from the bottles and made daily records. Unlike those one-off activities, these activities have developed into actions, and members work with local administrative bodies for a period of time. Such environmental education promotion design has expanded—from imparting knowledge, to household and community action.

Under the ecological civilisation strategy, the multi-functionality of ecological agriculture has received more and more attention by diverse parties, and a successful manifestation will need everyone’s participation. The perception of a sole identity as either producer, consumer, or educator has gradually changed: interaction and cooperation are needed to establish a social system together that supports the transformation to ecological agriculture.

A satisfactory project was joining with CECRPA in 2017 to organise the Ecological Agriculture-Rural Vitalisation sub-forum at the China Ecological Civilisation Forum Huizhou Annual Conference. Its focus was rural vitalisation and eco-agriculture, and there was significant dialogue among experts in forestry and ecology, agriculture, and environmental protection, whether they be academics, government staff, or community workers. This coming together – of about 80 people from across the country – strengthened mutual understanding and acceptance, enabling cooperation on sustainable living.

As a social organisation, PCD sees its role and position as encouraging people to understand the multi-functionality of ecological agriculture, to support diverse groups as they act according to their traditions and cultures, to build useful networks and to facilitate dialogue and cooperation, to promote mutually supportive models that connect villages and cities, and to support community-based practice and action.

工作理念  
Our Theory of Change  
.....

- 搭建网络  
Network  
building
- 培育社区协作者  
Nurturing community  
facilitators



项目一览  
Project List



项目以汉语拼音为序  
In Order of Chinese Pinyin

云南  
Yunnan  
Province

“拜师自然”——云南高黎贡山国家级保护区保山自然教育理念与方法探索	Nature is Our Teacher: Developing Local Perspectives and Methodologies of Nature Education, Gaoligongshan National Nature Reserve
加强云南维西县社区为本身林保护的的兴趣和社区平台的能力	Strengthening Communal Networks’ Capacity in Community-based Conservation, Weixi
与社区同行——云南大理市大学生能力建设	Capacity Building on Community Development with University Students, Dali
云南保山能源调查和意识提升，推动节能生活	Research on Energy Consumption and the Promotion of Energy-Efficient Lifestyles, Baoshan
云南大理搭建共同探索可持续生活的平台	Building Platforms for Collaborative Explorations of Sustainable Living, Dali
云南大理州上关村探索汉族农村的文化与自然联结及青年人教育	Exploring Culture-Nature Connections and Youth Education in Han Community, Shangguan, Dali
云南德钦县佛山乡传统文化为本的社区经济和可持续生活探索	Exploring Traditional Culture-based Community Economy and Sustainable Living, Foshan, Deqin
云南德钦县普利藏文学校与周边社区的互助与共同学习	Mutual Help, Learning and Collaboration between Deqin County Charity Tibetan School and Communities, Deqin
云南哈尼族地区生态文明及可持续发展的参与式行动研究	Participatory Action Research Inspired by Traditional Land Use Patterns and Eco-culture, Hani Communities
云南少数民族生态智慧故事收集与社区教育	Documentation of Stories with Traditional Eco-centric Wisdom and Community Education in Yunnan Hani Communities
云南省农村节柴灶具创新改造技术大赛	Design Competition on Firewood-Efficient Stove, Yuxi
云南生态农业能力建设——多元农耕价值和社区经济的探索和实践	Capacity Building on Eco-Agriculture in Yunnan: Integrating Elements of Community Economy and Multi-functionality
云南腾冲市探索社区核心文化价值，助力生物多样性保护	Exploration of Local Core Values for Community-based Biodiversity Conservation, Tengchong
云南巍山县五印乡生态恢复相关的社区意识和自觉性加强及协作者能力建设	Community Awareness, Motivation and Capacity Building of Facilitators for Ecological Restoration, Wuyin, Weishan
云南西双版纳布朗族社区传统文化为本的可持续生活共同学习平台搭建	Building Mutual Learning Platforms for Exploring Traditional-Culture-Based Sustainable Living, Bulang Communities, Xishuangbanna
云南西双版纳哈尼族传统文化中简朴生活和尊重自然精神的重新发现与连接	Exploration of Connecting Simple Living and Nature Respect in Hani Culture, Xishuangbanna
云南西双版纳景洪市城市可持续生活探索	Exploration of Sustainable Living Network, Jinghong, Xishuangbanna
云南西双版纳勐海农村环境综合整治示范	Demonstration of “Integrated, Rural, Communal” and Traditional Culture-Based Ecological Management, Menghai, Xishuangbanna
云南西双版纳纳版河流域国家级自然保护区传统文化为基础的可持续生活网络	Exploration of Traditional Culture-Inspired Sustainable Living Network, Nabanhe Watershed National Nature Reserve, Xishuangbanna
云南彝族农耕应对气候变化的本土文化调查	Research of Local Culture on Traditional Farming in Coping with Climate Change, Yi Communities
支持腾冲市珍稀动植物保护协会的机构发展	Support for Organisational Development of Rare Fauna and Flora Protection Association, Tengchong



四川 Sichuan Province	成都生活市集农友、市民共同参与社群营造	Chengdu Farmers’ Market – Community Building with Ecological Producers and the Public
	搭建四川新农友互助网络和成都学习型市集	Development of Young Eco-Farmers’ Network and Farmers’ Market, Chengdu
	食与物的溯源故事——成都城市青年可持续生活交流与传播	Stories of Handicrafts and Local Food: Supporting Sustainable Living Networks among Youth through Exchange and New Media, Chengdu
	四川成都水井坊街道社区本地食物系统探索	Exploration of Local Food Systems, Shuijingfang, Chengdu
	四川简阳东溪镇社区学习与可持续生活网络建设	Community Learning and Regional Sustainable Living Network Building, Dongxi, Jianyang
	四川青年人参与成都可持续生活网络搭建	Building Sustainable Living Network among Youth, Chengdu
	四川宜宾大乘镇生态村庄建设之道	Exploration of Eco-village Building, Dacheng, Yibin
	四川宜宾南广河流域孝儿镇社区和政府深化垃圾分类管理	Waste Segregation and Management in Communities along Nan Guang River, Xiao Er, Yibin
	四川宜宾孝儿镇社区多角度探索资源循环和健康生活	Exploring Healthy Living and Methods of Reusing Community Resources, Xiao Er, Yibin
	“无用与有用”：四川大学青年人消费文化反思和行动力培养	Support for Reflection on Consumerism, Action and Alternatives with Students at Sichuan University
	一方水土养一方人：学习屏山本地食物与文化，探讨在地可持续生活	Beginnings of an Eco-village, Nurtured by Nature: Community Learning about Local Food and Culture, and Exploration of Sustainable Living, Pingshan

贵州 Guizhou Province	贵阳情：本地“人—食物—环境”消费网络培育	Supporting Guiyang Complex, a Consumers’Network on Food and Environment
	贵阳乌当区居民参与垃圾分类等社区公共事务管理及社区组织培育	Fostering Community Participation for Waste Segregation, Public Affairs Management, and Community Organisation, Wudang
	贵州不同背景的伙伴和农户在“传统文化与生态保护”领域的交流与培训	Training and Exchange with Partners and Villagers on Traditional Culture, Indigenous Knowledge and Ecological Protection
	贵州雷山控拜社区探索人与人、人与社区、人与自然之“团结”	Community-based Exploration and Action on Harmony between People and Nature, Kongbai, Leishan
	贵州黎平县天甫洞外三洞文化圈生态保护和文化交流	Ecological and Cultural Conservation in Two Dong Ethnic Regions, Liping
	贵州麻山村民保育中华蜜蜂，推动生态农耕	Promotion of Eco-friendly Farming through Local Bees in Two Miao Communities, Mashan
	贵州省麻山苗族文化回归与生态恢复行动研究	Action Research on Traditional Miao Culture Revival and Ecological Restoration, Mashan
	绿屋顶：贵州省级环保部门探索与实践绿色办公及市民教育	Green Roof: Exploration and Practice of Green Office and Public Education, with Guizhou Provincial Environmental Protection Department
	同在共耕——贵阳城市生产者网络培育	Farming Together: Fostering Urban Producers’ Network, Guiyang
	以香禾糯促进贵州黎平侗族社区自给自足思考的行动研究	Action Research, Dong Community Identity and Self-sufficiency through Kam Sweet Rice, Dong Communities

广西 Guangxi Zhuang Autonomous Region	构建广西农民种子网络的基础	Capacity Building with Guangxi Seeds Network
	减缓气候变化：广西隆林县以新型沼气池为纽带的生态农业试点	Climate Change Mitigation: Promotion of Ecological Agriculture through Integrating Advanced Biogas, Longlin
	小额基金资助支持广西生态农业和社区支持农业青年实习生（第五期）	Small Grants for Youth Internships: Supporting Facilitators Working on Eco-Agriculture and Community Supported Agriculture, Guangxi, Phase V
	支持广西农民种子网络的发展（第二期）	Support for the Development of Guangxi Seeds Network, Phase II
	支持南宁都市农墟发展，以食物为纽带探索广西城乡良性互动	Support for the Development of Nanning Farmers’ Market: Exploration of Positive Urban-Rural Interaction

重庆 Chongqing Municipality	重庆黑水滩河小流域生态修复：培育生态系统观与上下游社区协力	Cultivating Ecological Perspectives and Community Collaboration for Ecological Restoration, Heishuitan River Valley
	重庆缙云山自然保护区社区为本的自然教育	Community-based Nature Education, Jinyunshan Nature Reserve

广东 Guangdong Province	广州城乡互助网络发展	Developing Urban-Rural Interaction Network, Guangzhou
	广州城乡汇消费者培育	Support for Consumer Education through Guangzhou Urban-Rural Exchange
	广州家长群学习交流网络搭建	Building a Sustainable Living Learning Network with Parents’ Groups, Guangzhou
	广州可持续生活社区协作者培养	Capacity Building with Community Facilitators for Sustainable Living, Guangzhou
	培育广州城乡汇有机农墟的支持社群和公众参与	Support for Farmers’ Market through Guangzhou Urban-Rural Exchange, and Public Participation

北京 Beijing	北京市可持续社区环境教育系列——强化街道办和区委会员工推广低碳生活和消费的兴趣和能力	Environmental Education for Sustainable Communities, Capacity Building with Frontline Staff of Sub-district and Neighbourhood Offices to Promote Low-carbon Living and Consumption
	家政女工社区经济骨干学习以及行动试验	Capacity Building of Community Economy Facilitators with Domestic Workers, and Community Action
	木兰女工社区经济小组倡导可持续生活	Sustainable Living Advocacy with Community Economy Group, Mulan Women Migrant Workers Cooperation
	食物教育与生活实践——培育北京打工社区可持续生活社群	Education on Food and Daily Sustainable Living Practices with Facilitators of Migrant Worker Communities
	天下工坊——天然手作系列工作坊	Sustainable Living and Handicrafts Workshop with Parents’ Groups
	推动北京农转居社区探索可持续发展的社区经济	Exploring Sustainable Community Economy Initiatives with Relocated Communities Experiencing Rural-Urban Transition



跨地区与海外

National and International

北京、贵阳、广州社区经济学习与探索活动	Community Economy Learning and Exploration in Beijing, Guiyang and Guangzhou
《比邻泥土香》第 10、11 期制作	Production of PCD Magazine, <i>Fragrant Soil</i> Issue 10 & 11
大树工作坊与自然教育协作者网络拓展	Energy of Nature Workshops and Expansion of Nature Education Facilitators’ Network
丰富汉族社区村级协作者对生态文化的理解的能力建设	Capacity Building with Village-based Facilitators on Eco-culture in Rural Han Communities
“共建共享可持续生活”论坛	Green and Sustainable Community Living Forum
建立返乡青年相互支持网络	Building Mutual Support Network among Youth Returning to Rural Areas
跨界创新型领导力行动学习计划	Support for China Cross-sector Leadership Development Programme – IDEAS (Innovation, Dynamics, Education, Action & Sustainability)
两岸青年协作者互派实习计划	Internship Programme with Youth Facilitators in Mainland China and Taiwan
农村社区绿色领导力培养基金（第一期）	Support for Community Green Leadership Development Fund, Phase I
农业遗传资源及相关的传统知识研究与示范，加强社区参与《名古屋遗传资源议定书》相关立法	Strengthening Community Engagement in Nagoya Protocol Legislation Regarding Access and Benefit Sharing of Food and Agricultural Genetic Resources
培养返乡青年成为本土技术专家和经验传播者	Building Technical Support Network on Ecological Agriculture with Rural Returned Youth and Communicate Their Experience
蒲韩社区生态农业、农村社区发展青年实习生和大学生培养计划	University Student and Youth Internship Programme on Eco-Agriculture and Rural Community Development, held in Puhān, Yongji, Shanxi
情意自然教育全国共学圈网络发展	Development of Affective Nature Education through Nationwide Co-Learning Circle
情意自然教育协作者培养及学习行动网络	Support Affective Nature Education Facilitator to Develop Study-Action Network
全国少年儿童生态道德教育论坛暨全国自然教育骨干人员培训	National Forum and Training on Ecological Ethics Education, with Nature Education Facilitators and Teachers of Children and Teenagers
“人与世界——量子 · 心灵 · 道 · 易 · 医”北京工作坊	Quantum, Culture and Spirituality Workshop, Beijing
社区可持续生活网络平台调研及协作者团队发展	Research on Community Sustainable Living Network and Capacity Building with Facilitators’ Team
社区与学者协力推动可持续食物系统工作坊	Community-University Partnerships: Sustainable Food System Workshop
社区支持农业人才培养与生态农业互助网络建设	Capacity-Building with Community Supported Agriculture Facilitators and Building Cooperative Eco-agriculture Networks
深化云南及广西基层农民田间学校辅导员生态农业理念及辅导能力	Expanding Farmers’ Field Schools – Capacity Building with Field-based Facilitators, Yunnan and Guangxi
生态农业及社区支持农业——传播工作坊	Regional Communication Workshop on Eco-Agriculture and Community Supported Agriculture

生态文明转型——东西交流研习工作坊	Scholarships for Short-term Course, Transitioning to An Ecological Civilisation: Dialogues between East and West
为返乡青年 / 新农夫建设生态农耕技术支持网络	Building Eco-Agriculture Technical Support Network with Rural Returned Youth and New Farmers
协作者非暴力沟通与冲突转化工作坊	Non-Violent Communication and Conflict Transformation Workshops with Facilitators
协作者能力建设与培训平台及学习网络搭建	Scholarships and Small Grants to Build Facilitators’ Capacity, New Training Platforms and Learning Network
以生态农业为主题记录及梳理农村项目的经验	Documentation and Synthesis of PCD Rural Programme Experience on Eco-Agriculture
以小毛驴市民农园为基础的社区支持农业与实习生网络建设与推广	Building of Community Supported Agriculture and the Linked Internship Network with the Little Donkey Farm
“影像推动乡村社区建设”：构建乡村影像协作者工作网络	Visual Productions for Community Reconstruction: Supporting the Establishment of a Community Facilitation Network of Rural Film-makers
云南山地原住民参与国际交流，共谋山地可持续未来：支持第二届山地未来国际会议相关影片制作、图书出版，以及红河县探访环节和山地未来影像交流展	Yunnan Indigenous Community Members’ Participation in 2018 Mountain Futures International Conference: Support for Production of Various Media (Book, Film, Exhibition, etc) and Field Visits to Honghe
支持东亚地区生态农业行动者跨地区交流及网络搭建	Support for Exchanges and Network Building among East Asian Eco-Agriculture Practitioners
支持自然教育协作者参加生态学习工作坊	Support for Nature Education Facilitators to Participate in Cross-sector Transformative Learning on Ecology and Nature
支持社区支持农业实践者与亚洲及跨地区网络的联结	Connecting Community Supported Agriculture Practitioners from Mainland China with the Asian Network
中国生态文明论坛惠州年会——生态农业分论坛	China Ecological Civilisation Annual Forum 2017 – Ecological Agriculture Thematic Forum, Huizhou, Guangdong
自然之友的可持续生活学习	Sustainable Living Learning for Members of Friends of Nature, a National Environmental Organisation



# 合作伙伴与致谢机构

## Partner List

伙伴以汉语拼音为序  
In Order of Chinese Pinyin

云南	Yunnan Province
梦南舍可持续社区发展中心	Mueng Nam Group for Community-based Sustainable Development
云南白马雪山国家保护区管理局维西分局	Baima Snow Mountain National Nature Reserve Management Bureau, Weixi Sub-Bureau
云南保山学院政治学院	School of Political Sciences, Yunnan Baoshan University
云南大理摄影博物馆	Dali Photography Museum
云南大理学院东喜马拉雅资源与环境研究所	Institute of Eastern-Himalaya Biodiversity Research, Dali University
云南德钦普利藏文学校	Deqin County Charity Tibetan School
云南高黎贡山国家级自然保护区保山管护局	Gaoligongshan National Nature Reserve Baoshan Administration Bureau
云南高黎贡山国家级自然保护区保山管护局腾冲分局	Gaoligongshan National Nature Reserve Tengchong Administration Bureau
云南勐海县环境保护局	Menghai Environmental Protection Department
云南民族大学云南民族特色文献研究中心	Southwestern Ethnicities Archives Research Institute, Yunnan Minzu University
云南民族大学云南省民族研究所	Yunnan Provincial Institute for Ethnic Studies, Yunnan Minzu University
云南省绿色环境发展基金会	Yunnan Green Environment Development Foundation
云南省勐海县勐混镇曼冈村委会	Mangang Village Committee
云南省农村能源工作站	Rural Energy Work Station of Yunnan Province
云南省少数民族新闻工作者协会圣境乡土文化研究与传播中心	Sacred Sites Culture Research & Communication Centre, Yunnan Ethnic-Journalists Association
云南省香格里拉研究会	Yunnan Shangri-La Research Institute
云南腾冲市珍稀动植物保护协会	Rare Flora and Fauna Protection Association of Tengchong
云南巍山县五印乡中药种植农民专业合作社	Wuyin Township Chinese Herbal Medicine Farmers’ Cooperative, Weishan County, Dali Prefecture
云南西双版纳傣族自治州勐腊县哈尼族学会	Xishuangbanna Mengla Hani Ethnicity Association

云南西双版纳纳版河流域国家级自然保护区管理局	Xishuangbanna Nabanhe Watershed National Nature Reserve Management Office
云南西双版纳探险俱乐部捷安特自行车车友会	Xishuangbanna Expedition Club Giant Cyclists’ Team
云南乡村之眼乡土文化研究中心	Centre for Indigenous Documentary and Cultural Perspective
中国科学院昆明植物研究所	Centre for Mountain Ecosystem Studies, Kunming Institute of Botany, Chinese Academy of Sciences

四川	Sichuan Province
成都高新区万市自然教育中心	One City Nature Education Centre
成都根与芽环境文化交流中心	Chengdu Roots & Shoots
成都集思青年公益发展中心	Chengdu GreenSOS Youth Development Centre
成都市锦江区生绿色生态文化发展中心	Green Ecology Culture and Development Centre of Jinjiang District, Chengdu
简阳市东溪镇农业服务中心	Dongxi Town Agricultural Service Centre, Jianyang City
四川大学建筑与环境学院可持续研究与教育中心	Sustainable Development Research Centre, Sichuan University
“一年·四季”自然艺术工作室	Chengdu Seasons Nature Centre
宜宾市珙县孝儿镇宁泰社区居民委员会	Ningtai Resident Committee, Xiao'er Town, Gong County, Yibin City
宜宾市珙县孝儿镇政府	Xiao'er Township Government, Gong County, Yibin City
宜宾市屏山县妇女联合会	Pingshan County Women’s Federation, Yibin City
宜宾市屏山县阳光志愿者协会	Pingshan County Sunshine Volunteers Association

贵州	Guizhou Province
贵阳黔仁生态公益发展中心	Guiyang Qianren Ecological Conservation Centre
贵阳市同在城市扶困融入中心	Guiyang Tongzai Urban Helping and Integrating Centre
贵阳市乌当区创新社区服务中心	Chuangxin Community Services Centre of Wudang District, Guiyang City

贵阳市乌当区振新人心齐社区志愿者服务中心	Ren-Xin-Qi Volunteer Service Centre for Community, Wudang Distinct, Guiyang City
贵州省草业研究所	Guizhou Institute of Prataculture
贵州省地理学会	The Geographical Society of Guizhou
贵州省贵阳市生态文明基金会	Guiyang Ecological Civilisation Foundation, Guizhou
贵州省环境保护国际合作中心	Guizhou International Cooperation Centre for Environmental Protection
贵州省黔东南州黎平县民族宗教事务局	The Ethnic and Religious Affairs Bureau of Liping County
贵州省黔东南州苗族侗族自治州文化研究所	Culture Research Institute of Qiandongnan Miao and Dong Autonomous Prefecture, Guizhou Province
贵州省现代农业发展研究所	Integrated Agricultural Development Research Institute of Guizhou
贵州田野环境与发展研究中心	Guizhou Community-based Conservation and Development Research Centre
湖南吉首大学历史与文化学院	School of History and Culture, Jishou University
流芳生态农民协会	Liufang Ecological Farmers’ Association

广西	Guangxi Zhuang Autonomous Region
广西维致社会工作服务中心	Guangxi Weizhi Social Work Service Centre
广西壮族自治区隆林县林业局	The Forestry Bureau of Longlin County, Guangxi Zhuang Autonomous Region
广西壮族自治区农村能源行业协会	Guangxi Association of Rural Energy Industry
南宁都市农墟	Nanning Farmers’ Market

重庆	Chongqing Municipality
重庆公众河流环保文化中心	Chongqing Public Cultural Centre of Environmental Protection for Rivers
重庆市渝中区自然介公益发展中心	Nature Bridge Social Service Development Centre



广东	Guangdong Province
广东省岭南教育慈善基金会	Guangdong Lingnan Educational Charity Foundation
广州城乡汇	Guangzhou Urban-Rural Exchange
广州三粒豆亲子工作室	Sanlidou Parent-Child Relationship Workshop
广州市越秀区捌零柒社会服务中心	Guangzhou Yuexiu District 807 Social Service Centre

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北京木兰花开社会服务中心	Beijing Mulan Huakai Social Work Service Centre
北京农民之子文化发展中心	Beijing Peasants' Children's Culture Development Centre
北京市近邻社会工作发展中心	Beijing Jinlin Social Work Development Centre
北京天下溪教育咨询中心	Brooks Education Centre
北京自然之友公益基金会	Friends of Nature Foundation
珍古道尔（北京）环境文化交流中心 / 根与芽环境教育项目北京办公室	The Jane Goodall Institute China/ Roots & Shoots Beijing Office

跨地区与海外	National and International
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广西大学农学院	Agricultural College of Guangxi University

广西国仁农村扶贫与发展中心	Guangxi Guoren Poverty Alleviation and Rural Development Centre
广州善导社会工作服务中心	Guangzhou Shandao Social Service Center (V-BUS)
广州市海珠区启创社会工作发展协会	Qi Chuang Social Work Development Association, Haizhu District, Guangzhou
广州市番禺区沃土可持续农业发展中心 / 沃土工坊	Wotu Sustainable Agricultural Development Centre in Panyu District City of Guangzhou / Nuture Land
国仁城乡（北京）科技发展中心	Green Ground Eco-Tech Centre
明德公益研究中心	Philanthropy and NGO Support Centre
清华大学公益慈善研究院	Institute for Philanthropy Tsinghua University
深圳市红树林湿地保护基金会	Shenzhen Mangrove Wetlands Conservation Foundation
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中华环保联合会	All-China Environment Federation
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