

社區伙伴

Partnerships for Community Development



年報 Annual Report 2019-2020

一起走過二十年 Our 20-year Journey

在光之野

在光之野
念升
世界從而固結
隨一塊塊新土成形
我們愈發戀執
一個割裂的存活
一個名字
一副軀體
一份工作
一個妻子
我們身不由己 徹底闇昧智昏
無法記起 繫眾生的命脈
忘記每口 呼吸滿溢的愛
如是 滑向死亡

重返 光
得探究親歷之窘境
勇敢叩問生之所繫
也許翻出污垢惡臭
這非生命之本 不要批判
蓮出淤泥
香淨通直 清寂 悠然綻放
直面 堅誠地
直面生命之本
你再無有牽累

安德魯·麥哥利
社區伙伴 管理委員會主席

翻譯：陳惠芳
Translation into Chinese by
Chan Wai Fong

IN A FIELD OF LIGHT

In a field of Light, thoughts arise
Thus our world solidifies
Then as each new plot is hatched
We become more and more attached
To the idea of a separate life
A name, a body, a job, a wife
Until we are completely fooled
By the circumstances ruled
No longer able to recall
The thread of life that binds us all
The love that fills our every breath...
And so we slide toward our death

To climb the ladder back to Light
Requires that we explore our plight
Asking questions unafraid
To find out of what we are made
The ugliness that may arise
Is not the essence of our lives
It must be faced, but do not judge
The lotus by the murky sludge
From which it derives all its power
To rest serene and gently flower
Trust that if you face it square
You will be freed of all care

Andrew McAulay
Chairperson, Management Committee
Partnerships for Community Development

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序言

我們如何理解事情決定了我們的回應方式。社區伙伴選擇以可持續生活的視角去回應當下的生態危機及社會問題，意味著我們相信每個人都不可能用置身事外的心態去規劃社會改變的路徑。社區伙伴相信每一個個體可以藉著個人的覺醒與生命的轉化，找到與自然的連結，身體力行地投入到自己相信的生活，並且連接至一個推動社會改變的過程中。

一直以來，我們感恩能與社區同行，在實踐中思考和認清幸福生活的本質，發掘生活的更多可能，懷抱創意去解決當下的問題，並一起尋找發展可持續生活的生長點。這些年來，我們與同行的合作伙伴及社區一起整理出四個相互協同的工作理念——培育社區協作者、協作文化反思、建立內在力量、搭建網路。在今年以工作理念為主題的年度工作報告中，希望與大家分享我們一路走過來，探索人與自然和諧共處及可持續生活的經驗。

社區伙伴成立於 2001 年 5 月 1 日，今年年報的出版，正逢機構走過了 20 個年頭。感謝過去和現在的工作團隊，我們共同摸索和建立的不只是一個工作方法，更是對生活的想像和實踐。感謝與我們相互砥礪的師友、同行的社區、合作伙伴、政府部門以及為我們提供工作空間的生態環境部的支持。我們也期望在公益領域與更多的同行交流經驗，找到彼此協力及共同成長的空間。

鄧文嫦
總幹事

Foreword

The way we understand a problem affects the way we respond. PCD chooses a sustainable living perspective as a lens through which to view today's ecological and social crises: this reinforces our faith in a path for social change where everyone has a part to play.

We believe each and every individual has the innate ability to reconnect with nature, and that the ensuing personal awakening and transformation sustains the motivation to act on what one believes in, and to connect with others in society to effect positive change.

A wide network is necessary for change, and we are grateful that many communities have been walking with us over the years. Together, we enlarge our thinking about what makes a good life, create innovative responses to current challenges, and identify possibilities for growing a movement on sustainable living.

Years of practice and reflection with our partners and communities has helped us formulate a Theory of Change with four parts, distinct yet complementary: Nurturing community facilitators, Facilitating cultural reflection, Building inner strength and Network building. This Annual Report, published in our 20th year, uses our Theory of Change as a framework to present some of our programme experiences of harmonious co-existence between humans and nature.

Founded 1st May 2001, PCD acknowledges all of our partnerships over the years. We thank our former and current colleagues for moulding and shaping our imagination, and actions, on sustainable living. We extend our gratitude to our mentors, communities, partners and government agencies, including the Ministry of Ecology and Environment which creates a supportive environment for our work.

Looking ahead, we envision more exchange with friends in the philanthropic sector for synergies and mutual growth.

Sherman Tang
Director



社區伙伴簡介

About Partnerships for Community Development

社區伙伴是一家在中國內地工作的社區發展機構，2001年5月在香港由嘉道理基金會創辦及資助（經由麥哥利夫人所管轄的基金部分）。嘉道理基金會成立於1970年，創辦人賀理士·嘉道理爵士一直秉持「助人自助」的信念。2017年8月，社區伙伴以環境保護部（現生態環境部）為業務主管單位，在北京市公安局登記，成立北京代表處。

社區伙伴沒有任何宗教或政治背景，致力與社區一起探求人與人、人與大自然的和諧共存之道，學習和實踐有尊嚴並可持續的生活。在生物多樣性保護、生態農耕、自然教育、環境保護與污染防治等領域，社區伙伴通過文化反思、培育社區協作者、搭建網絡與平台等工作手法，激發社區內在動力，促進人和社區對可持續生活的理解，踐行可持續生活。

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.

我們的願景

Our Vision

人與人、人與大自然和諧共處。 Communities in which people live in harmony with each other and with nature.

我們的使命

Our Mission

社區伙伴與社區和相關人群一起努力，恢復人們內心與大自然的連結，探索實現可持續生活的道路和方法。 PCD works with communities to re-connect people’s hearts with nature and to explore ways to live sustainably.

探索可持續生活

Sustainable Living

社區伙伴理解的「可持續生活」，是在有韌性的社區裏，人們意識到人類與大自然的相互依存，過著簡單知足、互相關愛、充滿安全感和創造力的生活。 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.

可持續生活的探索，沒有標準的定義，也並非一蹴而就，是一個不斷協力向前的過程。它建基於我們對主流發展模式的反思，以及對萬物一體的感恩。我們相信，面對當今充斥全球的生態、社會危機，需要社區、社群更多的意識覺醒，轉化價值觀與生活方式，自覺地創造新的生活選擇。

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, transforming values and ways of living, and consciously making new life choices.

社區伙伴支持建基於草根社區、社群的可持續生活多樣性實踐，鼓勵及凝聚多元背景的生活者，共同構建小而美、多節點，以及相互連接的可持續生活網絡，一起推進和普及可持續生活。

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.

改變是如何發生的 ——社區伙伴的工作理念

How Change Happens: PCD’s Theory of Change

社區伙伴於 2001 年 5 月正式成立，面對當時以經濟增長為主導的發展模式、貧富及城鄉差距擴大、城市化發展的極化、農村脆弱性加深、生態環境惡化等現狀，並基於對全球化、現代化、城市化等趨勢帶來生態及社會的不可持續性的反思，我們立意要探尋有別於主流發展的一條道路。

長遠的目標和方向既定，我們便開始思考，究竟希望工作帶來怎樣的改變？具體會呈現出一些什麼樣的圖像？機構在最初規劃策略時，曾就工作目的與內涵提出了信念，比如：鼓勵個人及社區肯定自我價值，加深對社區和環境的認同感；鼓勵人們反思自身處境，更好地發揮潛質，以實現有尊嚴的生活，珍視合作精神，尊重自然；協作以社區為本的行動，由當地居民集體策劃，自力自主；促進本土文化和知識的傳承與創新；通過尋找並培育協作者，推動社區裏的變革；可持續的將來是建立在對所有生物的熱愛，以及對我們與環境互為依存的認同上，人們需要長養出自覺承擔的勇氣。

When PCD was established in May 2001, society faced a widening income and rural-urban gap, and severe environmental degradation. Development was primarily defined by economic growth, and from the start, we were uncertain that it could ever bring about a sustainable future for all. Thus, we began our search for alternatives.

We asked ourselves: What kind of changes do we seek to bring? What outcomes do we strive for? In our very first discussion on organisational strategy, we put forth beliefs that would eventually become our Theory of Change. Community facilitators compel social transformation. They gain self-recognition through identifying with their local culture, communities and environment. Sustainability is built on love for all living beings. Humans and nature are interdependent. Change happens when community members collectively reflect on their potential and initiate their own action.

作為一個帶著另類發展視角的新機構，社區伙伴讓同事有機會和空間去探索新的工作模式，更為核心的是反思傳統項目發展的框架。當我們重新思考社會改變的特性與本質時，會發現社會改變實為複雜、不可控和具轉化性的，如果發展工作以線性思維來設計，例如把多元素問題簡化成單元素問題，認為單一因素即可導致某一結果等，勢必與真實的社會改變相違背。同時，「發展」應該理解為「社會改變」，而不是狹義的指由外來機構推動的「項目」；改變是更為根本和長遠的，不能以有限的項目週期而論。項目思維導向的工作方法不僅難以完全回應社會的互動過程，還會限制了我們對社會改變的理解和關注。因此，我們必須要探尋超越項目框架的工作理念和手法，而思考「什麼是社會改變」、「改變是怎樣發生」、「應該如何採取行動」等問題，就變得尤為重要。

這階段的社區伙伴就帶著對「改變是如何發生」的追問，開始在實踐中探索。

Our search for alternative perspectives led us to re-examine the framework of traditional development programmes. We have come to realise that social transformation is a complex process involving an interplay of factors, and that the causes and consequences are not often clear-cut, contrary to linear intervention-outcome assumptions. Further, we have seen the term ‘development’ to mean social change, rather than an aggregation of projects. The broader questions of What is social change, How does change happen, and What is our role, drove us to seek new ways to understand our work.



培育社區協作者

Nurturing Community Facilitators

在機構的第一個策略規劃（2002-2005年）裏，培育社區協作者作為基本項目手法便確定下來，並在之後的各個策略規劃裏不斷深化。培育社區協作者的前提是相信個人和群體是改變的主體，我們把這些行動者視為協作者。社區伙伴一開始便用「協作者」這個詞，而不突顯領袖，是因為我們相信個人和社區的能動性，個體與集體、群體之間應該相互滋養。協作者不僅是個人，也包括以群體面貌呈現的社區組織、公民團體等，他們有的來自社區和社群內部，也有來自外部。社會改變的關鍵是人的改變，社區協作者能為培養草根社區和社群能力做出貢獻，讓人們透過集體的力量帶來改變，而協作者本身的成長也必須受到重視，獲得支持。

“Nurturing community facilitators” was acknowledged in our first Strategic Plan (2002-2005), and we have expanded on its meaning and significance in successive planning processes.

This focus is based on our belief that individual and group actors – facilitators – are agents of social change. A facilitator, who may be from within a community or an outsider, is not a person-in-charge or leader, just as the individuals and communities involved in projects are not passive followers. Everyone is a participant, with mutually nourishing relationships among facilitators, individuals and communities.

協作者的培養貫穿社區伙伴的所有工作，我們看重人的培育甚於事的推動。從最初開始，社區伙伴對提升協作者能力就不單只聚焦於項目管理技巧和知識，而是包含了覺醒和批判主流發展模式所造成的問題，進而讓協作者能夠協助社區分析自身處境，通過行動為社區帶來正面的改變。隨著機構逐漸深化對人的成長和改變的理解，我們也不斷為協作者的培養注入新的元素，比如強調內在力量和身體力行。

協作者的能力建設沒有定式，需要因應不同群體的需要，考慮不同的成長階段，配合不同的場景，可能的方式包括：培訓、對話、長期陪伴、實踐、經驗交流、經驗梳理……我們支持社區協作者懷著更廣闊的文化、社會和生態視角，尋找本地適宜的方法，應對他們所關心的事情。

From the start, we have considered facilitators’ capacity as being beyond project management. They play an instrumental role in transforming individuals within groups, building group capacity, and making self-initiated actions possible, and we value and support their personal development. Their critical awareness of problems caused by the mainstream development model is crucial in any analysis, and in all of their work with communities to determine what changes to strive for. Since facilitators face different contexts and are at different growth stages, there is no standard model for their capacity building; yet, the focus has always been on broadening their ecological, social and cultural perspectives, so that they can explore locally appropriate methods and solutions.



協作文化反思 Facilitating Cultural Reflection

在社區伙伴第一個策略規劃期間，不同策略領域的一些項目已包含了文化的內涵，例如農村生計與傳統知識的項目，或是在城市裏推行社區支持農業，雖然還沒有明確突出文化反思的目的，亦沒有把文化作為項目的核心部分，但相關的實踐讓機構愈來愈意識到，文化是改變的重要力量。到第二個策略規劃（2005-2008年），便正式提出文化反思作為機構的項目策略之一，旨在恢復文化根基和價值觀。隨後，文化反思逐漸融入所有工作，並成為項目基本手法。

從廣義來說，文化差不多包含生活的每個面向。目前人類社會面對的生態與社會危機，背後有著世界觀和價值觀的深層原因，導致人與自然和社會各種關係失衡。我們若要改變現有的社會文化，恢復人與自然的和諧關係，那改變價值觀和態度是先決條件。因此社會改變應該是轉化性

Culture was discussed in our first Strategic Plan (2002-2005). It played a part in early programmes, such as promoting traditional knowledge in rural livelihood projects, or advocating Community Supported Agriculture in cities. With experience, we gradually came to see culture as an integral driving force for change. In our second Strategic Plan (2005-2008), we placed an emphasis on restoring cultural values: we introduced cultural reflection into our programme strategy and, eventually, mainstreamed the concept into all programmes.

Culture, taken broadly, points to every aspect of living. It is the worldview and values that support norms and institutions, and shape behaviours and actions. It is the construct behind the current ecological and social crises, and in this sense, social

的，指向新文化的構建，目的是重建滋養生命的各種關係。文化反思可以理解為一種方法，一個過程，這個方法要求批判的視角、對問題的覺醒，然後以創造力和行動來回應。它不是回到過去，而是創造具有更多可能的未來，是一個有力量感的過程。

過往的工作讓我們有機會接觸不同民族的社區文化傳統，這些經歷豐富了我們對文化的理解。文化——風俗習慣、知識、價值系統與信仰，往往反映了一個社區內的人如何看待身處的環境及如何與其共處，同時也規範了社區內的人際關係，主導了人們對美好生活的理解和想像。文化是動態而非一成不變的，在發展領域裏談文化，並不是要保留文化的形本身，而是要理解一個文化背後的價值觀。如果我們能夠激勵社區和社群重新發現自身的文化，理解深藏在文化裏的核心價值，在發展路向上以此為支撐，作有原則的選擇，那就是文化反思。也因此，文化反思在城市裏同樣有著巨大的實踐空間，例如對主流發展模式、城鄉關係、消費與物質主義、人與自然關係、社區關係等向度的反思。

change through building regenerative cultures is truly transformative.

Working with ethnic communities enriches our understanding of culture. We see culture being manifested holistically in local customs, knowledge systems, values and beliefs. It shapes how community members view their relationship with the environment, informs interpersonal relationships, and frames the imagination of what makes a good life. We also acknowledge its dynamic nature. Given culture is always changing, we do not seek to preserve specific forms.

Cultural reflection is an approach and a process: communities rediscover their culture and articulate its core values – the essence that remains unchanged. Coupled with a critical analysis, these core values guide communities as they make decisions and devise innovative solutions for the future. In urban settings, the approach involves the re-examination of the mainstream development model, rural-urban relationships, consumerism, the human-nature relationship, and more.



建立內在力量
Building Inner Strength

社區伙伴不斷尋找自己在參與社會改變過程中的角色和工作方法。經過不斷的實踐，與社區和伙伴共學，以及從海外網絡汲取養分，我們逐漸意識到，當工作的重點落在人的改變上時，改變則需要從心出發，建立內心的平靜、慈悲和力量。社區伙伴經過一系列的學習和實踐，在 2010-2015 年的策略規劃裏，提出「從心出發」的理念，我們理解的「從心出發」，是一個內在轉化的過程，可以用下圖來表示：

Through interactions with local, regional and international partners and communities, we realise that if our focus is on the change of mindsets, it should come from the heart, out of an inner force of serenity and compassion. The heart-based approach, put forward in the 2010-2015 Strategic Plan, describes a process of inner transformation:

自我覺醒和培養內心的平和
Cultivate self-awareness
and inner peace

協作人們自我探索和體驗與
自然連結的路徑
Facilitate people to search for
and experience their own paths
to connect with nature

滋養對大地的包容之愛
Nurture
non-discriminate love

領悟大自然的智慧，
順應自然之道，視萬物為一體
Guided by the wisdom and
soul of nature, see everything
as part of nature

獲得內心力量的路徑是因人而異的，比如有些人覺得處於自然中很有效，有些人則覺得和自己的文化與歷史根源或個人成長歷程重新建立聯繫更具啟發。重點是需要頭腦層面的學習之外，發展用心去體會、感知的能力，當我們回到內在、對自我有更多的覺察、認識和接納時，改變就會發生。

2013 年，機構展開長遠發展的討論，「從心出發」的理念得到一致確認，並轉化成「內在力量」的表述：「幫助社區協作者建立內在的力量是我們一個主要的項目手法。」在社區伙伴的理解裏，內在力量的核心源自內心與大自然的連結，使個人和社區推動改變的動力得以持續，並以一種滋養而非消耗的狀態，努力不懈地實踐可持續生活。

過去這些年，我們在工作中更加關注人的內在，也嘗試發展多樣的學習內涵及方式，例如將土地倫理或深度生態學發展為體驗式的學習，讓參與者體會到與自然一體的感覺，確認自己在生態及社會中的位置，並激發出行動的力量。

Paths to inner strength vary for different people. Some obtain their strength through reconnecting with their cultural roots and personal and collective history; for others, their source is a deep inner connection with nature. What is common – and necessary – is going beyond rational thinking and developing perception and intuition, from the head back to the heart. Change happens when we listen to the heart and allow self-awareness, understanding and acceptance to grow.

When PCD discussed our long-term direction in 2013, the heart-based approach transformed into “building inner strength of community facilitators”. We recognise that a reconnection with nature – appreciating its wisdom and rediscovering our place in relation to all living beings – constantly nourishes individuals and communities as they act for sustained positive change. This understanding has driven us to develop learning approaches such as land ethics and deep ecology: we seek to create transformative experiences of oneness with nature.



搭建網絡 Network Building

在社區伙伴的工作裏，推動網絡是常用的手法，因為在探索可持續生活的道路上，行動者常會感到孤立無援，迫切需要與他人連接、相互看見和支持。而由個人轉化達至社會改變，勢必需要更多的聯繫以及共同行動。網絡有不同的層次，如主題式的、本地的、區域性的、國家層面的、國際範圍的。參與網絡的人群也非常多樣，如生活實踐者、草根社群、社區組織、協作者、民間組織、政府部門、有專業背景或特長的機構和個人等。

在 2013 年機構長遠發展的討論裏，我們展開了對網絡發展的想像。過去當我們說搭建網絡時，容易把自己放在網絡的中心，但在長遠發展規劃裏，社區伙伴確認重塑我們跟網絡的關係——將自己重新定位為成長中的可持續生活網絡的一員。而發展網絡的主要目的，是增強及堅定草根社區和社群推動可持續生活的力量，以建立更廣泛的社會參與基礎。

以長遠發展規劃裏的精神為指引，我們在接下來的幾年裏就搭建網絡進行了多樣實踐，從而更深入地認識到，網絡的特質是承載相互依存的關係，網絡搭建作為工作手法，不是要建立界限分明的群組或是圈子，而是建立關係與連結。網絡建設的其中一個意義是營造健康的生態環境，讓網絡中多元節點的內在價值得以呈現和生長。一個有活力且健康的網絡，需要有共同的理念、多元的節點，成員皆能自主參與，並不斷編織出綿密的關係，不斷湧現新的生長點。

The search for alternatives is often a lonely journey. People need to connect with others for bearing witness and support, and change from the personal to societal also requires relationship building and collective action. Thus, network building has become an important work approach for PCD. The networks we support are local, national, regional and international, have different themes, and include a range of members — individuals and organisations, citizens' groups and grassroots organisations, government departments and universities and research institutions... we value this diversity!

As we consider our long-term direction, instead of picturing PCD at the centre, we see ourselves as one member of a large sustainable living network in the making. The goal of network building is to strengthen the capacity of grassroots communities and to include even more partners, from all walks of life, to join the movement.

Years of exploring network building has convinced us that the key is to create more connections, not build boundaries. We work to create a healthy environment where members with varied pursuits can all grow. A vibrant network is one that builds on a common vision and is sustained by multiple nodes of intervention. This stimulates active participation, weaving a web of close relationships for meaningful developments to emerge.

回顧社區伙伴過去二十年的歷程，猶如一條河流，在不同的時間節點，因為不同的機緣與思考，與以上這些理念相遇，在實踐中相互交織，順流而下，充盈了整條河流。在 2015-2020 年策略規劃的討論中，過往的經驗和體會匯聚成了機構對「改變如何發生」的理解，整合為機構的工作理念：協作文化反思、培育社區協作者、建立內在力量、搭建網絡。

工作理念的形成，除了日常的工作實踐外，也不乏在不同理論中的學習和啟發，例如：生態學中強調的關係與系統觀；深度生態學強調不以人類為中心思考，以及從「自我」到「生態我」的成長與力量；傳統文化中的生態觀及整全的生活視野等。我們也在過程中受教於不同的學習體系，如生態家園設計、樸門永續設計、科學與靈性相關的學習、文化反思學習、自我覺察與社會發展體系等。

剛剛年滿二十周歲的社區伙伴，從蹣跚學步，長到羽翼漸豐，「改變如何發生」一直是心底最深的探問和指引，它是催化的風，是流淌的水，是堅定的山，也是孕育的土。在朝向社會改變的路上，理解和探索沒有終點，我們都在途中。

The 20 years of PCD history is like the life story of a river. Starting as a brook, we picked up nutrients as we flowed and were joined by other streams with their own rich histories. The development of our current Theory of Change – Nurturing community facilitators, Facilitating cultural reflection, Building inner strength, and Network building – is a result of reflections of our work and inspirations from many disciplines and traditions. We see ourselves as a dynamic river now, a diverse body of water, benefitting greatly from the emphasis of relationships in ecological thinking, the non-anthropocentric view of deep ecology, the holistic understanding of culture from traditional communities, and learning systems such as eco-village design education, permaculture, self-awareness and social transformation, to give but a few examples. How change happens is a question that will remain close to our heart, motivating and guiding every aspect of our work.

Refreshing as the wind, flowing as water, firm as mountains, nourishing as earth... our Theory of Change will continue to guide our journey – not for the sake of reaching a destination, but for discovering more companions along the way.

走過二十年，社區伙伴的工作理念——培育社區協作者、協作文化反思、建立內在力量、搭建網絡，推動著各項目的探索和實踐。

接下來，讓我們進入項目場景，看看每一個工作理念如何在案例中展現。

我們也感到榮幸，邀得四位與社區伙伴有著深厚關係的老師及伙伴，透過訪談，分享他們對各工作理念的經驗和理解，也給我們帶來多面向和深入的思考。



Nurturing Community Facilitators, Facilitating Cultural Reflection, Building Inner Strength and Network Building – PCD’s four-pronged Theory of Change has been guiding our journey over the past 20 years.

We are happy to share these programme stories which illustrate how each component is manifested in our work.

Our Long-term mentors and partners also share their first-hand experiences with us through interviews. We cherish their wisdom! We cherish the conversations!

共學、陪伴、成長
——與生活者同行

Walk, Learn,
Grow Together:
Sustainable Living
Practitioners’ Network

社區伙伴近年對生活者群體愈益關注。在成都，我們遇到不少對生活有理念和反思的生活者，願意與志同道合的朋友以社群方式關注不同議題，推動生活的改變。2018 年年初，我們聯絡了幾位有代表性的行動者每月作一次討論，分享生活者社群骨幹的需求及期待，並以網絡連接彼此。在各種鋪墊下，「行動者同盟」（下稱「行同」）——成都生活者社群骨幹共學行動，於 2019 年 4 月正式啟動，旨在與伙伴共學交流，探索可持續生活實踐。

PCD regards citizen-based groups as actors of change. When several groups in Chengdu, Sichuan Province, expressed interest in exploring alternative, more sustainable ways of living, we began connecting with core group members in early 2018 to explore mutual needs and expectations. Gradually, a co-learning and co-action network was born in April 2019: Practitioners’ Alliance.



從關注開始，連接理念與實踐

在行動者同盟，儘管開始時大家的關注點不完全一樣，卻有著共同方向，走在一起時漸漸能互相豐富，互相融合。

王曉東是行同中熱心的伙伴，一直關注生態與生活的議題，比如：樂活、氣候變化、減塑等。她說，「認同物質簡約、內在豐盈、與環境和諧相處的生活方式，日常會通過微信訂閱號和在地活動了解本地和全球各地的踐行者，隔空嚮往他們的美好生活，但沒能去結識這樣的生活者，也沒刻意去身體力行這樣的生活。」認識了行同並參與其中，王曉東有機會近距離接觸可持續生活達人和倡導者，開始體會「真實的榜樣的力量」，從認知邁向行動，「開始動手，在陽台做垃圾分類、增加自己烹飪支持生態小農、堅持自帶杯等」。

曾在外企工作多年的謝嵐，因為孩子而關注閱讀和自然教育，從參與推廣兒童閱讀的公益活動，到參與親子自然教育活動，期間經歷著不同變化：「在幾年的過程中，接觸到了很多與主流價值觀有所不同的理念，包括生活方式的、兒童教育的，其中對「關係」的理解有了很大轉變。人和自然的關係不是以人為主體和中心的，人只是以人的形式存在於宇宙的一種生物。人與人之間的協力也是完全可以超越功利層面的。」謝嵐在自覺探索與成長中，開始有了與別人深度連結的想法：「從最開始的滿足孩子成長需求，轉變為探索自己的成長需求，興趣也從兒童教育發展到對社群建設和可持續生活的探索踐行。」



Care and Concern, Reflection and Action

From the start, members of Practitioners’ Alliance had varied interests, and they soon realised that this diversity enabled rich mutual learning towards their shared goal of a sustainable way of life.

Wang Xiaodong, an enthusiastic member, is particularly interested in the links between ecological issues and daily life. “I have been following posts from local and global practitioners, so at the knowledge level, I am aware of and very much agree with simple living, spiritual living, and living in harmony with nature. However, before being involved with the Alliance, I had not met an actual person pursuing this, nor had I myself put theory into practice.” Wang has now had the chance to meet sustainable living practitioners, and the power of real examples has encouraged her to take initial steps to change her life: she sorts garbage on her balcony, supports eco-farmers, and uses fewer disposables.

Member Xie Lan worked in the business sector for years before the birth of her child. Parenthood prompted her to consider what lessons to teach, and how, and she gradually became involved with children’s reading activities and parent-child nature education. “In these few years, I have learned about alternative values, which has changed how I view relationships. With nature, I have come to see the human as just one of many beings, and that we should not regard people being at the centre. Too, our connection with each other should go beyond the utilitarian.” Xie said she has also expanded her thinking about community and sustainable living.

行動者同盟「我消費，我主張」共學活動，聆聽成都生活市集志願者分享

Volunteers share experiences in “Taking Control of What I Consume”, an activity hosted by Practitioners’ Alliance



關注可持續生活的社群伙伴參與愛生活家和行同合辦的工作坊，探討可持續生活理念與社群發展

Participants explore concepts of sustainable living and community building at a workshop hosted by Love-Life-Home Cooperative and Practitioners' Alliance

交流共學，遇見同路人

2019年6月，行同與成都高新區愛生活家社區合作社共同舉辦了三天的工作坊，融合了「生態家園設計」、「轉型城鎮」、「可持續生活教育」等學習體系，讓參與的生活者通過不同議題了解可持續生活的內涵。

謝嵐參與學習、交流，和伙伴互相啟發，一起合作做更多的探索。「在日常生活中，我自己會發現，更願意也更容易堅持做到減塑、堆肥、支持當地生態小農等，讓可持續的理念能夠真正融入我們的生活，而不只是一些遙不可及的理念。」對謝嵐來說，共學別具意義：「在社群建設方面，我通過學習，對協作力等理念有了更深的理解和實踐。再回到行同，我嘗試在團隊建設和共學中去運用。」

2020年3月疫情期間，王曉東參與組織了一次關於「經濟和合作社」議題的共學，結合行同幾位伙伴的專業能力，一起探討應對疫情的現實問題。從生活者到參與者再到策劃共學，王曉東自言走過了一個「進化」的歷程：「自己對生活、對關係的理解也在慢慢『進化』，尤其是今年參與策劃『負責任的消費』主題共學，被啟發並深度思考了『生產者與消費者的共生關係』，進而到『萬物共生』，感覺好像『悟道』了。」在日常生活和消費中，她會有意識地問自己：「這樣真的好麼？看不見的成本是什麼？我真的需要麼？……」後來，她在共學中進一步關注食品安全、生活美學等議題。

Learning with Companions

In June 2019, Practitioners' Alliance and Love-Life-Home Cooperative in Gaoxin District of Chengdu hosted a three-day workshop to explore sustainable living through local and international cases. Xie Lan appreciated the opportunity to meet like-minded people: the learning experience reinforced her determination: “For me, making changes in various aspects of daily life – be it zero waste, composting or supporting local eco-farmers – is contributing to sustainability. Sustainable living is not a vague concept but a direction for action.”

In March 2020, Wang Xiaodong and several Alliance members organised Economy and Cooperatives, a learning activity that discussed how to work during the pandemic. Wang reflected on her evolution from an ordinary resident to participant, and then from participant to organiser. “My understanding on life and relationships has been evolving. When designing the activity on responsible consumption, I felt enlightened as I considered the symbiotic relationship of producers and consumers, and the interconnection of all beings.” Wang began to consciously question her daily decisions: “Do I really need to buy this item? What are the hidden costs?” She shared her reflections with the co-learning community and together they examined other issues such as food security and the art of living.

彼此支持，陪伴成長

在生活者骨幹看來，推動可持續生活不僅是多維度的學習，也是生活和關係的連結，過程中與伙伴的互相陪伴，一起在生活中堅持。

謝嵐是從最初就加入籌備行同的伙伴，在深度參與的過程中愈發看到團隊中支持和陪伴的需要：「在行同，我會看到團隊的成長與個體的成長是相輔相成的。看到並深刻地理解彼此的成長需求，彼此支持和陪伴。」她認可行同所建立的關係是相對純粹、有深度、多層次的連接，「我們也一直在嘗試去中心化，伙伴間彼此認同、信任，有了很好的協力合作的基礎。」

而王曉東特別享受和伙伴一起參與時的同頻共振，感知於那份支持和陪伴：「不論是作為召集者，還是支持者，我都能感受到來自核心成員毫無保留的最高優先級的支持和陪伴。」她積極邀約身邊社群的伙伴參加更多類似行同的公共活動。在她看來，「優先陪伴他們在理念和生活中共同成長，通過更多人共同去影響更多人」是更為重要。

我們一直相信，社區協作者是推動改變的關鍵力量。期望行同中更多參與者像王曉東和謝嵐一樣，能互相對話、陪伴，互相信任，開闊社會生態視角，一起深化對可持續生活的理解和實踐，並推動改變。

Growing and Blooming Together

For the core members of these groups, sustainable living is more than learning; it is connecting with daily life and with people who have become companions.

As one of the first participants in the Alliance, Xie Lan increasingly acknowledges the importance of community building: “Here at the Alliance, team growth and personal growth go hand in hand. Our relationship with one another is genuine, deep and multi-faceted. We strive for decentralisation, foster a communal sense of identity, and build trust for continued collaborations.”

Wang Xiaodong enjoys the tacit understanding, accompaniment and “unconditional support” from her companions in the Alliance. Actively encouraging people to get involved with public activities, Wang feels sustainable living is all about people-to-people sharing and partnerships. “Growing together through reflection and action is our priority – we can then be in a position to influence more people.”

PCD believes community facilitators are a critical force for change. We foresee more members of the Practitioners' Alliance becoming like Wang Xiaodong and Xie Lan: informed participants nourished by a community of trust.



行動者同盟伙伴閒逛成都生活市集

Members of Practitioners' Alliance visit the Chengdu Farmers' Market



黃勵訪談——培育社區協作者

Interview with Huang Li: Nurturing Community Facilitators



在你看來，「培育社區或社群協作者」的意義和價值是什麼？

「培育社區或社群協作者」意味著確認社區行動的主體是來自社區或社群中的成員，而不是把他們看作服務對象、活動參加者、被動的受益者、被安排的志願者，而是支持他們成為有意識的、主動的行動者和協作者，對自己的行動負責，也享受行動的果實。人的主體性得到尊重，這是首要的價值。有主體性的社區或社群協作者，能貢獻他們的本地智慧，連接到更多社區或社群成員，支持更多人成長。行動者群體在有機擴展，具體行動融入到生活和文化中，才能以一種低成本的、不突兀的方式持續下去。

具體說來，你認為有什麼樣的培育方法和途徑？

培育協作者並無定法，以下僅分享一些過去的經驗和可能性。

培育協作者的人首先也是一個協作者，要帶著自己的完整性、真實性與伙伴相遇，通過聆聽、對話、共處，構建此時此地的關係，支持伙伴也成為一個完整的、真實的人，在完整和真實中發現和肯定自己的力量。獲得這種生命支持成長起來的協作者，才有可能繼續把這種協作者的理念和態度傳遞下去。

工作坊可以創造一個共學的空間，形成伙伴關係，碰撞和共識理念，一起思考協作者的行動原則和指向。帶領工作坊的過程也是一個示範，解構工作坊的設計和帶領手法，可以啟發伙伴尋找自己的成長路徑。

What do you think is the significance and value of nurturing community facilitators?

For me, it affirms that community members are agents of change, as opposed to being seen as beneficiaries, participants, or rostered volunteers. The most important thing is to respect the agency of the community facilitator, who must embrace the local wisdom and support the growth of community members along the way. Groups can develop organically and sustainably if actions are attuned to daily life and culture.

How exactly can we nurture community facilitators?

There is no golden rule, and I am just sharing some possibilities from my own experience.

It takes a facilitator to nurture a facilitator. A facilitator must be totally present – listening, talking, and just being, completely, with community members – for people to become fuller, more authentic individuals, and to discover and acknowledge their power within.

Workshops are useful, creating a co-learning space for group members to build partnerships, learn to reach consensus, and reflect on principles and directions of action. Participants can later recall the shared experience, think about why and how the workshop was facilitated, and find inspiration.

工作坊之外，還要支持伙伴有機會「走近」，如成為助手承擔部分工作，類似於師徒制，言傳身教；也要支持伙伴「走出去」，如走訪、調研、交流，從他人的鏡映中加深對自我的認知；最後通過覆盤讓伙伴有機會從自己的經驗及他人的反饋中學習，磨練反思的能力。

工作坊並非適用於所有群體，而協作者也不僅是協作工作坊和會議。對於一些更擅長在開放的時空中協作事情發生、發展關係的伙伴來說，可以支持他們形成行動小組，支持包括陪伴成長、協作討論、組織交流、小額資助等。

可以分享一兩個你參與的「培育社區或社群協作者」的案例或故事嗎？

在一個培育社區自組織力量的項目中，我們支持了幾位市民增強公共意識和協作能力。在項目的封閉式工作坊中，除了議題學習，還創造了自由交流的機會，加深彼此認識。此外，我們與伙伴形成多節點的連接，包括邀請伙伴參加其他相關學習交流、加入同一個家長自組織、做讀書會帶領者或主題分享者、支持其他項目的發展、參與外部評估交流、參加工作坊設計及新一期項目走訪評審等等。這些參與有助於讓伙伴看到先行者，發現同路人，並一起培育後來者，看到支持者成長的價值。

在一個市民組織成長得比較成熟之後，我們會引入外部資源支持其成為當地小樞紐，協助伙伴擴大協作的範圍和複雜度，支持更多自組織、小團體成長。資金支持會給市民組織帶來很多挑戰，但對於準備好的市民組織來說，是進一步打開公共性的機會。

培育協作者與建立內在力量密不可分，要協作伙伴不斷認識自我以及覺察自己與他人的關係模式，方法因人而異。在以上案例中，我們嘗試一起學習社區為本的調研，去美術館觀看與議題相關的藝術展，共同進入生命故事寫作營，或舉辦更加去結構化的學習如「歐文·亞隆團體心理」等等。

Learning and networking are both effective. We support members of different groups to connect through schemes such as mentorships, where learning occurs in context. We also support exchanges with partners, where members consider similarities and differences which stimulates deeper self-understanding and critical reflection.

I see our role as encouraging partners to form action-oriented groups, supporting group development through exchange opportunities, awarding small grants, and so on.

Tell us a story or two about community facilitator development.

One of our projects supported citizens to develop facilitation skills and an awareness of public affairs: intensive workshops were held for new perspectives and mutual understanding. Community members connected well with each other, inviting each other to events as co-learners or co-facilitators, joining assessments and evaluations of other projects, and along the way, a deeper community took shape. Members supported each other's growth.

When citizens' groups mature, we often fund them to become a local hub, so they can expand in scope and foster other groups. External funding can sometimes bring challenges, but for groups that are adequately prepared, it can encourage service for the wider public.

A facilitator must nourish one's own inner strength. The path can be slow and is different for different people, but involves constant self-discovery and an awareness of patterns of interaction with others. This is why we offer a range of activities with less structured learning: visits to art museums, life story writing camps, community-oriented research and more.

從生活者成長為協作者的過程很慢，但也有驚喜。例如我們會觀察到，一個媽媽的公共意識和支持他人成長的想法，是伴隨著自我意識、性別意識的覺醒而來的。另一個媽媽在深入了解其他生活者社群的發展過程後，看到了專業技術能力之外協作的價值，慢慢地，她們嘗試把協作方法融入原有的活動設計或團隊建設中。

培養協作者的過程往往會引發一些改變，無論是協作者自己或社會的改變。你怎麼看待「社會改變」，以及這改變與培育協作者的關係？

社會改變來自人的改變，從人的內在意識到外在生計生活方式、人與人的關係都要發生改變，讓人與自然、人與人更和諧共生。協作者是推動改變的支點力量，他們以一種溫和的、尊重人的方式去促發從內到外的改變。

在你的實踐裏有很強的生活者視角，如果要在生活者社群或自組織裏培育協作者，你覺得有哪些核心的要素？

生活者通過自己將相關的理念和價值活出來，可以很自然地吸引身邊人參與。生活者社群或自組織很有韌性，比較靈活，營運成本幾乎是零，可以細水長流地推動改變，讓理念落地。

從生活者中培育協作者，需要躬身入局，回歸自己的生活需求及生命追求，共同創設情景、組建社群或自組織。協作者未必要進入所有社群，但至少有一個地方能體現自己的生活者面向。在社群或自組織中，大家以平等的身份互相學習，各自發揮所長，從帶領一場簡單的活動開始，到發起一個話題的討論，直至支持新人成長，在這個過程找到自信和形成習慣，逐步具備協作能力，並融入日常生活之中，例如家長以協作的方式支持孩子成長。

There can be surprises! When one mother's consciousness and gender awareness awakened, she became determined to support others. When another discovered how other citizens' groups develop, she internalised the value of facilitation. Gradually, they both felt confident to experiment with various approaches.

Can you discuss the links between personal change, social change and community facilitation?

Personal change brings about social change. For humans to co-exist harmoniously with nature and each other, change needs to take place at multiple levels – inwardly in one's awareness and consciousness, and outwardly in how one lives and interacts with the wider world. A facilitator is a crucial but gentle and respectful force who supports transformation – inner to outer.

You believe in integrating everyday life into citizens' groups – what else is important for facilitators with community groups?

Actors who live out their beliefs and values naturally attract followers. Groups of these so-called 'non-professional actors' are resilient, flexible, run at near-zero cost, and can persistently promote ideals and change, though perhaps slowly.

Nurturing these actors to become facilitators requires us to work with them as complete human beings, not just as facilitators, as we pursue goals together. Remember that members are equal. They learn from each other and use their diverse talents. A group gradually gains confidence and experience in facilitating change in community daily living.

生活者社群或自組織常常出於需求而形成，其價值觀、使命感未必那麼強烈。協作者要以潤物細無聲的方式，在合適的時機討論理念，並在行動細節中呈現。支持生活者成長的方式包括：從內部產生學習帶領者，創造機會讓生活者與其他生活者群體或相關組織交流，推薦學習走訪機會，梳理沉澱經驗等。

協作生活者社群或自組織走下去，幾乎要完全放棄項目思維，而是將之當成生活的一部分，保持耐心，並且照顧好自己。一個天真而成熟的協作者，能夠接受伙伴與自己有所不同，允許自己及他人在廣闊天地中尋找或創造多種多樣的小聚合點、小共同體。

Citizens' groups are often born out of a practical need: they may not have a strong sense of mission or a set of beliefs. The group facilitator should learn to intervene at the appropriate moment, with the appropriate method, and without being dominant.

To go far together, it is necessary for a facilitator to almost let go of project-type thinking! Working in groups is a part of life for which patience and self-care are important. An honest and mature facilitator accepts differences and allows colourful connections and co-creations to unfold.



黃勵自我簡介
About Huang Li

不安分的理工生、二寶媽、公益人，業餘時間搗鼓家長自組織，屢敗屢戰，屢戰屢敗。曾在社區伙伴工作，現就職於廣東省千禾社區公益基金會。2019年開始，千禾社區基金會與社區伙伴合作「珠三角可持續社區力量培育計劃（禾計劃）」，支持珠三角地區的自組織從社區教育、文化保育、應對氣候變化等角度，探索實現可持續生活的路徑。

Huang Li works with Harmony Community Foundation (HCF), and in the past was a staff member of PCD. A mother of two children, she describes herself as an “unconventional science student” who spends her “spare time” supporting the development of parents' groups. She works with determination, despite countless setbacks. Since 2019, HCF and PCD have partnered in the “Sustainable Living Project with Communities in Pearl River Delta” which supports the formation of citizens' groups, exploring issues such as climate adaptation, cultural preservation and community education.

傳統裏開出新生命
Finding Newness
in Traditions



社區伙伴在 2002 年進入中國西南地區開展工作。2004-2018 年期間，我們在雲南德欽縣以支持恢復傳統文化為切入點開展項目，探索社區傳統文化的根源。協作社區恢復傳統文化不單純是為了保育文化，而是與社區一起，面對現代發展和主流價值的衝擊，探索融合傳統文化的生態保護和生計方式，把生活置於社會發展和文化脈絡裏，作出自主的選擇。

PCD has been working in Southwest China since 2002. From 2004 to 2018, we have supported communities in Deqin County of Yunnan Province to explore roots of traditional culture through cultural restoration efforts. The purpose was to preserve local culture and ecology, and to encourage communities to choose and realise their own paths of sustainable living. Working together, we reflect critically on modern developmental values and examine the core values of the peoples’ traditional culture. These reflections guide the communities as they go forward in their search for a sustainable livelihood.



半牧半農與生態文化

西南山地因為地緣與生態環境使然，發展出以多元種植和畜牧為核心的生計文化。德欽的平均海拔三千多米，是雲南省地勢最高的縣，人們的生活、生計都仰仗高山水源和林地資源。縣內的卡瓦格博雪山是藏區八大神山之首，神山下的社區有著源遠流長的神山文化，村民自覺地要保護神山和山上珍稀的野生動植物。

我們支持的一個項目點佛山鄉位於高山上。每年夏季，牧民在高山草甸放牧，同時採挖蟲草、松茸；他們終年與樹林、動物為伍，熟悉漫山的草藥植物，在與自然經久的交往中，累積了山林知識，吸收了來自大自然的智慧。過去，山上的牧民種植玉米和青稞，與低海拔的社區往來，多是以物易物，互通有無。社區互助團結，敬山護林，村民向來有巡山的習慣，防止人們獵殺野生動物。藏民社區半牧半農的型態，其實是順應大自然和當地環境的獨特生活方式。

德欽社區保存了豐厚的傳統文化，藏民素來能歌善舞，他們的弦子舞有著深厚的歷史。當地伙伴推動的傳統文化學習結合了歌舞傳授，有著保存和發展傳統文化的意義，也帶動了社區重新認識、欣賞傳統文化的內涵。在佛山鄉社區裏，居士（平日守誠修行的村民）懂得看經文，而且關心社區事務，在社區裏往往肩負傳承文化的任務。



Living in Harmony with Agro-Pastoralist Culture

The distinctive geographic and ecological environment of Southwest China brings a way of livelihood characterised by a mixture of farming and pastoralism. With an average altitude of 3,000 metres above sea level, Deqin has the highest altitude among all counties in Yunnan Province. Every aspect of life depends on the mountains. The communities, who are mainly made up of local Tibetans, have long believed the mountains to be sacred, and have conscientiously cared for them.

Foshan Township, one of our project sites, is situated high up in the mountains. Every summer, the locals herd their animals and forage rare fungi in the mountains – years of engaging with the forests and wildlife have equipped them with rich indigenous knowledge. In the past, they grew corn and barley that they then bartered with communities at lower altitudes. Communities also worked together to protect flora and fauna in the sacred mountains from being killed. The Tibetans have long been closely attuned to the natural world. Yet, community life has changed over the years and people’s unique rhythms with nature went out of sync.

Traditional music and dance, loved for generations by the Tibetans, embodies the local culture. Local facilitators integrated a fostering of these traditions while promoting and developing cultural reflection, learning and restoration. This motivated communities to rediscover the rich knowledge and wisdom of their culture.

德欽的弦子舞世代相傳，是傳統藏文化中所珍視的

Villagers in Deqin perform traditional music and dance, which has been cherished by local Tibetans for generations

在調查裏發現社區

社區是個人和群體文化、生活的整合體，要認識、理解自己社區的文化，做調查是很好的方法。項目村的居士與社區協作者帶動村民在不同的村裏做調查，議題都是村民關心的事務，例如換工、風俗與環境等。社區調查內容有時會以錄像方式呈現，並在村裏放映出來，帶動村民思考和討論，而村裏久已淡忘的故事也會給翻出來。

社區調查往往會發掘出傳統知識、經驗、智慧，深化村民對社區文化與生活的理解，產生歸屬感與認同感，並帶來反思與改變。以社區生態健康調查為例，村民從調查中發現社區所起的變化：吃太多外來食品，過度依賴外部輸入糧食，婚宴慶祝會上啤酒也喝太多了，外來食品包裝在各處堆積成為垃圾，牧場、村寨、河流，連挖蟲草松茸的山野都是。許多時候，大家身體只是一點點小病就去打針吃藥，都忘了老祖宗流傳下來的醫術，遍植山林的本土草藥也丟著不用了；山林的動植物都給肆意採殺圖利……村民逐步意識到，經濟發展帶來了方便，增加了收入，但也賠上了自己和自然生態的健康。

明白到傳統文化和生態保護、身心健康是一體同源，有些村民積極求變，發起清理垃圾活動；有的決心減少外來食品而食用本地傳統食物；有的一起做野生動植物監測，發揮傳統的保育生態的精神；有的嘗試舉辦以物易物的本地市集，推動社區經濟。社區伙伴也支持社區的衛生院、村醫等在社區推行健康活動及文化活動，並加強農家衛生員的培訓；鼓勵採用和推廣傳統醫藥，讓社區重新學習傳統健康觀念和醫學方法、生態健康理念與原則。

Rediscovering Community through Research

Self-conducted community research is effective for local communities to understand their own culture. It encourages villagers to look deeply into their traditional knowledge and wisdom. With this increased understanding comes an increased sense of belonging and identity, which drives reflection and change.

Led by a network of local lay Buddhists and community facilitators, villagers in Foshan studied topics they care about, such as labour exchange, mutual help, and the local environment. Sometimes, the facilitators create community screenings with the research findings. Villagers tend to enjoy seeing footage of their community projected in public gatherings. The experiences spark lively discussion and storytelling.

Another example of community research focused on health and diet. Villagers found they had been relying on over-packaged non-local food. There was garbage everywhere! They also discovered they had forgotten their ancestral wisdom of using medicinal herbs from the forest; instead, there was a tendency to kill plants and animals in the mountains for profit. People began to realise that as they pursued economic development, they were sacrificing the wellbeing of the environment that has sustained them, and their personal wellbeing, too.

Recognising that a core value of their traditional culture is the interconnection of culture, ecology and holistic wellbeing, communities actively sought to change their ways – switching back to local traditional food, re-establishing local bartering networks, cleaning up garbage, monitoring wild animals and plants, and more. PCD supported different community learning initiatives on traditional medicine and holistic health.



牧人巡山並清理垃圾活動

Herders care for their mountains, picking up litter and monitoring flora and fauna

確認傳統文化價值

隨著這十多年來旅遊業的發展和市場經濟的引入，德欽社區傳統自給自足的生活模式漸漸改變，有村民棄種本地傳統糧食，改種外來經濟作物，比如葡萄，並施以化肥農藥。我們支持村民以健康漫步等方式做社區調查，村民漸漸意識到單一的經濟作物給社區的生態帶來影響。以葡萄為例，因為種植面積很大，噴灑的農藥也多，放牧的動物一旦吃了沾有農藥的草，不死也會生病。

在種植方面，我們一直重視與項目社區的交流，並希望藉著推動生態農耕，讓村民認識傳統社區生活和生計文化的價值，過程中也梳理了我們對當地種植文化的誤解。經過反覆的思考和溝通，項目團隊嘗試在組織學習生態農耕的同時，開始與村民討論和了解作物結構、經濟結構的演變等，並重新思考傳統中半農半牧多元作業的意義。有的村民後來考慮套種，並嘗試恢復種植老品種；也有村民願意監測使用農藥的情況。

德欽的例子，讓我們看到各種文化元素互相扣連，在時間維度中生成變化。項目從恢復傳統文化切入，並與社區一起思考生態、經濟、人與自然環境等的關係，確認傳統文化價值，從而在現代主流文化影響下，賦予傳統文化活潑的新生命。

Culture Finding New Life

With the influx of tourism and the market economy, which has been particularly intense over the past decade, the traditional self-sufficient way of life in Deqin has been changing. Increased reliance on packaged food has created waste problems; mono-cropping of cash crops such as grapes has led to the overuse of agro-chemicals; and chemical spraying of pastures has made livestock ill. With community research, people have become more aware of the multiple consequences.

Through promoting eco-farming training, we have learned from their traditional culture, of which agriculture is a part. We have engaged in discussions with villagers that have prompted contemplation on the significance of a diversified agro-pastoralist economy and way of life. Reflection has brought action. Some villages are using local seeds; others have begun to monitor their use of agro-chemicals.

We see Deqin as an example of traditional culture finding new life. Over the years of working together, the emphasis has evolved from cultural preservation to collective reflection. People acknowledge the valuable ways in which traditional culture is embodied in multiple aspects of community living; these core values will guide them as they choose what actions to take in the years to come.



郭淨訪談——協作文化反思

Interview with Guo Jing: Facilitating Cultural Reflection



在你看來，「文化反思」包含什麼樣的內涵與意義？

所謂文化反思，實際上是站在文化整體觀的立場，觀察和思考人與環境關係的變化，以及文化之間相互關係的變化。

我理解的文化反思，通常出現在兩種維度中：一種是時間的維度，隨著時間的流逝，當今的文化與昔日的文化產生變異和裂痕，引發人們去思考不同代際文化之間存在的差異和衝突，以及新舊文化的傳承與變革問題；另一種是空間的維度，當兩種以上的文化，在同一地域相互接觸，引發彼此的猜疑、試探、衝撞、學習、融合與征服，迫使人們去反思自身與他者文化的異同，以及彼此如何相處和應對的問題。文化反思總是與變化聯繫在一起，與多元文化的並存聯繫在一起，因此是文化自身演變與多種文化交往的必然產物。所謂文化傳統，不可能在封閉的環境中固守，只能在變化的世界中動態地傳承。

那麼，你認為「文化反思」是如何發生的？

就我個人的經驗來說，最重要的文化反思發生在初次接觸他者文化的時刻。在日常的交流中，我們習慣把漢文叫做「中文」，卻忘了在中國還有使用藏文、蒙文、苗文、傣文等文字的民族，還有許多沒有文字而靠口傳文化生存的民族。我們更習慣用漢文化的思維去代替「他者」的思考，經常用一套套當地人弄不懂的理論去解釋他們的習俗，教導他們改變自己的生活。

我自己也長期局限在這樣狹窄的世界中。1993年我報名援藏，在西藏的一年裏，原有的知識大多失去了效用，我只能像小學生一樣找老師補習藏文，跟隨朝聖者到處旅行，學著用自己的眼睛觀察一個陌生的世界。

Tell us what cultural reflection means to you.

Cultural reflection builds on a holistic understanding of culture and is the basis for contemplating the connections between people, the environment and culture. It recognises that culture is dynamic.

There are two aspects – temporal and spatial. As time passes, the culture of the present diverges from that of the past, prompting people to consider intergenerational differences and what cultural inheritance and reform means. And as different cultures come into contact with each other in this ever-changing world, people respond and adapt, perhaps with questions, conflicts, learning, melding, and even conquests.

How does cultural reflection happen?

In my experience, it happens at the moment of contact with another culture. In our daily conversations, we are accustomed to calling the majority Han language Chinese, forgetting that there are many languages used by other ethnic groups – some of which do not have written words but are passed on orally. We tend to view other cultures from the Han way of thinking, to explain their customs with our theories, and to teach them to adapt their way of life towards ours.

For a long time, I was not aware of my narrow worldview. It was not until 1993, when I spent a year in Tibet, that I found most of my prior knowledge useless. I started afresh, learned Tibetan, and travelled with pilgrims, observing an unfamiliar world. That year was a revelation. I realised that the

那一年多的經歷讓我悟出了一個道理：一個文化最精髓的部分，是當地人所共知的常識。而常識就像每天勞作所穿的服裝，人們不會炫耀。對外來的觀察者來說，這種常識便成了一個秘密。所以，文化反思首先是對外來者而言，我們只有放棄原有的文化偏見和宣教的慾望，耐心觀察仔細傾聽，才可能從日常的行為和談吐中發現這個秘密。

我們可以怎樣把「文化反思」放在當地社區來理解？有沒有例子可說明一二？

文化反思對當地社區也同樣重要，在社區工作者進入德欽之前，村民對環保、文化保護並不理解。這些外來的概念，是在長期與外人交往以及親身實踐中，才慢慢和「神山信仰」、「慈悲心」等觀念融合，被村民接受的。重要的是，這些新的觀念和做法引入社區，並不是以其自身的面貌存在，而必須融入當地人所熟悉的觀念和行為方式中，成為「內在反思」的基礎，換言之，這樣的文化反思，應該發生在當地的文化語境中。

2007年5月，社區伙伴和卡瓦格博文化社合作，在德欽縣的雪達村和久龍村召開村民座談會，主題是「佛法與環境保護」，下面的發言，就是內在文化反思的例子。

僧人格能師傅說：「現在人的活動威脅到野生動物的生存，才導致牠們侵犯人的利益，不能怪罪牠們。另外，這與受到侵害的人的業緣也有關係。如有人說野豬對莊稼有害，殺了牠是有益的，我們不同意。野豬為何來吃莊稼？牠們的生活被人類佔領了，牠沒辦法，不是以害心來吃，只是來找吃的。而人們是因害心而去傷害，所以這不是健康的。」

雪達村的一個婦女說：「到了森林裏，心裏很快樂，如果我是男人，不會這麼狠心把可愛的樹木砍光吧。看到一些被砍傷的小樹，我的心裏很傷心啊。香柏樹葉最好不要砍了，但人們為了燒香而砍，其實這也不好的啊。這樣風景也不好看了。」

從宏觀層面看來，你認為文化能推動社會改變嗎？那是一個怎樣的過程？

社會是由特定的人群組成的，而他們聚集和運作的方式，或者說將他們聯繫在一起的紐帶，就是文化。而所謂社會改變，通常包括兩種型態：一

essence of a culture is the locals' common sense, like an outfit they wear every day and do not brag about. It can also feel like a secret to a newcomer.

Cultural reflection means to let go of our existing cultural biases and an urge to preach. Only through patient observation and deep listening can we uncover the 'secrets'.

Tell us a few cultural reflection experiences in local communities.

It is important for cultural reflection to happen within the community, in the local context. Before community workers arrived in Deqin County of Yunnan Province, for instance, the people there had not heard of the terms 'environmental protection' and 'cultural preservation'. The two concepts took years of dialogue and practice before they were assimilated into local beliefs and behaviours such as compassion and an abiding faith in the sacred mountains. Eventually, the 'foreign' concepts had merged with local ones, and this became the basis for introspective reflection, seen here in comments at a village meeting on Dharma and Environmental Protection in Deqin, as part of a collaboration between PCD and Khawa Karpo Cultural Society in 2007.

Venerable Geneng said, "We do not concur with the statement that because wild animals eat crops, it is justifiable to kill them. Wild boars, for example, have no choice: they eat the crops because humans have taken over their habitat. They act out of survival. It is not healthy to kill them with an intention to harm them. In this sense, the boars are victims."

A village woman said, "My heart lightens when I am in the forest. If I were a man, I could not bear to cut down the lovely trees. It would be too saddening! It is bad to cut cedar trees for incense, and it ruins the scenery, too."

How can cultural reflection lead to social change?

Society is made up of specific groups, and the way they connect, meet and function is culture. Social change can be partial or total. Cultural reflection plays a critical role in both.

種是局部的變化，一種是全局的突變。在這兩種狀態中，文化反思都扮演著關鍵的角色。

社會變遷是一個長期的過程，每個族群的社會，在此過程中都曾反覆經歷瓦解和重建。所以，我們不要急於去改變什麼，拯救什麼。我們進入一個社區，還不打算很快離開的話，那就邀請村民一道，去看看我們共同面臨的問題，看看先人是如何在劇烈的變遷中求得生存的。然後試著學習先輩的智慧，尋找自己的生活之道。

2010年12月，我跟社區伙伴的幾位朋友一道，去貴州雷山縣做項目評估。回程時參觀西江，夜幕降臨，彩色燈光打在半山的苗寨，十分耀眼。我看到，在光怪陸離的景象背後，山的上面和背面，排列著密密麻麻的吊腳樓，心裏就有點放下了。無論如何，真實的生活還在華麗的舞台後延續著。

在我們訪問的貴州雷山縣控拜村，九個寨子曾被打散。同樣的歷史也發生在別處：四川小金的藏族村子曾被幾萬清軍圍攻，茂縣的羌族寨子曾被地震摧毀，雲南巍山的回族村子也曾被清軍掃平。如今，這些村子都還在那兒。我們到社區，其實是要和村民一起發現蘊藏在歷史和日常生活中的智慧，找到社會變革中長存的生命力。

如果要在社區推動文化反思，有什麼路徑和方法？

關於這一點，我想著重討論如何使用社區調查方法做社區文化反思。因為我們以及村民對當地文化和環境變化的認識，唯有通過調查才能獲得。從內容上講，社區調查一直是開放式的，每個村莊，每個地區，每個民族都有自己獨特的實踐，其中有幾個基本的原則可供參考：

其一，把專門的調查（如專題性的）與日常生活的觀察結合起來。村民到外村參觀之所以能有那麼多的發現，是因為他們「親眼看到」了真實的生活，刺激了他們的思考和討論。

其二，做日常生活的觀察，需要培養能力。在一個村子裏，有興趣觀察生活的人並不多，發現和培養這樣的人是開展社區調查的關鍵。每個村子其實都有這樣的人，我們要去找到他們，給予適當的條件，做他們的朋友，相互建立信任，相互學習，他們便會堅持下去。

其三，需要適當的手段和工具。在少數民族的村子

Social change is a long process, and every ethnic community has undergone recurrent dissolution and reconstruction. Therefore, we do not need to rush to change or save anything. When entering a new community, we can take our time and contemplate with the locals what problems they are facing now, and how their ancestors had survived in harsh conditions. Then we can begin to acknowledge the wisdom on how people live in this particular context.

In 2010, I joined PCD for a Miao community project evaluation in Guizhou Province. We visited a popular tourist area on our way back, and with nightfall, I was dazzled by the newly built tourism infrastructure. Then I noticed that behind the lights, traditional stilt huts stood in silence. It brought me a sense of relief to see that glamour had not replaced authentic community living!

In the project village we visited, the communities had been torn apart throughout history; destruction caused by war and natural disasters had also occurred in other villages I visited in Sichuan and Yunnan Provinces. Yet, to this day, these communities still stand. Their cultures thrive. I am convinced that if we, together with villagers, look deeply into how their ancestral wisdom is manifested in everyday living, we will find the vitality that has sustained the community through generations.

Do you have thoughts about how to discuss cultural reflection in communities?

Community research is an important approach, as it prompts both the outsider facilitator and the villagers to study changes in the local culture and environment. Even though community research does not have a specific theme – as each community is different – there are a few guiding principles. First, research must tie in with everyday village life. Real experiences stimulate reflection and discussion. Second, the ability to observe needs to be cultivated. Not everyone is interested in looking at what villagers do every day. Thus, finding and supporting these people is key. Third, consider the appropriate methods and tools for community

做社區參與調查，最大的障礙可能是漢字。村民不習慣用漢字記錄，也不習慣用漢字分享。為此，社區地圖、社區影像等方式才會興起。將現代傳播工具的話語權顛倒過來，幫助村民發出自己的聲音，使影像成為他們自我教育的工具，是有必要的。外來的一些調查方法，如人類學的方法，也可以適當教給村民，成為認識自我的手段。

其四，發現傳統的社區教育方式。每個社區為了保證自身文化的傳承，早已創造了一整套行之有效的生活禮儀和生命儀式，這些就是社區最根本和最有效的教育方式。調查的目的之一是幫助我們自己也幫助村民去發現這些教育方式，將其運用於社區活動中。

要成為一個有文化視角的發展工作者，你認為關鍵的要素或品質是什麼？

第一個素質是具有整體文化的觀念，不會把貧困、社會組織、教育、儀式、日常勞作、信仰、經濟發展等要素分割成孤立的部分，而是把握它們之間的相互聯繫，並從中看到一個完整的身體。

第二個素質是穿越多元文化空間的能力。一位人類學者或公益人，應該不滿足於面對書面理論和實驗室的世界，而是要自由進出於多維的生活世界，掌握不同文化的語言，熟悉不同文化的價值觀，能克服自身文化的偏見，善於傾聽他者的講述，理解他者的「怪異」行為。

以上素質我均不具備，所以寄希望於新一代人。

research. Unfamiliarity in recording and sharing with Han Chinese characters is often an obstacle for ethnic minority peoples. Community mapping and filmmaking can be two ways for villagers to represent themselves, empower themselves, and understand and articulate their own culture. Where appropriate, external research methods, such as anthropological methods, can also be employed. Fourth, pay attention to existing mechanisms of community education. Most communities have created effective means of passing on its culture, which can often be discovered through considering community etiquette and rites of passage. An objective of community research is to support villagers to articulate their community education mechanisms and then apply them in other areas of community living.

What do you see as the necessary characteristics of a culturally-sensitive community development worker?

It is crucial to view culture holistically, as an organic whole: consider the links between poverty, social organisations, education, rituals, livelihood, beliefs, economic development... It is also important to move among diverse cultures. Do not be complacent with acquiring knowledge from books and laboratory experiments. Consciously experience different ways of living, languages and value systems. Overcome cultural biases and work hard to understand the 'weird' behaviour of others.



郭淨自我簡介 About Guo Jing

民族史博士，曾就職於雲南省社會科學院歷史研究所。筆名 Azara（梵語「遊方僧」）。曾在昆明附近的大花苗寨子新村、西藏第一座佛法僧俱全的寺院桑耶寺、怒江和瀾滄江之間的卡瓦格博雪山三個地點劃出個人的行走軌跡，年逾耳順將從自己的腳印上飛過。曾為社區伙伴的「雲南德欽文化反思」、「昆明大花苗文化交流」和「廣西南丹白褲瑤社區生計」等項目擔任顧問。

Guo Jing holds a doctorate degree in Ethnic History and has worked at the Institute of History at Yunnan Academy of Social Sciences. Likening himself to a 'wandering monk', Guo has left his footsteps in an A-Hmao Village, Samye Monastery in Tibet Autonomous Region, and Khawa Karpo in Yunnan Province. He has served as programme consultant for PCD's cultural reflection and community livelihood projects in Yunnan and Guangxi Zhuang Autonomous Region.

自然的呼喚

Returning to Nature



2019 年 12 月，昆明市西山區在地自然體驗中心、全國自然教育網絡人才培養專業委員會與社區伙伴在雲南高黎貢山合辦深度生態學工作坊。天空透著清澈的藍，在古木參天的原始山林間，20 多位來自全國各地的自然教育培訓師，由泰國導師 Sunisa Jamwiset Deiters (Om) 協作，打開五感，釋放自己，慢慢進入「深度生態學」的學習歷程。「大地是我的身體，水是我的血液，空氣是我的呼吸，火是我的靈魂」，一行人的歌聲飄蕩在山間，那種與大自然一體的感受是滿滿的……

「深度生態學」是一門生態環境哲學，由挪威哲學家阿恩·奈斯（Arne Naess）所創立，提出不以人類為中心，所有的生物體都與生態系統中的其他生命休戚相關；眾生皆有其生存權利與內在價值，無關乎其對於人類的使用價值。深度生態學工作坊正以此哲學觀為基礎，讓參與者加深與自然的內在聯繫，領悟生態中心的世界觀，激發承擔的勇氣與力量。

In December 2019, Zaidi Nature Education Centre, China Nature Education Network Capacity Building Committee, and PCD co-hosted a workshop to promote deep ecology. This eco-centric philosophical worldview coined by Norwegian Arne Naess promotes the inherent worth of all living beings (whether they are “of use” to humans or not), the interconnections among all beings, and the environments that sustain them. Thai facilitator Sunisa Jamwiset Deiters (Om) led 20 nature education facilitators on a journey of deep questioning, deep experience, and deep commitment in the old-growth forest of the Gaoligongshan Mountains in Yunnan Province.

“Earth my body, water my blood, air my breath, and fire my spirit...”
As Om’s song – sung by all – drifted into the mountains, the boundary between self and nature dissolved.



Om：個體的我與更大整體是一體並存，也正是力量所在

工作坊的協作者 Sunisa Jamwiset Deiters (Om) 讓人感覺從容、溫暖，具有平衡內在靈性修行與推動社會轉化的豐富經驗。深度生態工作坊在她的協作下，參與的伙伴普遍反饋能感受到內在與自然之間很深的聯繫，並啟發他們另一個維度的生態觀：人只是萬物的一員，而不是中心。

年少時候就開始關心社會的 Om，對當時社會轉變帶來的衝擊產生許多困惑，大學時期修讀「社區發展」，對改變社會滿懷熱情，苦苦思量個人如何能推動社會變革，甚至想過當政治家。但後來明白到社會的轉變受制於許多因素，諸如財團、國際體制和政府等，個人無能為力，Om 掉進失望的深淵，甚至質疑存在的意義：「如果我不是地球上的一份子，為何會存活於此？」她冒險把自己推到生死邊緣，以求尋索生命意義。

尋索終究成空，Om 卻在邊緣處發現生命的奧秘，生命不再了無意義。她開始相信人類在地球上的存在有美好而值得感恩的意義，並往內追尋這份生命的美好。她周遊各地，拜訪推動社會變革之士，並在多個民間組織中擔任志願者。深刻的里程是在泰國生態村 Wongsanit Ashram 的八年，她在那裏修習深度的個人成長，心靈開出新境界。而深入研究「深度生態學」成為了轉捩點。她恍然，年少時的種種詰問，其實牽引著她探索生命的深層意義。

在「深度生態學」的學習和體驗中，她慢慢意識到，個人成長和社會改變其實是二而為一，而個體的我與更大的整體是一體並存，也正是力量所在。「因為我是這個地球生命體系的一部分。這給予我力量去作改變社會的行動。」因此，她也肯定了自己與其他生命的聯繫：「更大的整體意味著與所有個體聯繫起來。我需要與人合作，要對別人開放而寬容，對他們的參與心懷感激與欣賞。我會竭盡所能做好本分，但在需要時並不恥於尋求支持。」

Om: Oneness of Individual Self and Greater Self

Sunisa Jamwiset Deiters (Om) has a composed and warm presence. Under her guidance, workshop participants experienced a deep, grounding connection between themselves and nature. She inspired them to view life differently – to see that humans are but one of many beings on earth and are not superior.

Om’s personal story tells much of her exploration of the relationship between spiritual practice and social change. In her younger years, she was passionate about social transformation. This led her to study community development at university, and she considered becoming a politician. Yet, the same passion brought Om a sense of helplessness and disappointment. Realising that social change is often led by entities such as corporates, international institutes, and governments, Om felt the role of a single individual to be painfully small, and began to question her existence.

“If I am not here on earth to be part of it, why am I here?” Bold, Om tried to discover the “edge” between life and death. These experiences did not reveal the meaning of life yet opened its mysteries. Om began to have faith in the beauty, grace and meaning of humans’ existence on earth. This led her to an internal, searching journey.

For Om, the best way to learn about social change is to connect with people committed to it. She visited various NGOs across Thailand, serving as a volunteer on her travels. She also explored personal growth at Wangsanit Ashram, for eight years. Eventually, Om experienced deep peace within, felt life’s mysteries and vastness, and realised that social change is one part of personal growth.

The journey also led her to deep ecology – a philosophy and experience that led her to appreciate that personal and social change are indeed two sides of the same coin. The sense of oneness with the individual self and the greater self is strength. “Because I am part of this living system called Earth, I have power to act for social change.

Om 不僅在泰國創辦了學習中心，也時常到各地協作工作坊，「幫助人們領會與地球更深層次的聯繫，提出「我們是誰」、「我們在地球上的角色」等問題」。這些問題都啟發參與者承擔地球自我修復或再生的責任。

王愉：帶著愛與覺知，抱持同理心和使命感

2018 年 12 月，作為全國自然教育網絡人才培養專業委員會主席的王愉，在泰國與 Om 結識。那是泰國北部的克倫族村子，群山環抱，雲霧飄蕩。Om 正在一棟兩層的簡易竹木房裏帶領深度生態學工作坊。參與者來自世界各地，王愉和其他 9 位中國的自然教育工作者也在其中。

在五天的時間裏，大家深切體會到自然的滋養，也感受到自然所遭受的痛苦，對自己的行動有了新的覺察和認知。深度生態學工作坊，無疑是一次對使命感的召喚，在中國伙伴心中投下了一束光。在回程的飛機上，王愉決定邀請 Om 到中國來，叩響更多自然教育工作者的心門。於是，便有了 2019 年在高黎貢山的再相逢。

2020 年新冠肺炎疫情最嚴峻的時期，王愉天天呆在家裏，是靠著想像高黎貢山的日出來獲取力量。兩次參與深度生態學工作坊，在王愉心裏引起了激盪：「感覺深度生態學工作坊，從體驗的角度來說是非常豐富的，有愛

“Realising that I am part of the greater whole, and that the greater whole means the interconnectedness of all, I know I must work with others with an open mind and tolerance.”

The search led Om to founding Gaia Ashram, a centre in Northeast Thailand where she gives workshops. Her mission: helping people discover a deep connection with the earth, their personal identity, and what their role on earth is.

“These questions will inspire us to be part of the self-healing and self-regenerating process of the earth.”

Wang Yu: Embracing Empathy and Mission with Love and Awareness

In December 2018, Wang Yu, Chair of the China Nature Education Network Capacity Building Committee, joined nine Chinese veteran nature education facilitators at an international deep ecology workshop led by Om in a traditional Karen community in northern Thailand. By the end of the five days, the participants felt with body and heart an unconditional love of nature, yet also its suffering. They saw the human-nature relationship with completely new eyes, and felt a significantly new sense of mission in their work. The profound experience inspired Wang to invite Om to lead a workshop for nature education facilitators in the Gaoligongshan Mountains in Yunnan in 2019.



2018 年在泰國舉行的深度生態學工作坊中，王愉參與其中（右三），Om（左二）協作討論

Wang Yu (third from right) joins a Deep Ecology Workshop facilitated by Om (second from left) in Thailand, 2018



2019 年高黎貢深度生態學工作坊，大家進山與自然深度連結

Deep Ecology workshop participants enter the Gaoligongshan Mountains to re-connect with nature, 2019

有痛，有心理療愈也有探索。最深刻的地方是這些經歷本身，是帶著愛 / 感性的覺知，對我的同理心 / 感受力和意志是有促進的。」

內在力量付諸行動，對王愉來說就是「更加確信、更堅定自然教育的使命是要帶來實踐性、生活方式的改變」。王愉所供職的自然教育機構，開始持續在昆明滇池周邊組織公眾環境教育活動。在泰國第一次參加培訓的時候，王愉就發了心願：「想在現有的自然學校條件下做更多農耕的嘗試，希望能在更大的尺度上建立自給自足的生活狀態。」雖然後續經歷了各種變化和壓力，但還是嘗試了蚯蚓養殖、堆肥和陽台種植。

回到自己所推動的自然教育人才培養，王愉認為，自然教育培訓師更需要這種覺知的內修過程：「回到自己內在，也反思我們跟這個世界的聯繫。深度生態學能帶來很深的同理心，這個同理心也能帶來我們與社會、與自然更深的連結，帶來的是使命感的加深。如果不具備持久堅持的使命感和意志力，可能在一些困難到來時就無法堅持了。」王愉期待未來能將這個學習與更多人分享。

當年在泰國建立學習中心時，面對「皸裂的土地，乾涸的河流，烈日灼燒的稻米田，當地農民的汗水與淚水」，Om 告訴自己：「生活在一個美麗的地方是一種特權，為了創造美麗而生活是一種榮譽。」如今，王愉告訴自己：「有機會參加一個衝擊心靈的工作坊是一種特權，為了創造這個工作坊而努力是一種榮譽。」

During the difficult times of the pandemic in 2020, Wang spent most of her time confined at home. Visualising the Gaoligongshan sunrise brought her inner strength, as did recalling the two deep ecology workshops with Om, which had impacted her immensely.

“The deep experience of love and pain heals my heart. Connected by love and emotions, my perceptions, empathy and determination expand.”

The inner strength has propelled Wang to act. Believing that nature education brings forth change in everyday life, her nature education organisation has experimented with eco-farming to increase self-sufficiency. On building capacity with facilitators, she stresses the importance of self-awareness: “The journey inwards helps as we reflect on our relationship with the wider world. Deep ecology evokes strong empathy which connects us with society and nature, also strengthening our sense of mission and determination to carry on our work in tough times.” Wang hopes to introduce the concept of deep ecology to more and more people.

Originally, the site for her Gaia Ashram was “cracked soil, dried rivers, brown rice fields soon to be burned, and farmers with sweat and tears”. Om made up her mind to restore the land’s ecological balance. “To live in a beautiful place is a privilege, and to live to create beauty is an honour.” Today, Wang tells herself: “To be able to join a transformative workshop is a privilege, and to create such an experience for others is an honour.”



周瑾訪談——建立內在力量

Interview with Zhou Jin: Building Inner Strength



談到「內在力量」，根據你過往的體驗，那是一種怎樣的力量？源自哪兒？

我所理解的內在力量類似心理學上說的「內驅力」，重點是相信自己做的事情，相信自己能夠去做，也相信這是自己應該做的事情。

內在動力不是像永動機不停地自己發生，而是能夠去找到這種相信的力量和動力的源泉，不斷地充實和鼓勵自己。相信的力量是有源泉的，來自不同的地方，可以從自然、同伴、自我學習、家人等處獲得，不同的途徑讓這種內在動力得到不斷的補充和完善。

如果請你用幾個關鍵詞來描述「內在力量」，你會想到哪些？

此刻我腦海第一個顯現出的是「相信」或者「信任」，另外一個是「開放」，然後再有一個是「好奇」。

內在力量最重要的是相信自己做的事情，相信自己是能夠去做的，也相信自己獲得力量的源泉。比如，我相信大自然是一個充實我的力量源泉。當然不僅僅是大自然，還有遇到的同行伙伴、家人等等。

另外，「開放」和「好奇」對獲取內在力量也很重要。因為開放，所以可以去接受不同的、沒有見過的或新奇的東西。好奇其實跟開放是相關的，開放之後就會產生好奇心，願意去嘗試和冒險。如果不開放不好奇，不願意去嘗試新的東西，然後也不願意去跟一些自己沒有涉足過或不太認同的東西去接觸的話，那內在力量的源泉和通道就會愈來愈少。

What is ‘inner strength’ and where does it come from?

Inner strength is like one’s inner motivation or drive. It is the confidence to do what one believes is right and worthwhile.

It is important to have faith in sources of inner power, and to connect with them. Sources are everywhere – nature, peers, learning, and family support, to name a few!

What words come to mind when you hear ‘inner strength’?

Belief, trust, openness, and curiosity.

Inner power is about believing – the belief in one’s capability to do what one thinks has value, and also in regenerating one’s inner strength. For me, nature gives me strength. My peers and family are other sources.

Openness and curiosity are also important. An open mind leads you to see and accept new things. With openness comes curiosity, and the willingness to try, to take risks. If you close yourself off from anything new, you will be blocking new sources of inner strength.

如果要將最核心的、給予你支持並成為內在力量的事情排序，你會怎樣排？

對我而言，第一就是要去做，去行動，我覺得做事情本身就是很重要的力量；第二是我跟家人或同行伙伴的和諧關係；第三是來自自然，包括土地。

談到內在力量源於自然與土地，你怎麼看待人的生命與自然的關係？

從物質層面來說，我們的生存本身就是來自於自然的，有了健康的土地和健康的食物才會有健康的人，當然，有了健康的人，又可以促進土地的健康和自然的健康。

從精神層面來說，非常重要的人生影響生命。我們常常說以自然為師，其實就是說，自然是周而復始生生不息的。不管人類社會發生疫情還是戰爭，在自然中該發芽的時候就發芽，該長的時候就長，一年四季周而復始，依著自然的節律，這種生命力對人的影響是蠻大的。春天的時候到自然中去，我常常覺得很感動，那種萬物勃發的生命力是直擊內心的，尤其是那些新芽新葉冒出來的時候，這種印象真是其他事物無法取代的。

最近聽說患抑鬱症的人數在增多，小學中學就開始有，我覺得跟城市化進程以及現在的孩子和自然愈來愈少的接觸有關。在人工環境裏，很難感受到自然的勃勃生機和周而復始的確定。即使到了冬天，你也會相信春天將至，因為在自然中能明顯地感受到春天和冬天的更替，但是如果沒有這種直接的打動，當走到人生黑暗的時候，有可能就走不出來了，因為看不到春天，沒有這種很直觀的感受來打動和鼓勵你。

What are the most important elements?

Action comes first – I think the act of doing something is empowerment.

Second: a harmonious relationship with one’s family and companions.

Third: nature, which includes the land.

How would you describe the relationship between humans and nature?

At a physical level, our very survival depends on nature. Healthy land gives healthy food, which in turn nurtures healthy humans. Of course, when humans are healthy, we can promote the wellbeing of our land and nature.

At a spiritual level, it is important to acknowledge that life transforms life. I refer to the cyclical, never-ending life force of nature. Regardless of what is happening in the human world, be it a pandemic or war, nature follows its own rhythms. This vitality can have a strong impact on humans. I always feel deeply moved when I go into nature in springtime – the thriving life force of all beings hits me right in the heart.

More and more people, even primary students, are suffering from depression; and I think this is related to urbanisation and separation from nature. It is hard to experience its profound cycles in artificial environments. In nature, however, you can clearly feel the change of seasons, and the certainty of these patterns reassures. Without this experience, it may be hard to emerge from the dark wintry moments of life.

根據過往的經驗，你覺得人的內在力量可以怎麼被激發出來？

在我看來，激發人的內在力量還是「相信」，相信人的潛在力量，看到這種潛在的力量。

首先是從對待種子的態度去看待「內在力量」。激發內在力量，就要相信每個人其實都是有一顆種子的，激發內在力量不是說我扔一顆種子給你，而是相信每個人本身就有一顆種子，我們要做的激發就是去幫助他／她，種子本來要發芽，我們只是提供幫助，使之更好地發芽。

其次，時間和空間很重要，激發內在力量的過程不會那麼快，需要有一些時間和空間，而且放下期待。過程中你可能不知道它是什麼種子，假如是花的種子，不知道最終開的是什麼花；也許春天開，也許夏天開，也許一直要等到冬天開，也許是鐵樹要很多年以後才開。我們期待它開花，破土而出，但也接受它不破土而出。最後會長成什麼，那就是它自己內在的東西、內在的力量，如果被框死了，或者被期待一定要長成什麼樣子，反而就沒有力量了。

最後，是人和人之間的連接，以及人和自然的連接，總之，「連接」是激發內在力量最重要的一點。如果沒有連接，怎麼去激發？連接包括與天地的連接，與自然的連接，與他人的連接。首先要有連接，然後才能去激發；沒有連接的話，激發是無從發生的。

延伸一點去看，這種內在力量怎麼可以轉化個人，甚或推動社會的改變？

我自己覺得，教育的第一步都是自我教育，改變其實很多時候也是通過教育去完成的，也是從自我教育和自我改變開始的。

首先是直覺，直覺對我來說，和什麼人在一起很重要，我總是遇到了一些合適的人。有了這個前提，當你慢慢開始準備一步一步走下去的時候，需要和人一起去做事，去行動，來鞏固你的「相

What are some ways to ignite inner strength?

Again, it is important to have faith, to believe that everyone has inner power.

Treat it like a seed. Believe that there is a seed in each of us. This is different from giving people a seed: the seed is already within us. Our work is to help each seed sprout, grow and thrive.

Give the seed ample time and space. You may not know what kind of seed it is. If a flower, will it bloom in spring, summer, autumn or winter, or even after many years, like the sago palm?

While we look forward to seeing it sprout and blossom, we must also accept when it remains in the soil. Whatever a seed grows into is the result of its inner strength. If growth is propelled or controlled by us, it is not driven by one's inner essence. So, let go of expectations!

Lastly, connections – with other humans, with nature, with heaven and earth – are crucial for sparking inner strength. Without connection, there is no stimulation.

Taking this further, can inner strength transform a person and society?

Self-change often happens with education – particularly self-education.

The first step for transformation is to trust your intuition in finding the right companions in your journey. As you gradually walk the talk, you need others to strengthen your resolve and to act together, for solidification and amplification.

信」，這個過程就是自我教育。當自我教育愈來愈堅定以後，再繼續行動，當我希望帶動別人一起改變的時候，自然而然就會散發出力量，因為這就是我生活方式的一部分，我不是為你而做。所以，教育的前提是自我教育，然後才是教育別人。當你成為你想成為的那個樣子時，再去嘗試影響別人，改變就容易發生。但如果知行不一，是很難去影響別人的。

從社會層面來說，如果愈來愈多的人開始改變，那麼整個社會就會慢慢發生變化，有點類似星星之火可以燎原，還是跟「相信」有關，你個人一個小的相信，最後會變成一個大的社會趨勢，然後小的相信和大的社會趨勢吻合，個人喜歡的一個小小的事情也許就會變成社會的潮流。

This is a process of self-education because actions confirm beliefs, which in turn sustain further actions. This is why I think self-education comes first: it is through ‘being the change you want to be’ that you educate and influence others.

At a societal level, I have faith in the power of small changes from small groups. One person's belief can grow into a movement, and when that happens, an individual action can well become a social norm.



周瑾自我簡介 About Zhou Jin

自然名狗尾巴草，環境教育領域的高校教師。2001年開始接觸環境教育，2002年赴美國環境教育中心 Audubon Center of the Northwoods 學習，2004年在高校開設環境教育選修課。教學之餘致力於環境教育、自然教育、生態農耕等社會服務，並將生活、學習、工作和興趣相融於一體。2004年結緣社區伙伴，參與推動「四川青年志願者項目」，從過往眾多的學習與合作中，深感與社區伙伴一起既是從事社會公益工作，也是自我成長的過程，無論是工作理念還是內容，社區伙伴都體現了「生命影響生命、人與自然是生命共同體」的內核。

Zhou Jin teaches Environmental Studies at the university level. She began offering electives in environmental education after studying at Audubon Center of the Northwoods in 2002. She also advocates sustainable living through her involvement with nature education and eco-farming. Zhou worked with PCD in 2004 in a youth internship project and treasures the opportunity to serve society and at the same time to achieve personal growth. She believes that PCD manifests the principle: ‘life transforms life; human and nature as one’.

生態鄉村設計網絡
——政策與社區實踐的結合

Rural Eco-Design Network:
Integrating Policy with
Community Practice



2019年11月，中國生態文明研究與促進會（下稱「研促會」）在湖北十堰舉辦中國生態文明論壇年會，社區伙伴與北京慈海生態環保公益基金會行動源計劃團隊（下稱「行動源」）合作，參與舉辦分論壇「生態創新與鄉村設計」，交流生態與傳統文化的價值認知和創新實踐。來自國內外相關的專家與實踐者，匯聚一起碰撞思路，分享各自的經驗。在生態文明與鄉村振興的發展戰略下，我們希望搭建生態鄉村設計的網絡，凝聚更多同路人，探討以生態視角反思鄉村發展與文化。建立交流與共學系統，推動政策更有效地結合社區實踐。

In November 2019, the Annual Conference of the China Ecological Civilisation Forum was held in Shiyan, Hubei Province. While China Ecological Civilisation Research and Promotion Association hosted the overall conference, PCD and a project team of Sources for Action, Beijing Cihai Environmental Foundation co-organised the sub-forum, Rural Eco-design and Innovation. Practitioners from China and abroad gathered to share values, concepts and practices, and eventually, the exchange formed the groundwork for a network promoting the integration between eco-policy and eco-practice in the community.

生態創新與鄉村設計

生態鄉村設計網絡是由多元背景群體所建構的平台，包括政府部門的代表、建築與生態設計專業人員、研究創意設計的學者、返鄉青年與支持鄉村發展的社會組織，雖然背景不一，但大家共同關注鄉村文化、生態社區、傳統文化保護、鄉土建築等議題，並在論壇上分析最前沿的生態設計理念，分享研究成果，學習不同的案例經驗，探討建立「生態設計學習支持系統」的可能，對鄉村振興、鄉村文化保育以及可持續生活探索都深具意義。

鄉村設計的反思

鄉村振興是 2017 年國家所提出的戰略，強調農業、農村的優先發展，以農民的福祉為首，重視人與自然共生。在鄉村振興的規劃帶動下，社會各方對農村投入的資源愈來愈多，涉及空間的利用、地方經濟生產模式，甚至生活層面的規劃。北京慈海生態環保公益基金會行動源團隊的張蘭英老師長期以來對鄉村發展深入觀察，發現鄉村振興戰略實施以來，愈來愈多的資金通過建築設計形式投進鄉村建設，但大多由外來的建築設計公司或規劃院等主導，容易忽視當地的自然環境、文化傳承、社會情況，也較少具體了解村民的實際需求。行動源因此發起「生態化鄉村設計和創新計劃」，希望在探索鄉村設計上，反思主流的工業設計思維，尊重和融合鄉村的文化傳統，景觀、建築與土地規劃順應自然，培養設計者對自然環境和鄉土社會的敏銳感和同理心，學習把當地的傳統與鄉土社會脈絡融入設計當中，避免單純複製城市和工業化思維及手法，破壞鄉村的建設和文化。

Eco-Design and Innovation

The rural eco-design network is made up of diverse groups such as government representatives, architecture and eco-design professionals, innovative design scholars, returned youth, and rural development NGOs. Despite the varied background, members share similar concerns for sustainable rural development, exploring topics such as eco-villages, cultural preservation, and rural architecture.

Reflections on Initiatives

Rural revitalisation is a national governmental strategy from 2017 focusing on the wellbeing of rural communities and the co-existence of humans and nature. With the strategy came increasing investments into rural areas from governments, businesses and philanthropists, effectively redesigning aspects of community life such as the use of space, local production models, and ways of living. Zhang Lanying from Cihai Environmental Foundation and Sources for Action observed that most of these efforts were driven by external parties such as design companies or institutes which often overlooked the actual needs of villagers, as well as the local ecological, cultural and social context. Thus, the Sources for Action project team started up the Ecological Community Design and Innovation Programme to reflect on the challenges of replicating city-centric design thinking in rural areas. They sought to build up designers' eco-cultural sensitivity, so that projects typically involving landscapes, architecture, the local economy and land use would integrate and be in harmony with core aspects of local culture and ecology.



2019 年，由中國生態文明研究與促進會在十堰舉辦生態文明論壇的圓桌對話，討論生態創新與鄉村設計

Participants at a roundtable discussion on rural eco-design and innovation, hosted by the China Ecological Civilisation Research and Promotion Association, 2019



「好厝邊」志願者團隊在福建省雲霄縣內龍村，參與百年土樓「陶淑樓」的修繕保護

The volunteer team of returned youth, external architects and local artisans joined hands to repair a hundred-year-old tulou, traditional building in Fujin Province

生態設計網絡的萌芽

從 2019 年 6 月開始，項目通過基線調查，發掘國內不同的生態設計案例與相關設計師，建立文獻和研究基礎，同時收集東亞、東南亞和歐洲等地適合生態設計的學習平台及參考資料，編製了鄉村生態設計案例的研究報告，展示以探索生態和鄉村價值為基礎的經驗。行動源透過案例調研，開拓了廣泛的資源網絡，奠定了生態設計網絡的基礎，案例包括上海同濟大學設計創意學院以「設計思維」整合城鄉資源，改善鄉村社會環境、經濟狀況和社會關係的發展模式，增進城鄉之間的互動。另外，行動源也挖掘了福建漳州市雲霄縣內龍村「好厝邊」案例。「好厝邊」為閩南語，意指改造社區，造福鄉裏。案例中，當地的返鄉青年協同經驗豐富的本土工匠、專業建築師以及社區營造工作者，一起修復圓形土樓「陶淑樓」，恢復村裏的公共空間，開辦書院及志願者服務中心，並培養了一批年輕志願者參與改善社區環境，重塑村民與村莊的關係，村民的向心力也隨之增加了。

Forming the Network

The Sources for Action project team began sourcing literature and case studies in June 2019, connecting with eco-designers across China, and researching projects across East Asia, Southeast Asia and Europe. They learned that the College of Design and Innovation of Tongji University in Shanghai had been fostering resource integration and rural-urban exchange, working on ways to improve socio-economic conditions in rural areas. They also learned of a community building initiative in a local village near Zhangzhou City, Fujian Province. Returned youth had joined hands with a team of external architects and local artisans to repair a tulou, a large traditional building, typically round and made of earth. This project restored a significant public space and a sense of cohesion: villagers acted together to improve their community.

Comparing domestic and international cases, the project team produced several reports for the network, with a particular focus on rural eco-designs demonstrating strong cultural values.

設計者與社區的在地參與

經過一年的探索，行動源對於生態設計網絡的組織有了更完整的理解，參與其中的除了原來想像的專業設計者，還有社會組織乃至在地返鄉青年，連接了農村社區與外部的資源。設計本身是一個整合資源的過程，生態設計網絡的重點在於，探索從社區視角出發的創新性生態設計，轉化專家和設計師的認知，建立整全的生態思維；鼓勵社區協作者和村民主動投入和參與，結合專家和民間智慧，融合生產和生活。

我們參與舉辦研促會中國生態文明論壇年會的「生態創新與鄉村設計」分論壇，是嘗試鋪墊「生態設計學習支持系統」的基礎，深化參與者對創新鄉村設計與生態的認識。我們更樂於看見生態設計的網絡逐漸擴大、成長，城鄉的技術和文化進一步融合，探索城鄉關係，想像鄉村的未來。

When Designers and Communities Join Hands

The year-long exploration expanded the project team’s understanding of network building. They have become aware that to bridge rural communities with external resources, network members should extend their connections beyond professional designers to include NGOs and returned youth, for example. Wisdom and knowledge of the professionals should be combined with that of the locals. Innovation must be based on community needs, actively supported by the locals, and well-integrated with the local livelihood.

Hosting the sub-forum at the Annual Conference of the China Ecological Civilisation Forum was an important step towards promoting the integration of policy and practice. As the eco-design learning network develops, knowledge and culture of cities and villages can fuse, enriching the exploration of a sustainable future for rural communities.



2019 年，項目團隊參訪貴州雷山縣傳統村落，與當地人探討旅遊開發項目的生態設計

The project team meets with indigenous villagers about eco-design in the context of tourism development, Leishan County, Guizhou Province, 2019



李麗訪談——搭建網絡

Interview with Li Li: Network Building



可以請你談談過往參與「搭建網絡」的經驗嗎？當中的「網絡」具有什麼特點？

過去兩三年，我參與了多個網絡的搭建。2018年起，因為各種機緣，我擔任特邀顧問，協助發起和運作黔桂鄉村深度遊村寨聯盟（村寨聯盟）。村寨聯盟由貴州和廣西十多個村寨團隊共同發起，以開展鄉村深度遊為紐帶，相互學習、支持和陪伴，希望能夠在鄉村安頓身心，促進村寨生計、生態和文化的良性循環。

在協助村寨聯盟成長的過程中，有更多不同群體參與，我也順勢協作了三個網絡的搭建啟動，一個是協作者共學營，一個是鄉建同行者沙龍，還有一個是以「鄉約鄉見研究院」命名的鄉村行動研究網絡。這幾個不同組織型態的網絡，緊密程度和目標各有差異，但都具有「網絡」的特點。「網絡」的原意是由節點和連線構成，表示諸多對象及其相互聯繫，也表示從某種相同類型的實踐中抽象出來的模型，其核心是多個個人或團體透過建立點、線、面的複雜連接，在群體中形成某種信息、知識、資源和情感的聯繫和流動機制，以促進和實現各方的參與、資源共享和新的創造。

在我看來，網絡的特點在於扁平、差異化、連接、參與、自主，以及複雜和不可控，其價值和意義在於假設每個節點都是平等和能動的，承認節點之間並存著共性和差異，同時認可有機的生長和創造過程是複雜和不可控的。

Tell us about your experiences in building networks.

I have been involved in several networks over the past few years. Since 2018, I have served as a special advisor for the Guizhou-Guangxi Rural In-depth Tourism Village Alliance, witnessing its birth and growth. Initiated by more than 10 village teams from Guizhou Province and Guangxi Zhuang Autonomous Region, the Alliance explores ways that eco-tourism can care for livelihood, environment and culture, so that villagers can live peacefully in their homeland, in body and mind.

As the Alliance grew, it connected with several groups, and I naturally became involved with initiating three other networks involving co-learning, rural development, and action research. Such complex connections among members allow information, knowledge and resources to flow, as well as opinions and emotions!

To me, what makes a network meaningful is its flat structure. This contributes to equality and self-agency. It is also important to respect both the similarities and differences among members, acknowledging that a network's complexity and unpredictability are the best ingredients for growth and creativity.

根據你的經驗和觀察，搭建網絡的關鍵要素是什麼？對於營造社區和社群關係有什麼價值？

如果從「搭建網絡」的角度去看，我認為關鍵要素是提煉核心紐帶，促進多元連接和建立共創共享的機制。

核心紐帶是連接這一群人的主線，是大家為什麼要走在在一起的「理由」，那可能是共同願景或價值觀，可能是共同選擇的某種路徑或行動，也可能是某種共同興趣或階段性目標。而功能是讓網絡在內部擁有基礎共識和凝聚力，對外則具有識別度和吸引力。

多元連接是主線之外，各節點之間更為頻密和多樣的連接，與主線一起構成網絡。以村寨聯盟為例，串連十多個村寨的核心紐帶，是共同發展鄉村深度遊的策略，與實現在鄉村安頓身心之願景。村寨團隊之間又根據自己的階段、興趣和需求，逐漸形成「公蛙樂隊」、「鄉村主播共學小組」、「手工藝」、「生態農業」、「老品種保育」、「食物與健康」、「生態庭院」、「垃圾回收」等不同議題的學習實踐小組，一起形成多元連接，彼此關聯呼應，捲入村寨內外更多不同群體的參與。在這些相互交流學習和實踐中，參與的個人和團隊也得到成長。

在此過程中，村寨聯盟圍繞鄉村深度遊的生計探索，透過音樂節、雲歌會、雲趕集、種子博物館、聯盟學堂、商業計劃等學習交流合作平台的組建，逐步建立共創共享的機制，促進信息、知識、觀念和情感的流動和分享，人、財、物等資源在網絡中得以互助和整合利用，共同創造更大的生長空間和社會價值。

What are the key elements of network building and how does it link with community building?

In essence, the central concern of networks is connection. It is crucial to find a core connection and develop multiple links and cooperative mechanisms.

The core connection is the reason for being, the glue that holds a network together – it makes one network distinguishable from another.

Take the example of the Alliance. The core connection is the drive for an eco-tourism strategy that supports villagers to live in their homeland with a settled mind and body.

The Alliance created multiple links and village teams gradually formed their own music, handicrafts, eco-farming, waste treatment and various other groups according to interests and needs, which kept evolving. The diversity of these groups greatly appealed to villagers, and membership grew. This fostered significant personal and team growth, with interactions and co-learning.

As the Alliance explored viable forms of eco-tourism, they also gradually developed co-creation/sharing mechanisms – such as traditional music festivals, traditional markets, seed museums, and schools of local knowledge. These enabled synergy and mutual help, creating even more space for personal and team growth and the realisation of their goals.

關於主線和多元連接對於社區和社群的價值，我的東巴朋友和繼先曾用一個精妙的繪圖來比喻——編織籬筐的底部如同一個社區，社區裏人和人之間、家庭和家之間的各種連接，比如節日、換工、儀式、公共活動等等，就是那些交叉的線條，而把這些線條編織成片的那條主線，是這個社區最重要的共識。只有不同方向的連線達到一定的密度，並且和主線形成足夠多的「交叉」點，這個「底」才足夠結實，能夠「裝東西」。

除此以外，我還聯想到非暴力溝通中的格言：在尋找策略之前，先建立連接。網絡的核心價值就是連接。

作為搭建網絡的協作者或推動者，你會有什麼建議或提醒嗎？

作為網絡推動者，需要學習放下控制。網絡的生命力在於參與者自身的潛力發揮和自主貢獻，以及各節點之間錯綜複雜的連結所產生的能量和生命力，它不是一個能夠被設計的作品或者項目，而放下控制的前提是覺察。

以我參與協作的黔桂鄉村深度遊村寨聯盟為例：我被特邀為顧問是聯盟團隊看重我在鄉村發展領域的經驗，而聯盟在第一輪的規劃中對自己的定位和功能更像一個致力於農村發展的公益組織。運行一段時間後，聯盟團隊與協作者之間對規劃的實踐方式開始出現不同的理解和張力。覺察到這個狀態，協作者選擇放下之前的預設，將注意力放在支持聯盟開展為期半年的行動探索，重新識別和整理需求並檢視策略。

疫情期間計劃中的行動都暫停了，但聯盟團隊與村寨的自發行動和創意活動卻更加活躍，而且富有成效——護寨人基金、護寨志願者行動、女神風彩短視頻大賽、村寨故事會、雲歌會、雲集市等等，都是這期間湧現出來的靈感，村寨參與者眾，聯盟也更有凝聚力。

A Naxi friend likens a network to a basket. A community's connections, exemplified by festivals, labour exchanges, rituals, and other public activities, are like threads at the base of a basket. A solid base makes it possible to hold many things, and is strong only when connections are strong, come from several sources, yet sufficiently intersect. Community consensus is the main thread that binds life together.

I also think of the axiom from the non-violent communication approach: connections come before strategies.

What advice would you give to network facilitators or promoters?

Learn to let go of the urge to control. A network is not a planned product or project. The vitality of a network is unleashed only when network members actively contribute their strengths, and connections among nodes reach a certain level of complexity. Awareness helps us let go of control.

Here is the story of my own experience of being an advisor. The Alliance hoped I would contribute my experiences with rural development, and after the first round of strategic planning positioned itself as a rural development NGO. After a while, tension started to mount as the Alliance and its team of advisors had different views on how to achieve the strategies.

Taking note of this situation, the advisors chose to let go of past assumptions, and focused on supporting the half-year needs assessment and the Alliance's efforts to re-strategise. The Alliance and its village members initiated effective and creative actions, such as a fund for village guardians, a video competition, and inter-village storytelling. In all, the Alliance felt stronger and more cohesive through this experience.

你認為，網絡搭建與社會改變有怎麼樣的關係？

在我看來，網絡搭建與社會改變之間的關係就是從少數個體改變到更大群體改變的一個階段，或是一種路徑。

「社會改變」的驅動力是真實存在的社會需求，當這些需求被看到，改變就會發生。當需求只有少數人看到，他們當中就有可能產生「改變」的先行者或推動者，當這些行動和推動觸發需求被更多人看到，就會有更多人加入到改變中。既然叫「社會改變」，它就一定不會是局限於少數人的需求與行動，而是在更深廣的群體中發生。

Discuss the relationship between network building and social change.

For me, network building is the stage when a social cause gains momentum, like a march that starts out with a few people, but is gradually joined by many. The driving force for social change is genuine social needs. Change happens when these needs are recognised. When the needs are only acknowledged by a few, among these few we often find the pioneers of change. The pioneers act and make the needs more visible, thus attracting people from different walks of life to join the cause.



李麗自我簡介
About Li Li

農村發展工作者、協作者，高齡媽，斜杠中年。2005年與社區伙伴結緣，合作過生態小農的支持、青年實習生的培養、苗侗跨社區交流、土地倫理行動研究、鄉村協作者研習營等項目，在鄉村可持續發展及青年人成長、網絡建設中彼此陪伴、共同探索，也曾參加社區伙伴組織的文化反思、深度生態學、非暴力溝通等工作坊學習。

Li Li has partnered with PCD since 2005 in several areas of rural development, such as supporting eco-farmers, youth interns and rural facilitators, facilitating cross-community exchange between Miao and Dong people, and conducting action research on land ethics. She describes herself as a middle-aged rural development worker/facilitator/mother who tends to focus on exploring how to support local youth in the context of rural sustainable development, particularly through network building.

雖然各工作理念在具體探索時，或因為項目的不同階段及狀態而有所側重，但四個理念實為密不可分的整體，貫穿在我們所有的工作中。

以下的四個案例，我們嘗試以較長的時間維度來回顧，以呈現工作理念融合並落實在項目推進過程裏的一些切面。



A particular Theory of Change may come into focus at a certain programme stage, yet holistically, all four elements are woven together in the lifespan of the programme.

We share four stories that demonstrate this harmonious interdependence.



破解社區生物多樣性保護的「動力密碼」
Community-Based Biodiversity Conservation:
What Makes It Work?



大塘老年協會成員巡河觀察
Members of the Datang Elderly Association monitor the river for nature conservation

寶藏老人協會：從所樂到所為

上了年紀的人有時會被年輕人當成「老古董」，但參加 2019 年 8 月騰沖永勝社區山林調查的學生卻說，家鄉的老人比學校的老師、教授還博學，也更有智慧呢！

永勝社區坐落在雲南騰沖北部，與美麗的高黎貢山相伴千年。附近有座（貓）鼻頭山，社區的水源林就在裏面，年輕的一代只從遠處眺望鼻頭山，卻從未走進去。永勝老年協會向雲南高黎貢山國家級自然保護區保山管護局騰沖分局（以下簡稱「騰沖分局」）提出，希望用本土方法和青年學生一起做山林調查。當時參加者包括騰沖分局、永勝轄區 11 個自然村代表，20 多個在校高中生、大學生等年輕人，以及永勝老年協會會長陳立明、理事長王立昇、副會長張定然。

調查中，年輕人跟著老人的步伐，聽著他們如數家珍的講解，還有如何過溪、爬山的仔細叮嚀，忙不迭地用手機、筆記本記下來、拍下來，回來整理成調查報告。年輕人沒想到家鄉的老人知識這麼淵博，老人也得益於這些年輕人一同參與，將存留在腦子裏、身體上對自然的知識和感受整理出來。

調查自己社區的文化及大家所關心的問題，不僅是永勝老年協會的嘗試，這些年，騰沖北部的界頭、曲石、明光三個鄉鎮、保護區周邊及縣城騰越鎮周邊社區的老年協會也做了很多次。大塘、永勝、永安這些社區的老年協會做山林調查，勘龍脈，敬神山；探究村莊佈局，推動垃圾清理、生態種植；在寺廟裏推行環境生態教育、討論古樹與河流保護，並深入討論當地的生態道德觀、和諧社區的內涵，從最初的關注活動，到對生態價值觀的追問，行動上也很積極，即便在 2020 年春天疫情期間，大塘老年協會的幾位老人董寶甲、董詩相、董保珍、劉家盛依然定期巡魚，已經堅持四年了。

Elders and a Meaningful Life

Imagine you are a student back home in your village on your precious summer holiday. Grandfather invites you to join a dozen others to walk into the mountains, write and photograph what you see, and then make a detailed map to present to the community. Three elders in their seventies would be your tour guides. Would you do it?

More than 20 youngsters of Yongsheng Village did exactly that in August 2019. The youngsters had never realised how knowledgeable and wise their elders were, and had no idea about all the work undertaken to nurture the eco-systems. ‘Grandpas’ Chen Liming, Wang Lisheng and Zhang Dingran led the forest survey, sharing stories of Bitoushan Mountain and the rivers and streams that supply the village with its water. The survey was one of many activities run by the elderly association in Yongsheng, a Han Chinese village in Tengchong County, Yunnan Province.

Gaoligongshan National Nature Reserve Tengchong Administration Bureau (“Bureau”) has provided indispensable support for the elders’ initiatives over the years, and community studies such as the forest survey have been a backbone of nature conservation with PCD. Our partnership began in 2011, working alongside elder associations in four counties (Yongsheng, Datang, Yongan and Qiaotou) along the western side of the Gaoligongshan Mountains. Elders coordinated surveys with topics that reflected their heart-felt concerns. They wanted to know how the forest had changed, what traditions had been lost, and how best to restore the forest, rivers and farmland. These concerns filled their community studies, rolling out a wealth of old and new information about the forest eco-system, the spiritual essence of the mountains, the wisdom of a traditional village layout, and farming practices.

開始的時候，和很多地方的老年協會一樣，永勝等四家老協只是組織舞蹈隊之類的娛樂活動，做些政策宣傳、調解糾紛的工作。現在他們不再是誰讓做啥就做啥，而是變得很有規劃與行動力，思考的視角也更寬闊了，不但要老有所樂，還要老有所為。一直陪伴這些老年協會的騰沖分局原局長李昌連說：「通過這個項目，老人與其他社區交流學習，知識面、思考問題的方式不一樣了。」

李局長說的項目是 2011 年社區伙伴、騰沖分局開始與社區組織合作，以自然和文化為基礎，推動社區為本的生物多樣性保護行動。社區為本的手法有賴社區組織的主體性和自主性，項目用小基金形式資助四個社區老年協會，推動社區為本的生態保護觀念和實踐。

社區伙伴一直注重宏觀政策與基層社區實踐的結合。國家提出生態文明建設為重要目標，而生物多樣性保護是生態文明建設的重要內容。這些重要思想和戰略只有紮根在基層社區、百姓的日常行動中，人與自然和諧共生的願景才能真正實現。

The information collected no dust! Right away, the hardworking elders worked to transform the findings into community action, with tree planting, new fishing regulations, waste collection efforts, eco-farming of indigenous rice, and a revival of traditional crafts and festivals. Elders have demonstrated a deep and sustained dedication to their villages. In Datang, for instance, Dong Baojia, Dong Shixiang, Dong Baozhen, Liu Jiasheng and other elders had been river stewards for four years, keeping close watch over the health of the fish.

Li Changlian, former director of the Bureau, recalled that originally, the four associations started up to provide leisure activities. Only occasionally would they help promote government policy and settle any disputes in the village. Nowadays, the associations have formed their own vision and have the capacity to act. From ‘enjoying life’ to ‘living a meaningful life’ in their old age, the elders have widened their horizons. Li remarked, “The project offered them the chance to meet and learn from other villages. They have come to think in a different mode.”



大塘老年協會成員巡河觀察魚苗，監測河流生態

A Datang Elderly Association member studies the river's eco-system by observing juvenile fish

文化是社區的根基

高黎貢山綿延 600 多公裏，高山、巨石、森林、草地、峽谷、溪流、瀑布、溫泉是數不盡、賞不完的天然美景，各種植物在此生長，是一座充滿生命活力、絢麗多彩的大山。保護區內的動物、鳥類、昆蟲隨著季節變化在保護區內外穿梭。整個騰沖佔地 600 萬畝，森林面積約 400 萬畝，而保護區只佔 63 萬畝，當中絕大部分都是當地人生活生產之所。因此，應充分調動村民，成為守護者。

1990 年代很多國際項目進入國內各地保護區，實行社區共管，但主要以經濟利益為激勵。保護行動往往與項目週期同步，項目停止，社區很容易重新回到原來的狀態。怎麼探尋找到內在持久的保護動力，真正實現社區為本的保護呢？這是共同面對的難題。

2011 年，騰沖分局與社區伙伴開始探索以非經濟利益手法，推動社區參與生物多樣性保護。最先一輪是設立六個小基金，支持騰沖分局與當地社區，就傳統文化與生物多樣性保護的不同議題開展社區調查。

騰沖分局之前在界頭鎮山腳村做的傳統文化與生物多樣性保護調查項目，保護區就在村子上方。村民雖然不去砍伐樹木，但有外人在這裏挖石材採泥沙，也會破壞環境。騰沖分局在調查和訪問中發現，村後那座連著高黎貢山的山是村莊的龍脈，為當地人所看重。村民認為，森林如龍脈毛髮、河流似龍脈血脈、山石像龍脈骨骼、土壤是龍脈皮膚，保護龍脈就要保護區域內的森林、河流、山石、土壤。保護龍脈，村子才能人畜平安、五穀豐登；龍脈斷了，這個地方就會衰落。在調查過程中，每家每戶都願意出資在社區舉行每 60 年一次的祭祀活動。後來就沒有人再去挖石頭、土和沙子，保護得比以前還好。

Community and Indigenous Culture

Bio-diversity is a key aspect of nature conservation and is in line with ecological civilisation, a national development strategy introduced by the Chinese government. PCD shares the vision for people and nature to live in harmony. Yet how should it play out in villages?

PCD and the Bureau have been exploring community approaches to nature conservation ever since our collaboration began, in 2011. We believe that the desire to change and the direction of change must originate in the community itself. A community approach bears special relevance to nature conservation, and all that the project offered was small activity grants yet lots of learning.

The Gaoligongshan Mountains are world famous for the bio-diversity. Running north-south, they stretch for 600 km, provide habitat for common and endemic flora and fauna, and have been settled for some 500 years. The Gaoligongshan Nature Reserve measures 42,000 hectares, which is only one-seventh of Tengchong's forest.

While the mountain communities are keen on nature conservation, what type of action suits best?

We decided to stay away from economic incentives. We took another path: encouraging villagers to look within and uncover something so close to their heart that would keep their commitment to the cause alive. We believed that their indigenous culture and wisdom would inspire and sustain them.

這次從本土文化入手的社區調查啟發了騰沖分局的工作思路，讓他們意識到，文化是社區的根基，從人們的文化禁忌或神聖觀念入手保育生態，更容易在當地紮根。這些知識產生於當地，是當地人世代使用並傳承的，是他們生命的一部分，與生活息息相關。

地處高黎貢山保山段西坡的騰沖，歷史文化悠久，生態環境良好，很多生物多樣性保護的文化和知識貫穿在大家的日常生產生活裏，重要的祭祀禮儀、道德倫理和宗教信仰當中也有不可替代的價值和意義。通過恢復祭祀活動，將人與自然、家族、祖先都連接起來，而從挖掘農耕深層價值和傳統美德，探討社區與自然相處的原始動力等，也找到一些連結途徑。對傳統文化的挖掘、整理、提煉，都是當地人參與為主。當地人自覺擁有知識後，也會去使用知識。

The story of Shanjiao Village demonstrates this. In the past, this village in Tengchong was mined and the locals felt there was no way to stop it. Through the community study, the Bureau project team discovered how sacred the mountain is to the locals, who felt it to be a dragon blessing the people. To conserve the forest, river, rock and soil is to keep the dragon’s fur, blood, skeleton and skin healthy. Seeing the threat to the dragon-mountain, villagers pooled their money and conducted a ceremony ordinarily held every 60 years. There has been no mining ever since.

The Bureau acknowledged how deeply cultural beliefs are intertwined with village life and sensed that a community approach would suit. It was not simply getting the villagers to participate in activities – instead, the purpose and action had to resonate with beliefs and practices. It was obvious that only the villagers could define and decide what worked in their community. At this juncture, the four elderly associations all decided to develop their own community studies. Over a period of ten years, they compiled rich information and resources on Tengchong’s traditional culture and bio-diversity.



騰沖分局在大塘舉辦跨社區交流學習——快樂農耕行

Participants at “Farming is fun, Farming is happiness”, an exchange hosted by Gaoligongshan National Reserve Tengchong Administration Bureau

打通價值觀與行動的功法

當地居民通過調查及整理傳統知識，逐漸意識到傳統文化的各方面都與生物多樣性保護相關。但明白這些表層關係，還不能成為社區的內在動力，而需要協作社區去探討文化表象、深層價值與社區行動的關係。

騰沖分局不斷激發社區尋找各自的核心價值，如大塘的道德信仰價值、界頭傳統農耕社會的農耕價值、大蒿坪的公益心價值、曲石的對森林河流的感恩價值。對這些核心價值的理解還有待深化，但社區從淺層的連接達致內在價值觀的路徑變得通暢了。

意識的轉變需要時間。從社區提出核心價值觀，到不斷釐清內涵與行動的關係，是一個學習、討論、行動的往復過程，有的已經進行了五至六年。老年協會和居民漸漸深入地以不同角度認識本土事務，進而共同解決問題，並在社區內部形成交流、學習的氛圍，啟發村民思考傳統文化對人與自然和諧相處有著獨特而不可替代的影響，引發生物多樣性、人地關係等議題的討論，進而帶來改變，自發地保護山林、魚類。到 2019 年，大塘和永勝老年協會已有了清晰的方向定位，大塘以生態道德觀探索為長遠方向，主要開展社區教育和生態保護；永勝以生態社區建立為長遠方向，重點在於減少社區污染和增加生態元素。一些社區還在繼續釐清與深化的過程中。

社區伙伴和騰沖分局也注重開拓當地社區的視野，著力舉辦國際交流、跨社區的交流學習與行動，例如 2018 年在騰沖大塘舉辦了「快樂農耕行」活動。社區伙伴經常邀請伙伴參加類似的活動，依托當地評估和參與外部評估，推動老年協會間的交流。此外，還邀請外來組織舉辦專題培訓並到外地參加學習，2019 年 11 月，「土地倫理」工作坊在永勝舉辦。但活動從來都不是終點和目的，從理念——視野——能力三個層次來推進和提升老年協會與社區的意識才是。

Force Within Sustains Action

Knowing something does not necessarily lead to doing something. The elder associations dug deep into the values and traditions of practices, wanting to rebuild common ground for collective action. Then, with the facilitation of the Bureau, two associations were able to set out their visions for their villages. Yongsheng decided to build an eco-village, with elders coordinating waste collection, indigenous rice planting, forest surveys, and several other initiatives. Datang focused on developing an ecological conscience. Elders and youngsters worked side by side to plant trees and joined educational sessions at the temple. The community also regulated fishing, and protected the river, not only for themselves but for the communities downstream too. The action list keeps getting longer.

Changes can take time. Other associations started smaller. They worked to strengthen a connection with nature and foster community spirit. PCD supported many participatory activities related to nature education, community building, and indigenous culture, including the Land Ethics Workshop in November 2019, hosted by the Yongsheng Elderly Association.

When PCD introduced cross-evaluations among the associations, the elders welcomed the practice. They knew they would learn by seeing how other communities translated vision into action. They also felt the exchange was an expression of appreciation for each other.

This was the long road that elders had walked – learning new concepts, widening their horizons, and being inspired to act with others. The forest survey in Yongsheng was but one milestone.



橋頭老年協會組織村民清潔河流

Qiaotou Elderly Association and villagers are participating in a clean-up session of their river

角色轉換：從主導到協作

雖然這是一個社區為本的項目，但最初階段卻是以建設騰冲分局的能力為主，包括學習社區為本的理念和工作手法，以及如何培育協作者，後來逐步向社區延展，參與的主體是社區居民，活動也是考量社區的視角和需求。騰冲分局的角色也隨著居民的成長而不斷變化，從教居民怎麼做，到跟著社區一起做，現在是陪著社區做，走過一個從主導者到協作者的過程。

經過十年的探索，騰冲分局更認同以非經濟因素來推動社區為本的生物多樣性保護。在他們看來，法律是底線，但僅僅靠外在的制度和法律約束是不可持續的，以當地的文化保護當地的環境，這樣內在的動力更持久。儘管各個社區開展不同的保護議題，但騰冲分局生物多樣性保護系統觀已建立起來，各個村莊、各個議題之間不再是獨立和割裂的。推動生物多樣性保護不僅保護龍脈、神樹、一片森林或某個物種。

項目團隊運用傳統生態圈的概念，以河流來連結不同社區。大塘社區位於騰冲母親河龍川江源頭，沿途流經的橋頭、永安、永勝三個社區的老年協會也加入到項目活動中，逐步建立起河流區域的生態保育和支持網絡，慢慢發展出不同層面的脈絡：如動植物共享龍川江的水、上下游的污染彼此相關，推進了社區之間的互動和互助。

Leading to Facilitating to Moving On

The change among the elders brought a changing role for the Bureau. At first, their project team led the elders and the communities, teaching them what to do. Then, they did it together. Now, the team facilitates and gives a hand only if needed.

Seeing these changes, the Bureau was convinced that non-economic incentives would work once the villagers saw the link between the natural-ecological landscape and their cultural-spiritual one. The Bureau was up and ready to bring the approach to the southern section of Longchuan River, and with this, connecting conservation efforts along the whole course of the river. The connection was not the project's creation. Traditionally, there has always been interaction among the communities along the Longchuan River, which translates as Dragon River, but which is called Mother River by the locals. This longstanding network opened the door for a nature conservation network. After all, there are no isolated elements in an eco-system.

Gaoligongshan's flora and fauna are well known. Now the elders are shining the light on indigenous culture and wisdom. The two are intertwined and will have to remain so for a healthy future.



培育社區協作者
Nurturing Community Facilitators

培育老年協會為協作者，是從理念 - 視野 - 能力三個層次來推進改變：小基金項目發現有公益心的能人，支持他們做相關的探索，增加社區主體性。培育活動的方法多樣，包括社區調查、跨區域及國內外交流、開闊視野的學習等。

Elders are supported to learn new concepts, namely through workshops, community studies, cross-evaluation and listening to others' experiences. They build their capacity while implementing their initiatives with the project grant.



建立內在力量
Building Inner Strength

從傳統文化探索生態觀，由淺入深、從具體到抽象逐步展開。首先建立人與自然的聯繫，進而激發對傳統文化價值的認同，在道德信仰和心靈層面與自然深入連接，發展出文化自信進而到文化自覺，從身份認同到形成價值使命，並成為持續的內在動力。

This is a gradual process, from an awareness of concrete issues (such as soil erosion) to an analysis of causes (overlogging is one), then a study of the changing traditional culture (perhaps no longer being in awe of nature) and lastly, formulating a vision (ideally along the lines of a community living in harmony with nature). It is not just solving the immediate problem, but listening to a calling, to conserve the local heritage, and honour future generations.



協作文化反思
Facilitating Cultural Reflection

通過社區調查發掘當地文化，深入地討論保護從信仰到日常生活、生產與自然、家族精神等價值，推動社區探索本土的核心精神和傳統文化，以保護生物多樣性。

Community studies of indigenous culture is key, with villages choosing what aspects of nature conservation to focus on. They then identify the embedded value systems, and analyse them within their village context. In essence, it is a reflection about what to keep, adjust, drop, or add to their current culture.



搭建網絡
Network Building

基於傳統生態圈的概念，以母親河龍川江來聯繫不同社區、搭建網絡，推進社區之間的互動，建立起河流區域的生態保育和交流支持網絡，讓社區之間能夠保持積極的互動和互助。

Network boundaries are decided by villagers. In Tengchong, the Mother River bears ecological and cultural relevance. Communities along the river have had a traditional village network, and the conservation project has drawn from this, giving rise to villages supporting and learning from each other in a common cause.

小莫小於水滴，匯成大海汪洋
——北京打工社區的社區經濟探索

Oceans Start with Droplets:
Workers Create Possibilities of Community Life



家政工在鴻雁活動中心共學垃圾分類

Domestic workers join a garbage-sorting activity held at the Beijing Hongyan Social Work Service Centre

北京五環外半塔村的「鄰里互助群」、「統購統銷」小組已運作好幾年了，北京培田社工服務中心（前身為北京農民之子文化發展中心，下稱「農民之子」）的工作人員退居幕後，由熱心居民承擔起日常的管理工作，發佈找房子、介紹工作、尋人、共同購買等與居民生活相關的互助信息。

在半塔村北邊約 20 分鐘車程的東沙各莊，北京木蘭花開社工服務中心（下稱「木蘭」）的團隊與居民逐漸開展各式各樣的互助合作，包括成立了木蘭女工股份合作手作工坊，根據社區與伙伴的需求生產牛軋糖與月餅；而社區居民也透過家鄉味合作消費坊，共同購買讓大家放心的家鄉產品（如大米、小米、芝麻油、水果等），以及日常的生活用品，甚至孩子上學的校車服務等。

另一伙伴團隊北京鴻雁社工服務中心（下稱「鴻雁」）在離首都機場不遠的望京設立了活動中心，讓家政工大姐在每週僅有的休息天能相聚一起；其中名為「靚阿姨」的社區經濟小組從 2017 到 2019 年已運作了好幾年，七位成員不僅利用休息日共同製作無毒的清潔用品，並多次為北京的社區、外企及民間組織等分享靚阿姨及環保清潔的理念，進一步推廣綠色家政的理念與服務。

Migrant worker communities in Beijing have been breaking down stereotypes. They are managers of their own cooperatives, mutual help groups, a school bus service, a programme to source food from their hometowns, and an eco-friendly cleaning service.

These accomplishments, from 2015 to 2019, have been uplifting for everyone – the three communities involved, and the three supporting partner organisations: Beijing Peitian Social Work Service Centre (“Peitian”), Beijing Mulan Huakai Social Work Service Centre (“Mulan”), and Beijing Hongyan Social Work Service Centre (“Hongyan”).

Looking back, when the community economy project started in 2015, no one was certain about what would happen.

木蘭成立女工合作工坊，一起生產牛軋糖

Cooperative members make nougat at a workshop by Beijing Mulan Huakai Social Work Service Centre



與打工者同行的緣份

北京的打工社區與老城區、繁華的商業中心截然不同，一般坐落在近郊地區。從城裏出發到打工社區，一般到地鐵線的終點站還要換乘公交車或打車到城邊的村子。進村子的路上總有些攤販在賣各式各樣的生活用品，伙伴的社區中心就藏在巷子的盡頭。隨著逐步認識在北京打工社區工作的公益伙伴，共同探討可持續生活的心願慢慢種在我們的心田。

經過之前的一些鋪墊與機緣，社區伙伴在 2015 年正式與在北京打工者群體中開展工作的伙伴，以社區經濟的視角共同探索。當時我們以打工社區工作者為對象，舉辦了可持續生活工作坊，也邀請了熟悉社區經濟的黃洪教授到訪北京，為潛在伙伴介紹相關理念及經驗，從中找到一些對社區經濟議題感興趣的伙伴。及後，我們邀請了當時在中國政法大學社工系任教的梁柏能老師擔任協作者，與四個在地伙伴機構（包括農民之子、木蘭、鴻雁及另一機構）組成了北京社區經濟學習小組（下稱「學習小組」），深化我們與伙伴對社區經濟的認識。

打開心房的學習路徑

參與學習小組的伙伴都有豐富的社區社群工作經驗，熟知打工群體面臨的狀況，應對打工群體的問題也有一套論述與工作方法。他們在過去的工作中或多或少接觸過另類經濟、合作經濟、社區經濟等概念。

當時，伙伴對社區經濟的理解比較聚焦於「經濟」二字，希望很快進入諸如組織合作社的運作方法中去。多年沈浸於打工社群的伙伴大多帶著比較強的權利及階級視角，因此當時協作議題共學的挑戰是，如何把社區經濟放回到推動可持續生活的脈絡中，意識到打工者的多元身份（社區居民、父母、同鄉、朋友等），並看到每個行動者在與自己、與他人及與大自然連結下生活的力量。同時，面向打工者的草根組織也經常面臨巨大壓力，過往的項目經驗讓他們更緊張，希望盡快擬定項目，繼續獲得資助方的支持。

Teaming Up

Migrant worker communities tend to be tucked away in the outskirts of town. To reach them from downtown Beijing, one often has to take the subway to the last stop and then a bus. Lanes leading into the communities are lined with hawkers selling household goods, and at the very end of one lane: the community centre of our project partner. It was here that PCD met our partners more than 10 years ago. Day by day, we have watered our dream of sustainable community economies in these areas, and it has gradually taken root.

In 2015, PCD launched our first project on community economy with a Beijing NGO working with migrant communities. We arranged for Professor Wong Hung, an academic and practitioner on community economy, to discuss theory and practice with four NGOs, including the three partners named above. Together, they formed a strong partnership through a study group facilitated by Parry Leung, a former social work lecturer at China University of Political Science and Law, Beijing.

Opening Up

Partners in the study group were veteran community workers, with a solid understanding of the workers' situation. Community economy was not new to them either. PCD was still in a learning stage back then, but we soon saw that partners tended to stress the economic aspect of community economy – they wanted to learn how to set up cooperatives as an alternative to the wage-dependent identity.

Yet, what about other aspects of worker communities? How do they live as parents, friends and neighbours? Do they have the energy to explore ways of living a better life? These questions are broad, and grassroots NGOs are constantly under pressure to produce quick results to secure funding – would our strained partners feel comfortable with this open direction?

在這些前提下，如何敲開伙伴的心房、拉近彼此的心，協作伙伴對經濟發展、社區關係、人與土地關係等「社會改變」有更豐富的理解，可能比起釐清何謂社區經濟更為重要和迫切。十分幸運的是，幫忙帶領學習小組的梁柏能老師除了長於學術理論，也關顧人的身心靈整全發展，而且推動正念學習多年。因此，學習小組的聚會除了學習社區經濟的理論外，也會特別關顧參加者的身心狀況，培養成員的正念，為伙伴在百忙之中創造寶貴的心靈空間。

其中一位伙伴回憶說：「與梁老師的學習，會進入人的層面，去理解社群工作。以前（學習的）都是分析工具，現在落在人的層面，老師沒有清晰的結構，讓你們怎麼去開展工作，但會讓你去理解，面對社區的苦難……與我們自己相處，與苦難相處，用一種平和的力量。」

除了學習小組的定期聚會，我們也支持了部分伙伴參與可持續生活、生態家園等學習，豐富他們對社會改變的理解。慢慢地，有伙伴開始意識到社區社群工作中也有個人轉化的層面，內心的想法一旦改變了，就會做出不一樣的事情。

Getting back to basics, we sought to answer one question: What changes do we want to see? Asking and answering this brought out partners' feelings and needs. Parry Leung timely introduced mindfulness practices, as taking care of partners' personal well-being is often drowned by a heavy workload.

“Mr. Leung brought a human dimension to community work,” said one partner. “It was all about analysis before. With him, we were guided to understand and squarely face the suffering in the community. We also learned to relate to our own self.”

Our partners continued to grow, taking courses on sustainable living and eco-communities, and coming to see that personal transformation is integral to community work. A partner said, “Once the mind changes, everything else changes.”



社區居民在培田半塔的社區廚房一起做飯、交流，增進感情

Banta residents gather at a community kitchen for food, conversation and friendship

社區協作者的無止境學習

學習小組以外，我們從 2016 年起也分別與木蘭、鴻雁、農民之子幾個機構開展具體的項目合作，在各自的場景中探索社區經濟、互助合作的可能。木蘭聚焦在東沙各莊居民的社區經濟實踐；而鴻雁則希望推動家政工大姐組成合作小組，探索綠色家政與其他的實踐；農民之子則繼續在半塔村透過舉辦以自組織、自覺、集體研討、平等為學習方式的「學習圈」及社區文化活動等，增強社區居民的自我組織與合作能力。

隨著工作的開展，伙伴不約而同表達出對社群發展的困惑。如果社區工作者只為了應付項目目標而硬推，結果居民可能會為了配合而「幫助」組織者完成任務，更甚者或因此而破壞組織者與社群的關係。幸運的是伙伴沒有勉強推進，而是坦誠分享：比如東沙各莊的合作消費究竟是木蘭的事還是居民的事？「靚阿姨」小組與鴻雁其他家政工大姐組成的興趣小組之間的關係為何？半塔村累積起來的社區骨幹究竟是怎樣成長起來的？

伙伴表示，希望在社區社群工作手法上有更深入的學習。在與伙伴詳細溝通後，2017 至 2019 年，我們邀請了資深社區工作者李易昆為伙伴提供相關支持。李老師表示，自己對北京的伙伴最後能否實踐「社區經濟」不那麼在意，但希望與北京的伙伴分享自己多年在社區打滾的經驗，並支持到北京幾個伙伴的相互學習。

李老師前後去了三趟北京，協作伙伴深入檢視自己團隊的工作文化，工作人員之間的合作關係，工作人員與社區居民或社群間的關係等核心問題。深入的互動不單支持了伙伴的工作，也增進了社區伙伴對社區社群工作的思考。過程中與李老師深度合作的社區伙伴同事溫子雁提到：「李老師強調社區工作者需要深度聆聽，進入社群的生命脈絡，了解她們如何成為今天的模樣。」

在與李老師互動後，鴻雁團隊更能從家政工的生命故事中了解及認識這個社群，並展開更多文化的探索。木蘭團隊則更深刻地理解社區工作中「鬆」的重要。所謂「鬆」，某程度上就是放下自己作為社區工作者的框架，貼近社區居民的生命脈動，更隨機應變地支持社區居民的成長。2019 年李老師於項目回顧後提議農民之子團隊可更有

Loosening Up

One year later, in 2016, PCD supported projects with Mulan, Hongyan and Peitian – each pursued its own path in the local context. Peitian introduced cultural activities and study circles in Banta Village to strengthen workers’ awareness and a capacity to collaborate. Mulan worked in Dongshagezhuang Village with varying forms of cooperatives. Hongyan worked with women workers in Wangjing to facilitate a collective eco-friendly domestic service.

As time went on, the partners became reflective, asking themselves many questions. Did the workers really share the vision or were they simply showing up to complete tasks? How did the active ones become so engaged? Did the partners really know the community members well enough? The partners were concerned that they might be directing more than facilitating.

In consultation with partners, PCD reached out to Powpee Lee, an experienced community organiser. Lee led three mutual learning sessions from 2017 to 2019, at which he facilitated the partners to review two fundamental issues – their organisational culture and their interaction with the community. The in-depth discussion and open dialogue deeply affected our partners. It changed their understanding of community work, and led to other changes.

After the sessions, Hongyan was more in touch with the lives of women domestic workers, and employed cultural approaches for deeper connections. Mulan was alarmed to see that they had restricted themselves in their definition of community workers and had distanced themselves from the realities of community life. They learned the importance of loosening up, and to support workers from their perspective. Peitian was set to review their decade of work in Banta, and in future, aimed to support the personal growth of community leaders.

“Community work is about deep listening,” says Charlotte Wan, PCD staff-in-charge of the project.

意識地整理自己在半塔村十多年的經驗，以期能支持社區骨幹未來的成長。

建基於社群生命力的網絡拓展

隨著組織者心態的變化，對主流文化反思的加深，以及對生活變革的進一步體認，文首提到的一些變化便慢慢在社區社群中生長起來，其中網絡內其他伙伴的支持以及網絡的視野也有助於轉變。

鴻雁的「靚阿姨」小組在手工清潔品的製作上曾經碰到不少困難，幸虧得到在北京推動可持續生活多年的機構北京天下溪教育諮詢中心，以及北京愛思創新信息諮詢中心的支持，讓大姐對自己的手藝更有信心。天下溪的康耘從 2015 年起就開始支持鴻雁社群做護膚產品及皂液，一直有教授課程的她認為未來與大姐有更多的合作空間：「……我們人不夠，可以讓大姐替我們去上課。」鴻雁的家政工大姐也會在北京有機農夫市集及一些社區做分享，藉此拓展社會網絡。

“It’s about delving into other people’s course of life and understanding how they have become what they are now.”

Coming to Life, Connected

“Once the mind changes, everything else changes.” The accomplishments as of 2019 have been a result of the partners’ co-learning and openness to change. Residents of Banta started to manage their mutual help group, running their own community information hub. Women workers in Mulan’s project community formed a cooperative making nougats and mooncakes. Residents there also coordinated group purchases of rice, millet, sesame oil and fruit from their hometowns, and initiated a new school bus service. Hongyan set up an activity centre where women domestic workers could relax on their day off, though it ended up leading to them forming Beautiful Aunties. In 2017, the women began making non-toxic detergents and promoting their eco-friendly products across Beijing, to companies, NGOs and various neighbourhoods.

Like-minded NGOs in Beijing have made great contributions. The Beautiful Aunties received support from Beijing Brooks Education Consulting Centre and Centre for Social Innovation, two



鴻雁的“靚阿姨”小組宣傳環保清潔用品

The Beautiful Aunties formed by Hongyan makes and promotes eco-friendly cleaning products



「社區媽媽」在木蘭活動中心互學手藝

Members of Mom's Handicrafts share handicrafts skills with each other at Beijing Mulan Huakai Social Work Service Centre

木蘭及農民之子的社區，離北京北郊大型居住區的回龍觀及天通苑不遠，城裏的居民與打工社區完全有可能創造互動的空間。2020年木蘭的「社區媽媽手工小組」與回龍觀一家有機商店達成合作，社區媽媽為商店製作一些刺繡品，有機店也會為社區媽媽提供刺繡指導，並邀請社區媽媽到店裏做講座分享。為了促進半塔村及東沙各莊居民對可持續生活的認識，我們也在邀請北京的相關協作者與木蘭及農民之子合作，設計適合的學習活動。透過與不同伙伴的結連，我們相信打工者的生活實踐將有更多可能。

與此同時，伙伴對網絡的想像也不局限於北京，而是隨著社群的生長而延展。比如鴻雁最近了解到，不少家政工大姐開始思考日後退休後的生活選擇，這批「女工的戰鬥機」如果能把在鴻雁獲得的經驗帶回老家，說不定會生發出很多有意思的在地實踐，是故鴻雁在2020年開始新周期的工作會支持大姐這方面的調研。事實上，木蘭過去幾年的「家鄉味」合作消費坊，也是把打工社群的互助合作延伸到各人的家鄉。

過去幾年我們與各伙伴、協作者以及社區社群共同努力，在社區經濟與可持續生活道路上展開了一點嘗試，期待未來與各伙伴繼續互動與同行。

NGOs with significant experience in sustainable community projects. Their involvement boosted the women's confidence and opened up opportunities. Kang Yun, who had been running workshops on eco-friendly personal care products with Beijing Brooks Education Consulting Centre, needed more human resources and initiated collaboration with Beautiful Aunties. The Beijing Farmers' Market also welcomed the Beautiful Aunties to give a presentation. This strong network has been essential.

Similarly, Mom's Handicrafts, a group in Mulan's project community, has partnered with an organic shop in a nearby area. In return for supplying embroidery, the shop has offered technical advice and invited the artisans to share their experience.

The partners' networks are expanding beyond Beijing too. The Mulan cooperative sourcing food from their hometowns is one example. Another example, from 2020: Hongyan women domestic workers are planning a study on the possibilities of retirement in their hometowns. Perhaps their skills and experience can be relevant back home? The sky's the limit! It's a blessing for PCD to be with our partners on this expedition.



培育社區協作者 Nurturing Community Facilitators

社區與社群的工作方法是這案例中的關鍵，伙伴經過多年的探索，對自己的角色定位、與打工者之間的關係等有了更細緻的思考與感受，對如何陪伴社群有了更多體會。同時，伙伴也充分意識到，發掘和陪伴打工社群中的核心志願者尤為重要，也是未來探索的重點。

The approach of community work is pivotal. Project partners develop a deeper understanding of their roles, and of their relationships with community members. The next challenge: how better to identify community leaders and provide support for members to serve their own community.



建立內在力量 Building Inner Strength

伙伴透過正念練習、自我覺察學習以及可持續生活學習，得以更了解自己的狀態，更有意識照顧自己，變得更柔軟和更有力量。內在的變化也更新了她們對外在改變的理解與想像，讓她們更有力量與打工者攜手前行。隨著協作思路的演變，伙伴在陪伴和培育社區居民、社群骨幹時，也更注意到內在力量的重要，並藉由戲劇、工作坊、非暴力溝通等不同手法，與打工社群共同探索文化與內在的轉化。

Partners learn to be more self-aware and to take care of their personal well-being through mindfulness training. Relaxed, they come out stronger, more resilient, and with changed perspectives. They can then encourage community members and organisers of resident groups to build their inner strength, through methods such as drama and non-violent communication.



協作文化反思 Facilitating Cultural Reflection

透過共學、參訪等協作打工社區的工作者反思主流發展觀，並協作工作者回到自身，檢視主流文化、生命經歷等如何模塑打工者的生命。

The partners reflect on the mainstream growth-driven perspective of development through thematic learning and visits. They consider how that perspective shapes their life and that of the workers.



搭建網絡 Network Building

社區工作者透過共學搭建起相互支持的網絡，跨地參訪也有助於構建起團結友好的網絡。同時，與在地其他關心、推動可持續生活的平台相結連，也促進了伙伴與打工者社群實踐社區經濟與可持續生活。

Co-learning, visits and collaboration with like-minded people all contribute to network building. This enriches the imagination towards community economy. It also supports the search for sustainable living, with people developing and exploring more diverse initiatives.

同飲一江水，共織一張網
——與泰國青年人培養網絡的互動
Streams from the Same River:
Youth Development Network



2005 年泰國參訪途中，中泰伙伴在湄公河上

Participants from various Chinese and Thai NGOs on the Mekong River during the inspiring, inaugural Thailand study trip, 2005

破土：從泰國青年人培養經驗而來的啟發

「一條長長的船滑行在湄公河上，落日溶金灑滿水面，河兩岸老撾和泰國的土地上悄無人跡，只有木棉花在芭蕉林上空火一樣的盛開。大家坐在船頭，悄然無語。」

時隔多年，這一幕場景，在田犁心裏依然鮮活。那是 2005 年年初，社區伙伴組織四川幾家民間組織的伙伴到泰國，考察泰國志願者服務社（Thai Volunteer Service，下稱「志願者服務社」）培養青年志願者的經驗，大家在拜訪了一系列志願者服務機構的工作點後，乘船返回城市的途中。

此行的接待方泰國志願者服務社，成立於 1980 年 4 月，是泰國一家非政府和非營利的發展組織，致力於服務和支援本地及其他民間組織，以提供志願服務和發展培訓工作為主。志願者服務社最初由 19 家泰國民間組織聯合成立，到 2005 年，已經為超過 150 個泰國組織提供服務，培養了 500 多名志願者。

在泰國考察之前，帶著在中國建立青年人培養網絡的想法，社區伙伴已在四川做了許多拜訪，跟不同的機構探討共同培養年輕人的可能。

「當社區伙伴同事來我所服務的保護國際辦公室拜訪的時候，我覺得這事情還太飄渺。不僅在社會上志願者還是個遙不可及的概念，在中國開展工作的民間組織也寥如晨星艱難求生，而這個項目卻要大家連接起來一起培養年輕人，其牽涉機構太雜協調難度太大……在我看來，有那麼多急迫的問題要解決，哪有閒心摻和這麼一個脫離實際的設想」，田犁回憶道。

泰國之行就是在這樣的背景下展開的。大家行走於城鄉之間，拜訪不同的志願者接待機構，親身感受志願者在一線的工作與生活，並與志願者服務社深入交流泰國社會發展的脈絡，以及他們對青年人培養的理解。

Sprouting: Inspiration from Thailand

Back in 2005, PCD supported NGOs in Sichuan Province to visit Thai Volunteer Service (TVS), an NGO in Bangkok dedicated to the training and development of youth volunteers across Thailand. Founded in 1980, TVS provided services to more than 150 organisations and worked with over 500 volunteers in its first 15 years.

Could we do something similar in China?

PCD raised this question with scores of groups across Sichuan. At times, we were met with cold water!

Tian Feng from Conservation International recalls that back then, NGOs in China were struggling just to survive. The idea of such a network felt too remote, and the NGO vocabulary did not include volunteerism.

Yet, the trip to Thailand went ahead. Sichuan NGO workers met with several Thai youth organisations, saw young volunteers in action, and listened to their aspirations.

Tian saw something more: a possibility! He found the trip a pleasant shock and was impressed that “NGOs can get together, share a vision of youth development, and an office!”

Also imprinted in Tian’s mind was the Mekong River, in the golden evening, when the long boat took everyone back to the city after visits to villages. Out of the blue, someone started to sing *Those Shining Days*, a song about how, in our youth, we live our dreams against all odds. Then everyone sang altogether.

一路的所見所聞，讓田犁看到了另一種可能：「泰國之行是讓人很受震動的。不同的民間組織走在一起，辦公室租在一處，工作在一起，除此之外還建立起了一個志願者網絡，共同培養年輕人。」

「長船豁開金色的水面，河風拂面，有人突然說大家來唱首歌吧」。這群中國來的訪客聚在船頭，唱了幾首歌都覺得不應景。突然，有人唱起了《閃亮的日子》——「你我為了理想歷盡了艱苦，我們曾經哭泣也曾共同歡笑……」歌聲飄蕩在湄公河的水面。

歌唱完了，大家陷入沉默，突然就有一種神奇的力量注入田犁的心：「我們應該做點什麼，就像泰國的同志們一樣，把志願者精神引入中國，推動這個社會的變化……」

這個由泰國經驗啟發而來的四川青年志願者項目，在 2005 年揚帆起航，其中集結了四川 20 多家民間組織的參與和投入，也凝聚了田犁和諸多同行伙伴的心血。泰國之行，給予了一粒種子破土而出的力量。

Tian felt a strong urge in his heart, and said, “We should bring home the philosophy of volunteering to change our society.”

Against this background, the Sichuan Youth Volunteers Programme was born in 2005, with participation of Conservation International and more than 20 other NGO partners.

The trip to Thailand nurtured what was needed for the seed to break through the soil.

2010 年伙伴參訪泰國時，在社區裏參與自然體驗活動

One of the many nature-connecting activities for participants during the Thailand study trip, 2010



看見：青年協作者的學習與成長

除了四川青年志願者項目，社區伙伴也在同一時間與不同伙伴合作，展開了另外三個青年實習生項目。這些不同的嘗試，逐漸奠定了廣泛的青年人基礎，也出現了一個從事青年發展工作的青年協作者群體。以往的工作經歷讓我們意識到，青年人要成為改變的推動力，需對發展有清醒的認識與分析，他們怎麼看世界，如何理解發展，將決定他們怎樣去行動。此外，青年人也需向內作自我的探尋，找到內在的熱情、渴望與動力。

帶著支持新一代青年協作者成長的想法，2010 年，我們與十多位參與在不同青年發展工作裏的伙伴，前往泰國進行了十天的參訪。這是一次聚焦在另類教育與本土智慧的訪問，其中一個行程是在一個鄉村社區，學習當地推動青少年參與社區保育的經驗。那幾天，年輕人帶我們上山做自然觀察，在河上賞漫天飛舞的螢火蟲，學習傳統食物製作和手工藝，跟我們分享他們對家鄉的情感和對未來的思考。

一位參與伙伴在回國後寫下這樣的話：「我所受到的震撼和感動，不僅是因為漂亮的房屋、歡快的歌唱和無處不在的小而美的細節裝飾，而是在於這些表象背後，有著對人的理解，對人的成長的尊重，對人與自然、人與社區關係的堅信。在其中，我感受到生活的智慧。」另一位伙伴則發出感嘆：「我所見所聞的是一種重塑人心、尊重人性、修煉人格的實踐，我們見到的年輕人很幸運地在這個年紀接受到如此的教育，能激發出他們作為人的自然本性和良性基因，並培養出一種全新的涵蓋個人和世界的整體視角。」

在這樣的對照中，來自中國的青年協作者開闊了對人的成長的理解，對自己的位置及使命也有了更多確認。

Fresh Look at the World: Facilitators’ Visions

In parallel, PCD initiated three additional youth internship programmes. By then, we were working with a pool of young people and youth development workers. Aware that one’s worldview determines one’s action, we sought to cultivate the minds and hearts of young people for them to drive the changes they wanted. How best to do this?

We looked to Thailand again, making another trip, in 2010, with a dozen partners. The 10-day itinerary mainly covered practices of alternative education, traditional wisdom, and being in the mountains for a few days. There, youngsters of the village taught us about the flora and fauna – a clear demonstration of their engagement with nature conservation. They also cooked us traditional cuisine and told us their dreams for the village under a skyful of fireflies.

One partner took all of this to heart, saying, “I feel the wisdom of life here. I see how people respect personal growth and believe in the connection between community and nature.” Another exclaimed, “This has been an education of the heart, an education in the good nature of humanity.”

The embryonic group of youth facilitators started to look at personal growth afresh and returned to China with renewed conviction and commitment.

融入：基於鄉村與返鄉議題的深度實習

同樣從 2005 年開始運作實習生項目的梁漱溟鄉村建設中心（下稱「鄉建中心」），在 2014 年迎來了志願者服務社工作人員的拜訪。兩家機構在社會發展宏觀視野上有不少共通之處，近年又都在推動青年返鄉議題，感覺彼此有挺多可以對照和互動的地方。

2015 年，社區伙伴支持鄉建中心的工作團隊集體到泰國參訪學習，志願者服務社及其在地伙伴為遠道而來的朋友安排了 10 天的豐富行程。大家走訪民間組織、大學、村莊、有機農夫市集，獲得對泰國農業現狀、農村社區發展及本土文化保育的初步認識，也增進了對泰國青年返鄉脈絡及其支持路徑的理解。

梁漱溟鄉村建設中心團隊在泰國拜訪返鄉青年，了解有機咖啡豆的加工過程

Liang Shuming Rural Reconstruction Centre team members study coffee bean processing with returned youth in Thailand



Living Others’ Lives: Rural Internship

Ten years later, PCD saw another possibility. Beijing-based Liang Shuming Rural Reconstruction Centre (LRRC) had been running internship programmes with university students since its inception in 2005, placing students in various villages to experience rural life. LRRC and Thai Volunteer Service seemed similar in their social analysis and vision, and in their focus: both worked with young people returning to their home village. Would a collaboration work?

PCD supported Thai Volunteer Service to visit LRRC in 2014, an exchange that was so positive for both groups that in 2015, LRRC visited TVS. The 10-day itinerary was packed with visits to NGOs, universities, villages, and an eco-farmers’ market – a good introduction to rural Thai life and how NGOs worked with young returnees.

多年推動海外交流的經驗讓我們意識到，短期參訪雖然很有價值，但在深度理解以及建立有厚度的關係上還是有其局限。能否探索以實習的方式，讓參與者有更深入且沉浸式的學習，並以真實的人的相遇作為紐帶，編織跨越國家與地區的互助網絡呢？

2015 年冬天，在志願者服務社及其合作伙伴的協調下，鄉建中心的兩位工作人員在泰國的兩個鄉村社區實習了一個月，深入田間地頭了解當地生態農業的實踐、社區組織的發展過程，以及返鄉青年在社區的生計與生活。這個過程中，實習生不僅要跨越語言、文化的障礙，還要學習放下自己的框架，以更從容開放的心態，沈浸在對方的生活與工作裏，這是一個打破與重構的機會。其中一個實習生表示，面對不斷湧現的新的農村議題，如電商、互聯網＋農業，之前常常會懷疑自己的工作是不是跟不上時代變化的步伐。泰國實習讓他意識到，農村發展的工作不僅僅是去改變，更應該是陪伴，這是一種改變人的意識、讓社區更有主體性的工作。

Yet, we came to see these one-off visits, though meaningful, as limited. What about deeper and longer experiential internships? Could we build a network across borders?

We decided to give it a try. In the winter of 2015, TVS coordinated one-month internships for two LRRC staff in two Thai villages. They immersed themselves in local life, learning with an open heart about the village’s conversion to eco-agriculture, community building, and the fun and pain of the returned youth. In essence, they realised that rural development workers are not the ones to steer change – rather, they support what the community seeks to change.

梁漱溟鄉村建設中心工作人員與泰國當地村民（左後）在地裏勞動

Team members of the Liang Shuming Rural Reconstruction Centre works with a Nong Tao villager (second from left) in Thailand



接待中國伙伴的過程，也讓泰國朋友對中國產生了好奇，2016年，泰國的三位伙伴到中國實習了一個月。其中的兩位實習生 Jaruwan Supolrai (Netting) 和 Amnouy Niyompainiwet (Kwiv) 都是返鄉青年，同在鄉建中心實習，他們一起參加工作坊，到鄉村深入學習農民合作社經驗，也在北京郊區拜訪不同的生態農場。

實習讓 Netting 對中國有了新的觀感，她在青年人那裏看到了新的希望，對中國有了更深刻的洞察和理解。對 Kwiv 來說，他在實習過程中掌握了更多作物種植及管理的知識，也從不同的青年人培養經驗裏獲得啟發，更重要的是，因為看到中國也有很多青年做著同樣的事，獲得了更多的勇氣和願念。

The Thai hosts were inspired by the visiting interns and sought to learn more about China, so in 2016, PCD supported three Thai interns to visit the rural outskirts of Beijing for a month. The interns stayed with LRRC members. Returned rural youth Jaruwan Supolrai (Netting) and Amnouy Niyompainiwet (Kwiv) learned about farmers’ cooperatives and eco-farming.

The interns were moved by the non-mainstream paths chosen by young Chinese people. “I see hope in them,” said Netting about her new understanding of China. Kwiv agreed, feeling encouraged by his Chinese counterparts. “They give me hope too.”

2016年泰國伙伴在中國實習期間拜訪北京郊區的生態農場

Thai interns visit this ecological farm in the rural outskirts of Beijing, 2016



2019年伍嬌與農島村村民一起收割稻穀

Intern Wu Jiao and local villagers harvest rice together in Nong Tao, Thailand, 2019

深化：東南亞青年互動平台的建立

2019年末，作為「中國－東南亞青年可持續生活研習計劃」的研習生，伍嬌來到了 Kwiv 的家鄉農島（Nong Tao），一個住著 160 戶人家的克倫族村莊。伍嬌跟著 Kwiv 一家一起生活，學習原住民社區的生態智慧與可持續生活方式。

伍嬌在 Kwiv 的支持下，參與村莊裏的各種生產生活，拜訪社區裏的不同群體，其中做得最多的是去收割稻穀。正值水稻收穫季，還在延續人工割稻的村子，村民一家接一家輪流互幫互助，一天又一天持續收割。

在城市長大的伍嬌，感受到巨大的衝擊：「作為一個一直在工業體系下受教育、生活、工作的人，我所熟悉的那一套認知在這裏完全失效了。或者更準確地說，這是一個還未受到工業化全面入侵的世界，仍然保有傳統農耕社會的活力和美好。」從最初的無所適從、不解到逐漸融入當地，到最後深深愛上那裏，伍嬌領悟到了幸福生活的本質，以及鄉土、文化、自然中蘊含的深意：「我喜歡農島，她有一種魔力，讓我內心平和，飽含力量。我可以信賴村莊，信賴每一個人，信賴日出，信賴月圓，信賴每年如期而至的春天，信賴一分耕耘一分收穫，信賴一切都是最好的安排，而不是金錢、房屋和保險。不管遭遇什麼，你知道你腳踩大地，和一群人在一起生活。」

Deep and Beyond: Southeast Asian Youth Network

The collaboration continued. At the end of 2019, it expanded into a regional endeavour: the China-Southeast Asia Youth Sustainable Living Study Programme.

Wu Jiao was one of the first seven interns, and it was Kwiv’s turn to host. Kwiv is of Karen ethnicity, living in Nong Tao, a 160-family indigenous village in mountainous Chiang Mai Province. It was the rice harvest season during Wu’s internship, so she rolled up her sleeves, took a knife, and got to work, living the local life as best she could. A city girl, Wu was surprised that harvesting by hand was still in practice and sometimes she felt a bit lost; her urban know-how seemed irrelevant here.

Day by day, Wu gradually integrated into Nong Tao life. “There is a charm here. I feel peaceful and strong at heart. I trust the village and everybody here. I trust that everything is at its best. Living with the villagers, planting myself on the land, I have nothing to worry about.”

It occurred to Wu that this was happiness. It felt like a revelation about Nature and the traditional wisdom alongside it. When she returned home, she set herself up in a village to live with the land. At the same time, she continued to travel to China’s indigenous villages, documenting their traditional wisdom.

從泰國歸來的伍嬌，更加堅定要去記錄不同少數民族的文化傳統和生活智慧，同時，自己也繼續在鄉村實踐更加貼近土地的生活。泰國的經歷沒有過去，它依然在發酵，並不時與當下的事物產生新的連結。

與伍嬌同時參與研習的還有另外六位伙伴，大家分別進入泰國和菲律賓的村莊一個半月，理解農民面對的生計挑戰和農業發展的困境，學習和探索可持續生活的路徑。中國－東南亞青年可持續生活研習計劃，由行動源計劃、北京慈海生態環保公益基金會與社區伙伴在 2019 年共同策劃，並聯合菲律賓鄉村建設協會及泰國志願者服務社一起推動。這其中既有社區伙伴與泰國互動關係的延續，也包含了行動源計劃在菲律賓的網絡開拓。跨越三國的青年互動平台的建立，將以更加穩定且持續的方式，為參與鄉村建設的行動者提供新的學習窗口。

The six other interns also spent eight weeks in villages across Thailand and the Philippines, learning about local life and communities’ efforts at sustainability. These life-changing learning experiences were made possible by the collaboration of regional partners. Thanks to Sources for Action, the Beijing-based project-holder that linked up NGOs in the Philippines, the China-Southeast Asia Youth Sustainable Living Study Programme was launched in 2019 – a joint effort with Cihai Environmental Foundation, Philippines Rural Reconstruction Movement, and Thai Volunteer Service.

These connections and collaborations started along the Mekong River 15 years ago, with Chinese NGO workers learning, and singing! Streams have led to the ocean, all the way to the country of more than 1,000 islands, The Philippines! Young dreamers across Southeast Asia have support from established networks across the region, as well as the newer, ever-emerging ones.



2010 年中國青年協作者泰國參訪合影

Chinese youth facilitators pose for a picture during the Thailand study trip, 2010



培育社區協作者 Nurturing Community Facilitators

協作者在案例裏包括參與推動實習生項目的機構代表、從事青年發展工作的伙伴、社區工作者、返鄉青年、青年行動者等。從短期的參訪到長期一點的實習和研習的設計，我們一直在探索支持協作者成長的路徑、內容和方法，希望協作者可以在對照裏學習和反思，收穫向內與向外的成長。

Facilitators in this youth development work vary: staff of hosting NGOs, staff of youth development NGOs, community workers, returned rural youth, and youth activists. Yet, three elements occur: social perspectives, self-awareness, and inner strength. All along, PCD has been learning and experimenting with different approaches in these three directions.



建立內在力量 Building Inner Strength

跨文化交流一方面有助於打破自己固有的文化和框架，提供一個自我覺察的機會，另一方面也是在構建我們與更大的世界的關係，從確認自己在社會改變中的位置獲得力量感。在與泰國的互動裏，通常會比較強調這樣一些面向：正念覺察、連接自然與土地、價值與使命的追問等。

Cross-cultural learning unlocks us from our usual perspectives. We come to see the world and our own life with fresh eyes. Awareness grows about problems afflicting nature and humanity, developing the conviction for change and action as a collective effort. Our process in Thailand has included mindfulness practice, reconnecting with nature, inquiring into life philosophy.



協作文化反思 Facilitating Cultural Reflection

通過跨文化的學習和對照，在價值觀、生活方式的層面創造反思空間。在不同階段以不同的議題作為載體，為文化反思嵌入具體的內容，包括發展的本質、個人發展與社會改變的關係、城鄉關係、人與自然的關係等。

Cross-cultural exposure and learning are conducive to reflecting on life and philosophy. Participants respond to the issues and experiences at hand, and invariably, they touch on development, personal growth, social change, rural-urban connections, and one's relationship with nature.



搭建網絡 Network Building

社區伙伴與泰國伙伴有著綿密、持續、多線索的互動，本案例只是選取其中一些片段。以相應的議題為載體，通過互訪、實習等方式，中泰兩國伙伴基於人的真實的相遇和社會願景的分享，增進了彼此的了解與合作。超過 10 年的時間維度，不同的參與者都在共同形塑這個網絡的樣貌，裏面也湧現出不同的生長點。

PCD has multi-layered links with partners in Thailand. Youth development is only one aspect. Interaction is fluid, taking up topical relevant issues, and adopting appropriate forms of learning that serve different purposes. Most importantly, we are building deep relationships, sharing our dreams and life journeys with each other. When real connections happen at a personal level, new opportunities are born. New and old participants from social organisations in various fields shape the network with each new initiative. Over the years, it keeps evolving, taking on a life of its own. It has become part and parcel of a wider movement on sustainable living.

重尋留種路——農家種子保育

Seed-Saving Lost and Found:
Returning Local Seeds to Their Roots



廣西融水水稻育種班，由劉偉（右一）指導學員水稻試驗田育秧

Liu Wei (first from right) teaches young eco-farmers at the experimental farm in Rongshui County, Guangxi

農耕是生活的根基，種子又是農耕的基礎，在工業化農業的思維下，種子是提高農業生產力的資本。然而，回到大部分農家的生活層面，種子則是用以「當家」的在地資源，維持日常的生產、文化生活與生態保護的功能。在兩套不同邏輯下，種子繁育的方法、使用與流通的模式，都出現了很大的差異。社區伙伴自 2008 年起，在原來生態農耕工作的基礎之上，開始在西南地區探索以農家品種保育來連結人與自然的關係，支持社區自力自足的農耕模式，逐步發展到網絡的互動。

從種子思考社區生活文化的演變

2006 年，我們與貴州省農科院合作，開始以生態農耕為切入，推動農村社區的自給自足。在貴陽近郊、湄潭、黎平等地協助農民開展生態農耕試點工作。試驗過程中我們發現，如果依然種植雜交品種，就擺脫不了依賴化學肥料和農藥，生態農耕會是舉步維艱。另一方面，農科院的老師觀察到，農民自留種的農作物不需要多少農藥化肥，用多了反而有害，比如本地糯稻，如果用了化肥會容易倒伏。

這一現象引起我們和農戶對農家品種的關注，開始以恢復農家品種作為生態農耕的重要試驗。項目支持農戶尋找記憶中的本地品種去試種，並做對比試驗。當時，貴陽烏當區百宜鄉一個項目點的農戶，找到了一種當地幾近失傳的黑雞品種，在科研人員支持下擴大繁育，還申請了品種審定，成為當地一個新產業。此外，黎平流芳村為了推動生態農業，引進了滇屯、凱香優等常規種子。不僅找到了適合當地種植的農家品種或常規種，避免使用農藥化肥，還因為這些品種可以留存，減少了每年購買雜交種子的支出。

2008 年 7 月，社區伙伴的生態農耕探索已經從貴州拓展到整個西南區域，參與的農戶約有三千人。我們邀請了廣西、雲南、四川和貴州四省 80 名農友，在貴陽烏當區的項目村聚會，第一次將保護農家品種議題納入學習交流範圍，並打出「每個人都是專家」的口號，以激發農友分享經驗的自信心和熱

In industrial agriculture, seeds are capital. They increase productivity and profits. For farmers living off the land, seeds are a means to maintain their life and family, support their cultural practices, and maintain a healthy ecology. These are two very different understandings of seeds, soil, and culture as a whole. PCD sees the topic of seeds as a perfect entry point to reflect on community self-reliance and connection with nature, and in 2008, we introduced seed conservation into our eco-agriculture programme. A seed-saving network was taking shape in the Southwest China.

Each Seed Has a Story: Changes in Village Life

In 2006, PCD began a partnership with Integrated Rural Development Centre of Guizhou Academy of Agriculture (IRDC) to build self-reliance in rural communities through eco-agriculture. While identifying pilot villages in central, northern and southeastern Guizhou Province, we learned that villagers growing hybrid crops relied on chemical fertilisers and pesticides, making the switch to eco-farming difficult. Concurrently, IRDC found that farmers growing crops from home-saved seeds did not need the chemicals: in fact, the crops did not respond well to the use. Stems of a local glutinous rice plant, for example, would droop if fertilisers were applied.

Acknowledging this contrast, we switched our focus, encouraging villagers to dig into their collective memory of local plant and animal species. In Wudang District, in the outskirts of the provincial capital of Guiyang, Guizhou Province, villagers remembered an indigenous black chicken unseen for years – the IRDC team went to great efforts to locate it in a nearby area! They then provided technical livestock support, and the rare breed eventually received official certification. A new market for the chicken developed, and the pilot project picked up momentum.

Another project area was Liufang in southeast Guizhou, a village of Dong ethnicity. The villagers were encouraged to grow local inbred rice varieties and to save the seeds. The varieties adapted well, and soon the villagers had access to both inbred and local seeds. They no longer needed to buy expensive hybrid seeds or fertilisers every year. Saving seeds means saving on costs!

情。農友非常感慨，沒想到這些老品種會引起各地農友、科研人員和社區工作者如此濃厚的興趣。愛唱山歌的農友還即興創作山歌，感謝老祖宗留下的老品種，並現場分享老品種來源的感人故事。

那次活動之後，四省不少生態農戶都開始收集本地農家品種，並且交換和試驗。在不少項目點，每年跨村交流的重點節目之一，就是交換農家品種。農友把自己村子的當家品種帶到交流現場，先介紹種子的來歷、性狀、生長環境、用途等，然後自由交換。

因地制宜還是挑戰自然極限？

西南地區是我國天然的種子庫，但推動農民留種卻困難重重。例如，農家品種雖然可以自留種，但如果不加強管理，種子會逐步退化，產量也會愈來愈低，容易在市場經濟衝擊下被淘汰。

此外，過去幾十年雜交品種的大力推廣為解決溫飽問題立下了汗馬功勞，但伴隨著農民進城、市場經濟發展和農村生活方式改變等諸多因素的影響，導致農家品種急劇消失。農戶雖然對減少種子產生了危機感，但認為保護農作物資源主要是科研人員的任務，心態上也不會一下子接受老品種完全替代新品種的做法，這些都促使我們跟合作伙伴思考：怎樣能夠激發更大的內在動力來保育社區種子？

科研人員開始指導農戶對農家品種提純復壯，並協助農戶片選和穗選品種。不過農戶並不一定堅持，有時候更喜歡直接找農科人員介紹適合當地的農家品種，或農科院研發的常規品種。但隨著農戶與科研人員的接觸增多，也會互相影響。

在一次工作坊中，廣西農科院的陳傳華老師總結了一句話，讓在場的農戶印象深刻：「現代育種是不斷地挑戰自然的極限，農民育種是因地制宜的實踐。」這句話反映了在農業發展的過程中，人與自然關係的變

In 2008, PCD felt ready to expand the promotion of local seeds. Our eco-agriculture projects had been running in provinces of Southwest China – Guizhou, Yunnan and Sichuan, as well as Guangxi Zhuang Autonomous Region – supporting about 3,000 villagers, and in July, we invited about 80 villagers to a workshop in Wudang District. The motto Everyone is an Expert – presented on a large banner – invited everyone in attendance to feel comfortable and confident to share their experiences. Villagers recalled the folk songs, stories, legends, and sheer hard work of their ancestors who cared for the seeds over the generations. They expressed their gratitude in improvised songs.

Once home, the participants were inspired to take action. Many started to collect seeds, and seed sharing became a norm in inter-village life. People introduced their local varieties with pride – the origins, physical characteristics, growing conditions, and usage – and the exchanges have bonded communities miles and miles apart.

Limits of Nature: To Break or To Adapt?

Promoting local varieties is not easy. While Southwest China is known for its rich bio-diversity, for its ‘natural seed bank’, so to say, farmers have hesitated to use the seeds. They know that home-saved seeds need to be managed properly, and can degenerate; if this happens, yields are far smaller than with commercial hybrid seeds. While villagers care about their local seeds, many are cautious about making a complete U-turn. Moreover, many think it is the researchers’ responsibility to preserve crop resources. We then started to find a way to build the inner drive to make the switch to local seeds.

Since then, the various agricultural researchers have been assisting with better methods of seed selection and seed vitality to make a better stock, increasing yield and decreasing pests. Most villagers have preferred to source their seeds from them – it certainly saves a lot of effort. Yet, villagers have continued to learn through encounters with agricultural researchers.

Then a workshop struck a chord. In her concluding speech, Chen Chuanhua, a researcher from the Guangxi Provincial Academy of Agricultural Science said, “Modern breeding is a constant attempt to break the limits of

化，工業化農業過度馴化種子，犧牲了種子的自然特性與生物多樣性。

2015年，我們與中央民族大學合作，結合自然科學與文化研究，對比保護農家品種在地與遷地的狀態。結果發現兩種模式對於保護種子資源具有互補功能。

相比遷地保護，在地保護還具有諸多優勢：一是激發農民參與和選擇品種保護的熱情；二是保留了農家品種相關的傳統知識和文化習俗；三是更有利於農作物遺傳資源在原有環境中的動態進化，保存豐富的遺傳資源。

這個研究結果給我們帶來兩方面的啟發，一方面，以自然與文化視角來提高農戶參與的內在動力，另一方面，不是簡單地將老品種與新品種對立起來，而是協作農戶發展充分的意識與能力去選擇，建立穩定的生產生活。

nature whereas traditional breeding by farmers is to adapt to nature.” She spoke precisely to the impact of industrial agriculture: over-domesticated and compromised seeds, and an unhealthy view towards nature.

A sense of purpose was deepening. In 2015, research in collaboration with our partner Minzu University of China in Beijing confirmed the benefits of local, in situ conservation of seeds: with the benefits being both ecological and cultural. From the findings, we acknowledged that we had to approach inner drive from these two perspectives.

Firstly, villagers would have greater incentive to join. Secondly, indigenous knowledge and cultural practices associated with local varieties could be preserved. Lastly, local seeds would adapt to the changing environment, building genetic resources over successive generations. Yet, the research also reminded us not to shun non-local varieties outright: villagers want a thorough understanding and to make decisions for a secure livelihood. Meanwhile, interest in seed-saving was growing in our project villages. Buoyed, we felt that we could move on.



廣西和里村村民在水稻育種班學習粒選育種

Farmers of Heli Village learn seed selection skills and how to work with various breeds, Guangxi

「桂仔返鄉有種」
——廣西地方品種保護網絡

與此同時，我們發現感興趣留種的農戶愈來愈多。社區伙伴與廣西多年合作的生態農戶共同發起了「廣西地方品種保護網絡」，由於廣西簡稱「桂」，大家也藉此名為「桂仔返鄉有種」，增強了參與農戶的歸屬感。目前，這個網絡已經發展為三百人的平台，並連結多元人群，包括傳統社區農戶、返鄉青年、家庭農場、生態土食材運營平台，以及民間組織代表、科研人員等。網絡也組織遊學、工作坊、技術學習班、年度交流會等，相互學習，建立關係。

廣西地方品種保護網絡還發展出農家美食交流。2015年9月，在廣西鳳山縣的壯族村寨那麼屯，廣西、貴州、四川的農友帶來具地方特色的食材，在現場加工製作，包括侗族的油茶和醃魚、壯族的糉子和糯米、瑤族的糍粑和本地紅薯……農友因為美食的激勵，更有決心保護農家品種。

此外，我們還協助生態農友記錄當地農家的品種資源，做成地方品種手冊，並製作本地品種的檔案，作為社區擁有及使用當地品種權利的證據。

Guangxi Seeds Network to Preserve Local Seeds

When eco-farmers in project villages in Guangxi expressed interest to join together to conserve and share local seeds, PCD was pleased to support them with activities such as study trips, workshops and technical classes. Their initiative has led into a diverse network of more than 300 people: elderly farmers in traditional villages, returning youth, homesteaders, people running local eco-food markets, NGO workers and agricultural researchers.

Guangxi Seeds Network then dreamed up the idea of cooking together – local varieties and local cuisine go hand in hand! In September 2015, villagers from Guangxi, Guizhou and Sichuan brought ingredients to the mountain village of Namo of Zhuang ethnicity in northwest Guangxi. They chopped, washed, fried and boiled food, with steam, laughter and aroma filling the air. A happy stomach fueled their commitment!

The project also assisted eco-farmers to record their work and compile a catalogue of their home-saved seeds, the documentation proof of their right to own and use local seeds.



2019年，廣西種子網絡在漓江邊舉辦種子市集

Guangxi Seeds Network holds a seed fair by the Lijiang River, 2019

幾年下來，保護農家品種的氛圍愈來愈濃，網絡與社區的互動頻繁。2017年後，我們與廣西國仁農村扶貧與發展中心合作，繼續推動地方品種保護網絡，組成「全省－區域－社區」三層結構。在社區層面，網絡支持農友骨幹通過手藝基金或農家種子銀行建設，保護及使用地方品種。在區域層面，支持培育土壤、選育種子兩個主題學習，也支持農友在區域自發組織的學習，鋪墊區域互助平台之發展。在省級層面，則設立遊學基金，以及組織年度種子保護經驗交流會等，深化省級交流平台的信息分享和關係，加強保護廣西品種遺傳資源的整體力量。

協作者的醒覺與行動

在此前提下，社區及區域層面愈發需要培育社區協作者，包括在社區實踐生態農耕的村民、伙伴機構人員、具備生態理念的科研人員等。劉偉是廣西融水縣鄉級農技站的退休站長，十多歲便從事農技推廣，與水稻打了一輩子交道。他自1980年代初開始推廣雜交水稻，當時農化技術剛剛興起，他的主要任務，就是向老百姓推廣和普及化肥、農藥，栽培雜交水稻，提高產量。

劉偉在退休前調回家鄉，開始留意到莊稼地裏愈來愈難見到蚯蚓，這意味著土地喪失了自我循環的生命力，生態系統已經受到嚴重的破壞。劉偉意識到化學農業危害到土壤、水、生物和人的身體健康，轉而探索生態農耕。

劉偉從以往技術人員的角色轉化為協作者，把自己家的農田充當試驗田，每年試驗種植各種農家品種水稻並選種，為社區保留不同的老品種。此外，他還到各地分享選種和留種的經驗，培養年輕生態農戶。雖然年屆七旬，仍不辭辛勞，積極投入保護種子的行動。

In just two years, the Network had developed various ways of working together, impressing Guangxi Guoren Poverty Alleviation and Rural Development Centre, which took the helm in 2017. They expanded the Network with capacity-building at the community, district and provincial level.

In the villages, seed banks supported the saving and use of local seeds. At the district level, villagers met to learn more about eco-farming, sometimes initiating their own group learning. Eco-farmers across the province had the opportunity to meet annually to network, and were eligible to apply for study grants. The conservation of seeds was not an isolated effort anymore. It was a matter for all, by all.

Awakened by the Earthworm: A Facilitator's Story

These achievements were not possible without local facilitators – eco-farmers, project partners, researchers... Liu Wei, aged 70, is one. Liu used to be in charge of agricultural extension in the villages of Rongshui County in northern Guangxi. His career had been all about rice, breeding high-yielding hybrid varieties, and promoting hybrid rice, chemical fertilisers, and pesticides.

The earthworm changed his life. When Liu returned to his home village just before retirement, he could not find any earthworms! Their disappearance meant that the eco-system was not healthy.

In an instant, Liu woke up to the damage that chemical fertilisers had done to the soil, water, humans and other organisms. He turned to eco-agriculture, transforming his own field into an experimental farm, using seeds he had saved, improving seed selection, and sharing his work with young eco-farmers.

Liu's age did not stop him. On the contrary, his life path made him a respected facilitator of seed conservation.

侗鄉尋種之路

2019年，借鑒廣西的經驗，我們與貴陽市花溪區國仁社工發展中心合作，把保護種子的網絡拓展至貴州省黔東南地區，與黎平、從江及榕江近十個侗族村寨的農戶，組建「侗鄉有種」地方品種保護平台，在當地侗族原來的數個文化圈基礎上，開展以香禾糯為代表的保護農家品種工作。香禾糯是湖南、貴州、廣西三省交界區域侗族先民世代選育的農家品種，具有抗逆性強、耐飢餓、口感好、味道香等諸多優勢。侗族村寨也因此形成了以香禾糯為紐帶的民族文化。

香禾糯農家品種近幾十年來呈現快速減少之勢，從上世紀80年代的三百多種，減少到現在的不足百種。社區伙伴與貴陽市花溪國仁社工發展中心支持農友「侗鄉尋種」，開展村寨保種的教育活動，激發侗族文化圈的合作。

2019年10月，合作伙伴在黎平縣黃崗村組織了一次大型的香禾糯交流會，活動中村民提到，村與村之間每年正月或秋收後的「吃相思」屬於傳統文化交流活動，用以拓寬社交，增進村寨之間的友誼。活動一般持續3-5天，均需要糯米。糯米也關乎整個村寨的名譽，沒有糯米就沒有侗族。項目也鼓勵村裏的歌隊挖掘傳統侗歌、侗戲中有關地方品種、物種保護的內容，並創作相關的侗戲侗歌。「侗鄉尋種」協助農友保護香禾糯品種的同時，也保護了侗族傳統文化。

Bring Them Home: Seed Saving in Dong Villages

The experience in Guangxi provided an impetus for similar work in neighbouring Guizhou Province. In partnership with Guoren Social Work Development Centre, in Guiyang, PCD supported about ten villages of Dong ethnicity to form Guizhou Dong Seeds Network as a way to save seeds. These villages, in the southeast counties of Liping, Congjiang and Rongjiang, all maintain a strong cultural heritage. One example is the local variety of Kam Sweet Rice, a crop that is strong and resilient, and with a chewy, fragrant, and filling taste. Dong culture had come to be associated with this glutinous rice passed down through the generations, and it seemed to be a suitable focus for this new network in Guizhou.

Yet, Kam Sweet Rice was crying out for help. In the 1980s, there were more than 300 varieties grown, yet by 2019, Dong villagers only grew about 100. In October 2019, villagers met in a project area in Liping County and reaffirmed the cultural significance of the rice. After all, in Dong tradition, spring and autumn festivals are celebrated in a host village that always serves this rice. It would be a disaster, and a dishonour to the ancestors, for a host not to offer Kam Sweet Rice. Alerted and determined, the villagers put the issue to their respective communities, spreading the urgent message through traditional song and opera. They are determined to bring home their local seeds and their culture.



「侗鄉有種」項目黃崗交流會上，村民分享種子保育經驗

Villagers discuss ways of protecting seeds at an exchange held by the Guizhou Dong Seeds Network in Huanggang Village



培育社區協作者
Nurturing Community Facilitators

這個案例的特點是社區與區域網絡之間頻繁的互動，協作者的角色亦在社區與跨社區網絡之間穿插，協作者面對較多樣的群體，接觸到相對豐富的學習資源，有助於思考在地社區與外部連結的價值。

The range of practitioners and their varying experiences with local and regional networks mean that facilitators are exposed to extensive learning. They take their time to see how a community can make the most of its connections with a wider network.



建立內在力量
Building Inner Strength

侗族香禾糯的丟失讓鄉民在文化與生活層面產生危機感，「侗鄉尋種」建立了網絡交流平台，讓村民看到彼此合作、改善生活的可能。「桂仔返鄉有種」以種子與土壤構建農戶的自然生態觀，逐步恢復應用地方品種來連接生產、生活及生態，加強內源動力。

In both networks, inner strength has come from a crisis. With the Dong, facing a potential loss of their heritage, the network has enabled sharing and cooperation, instilling hope. In Guangxi, an ecological and livelihood crisis is urging eco-farmers to take action, with local seeds offering a way out.



協作文化反思
Facilitating Cultural Reflection

在本案例中，文化反思結合了生態農耕探索。協作侗族社區反思糯米的存留直接影響了侗族的信仰及社會關係，讓村民看到不同社區在經歷現代化發展下，種植香禾糯的價值所在。「桂仔返鄉有種」協作生態農戶看到社區恢復種植地方品種的重要，讓生產與生活結合，逐步提高農戶在生計上的自主性。

We attune cultural reflection to the local context. Dong culture is unimaginable without Kam Sweet Rice; reflection is therefore about the impact of lost seeds on traditions and society. In Guangxi, villagers tend to focus more on livelihood security, and facilitation has centered on comparing the use of local versus hybrid seeds.



搭建網絡
Network Building

從「桂仔返鄉有種」與「侗鄉有種」兩個例子中，可以看到不同的網絡特徵。「桂仔返鄉有種」的發展源於外部刺激，伙伴在情感與技術層面互動，以保育種子來構建對於網絡的歸屬感。「侗鄉尋種」的網絡則建基於侗族文化的連結，網絡的功能更多是鞏固原有的文化認同感，加強推動社區的生態農耕。

The Dong Seeds Network in Guizhou is built on cultural grounds. The network serves to strengthen their eco-agriculture as well as their cultural bonds and identity. In Guangxi, the network facilitates technical learning and connection building. Its identity stems from a common cause: saving seeds. The two networks take on different courses of development.

項目一覽

Project List

北京

北京半塔打工社區鄰里互助可持續生活社群培育	Nurturing Neighbourhood Green Living Mutual Support Groups in Migrant Workers Community, Banta
北京市社區可持續消費意識培養與社區自組織能力建設試點項目	Awareness Raising and Community Organising Capacity Building for Community Sustainable Consumption
家政女工社區經濟骨幹學習以及行動試驗	Support Domestic Workers in Learning and Experimenting with Actions on Community Economy
木蘭女工社區經濟小組倡導可持續生活	Sustainable Living Advocacy with Community Economy Group, Beijing Mulan Huakai Social Work Service Centre
天下工坊——天然手作系列工作坊	Sustainable Living and Handicrafts Workshop for Parents' Groups
陽台菜園與社區可持續生活	Exploring Balcony Gardens and Communal Sustainable Living
中國發展簡報境外非政府組織論壇 2019	Support for China Development Brief's Annual Forum for Overseas NGOs (2019)

重慶

高校學生能源消耗調查	Research on Energy Consumption and Lifestyle of University Students
縉雲山自然保護區社區為本自然教育探索	Community-Based Nature Education, Jinyunshan Nature Reserve
農村社區為本環保志願者網絡探索	Exploring Ways of Nurturing Community-Based Eco-Volunteer Network in Rural Communities

Chongqing Municipality

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殘障群體自主生計探索	Exploring Self-Reliant Livelihoods with People with Disabilities
廣州城鄉互助網絡發展	Guangzhou Urban-Rural Interaction Network Support
廣州城鄉匯消費者培育	Consumer Education Support through Cantonese Farmers' Market, Guangzhou
廣州生活者網絡搭建	Community Building and Network Development for Citizen-Based Sustainable Living Exploration Groups, Guangzhou
珠三角社區志願者可持續社區建設學習與行動	Promoting Learning and Actions for Citizen-Based Sustainable Community Building, Pearl River Delta Region

Guangdong Province

廣西

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南丹白褲瑤文化學習及交流	Sustainable Living and Community Exchange Support for Baikuyao Communities, Nandan
培養廣西社區支持農業網絡社區青年新生力量	Nurturing Rural Youth through Systematic Learning and Connecting with Community Supported Agriculture Network
「邕有好生活」——廣西可持續生活網絡搭建	“Embrace Good Life” – Sustainable Living Mutual Help Network Support, Nanning

Guangxi Zhuang Autonomous Region

貴州

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從江少數民族民藝教師社區文化教育學習與交流	Learning and Exchange on Community-Based Culture Education with Ethnic Minority Folk Artists, Congjiang
貴陽南明龍家寨社區可持續生活培養與實踐	Cultivating Sustainable Living Practices, Longjiazhai, Guiyang
貴陽烏當區居民參與垃圾分類等社區公共事務管理及社區組織培育	Promoting Community-Initiated Waste Reduction through Awareness Raising and Community Building, Wudang District, Guiyang
貴州本土環保力量培育計劃	Capacity Building for Local Ecological Actors, Guizhou
貴州青年傳統生態智慧學習與行動網絡	Learning about Traditional Eco-Wisdom and Supporting Action Network Support for Youth, Guizhou
黔東南地方品種保護	Local Seed Network Development, Southeast Guizhou
「同在共耕」——貴陽城市生產者網絡培育	“Farming Together” – Support for Urban Producer Network, Guiyang

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成都城市青年可持續生活交流與傳訊平台工作坊	Development of Youth Network for Sustainable Living through Exchange and Communication, Chengdu
成都蒲江縣高城鎮農村地區兒童鄉土教育社區調查與可持續生活社區營造	Building of Sustainable Community through Child-Led Community-Based Research on Rural Education, Pujiang, Chengdu
成都生活市集農友、市民共同參與社群營造	Chengdu Farmers’ Market – Community Building with Ecological Producers and the Public
成都生活者社群骨幹可持續生活理念與社群內在動力共學	Co-Learning Scheme for Cultivating Sustainable Living and Inner Strength for Citizens’ Group Organisers in Chengdu
成都生態鄉村與食農教育研討會	“Eco-village, Food and Agriculture” – Education Forum, Chengdu
成都水井坊青年人食農議題與社區營造學習與行動	Learning and Actions for Youth on Food, Agriculture and Community Development, Shuijingfang, Chengdu
川西傳統農耕智慧調研與社區為本生態農業支持方式探索	Research on Traditional Agriculture Wisdom to Explore Appropriate Support for Community-Based Eco-Farming, West Sichuan
道與術的糅合——成都可持續生活家園設計共學行動項目	“Combining Theory and Methods” – Co-Learning Scheme Among Community Organisers on Sustainable Living Practices, Chengdu
屏山大乘鎮本地傳統生活智慧挖掘、創新與傳承	Exploration, Innovation and Inheritance of Traditional Wisdom in Sustainable Living, Dacheng, Pingshan
「小廚師養成計劃」——宜賓校園食農教育探索	“Little Chef Project” – Exploring Food and Agriculture Education in Schools, Yibin
宜賓市孝兒鎮垃圾分類實踐回顧與評估	Systematic Review of Waste Segregation Programme, Xiao'er, Yibin

雲南

Yunnan Province

大理可持續生活平台搭建	Building Platforms for Collaborative Exploration of Sustainable Living, Dali
大理州上關村漢族文化與自然連結探索和青年人教育	Exploring Culture-Nature Connections and Youth Education with Han Community, Shangguan, Dali
高黎貢山社區為本自然教育理念深化與本土網絡搭建	Community-Based Nature Education Exploration and Local Network Building, Gaoligongshan
麗江社區農業創新網絡構建	Innovation of Traditional Farming Knowledge and Building of Learning Network, Lijiang
「守護家園淨土」——騰沖志願者平台搭建	“Safeguarding Our Pure Homeland” – Volunteer Platform Development, Tengchong
騰沖傳統生態保護觀念恢復與社區為本生態保護行動	Restoring Traditional Beliefs about Biodiversity Protection and Supporting Community-Based Actions on Ecological Conservation, Tengchong
騰沖市農村自然教育本地協作者培育及本土課程開發	Nurturing Local Facilitators and Developing Local Curriculum on Rural Nature Education, Tengchong
維西縣社區為本山林保護	Strengthening Community-Based Forest Conservation Networks, Weixi
西南少數民族「萬物有靈」哲理故事與體驗式社區教育	Exploring Animist Folklore and Experiential Community Education in Ethnic Minorities, Southwest China
西雙版納布朗族社區傳統文化與可持續生活學習互助平台	Exploring Learning and Mutual Aid Platforms on Traditional Culture and Sustainable Community Living for Bulang Communities, Xishuangbanna
西雙版納傣泐民族建築師生態文化社區建築與景觀設計	Nurturing Tai Lue Ethnic Minority Architects in Promoting Eco-Cultural Community Landscape and Building Design, Xishuangbanna
西雙版納勐海結合布朗文化與生態文明之農村環境綜合整治示範	Demonstration on Integrating Bulang Cultural Tradition and Ecological Perspective with Village Management, Menghai, Xishuangbanna
西雙版納納版河流域自然保護區傳統文化與可持續生活網絡	Exploring Sustainable Living Network Inspired by Traditional Culture, Nabanhe Watershed National Nature Reserve, Xishuangbanna
西雙版納以傳統文化為基礎的可持續生活項目經驗整理與協作者能力建設	Promoting Sustainable Living through Traditional Culture: Programme Review and Capacity Building for Facilitators, Xishuangbanna
雲南哈尼族地區可持續發展參與式行動研究	Participatory Action Research Inspired by Traditional Land Use Patterns and Eco-Culture on Hani Communities
雲南區域生態農業學習網絡	Support for Eco-Agriculture Learning Networks across Yunnan

跨地區與海外

《比鄰泥土香》製作	Production of PCD Magazine <i>Fragrant Soil</i>
大樹工作坊與自然教育協作者網絡發展	Energy of Tree Workshops and Expansion of Nature Education Facilitator Network
滇川渝漢族農村人地關係理念探索與學習	Exploring Relationships Among Human, Place and Nature in Han Villages, Yunnan, Sichuan and Chongqing
環保公益社群自主發展動力與自組織探索計劃	Support Development of Environmental Protection Citizens’ Groups
環保行動者與自然教育協作者深化生態智慧學習	Learning about Eco-Wisdom for Environmental Protection Actors and Nature Education Facilitators
踐行正念生活課程開發	Mindful Living Curriculum Development
結合科學與靈性的生態觀學習課程探索	Ecological Worldview Curriculum Development, Incorporating Science and Spirituality
可持續生活教育協作者能力建設與網絡搭建	Capacity Building and Network Development for Sustainable Living Facilitators
跨地可持續食物教育與社群建立計劃	Supporting Sustainable Food Education and Community Building among Urban Communities
兩岸青年協作者互派實習計劃	Cross-Strait Youth Facilitators Internship Exchange Programme
農村社區綠色領導力培養基金	Support for Rural Community Green Leadership Development Fund
農業遺傳資源及傳統知識研究	Research on Agricultural Genetic Resources and Indigenous Knowledge
培養返鄉青年成為本土技術專家與經驗傳播者	Building an Eco-Agriculture Technical Support Network with Rural Returned Youth and Sharing of Their Experiences
黔桂「土地倫理」融入鄉村可持續生活的參與式行動研究	Participatory Action Research on Integration of Land Ethics with Rural Sustainable Living, Guizhou and Guangxi
青年生活者可持續生活共學與網絡搭建	Sustainable Living Co-Learning and Peer Support Network Building for Youth
情意自然全國共學圓網絡發展	Development of Affective Nature Education through Nationwide Co-Learning Circle
《山地未來——來自世界山地的靈感和創新》中文翻譯及出版	Support for Book Publication, <i>Mountain Futures: Inspiration and Innovation from the World’s Highlands</i> (Chinese edition)
生態鄉村設計和創新設計者培養與案例梳理傳播	Case Studies, Documentation and Nurturing of Designers on Rural Eco-Community Design and Innovation

生態智慧與文化轉型：中國－東南亞青年可持續生活研習計劃	Ecological Wisdom and Cultural Transformation – Sustainable Living Youth Internship Programme Between China and Southeast Asia
土壤修復與綠色農業研究與交流	Research and Exchange on Soil Restoration and Eco-Agriculture
西南漢族農村傳統生態文化社區調查	Community Research on Traditional Ecological Culture in Han Villages, Southwest China
西南農村社區自然教育經驗整理與分享	Documentation and Sharing of experience on Community-Based Nature Education in Villages, Southwest China
鄉村振興青年人才培養計劃	Youth Internship Programme on Rural Revitalisation
協作者理念與實踐鞏固以及共學社群發展	Consolidating Theories and Practices of Facilitators and Developing Co-Learning Community
支持新創立機構可持續生活平台建設項目	Programme Development Support for New Sustainable Living Organisations
支持中國環境資助者網絡參加第 25 屆聯合國氣候變化框架公約締約方會議	Support for China Environmental Grantmakers Alliance Participation at 2019 UN Climate Change Conference (COP 25)
中日社區支持農業經驗交流傳播與網絡搭建	Building China-Japan Community Supported Agriculture Exchange and Network
資助工作者可持續社區工作培力營	Capacity Building for Frontline Workers in Chinese Domestic Foundations on Sustainable Community Development

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從江生態文化社	Congjiang Ecological Culture Society
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騰沖市珍稀動植物保護協會	Rare Flora and Fauna Protection Department, Tengchong
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雲南高黎貢山國家級自然保護區保山管護局	Gaoligongshan National Reserve Baoshan Administration Bureau
雲南高黎貢山國家級自然保護區保山管護局騰沖分局	Gaoligongshan National Nature Reserve Tengchong Administration Bureau
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社區伙伴年報 2019-2020

出版者：社區伙伴
出版日期：2021 年 4 月

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Partnerships for Community Development
Annual Report 2019-2020

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